

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.

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THE MYSTERY OF CHASTISEMENT.

"We glory also in tribulations." Rom. 5:3.

WITHIN this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrant;

Wouldst thou its secret wealth unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or luster, patient care
Will find for thee a jewel rare;

But first, must skillful hand essay,
With file and flint, to clear away
The film that hides its fire from day.

This leaf! this stone! it is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,

Ere it will yield a fragrance sweet,
Ere it will shine, a jewel meet
To lay before the dear Lord's feet.

—S. Wilberforce.

The Watch Tower.

Can ye not discern the Signs of the Times?" Matt. 16:3.

HOW THEY VIEW IT.

I FOUND an article in a little monthly of April, 1878, entitled, "The National Soldier," headed, "European War; Prophetic Warnings." It was truly encouraging to me to see the light of prophecy shining in dark places. The above-named paper is edited by N. W. Fitzgerald, at Washington City. The article referred to is clipped from *The National Industrial*, edited by Blanton Duncan, at Louisville, Ky. I quote as follows:—

"We have not space to comment on the important developments of yesterday. For more than a year we have been convinced that the great conflict could not be avoided. Indeed, the prophecies have always been clear on the subject. Ancient and modern writers, Jewish as well as Christian, who have commented upon the Bible, have been unanimous in the opinion, that the yet unfulfilled prophecies of the 38th and 39th chapters of Ezekiel point clearly to the great conflict in which Russia is to take the leading part. All these writers have believed Meshech and Magog unequivocally denote Russia. If these prophecies are now on the eve of fulfillment, the last days are indeed at hand, and it behooves every mortal to be prepared for what may come.

"The English government can put five millions of the best troops in the world into the field in six months. The Sepoys of India will rush to the standard to fight against the Russians, who have conquered the sultan. Such armaments as will be necessary must make the earth tremble, when the shock of war does come. China may also be drawn into the war; for there have been steady aggressions on the part of Russia for years past, which have enraged that nation. The Russian army will probably occupy Constantinople, which will then be bombarded by the English fleet. If the Russians can keep the Bosphorus closed, they will be masters of the Black Sea; and the hosts will march into Palestine to meet the armies of England, which will come through the Red Sea from India, and via the Mediterranean from England."

Mr. Fitzgerald heartily concurs with Mr. Duncan, and says: "We, from our knowl-

edge of profane and sacred history and our confidence in the accuracy of the Jewish Scriptures, subscribe to this view of the Eastern question." S. McALEXANDER.

PROTESTANTS APING THE CUSTOMS OF ROME.

THERE is not a little imitation of Romish customs on the part of Protestants, much of it a mere thoughtless compliance with the dictates of fashion, but not, on that account, less injurious in its effects. A notable example has just been afforded by Mrs. Grant, who, according to news which comes direct from Rome to Washington, when she was presented to the pope, asked him to bless her a silver cross which her husband had given her when they celebrated their silver wedding at Long Branch, in August, 1873. She said that on account of its being her husband's gift on the twenty-fifth anniversary of their marriage, she felt it to be particularly sacred, and desired the pope to bless it for her, which he did. We have no doubt that Mrs. Grant entertains the same convictions as to the real value of the pope's blessing on a piece of silver which are held by all Protestants. We have no belief that she thinks herself any surer of Heaven because she owns a cross over which the Roman Pontiff has extended his hands in benediction, or imagines that it can in any way affect her spiritual interests. Probably she only wished to be able to say: "This little article was blessed by the pope in my presence," a very pretty and interesting way of preserving the memory of her visit to Rome. But the effect of her act on Catholic minds is shown in the exultant comments of the *Catholic Review*:—

The mental agony that 'Chaplain' Newman and 'Bishop' Simpson must have experienced on receiving this shocking information must have been intense. Here are two most unpleasant revelations. It was bad enough that President Grant—the man whom the Methodists had looked upon as their own, and whom they had wished to parade before the country as a champion of pure Protestant principles—it was bad enough to find that he had given to his wife as a wedding souvenir, a cross; the very emblem of Popery! But to learn also that she carried this idolatrous and superstitious article to Rome, had taken it to the 'Man of Sin,' and had besought him 'to bless it' for her—this, indeed is terrible! . . . Seriously, this little incident, which we mention only because it has a serious side to it, has this significance. At the bottom of the soul of every intelligent Protestant there is the feeling—hidden, smothered, refused utterance, denied and vilified, but still alive—that the pope is his spiritual father, and that he is the visible head of the church of God on earth. . . . The spectacle of the living and teaching church in this country—her beauty, order, unity and majesty—affects the hearts and minds of those outside her pale in spite of themselves. The contrast between her and the sects daily becomes more striking: the common sense of Americans, once freed from the trammels of ignorant prejudice, recognizes the divinity of her commission and the weight of her claims upon their submission. They may defer this submission, or refuse even at the last to make it, but the feeling exists, and is often powerful in its effects."

The points of compliance with Romish customs, in fashionable circles, are almost numberless, and we submit that, in view of the effect which they produce on the Catholic mind, they ought to be discountenanced by all earnest Protestants. One cause for the invasion of these customs into good society is shown in the startling declaration which has been repeatedly affirmed on good authority, that "there are at this time, in this country, thirty-five thousand girls from professedly Protestant families in attendance upon Roman Catholic schools; and it

is claimed by the managers of these schools that one of every ten of the girls in these schools is converted to the Romish faith; that three of every ten learn to hate Protestantism for life, and a large proportion of the whole become indifferent for the rest of their lives to all Protestantism in the simplicity of its faith and worship." We are not able to verify the number here cited, and it is not necessary to do so. Every one at all conversant with the facts knows that the number of daughters of Protestants educated in Catholic schools is very large, and the results are greatly to be deplored.

Protestants ought not to play into the hands of the enemies of their faith; American patriots ought not to bring aid and comfort to the subtlest and most dangerous enemies of the republic.—*Christian Statesman.*

THE HORRORS OF THE FAMINE.

A RECENT letter to the *Independent*, from a missionary in Peking, gives the details of one of the most appalling catastrophes of modern times. This was the burning of a yard full of wood-sheds, in which were housed a great number of refugees from the famine regions, who were collected here to obtain a little food furnished by the government. It was on Sunday, Jan. 6, and the wind was from the north, and bitterly cold. On reaching the scene of the disaster, the missionary found the sheds already consumed and a multitude of bodies roasting within. He says:—

"The poor victims must have been suffocated almost at once by the smoke and flames arising from the combustion of a foot or so of straw, upon which they slept, and which constituted their only means of keeping warm, aside from their own animal heat. The premises were surrounded by a strong stalk fence, plastered with mud, very difficult to break down. The fire broke out inside; but no one knows how, as no fire is allowed, except that in the little mud range, where the gruel on which the people are fed is cooked. It spread with astonishing rapidity, so that it was with difficulty that any escaped. The number within the inclosure appears to have been about two thousand eight hundred, and it is not certainly known how many were burned. The sight was the most horrible that could be imagined. A long row of sheds, quite consumed, mats above and straw beneath, and each packed full of hundreds of women and children, all burned to a cinder as they stood or squatted, before they had time to reach even the door. There were many very small children, scarcely three months old. It took three days to extricate all the bodies and get them confined, and in many cases this was quite impossible."

The accounts from the Province of Shansi are horrible beyond the imagination of those who in distant lands only hear of famine. The stories in the Books of Kings about the famine are realized in that province.

SOCIALISM IN GERMANY.

THE Socialist movement in Germany is assuming somewhat alarming proportions. In some of the large towns it seems to be approaching a crisis. In Berlin Socialist artisans are daily declaring their determination to leave the church, and it is thought that still larger numbers would secede were it not for the fine exacted from persons declaring such an intention. Socialists in Germany are atheists. The movement in its religious aspect is the outcome of the infidelity and formalism that have been for a long time growing within the church. Politically, it is only another phase of the French Commune. Its strength and sudden growth may be judged from the fact, that, whereas in 1871

the Socialist party could command but 120,000 votes and two members in Parliament, it registered last year 497,000, nearly one-tenth of the whole voting population, and returned twelve members to the National Legislature.

Of one of its recent rapid strides the conservative community seems to have been almost unaware. On a late Sunday, however, a demonstration at the funeral of one of the Socialist leaders has done a great deal to arouse public sentiment and disclose the grave dangers that lie hidden beneath the surface. The deceased was one August Heinsch, a foreman in a semi-Socialistic printing-house, and a successful propagator of Socialistic doctrines. His death was supposed to be occasioned by excitement, and overwork in this cause. In the funeral procession fully ten thousand persons took part. Every one wore the red badge of the Commune. As many as a thousand women were among the number, and even little children, decked with crimson scarfs. Six Members of Parliament, also ornamented with red, headed the line and lent official dignity to the occasion. In all the streets a vast multitude of astonished spectators were gathered. At the cemetery, belonging to one of the atheistic societies, very concise and informal ceremonies were held, consisting only of revolutionary and eulogistic speeches, and, singularly enough, a Lutheran choral, there being as yet no distinctively Socialist hymns or music.

An ill-judged attempt was lately made by some of the clergy to establish a counter movement by organizing a party of "Christian Socialists." As the fundamental doctrine of Socialism is disbelief in Christianity, and the two are absolutely irreconcilable, of course the effort was a failure, and only brought contempt on its originators. Thoughtful people are awaiting further developments of the movement with no little concern.—*Christian Union.*

GREAT GUNS.

It seems that a mania like a flood is spreading over the world, exciting men to invent and produce all kinds of implements of destruction and weapons of slaughter. Human inventive genius has been strained for the last few years to produce cannon that could carry heavier shot, and to a greater distance, with greater destructive force, than any now in use. Italy seems now to be preparing the most wonderful piece of ordnance of which history gives any account. The *Baltimore Sun* gives the following statement:—

"The Italian government owns two of the largest ironclads afloat,—the *Diulio* and the *Dandolo*,—and contemplates the construction of another, with a thickness of armor never before attempted. In the meantime, the minister of war is experimenting with a gun fifty feet long. It almost seems as though such a weapon should have a new name, but at present this enormous mass of iron and steel is simply called a gun. This monster gun will require, as a charge, nine hundred and fifty pounds of powder, and the projectile will weigh about six thousand pounds. It is calculated that the gun will throw its projectile twelve miles. The distance seems wonderful, but is not impossible. The same government already has one gun, weighing a hundred tons, which throws a bolt weighing twenty-five hundred pounds, nine measured miles. With even the Whitworth guns carried by the *Inflexible*, and the Paliser projectiles, a weak nation may be battered in pieces all along the coast line, where the most important cities are generally situated. Stone fortresses are no protection at all, and engineers are going back to earth works."

Men talk about the wonderful instrumentalities now made ready to convert and

save the world, but it is certain that the very nations upon whom they depend to accomplish this work of salvation have, for the last twenty-five years, expended ten dollars for the purpose of destroying men where they have expended one to evangelize them. Preparations to destroy men are increasing much faster than those to save them.—*World's Crisis.*

DRUNKENNESS IN CONGRESS.

SENATOR DAWES saw fit to deny the statements of Mary Clemmer, correspondent of the *Independent*, concerning the drunkenness of senators on the night of the passage of the Silver Bill. No one doubts the word of the Honorable Senator from Massachusetts, but the fact that he did not see the scenes alluded to is not proof sufficient to outweigh the testimony of another who from a more favorable position in the gallery looked down upon the floor.—The lady returns pluckily to her charge as follows: "By what mental reservation, by what *esprit de corps*, by what ignorance of the facts, he [Mr. Dawes] asserts that 'no part of the statement is true of any one senator, much less sixteen,' I suppose the God who has charge of him knows. Perhaps he was asleep; perhaps his eyes were shut; perhaps his ears were filled with wax, like the hosts of Ulysses; it matters not what was the material or spiritual condition of Mr. Dawes through all that hot and tiresome night—all the same in the Senate Chamber, where he sat, there were at least six senators positively drunk, and at least sixteen or twenty senators who showed unmistakable evidence of having drunk more liquor than was good for them. I not only know that six senators were drunk, but I know who these senators were. I refrain from giving their names now, as in my former letter, solely on account of the women who care for them and who bear those names. Pray don't for a moment think that any regard for the men themselves would keep me from telling who they are. That senator of the United States who will come drunk into the Senate Chamber has no more claim on my toleration than he has on my respect.

"The special sentence (not mine) which Mr. Dawes quotes to contradict is: 'Sixteen senators were beastly drunk, and when one of them rose to make a motion he had to be braced up on either side while he spoke his piece.' Mr. Dawes's 'mental reservation' must have come in on the 'beastly.' There were not sixteen senators 'beastly' drunk. But when Mr. Dawes adds, 'No part of the above statement is true of any one senator, much less of sixteen,' however unintentionally, he writes what is not true. At least 'one' senator was 'beastly' drunk,—the one who vomited on every beautiful sofa that he fell over. And it is equally true that there was a senator who had to stand 'braced up' by his friends on either side, while he incoherently muttered forth his drunken 'amendments.'—*Chris. Statesman.*

General Articles.

HISTORY AND TRINE IMMERSION.

BY ELD. J. H. WAGGONER.

(Continued.)

ELD. MOORE highly indorses Quintner's efforts in favor of their system, but his own pamphlet is much more ample in historical references. He says he has traced it directly to the apostles. The three writers nearest to the apostles given by him are Tertullian, A. D. 160-220; Clement of Alexandria, A. D. 150-220; and Justin Martyr, A. D. 100-165. These are the most important of all the witnesses, because they lived nearest to the apostles, and those who followed them must have depended on them more or less for any "tradition handed down from the apostles." We shall take them in reverse order and notice first

JUSTIN MARTYR,

Because he was nearest to the apostles. Mr. Moore quotes and comments as follows:—

"Justin wrote 'An Apology for Christians, Addressed to the Emperor, the Senate, and the People of Rome.' In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage: 'Then we bring them to some place where there is water, and they are baptized by the same way of baptism by which we were baptized;

for they are washed in the water in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit.'

"Justin's works were written in the Greek language, and are translated by Mr. Reeves, who, when speaking of the confession usually made in those early times, says of the above passage: 'The candidates were thrice plunged under the water at the naming of the Three Persons in the blessed trinity.'

"This is the candid opinion of the learned translator, that when Justin writes of the Christians' being washed in the name of the Father, and of the Son, and of the Holy Spirit, he means nothing short of trine immersion. We give Mr. Reeves' convictions and candid opinion as a fair argument in support of the fact that the above passage refers to trine immersion."

Mr. Moore makes his quotations in the above from Pengilly on Baptism. And here, reader, we have the first stone, the very corner-stone of the edifice of trine immersion; the first witness—the one nearest to the apostles—to prove that trine immersion existed in the very days of the apostles. Here we have several points of interest.

1. Justin says *nothing at all* about trine immersion! We are reminded of the case of the lawyer who said he had five reasons to give why his witness was not in court. First, he was dead. The Judge here excused him from giving the other four. So we might stop right here with a clear case, but we will examine a little further.

2. It is Mr. Reeves' candid opinion that Justin meant trine immersion, though he says nothing about it. Upon what this opinion is based, and what it is worth, we shall presently see.

3. Mr. Reeves' opinion is offered as a fair argument in favor of the fact that the passage refers to trine immersion.

It must be remembered that no other author of Justin's day is cited to prove the existence of the fact assumed. The whole burden of evidence lies in Mr. Reeves' opinion.

In the "Ante-Nicene Library," published by Clark, Edinburg, the works of Justin are translated by Dr. Dods. From chap. 61 of his first Apology we copy as follows:—

"I will also relate the manner in which we dedicated ourselves to God, when we had been made new through Christ; lest if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we say and teach is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God, the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of Heaven.'

If the translation of Dr. Dods is correct, and Dr. Schaff gives it the same way, then the term *baptism* is used by Mr. Reeves' only by implication. However, the idea of *baptismal regeneration* is strongly favored by the language of Justin; so early did erroneous views of baptism begin to find their way into the church. But by no fair construction can trine immersion be inferred from his language.

The next witness quoted nearest to the time of the apostles is

CLEMENT OF ALEXANDRIA.

Mr. Moore quotes and comments as follows:—

"Clement is addressing himself to the churches planted by the apostles,—churches composed of members, many of whom were baptized by the immediate successors of the apostles when he uses the following words: 'Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed, to signify the three days of his burial.'—*Wiberg on Baptism*, p. 228."

We must say of this as we said of Theodoret: We cannot say positively that Clement never wrote these words, yet we are left strongly to doubt. No reference is made to any work where they may be found. We think we have had access to and have examined all that are usually ascribed to Clement, but these words are not in them. We have seen what liberty was taken with Sozomen to make him testify to

their purpose, and what a strong argument is made out of *nothing* in the case of Justin; and why, if this quotation is genuine, are we not told whence this is taken? That which is offered in proof must be shown to be proof. We have a right to call in question such loose quotations.

We do not look upon this, however, as upon the testimony cited from Justin. If this should prove to be genuine, which we have good reason to doubt, we must remember that trine immersion was recognized in Africa earlier than anywhere else; and that Africa was, at that very time, the very hot-bed of superstitious innovations in the Christian faith. See Milner, as before quoted.

TERTULLIAN.

There is no dispute that Tertullian did mention trine immersion; but he referred it only to *tradition*. This is denied by the trine immersionists, but the proof is decidedly against them. Eld. Moore publishes an appendix of *Caution* on this point. He says:—

"In the writings of Campbell, Hinton, Fuller, and Wiberg, Tertullian is accused of stating that, 'we are immersed three times, fulfilling somewhat more than our Lord has decreed in the gospel.' This, however, is simply an incorrect translation of the Latin text, the Oxford translation of which reads as follows: 'Then are we thrice dipped, *pledging* [not fulfilling] ourselves to something more than the Lord has prescribed in the gospel.' Before the candidates were baptized they pledged themselves to some things not mentioned in the gospel, and to these Tertullian refers."

These words of Eld. Moore's are not warranted by the facts. Tertullian does not speak of what was done *before* baptism, but *in* baptism. And the version of Campbell, Hinton, Fuller, and Wiberg is most accurate in following the original, which is both followed and given by Stuart, whom we quoted elsewhere. The words of Stuart in full on this passage are as follows:—

"Tertullian himself, however, seems to have regarded this *trine* immersion as something superadded to the precepts of the gospel; for thus he speaks in his book, *De Corona Militis*, § 3: 'Thence we are thrice immersed (*ter mergitamus*), answering, i. e., fulfilling, somewhat more (*amplius aliquid respondentem*) than the Lord has decreed in the gospel.'"

Stuart is surely as literal as may be in rendering *respondentes*, *answering*; and no one can possibly object to his making it equivalent to *fulfilling*, in this case; while the whole sentence in Tertullian points unmistakably to the action of trine immersion, and not to anything before baptism.

But there is a decisive test to which we shall now bring this matter. Bingham, "Antiquities of the Christian Church," is one of the witnesses cited by Eld. Moore, in his historical evidences. Bingham has treated the whole subject at length, though he does not directly give his own opinion of the correctness of the method. Of the derivation of trine immersion he says:—

"Some derive it from apostolic tradition; others, from the first institution of baptism by our Saviour; whilst others esteem it only an indifferent circumstance or ceremony, that may be used or omitted without any detriment to the sacrament itself, or breach of any divine appointment. Tertullian, St. Basil, and St. Jerome put it among those rites of the church which they reckon to be handed down from apostolic tradition."—*Book 11, chap. 11, § 7.*

It will be noticed that "apostolic tradition" is distinguished from that which was appointed by the Saviour. Tertullian, the very earliest witness for trine immersion, and the prince of traditional innovators, "put it among those rites of the church which they reckon to be handed down from apostolic tradition." This shows that Eld. Moore's "Caution" is utterly futile, and that his construction of the words of Tertullian is wrong.

The first name given by Bingham among those who held that trine immersion came from the appointment of the Saviour, is that of Chrysostom; but Chrysostom lived two centuries this side of Tertullian, in a day when traditions were more firmly established as authority in the church. In a review of the whole ground we shall refer to Tertullian again. We will briefly notice

MR. REEVES.

This is a witness of great importance to trine immersionists. It is his *opinion*

which makes the "fair argument" that Justin Martyr believed in trine immersion. Mr. Reeves has stated the strong argument in his own mind, for that practice, in the following words:—

"The ancients carefully observed the immersion, inasmuch that by the 'Canon Apostolical,' either Bishop or Presbyter who baptized without it was deposed from the ministry."

That *somebody* believed in and practiced trine immersion at an early age in the Christian church, we do not deny. But wish the reader to bear in mind that we are now searching for the *authority* of the practice. Mr. Reeves has been quoted with great confidence, and he refers to authority. This same authority is elsewhere given by Eld. Moore, so we now notice

"THE APOSTOLICAL CANONS."

Of these Eld. Moore says: "These 'Canons, which consist of eighty-five ecclesiastical laws, contain a view of the church government among the Greek and Oriental Christians in the early centuries of the Christian religion' (*Mosheim*, vol. 4, p. 4) and can be relied upon in tracing Christian baptism back to a very early date. So learned men, who have made profound searches respecting the origin of these Canons, have assigned to some of them a date much earlier than A. D. 200.

"The fiftieth of the Apostolical Canon reads as follows: 'If any Bishop or Presbyter do not perform three immersions at one initiation, but one immersion which given into the death of Christ, let him be deposed; for the Lord did not say, 'I baptize into my death,' but 'Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O Bishops, immerse thrice—into one Father and Son, and Holy Ghost, according to the will of Christ by the Spirit.'—*Quintner's McConnell's Debate*, p. 114."

This is that to which Mr. Reeves refers, but he does not say one word as to its origin, and authenticity. It was of course written by *somebody*, and that *somebody* believed in three immersions. But *when* was, and *when* he wrote, nobody knows. It was a very common practice in the days of *pious forgeries* to label their writings *apostolical*, or to ascribe them to some worthy Christian, to give them weight among those who did not stop to discriminate between the true and the false.

These Canons are from unknown sources. They did not all come into notice at the same time. Notice that Mr. Moore says: "Some learned men . . . have assigned to some of them a date much earlier than A. D. 200." But of the one in question, the fiftieth, he says nothing. It must have known some of the facts respecting it, and to endeavor to give authority to this by speaking a good word for "some of them," savors much of the same sort which originated them. Of the Canon Dr. Schaff says:—

"They are evidently of gradual growth, and were collected either after the middle of the fourth century, or not till the latter part of the fifth, by some unknown hands, probably also in Syria."

These Canons are found, with notes, in "History of Christian Councils," by Bischoff Hebele, of Germany. Appended to Canon 50, the one quoted above, is this remark:—

"This Canon is among the most recent of the collection. It is not known from what source it is derived."

For the present we dismiss the Canon *Apostolical*, willingly according to trine immersionists all the honor they require by the use which they make of it. Preceding these Canons, in point of chronology, comes the testimony of

MUNNULUS, BISHOP OF GIRBA.

His words, claimed in favor of three immersions, were spoken in the seventh Council of Carthage, held under Cyprian, A. D. 256. There were eighty-five bishops present. The sole object of this council was to settle the question of the validity of baptism administered by heretics; and unanimous testimony was that those who had been baptized by heretics must be baptized again, if they would enter the Catholic or orthodox church. Not one word was spoken against their mode or form of administering it; only that it was invalid or no baptism at all, because it was by the hands of a heretic. Cyprian preserved the record of the decision of each member of the council. We give specimens that the *actus* of the council may appear. January of Muzzuli said:—

"I am surprised, since all confess there one baptism, that all do not perceive the unity of the same baptism. For the church and heresy are two things, and different things. If heretics have baptism, we have not; but if we have it, heretics cannot receive it. But there is no doubt that the church alone possesses the baptism of Christ, since she alone possesses both the grace and the truth of Christ."

A hymnus of Ausvaga said: "We have received one baptism, and that same we maintain and practice. But he who says that heretics also may lawfully baptize, makes two baptisms."

The following we copy from Eld. Moore's book:—

A. D. 256, while at the famous Council of Carthage, Munnulus made use of the following language in one of his speeches, preserved by Cyprian: "The true doctrine of our holy mother, the Catholic Church, which always, my brethren, been with us, and doth yet abide with us, especially in the article of baptism, and the trine immersion wherewith it is celebrated; our Lord Jesus said, 'Go ye, and baptize the nations in the name of the Father, and of the Son, and of the Holy Spirit.'—Works of Cyprian, Part 1, p. 240."

The following, as the words of Munnulus, copied from Cyprian's records of this council, in his Works, vol. 2, p. 204:—

"The truth of our Mother, the Catholic Church, brethren, hath always remained and still remains with us, and even especially in the Trinity of baptism, as our Lord Jesus, 'Go ye and baptize the nations in the name of the Father, of the Son, and of the Holy Spirit.' Since, then, we manifestly know that heretics have not either Father, Son, or Holy Spirit, they ought, when they come to the church our Mother, truly to be born again, and to be baptized; that the cancer which they had, and the anger of damnation, and the witchery of error, may be sanctified by the holy and heavenly laver."

We fear the same liberty was taken with the words of Munnulus that was taken with the history of Sozomen. That which is called by him "the trinity of baptism," by those who use his testimony to uphold a tradition, called "baptism, and the trine immersion," &c. The difference is material, there is a reduplication of the same baptism, or immersion, and the duplicate thus becomes a word of explanation, just such as we find inserted in the words of Sozomen.

But the query may arise, What did he mean by "the trinity of baptism"? He explains this himself; we, says he, baptize in the name of the Father, of the Son, and of the Spirit, while heretics have neither Father, Son, nor Holy Spirit. Thus, instead of three immersions he refers to the three persons invoked in the act of baptism. And the same idea is still more clearly expressed by other early authors, thus in Clement's "Recoignitions," Book 3, chap. 67, as follows:—

"But every one of you shall be baptized in ever-flowing water, the name of the trine Beatitude being invoked over him." And again twice in his "Homilies,"

"Washing in a flowing river, or in a fountain, or even in the sea, with the thrice blessed invocation, you shall not only be able to drive away the spirits which lurk about you," &c.—Hom. 9, chap. 19.

"For there is something that is merciful from the beginning borne upon the water, and rescues from the future punishment those who are baptized with the thrice blessed invocation."—Hom. 11, chap. 26.

We are well aware that the "trine beatitude," or "thrice blessed invocation," drawn directly from the words of the Scriptures, was soon made the foundation of three-fold baptism, not at all based on the Scriptures, but resting on tradition only. We do not care to follow the historical testimony further, because volumes of tradition have no weight with us, and this is proved to have no other origin.

(To be Continued.)

CLERICAL TITLES.

[The following excellent thoughts on Clerical Titles" are furnished for the REVIEW by a Baptist minister.—Ed.]

He who appointed the gospel ministry did not distinguish it by such titles as are now applied to it. The word of God says nothing of Reverend, Most Reverend, Right Reverend, Archbishop, D. D., LL. D., A.

M. D., etc., in connection with ministers' names. If the Bible is authority on this point, such titles are out of place when applied to the ministry. They may show that persons bearing them have been placed in high offices by their friends, or that they have mastered certain branches of learning; but they are not a criterion of their ability or success in converting people to the Lord. The ministry is not a philosophical institution, it is spiritual in its character and work. It may be well to affix these titles to secular teachers, as an index of their intellectual attainments; but one's ability as a preacher is determined by the amount of spiritual labor he performs for the Lord.

We would not be understood as speaking depreciatingly of learning in the ministry; far from it! Let the minister study the various branches of learning; let his mind be disciplined, and its faculties developed; and if such studies have increased his ability, people will know it without having a title added to his name. These titles often signify more than is intended; for example, we see a name in print, thus: Rev. Mr. A—, M. D. This implies that the person is engaged in two different professions, and we do not know in which he is most interested. It shows that he is not doing as Paul recommended in 1 Tim. 4:15,— "Give thyself wholly" to the things of the ministry. The Bible term "Elder" is sufficient to distinguish the clergy from the laity; and ministers should be satisfied with it. The time is at hand when preachers should be preachers, and not everything else; and when they should also be known by their practical labors, and not by the official drapery overshadowing their names.

W. S. BARBER.

HEART THINKING.

"As a man thinketh in his heart, so is he." It is generally an accepted doctrine that a man thinks with his head, but the truth of the former declaration would hardly hold in the latter case. It is often astonishing to see what can be done in a cause where there is thinking in the heart. On a recent Sabbath we visited a church of Adventists which has a membership of about forty-five. At ten o'clock there was a prayer-meeting, lasting forty-five minutes. Old men and matrons, young men and maidens, all kneeled at the same time whenever any one led in prayer.

After a powerful discourse by Eld. V. Hull, the church register was called, and all present made a brief report of themselves, and very nearly every one absent responded by letter. These letters were read by a young man, and were full of interest. In the afternoon, the Lord's supper was celebrated, washing of feet, &c.

We gathered some items concerning the church, which cannot fail to show what consecration will do. A few Sabbaths previous, they raised \$180 for general "T. and M. work," as they called it,—tracts and missions. A brother in moderate circumstances gives annually \$44; another brother, a farmer by no means rich, gives about \$200 annually. Young men and women who live by their daily or weekly labor seldom give less than five dollars each, oftener ten. Their pastor, Rev. Mr. Matteson, is in Denmark on a mission. A publishing house is soon to be established in Europe, for which purpose \$20,000 have been raised. Eld. Matteson's wife is with him, but their seven young children are here;—two in Michigan, two in Northern Wisconsin, and three with this church. As we saw the three boys coming to church, whose ages we deemed to be from five years to ten, and were told that after four or five years, when the mission was established, their parents would return "to see their children," we could but feel that somewhere there was thinking with the heart.

It seems like the days when we were young, when we heard it said that our China Mission would be re-inforced when somebody could be found to go; and the same thing is said now, and the mission has no missionary. Are we not thinking with our heads?

The work of spreading Sabbath truth so gathers on the hands of Rev. Mr. Matteson that he has called for aid, and others will soon go to his assistance. What we as a people would call a failure, and would abandon, this people will carry to victory. What consecration is there in a church which gives nothing to the "T. and M. work"?

A brother of the church alluded to has spent several weeks in canvassing for their publications in his own and neighboring towns, and it was all done gratuitously.

A young lady said, "We do our own preaching, so our pastor can help others." How many churches have we numbering forty-five, giving hundreds annually to tracts and missions? Do we not need a different mode of operation, or more thinking in our hearts?—A. R. C., in Sabbath Recorder.

"BETTER THAN NOTHING."

The Daily Graphic, is responsible for the following incident, which has a certain bearing on one side of the question of eternal torment, which is being so warmly discussed by the clergy at the present time:—

"A good old Methodist lady, very particular and very pious, once kept a boarding-house in Boston. Staunch to her principles, she would take no one to board who did not hold to the eternal misery of a large portion of the race. But the people were more intent on carnal comforts than spiritual health, so that in time her house became empty, much to her grief and alarm.

"After some time a bluff old sea captain knocked at the door, and the old lady answered the call.

"'Servant, ma'am. Can you give me board for two or three days? Got my ship here and shall be off soon as I load.'

"'Wa-al I don't know,' said the old lady.

"'Oh, house full, eh?'

"'No, but—'

"'But what, ma'am?'

"'I do n't take unclean or carnal people in my house. What do you believe?'

"'About what?'

"'Why, do you believe that any one will be condemned?'

"'Oh, thunder! yes.'

"'Do you?' said the good woman, brightening up. 'Well, how many souls do you think will be in fire eternally?'

"'Don't know, ma'am, really;—never calculated that.'

"'Can't you guess?'

"'Can't say,—perhaps fifty thousand.'

"'Wa-al, hem!' mused the good woman; 'I guess I'll take you; fifty thousand is better than nothing.'"

G. W. A.

OLD AGE.

THE child desires to be a man, and the man longs to be a child. Why is this? The answer is found in the fact that future life looks pleasant and full of ungathered joy to the inexperienced eyes of youth, but as time marches on, care, trouble, sorrow, and death wring the heart with anguish and cause the head to throb with pain; then the man yearns for the free, joyous days of youth and would fain travel backwards over the road of life.

Old age is not earnestly desired; for it is heart-wearied and tempest-torn, and its shadow falls upon the grave. White locks, dim eyes, and trembling limbs are not welcome visitors; yet time rolls on, and the solemn march of years is the onward tread of old age.

This mortal frame is subject to decay, but the heart can be kept always young. The fountain of sympathy and happiness need not be chilled by the hand of time, and old age can be "clearer than the noon-day." The aged have reason to rejoice, for old age is not forever. There is a time coming when the righteous will return to the days of their youth, the faded cheek will glow with health, the wrinkled flesh become fair and fresh, the dimmed eye sparkle with new luster, and the whole frame glow and thrill with immortal beauty and vigor.

O man in the evening of life, take courage! "Thy youth shall be renewed like the eagle's," and the life to come will never grow old.

ELIZA H. MORTON.

Allen's Corner, Me.

OUR PROVERBS.—Listen if you would learn. Be silent if you would be safe. Inquire about your neighbor before you travel. The first of wisdom is the fear of God. The world is carrion, and its followers dogs. Poverty without debt is independence. Long experience makes large wit. The sluggard becomes a stranger to God, and acquainted with Indigence. By six qualities may a fool be known: Anger without cause, speed without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between a friend and a foe.

NOTHING TO SPARE.

"AND whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward." Matt. 10:42.

Now the Lord loves the cheerful giver, and the promise in this text is, that he shall not lose his reward. Again the Master says, "It is more blessed to give than to receive." Yes, but I have nothing to give. I have as much as I can do to meet my bills, says one. Our Heavenly Father does not require his people to do what they cannot do; but he does require every one to do something. The poor widow might have said, I have nothing to give; but she cast into the treasury all that she had, even all her living, and trusted the Lord for the future; and I do not suppose that the meal wasted or the oil grew less, any more than in the case of the widow who fed Elijah. I believe it is safe to trust the Lord always.

A short time ago a sister told me that when we were holding our meetings she wanted to give a dollar to the tract enterprise; but she had only money enough to pay a small bill she owed, so she hesitated a little. Finally she thought she would trust the Lord, and give the dollar. Presently an individual called and dropped a dollar into her hand. She asked what that was for. He answered (though not interested in particular in the truth or the meetings), "You have been having considerable company lately, so I thought I would help you out a little." So we see it is safe to trust in the precious promises.

It is a fact that we are living in an age when covetousness is prevalent in the church of Christ. I once heard of a prosperous church which gave, for several consecutive months, fifty dollars or more a month, on the average, for missionary purposes. They were very greatly blessed by the constant conversion of sinners in their midst until some one was tempted to believe they had given too much. Consequently they stopped giving and doing. Many influences were brought to bear against the mission, and it ceased, and a long dearth in spiritual things followed. Some that once gave became worldly, and lost their spirit of labor for sinners; and prayer-meetings were very thinly attended.

A sister in a certain church was once asked to give to a charitable object. Said she, "I have nothing to spare; for my husband does not believe as I do, and will not give me money for such purposes." At the same time she was clad in costly apparel, purchased with money he had given her to do as she pleased with. Once more, I heard of two Christian women whose husbands were opposed to the truth they held so dear, and who gave their wives a yearly sum for dress; but the wives denied themselves for the sake of giving, and one of them was known to give fifty dollars in one year for missionary purposes.

"I have nothing to spare," said a man, "for my taxes have eaten me up nearly; and I do not believe ministers ought to be paid for their labor like other professional men, for if they are they will lose their reward when Jesus comes." And so he adds land to land, and, with a property of twelve thousand dollars, has nothing to give, and professes to be looking for Christ.

"I have nothing to spare," said a man, as he turned from his door a poor child who asked for bread for her poor sick mother; and that very morning he had asked God at family worship to supply the needs of the poor. "I have nothing to spare," said a professor of religion. "People must work, as I have to do, or go to the poor-house." At the same time he was influencing some maiden aunts to make their will in his favor, which they did, leaving him property to the value of some forty thousand dollars, at the loss of the friendship of other heirs equally related. At his death he left one hundred thousand dollars to his penurious wife and children; and when all were dead but one daughter, she married a man who bids fair to sink the whole.

Time would fail us to write of the many instances where covetousness has blinded the mind, and the love of money has crept into the church. Many love this present world more than they do the world to come.

Now, dear brethren and sisters in Christ, if we would have a home in the kingdom of God when Jesus comes, let us be sure that our treasure is not on the earth, but laid up in Heaven.

S. S. MOONEY.

Danvers, Mass.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

A NEW ROAD TO THE MILLENNIUM.

THE "old paths" through which, since the days of Daniel Whitby, in 1680, men have supposed that the world was to reach the millennium, have in these days become so choked up with the debris of sin and iniquity, and so strongly barricaded by the hosts of evil, that they are being quite generally abandoned as any feasible routes to that desired end. Hence a new way must be suggested; for the temporal millennium they are bound to reach, at all hazards.

A new avenue of hope is opening in this direction; and, strange to say, it is not coming to light through the ministers of peace, but by the agents of war; it does not consist in the discovery of any new instrumentality to be used in the gospel, but in the invention of a new and terrible implement of war, to aid in the sure and wholesale destruction of men. This is indeed a strange way to reach that state, one grand feature of which is to be that men "shall learn war no more;" but there is no telling by what contradictory processes men will reach a conclusion the establishment of which is with them a foregone determination.

In the *Christian Union*, of May 1, 1878, is an article on "Killing as a Science," in which is described a new invention, by an American, Gen. Berdan, now being tested in Germany. It is called a range-finder, and consists of an instrument by which within twenty or thirty seconds the actual distance of an approaching army can be ascertained, and the guns brought to bear upon them so that every shot shall be sure and deadly. At present it is ascertained that two thousand balls are discharged to every person killed in battle. This involves an enormous expenditure of ammunition, time, and strength, in every engagement, which accomplishes nothing. With the use of this instrument, all this will be saved, and an army by simply coming within range of the guns is almost sure to be annihilated.

In the experiment recorded, the following results were shown: A target representing thirty men was prepared, and a single light field Krupp gun loaded with shrapnel used against it. The range-finder gave the distance in thirty seconds, and at 3500 meters 5 hits were made; at 3000, 10 hits; at 2500, 20 hits; at 2000, 30 hits, and at 1000, 40 hits.

The conclusion which the writer draws from this is, that war being deprived of its romance, and this wholesale human butchery being so certain, no nations will dare to go to war; hence, per force, there must be peace. We shall see how far the events of the few years to come, will justify this calculation.

FROM THE TOP, DOWN.

PEOPLE ask us why we spend so much time exalting the commandments and speaking of the requirements of law, and what men are to do to be saved. Why not preach Christ, exalt Christ, and let these other matters pass?

Well, indeed, would this not be the best way? Why should we not act on the same principle that men do in building a house? That is, if we were to put up a building, why not build the upper part of the chimney, put on the roof, finish off some of the upper rooms, and see how the thing is going to look, before building the lower part or providing a foundation? What is the use of hammering away so long on the foundation, and getting that all right, before putting up the house? The superstructure is the part that makes the most show anyway. Let us have the upper stories, the chambers, the roof, the towers, but no matter about the sills and the foundation.

Just so with Christian doctrine. No matter about the commandments and the law, and rules of life and moral obligation, but let us have Jesus, his love, his mercy, his promises, seek Jesus, confess Jesus and be saved.

We have now lying before us a letter dictated by distorted views of this kind. The writer says:—

"Please ask yourself if you are not mistaken in spending so much time exalting the fourth commandment. . . . It appears to me that Christ Jesus should be the theme of every Christian. Why, Paul said he was determined to know nothing else. His promises, his bless-

ings, his loving words to his children—what more do we need? 'The Spirit and the bride say, Come.' Come and hear, come and see, come and reason, come and rest, come and eat and drink, come and dine, come and find grace, come unto the marriage, come and inherit the kingdom prepared for you from the foundation of the world—and then his promises of eternal life to those that will come," &c.

All true, and all right enough in its place; but we must have something before this. Before we can reach these themes, we must find a foundation upon the eternal Rock, from which by successive steps we can bring ourselves up to them. To make these first, last, and only, the theme, is to begin at the top to build instead of at the foundation.

We are to come to Christ; but how are we to come? By repentance and faith, we should be told, if people would stop now-a-days to ask and answer such a question. But why are we to repent? Because we have committed sin? And what is sin? The apostle answers, 1 John 3:4: "Sin is the transgression of the law;" and another apostle adds, "By the law is the knowledge of sin," "Where no law is there is no transgression," "Sin is not imputed when there is no law." Rom. 3:20; 4:15; 5:13.

So few and short are the steps which bring us directly to the law, when we bestow one serious thought upon this great question of coming to Christ, and when we ask for the whys and wherefores involved therein. Now we have a foundation upon which to build. The law shows us our sins. The law holds us under condemnation. The law dooms us to death. And the law is holy, just, and good. It was necessary that it should be given. The whole universe would be but a howling universe of anarchy without it. God could do no otherwise than lay its claims upon his morally responsible creatures. Christ comes in to save us. How? Not by releasing us from obligation to obey, thus hurling insult into the face of his Father, but to save us from the guilt of having transgressed, and then giving us a disposition to be the children of obedience for time to come. Then no terms are too strong, no notes too high, to show forth the praises of Christ.

But any preaching for the salvation of men which leaves out these great foundation principles, is sound without sense, wind without water, the froth of the sea foam. It cannot be likened to a house built upon the sand; for that illustration contains a house too much to be applicable.

True Christian character is not built from the top down. It starts from a solid foundation and is securely and symmetrically built upward. And that foundation is a recognition of the law of God, an acknowledgment of its claims, a painful consciousness of having transgressed it, and pungent conviction of the sin of such a course. Then can come the superstructure of faith in Christ as the sin-pardoner, with the grateful acknowledgment of all his work, and the joyful acceptance of all his promises, the freedom from condemnation, and the hope which his pardoning love inspires. But this can continue only so long as we endeavor to live a life of obedience, avoiding the sins of the past for which we have received a Saviour's pardon. For if we claim acceptance through Christ, while we willfully or willingly continue to transgress, we make him the minister of sin.

THE LAW AND THE GOSPEL.

THE *Christian Secretary*, by the following good words, shows that at the time they were written its creed was not polluted by the antinomianism of these lawless times. We say, at the time they were written; for many a person who has at first spoken as soundly on the subject, has suddenly taken his noble utterances all back, when reminded of the inevitable conclusion that if the law is still binding, the seventh day is still the Sabbath of the Lord. We trust the *Secretary* will maintain the integrity of its views on the law and the gospel, as set forth below:—

"But does the gospel abolish or supersede the law? Not a bit of it. Nay, it establishes the law, by conceding all that it claims; by making provision in the atoning sacrifice of Christ for meeting all its claims; by implanting in those who believe, the spirit of true obedience. There is no antagonism between the law and the gospel; they are in perfect harmony. But what a glory there is in the gospel for a world of sinners! It offers mercy to the guilty, hope to the despairing, salvation to the lost, life to the dead! It proclaims amnesty and pardon to every soul that will believe in Jesus. How gloriously, in God's plan of recovering grace, the gospel supplements and fulfills the law, and becomes strong where the latter was weak. Smitten by the lightnings of Sinai, we die;

bathed in the crimson stream of Calvary, we live. Salvation is not by the law, but 'according to the glorious gospel of the blessed God.'"

HOW MANY TIMES DID PAUL DIE?

A FOOLISH question, you will say; and we agree with you; but yet it is one which is made necessary by the position taken by the advocates of the immortal-soul theory. One of our exchanges is quoting from the *Millennial Harbinger*, Extra, a series of articles from A. Campbell, on the question of "Life and Death." We had occasion to notice a short time since the little pamphlet on this subject from this writer who for unfair reasoning, illogical conclusions, and transparent sophistries, deserves a conspicuous place.

On 2 Cor. 12:1-4, he says: "I knew a man in Christ, some fourteen years ago, caught away to paradise; whether in the body or out of the body, I cannot tell, God knoweth." After this remarkably accurate quotation he comments as follows: "Had it been impossible for a man to live out of the body, or for a spirit to exist in a separate state, I presume all but those intoxicated with a new theory of man, will agree with me, that Paul could not, as a man of truth, much less as an apostle of Christ, say that he could not tell whether he 'was in the body or out of the body.'"

We suppose every one will admit that the "man" to whom Paul refers is no other than himself; and we suppose further that every one will admit, as he must from the statement of verse 1, that the experience to which the apostle refers, is his receiving "visions and revelations of the Lord." Then the conclusion necessarily follows that he was taken away bodily to paradise to behold the things he saw there, or that they were presented to him in vision. If he went there bodily, he was not, of course, "out of the body;" if they were shown him in visions, he was in that condition which he represents as "out of the body;" but that, Mr. Campbell says, is the existence of the spirit in a separate state. But the separation of the spirit from the body, according to his and the common view, is death. Therefore in every vision Paul had, he was either taken away bodily, or he died, and when he came out of vision, had a resurrection!! Now our question comes in fairly and legitimately, How many times did Paul die and have a resurrection? for he says that he had "abundance of revelations." Let Mr. Campbell and all his swallows answer this, before trying further to prove an immortal, conscious, disembodied spirit from Paul's experience.

But does any one suppose that every time Paul had a vision he possibly died and had a resurrection? No man of common sense—no one who has not labored so hard to prove this "out of the body" theory as to get "out of his head." Why, then, will men write and publish such despicable attempts at argument?

We give one more specimen of Mr Campbell's reasoning: "'Whoever liveth and believeth on [in] me shall never die.' [John 11:26]. . . My eleventh argument, then, is that if he that believes in Christ shall never die, and as Christians actually die so far as their bodies are contemplated, their souls must certainly survive their bodies, else the Lord has deceived us. I hold this to be as evident as any proposition can be—an argument I humbly think irrefragable. It bears equally against soul-sleeping as against soul-dying. For if death is compared to a sleep, as some contend, in all respects, then the sleep of death, is wholly repudiated in the words 'he shall never die,' that is, he shall never pass into a state of unconscious existence."

It is unnecessary to remind the reader that the controversy over this question of "Life and Death" is not concerning the righteous at all, in themselves considered. But the questions to be settled are, What is the nature of man, as a race? and, What is the doom of the wicked, out of Christ? The text in John 11 speaks of those who believe in Christ, and of those only. Now if any special promises are made to those who believe in Christ, it follows that those who do not believe in him are not entitled to them. Hence whatever this text may affirm concerning the righteous, it makes no declaration concerning the wicked, on whose cases the whole weight of this controversy hangs, that they shall never die. And if we should concede that when a person believes in Christ, he receives a new principle of life, which will continuously live despite the death of the body, which is the broadest claim that can be based upon the text, still absolutely nothing is proved respecting the real questions at issue, the condition of man by nature, and the destiny of the wicked.

Thus Mr. C. quotes a text and frames an argument respecting a class not involved in controversy, under the pretense that it is clearest evidence respecting that class which the subjects of controversy, though the text says nothing of them whatever. The reader will care for a more extended notice of such kind reasoning.

BOGUS SANCTIFICATION.

SEVENTH-DAY ADVENTISTS believe in general sanctification, for the Bible plainly teaches it is a most excellent thing. No man can be a Christian without being sanctified. But of late there is a certain commodity going under the name of "holiness" and "entire sanctification" in which we do not believe. Our reasons are these: First, the Bible does not teach holiness in the way these men teach it; that is, a second conversion, something added to an ordinary Christian, to make him extra holy; Secondly, We are very much disgusted with the conduct of those who profess this holiness, in far as we have known them, they are with exception the most self-confident, self-righteous, self-conceited, unteachable, self-willed, pompous persons we know of. They are, in their eyes, more holy than any body else; no one can teach them anything; they never commit sin; they are specially led by the Spirit of God in everything they do. So they say.

But in the minds of all sober, candid people they are simply led of their own wills. The sires of their mind they call the leadings of the Spirit. A certain fanatical branch of the Methodists have gone into this theory extensively. We have met them frequently, but never for one of them who would listen a moment to truth. No, they are sanctified; they have sinned for twenty years. They are always led by the Spirit; so it cannot be that they are breaking the law of God—oh, no! All the serious ideas pertaining to the second advent they utterly ignore. From these, certain ones among the first-day Adventists, having no better light have learned this theory. They are constantly boasting of their holiness. Yet these same who are so certain that they are sanctified, trample upon the law of God, and slander the most wicked manner God's servants are trying to defend his law and preach the third angel's message.

We are glad to say that only a very few indeed of our people have ever fallen into this foolish notion. Yet we have known occasionally one here and there. And in every instance we have found them to possess the same spirit as those outside our ranks, as above described. But the strangest of all is that these people professing to believe the seventh-day Advent faith, the third angel's message, the sacredness of God's Sabbath,—these persons run right against harmony and fellowship with those who obey us to the bitter death. They have more confidence in them, and feel a greater nearness to them, than they do to those who are laboring for all their souls in the third angel's message. They never knew an exception to this. Hence we call it "bogus holiness," and thoroughly believe that it is.

Another thing that we have noticed in this class of people is that they are wonderful lacking in reverence for God. They speak of the great God in the most common manner irreverently as they would speak of one of their neighbors or any common man. We have never seen any good come of this spirit. We advise our brethren to be careful how they drink this spirit, or encourage those who have already fallen into this snare of the enemy.

D. M. CANRIGHT,
S. N. HASKELL.

BUSINESS TO BE DONE AT CAMP MEETINGS.

OUR camp-meetings are becoming seasons of very great interest, and they are growing in numbers and importance each year. Hence they come only once a year, as they involve a great deal of expense, and as they are the occasions that hundreds have of hearing the truth at all, every possible pains should be taken to make them a success. It is a bad thing to come up to a camp-meeting half prepared, with our hands folded and our ideas all confused. Let us lay our plans beforehand, and understand well what we have to do. Very much depends upon the promptness and ability of the camp-meeting committee, and upon the preparation of the Conference. We would suggest the following points for consideration:—

1. It is very important to secure a good location. A pleasant grove, good water hand-

place for baptizing, easy access to the railroad, and nearness to a large city or village, are important points to be secured.

2. *Reports.* Advertisements of the coming camp-meeting should be sent two or three times on all the leading papers in that region. Then, at the very start, one or more good writers should be secured to furnish good, readable, daily reports, not only to these papers, but to all the leading papers in the State. We may just as well have the people print for us as not.

3. *Large bills* announcing the camp-meeting should be posted all over the country a full week beforehand. Don't make a failure by putting this off till the week of the camp-meeting, and then have it done in a hurry, and too late to be of any use.

4. The camp-meeting furnishes a splendid chance for missionary work. A proper number of the best qualified brethren and sisters should be selected to distribute tracts and sample copies of our papers to those who may come upon the ground. This work should not be left indiscriminately to everybody, nor should a large number of our books and tracts be placed upon a stand with an invitation for everybody to take all they choose. I have sometimes seen one person carry off an armful of books with simply a "thank you." We cannot afford to throw away our books in that manner. Some of our smallest tracts, eight, or sixteen-page at the most, should be used for this purpose. Two or three of these, of different kinds, should be put into the hands of every person who comes upon the ground. The best time to do this is after a discourse, selecting for distribution a tract bearing upon the same subject. This would involve but little cost, and would secure a wide circulation. Larger works can then be offered for sale, or they can be given away in special cases.

5. *Provision stand.* In a majority of cases, if the provision stand is rightly managed, it can be made, not only to cover expenses, but to leave considerable profit. We have observed that there is a wonderful difference in this matter in different camp-meetings. Under about the same circumstances one will lose a hundred dollars or more, while another will make as much clear gain. It must be in the management. Necessary provisions for our brethren should be sold low, of course, but extras, confectionaries, and the like, which would be largely used by others, can be sold higher.

It is a very easy matter to throw away fifty dollars or more lightly in a provision stand. We notice that the stand is frequently open to about everybody; that is, a half dozen are placed in the stand to tend it. Then their wives, and children, and second cousins, and special friends feel at liberty to go in and help themselves. Every minister and his family takes the same liberty. We think that this is a nuisance, and needs to be corrected. We know of one camp-meeting where a pretended brother was allowed in the stand to sell and make change, and he made off with a good pile in his own pocket. Brethren of the strongest integrity, who cannot be tempted of the devil, should be placed in the stand to handle the money.

6. *Ministers' reports.* Every minister in the Conference is expected to bring in a report at this meeting. This should embrace a careful statement of all his labors during the past year; also a financial report, showing just how much he has received, where he got it, and the exact date of receiving it; also what his expenses have been, and for what they have been. It is an easy thing to make a mistake of ten or twenty dollars in figures; hence these accounts should be carefully audited, and compared with the State treasurer's report, to see if they agree. These reports should be written in good style, carefully dated and signed, and handed to the committee the first day of the meeting. We have seen some brethren hand in their account written on the back of an envelope, without date or signature, and in such a shape that nobody but themselves could unravel it. Such reports should be promptly rejected. If a minister cannot make out his own report properly, how can he instruct the church in business matters?

7. *S. B. reports.* The S. B. book of every church treasurer in the Conference should be carefully audited at each Conference. We have found by experience that this is a matter of some importance. Will our presidents see that it is done?

8. *Auditor.* For the above purpose a properly qualified person should be chosen as auditor the very first day of the meeting, and all these books should pass under his examination during the meeting.

9. *T. and M. officers* should report at this

meeting, when there is to be an annual meeting of the society.

10. *Sabbath-schools.* As we are now undertaking to effect State Sabbath-school organizations, there should be a report at this meeting of every Sabbath-school in the Conference, giving the standing of the school.

11. *Periodicals.* A special effort should be made by the president to have all our brethren renew their subscription on their periodicals at this meeting, and see who has them. It would be well to devote a whole meeting to this purpose to ascertain who has them, and who does not have them.

12. *A sermon on S. B.* A sermon should be preached before the Conference on Systematic Benevolence. New ones are constantly embracing the truth, and scattered brethren who have never been able to hear on the subject will be present. This is just the time to attend to it. Then if there are any present who are not paying s. b., they can make their pledges at this time.

We suggest these points for the consideration of those interested in the matter; and in order that they can be kept to refresh their memories, we will give the headings again:—

1. Location.
2. Advertising the meeting.
3. Reports for the secular papers.
4. Missionary work.
5. Provision stand.
6. Ministers' reports.
7. S. B. reports.
8. Auditor.
9. T. and M. officers' reports.
10. Sabbath-schools.
11. Periodicals,—renewing subscriptions, and seeing that all have them.
12. Sermon on s. b. D. M. CANRIGHT.
S. N. HASKELL.

SABBATH-SCHOOLS.

I WOULD bear my testimony in favor of renewed vigor in Sabbath-school work. There is no question but the study of the Sacred Scriptures in the capacity of a school on the holy Sabbath, is morally right, noble, and praiseworthy. How precious the opportunity! How valuable this means of grace!

The time is coming, and that too within the compass of our own history, when a knowledge of the harmonious and glorious present truth will be of more value to us than all the treasures of earth. How important, then, while this inestimable treasure is at our command, that we be diligent in laying in store for the time to come.

If at all possible, officers and teachers should meet once a week to counsel and encourage each other, and to pray for wisdom and success.

The Sabbath-school is too commonly regarded as of secondary or minor importance. There should be a change in our estimation of the Sabbath-school. Those persons having charge should, in love, and with unwavering diligence, labor for success. The youth and the little children must be specially cared for.

Officers and teachers, be punctual, be patient, be pleasant, be persevering, be prayerful, be thorough.

Do not give up the Sabbath-school when the minister comes, nor when the quarterly meeting comes, nor when the cold winter comes, only when Jesus comes. H. A. ST. JOHN.

WHAT IF THE ARK HAD PROVED TOO SMALL?

PROMINENT among the cavils of infidels as to the authenticity of the Bible, are their questions about Noah's ark; and among other things they argue that the God of the Deluge was unfair from the fact that he knew that only a little handful of men would believe in the flood, and that the vast mass would have to be destroyed in its waters; and as he knew it beforehand, he must have decreed it to be so, therefore it could have been no other way, and it was simply impossible for those men to repent and be saved.

That doctrine is a sort of cross between infidelity and the doctrine of election. Let's look into its anatomy. Had God decreed from all eternity that eight, and only eight, should be saved from the waters of the flood, where was the sense in commissioning Noah to preach, to warn the world for a hundred and twenty years? Was it to taunt the poor unfortunates? They were to be lost any way. Was it to save the eight? They could not have been lost possibly, not even if the ark had sunk, if this matter of decree be so. Why will men argue so senselessly? The very fact that God sent his faithful servant to warn the world shows that all

might have believed in the flood, repented, and been saved, if they had chosen to do so. The trouble was then as it is now: *They would not come to Christ, that they might have life.* John 5:40.

"But," says the infidel, "the ark was too small. If even it was large enough to hold what is said to have gone into it, it certainly could not have held a thousand more men, to say nothing of the whole world, had they repented under Noah's preaching; therefore God's provision for their salvation was too small, or else he had irrevocably decreed the destruction of the people."

This conclusion is all wrong. God extended his mercy to the world. He knew from the very disposition of the human heart that very few had enough love for him to turn against the wicked tide of their scoffing companions; and yet all had the liberty, and were warned to do it. "Yes; but suppose they had repented, then the ark would have proved too small." Let me assure you, my skeptical friend, that had the whole world repented, yea, had one man more than God had provided for, repented, the flood never would have come.

Says Jesus to his disciples, "Ye are the salt of the earth." It is the nature of salt to preserve. That which preserves the wicked to-day from the thunderbolts of God's wrath is the presence on earth of his people, and the further work to be done for them. Mercy pleads and Justice waits. When the gospel number is made up, Mercy will veil her face, and Justice, stern and unrelenting, will not delay an hour to pour the wrath of God upon the world. But what about the flood? See how it was in the case of Sodom. God promised to spare that wicked city if ten righteous persons could be found in it. They could not; and God, after caring for every righteous one there was there, burned up the balance. So in the flood. God ordered the ark as a sort of gauge, its capacity being a sort of parallel to the number ten in the case of Sodom. If more than the ark-full of righteous should be found, he would spare the world. God would have saved every righteous one, if even he had withheld the flood.

Take the case of Nineveh. Jonah's message was like Noah's, without any proviso: "Yet forty days, and Nineveh shall be overthrown." Nineveh repented, and God spared her. The design of every message God sends is fully accomplished if men heed it and repent, and in that case the penalty is always remitted.

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18:7, 8.

So we conclude from the manner in which God deals with men that the ark was big enough. Happy had it been for the world of that day if more had repented than the ark would accommodate. C. W. STONE.

OBSERVATIONS UPON THE CAUSE IN IOWA.

(Concluded.)

5. ONE thing I was very sorry to observe about the cause in Iowa, and that is that while the Lord has been blessing them in raising up many new churches, and adding to the old ones, so that they number several hundred more this year than they did last, still their s. b. pledges have actually fallen off \$1000. That is, the pledges for 1876 were \$1000 more than for 1877. This looks decidedly bad. The brethren have not been getting poor at that rate. It is true that in some parts of the State their crops have been poor, but even there they have raised considerable. In other parts of the State, crops have been good and times are no harder than in all parts of the country. By a little inquiry we found that there were quite a number of men worth several thousand dollars each, who did not pledge a cent last year, nor pay anything either. How such men can expect God to prosper them in their business, or save them from calamity, I do not know.

We also found a very large number who are paying only one-fourth or one-half what they should pay. If the s. b. pledges in Iowa were up to what they should be, it would amount to \$10,000. There must be a united effort on the part of the preachers and tract workers to bring this up, or the State will be crippled for want of means. There are men enough in Iowa, who are now offering themselves to preach, to run ten tents, and then quite a number would have to labor without tents. It will take some means to do this. "But perhaps some of these

men will prove failures. It will cost \$125 to get a forty-foot tent for two of these young preachers; and it may cost another hundred or more, time and expenses, to give them a trial. And then, if it should prove a failure, how terrible that would be! What a dreadful loss!" Well, yes, that would be bad, certainly; but would it not be worse to allow fifty souls to be lost who might be saved if the risk were made? Do our brethren ever think of this side of the question?

Risks have to be taken in everything. There is not a single farmer or trader of any account who is not risking scores and hundreds of dollars every year; and every little while these men lose more or less too. But do they stop working on that account? Do they shut up shop, and refuse to invest anything? No; they never think of such a thing. I can name plenty of men among us, who have gone into some enterprise, and have lost from \$500 to \$3000 in a year or two. Talk to them about it, and they will say they do not expect to be always successful anyway. They expect to lose something now and then. But if one of these men puts \$25 into the cause of God, and it is lost, you never will hear the end of it. They will make that an excuse for not giving for ten years to come.

It is remarkable how little has been lost in this cause. We have reason to thank God that almost every investment brings some success. Iowa is becoming one of our most wealthy Conferences. They will have to be careful, or they will become covetous. The systematic pledges are a good index in this matter.

6. But the one thing that struck my mind more forcibly than anything else in all my travels in Iowa was the fact that the blessing of God has signally followed those who have been liberal in the cause, and have been consecrated to the work; while adversity and losses have invariably followed those who have withheld their means, and robbed God. Were I at liberty, I could give scores of names illustrating these facts.

One brother I knew some eight years ago, who was then worth over \$2000. After preaching as plainly as I could, and making an earnest personal appeal to him, all I could induce him to pledge was five cents a week, and that came grudgingly. Now he hasn't a dollar in the world. Another one I knew in the same church who was then worth but a few hundred dollars. He was always liberal; paid the full amount of s. b., and a little more, and gave on other enterprises liberally. God has blessed him remarkably. He has met with no losses, has had good health, and his property has more than quadrupled. Brethren, is this all a happen-so?

Another case I know, where a brother has given on every call that has been made, not simply by tens and fifties, but by hundreds. He kept his systematic up promptly and liberally. It is remarkable how he has been blessed. Everything he turns his hand to seems to prosper. With another brother of large means, who has taken the opposite course, everything has gone the other way. It has been loss after loss. Some eight years ago there was a man who owned six hundred acres of land. Means were urgently needed. But he could not give anything; he had no money; it was all tied up. We urged him to sell off some of his land, and give that to the cause. But no; he could not think of doing that. Land was coming up. He couldn't make such a sacrifice. At that time he could have taken \$30 an acre; but he must keep it to have more. Well, his land kept coming up all the way from \$30 per acre to about \$18. In fact, he could not get that for it now. Poor deceived man! If he had sold seven-eighths of his land, or the whole of it, and put two or three thousand dollars into the cause of God, he would still have had left several thousand dollars more than he now has.

So I found things as I went from church to church. Every single place furnished illustrations of the fact that the curse of God is upon those that are stingy, and withhold their means from the cause; while, on the other hand, the blessing of God follows those who live up to the truth, and do their duty with the substance God has given them. D. M. CANRIGHT.

SOME, by nailing down their windows to keep out burglars, shut out their very best friend,—pure atmospheric air. By so fixing the windows that the upper sash can be dropped a few inches only, the air can be admitted, while the burglar cannot enter, but by violent means. It would be better to risk the danger from burglars, than to procure sure death by shutting out the air. Better be robbed, or murdered even, than to commit suicide.

THE PATH THAT LEADS TO HEAVEN.

THINK'ST thou 'mid flowery fields it lies,
The path thine eager spirit tries,
Where faith and hope have striven?
Think'st thou the skies are always clear,
That love and joy are always near
The path that leads to Heaven?

And sweetly, in that narrow way,
Must dear ones greet thee day by day?
Ah, no: by tempests driven
The storm-cloud hovers o'er the path,
Which seems to thee the way of wrath,
The path that leads to Heaven.

And graves are there, and sighs and tears,
And sickness, with its train of fears,
And hearts with anguish riven;
And martyrs' blood, and dying groans,
And with its woes the world disowns
The path that leads to Heaven.

Yes, 'tis the way, the way to God.
The way by ancient worthies trod,
Where they have fought and striven,
The way Christ opened when he died;
And shall we fear the path he tried,
The path that leads to Heaven?

No, weary pilgrim, hasten on;
The day of toil is almost gone;
Yon western clouds are given,
With gold and purple on their breast,
As emblems of the morrow's rest,
That calm, sweet rest in Heaven.

—Selected.

Progress of the Cause.

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

MICHIGAN.

Labor among the Churches.

FROM March 8 to 11 we labored with the church at Leighton, in Allegan county. By our visit to that place we are encouraged to believe that the church located there are steadily moving in the right direction. Their numbers are few, but with consecration and thorough devotion to the cause of Christ, we believe that they might be speedily increased. They have resumed the payment of systematic benevolence, and we hope soon to see them engage heartily in the tract and missionary work.

On the 16th, 23d, and 30th of March, respectively, meetings were held with the church in Allegan. The brethren in this place are of good courage in the Lord, and are beginning to see the fruits of their labors in the missionary field. We trust that ere long they may be encouraged still more by an ingathering of souls. Two have recently united with the church on profession of faith, who had formerly known what it was to serve Christ, but who under a pressure of temptation and trials had given up the truth.

April 5, we went to Potterville, Eaton county, for the purpose of being present at the quarterly meeting. Our meeting was a pleasant one, and we think the results were of an encouraging nature. Several brethren and sisters from Dimondale were present on Sabbath and Sunday.

Sabbath and Sunday, April 13, 14, we met with the brethren in Monterey, at which place the quarterly meeting for Dist. No. 4 was held. The attendance was good and the spirit of the meeting profitable. Brethren were present from Douglas, distant twenty-five miles, and were feeling very much encouraged because of recent additions to their numbers. Eld. H. M. Kenyon was in attendance, and preached several times during the meetings. One young man started in the service of the Lord, and one sister identified herself fully with the church by going forward in the ordinance of baptism.

W. H. LITTLEJOHN.
M. S. BURNHAM.

Cushman's Mill, Oceana Co.

I HAVE spoken here five times, to good congregations. Some came five and six miles. The truth had never been presented here, and all seem more or less interested. One man attended the meeting last night who had not attended any religious meetings for ten years. He seemed very much interested. I have called on him to-day and furnished him with some Sabbath tracts. Several have acknowledged the Sabbath, and others are investigating, but none have commenced to keep it yet, though I have good reason to believe that some will.

I have also spoken in a school-house a few miles south of this place. Two or three there are under conviction in regard to the Sabbath. I have sold several tracts and books, and obtained one subscriber for the INSTRUCTOR.

We had an excellent meeting at Twin

Lakes last Sabbath. An old gentleman who used to be a class-leader among the Methodists has been with us for a few Sabbaths, and has taken part with us. He says he can feel the Spirit of the Lord in his heart just as he used to do when he was converted over twenty years ago. He is becoming convinced of the Sabbath. He is an Englishman by birth, and is very anxious that the truth should be preached in England. Others here are about ready to keep the Sabbath. The Sabbath-school is prospering finely. They are getting up a club for the INSTRUCTOR, and they are waiting for the Sabbath-school hymn book to be ready. They would like to have the INSTRUCTOR weekly.

I am now in Whitehall, on my way to Manistee to meet Bro. O. A. Olsen.
G. A. CARLSTEDT.

TEXAS TENT.

THE good people of Terrell are still favoring us with a good hearing. The interest has not abated in the least, but has increased. We are now in our fourth week, and are well advanced in those subjects which generally reduce our congregations when presented. Some of the first families of the place are convinced and will obey. We had an excellent meeting last Sabbath. The Spirit of God was present to melt our hearts. Some of leading influence bore testimony to the truth, and asked the prayers of those laboring for them. The brethren and sisters from Dallas county were present, and added to the interest of the meeting. Some were also present from Peoria, Hill county, and rendered valuable assistance in visiting and laboring for others.

Why can we not have a good strong company of faithful and devoted laborers with our tents, to assist in bringing souls to Christ? Our experience the past week has led me to know that much good may be accomplished by our Southern brethren especially, who, with wisdom, will labor judiciously for those of Southern birth.

We have been visited by another fearful storm, making a wreck of our tent the second time since we have been here. Our tent is torn worse than ever, but we have omitted no meetings, though we were compelled to reduce the size of the tent. The same tornado of last Thursday night destroyed the S. D. A. church at Cleburne, tearing it to pieces. It had just been built, and but a few meetings had been held in it. Other churches and houses were also torn from their foundations.

May 7. R. M. KILGORE.

VERMONT.

At the time of my last report from Bondville, the interest was good, and everything seemed favorable; but when the moon failed to give light, the rain commenced falling and continued to fall almost constantly for ten days, so we have had to give up our meetings here. If the Lord will, we will commence a series of meetings in Windham, Windham Co., May 5.

We have hope for a few who attended the meetings at Bondville. Some became interested, and have promised to read and investigate the word of God to see if these things are so.

My address, until further notice, will be Windham, Windham Co., Vt.

May 1. I. SANBORN.

OHIO.

Van Wert, May 3.

THE brethren here have fitted up a store-room for a meeting-house, which makes a tolerably comfortable place for the purpose. I began meetings on Friday evening, May 3, and continued until the following Tuesday evening. In consequence of rainy weather and extremely bad roads, the believers from the country around could not all attend. But our meetings, we think, were profitable to the church. We were sorry, however, to be obliged, for the harmony and prosperity of the church, to dismiss four persons from church fellowship. One was admitted by letter. Bro. A. A. Bigelow was chosen elder, and Bro. J. Garrison, deacon. These officers were duly set apart, and thus the organization of the church was completed.

For three successive years there has been a partial, and, in many instances, a total failure of crops in this section of the State. This has produced hard times such as our people in the central and eastern parts of the State have not felt. Debts for food and raiment are fast eating up the property of many. The frequent heavy

rains up to the present writing render the outlook for this season rather gloomy. For these reasons, the contributions to the Lord's treasury from this section are exceedingly small. But a few here continue to contribute quite liberally to the Lord's work, although at a greater sacrifice than ever before. Such persons, I have observed, are equally as well, if not better, cared for by the hand of Providence, than those whose contributions have entirely ceased. The Lord loveth a cheerful giver, and the poor widow that sacrificed all her living, was highly commended by the world's greatest missionary, the Lord Jesus Christ.
H. A. ST. JOHN.

IOWA AND NEBRASKA.

AFTER our meeting at Sigourney closed, I spent two evenings with the church at Knoxville. I spoke one evening, and Bro. Starr, who was with me, the following evening.

April 27 and 28 I spent with the church at Nebraska City, Neb. The little company here have been faithful under some discouragements, and God has blessed them. The preaching was much of it practical, and it was well received. I set before them the importance of sustaining the cause, not only by our prayers, but by our means. An opportunity was then given to pledge s. b., when almost every one responded cheerfully, and I think quite liberally. God will bless the cheerful giver.

From Nebraska City I went to Weeping Water, where Bro. Hackworth has been laboring. About twenty are keeping the Sabbath here as the result of his labor. We intended to organize a church, but on account of the sickness of some, and the violent rain storms which kept many from attending, it was thought best to postpone the organization for a time. I obtained several subscribers for our periodicals, and labored as best I could. We think there can be a strong church organized here, if the friends prove faithful.

E. W. FARNSWORTH.

Humboldt, Neb., May 3.

IOWA.

Bentonsport, Van Buren Co., May 8.

WE began meetings here April 26. Have given eleven discourses to date. We shall reach the Sabbath question this week. The people are ready to hear, and questions are asked freely. Several reliable persons in this vicinity are observing the Sabbath, who have not heard a sermon this week to aid in the work. We use the Universalist church, which has not been occupied for years.

We are much encouraged with the prospect here, and hope for some fruit.

L. McCoy.

Sheldahl, May 7.

WE closed our meetings here last evening. Spoke seventeen times. Fifteen have acknowledged the true Sabbath, one has commenced to keep it, and others promise to do so. Sixteen have subscribed for the REVIEW, one for the REFORMER, and one for the Swedish paper. Besides this, we have sold 4,496 pages of our tracts, and several bound books. One man who only heard us four evenings, as he had to leave then, gave us \$2.50, and said he was more than paid for it.

There are good openings for winter labor in the school-houses in this vicinity. Calls come in from all directions. Pray for the cause in this part of the vineyard.

WM. EVERHART.
SCOTT KILGORE.

NEBRASKA.

Orleans, May 6.

THE past Sabbath and Sunday I have been holding meetings at Orleans. We have organized a church of eleven members and s. b. is pledged to the amount of \$174.28. Bro. J. W. Corrouthers was elected elder and set apart for the work. The meetings closed with the celebration of the Lord's supper, when the Holy Spirit was especially near.
CHAS. L. BOYD.

KANSAS.

HAVE just returned from Sherman City. Preached there twelve times. This was an unpromising field, as it had been burned over. There were a few faithful ones there needing encouragement. We left them in good cheer, and with three more

added to their number. There is a good field of labor north of Sherman that we expect to visit after camp-meeting.

L. D. SANTEE.

ALABAMA.

Owl Valley, Etowah Co., May 3.

SINCE my last report, the meetings here have progressed without much interruption. The busy season of planting, and occasional rain storms, have on some occasions prevented our assembling, as this is a country settlement, and people have some distance to go to attend worship, and the roads become almost impassable in wet weather.

Last Friday a first-day Adventist challenged me to a public discussion, which commenced on Sunday, April 28, and is to close May 5. I trust the issue will prove favorable to the truth here, as many have expressed a desire to keep the law. Bro. Elliott is attending the debate.

On Wednesday next, May 8, our tent meeting opens at Gadsden.

A. O. BURRILL.

PENNSYLVANIA.

SINCE the Rome, N. Y., Biblical Institute, I have visited the brethren in West Pike. They have had strong opposition to meet, and three of their number have nearly given up the truth; but the rest stand firm and are making advancement. Nine here are ready for organization; when this is effected the storm will cease its raging to a great extent.

At Hector I found all but one holding on to the truth. There is a great interest here, and we trust more will soon join the church. They keep up their prayer-meetings twice a week. It seemed hard to leave them, but I expect soon to return and follow up the interest.

The blessing of God was with us at our quarterly meeting at Port Allegany. Four were baptized, and united with the church. The interest that this new church takes in the tent enterprise this season is shown by the fact that the members pledge \$110 to purchase a new forty-foot tent. If other churches will do likewise, there will be no less than six tents run in Pennsylvania this season. May this noble act inspire others to follow their example. If they will, by the blessing of God there can be a State Conference established in old Pennsylvania.
J. G. SAUNDERS.

NEW YORK.

Pierrepont, May 5.

THE interest here continues good. When we came here, six were keeping the Sabbath; fourteen more are now keeping it, making twenty in all, and others are on the point of deciding. It is a pleasure to hear strong men and women, heads of families testify that the seventh day is the Sabbath of the Lord, and that henceforth they mean to keep it. They do one thing which it is all-important for young converts to do, they take hold in all our meetings and speak and pray. They have also erected the family altar. Bro. Edward Plum, one of the number above-mentioned, who formerly preached for the Methodists, is good help in these meetings.

H. H. WILCOX.

Otter Creek, Lewis Co., May 6.

WE administered the rite of baptism to four persons here last week, and organized a church of fourteen members. Quite a number of others (who were brought out at the tent-meeting last summer, and are members of the class) would have joined the rest in church fellowship at the same time had they been entirely free from the use of tobacco and from other objectionable habits. I trust they will soon be able to put away all these things and unite with us in full fellowship and communion.

JACOB WILBUR.

WISCONSIN.

Labor among the Churches.

AFTER my last report, April 7, I went to Marietta, Crawford county, and remained there eight days. There are twenty there who have embraced the truth. I baptized twelve, and there are others that will be baptized as soon as they can get rid of tobacco. Organized a Sabbath-school and Bible-class.

At Mount Hope, Grant county, I found the church all striving to live near the

Lord. They are living in harmony and love and growing in grace. I remained with them over Sabbath and Sunday. I was at Waterloo, April 27 and 28. I tried to give a strait and pointed testimony. There are some humble souls there, and they feel the burden of the cause. I then visited the little flock at Hurricane Grove, and found nearly all in good working order and growing in grace. The Lord blessed in presenting his truth at all these places. To him be all the praise. I have returned home pretty well worn, but I would rather wear out in the cause of God than to rust out. I desire the prayers of God's people that I may humbly do his will.

May 8. JOHN ATKINSON.

Shawano Co.

I SPENT ten days in this county, and held fifteen meetings. I baptized nine and organized a church of twelve members. Others will unite at the first opportunity. There are now sixteen persons here, heads of families, that have taken hold of the truth. They have very interesting Sabbath and Wednesday evening prayer-meetings. They have commenced to make earnest work, and may the Lord help them to persevere to the end.

I returned from this tour, May 1, and am now on my way to Manistee, Mich.

O. A. OLSEN.

Milwaukee, Wis., May 8.

MAINE.

FOR the past three weeks I have been holding meetings with the church in Oakfield. Sunday, April 28, was a good day for that church. Two were baptized and joined the church. Four others have lately embraced the truth, and will soon go forward in baptism. The brethren feel like doing what they can for the advancement of the truth. Although Satan has been very busy, and has gained some victories, yet the cause there was never stronger than now. If the brethren and sisters will diligently study the word, and strive earnestly to be sanctified by the truth, the Lord will keep them unto eternal life.

S. J. HERSUM.

Linneus, Aroostook Co., May 8.

ILLINOIS.

Elliottstown, May 6.

We have now been laboring in Elliottstown about four weeks, during which time the people in the neighborhood have manifested quite an interest to hear the word spoken. Many have seen the truth and are framing excuses for not obeying it; others, we cannot now tell just how many, have commenced keeping the Sabbath of the Lord.

When we came to Effingham county three months ago, there were no Sabbath-keepers here, and the weather was very rainy, and the roads at times were almost impassable. But as the result of our labors, about twenty-seven within four miles of us are now keeping the Sabbath, and quite a number are desirous of going forward in baptism at the first opportunity. For this we feel to thank God, and we can but exclaim in the language of the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

G. F. SHONK.
DENNIS MORRISON.

INDIANA.

Marion, May 5.

THE quarterly meeting in Marion held April 6 and 7, was the best meeting of the kind ever held here. Four were added to the church. The Lord was in our midst, and that to bless. Bro. A. Bartlett was with us and participated in the ordinances. Our prayer is that our hearts may be so tender that the gentle Spirit of God can dwell in them; that every evil may be separated from them; and that we may stand complete in the great day of the Lord.

JOSEPH A. HEMMEYER.

CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

San Francisco.

THE meetings here are well attended. In the SIGNS of May 2, Brn. Loughborough and Healey report that they have given twenty discourses. At the time of reporting, they had canvassed the immortality question, and were about to speak on the subject of the Sabbath. Each Sabbath

they meet with the churches in Oakland and San Francisco. May 5, they were to have a baptism at Oakland.

Red Bluff, Tent No. 3.

THE interest here is good. Three hundred and fifty were out to hear on the subject of Spiritualism. The average attendance is seventy-five. Two have taken a stand for the truth, and have been baptized. Brn. Israel and Stephens are laboring here.

Lemoore, Tent No. 2.

BRN. WOOD AND RICE commenced meetings here the evening of April 26. The meetings open with a fair attendance.

PERSONAL.

My long silence may have caused some to believe me willingly inactive. For four months I have been afflicted with sciatica rheumatism; most of the time I have been nearly helpless. I have also been afflicted with a swelling on my right limb which the physician thinks will prove to be a fever sore. I did not go with a tent last summer on account of my health, but preached what I could, attended quarterly meetings, &c. I am now able to walk a very little on crutches, but cannot stand it to ride.

When I read the cheering reports of my brethren, I feel sad that I too cannot be at work for God and the salvation of sinners. I am anxiously waiting for the time to come when I can help bear our message to the world. Who will pray for me in my present afflictions?

D. DOWNER.

Arkansas, Wis., April 26, 1878.

KENTUCKY AND TENNESSEE T. AND M. SOCIETY.

No. of districts,	2
" " members,	46
" " families visited,	24
" " letters written,	37
" " subscribers obtained for periodicals,	166
" " periodicals distributed,	534
" " Annuals distributed,	315
" " books furnished to libraries,	102
" " pages of tracts and pamphlets distributed,	5930

Money received during quarter, \$172.20
S. OSBORN, Pres.

NEW YORK AND PENNSYLVANIA T. AND M. SOCIETY.

THIS society held its State quarterly meeting with the church at Pulaski, N. Y., April 27 and 28.

Business meeting called at half past nine, Sunday morning.

Four of the directors, those of Dists. 1, 2, 3, and 8, were present, and the other officers of the society.

The meeting was opened with prayer by Eld. R. F. Cottrell, followed by remarks by the president, in which the growth of the cause and its rapidly increasing wants were presented. The increased facilities and encouragements for labor, on every hand, were compared with the toilsome, agonizing effort which started the work on its mission, and nursed it, amid its deprivations, trials, and discouragements, to its present proportions. Had we all, as tract workers, the energy, zeal, and faith of the few devoted friends of its infancy, we should not wait long for its consummation. The increasing work of the society, its growing demands, and its present financial embarrassment, were alluded to; other points were touched upon, and the work for the meeting was thus laid before it.

The minutes of the last meeting were read and approved.

The report of labor for the quarter ending April 1, was then presented, as follows:—

No. of districts, 11; No. of members, 280; reports returned, 188; families visited, 584; letters written, 481; reading matter distributed, pp., 371,872; No. of new subscribers, 468; No. of periodicals distributed, 4,345.	
Rec'd on membership,	\$ 34.00
" by donations,	296.27
" from the one-third,	166.54
" from book sales,	73.71
" on periodicals,	450.43
" for European Mission,	62.50
" for school fund,	225.00
Total,	\$1308.45
General book sales for quarter,	\$132.84
" periodicals " " "	25.00

The work of the Tract Distributors at Buffalo (Dist. No. 1), Wellsville (No. 10), Rome (No. 8),

and Richfield Springs (No. 7), was reported in connection with their respective districts, and it is included in the summary.

The Buffalo Distributor has used 3,427 pages of reading matter and 30 periodicals; that at Wellsville, 6,666 pp. and 95 periodicals; at Rome, 7,133 pp., and 153 periodicals; and the one at Richfield Springs, 5,446 pp., 53 periodicals. Total, 22,672 pp., 331 periodicals.

The report of labor for this quarter shows an increase in the reading matter distributed of more than 200,000 pages beyond that of the preceding quarter, and a corresponding gain in other respects.

There was a very decided improvement over the preceding quarter in the promptness with which the reports were furnished, every report but one being received in good season.

The question of the financial condition of the society was then taken up, and the directors present were appointed a committee to take the matter under consideration and recommend some definite plan for relieving the society of its present embarrassment, and report at a subsequent meeting.

The question of a Sabbath-school Association in this Conference was also introduced, and a committee appointed to consider the subject.

Meeting then adjourned to call of chair.

SECOND SESSION.

The meeting was called at 4:30 P. M.

Prayer by M. H. Brown.

The report of the Committee on Finances was called for. This committee reported, recommending that the president be instructed to visit the different districts of the society to labor for its interests, and with the view to raise means for the payment of the present indebtedness, if possible, before the next annual meeting.

The recommendation of the committee was adopted by unanimous vote, and the full co-operation of those present was pledged to assist in the accomplishment of this object. The report of the committee on the organization of a S. S. Association recommended that such an association be formed, and steps were taken to effect its organization. B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

ONLY.

It was only a little blossom,
Just the merest bit of bloom;
But it brought a glimpse of summer
To the little darkened room.

It was only a glad "good morning,"
As she passed along the way;
But it spread the morning's glory
Over the livelong day.

Only a song, but the music,
Though simply pure and sweet,
Brought back to better pathways
The reckless, roving feet.

Only! In our blind wisdom
How dare we say it at all?
Since the ages alone can tell us
Which is the great or small.

—The Advance.

"DUST ON YOUR GLASSES."

I DON'T often put on glasses to examine Katy's work; but one morning, not long since, I did so upon entering a room she had been sweeping.

"Did you forget to open the windows when you swept, Katy?" I inquired; "this room is very dusty."

"I think there is dust on your eye-glasses, ma'am," she said, modestly. And sure enough, the eye-glasses were at fault, and not Katy. I rubbed them off, and everything looked bright and clean, the carpet like new, and Katy's face said, "I'm glad it was the glasses, and not me, this time." This has taught me a good lesson, I said to myself upon leaving the room, and one I shall remember through life.

In the evening Katy came to me with some kitchen trouble. The cook had done so and so, and she had said so and so. When her story was finished I said, smilingly, "There is dust on your glasses, Katy; rub them off, you will see better." She understood me and left the room.

I told the incident to the children, and it is quite common to hear them say to each other, "Oh, there's dust on your glasses." Sometimes I am referred to, "Mamma, Harry has dust on his glasses; can't he rub them off?"

When I hear a person criticising another, condemning perhaps a course of action he knows nothing about, drawing inferences prejudicial to the person or persons, I think right away, "There's dust on your glasses, rub it off." The truth is, everybody wears these very same glasses, only the dust is a

little thicker on some than on others, and needs harder rubbing to get it off.

I said this to John one day, some little matter coming up that called forth the remark. "There are some people I wish would begin to rub, then," said he. "There is Mr. So and So and Mrs. So and So, they are always ready to pick at some one, to slur, to hint, I don't know, I don't like them." "I think my son John has a wee bit on his glasses just now," he laughed and asked, "What is a body to do?" "Keep your own well rubbed up, and you will not know whether others need it or not." "I will," he replied. I think, as a family, we are all profiting by that little incident, and through life will never forget the meaning of—"There is dust on your glasses."—Observer.

RESURRECTION and forgiveness stand or fall together. Recognize Christ risen, and you recognize sin forgiven. The moment you take your eye off a risen Christ, you lose the full, deep, divine, peace-giving sense of the forgiveness of sins. The richest fund of experience the widest range of intelligence, will not do as a ground of confidence. Nothing, in short, but *Jesus risen*.

BRO. CARROLL WHITE, of Hancock Co., Ill., writes:—

I cannot do without the REVIEW; for I have none of like faith near me, and it is my constant friend and guide. I love its plain, simple but deep truths. It is read and re-read, and then given to the neighbors. I am waiting, and watching, and praying for a preacher, but as yet none has come. I believe much good could be done here. I have many books, which I lend. They are read with interest, and acknowledged to be the truth, but they do not arouse the people as a preacher would.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

FELL asleep in Jesus, at my home, in China, St. Clair Co., Mich., April 20, 1878, my mother, Mrs. Sarah Tripp, aged 76 years, 9 months, and three days. Mother was born in North Kingston R. I. In early life she sought and found her Saviour, and united with the Baptist church. In 1860 she embraced the Sabbath with its attendant truths under the labors of Eld. Frisbie, in Oneida, Eaton Co. As a faithful mother she instructed her children to obtain the better part, and gave them, as an example, her unwavering devotion to the cause of Christ. I cannot remember when I did not hear my mother pray for her family, and to her I owe my early inclination to study the Bible. For several years past, her mind had been clouded from a cancerous affection of the brain, from which disease she died. She leaves an aged companion and six children to mourn. Words of comfort from 1 Cor. 15:50-58, by Rev. Wm. Campbell (Methodist).

R. A. WORDEN.

DIED, near Milton Umatilla Co., Oregon, April 19, 1878, my beloved wife, Elizabeth Smith, aged 25 years, 6 months, and 18 days. Her sickness was painful but she endured her sufferings with much patience and resignation. She embraced present truth eight years ago, under the labors of Bro. J. Bartlett in Western Iowa, and was baptized by Bro. R. M. Kilgore in the spring of 1874. She lived an exemplary life. Our hearts ache as we see what death's ruthless hands have done, yet we believe that she will awake and come forth when the last trump shall sound. She leaves a husband, five little children, and many friends to mourn their loss. Letters of condolence from our absent friends will be gladly received. Discourse by Bro. S. Maxson, from Phil 3:10, 11.

"She sleeps in Jesus! blessed sleep!"

JAMES A. SMITH.

[SIGNS OF THE TIMES please copy.]

DIED of consumption, at the residence of her sister, the writer, April 10, 1878, Lilly Flinn, aged 17 years, 10 months, and 12 days. She believed the seventh day is the Sabbath, and for a short time before her death observed it carefully. Her sufferings she bore with patience and resignation. We believe she sleeps in Jesus. Funeral discourse by Eld. Foulkes (Presbyterian), from John 14:2, 3.

MRS. MARY TURNER.

DIED of scarlet fever, in Genoa, Vernon Co., Wis., April 11, 1878, Estella, eldest daughter of Bro. T. D. and Mary Waller aged 9 years. Estella was a lovely child. At her funeral, Eld. Eli Osborn spoke words of comfort from 1 Thess. 4:18: "Wherefore comfort one another with these words."

R. ASBURY.

DIED of liver complaint, in Linneus, Me., March 26, 1878, Uriah Howard husband of sister Jane Howard, aged 44 years and 8 months. Remarks at the funeral, by the writer, from Heb. 9:27, 28.

SAMUEL J. HERSUM.

DIED of scarlet fever, at Karonus, Minn., April 3, 1878, Clara Agnes, infant daughter of Cyrenus D. and Chloe Campbell, aged one year and eight months. Words of comfort by the writer, from Rom. 8:28.

W. B. HILL.

