

The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

J. N. Talmadge 61-1

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 14, 1877.

NUMBER 24.

The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

M. J. CHAPMAN, Secretary, JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address. REVIEW & HERALD, Battle Creek, Mich.

LIFE FROM DEATH.

THE star is not extinguished when it sets
Upon the dull horizon; it but goes
To shine in other skies, then reappear
In ours, as fresh as when it first arose.

The river is not lost when, o'er the rock,
It pours its flood into the abyss below;
Its scattered force re-gathering from the shock,
It hastens onward with yet fuller flow.

The bright sun dies not when the shading orb
Of the eclipsing moon obscures its ray;
It still is shining on, and soon to us
Will burst undimmed into the joy of day.

The lily dies not when both flower and leaf
Fade, and are strewed upon the chill, sad ground;
Gone down for shelter to its mother-earth,
'Twill rise, re-bloom, and shed its fragrance
round.

The dew-drop dies not when it leaves the flower,
And passes upward on the beam of morn;
It does but hide itself in light on high,
To its loved flower, at twilight, to return.

The fine gold has not perished when the flame
Seizes upon it with consuming glow;
In freshened splendor it comes forth anew,
To sparkle on the monarch's throne or brow.

Thus nothing dies, or only dies to live:
Star, stream, sun, flower, the dew-drop, and the
gold,
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mold.

Thus in the quiet joy of kindly trust
We bid each parting saint a brief farewell;
Weeping, yet smiling, we commit their dust
To the safe keeping of the silent cell.

Softly within that peaceful resting-place
We lay their wearied limbs, and bid the clay
Press lightly on them till the night be past,
And the far east give note of coming day.

The day of re-appearing! how it speeds!
He who is true and faithful speaks the word.
Then shall we ever be with those we love—
Then shall we be forever with the Lord.

The shout is heard; the archangel's voice goes
forth;
The trumpet sounds; the dead awake and sing;
The living put on glory; one glad band,
They hasten up to meet their coming King.

Short death and darkness! Endless life and light!
Short dimming; endless shining in you sphere,
Where all is incorruptible and pure—
The joy without the pain, the smile without the
tear. —Bonar.

General Articles.

SPECIMENS OF ARGUMENTS.

I HAVE before me a tract entitled, "The True Sabbath. Which Day Shall we Keep?" I do not propose to review it, but to give some specimens of its logic, showing the character and strength (?) of its arguments. It is not a no-Sabbath tract, as appears from the question in the title, "Which day shall we keep?" though it argues for the abolition of the ten commandments, as being the old covenant, which all admit has vanished away. Of course the object of the inquiry is to show which of the two days now observed by Christians can claim the stronger evidence in its support.

1. The first specimen of argument we have is in the title. After what is quoted above, it continues: "An examination of Mrs. Ellen G. White's visions." Now what has an examination of said visions to do in deciding the question of the day of the

Sabbath? The writer very well knows that we appeal to the Bible alone to sustain our faith and practice in keeping the seventh day. Why examine that which we never refer to as evidence? Simply to prejudice the reader, and thus close his eyes to the plain testimony of the Bible. This is one of his very best arguments.

2. His second argument is of the same character, namely, "the doctrine of the Sabbath is dividing Christian families and churches," therefore—what? Who is to blame? Those who are in the wrong, of course. "Which day shall we keep?"

3. Another class of his strongest arguments consists in bold and unproved assertions. We give a specimen, as follows: "No point can be more plainly expressed than the fact that the 'ten commandments,' 'written and engraven on stones' (2 Cor. 3:7), was the 'old' or 'first covenant.'" Now if the Bible once said that the ten commandments were the old or first covenant, it would be much "more plainly expressed" than it is.

4. The writer says, "In all his [Christ's] teachings, and in the writings of the apostles, there is not *one single command* to observe the Sabbath, or rest-day, kept by the Jews." Now if the writer could show "one single command," from Christ or the apostles, to keep the first day of the week, he might claim some show of advantage. But does he claim it? He will not pretend to. Then "which day shall we keep?" The seventh day was once commanded, the first day never. The Sabbath is rejected, because the commandment is not formally repeated in the New Testament; therefore a day never commanded in either the Old or the New, must be the day! How logical! The great want of the first day is a command, somewhere between the lids of the Bible, for its observance. If it only had a place in that law of which the Saviour spoke in Matt. 5:17-19, it would be binding now, and we would keep it. Was there no Sabbath in that law which the Son of God "came not to destroy," but which he so fully and lastingly confirmed? Then there is none now; and the answer to the question, Which day shall we keep? should be, None at all.

5. We admit that God calls the ten commandments his covenant which he commanded; but they are not the *old* covenant, nor the *new*. We admit that God made the covenant, called the old, "concerning all these words." Ex. 24:8. This covenant was the mutual promises recorded in Ex. 19, and ratified and dedicated in chap. 24. But our writer insists that the ten commandments themselves were the old covenant. Then he says, "The children of Israel adopted this covenant, before it was 'written and engraven in stones.' Had it not been *mutual*, it would not have been a *covenant*; for a covenant always implies the consent of two or more parties." The logical deduction from this is that, had not the people consented to keep the Sabbath of the old covenant, they would not have been under obligation to keep it. According to this, the law of the Most High derives its authority from the consent of the governed. But that which is claimed as the Sabbath of the new covenant is not of this mutual character; the people consent to keep it, but on the other hand there is no command for it.

6. He says, "As the penalty has not been in force since the crucifixion and resurrection of Christ, it follows that the commandment against working on Saturday is also abolished." What is the penalty for working on Sunday? In what book, chapter, and verse is it written?

7. Again, he says, "The question arises, Does the new covenant give instruction sufficient for salvation? Of course, all must answer in the affirmative. But it does not contain a *word* requiring us to keep the seventh day; therefore it is not in the plan of salvation as taught by Christ and his

apostles." This assertion is false; for Jesus taught the perpetuity of the entire law. Matt. 5:17-19. But try the argument on the first day. Where is the "*word* requiring us to keep" it? The New Testament "does not contain a *word* requiring us to keep" the first day; "therefore, it is not in the plan of salvation as taught by Christ and his apostles." "Which day shall we keep?"

8. We give another specimen. Says he, "All the law ever required was to work *six* days, and rest the seventh." All right then; we may rest on Saturday, if we choose. But of those who choose to keep the seventh day he says, "They have turned back from Christ to Moses, from the new to the old covenant; from the gospel to the law; from grace to works." He then quotes the text, "Whosoever of you are justified by the *law*, ye are fallen from grace." We ask now, What law have we turned back to, for which we are fallen from grace? Is it that law of which he affirms that all it "ever required was to work *six* days, and rest the *seventh*?" Does he not rest one day in seven? Is he fallen from grace? Our opponents should have a better memory; having taken one position, they should stick to that, and not contradict themselves. After judging us, as having rejected Christ by keeping the Sabbath, he proceeds gravely to quote, "Let no man therefore judge you."

9. Again, he says, "The seventh-day Sabbath is not in the new covenant, therefore it is not binding on *any one*." To which I reply, The first-day Sabbath is not in the new covenant, and therefore—"Which day shall we keep?"

10. On the supposition that the Sabbath of the fourth commandment is still binding, he asks, "Why did not Jesus or his apostles say so somewhere in the divine record?" We reply, It was not necessary that they should repeat the precepts of the decalogue to make them binding. A law once enacted is law until it is abolished. But if a new day, one never commanded, became "the true Sabbath," "why did not Jesus or the apostles say so?"

11. Once more, he says, "We are required to hear Jesus 'in all things whatsoever he shall say.' Acts 3:22. As he has nowhere intimated that he wishes us to keep the seventh day observed by the Jews, it is certainly not enjoined upon his disciples." Transfer this argument to the first day. As Christ has never intimated that he wishes us to keep that day, "it is certainly not enjoined."

The writer manufactures a world of difficulty about keeping a "sacred twenty-four hours," as he expresses it, claiming that it must begin at the same moment all over the earth, and consequently must begin at all times of the day and night. This, of course, is not an objection against keeping "the *true* Sabbath," the first day, which he claims "corresponds with the original rest-day in Eden?"

Then, out of his bewilderment, he comes to the following conclusion: "With the exception of the Jewish people, whoever works six twenty-four hours, starting either at sunset, midnight, morning, or noon, and rests the next twenty-four hours, complies with all the requirements in the Scripture." According to this, "the true Sabbath" is any day of the seven, or parts of any two days. "Which day shall we keep," and not reject Christ and fall from grace? Is it any day we choose? There is only one exception, that is the Jews. They were bound, by the fourth commandment of the decalogue, to a definite day. What day was that? "The Sabbath of the Lord." What day was the Lord's Sabbath? The day on which he rested, "the seventh day." But our writer says this commandment is abolished. But this is the only weekly Sabbath ever commanded in the Bible. "Which day shall we keep?" The writer replies, Any day we choose, "starting"

where we please; but if we keep the Sabbath of the decalogue, he says we "have turned back from Christ to Moses."

The day which God blessed and sanctified, and commanded to be kept holy, as a memorial of his rest from the work of creation, he argues is not binding, because not commanded again in the New Testament; but a day never commanded at all is the "Lord's day," or "true Sabbath," the first day, the day of the resurrection of Christ, and yet it comes on any day of the week which any one may choose. The question is still open, "Which day shall we keep?" The honest inquirer after truth will not be satisfied with an answer that he may choose for himself, provided only that he chooses a day that has no command, no sacredness, in short, nothing of God, in it. And is this the liberty of the gospel? "the liberty wherewith Christ hath made us free"? Let me rather enjoy the liberty of the man of God who said by the Spirit, "I will walk at liberty; FOR I SEEK THY PRECEPTS." R. F. COTTRELL.

THE DAY OF JUDGMENT.

WHOEVER receives the Bible as the word of God must accept it as a settled fact that at some time in the history of this world there will come a final day of Judgment, the second advent of Jesus Christ, the resurrection of the dead, and the harvest of the world. That there should be a final day of reckoning at the close of human probation, is reasonable. The cases of men can then be impartially settled. Hence, as the Judge of all the earth is sure to do right, he has appointed a day of Judgment. Let us read a few plain scriptures upon this point. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "The Judgment was set, and the books were opened." Dan. 7:10. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city." Matt. 10:14, 15. "Because He hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained." Acts 17:31.

These scriptures are as plain as positive statements can be. The day of Judgment is not an indefinite event, but it is a day appointed, fixed, and settled by the great God. That this day comes near the close of this world's history is evident from every reference to it. The language of Peter upon this point very plainly locates the day of Judgment at that period. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Pet. 3:7. Jude, speaking of that great day, says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude. 6.

The book of Revelation, which relates almost wholly to the last-day events, plainly tells us that the day of Judgment comes under the sounding of the seventh trumpet, the last one. Thus it says: "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev.

11: 15, 18. Then the time when the dead shall be judged does not come till the sounding of the seventh trumpet. One more text will suffice upon this point: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20: 12, 13.

This is a plain description of the Judgment. It is closely connected with the resurrection of the dead. All men will be judged at that time, small and great. For this day of Judgment, men are frequently exhorted to prepare. Exhortations to repentance are based upon the fact that we shall be brought into judgment. Promises of reward for obedience are to be fulfilled at the day of Judgment. The punishment of the wicked is to take place at the day of Judgment. God's righteousness is to be vindicated at that time. Then his saints are to be delivered. This, therefore, is the great and important event for the human race.—D. M. Canright, in *Bible Banner*.

AFTER CONVERSION—WHAT NEXT?

SEASONS of revival have been spoken of as *harvest* seasons. But the phrase is an erroneous and misleading one. Conversion is rather a planting time with a soul than its "harvest." It is a beginning of better things, not a consummation completed. Those pastors and evangelists commit a fearful mistake who feel that the conversion of sinners is the one main object of all gospel effort; whereas conversion is only the means, the essential first step, to the great end of all true gospel effort, which is the service of God by a genuine godly life. Those young converts make a still worse mistake if they sit down happy and contented with having "confessed Christ" and united with his church. The clock that strikes one is expected to strike two.

What is conversion? It is a turning from the wrong road into the right one. The journey is yet to be performed before Heaven is attained. Too many, alas! set out on this straight road and fall away before they reach the mark of the prize. Conversion is simply an enlisting in the army of Jesus. The battles and the hard bivouacs are yet before you. Let not him that girdeth on his harness boast himself as he that putteth it off. We want to impress it upon the mind of every young convert that the real conflict has only begun, and they have done no more than to put on their armor and enroll their names. Supposing you to be truly regenerated by the divine Spirit, what next?

We would reply that the sowing time of your spiritual spring has just begun. Don't repeat the current prattle about being a "harvested soul gathered into the garner." The church is not a granary. You are just beginning to sow for yourself; and whatsoever you sow you will surely reap. You are forming new habits of thinking and acting. You are an utterly inexperienced beginner in an entirely new line of life. The first year of your Christian life will have a mighty influence on all your future.

Begin with a determination to learn Christ's will and to do it. This is what that famous convert near Damascus was aiming at when he inquired so anxiously, "Lord, what wilt thou have me to do?" It is very well to know what a Bunyan or a Finney or a Moody has written or said about the Christian life. But go to the fountain head. Go to Jesus in a humble, docile spirit, and ask him, in fervent prayer, to guide you. Bend your will to his will. He is perfectly willing to guide the meek and the teachable in the right way. I honestly believe that, when a docile heart sincerely asks to be led and then obeys the voice of conscience, that heart seldom takes a false step—yea, never does. Jesus promises to lead you in the way of all truth. Trust him.

Conscience is the vital point. You need not trouble yourself much about your feelings or your frames, as long as conscience turns as steadily toward Christ as the needle toward the north pole. It is the office of conscience to detect sin and righteousness, to decide for one and to reject the other. Feelings are very fallacious. Some Christians are very devout in their feelings and wretchedly deficient in their daily conduct. They forget that the best proof of love to Christ is to keep his commandments. For-

vent Christians in the prayer-meeting, they are sorry specimens of Christians outside of it. There is a lamentable lack of conscience in too much of the flaming piety which burns out all its oil in the prayer room or the "praise meeting." We do not wonder at the sneers which are often leveled by shrewd men of the world at this sort of "revival religion." See to it that you give no occasion for such sneers. See to it that Jesus is not betrayed before his enemies by your inconsistency. The best thing you can do for your Saviour and your Master is to live an honest, truthful, pure, and godly life. Others are watching you. Then watch over yourself.

In putting on your armor, don't forget that the sword of the Spirit is the word of God. Not content with merely reading your Bible, study it. Instead of skimming over whole acres of truth, put your spade into the most practical passages and dig deep. Study the twenty-fifth psalm and the twelfth chapter of Romans, as well as the sublime eighth chapter. Study the whole epistle of James. It will teach you how a Christian ought to behave before the world. As you get on further you may strike your hoe and your mattock down into the rich ore beds of the book of John. Saturate your heart with God's word.

As for your field of Christian work, you ought not to have much trouble about that. Follow God's leadings and go into the first field of labor which he opens to you. Do not seek easy posts or those which will flatter vanity. Brave Mary Lyon used to tell her pupils at Mount Holyoke to "go where no one else was willing to go." Threescore of her graduates became missionaries for Christ Jesus. As soon as you begin to think that you are too good for your place, then the place is too good for you. Do what you can do best. While you are working for the Master, do not neglect the inner life of your own soul. If you do not keep the fountain well filled with the love of Jesus, the stream of your activities will run dry as soon as the novelty is over.

Your daily battle will be with the sins that most easily beset you. The serpent, often scotched, is not killed. Paul himself had to give his carnal appetites the "black eye" pretty often. The moment you fall asleep the Philistines will be upon you. Challenge every tempter that approaches you. The dangerous devil is the one that wears the white robe and cozzens you with a smooth tongue.

Finally, strive to be a Christian man everywhere. Carry the savor of your communion with Christ wherever you go. Jacob brought into his old, blind father's presence such an odor of the barley ground and the vineyard that he had "the smell of a field which the Lord had blessed." Every place you enter ought to be the better for your presence. Never disappoint the expectation of your Master. He is the best master in the universe. Having put on the uniform of his glorious service, wear it until you are laid in your coffin.—THEODORE L. CUYLER, D. D., in *Independent*.

HOW TO READ THE BIBLE.

To some the Bible is uninteresting and unprofitable, because they read too fast. Among the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its jaunty gyrations over the fields, and its minuet dance from flower to flower, you cannot help admiring its graceful activity, for it is plainly getting over a great deal of ground. But in the same field there is another worker, whose brown vest and business-like, straight-forward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights he either finds honey or makes it. If the flower-cup is deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, joyful as one who has found great spoil, he sings his way down into its luscious recesses. His rival of the painted velvet wing has no patience for such dull and long-winded details. But what is the end? Why, the one died in October along with the flowers; the other is warm in his hive in winter, amid the fragrant stores which he gathered beneath the bright beams of summer.

Reader, to which class do you belong, the butterflies or the bees? Do you search the Scriptures? or do you only skim them? Do you dwell on a passage till you bring out some meaning, or till you can carry away some memorable truth or immediate lesson? or do you flit along on heedless wing, only on the lookout for novelty, and too frivolous to explore or ponder the Scriptures? Does the word of God dwell in you so richly that in the vigils of a restless night, or in the bookless solitude of a sick-room, or in the winter of old age or exclusion from ordinances, its treasured truths would perpetuate summer round you, and give you meat to eat which the world knows not of?—James Hamilton, D. D.

"MEANWHILE."

By-AND-BY comes the autumn's rich fruitage;
Meanwhile, the frail germ and fair flower
Must wait all the tender unfolding,
That cometh through sunshine and shower.

By-and-by the rough stone from the quarry
The "head of the corner" may grace;
Meanwhile, heavy strokes of the hammer
Symmetrical beauty must trace.

By-and-by the dull gold may be beaten
To vessels the Master shall use;
Meanwhile, in the crucible's burning,
All vestige of dross it must lose.

Then, poor, restless heart, dost thou wonder
If crosses, *meanwhile*, are for thee?
Wait, suffer, grow purer through trial,
And rich shall *thy* recompense be!

—Sel.

THE REASONABLENESS OF GOD'S DEMANDS.

WE are told to present our bodies a living sacrifice unto God, which, it is said, is a reasonable service. I propose to give a few reasons why it is our reasonable service to give or consecrate all our active powers to God, which I understand to be the meaning of the phrase, "present your bodies a living sacrifice."

In the first place, all we have and are we owe to God. I make this a general proposition covering all cases.

If we have health it is through his favor that we are permitted to enjoy it. If we hold positions of honor or trust, and fill them well, we owe it to his goodness which has kept us in the right path and granted us the privileges necessary to fit us for these places. If we possess happiness, that great boon for which all the world is seeking in one way or another, it is the gift of God. If our lines have fallen unto us in pleasant places, and our cup runneth over with blessings, from whom can these blessings come but from God? And so in whatever situation we are, we can trace the hand of a power greater than human "whence all our blessings flow."

But God's goodness is not shown toward us in prosperity alone. When adversity comes, and dark clouds seem to hide him from us, still through some rift his mercy will shine forth, proving to us that we are not forgotten, and that his love for us is ever the same. These blessings enumerated are common to all, whether they are peculiarly his children or not; for great mercies are not withheld even from those who will not remember him to serve him. He causeth the sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust.

But all these reasons, which are good in their place, fall into insignificance when we think of the one great reason,—God's love to us as manifested in the gift of his Son. We are told, and with all sincerity believe, that "greater love hath no man than this, that a man lay down his life for his friends," who are supposed to be his equals; but what shall we say of the love which has sacrificed the life of an only Son for those who are immeasurably inferior to Him? Well might this be called *wondrous* love. But this has been done for all, the rich and the poor, the high and the low, all classes and grades, without distinction. And to those who accept this sacrifice, what especial blessings are granted! They are received into the family of God, and made "heirs of God and joint heirs with Jesus Christ." To what? to much property and a high position in society? to all that the world calls good or great? No; but to "an inheritance incorruptible and undefiled, and that fadeth not away." Through life they are kept as in the hollow of his hand; and when they walk through the valley of the shadow of death, they fear no evil. Are not these blessings worth striving for?

But what is it to consecrate ourselves to God? Is it not simply to obey the man-

dates of a good and wise Sovereign, who has our welfare ever in mind? Is it not a privilege granted to those who cannot keep themselves to give themselves over to his keeping power? If we had been told to ask what we would, should we have had the hardihood to demand so much as this? And yet all this is offered to us, and urged upon us. Surely, God's demands are reasonable, and his law is holy, just, and good.

W. W. PÆSCOTT.

TIMELY WORDS.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15. There are several prominent points presented to our notice in this scripture; and they are of great significance to those seeking a home beyond this vale of tears. Should all those who help to make up the missionary corps make a special application of these truths, we should witness a greater ingathering of souls into the ark of safety; and even in this life our hearts would be made glad by seeing recruits rallying around the standard of truth.

But in order to see fruits of our labor in the vineyard of the Lord, we must, as the apostle Peter says, sanctify the Lord God in our hearts; in other words, make the heart pure, holy, free from sin and iniquity, a receptacle for the Spirit of God, which will ever prompt us to love and to good works. With the Lord God sanctified in our hearts, there will be no time to engage in the dirty work of Satan, such as murmuring, fault-finding, backbiting, evil-speaking, or seeking to tear down another's reputation to build up our own. The sanctified heart will be endowed with that heavenly grace, charity, which suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth.

Those who make such a high profession of Christianity should either desist from this soul-destroying habit of murmuring and of traducing God's people, or seek company more congenial to their feelings. The cause of God can never prosper in any church where such blighting influences exist. Sanctify the Lord God in your hearts, brethren, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." The apostle would have us become converted to the truth, sanctified through it, and made partakers of the divine nature, before attempting to impart unto others that which we have not received ourselves. With a sanctified heart, a conscience void of offense toward God and man, and a knowledge of what is called present truth, the humble missionary will become a most efficient help in the promulgation of the third angel's message, and will distinguish himself as a harvester for God. Some individuals appear to have but a very limited view of the great work in which we are engaged, the magnitude of it, the sacredness attached to it, and the absolute necessity of a thorough consecration of self and all we possess to God and his cause, that the work may move with greater alacrity, God be glorified, and ourselves blessed and benefited. If we were wedded to the third angel's message as we are to the world, and manifested that deep interest in spiritual matters that we do in temporal affairs, we would indeed be as a city set upon a hill, whose light cannot be hid. Our lives would ever have a gathering influence for the cause of God; and instead of seeking after the perishable things of this life, we would thirst after a knowledge of those truths applicable to the times in which we live, so that when asked for a reason of the hope that is in us, we might give an intelligent answer.

In presenting to an inquiring mind the doctrines held and taught by S. D. Adventists, we should exercise the utmost caution. We should be as wise as serpents and as harmless as doves; or as the apostle recommends, present the word with meekness and fear, lest we offend and repulse, and thus mar the work of God. And if we possess that meek and quiet spirit, which Webster says is mildness of temper, gentleness, etc., and which God acknowledges to be of great price, we shall not become excited, angry, harsh, and overbearing, and manifest an unchristian spirit when opposed by others. "Blessed are the meek; for they shall inherit the earth." A

truly meek man is a true Christian, and it is only the meek and humble soul that God chooses as his instrument, to carry forward his work upon the earth. With a sanctified heart and a knowledge of the truth, he calmly weighs the reasons of his faith and meekly presents them to others, with a view to glorifying God, to lessening earth's miseries, and to hightening Heaven's joys.

The fact that the meek of the earth are to seek meekness shows that we have something more to do than to spend our time in idle conversation, or in what the world call innocent amusements, such as card playing, theater going, and a thousand and one things which have a tendency to corrupt good manners and morals, and lead the mind away from God and his purifying truths. If we would have the Spirit of the Lord gently leading us in the path of duty, meekness is the grace required. The meek will be guide in judgment, and the meek will be teach his way. We find a pattern of meekness in the person of our Saviour.

M. WOOD.

PROMISES.

PROMISES should be made only with carefulness. Our word, especially if we profess to be God's children, should be sacred. It is impossible for God to lie, and if we are truly his children, we shall be very particular to keep our promises.

But is it telling a lie to break a promise? It can be no better, unless an unavoidable hindrance arises; and the Bible gives a rule so, we need not get into that difficulty even. Instead of saying we will do thus and so, we should say, "If the Lord will." Please read James 4:15. Many say, "Oh! I don't think it is necessary to say that;" or, "I mean that, of course." But nobody knows what you think unless you tell your thoughts, and we have direct counsel what to say; besides, if it really is in your heart, why not say it? This rule is important, or inspiration would not have given it. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

No person can have a good influence without a sacred regard for his or her word. Nobody will trust you after you have two or three times made and broken a promise; and when people lose confidence in you, how can you have an influence with them?

We, as S. D. Adventists, need to be especially careful to preserve a strictly upright walk and conversation before all. Let us break up the habit, if we have fallen into it, of saying while under a kind impulse, "Yes, I will help you;" "I will see what I can do," and never doing anything. It is better not to vow than to vow and not pay.

S. A. BOWEN.

KNOWING YOUR DUTY, YE DID IT NOT.

EVERY way we turn our eyes, we see the necessity of having the whole life and its energies devoted to God's service and accepted by him; and from none would it be more pleasing, than from those who have been born and bred "under the droppings of the sanctuary." Did you ever know a settlement so small but that it had representatives of this class? or a large one but that had many of them? They are children of godly parents who have grown to manhood and womanhood, "having no hope, and without God in the world," though they have been the subjects of hearty prayer since their infancy; they are wives of Christian husbands, husbands of Christian wives, or the dear friends of a lifetime,—for all of whom petitions are constantly ascending from earnest and consecrated hearts.

Dear friends, for what are you waiting? To know God's will? Why, the whole plan of salvation is as plain to you as your alphabet, as familiar as your mother's face. You know that you are sinners; that Jesus died that you might have possible access to the throne of God; and that his is the only name given to man whereby he must be saved. "I am the way, the truth, and the life. No man cometh unto the Father but by me." One says, "I am waiting for the call of the Spirit." My friend, it has called you from your earliest years, by admonishing you when you were straying into forbidden courses, by those sudden fears in moments of alarm, in hours of serious illness. You have acknowledged its call, too, by those spasmodic promises you made to reform when you should get better or the danger be past,—promises which you forgot to put in practice when health and safety were attained.

Do you not believe in the religion of our Lord Jesus Christ? "To be sure we do," chorus the voices of a multitude of this

class. Then you believe that this earth is but a place in which mankind are now permitted to remain on trial; that this trial is to show whether man will or will not attain unto a life of blessedness; that this blessed life depends upon the acceptance of Christ and obedience to the commands of God? "Certainly." You also believe that this continuance of life is so very uncertain that an accident, an hour's sickness, or an undue exposure may terminate it? and if you die in your present condition, you have within you the conviction that you are lost? Silence in the great company, whose faces pale with emotion which they strive in vain to conceal. And if any of these causes should come across your path and summon you away, have you any consciousness within you of acceptance with God? "We don't intend to die this way," comes in indignant tones from the crowd, as from one voice. "We know religion is a good thing, and we intend to have it."

Dear ones, your theory is all right till you come to the application, where it fails to tally with the divine plan in the most essential point—time.

Does God make any provision for delay? Does he say next week? after you get your debts paid? at any future time? No; hear him: "To-day if ye will hear my voice." "My son, give me thy heart." "Choose ye this day whom ye will serve." Through Christ he says, "Now is the accepted time, now is the day of salvation." "Let the dead bury their dead; but come thou and follow me." Will you longer delay in acknowledging God's claims upon you for obedience and love? Can anything else compare in dignity, in value, with his compassionate mercy toward you? "Greater love hath no man than this, that a man lay down his life for his friends." But God so loved us while we were rebels and at enmity toward him, that he gave his only Son to die, that he might show compassion to us and yet be just. Some gladly avail themselves of this love, and declare, while so doing, that they never found in any other service such recompense of reward. Will you not also accept Christ and join their band? Will you not put your correct theory into beautiful practice? You know how safe your life will then be. "Your life is hid with Christ in God." Do you want any safer place than this? The army who are now under orders say, "Come, do not longer delay. Every hour is replete with danger. Temptations lurk in every corner. The longer you delay, the harder it will be to come; the more excuses you make, the more occasion you find to make them, and the less strength do they need to satisfy you. We know your position and thoughts, for very many of us have been like you; but we can say by experience, It is good to serve the Lord."

C. L. B. AURNER.

Swan Lake, Turner Co., Dakota, June 2.

THE VINE.

"I AM the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." In these words our Saviour illustrates by a forcible figure the intimate relationship which exists between himself and his disciples. We see the natural vine send forth its branches, we watch the growth of these branches as they send out their leaves and finally put forth fruit. So it is with the child of God. His growth is gradual. But if we are of Christ, we shall bear fruit, because he says, "He that abideth in me, the same bringeth forth much fruit."

What is it to bear fruit? This subject is made plain in that great store-house of knowledge, the Bible. We turn to Gal. 5:22, and read, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." What a thorough work this brings to view! Are we, who expect soon to see our Lord and Saviour Jesus Christ appear in the heavens, bearing this fruit? What if we are not bringing forth this fruit? Let the Saviour answer: "Every branch in me that beareth not fruit, he taketh away." And men gather them, and cast them into the fire, and they are burned." Solemn thought! Should we not examine ourselves to see if we possess the true characteristics of the fruit-bearing branch?

Reader, how are you progressing? Are you bringing forth fruit? If not, you cannot expect a place in the great vineyard,—Christ's kingdom; for none of the branches will be preserved but the fruit-bearing ones. Am I one of these branches? Dear friend, are you one of them? What if we

should not be? We know the consequences. A rich, showy foliage will not answer; an outside appearance will do to deceive the world, but you cannot deceive God. It is the heart-work that will stand before the great Judge.

J. H. DURLAND.

SIN IS LAWLESSNESS.

WHAT is the exact nature of sin? The word used by one of the New Testament writers signifies etymologically lawlessness. A sinner is called an *outlaw*. Sin is to be reckoned only by a standard, and that standard is the immutable enactment of God's will. Sin may be best defined as "any want of conformity unto or transgression of the law of God." That law is clearly revealed.

We call to mind an exquisite statue of Law, as we once saw it in the area out before an Eastern court of justice. Fair and majestic the figure rose in stone out of its lofty pedestal. Her head was covered with a helmet, to show she was shielded when attacked. In one hand she held a sharpened sword, to make known she had power to punish. But with the other she scattered gifts among the people; and her kind eye was always on the horn of plenty rather than on the edge of her weapon. And oh! what gifts were these for human enjoyment and need,—peace and prosperity, arts and learning, commerce and manufactures, truth to men and purity to women and shelter to children. Under her reign all was beneficence and quiet; life was tranquil, joyous, and noble.

Even this was beautiful—wondrously beautiful—only human law, gentle and just to all. But what marble could befit the image of divine law, or what skill could fashion the figure of its benignant majesty—Heaven come down bodily, with its serene order and peace on the earth, wearing the regalia of God! "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." "Blessed are the undefiled in the way, who walk in the law of the Lord."

Into this vision of celestial peace come the rush and tumult of war. Sin is defiance of divine law. Sin covets the sword rather than the horn of plenty. If each sin had its first wish and legitimate result, it would overthrow the order of the universe, raise insurrection, destroy government, and introduce anarchy through all the ranks of intelligent existence. It would debase truth, debauch honor, fire baleful passion, lash forward reinsless desire, and kindle the world with the flames of hell. Hence sin is serious business. To mock at it is to trifle with life and death, time and eternity; it is to jest with things highest and holiest, things deepest and grandest. Let sailors look over the ship's side and laugh at the mischievous insects which bore holes in the planks between them and the waves. Let miners smile at the children who pluck away the strands of the cable by which they hang over the unfathomable abyss of the shaft. But he that mocks when sinners defy the law of God is a fool. "Fools make a mock at sin."—*Christian Weekly*.

THE WIFE OF JOHN BUNYAN.

It has been observed by some one, we cannot recollect who, that there is only one instance in the whole history of England of a woman making her appearance at Westminster Hall, and before the Judges of Assize, in order to make a formal defense in favor of the unfortunate. That woman was the young and interesting wife of John Bunyan, who had become the sacrifice for conscience' sake.

Although Elizabeth stands alone among her sex as an advocate, yet there never was offered a more eloquent and unsophisticated defense than that which she made in behalf of her husband. She, first of all, had the courage to appear before the house of Lords, to ask the Supreme Court of Appeals to relax the rigors of persecuting law. Their Lordships, it is said, rudely told her to go to the Judges of Assize who condemned her husband, and without fail she did so. At the Assize Court Sir Matthew Hale presided, and he was accompanied by Judge Twisden, a magistrate of ferocious temperament, whose countenance strangely contrasted with the mildness and placidity of the Lord Chief Justice. We are indebted

to John Bunyan himself for a description of the conduct of Judge Twisden on this memorable occasion. He says, "Judge Twisden snapt at my poor wife Elizabeth, and angrily told her that her husband was a convicted person, and could not be released unless he would promise to preach no more."

But Elizabeth, however much she loved her husband, was more enamored of the gospel, and she gave the court to understand that her husband could not purchase freedom at the expense of keeping silence about the mercy and compassion of God. "It is false," continued Elizabeth, "to say he has done wrong; for at the meeting where he preached they had God's presence with them."

"Will he leave off preaching?" roared Twisden.

"My Lord," said Elizabeth, "he dares not leave off preaching as long as he can speak. But, my Lords," she proceeded with tears in her eyes, "just consider that we have four small children, one of them blind, and all of them have nothing to live on while their father is in prison, but the charity of Christian people."

This was too much for Sir Matthew Hale, who now interposed with the ejaculation, "Alas! poor woman!" He then inquired what was her husband's calling.

"A tinker, please you, my Lord," said his wife, "and because he is a tinker and a poor man, he is despised and cannot have justice."

Law is stronger than tears. The Lord Chief Justice told her that her husband had broken it; he told her that there was but one person in the realm who could pardon her husband, and that person was the king. But how was the broken-hearted wife of a tinker to find her way to the footstool of a monarch? "Alas! poor woman," he said "I am sorry for your pitiable case."

Elizabeth now became convinced how vain it was to expect justice and mercy from an earthly tribunal; and with a heroic glory which can only be found in the annals of the Christian faith, she pointed to her tears as she departed, and uttered words that never should die as long as the English language exists:—

"See these tears, but I do not weep for myself. I weep for you when I think what an account such poor creatures as you will have to give at the coming of the Lord."—*Sel.*

A STRIKING AND BEAUTIFUL TESTIMONY.

At the close of a meeting at Mudnapilly, in India, a well-educated Brahmin rose, and, to the astonishment of the missionary and all who were present, delivered the following very striking and beautiful testimony to the beneficent and self-denying character of the missionary's labors:—

"Behold the mango-tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself, or for its own profit? From the moment the first ripe fruit turn their yellow sides toward the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren, no one will pelt me, and I shall live in peace? Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit, again appear. Again is it pelted and broken and wounded, but it goes on bearing, and children's children pelt the branches and enjoy its fruit."

"That is a type of the missionary."—*Sel.*

A TRAVELER on his journey meets a robber in the woods. "Give me your money," cries the highway-man, "or I'll shoot you." "It may be," thinks the traveler, "the man is in want;" and he generously gives him six dollars. "Take this. God bless you. Farewell." "Stop! stop!" cries the robber; "I see another dollar, and I must have that." "O, sir," replies the traveler, "be content. Of my all, seven dollars, you have six, and I have only one to help me on my journey."

"Give me that seventh dollar!" cries the robber, drawing his pistol. "What do you think of the robber? 'The meanest thief I ever could conceive of!' 'What is his name?' Sabbath-breaker.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 14, 1877.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

CLOSING MEETINGS IN CALIFORNIA.

MAY 29, we left California for the East, and proceeding by slow train reached Battle Creek, Thursday, June 7. The latter portion of our stay in California was spent in visiting some of the churches. We enjoyed precious seasons with the churches of St. Helena, Napa, Santa Rosa, Healdsburg, Petaluma, San Jose, Woodland, and the brethren in the vicinity of Dixon, where Brn. Healey and Stephens were engaged in tent labor with a growing interest, besides more frequent meetings of interest with the churches of San Francisco and Oakland. We find the foundations for a permanent and extensive work upon the Pacific coast laid broader and deeper than we had anticipated; and we have come away feeling a new interest in the cause there, and the noble men and women who stand as its supporters.

The cause has had its necessary trials, and the moral atmosphere has been purified by the separation of unworthy members from the ranks, while new laborers have come up to take upon themselves the burden of the work, and enter whole hearted into the field. With great interest we marked the workings of the publishing house, which has in so short a time risen to a self-sustaining position; and we look for the cause of the third angel's message to make henceforth rapid and healthy progress on that coast.

We are frequently asked what we think of California. Physically, it is a peculiar and wonderful land. To an eastern man it seems somewhat strange to find the thunder and lightning all under ground, and to see the winters exhaust themselves wrestling with the towering summits of the Sierras, so that they never find their way into the valleys below. Here are presented some of the loveliest landscapes imaginable, embracing the richest and most fertile lands. But like all other places it has its drawbacks. When the curse fell it did not skip this section. Disease, suffering, death, are here also. The climate is slowly changing, and the seasons are sometimes erratic; now unseasonable rains, then too fervid drouths. The present season the drouth is rendering the crops in some sections worthless, and in others of half value. This is shutting off thousands from employment and bringing distress upon many. Twenty-five thousand men in San Francisco are reported as being out of employment. And still hundreds are pouring in weekly from the East, with no means to return. What they are to do is a problem the solution of which is involved in utter darkness. It is a hard country for the penitents; for a person is not allowed to beg without taking out, and paying for, a license; and if he seeks shelter for the night in a barn or any deserted building, he is arrested for vagrancy. How cheering is the Christian's prospect as he looks away from the darkness of this earth to a land where sin will never be suffered to bring in its wild disorders.

To us, our brief sojourn in California was very pleasant. We shall ever gratefully remember the kindness of many friends. They were eminently successful in their efforts to make our stay with them agreeable; and we hope to meet them when the warfare is over, among the victors on the sea of glass. Rev. 15:2.

U. S.

HAS THE MILLENNIUM COMMENCED?

WE have been hearing a great many years of the good time coming when swords should be converted into plowshares and men should learn war no more; and thousands of voices have declared with the most positive assurance that the world is all the time growing better.

We find in late papers a very impressive commentary upon this kind of preaching. It is an advertisement of a seven-shot revolver, figured down so as to cost only \$3, offered as a premium for subscribers by several papers, and recommended as the weapon for police, bankers, and for household use. The advertisement says, "Tramps, burglars and thieves infest all parts of the country. Every one should go armed." Therefore this weapon has been devised on a new model, of "long range and deadly accuracy," and brought out at such a price as to be within the reach of all, to meet the necessities

of the present condition of society, and everybody is now cautioned to go armed. That is to say, in brief, that the world has improved so fast, and men have grown so much better, and we are so near the millennium, that everybody should now carry about his person a deadly weapon to defend himself against the tramps, burglars, and thieves with which the country swarms!

We think the inspired writers were a trifle more accurate than these peace and safety criers, when they stated that the last days should be like the days of Noah, when "the earth was filled with violence," that iniquity would abound and the love of many wax cold, and that evil men and seducers would wax worse and worse even till the coming of Christ, who at his appearing would scarcely find faith upon the earth. How much more is needed to complete the prophetic picture?

U. S.

SUNDAY IN TROUBLE.

It appears from the following article that some people begin to "see men as trees walking," in reference to the difficulties which beset the practical application of the Sunday theory. The observer of the Bible Sabbath on Bible grounds listens with immense satisfaction as he hears Sunday-keepers exclaiming, "We need either a better theory of the Sabbath or more consistency," and hears them confessing that they have an "immense contract" on their hands in trying to make their theory and actions agree. The article is from *The Independent*, of June 7, 1877, and will explain itself:—

"The General Assembly may have settled the Sewickley case; but it has not settled the Sunday question. And no more difficult question to settle could have come before it. Mr. Nevin, an elder of the church in Sewickley, Pa., was the chief proprietor of a Sunday paper in Pittsburgh, Pa. No complaint was made against its character; but it carried on its face the date of Sunday. It was probably neither edited nor printed on Sunday; but it was called a Sunday paper, and was distributed on Sunday by newsboys, just as *The Messenger*, or *The Sunday-school Times*, or *The Wellspring*, or *The Missionary Record* is distributed Sunday in church by the deacons or the librarian. There was much less Sunday work done on it than is done on an ordinary Monday newspaper. Complaint was made to the Allegheny Presbytery against the Sewickley church for harboring a desecrator of the Sabbath, and the Presbytery required the Sewickley session to discipline the offender. The church refused, and appealed to the Synod of Erie. The Synod sustained the Presbytery. The church then appealed to the Assembly.

"It was a somewhat difficult case to decide without saying more than it was desirable to say. If publishing a Sunday paper is wrong now, was it wrong during the war? Then everybody got a Sunday paper who could. If wrong, is it wrong to publish a Monday paper, which requires much more Sunday work? Yet how many church-members feel religious scruples about buying a newspaper Monday morning? Is it wrong also to own stock in a daily paper which issues a Sunday edition? Is it a disciplinary offense to own stock in such a paper? Take the case of Deacon Bross, which was in the minds of the Assembly. He owns a large but not a controlling interest in the *Chicago Tribune*. He votes, perhaps, in the meetings of the stockholders against issuing a paper on Sunday and Monday; but he keeps his stock and accepts the profit on it. Shall he be disciplined? Is it an offense to own stock in a railroad which runs a Sunday train? Shall a man be disciplined who rides to church in a horse-car which makes a profit from Sunday travel? Shall a man be held to be a heathen who supplies a milk-route on the Sabbath? And are they all sinners who run to the street with their pails when the milkman disturbs the Sabbath stillness with what is not the church-going bell?

"The Sewickley church thought these were delicate questions all involved in the case which it was required to act upon; and it decided that these questions could best be settled by each church as they came up. But the Assembly was implacable, and by a large majority it voted that 'any voluntary and responsible participation in the publication and sale of a Sunday newspaper is inconsistent alike with the decree of the law of God and with membership in the Presbyterian Church.' It further declared that, if the session of the Sewickley church should disobey the instructions of the Presbytery of Allegheny, it should be put 'under discipline for contumacy.'

"As Judge Morehead, of Pennsylvania, told the Assembly, it has 'taken an immense con-

tract on its hands.' In its deliverance the word 'responsible' was inserted in the committee's report, to protect Dea. Bross and others like him, who own less than a controlling interest in companies which make a profit on the Sabbath day. But the distinction is one not fit to be made. If the Assembly thinks it its duty to require the Sewickley church to expel Elder Nevin, it should equally require the First church of Chicago to discipline Dea. Bross. And even so the man who buys a paper which has a Sunday issue is 'responsible' for supporting that paper, and the General Assembly itself was 'responsible' for making an arrangement with a paper which appears seven days in a week for publishing the official report of its proceedings, part of which were issued in the *Sunday Tribune*. We need either a better theory of the Sabbath or more consistency."

A PLAIN TALK TO THE MURMURERS.

Some Facts for Those Who Are not in Harmony with the Body.

(Concluded.)

THE work of Carver against Mrs. White is in the hands of the opponents of God's Sabbath from Maine to California. They use it as their best argument against the Sabbath.

Time after time, where we have been at work in new fields, and have raised up a church of Sabbath-keepers, some of this party would come in to create doubt and distrust among the new converts, and perhaps turn some from the Sabbath entirely. Prominent writers in their papers denounce Seventh-day Adventists as the beast of Revelation, the followers of the apostate Jezebel, and as "guilty of greater crimes than any other Protestant church."

There is scarcely an article in their little sheet in which they do not in some way manage to make a thrust at Seventh-day Adventists. Frequently several whole articles in the same number are devoted to misrepresenting us. What do all these facts prove? Just what I have asserted, viz., that the sole object for which the party exists is to harass and hinder us in our work. In farther proof of this I quote from the editorial of a late paper:—

"It may not be very interesting to read the controversial matter relating to Seventh-day Adventists, as an organized body, to those who have known but little or nothing of them and their workings. But when it is remembered that many of our readers were once connected with that organization, and have suffered by the oppression that the leaders of that party bear over their people, and the mental thralldom they are under from that organization, and the many who are yet so bound, the duty of exposing them is apparent."

Yes, they claim that this is the burden which God has laid upon them.

It is absolutely amusing to see them, after denouncing us in every conceivable manner, turn around and send to our Office for books upon present truth to help them in their work. Thus in a late paper to the inquiry, "What do you do for a hymn book?" the editor says, "In some other places the brethren use the small hymn book of the S. D. Adventists at Battle Creek, called *Spiritual Songs*. We have not been able to publish a hymn book." Why do they draw water from our well if it is as corrupt and poisonous as they claim? Why do they send for our books? Because they have neither ability to write them themselves, nor means to publish them if they could write them.

Let me illustrate their position: On the Western prairies, where water is very scarce and hard to obtain, able farmers bore for water. Sometimes by going down several hundred feet, they will strike a living fountain and have a flowing well. Bro. Brown, at a cost of \$500, bores such a well, and from this well comes forth a continual stream of good water. After watering his own house and stock, it flows off over the country several miles into a river. Adjoining Bro. Brown lives Mr. Jones, a poor man who has no well of his own. He is not able to bore one, but as this stream from Mr. Brown's well flows close by his farm, he digs a small ditch and takes a branch of water from this stream. He lets it run till it fills a little pond. Then he cuts off the connection and begins to curse Bro. Brown and denounce his well; tells what miserable water it is, how it makes everybody sick that drinks it. Then he points to his own little pond, and extols that water in the highest terms. He drinks from it, and urges it upon others. But soon his pond gives out. Then he lets in a fresh supply from Bro. Brown's stream, and when his pond is full he cuts off the connection; and thus he works from time to time.

This is just what these opposers are doing. From whence did they get the Sabbath, the Advent doctrine, the sleep of the dead, saints' inheritance, and these other truths? They got them from Seventh-day Adventists. From whence have they obtained most of the publications which their preachers use? From S. D. Adventists. Where do they get the charts of the law of God and the prophecies, upon which they lecture? They get them from S. D. Adventists. From whom have most of their preachers and members come? From S. D. Adventists. Let them deny these things if they can. But time would fail to expose all the evil work of these men.

Are there no good ones among them? Probably there are some,—some who have not had a chance to know the difference between that party and our people, some who are ignorant of their history and their object. We pity these poor souls. We would do nothing to hurt them. We would help them to open their eyes if we could.

But now in conclusion: The real point which I wish to make in the minds of our brethren and sisters is this: If the third angel's message, including the Sabbath, the second advent, the saints' inheritance, the nature of man, and these important points of faith,—if this work is of God, and the time has come that these truths are to be preached, and yet if the visions of Sr. White and the position of Eld. White are not correct, but are really displeasing to God, I ask you this one question: Why is it that God does not prosper and build up these opposers who have gone off from us upon this very issue? Every time they have started out with simply leaving out the visions and opposing the work of Bro. White. Why does not God help them, and show that they are right and we are wrong? I maintain that the providence of God in the history of this work has settled the question that we must either accept the testimonies, and Bro. and Sr. White as God's servants, or give up the third angel's message entirely. We warn you who are inclined to find fault and murmur and draw off. Be careful what path you are entering upon. If you proceed in that direction, you will land just where all others have who have tried it before you.

What risk do you run by remaining with the body of Seventh-day Adventists? What danger is there in receiving the visions and living them out? What do you gain by enlisting among these murmurers or the party of open opposers? Are these murmurers or the members of that party any better Christians than they were when with us? Do they live any more blameless lives than Seventh-day Adventists? Do they keep the law of God better? Do they keep up the family altar more sacredly? Are they more devoted in their worship? Do they regard the Sabbath more strictly? Are they more cleanly in their habits? Do they sacrifice more for the cause of God? Are they doing more to advance its interests, or to build up the present truth? How will you advantage yourself by leaving us and joining them? Do you not know that Seventh-day Adventists in general, to say the least, are God-fearing men and women, persons who believe the Bible, and are trying hard to be Christians? Do you not believe that if they live up to the doctrine they profess they will be very sure of salvation?

Are these murmurers ahead of us in any reform, physical or moral? Indeed, are they not far behind Seventh-day Adventists in these reforms? Are they not far behind even many worldlings in this respect? And would you not be dropping down instead of coming up in reform, in going from us to them? Are they more particular about the Sabbath, more careful about their devotions, more conscientious in their walk? If you know them as well as I do, you know that their practice in all these things is far below that of Seventh-day Adventists in general. I appeal to you to look among our churches anywhere, and tell me who are the most devoted, sacrificing, conscientious, Bible-loving, God-fearing persons in our ranks? Are they not the very ones who have the strongest confidence in the visions, and are in the closest union with the body? You know that they are, I know they are, and our enemies know it. See the confession of W. H. Ball, published last week.

Brethren, you who believe these testimonies, do you read them and follow them as closely as you should? Do you love them and remember what they say? Do you try to drink in their spirit? Do you have them in your houses? Do you refer to them frequently? I know that nothing would be more profitable to you than these, next to the Bible.

But how should they be treated among our

people? Perhaps a few words of instruction upon this point may be in order. These testimonies are for the church, not for the world. It would be very foolish and wrong to quote them as authority to outsiders who have no faith in our message, or have not embraced it. It would do them no good. They must first come to believe them before they can be authority with them. Neither should they be obtrusively urged upon those just embracing the truth. But they should very soon be placed in their hands with a recommendation to read them candidly, and thus become acquainted with them. How can they judge of that of which they have no knowledge? and how can they become acquainted with the testimonies without reading them? No candid person will reject them without having first carefully read them and examined them.

How should we treat those in the church, or those who wish to come into the church, who do not yet believe the testimonies? I answer, Just as you would receive them were they in some doubt with regard to other parts of our faith. A person who has not embraced the Sabbath would have no desire to unite with us; hence we need not consider that. But suppose a person has embraced the Sabbath and some other points of our faith, but does not believe in the sleep of the dead, the destruction of the wicked, or something like that, shall we reject him on that account? Certainly not, if we find that in other things he is a Christian, seeking for the truth, and in sympathy with our work; but he must understand, of course, that he must not stop our mouths upon this question. The sleep of the dead, for instance, is an established doctrine of our church. Knowing this, if he wishes to come among us, though not yet believing it, we shall not make this an objection, provided that he does not make it a subject of contention himself. We shall advocate that doctrine in our books, our papers, our sermons, and in our social meetings; we shall sing about it. If he can bear that without being offended, all right; but we shall never close our mouths upon it to please him; nor shall we allow him to come into our meetings and get up arguments against it, and oppose those who do believe it. We simply treat his unbelief with forbearance and toleration. If he is willing to come among us on these conditions, very well; but we shall not consent to be bound on so important a doctrine for anybody's fellowship.

This position we believe to be reasonable and consistent. Just so we say with regard to the visions. Belief in them is the established doctrine of the S. D. Adventists in all our churches. We shall advocate them in our papers, our books, and our sermons. We shall talk about them in our social meetings and among ourselves. We shall read them in our houses and in our churches whenever we like. We shall regard Sr. White as a dear sister in Christ, and a beloved laborer in the work. Now if any come among us having embraced the Sabbath and other leading points of our faith, and wish to unite with our churches, though they do not yet believe the testimonies, we shall not refuse them on that account, provided that they do not bind us upon this subject. If, knowing our position upon this question, they can walk with us in fellowship, then we shall not make a test of it with them. But if they feel opposition to the testimonies, if they feel called upon to oppose them, and argue against them, and object to others' reading them, talking about them in social meetings, and drawing comfort and instruction from them, then we protest. If they must bring wrangling and division into the church upon this subject, if they treat Sr. White as a deceiver, then we object again. We would not allow anybody to treat our other faithful ministers and laborers in that manner, and we shall not be less particular with regard to Sr. White or Bro. White. We love them and honor them as highly as any of our dear brethren. Their reputation and character are sacred with us the same as are those of all our accredited ministers. We would very soon reprove any one who would abuse Eld. Andrews, Waggoner, or Haskell; and we shall do just the same with regard to Bro. and Sr. White.

We say that this position is reasonable, nay, it is the only consistent position we can take. We must either maintain this or abandon our work entirely. Hence we say to our brethren everywhere that they should be free in all their ordinary prayer and social and Sabbath meetings to read from the testimonies, or quote from them, or refer to them just as they like. They should never suffer themselves to be bound by any unbeliever in this matter. Persons who would take offense at this, and feel hurt by it,

and opposed to it, are not enough in harmony with our work to be a benefit to us or be benefited by us. If God has given us light, we have a right to it and should not be bound in this matter.
D. M. CANRIGHT.

Rome, N. Y., March 1, 1877.

SIGNING NOTES.

EVERYWHERE I go, even among our people, I find many cases of persons who have lost, some more, some less, and many, all they have, by signing notes with some friend. They did it because he was a friend, not with any idea of paying the note themselves, but simply as a recommendation. Then something happens that that friend cannot pay his note. Now it comes on the indorser; and he who never had one cent's profit from it, has to take his own hard-earned means to pay. This is very distressing.

Frequently our brethren get involved for life in this manner, and some of them lose their homes in their old age. More than that, it is not unfrequently a positive injury to the man with whom they sign. It may be the cause of his venturing more than he otherwise would have done, of contracting debts which he would not have contracted had it not been for this friend's encouragement. It would have been better for him to have kept out of the business entirely and gone at something within his means. It would have saved trouble all around.

It is astonishing that men will do this when they know that the Bible is so positively against it, and when they know the risk there is in it, having seen so many others bitten by it. Brethren, you had better keep out of it. There is only one way to do it—never to sign with anybody for any consideration. If your friend must have help, and you feel bound to help him, hire the money yourself right out, and then lend it to him and take his note for it. Then it is all understood. You, yourself, owe that debt now, and your creditor will look to you for it and to nobody else. These hard times are cramping many, and some who ventured in this manner are now suffering for it.

D. M. CANRIGHT.

THE OHIO CAMP-MEETING.

THE executive committee of the Ohio Conference have at last fixed upon Newark, the county seat of Licking County, as the most available site for our next camp-meeting. We have looked at several places, but the opening and inducements at this place were far better than at any other point. Newark is a city of about twelve thousand inhabitants, and is surrounded by a good farming country, in almost every direction. It has three weekly papers. It is situated at the junction of the Baltimore and Ohio, and Pan Handle railroads, one running north and south, and the other east and west, thus making it quite accessible from all parts of the State.

Among the privileges and inducements offered by Newark, we mention the following:—

1. An interest to hear the reasons of our faith and hope is manifested by the citizens, and also by the people in the country for many miles around.

2. Both the railroads above mentioned have already agreed to give us excursion rates (two cents per mile), and we have good hope that we can get half fare.

3. The Agricultural Society offer us the free use of their fair-ground, which is pronounced by many one of the finest in the State. It consists of an inclosure of about one hundred acres, perhaps, all covered with a nice green-sward, and finely shaded. There is an abundance of good water, with wells and pumps on the ground; and, besides, there is a canal, and the Raccoon River running hard by.

Within the above-mentioned inclosure, there is another inclosure, familiarly known in these parts as "The Old Fort." It consists of about fifty acres of ground inclosed by an embankment of earth, about ten feet above the level, in the form of a perfect circle, just one mile in circumference, with an opening toward the city of perhaps sixty feet. This embankment is the work of a people now entirely unknown. It has all been worked up from the inside, making it about twenty feet from the bottom of the mote to the top of the ridge. This ditch and embankment are sodded, and when I was on the ground, were literally covered with spring flowers, filling the air with perfume. Trees growing out of the embankment compare in size and age with any on the ground. Within this second inclosure will be our encampment. Outside of it are all the stables, and other conveniences for horses.

4. The Society not only offer us the free use of the grounds as above mentioned, but also of nearly all buildings that appertain thereto. Plenty of good stables free to our brethren that may come with teams. Within the embankment stands a well-constructed amphitheater with seats for fifteen hundred people; also, a Floral Hall that will seat about fifteen hundred more. Besides there are other smaller structures that may be made very useful.

5. The Society agree to furnish police for the ground, day and night, free.

6. A portion of the officers of the Society, desiring to be on the ground all the time, in return for all they offer us, ask only the privilege of running the provision stand, readily agreeing to sell nothing but what we are willing they should sell. Judging from what I know of the financial results of some of our provision stands in the past, this arrangement may prove even a blessing to our Conference. With the responsibility of feeding the people taken off from our hands, it is my thought that we might give ourselves more fully to the real objects of the meeting. These should be: first, our own best good; second, the spiritual and eternal welfare of the people.

WHEN? AND HOW LONG?

If we understand the General Conference Committee correctly, we are to appoint our own best time, and hold as long as we think for the best good of the cause. We have therefore appointed the meeting to begin on Friday, A. M., Aug. 10, and continue till Monday morning, Aug. 20. We hope the General Conference will remember us liberally in the matter of providing efficient ministerial aid. With the help of the R. R. companies and the Agricultural Society to advertise, we expect to make it by far the largest meeting of the kind ever held in the State. We trust the Lord is opening the way.
H. A. ST. JOHN.

THE CRISIS IN FRANCE.

Two months ago the following news was received by telegraph from Europe: "The extreme section of the Ultramontanes are at this moment enlisting adherents to create a Roman question. Various Jesuits, bearing instructions from Father Beckx, General of the Jesuits, have arrived at the Vatican from Florence. Father Beckx warmly counsels the project. Beckx and his adherents promise little short of a speedy re-establishment of the temporal power of the pope.

"There is no doubt that steps in this direction have long been preparing. The Catholic societies in Austria and Germany have pledged themselves to co-operate. One essential feature of the plan is that the next conclave is to be held in Rome, so that the new pope may be proclaimed a prisoner, like Pius IX. Cardinal Simeoni approves and supports the plan, and the pope has himself written letters to the Emperor of Austria, the King of Belgium, President McMahon, and ex-Queen Isabella. A series of express instructions have been issued from the Vatican to avoid collision with civil authorities, but at the same time, to keep up a pressure on the Catholic powers, to obtain their adhesion to a crusade for the resuscitation of the Roman question. The Vatican has obtained lists of volunteers prepared to serve under the Papal flag, and large sums of money have already been deposited in France and England."

We believe that this explains the news of a fortnight ago, which filled all the cabinets of Europe with consternation and dismay—the ministerial crisis in France. The action of President McMahon in removing his ministers, notwithstanding they were supported by the Assembly, and in organizing a reactionary cabinet, is justly regarded as a step hostile to republicanism and favorable to the schemes of papacy. It seems to suggest an alliance, if McMahon can sustain himself in his course, between France and Spain, and perhaps Austria, to restore the temporal power of the pope. Meanwhile Bismarck has been suddenly recalled from his retirement to Berlin. Against such a coalition, Italy will have the active support of Germany, and as the pope and his partisans espouse the cause of Turkey, it is likely that Italy, Germany, and Russia will in such an event unite their forces. It seems as if the great day of Armageddon might be nearer than we thought. But is it possible that in such a conflict England will be found joined in a "Holy Alliance" with the Papacy and the Turk?—*The Christian Statesman.*

He who serves God merely to keep out of hell will be quite sure to keep out of Heaven.

WORDS BY THE WAY.

"I COULD write down twenty cases," says a good man, "when I wished God had done otherwise than he did, which I now see, had I had my own will, would have led to extensive mischief. The life of a Christian is a life of paradoxes. He must lay hold on God, he must follow hard after him, he must determine not to let him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where he pleases, to be what he would have us be, and this as long as he pleases."

We must be drinking the living water from the smitten rock, or we cannot speak of its refreshing power. We must be hiding our guilty souls in the wounds of Jesus, or we cannot with joy speak of the peace and rest to be found there. This is the reason why unfaithful ministers are cold and barren in their labor. They speak, like Balaam, of a Saviour whose grace they do not feel. They speak, like Caiaphas, of the blood of Christ, without having felt its power to speak peace to the troubled heart. This is the reason why many good men have a barren ministry. They speak from clear head-knowledge, or from past experience, but not from a present grasp of the truth, not from a present sight of the Lamb of God. Hence their words fall like a shower of snow, fair and beautiful, but cold and freezing.—*Sel.*

I WILL TELL IT.

MANY a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and maybe a poor soul in the same condition as yourself will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive this blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me;" and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise and glory of thy saving grace."

The Sick Man's Bad Condition.

NEW YORK, June 9.—The Herald's cable special says that a portion of the Turkish fleet is blocked up in the upper Danube, and another in a worse condition below Ibrail. The passage of the Danube cannot be prevented. All hopes of great deeds by the Turkish Danubian flotilla look delusive. A hundred thousand people welcomed the czar at Bucharest. A perfect understanding with Prince Charles has been reached. The sudden collapse of the Turks in Asia Minor is impending because Erzroum is utterly unprovisioned. Desertions are numerous. Mukhtar Pasha's army is without discipline. The Russian advance will soon cut off Trebizond from the interior, and then the entire eastern part of Asia Minor will have acknowledged Russia's military authority.—*Detroit Evening News.*

What Russia Wants.

BRUSSELS, June 8.—Le Nord, which maintains an intimate connection with the Russian foreign office, says that Russia will not lay down her arms until guarantees corresponding to the sacrifices made have been obtained from Turkey. The demonstration must be complete and the results sufficient for the security of the future. Turkey must be perfectly convinced of her isolation and inferiority, and the absolute necessity of submitting to conditions she herself has rendered necessary.—*Evening News.*

BE not a coward who leaves the near duty that is as cruel to grasp as a nettle, and flies to gather the far-off duty that will flout in men's eyes like a sunflower.

SOME day earth will know no gloom,
Some day faith will rise from sleep,
Some day hope will bud and bloom,
Some day men will cease to weep;
When the path of life is rough,
Some day Death will cry, "Enough!"

A HYMN.

My years roll on in silent course, Impelled by a resistless force. Awake, my soul, awake and sing How good thy God, how great thy King!

My years roll on. Then let me know The great design for which they flow; And as the ship floats o'er the wave, Thy vessel, Lord, in mercy save.

My years roll on. The tide of time Bears me through many a changing clime: I've summers, winters,—heat and cold,— Winds, calms, and tempests, ten times told.

My years roll on; but here's my hope, And this my everlasting prop: Though seasons change, and I change too, My God's the same—forever true.

My years roll on; and as they roll, Oh! may they waft my ransomed soul Safe through life's ocean to yon shore, Where sins and sorrows grieve no more!

My years roll on; and with them flows That mercy which no limits knows. 'Tis mercy's current makes me glide, In hope of safety, down the tide.

My years roll on; my soul, be still; Guided by love, thy course fulfill; And, my life's anxious voyage past, My refuge be with Christ at last.

—Sel.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

OHIO.

North Bloomfield.

I ATTENDED the quarterly meeting of this church, June 2 and 3. Some of the scattered ones were present. A good degree of interest was manifested in the T. and M. work. Out of twenty-one members in the district, seventeen reported. Sr. French, who is laboring in this district in the city of Warren, had a good report. Four persons have commenced the observance of the Lord's holy Sabbath as the result of her sacrificing labor, while many are reading with interest, and others are on the point of decision.

The T. and M. workers in this district have much reason for encouragement. The district is free from debt, with a good supply of publications on hand, and souls are accepting the truth in different parts of the district. Sr. French will receive eight copies of the SIGNS OF THE TIMES for distribution. H. A. ST. JOHN.

Ohio Tent, No. 1.

ELDERS BUTLER AND COTRELL pitched this tent in Highland, Highland Co., and commenced meetings on the evening of May 24. At the fourth meeting about four hundred were present, and there was a growing interest. May God bless his servants with this tent, and give them success in the message.

Brethren in Ohio, forget them not at the throne of grace.

Hope to hear from them frequently through the REVIEW. H. A. ST. JOHN.

INDIANA.

Thorntown, Boone Co.

We have pitched our tent in Thorntown, Boone Co. The town has a population of 2000, and the people seem to be above the average in intelligence and morality.

Our meetings thus far have been well attended, the congregation Sunday night being about 450. The interest is very good, and the best of order is observed during the meetings.

Brethren, pray that our work may be successful in this place.

S. H. LANE. ARTHUR W. BARTLETT. L. CALDWELL.

Twelve Mile, Cass Co.

WE pitched the fifty-foot tent at Twelve Mile last week. This is a farming community, and there is no village to furnish us a congregation. We have held six meetings, the attendance ranging from 75 to 275. The people give good attention to the word, and seem quite friendly.

As we try to draw near to God we realize that he is very good to those that seek him. We ask that an earnest cry may as-

send to God from this Conference, that he will bless our efforts here to the salvation of souls and the glory of his name.

W. W. SHARP. WM. COVERT.

VIRGINIA TENT.

THIS tent was pitched in Woodstock, the county seat of Shenandoah Co., the first of May. After being there two weeks, I was called away to attend a discussion in Page Co., gotten up by the Christians. They had sent to Indiana for one Eld. Winebrenner, and he was traveling the county, parading Sister White's works, misrepresenting us in a shameful manner, and daring us to meet him on the Sabbath question. The discussion lasted four days, three sessions each day. He was so unfair in persisting to misrepresent us, after repeated corrections, that even those who desired to be his friends gave a verdict against him, and one took a firm stand to keep the Sabbath.

I returned to Woodstock and remained another week, after which the tent was removed to Middletown, Frederick Co., where I commenced meetings the 24th, with a congregation of twenty-five. The number of hearers has steadily increased until we have an average congregation of one hundred. Among these are some of the best minds in the community. Up to this time we have given but three discourses on the Sabbath, yet we hear of some who say they will observe the day.

Bro. Woods has commenced a series of meetings in connection with the tent, three miles away, in a neighborhood where there is some interest. We hope for good results at both places. J. O. CORLISS.

MICHIGAN.

Leslie, Alaiadon, and Dansville.

I MET with the church in Leslie, in quarterly meeting, May 19 and 20. The church here being organized last January by Bro. J. Fargo, this was their first meeting of this kind. Sabbath afternoon we celebrated the ordinances. Sunday forenoon, after a discourse on baptism, five were baptized. These had been taken into the church previous to this time.

I attended the meeting at Alaiadon, May 26 and 27. Supposing we could not be here at this time, we had taken up our appointment which was given in the REVIEW, yet from brief notice there was a general attendance of brethren and sisters and some outside interest was manifest. We held six meetings, celebrated the ordinances, and two were taken into the church, and three baptized. A goodly company gathered on the banks of Cedar River to witness the baptism, which was an impressive scene, even drawing tears from nonprofessioners.

By the assistance of brethren and friends, the tent is pitched in Dansville, Ingham Co. I commenced meetings last evening. Present indications are such that we expect a good hearing, there being fully one hundred and fifty out last night.

I am entirely alone, but Eld. Kenyon will join me soon. M. B. MILLER.

Dansville, May 31.

WISCONSIN.

Adams Center, Adams Co.

WE held meetings with the company at Adams Center, Adams Co., May 23 to 27. This company was raised up last winter through the labors of Bro. A. D. Olson. On Sabbath, the 26th, twelve were baptized. In the evening a church was organized, consisting of eighteen members. There are about a dozen more in the vicinity who will connect themselves with this church. Our good cause is prospering in Wisconsin. We are full of hope and courage. There never were as many openings and calls for labor in this State before as there are at the present time. We expect to run at least six tents the coming summer.

H. W. DECKER. JOHN ATKINSON.

Black Creek, Couillardsville, and Knowlton.

ACCORDING to appointment, I was at Black Creek, Outagamie Co., May 10 to 20. Bro. Decker was with me to assist in organization. Fourteen were baptized, and a church of fifteen was formed. Bro. T. E. Thorpe was chosen elder; Willard Lathrop, deacon, and Thomas Dobbie, clerk. Others will soon unite with them.

After these meetings, I spent two days at Couillardsville, near Oconto, where Bro. Enoch has been laboring this spring. Five have taken hold here, and six were desiring baptism. They did not receive the notice of my coming, and were so much scattered that we could not accomplish the object of my visit, my time being limited.

May 25 began meetings at Knowlton, Marathon Co. My meetings here last fall were broken off by the approach of the lumbering season. We found the interest unabated, and the attendance increased until, at our last meeting, the house could not contain the people. We have labored hard for these kind friends, and all are convinced of duty. But the lumbering business, in which all are engaged, stands greatly in the way. Some are taking hold, however. Sabbath meetings have been appointed, and I shall return as soon as possible to labor further. GEO. C. TENNEY.

Portage, Wis., June 4.

ILLINOIS.

LAST Friday, Bro. A. K. Atteberry, my brother, and I came to Princeville, to take part in the exercises of the appointed quarterly meeting. We were happily surprised to meet Bro. C. H. Bliss. We labored together heartily till last evening, holding, in all, nine meetings. The Lord has been very gracious to our people at P. Victories have been gained; and new victories are being achieved, which I hope will prove a lasting benefit. The records are well kept; the standing of the church with reference to its members is being examined at each quarterly meeting; s. b. tables show increase; and at this last meeting \$53 were pledged for our new tent. We fondly hope for a proper delegation of brethren and sisters from this church at our next camp-meeting.

Three were baptized, and five were received into church fellowship.

G. W. COLCORD.

New Bedford, Ill., June 5, 1877.

NEW YORK.

WE met with the friends at Pine Meadows, Sabbath, May 26. We found another estimable young man and his wife firm in the truth, and a young man of worth took his stand at this meeting. We always have a good attendance at this place.

May 19, we commenced a brief series of meetings at Pinerville. Our Richland brethren meet here for Sabbath meetings at Bro. Ballou's; and it was thought by holding a short course of lectures, the cause here might be strengthened. We secured the M. E. church for our meetings. The attendance at first was small, but increased till the close of the meetings, on Sunday evening, June 3. Ten decided to serve the Lord and keep the commandments of God and the faith of Jesus. Others are favorable. We shall be with them next Sabbath and the following one, to encourage and give permanence to the work.

M. H. BROWN.

Oswego Co., N. Y., June 5.

NEBRASKA.

I HELD meetings with the church of Seward, on Lincoln Creek, last Sabbath, June 2. The Lord was with us. One was baptized, and two united with the church. Systematic benevolence was re-organized, and raised from \$65.98 to \$84.22.

The members all expressed a desire to become more engaged in the work. May the Lord help them. M. HACKWORTH.

TO THE FRIENDS OF THE CAUSE IN TEXAS.

DEAR BRETHREN: The work in connection with the third angel's message is just commencing in this large State. The few friends of present truth are very much scattered, and calls are coming in for labor in their respective localities. The General Conference has sent you help, and we are here, ready to work and anxious to do all we can in this wide harvest field. But how can we labor to any advantage without a tent? I appeal to you: Shall we not lift all we can ourselves, and thus relieve the General Conference as much as possible in its efforts to send the truth into other new and important fields?

God will bless our efforts to save our fellow-men in proportion to our devotion to his cause, and the sacrifice we make for the good of others. We have no wealthy brethren in the State who can carry these

burdens and relieve those of less means. It will be necessary for each of us to do all we can to help forward the work now in its infancy. A tent is an imperative necessity, and we must have one immediately. It will require at least \$300 to purchase one of proper dimensions and put it into the field. We ask you to help now with your means. Should any more be sent in than will be needed to purchase the tent, it will be applied to the tract and missionary work of the State. Send your donations by money order or registered letter to me, at Dallas, Texas, Lock Box 235, or bring them with you to the general quarterly meeting, which will be held at Dallas, June 30 to July 2. R. M. KILGORE.

ANNUAL MEETING OF KANSAS T. AND M. SOCIETY.

THE second annual session of this Society was held in Ottawa. Convened May 25, 1877, at 9 A. M. J. N. Ayers, president, in the chair. Opened by prayer. Minutes of the previous annual meeting were read and corrected.

On motion, The president was authorized to appoint a committee of three to make nominations. The president appointed J. H. Cook, Geo. Kennedy, and J. Lamont such committee.

Voted, That the Nominating Committee be authorized to re-district the State. It was also voted that A. J. Stover and R. Worick be added to the committee to assist in re-districting the State.

Remarks by Bro. Santee, Stover, and others, on experience in distributing tracts, —results good.

Eld. Ayers read some encouraging and interesting extracts from letters. Eld. Waggoner spoke of the importance and efficiency of the Society, and related some interesting incidents which have occurred in the work.

Adjourned to call of the president.

SECOND SESSION.

The Society convened, May 27, at 5 P. M. J. N. Ayers in the chair. Prayer by A. J. Stover. Minutes of previous session read and approved.

The committee on re-districting the State made the following report:—

Dist. No. 1 is to comprise Ottawa, Cloud, Republic, Jewell, Mitchell, Lincoln, Russell, Osborn, and Smith Counties, and territory west.

Dist. No. 2, Marshall, Pottawatomie, Riley, Clay, and Washington Counties.

Dist. No. 3, Atchison, Doniphan, Brown, and Nemaha Counties.

Dist. No. 4, Wyandotte, Leavenworth, and Jefferson Counties.

Dist. No. 5, Miami, Johnson, Douglas, and Franklin Counties.

Dist. No. 6, Osage, Shawnee, Wabaunsee, and Lyon Counties.

Dist. No. 7, Chase, Morris, Dickinson, and Marion Counties.

Dist. No. 8, McPherson, Saline, Rice, and Ellsworth Counties, and territory west.

Dist. No. 9, Cowley, Butler, Harvey, Sedgwick, and Sumner Counties, and territory west.

Dist. No. 10, Woodson, Coffey, and Greenwood Counties.

Dist. No. 11, Bourbon, Linn, Anderson, and Allen Counties.

Dist. No. 12, Cherokee, Labette, Neosho, and Crawford Counties.

Dist. No. 13, Montgomery, Chautauqua, Elk, and Wilson Counties.

Voted, To receive and adopt the report.

The Committee on Nominations, reported as follows:—

For State officers: President, J. N. Ayers, Garnett, Anderson Co., Kan.; Vice-President, J. Lamont, Mound City, Linn Co.; Secretary, Nettie Sharp, Ottawa, Franklin Co.; Treasurer, John Helligass, Bloomfield, Elk Co. For Directors: Dist. No. 1, Reuben Worick, Jewell Centre, Jewell Co.; Dist. No. 2, J. H. Coffman, Leopaa, Clay Co.; Dist. No. 3, T. H. Wakeman, Palermo, Doniphan Co.; Dist. No. 4, President will appoint; Dist. No. 5, A. A. Ried, Rantoul, Franklin Co.; Dist. No. 6, J. M. Stanberry, Topeka, Shawnee Co.; Dist. No. 7, President will appoint; Dist. No. 8, E. H. Seward, Sterling, Rice Co.; Dist. No. 9, N. W. Allee, Towanda, Butler Co.; Dist. No. 10, Jesse Tomlinson, Eureka, Greenwood Co.; Dist. No. 11, A. W. Cone, Uniontown, Bourbon Co.; Dist. No. 12, A. J. Stover, Oswego, Labette Co.; Dist. No. 13, J. P. Henderson, Harrisonville, Montgomery Co.

The report of Nominating Committee was received, and the officers were elected on separate ballots.

Voted, That the president appoint a com-

mittee to audit accounts of treasurer and secretary. Brn. Kennedy, Worick, and Henderson were appointed such committee.

Adjourned, to call of Chair.

THIRD SESSION.

Met May 28, 5 P. M. J. Ayers in the chair. Minutes of the previous meeting read and approved.

Auditing Committee reported accounts of treasurer and secretary correct. Report accepted.

The secretary then read the following consolidated report of T. and M. labor for the year commencing May 29, 1876, and ending May 29, 1877:—

Table with 6 columns: District, Membership, Reports, Donors, Families Visited, Letters Written, New Members, Periodicals on Sales, and Total. It lists financial and membership statistics for various districts.

On motion, The Society adjourned. J. N. AYERS, Pres. JOHN GIBBS, Sec.

EXTRACT FROM A LETTER.

THE following we take from a letter from Sr. Sarah Cummings, of De Kalb Co., Mo.:

"I am a firm believer in the Advent cause. I first became interested in this truth by reading papers that a dear niece sent me, by which I was soon convinced that the seventh day is the Sabbath; and I have been keeping it over two years, all alone. I have been praying that God might send some of his ministers here. I am sixty-five years old. I have been a member of the Baptist church for about thirty years. I now want my name enrolled with those dear people that keep the commandments of God and the faith of Jesus. I believe God is now preparing his people for his second coming, and what true-hearted Christian could not say, 'Come, Lord Jesus, come quickly?'"

WASHINGTON TERRITORY.

So MANY have noticed my communication in REVIEW, Vol. 49, No. 18, headed, "Employment," and are inquiring about this country, that I think it best to write again. This country would not suit every one, neither would I advise any to come here. I would say, rather, to all who are situated at all comfortably, Stay where you are. To those who, on account of ill health, the grasshoppers, or for other causes, find it difficult to get along, a change might be beneficial.

I will state a few facts, and those interested must be their own judges. The climate here is healthy and bracing; water, plenty, pure, and soft,—no better on the earth; winters, mild,—very little cold weather; soil, excellent, grain, fruit, and vegetables, all do well. In eighteen years there has been no failure. There is always plenty, and prices are low.

Between the Snake and Columbia Rivers, there are thousands of acres of government land waiting settlement. I shall be glad to see all Sabbath-keepers who come this way, and will give them all the assistance and information I can. I employ help all the time, and prefer those of our faith; but I could not give steady employment to all who have applied.

There is no paradise on the earth. The curse is everywhere present. Hence, those emigrating to a new country must endure some privations. But I believe there are as few here as in any place in the world. But we expect soon to emigrate to a better country, that is a heavenly. May we be prepared. J. F. WOOD. Walla Walla, Wash. Terr., May 27.

IS IT TRUE?

It is said that Christ met with his disciples on several first-days after his resurrection; some say he "invariably" met with them on that day; thus distinguishing it from other days. Where do they get the information? Every time that the first day is mentioned in the four gospels; it refers invariably to one identical day. Where do they get so many? Search and see. It is not certain that "after eight days" from Sunday night, means the next Sunday; it might be a day or two later, as all know. Where, then, is the evidence that he met with them more than one first-day, from his resurrection to his ascension? I will tell you, my friend. This period was just forty days; and Luke says he was "seen of them forty days." Acts 1:3. Now you have the proof; but it proves too much for your purpose; it proves that the first day of the week was not distinguished from other days by the meetings of the risen Saviour with his disciples. R. F. C.

FATHERS AND MOTHERS IN ISRAEL.

WHERE are the nurses in Israel? Many a lamb of Christ's fold has perished for want of their care. I don't refer to those who have been years and years in the way, and still walk as babes. It is time that such learned to walk alone. But where are the fathers and mothers in Israel? What is the reason that parents leave their own children to grope and stumble along in the way? or, perchance, when trying to find the way, leave them with never an encouraging word? Why, I ask, should this be so? Fathers, mothers, who loves your children more than you love them? Who knows better their peculiar traits of character? If you love Jesus, can you not speak to your children of this love? Can you not urge them to come to Christ? Can you not help them over the bars Satan raises by his ever-ready suggestions?

Oh, the youth! my heart aches for them, especially for those who have fathers and mothers in the way, whose lips are sealed on the thrilling theme of religion, at least when alone with their children. Shall the anguished cry go up to Heaven from such children, "No one to help me"? These words, these very words, were said in my hearing by one who, I supposed, had the best of help in a godly mother; and I do not question that mother's relationship with Christ. But why can she not teach her child how to trust in Jesus? With Satan's cunning artifices upon every side, our young disciples, especially those young in years, need careful training, lest they be deceived—need tender nursing, lest they faint and die.

Fathers, mothers, awake to the fearful danger of your children. Were they unconsciously approaching, in their thoughtless, youthful sports, some terrible chasm or unseen pit, you would not leave the business of warning and watching them to another. Then why leave their eternal interests for others to look after, and placidly hope they will come out right?

Never shall I forget an incident that occurred in my own childhood. During a very solemn meeting at my father's house, my heart was touched; and while others prayed and wept before the Lord, my father's ear caught the sound of sobs from his little daughter. Coming to me and kneeling by my side, I heard his lips whisper a prayer; and then he asked me if I wanted to be a Christian. I told him yes, and then he asked if he should request the prayers of the brethren for me. Of course, a timid eight-year-old child was glad of this; and ever after, father was nearer and dearer to me.

Parents, come nearer to your children in spiritual things. Watch for the first reachings Heavenward, and then gently teach them how to clasp their tendrils upon Christ. Teach them how to fasten upon Jesus, and watch for their souls while you watch for others. God bless the children. M. J. B.

TOO SEVERE.

WHILE the management of children in some families is unwisely kind, in others it is severe and inconsiderate. The parent becomes a hard master, a sharp censor; and an arbitrary, exacting spirit crushes out much of the good in the children. The youthful and helpless victims of such treatment become discouraged, and sink into an aimless and care-nothing course of life, or are driven to willful, wayward conduct, which results in disgrace and frequent ruin.

There are parents so unreasonable as to expect perfection of their children. Not theoretically, for if called upon for an expression of their sentiments they would talk as sensibly as the wisest of the natural tendency of the human heart to go astray; but yet they expect their little ones always to do right, and when disappointed, proceed to reprove and discipline without a tempering of mercy or tolerance. Though conscious of their own imperfections, they yet presume to find their little ones faultless, and make no allowance for ignorance, immaturity, or natural failings. Have we not seen such?—parents who show a harsh, vindictive spirit, and yet wonder at the quarrelsome disposition of their children, and severely punish them for it; who are selfish, and can find no words sufficiently strong to condemn selfishness in their little ones; who are untruthful, and yet look for unfailing veracity in their boys and girls?

They are like the unmerciful servant in the parable, who was dealt with very leniently by the lord to whom he was greatly indebted, but who showed no compassion to his fellow-servant who owed himself not a hundredth part of the amount. It is sad to see parents with glaring faults of character dealing sharply with the faults of children, which are but a reproduction of their own, or the natural result of ignorance or immaturity. Many children, we believe, are spoiled through such inconsistency. Many who go down apparently through their own headstrong disposition, when the secrets of all hearts and lives shall be revealed, will be found to have been driven to ruin by those who should have gently turned their feet into the ways of wisdom. "Whoso shall offend one of these little ones," says Jesus, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Parents need indeed the grace of long-suffering. How careful should we be not to injure the tender plants committed to our care. And more especially is this true of foster-parents, and the self-constituted guardians of orphaned, friendless children. Children are received into the family for care and nurture, and though it is well understood that early surroundings have not been favorable to correct moral training, when they are detected in falsehood or pilfering, or in any mean or vicious practices, disgust and dislike too often arise, and the children are returned with a bad name. A tender, considerate, forbearing spirit would, on the other hand, lead to careful instruction, prayerful watching, and repeated trials; and in all probability with most happy results; for many children of this class sin through ignorance, their moral sense having never been cultivated. If we would do our whole duty to our own children, or to the little strangers that are within our gates, we must lay the foundation with faithful instruction, and then with patience watch the growth of character, forbearing and forgiving, even as we expect God for Christ's sake to bear with and forgive us.—Guardian.

THE WAY PAUL DID IT.

AH! my friends, I never read that life of St. Paul but I am ashamed of myself and of the Christianity of the nineteenth century. He didn't have any committee to build him a building like this. Look at him going down to Corinth. He had his bundle under his arm, his tools, I suppose, to make tents with. He went down there and found cheap lodgings on some side street, and then he began to preach, and then the Jews began to put him down; they didn't want him—they cast him out. After he had been preaching about eight months, they had a committee, but it was more a vigilance committee than one of help, and they took him out of the city and gave him thirty-nine stripes. If a man should get one stripe now-a-days, what a martyr he would be!

He went to another place, and they stoned him, and left him for dead, and I don't know but he was and God raised him. "What are you going to do now, Paul?" they said. "I press toward the mark for the prize of the high calling," he said. The devil got his match when he got Paul. On he went, and they couldn't stop him. "Five times I received of the Jews forty stripes save one." But he leaped into the field again and went on preaching the gospel as before. That's what America wants—men who will preach the gospel in season and out of season.—Moody.

THE GREAT QUESTION.

"How are the dead raised up, and with what body do they come?"

The waves they are wildly heaving, And bearing me out from the shore, And I know of the things I am leaving, But not of the things before. O Lord of love, whom the shape of a dove Came down and hovered o'er, Descend to-night with heavenly light, And show me the farther shore.

There is midnight darkness o'er me, And 'tis light, more light, I crave; The billows behind and before me Are gaping, each with a grave; Descend to-night, O Lord of might, Who died our souls to save; Descend to-night, my Lord, my Light, And walk with me on the wave!

My heart is heavy to breaking Because of the mourners' sighs, For they cannot see the awaking, Nor the body with which we arise. Thou who for sake of men didst break The awful seal of the tomb, Show them the way into life, I pray, And the body with which we come.

Comfort their pain and pining For the nearly wasted sands, With the many mansions shining In the house not made with hands; And help them by faith to see through death To that brighter and better shore, Where they never shall weep who are fallen asleep, And never be sick any more. —Alice Cary.

SEND your little child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years that fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father, my mother, loved me." Fate cannot take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep.

WHEN the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good.—Collins.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth." FELL asleep in Jesus, at Kenyon, Sabbath, May 19, Sr. Rebecca Evans, in the 81st year of her age. Disease, paralysis. Sr. E. had been a professor of religion about 55 years and a consistent member of the Christian church. About nine years ago, she embraced the Sabbath of the Lord, by reading. She fell asleep in hope of immortality. Sermon by the writer, from Rev. 14: 13. H. F. PHELPS.

DIED, at Maiden Rock, Wis., May 26, 1877. S. C. Bolin, husband of Sr. Bolin, a member of the Maiden Rock church. He was thrown from his wagon in consequence of his team's running away, and the wheels passed over his breast. He lived a few hours. Funeral discourse by Eld. Becob, Baptist, from Rev. 3: 20. CALVIN C. WARD.

DIED, in La Grange, Wis., May 12, 1877, of consumption, Sr. Lizzie Robertson, aged 36 years, 9 months, and 27 days. The deceased was formerly a member of the Baptist Church, but she embraced the third angel's message under the labors of Elds. Geo. C. Tenney and H. W. Decker, in the spring of 1876, and the remainder of her life she rejoiced in the love of God. She was never absent from the Sabbath meetings when it was possible for her to attend; and her last testimony there, five weeks before the day of her death, will long be remembered by the brethren and sisters present. She was a great sufferer for many months. She was conscious for some time that she must soon bid her friends a long farewell, yet her faith in Jesus was all-sufficient, and sustained her through her sufferings. She leaves a husband and two children, with other relatives, to mourn for her. Her death is a great loss to the little church of La Grange, of which she was a worthy and much-respected member. Funeral services by Eld. Taylor, of the M. E. Church. P. A. C.

DIED, of consumption, in Solon, Kent Co., Mich., May 24, 1877, my husband, William Minisee, aged 50 years, 10 months, and 11 days. Although a great sufferer, he never complained. He felt that Jesus was very near him. He was converted when quite young, and joined the Methodist Church. About 18 years ago, he received the truth on the Sabbath, and has since been a faithful member of the S. D. Adventist church in Gaines. Myself and son are left to mourn our loss; but we mourn not as those that have no hope. Discourse by a Baptist minister, from Job. 13: 15, a text selected by the deceased. MARY A. MINISEE.

DIED, of putrid sore throat, in South Kingston, R. I., May 20, 1877, Frankie, son of Job and Mary F. Briggs, aged two and a half years. Words of hope by the writer, from Job 31: 15-17. P. C. RODMAN.

