

# 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.

VOLUME 51.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 30, 1878.

NUMBER 22.

### The Review and Herald

IS ISSUED WEEKLY BY

the Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.

CHAPMAN, Secretary. H. W. KELLOGG, Treasurer.

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

Address, Review and Herald, Battle Creek, Mich.

#### SANDALPHON.

Have you read in the Talmud of old,  
In the legends the Rabbinists have told  
Of the limitless realms of the air,  
Have you read it,—the marvelous story  
Of Sandalphon, the Angel of Glory,  
Sandalphon, the Angel of Prayer?

How, erect, at the outermost gates  
Of the City Celestial he waits  
With his feet on the ladder of light,  
That, crowded with angels unnumbered,  
By Jacob was seen, as he slumbered  
Alone in the desert at night?

The Angels of Wind and of Fire  
Chant only one hymn and expire  
With the song's irresistible stress;  
Expire in their rapture and wonder,  
As harp-strings are broken asunder  
By music they throb to express.

But serene in the rapturous throng,  
Unmoved by the rush of the song,  
With eyes unimpassioned and slow,  
Among the dead angels, the deathless  
Sandalphon stands listening breathless  
To sounds that ascend from below;—

From the spirits on earth that adore,  
From the souls that entreat and implore  
In the fervor and passion of prayer;  
From the hearts that are broken with losses  
And weary with dragging the crosses  
Too heavy for mortals to bear.

And he gathers the prayers as he stands,  
And they change into flowers in his hands,  
Into garlands of purple and red;  
And beneath the great arch of the portal,  
Through the streets of the City Immortal,  
Is wafted the fragrance they shed.

It is but a legend, I know,—  
A fable, a phantom, a show.  
Of the ancient Rabbinical lore;  
Yet the old mediæval tradition,  
The beautiful, strange superstition,  
But haunts me and holds me the more.

When I look from my window at night,  
And the welkin above is all white,  
All throbbing and panting with stars,  
Among them majestic is standing  
Sandalphon the angel, expanding  
His pinions in nebulous bars.

And the legend, I feel, is a part  
Of the hunger and thirst of the heart,  
The frenzy and fire of the brain,  
That grasps at the fruitage forbidden,  
The golden pomegranates of Eden,  
To quiet its fever and pain.

—Longfellow.

### The Sermon.

Charge thee therefore before God, and the Lord Jesus  
Christ, who shall judge the quick and the dead at his ap-  
pearing and his kingdom: PREACH THE WORD."  
—2 Tim. 4:1, 2.

#### THE LOVE OF GOD.\*

BY ELDER H. D. HOLLENBECK.

Text: "For the love of Christ constraineth us; be-  
cause we thus judge, that if one died for all, then were  
all dead. And that he died for all, that they which  
live should not henceforth live unto themselves, but  
unto him which died for them, and rose again." 2  
Cor. 5:14, 15.

The remarks this morning will be espe-  
cially suggested by the first verse of the  
text: "The love of Christ constraineth us."  
This is a great subject. We cannot bring  
out as many thoughts on it as we would  
like to do. We may have occasion to re-  
turn you to a few of the prominent points  
made last Sabbath; because they cannot  
be too deeply fixed in our minds.

We will consider five points: 1. What

\* A sermon preached at Battle Creek, Michigan,  
Sabbath, March 30, 1878, and reported for the Review.

is the love of God in us? 2. Why did  
Christ love us? 3. What need is there  
that we should have the love of Christ in  
our hearts? 4. What assurance have we  
in the Bible that we may have it? 5. On  
what conditions may we have this blessing?

I. I need not try to tell you what love  
is. It would be in vain. If I were to ask  
you what light is, you could not tell me.  
Should I ask you what matter is, you could  
not tell me. You would say, "Matter is  
the basis of all things." Many people  
say that light is some kind of emanation.  
Perhaps the best definition is that given in  
the Bible,— "Whatsoever maketh manifest  
is light." That is all you could tell me.  
You could not define light.

It is the same with love. We say it is  
the grandest, the noblest, of human attri-  
butes; and it is the grandest, the noblest,  
of God's attributes. We know love best  
by its manifestations. Then how has  
God's love been manifested? It is known  
by its fruits, just as faith is known by  
works. God has manifested his love to us  
in giving us his Son. This we learn in 1  
John 4:9: "In this was manifested the love  
of God toward us, because that God sent his  
only begotten Son into the world, that we  
might live through him."

Now there is something very practical  
about God's word,—wonderfully so. God  
talks about love, and seems to take it for  
granted that if there is love it will necessa-  
rily manifest itself.

Our text says that the love of Christ  
constraineth us; and we are going to ex-  
amine the love of God, and see if we have  
a similar manifestation of it in our minds;  
and that will be a good way to find out  
whether we have the love of Christ or not,  
for we may be mistaken about the matter.  
Jesus says that many will say to him in  
that day, "Lord, Lord, have we not prophes-  
ied in thy name, and in thy name have  
cast out devils? and in thy name done  
many wonderful works? And then will I  
profess unto them, I never knew you."  
There is no reason why we should be dis-  
appointed in that day if we rely on God's  
word; but many take feeling, or impres-  
sions, or the words of somebody else, and  
base their faith on these, and thus they  
fail. And we may fail in the same man-  
ner.

Then let us look at the word of God and  
see how his love manifests itself, and see if  
these elements are found in the heart.  
Love is something called forth by the ob-  
ject beloved. There must be something in  
the object capable of calling out this ele-  
ment. I do not know as this is orthodox,  
but it is scriptural. The qualities that call  
it forth must either exist really or in imagi-  
nation. When they are imaginary, love is  
vain. The bee is called forth from the  
hive by the coming of spring; but some-  
times it imagines it to be spring and comes  
forth and perishes. Love must be reciproc-  
ated, or it cannot benefit us. Where love  
is not returned, there is a lack of harmony.  
We cannot reciprocate God's love if we  
have not his Spirit. This will be more  
manifest as we proceed in the discourse.  
I make these remarks simply as a basis on  
which to build certain conclusions.

How is God's love made manifest?  
"God so loved the world that he gave his  
only begotten Son." The love of God for  
this world is the same as that of Christ. I  
do not know why I need to say this, unless  
it is because some think that the love of  
God and the love of Christ are somewhat  
antagonistic; that Christ did some things  
that God would not have done. But no;  
this is not true. "God so loved the world  
that he gave his only begotten Son." Such  
was the love of God; and the love of Christ  
harmonized with it.

How did Christ manifest his love for us?

1. Christ denied himself. That is a  
wonderful thought; and we cannot com-  
prehend its depth, and length, and breadth.  
God's self-denial was equally as great. If

you should send your son where you knew  
he would suffer from cold, and hunger, and  
destitution, would it not cost you great  
self-denial? Then you have but a faint  
idea of God's self-denial. Christ was will-  
ing to forego the joy and glory that he  
had with the Father and the angels, and  
become poor, and hungry, and tired,—and  
for what object? Some people can do all  
that with some selfish aim in view; but  
with Christ there was no selfishness. It  
was all for our sins. My friends, let us  
look into our hearts, and see if these char-  
acteristics are there. It is not enough for  
us to be Seventh-day Adventists in word.  
It is not enough for us to believe that the  
coming of the Lord is near. How much  
of that self-denial is manifested in us?  
How many pleasures that we could enjoy  
just as well as not are we giving up that  
others may come to Christ? I ask myself  
these questions; and the thought makes  
me cry, "Wo is me; for I am unclean."

2. Love prompted Christ to become of  
no reputation. "Though he was rich, yet  
for our sakes he became poor." Reputa-  
tion is a tender point with all of us. We  
can endure almost anything else better  
than loss of reputation; yet Christ gave all  
into his Father's hands. But, parents, let  
me appeal once more to you. If you knew  
your son was going out into the world, and  
would be considered a vagabond, a thief,  
and an impostor, would it not require a  
struggle to let him go? You might have  
no doubt that he would remain faithful  
and true, but would you want his reputa-  
tion lowered in the estimation of others?  
Then think of the love of God infinitely  
nobler, purer, and deeper in its immensity  
than ours; and yet he sent his Son, know-  
ing that he would be of no reputation in  
the world. He did that for you and me.

How is it with us, brethren and sisters?  
Let us look into our hearts. Sometimes  
people are so much afraid of their reputa-  
tion that they shun speaking to the poor,  
and those who are inferior in intellect. I  
am afraid that all Seventh-day Adventists  
are not exceptions to this rule, and that  
there are some who pass persons by be-  
cause they are poor, or have poor intel-  
lects. My friends, pause, consider. God  
has revealed some things to babes that he  
has hidden from the wise and prudent. It  
were better for you that a mill-stone were  
hanged about your neck, and that you were  
cast into the sea, than that you should of-  
fend one of these little ones. There is  
danger! There is a great temptation, when  
we meet persons who we think cannot ap-  
preciate our great intellects (and we are  
apt to think ourselves greater than we are),  
to shun them. We say, "Let them go  
with their kind; I cannot afford to stop to  
talk with them." Do you not know that  
you might give your poor brother a little  
comfort, that you might make him a little  
stronger, if you should occasionally give  
him a few words of counsel? We may  
make such persons better by our associa-  
tion and sympathy.

I believe Christians sometimes shun those  
who they know have done wrong. They  
say, "I had better be careful, I had better  
not be in their society very much." But if  
you go with the right motive, you will not  
be harmed. It never stained our dear  
Lord's hands when he touched the leper.  
It never stained his dear lips when he said  
to the sinful woman, "Go, and sin no  
more." It was no disgrace to him to go to  
the poor and lift them up, though they  
were sunken in sin. Dear friends, it is no  
disgrace for you to be in the company of  
those who are downcast and outcasts, if  
you associate with them to teach them of  
God, and something of the mind which  
was in Christ Jesus.

3. The love of Christ prompted him to  
be earnest and active in his Father's  
work. When you go home, I wish you  
would read the whole of the first chapter  
of Mark, and see what Jesus did in one

day. That is not given because it is an ex-  
ception, but to show how much work he  
crowded into a day. The text says, "The  
love of Christ constraineth us." Do you  
know what that means? Have you seen  
the great iron engine, with its massive ma-  
chinery, dragging thousands of tons at the  
pace of the winds? What propelled it?  
There was something in it that urged it  
forward. The steam constrained or pushed  
it; and when love is in the heart it pushes  
us into the work of God. It constrains; it  
impels.

It was an ardent, burning love that con-  
strained Christ. And then he knew that  
he had only three years and a half in  
which to do his work. Well, you say,  
why did he not keep perfectly composed  
about it, inasmuch as he knew that as soon  
as his work was done his disciples would  
take his place, and do greater works than  
he had done, as he had promised them?  
But love is not contented with proxy work.  
Love says, I want to work. Christ wanted  
to say, with his own lips, to as many as  
possible, within three years and a half,  
"God sent not his Son into the world to  
condemn the world, but that the world  
through him might be saved." He wanted  
to say, with his own lips, to as many as  
possible, "Come unto me, all ye that labor  
and are heavy laden, and I will give you  
rest." He wanted to say to as many as  
possible, "Him that cometh unto me, I will  
in no wise cast out." That is the reason  
he was so earnest.

Brethren and sisters, think a moment.  
He knew he would have three years and a  
half in which to work; but how much time  
do you know you will have? You are not  
sure of one day. Perhaps to-morrow you  
will have spoken the last word that you  
can speak to win souls to Christ and his  
truth. Perhaps before to-night you will  
have made the last attempt you can ever  
make to win that child of yours from Satan  
to God.

Constraining love! When my parents  
first moved to Iowa, there was a great deal  
of sickness there; and I have heard mother  
say that often she has been so sick as to  
be unable to walk, yet she urged herself  
about the house to cook something for the  
children to eat. What gave her power to  
do this? Oh, she was a mother. She  
said, "I must; these children must not suf-  
fer." When love says *must*, there is won-  
drous meaning in it. Who but a mother  
could have done this? This thought  
makes still more forcible the words of the  
Saviour, "I must work while the day lasts."  
He said, "I must;" and he had strength  
given by the Spirit of God; and we shall be  
thus strengthened, if Christ's love is in our  
hearts.

4. The last thing I wish to notice in the  
manifestations of Christ's love is, that it  
prompted him to tell the whole truth, and  
that is not always a pleasant thing to do.  
There are many interesting things that he  
might have spoken about; but he taught  
what was most important for the people to  
know. For instance, he might have told  
them whether the moon was inhabited or  
not, or he could have told them about Sat-  
urn's rings. He could have told them  
whether the corpuscular or undulatory the-  
ory of light is correct. And then he could  
have talked of Heaven, of its flowers and its  
wondrous scenery, the many mansions, and  
the splendor of the city flashing in the  
light of God. He did not say anything of  
these things. He knew that scientists  
would quarrel and quibble over them. He  
knew it would be better for them to get  
scientific facts by investigation than for  
him to tell them; so he taught them truths  
that they could only receive by revelation.

He told them many unpleasant things,  
and love constrained him to do it. He  
talked to a church of backsliders; and he  
knew just what every preacher of the gos-  
pel knows, that if there are any in this  
world who are difficult to reach, they are

those that come into the church, and yet are not converted. They say, "I am a member of the church. I believe these things;" but that is not sufficient. They say, "I know it;" but that is as far as they go. It is almost impossible to make them feel that they need vital godliness. Those in this state must be talked to plainly. He said to them, "Except ye repent, ye shall all likewise perish." "What! what! We are Jews." "Ye shall all likewise perish." "But we are Abraham's seed." "YE SHALL ALL LIKEWISE PERISH." "We have the promises of God." "YE SHALL ALL LIKEWISE PERISH." Again and again, in various forms, he taught these lessons in ceaseless anxiety, vigilance, and love. Thus he did his work; and a few honest souls saw the truth, and came out and embraced it.

Love prompts us to be honest, plain, sincere, and frank; but when we tell the truth, tell it in a loving spirit. I am afraid sometimes that our theory gets a little in advance of our love; then the effect is disastrous indeed. Keep love ahead, brethren and sisters. If your theory is a little behind your love, it is all the better. If your heart is full of love, the more theory you have the better. You can burn your way into people's hearts.

II. The next thing I wish to notice is, Why did Christ love us? We cannot fully answer this question. He loved God, hence was in sympathy with him; therefore, he loved us. From this consideration we can see why Christ arranged his statements as he did in the summary of the commandments: 1. Thou shalt love the Lord thy God with all thy heart; 2. and thy neighbor as thyself. This is a wise arrangement; because just as soon as we love God with all our heart, we love our neighbor as ourself. And that is why love constrained Christ to do his work. Thus you see why his love was manifested to us in harmony with God's love. Notice how his love to the Father was manifested. 1. He obeyed him. "I have kept my Father's commandments." 2. He loved to commune with him. Remember his hours of secret prayer,—at midnight, before it was day.

Let us continue to compare these manifestations with those of our own lives, that we may know whether or not our love to God is genuine. He loved to read God's word. How his mind was stored with its teachings. He loved to talk about God. It is easy, and a pleasure, for us to talk of those we love. He often sought occasion to speak of God. For example, when he met the woman of Samaria at the well, he skillfully introduced the subject that was dearest to his heart,—the sincere worship of God.

He made God prominent, and kept himself in the background. This is another wonderful proof of his love to God. He said he came not to do his own will, but the will of his Father. He came to glorify God. He said, "I have glorified thee on the earth." Again, "The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." These are some of the proofs that he loved God. No wonder that he loved us so.

III. What need is there that we should have the love of Christ in our hearts? We all need it, in order to be successful Christians. Without it, to use a homely, but I think a forcible expression, it is "up-hill business" to perform the outward duties of a Christian. It is tugging work. No wonder, my brother, that you quit reading the Bible, if you read it simply for outward show, and from grit. No wonder that you quit talking about the Bible and present truth, if you talked of these things simply because you felt it your duty so to do. There is too much friction about such service. Some people have enough will-power to perform it; but they accomplish little in benefiting themselves or others. It merely shows how much determination they have. It might be called stamina. If they were fully consecrated to God, this disposition would prove a blessing. If the love of Christ dwells in the heart, although it may try the flesh, although we may suffer the loss of all things, and of reputation, we can glory in the cross of Christ and in tribulation. It is easy to live out the truth when love constrains us. We must have the love of Christ if we are ever saved. God says we must love him; and that is the first commandment; and when once we have his love, we can love him with all our hearts. A mere outward obedience cannot save us. Love must be the basis of all our obedience, and then it is acceptable to God.

IV. Can we have the love of Christ? Christ made the greatest sacrifice that we might have this love. In John 17:26, Jesus says, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them." Oh, wonderful thought! But Jesus says so, so it must be true.

Paul says in Eph. 3:17-19, "That Christ may dwell in your heart by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Now please notice with me 2 Cor. 5:15: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." If Christ has paid such a price that we might have his love, will he fail to impart it to us if we comply with his conditions?

V. This brings us to the last point,—on what conditions may we receive the love of Christ? This is an important question. We have seen that we must have the love of Christ, and what its manifestations must be. Now I will refer you to Rom. 5:5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This partially answers the question. The Holy Ghost sheds God's love abroad in our hearts. If we can know on what conditions we may receive the Holy Ghost, we shall have the desired answer. It is a valuable secret. To know how we can have the love of Christ in the heart is worth more to us than ten thousand worlds; more than the universe. Read Acts 5:32: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." We have it. The valuable secret is ours. Then if we obey God he will give us the Holy Ghost; and if he gives us the Holy Ghost, the love of God will be shed abroad in our hearts. Oh, wondrous chain! Oh, wondrous links! Oh, wondrous gems of truth! May they be ours. May we profit by their possession.

Now one more thought. Love elevates. Many a poor boy, vicious, dull, and stupid, has been raised and strengthened by the consciousness that some one still loved him. He has said, "Is it possible that mother, who is so noble and pure, loves me, although I am so sinful and obstinate?" Then fairly shaking himself, he says, "See here, I must become worthy of her love. I will be a man." It has given courage to many a poor man who was sinking deeper and deeper into ruin and debauchery, to hear some one say, "My brother, look here; you can be a man yet." Such expressions give him more than Hereulean strength. He says, "I can! I will conquer!"

If the consciousness of a mother's love could awaken a man from torpor and vice, what ought the consciousness of God's love to do? My friends, more than a mother loves you. God loves you,—God, the King of kings and Lord of lords. Intelligences greater than your mother, grander than any in this earth, love you. He who made all things by the word of his power loves you. Sinner, he loves you. Yes, I mean what I say. You who have never known God, God loves you. Look up! Be strong! Throw away your sins. He wants you to be worthy of him. He wants you to walk with him; and he will fill you with divine strength, if only you will obey him. Oh, let this thought give us grander inspirations, and aspirations to that which is nobler and purer and better, that at last we may meet on the sea of glass.

"Oh, chorus of fire  
That shall tust from God's choir,  
As the loud hallelujah leaps up from the soul;  
Until the flowers on the hills,  
And the waves on the rills,  
Shall tremble with joy in the music's deep roll."

And through eternity, you and I will never sing a sweeter song than, "To Him who hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, to Him be honor and dominion forever. Amen."

"MADE in the likeness of men." (Phil. 2:7.) Christ's incarnation is Israel's consolation; for all sound comfort stands in happiness, all happiness in fellowship with God, and all fellowship with God is through Christ; who, for this cause, became man, that he might reconcile God to man and man to God; he became little that we might be great; the Son of man that we might be the sons of God.

## General Articles.

### HISTORY AND TRINE IMMERSION.

BY ELD. J. H. WAGGONER.

(Continued.)

#### BAPTISM IN THE FIRST CENTURIES.

If the example of the church in the first centuries is of any weight or importance as indicating our duty in regard to baptism, it can only be because they preserved it in purity. For if they did not preserve it pure—if they perverted and corrupted it—then their example should be avoided, and not followed. We shall now give abundant reasons for not only distrusting the acknowledged teachers and leaders of the early centuries, but turning away from them with feelings of pity for their blindness and folly, if, indeed, we are not led to indulge stronger feelings than those of pity.

Bingham gives the various titles which were given to baptism, going back as early as Tertullian. It was called "absolution," for an evident reason; "regeneration of the soul;" "illumination," because it was supposed to impart a knowledge of divine things to the understanding; "salvation," because it was supposed to be necessary to salvation and to insure it; "the sign of God," "character Dominicus," because the character of the Lord was supposed to be imparted to the subject! "It was a saying that baptism washes away all sins." It was for this reason that Constantine for thirteen years after he professed Christianity refused to be baptized, only requesting it on his death-bed, thus to make sure that his sins might all go together, as if to "compound his felonies" with Heaven! It was considered useful for physical as well as spiritual disorders; as a cure for diseases. Bingham relates that those who had no interest in Christianity themselves used to carry their infants to the bishops for baptism, in order to preserve them from diseases. It is said of Novatus, "From a hope of recovering his health he professed Christianity." "He was baptized in his bed when apparently about to die." Such were the views of baptism in the second, third, and fourth centuries.

Connected with it, and as necessary to the full performance of baptism as "trine immersion," was "the renunciation." And Bingham says, "The antiquity of this renunciation is evidenced from all the writers that have said anything of baptism." If antiquity gives authority or makes it apostolical, then this ceremony must be accepted! Bingham gives Dionysius as his authority, thus:—

"In another place he thus describes the whole ceremony: The priest makes the person to be baptized to stand with his hands stretched out toward the west, and striking them together (the original denotes collision, or striking them together by way of abhorrence); then he bids him thrice exsufflate, or spit, in defiance of Satan; afterwards, thrice repeating the solemn words of renunciation, he bids him thrice renounce him in that form; then he turns him about toward the east, and with his hands and eyes lift up to Heaven, bids him enter into covenant with Christ. Vico comes thinks this triple renunciation was made, either because there were three things which men renounced in their baptism, the devil, his pomps, and the world; or to signify the three persons of the Trinity, by whom they were adopted as sons upon their renouncing Satan." b. 11, chap. 7, § 3 and 5; § 4 says "it was accompanied with some other ceremonies."

Then there were the unction, signing with the cross, and the consecration of the water.

"The bishop begins the unction by thrice signing him with the sign of the cross, and then commits him to the priests to be anointed all over the body, whilst he goes and consecrates the water in the font."—*Id.*

"—The unction of confirmation, which was then usually the conclusion of baptism, both in adult persons and infants; and many of the passages which speak of the sign of the cross in baptism, do plainly relate to this, as an appendage of baptism, and closely joined to it, as the last ceremony and consummation of it."—*B. 11, chap 7, § 4.*

And § 3 says, "The water of baptism was signed with the sign of the cross."

There is no doubt that the ceremony of consecrating and crossing the water had much to do in building up the idea of the

wondrous effects of the water of baptism both physically and spiritually. The Chrysostom said:—

"They who approach the baptismal font are not only made clean from all wickedness, but holy also and just. Although a man should be foul with every human vice, the blackest that can be named, yet should he fall into the baptismal pool, he ascends from the baptismal waters purer than the beams of noon." See *Coleman, Ancient Chris. Exemplified*, pp. 368-9.

There was a regenerating and saving power ascribed to the consecrated water. Neander says:—

"Chrysostom specifies ten different effects of grace wrought in baptism; and then he complains of those who make the grace of baptism consist simply in the forgiveness of sin."—*Vol. 2, p. 665.*

This superstition of consecrating and crossing the water dates as early as the age of Tertullian. Of its efficacy he thus speaks:—

"All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from himself, and being thus sanctified they imbibe at the same time the power of sanctifying."—*Tertullian on Baptism*, chap. 6.

This mass of nonsensical mockery traced to the second century, almost to the very time of the apostles!

Tertullian also mentions sponsors in baptism and penance for sins after baptism. He is the first writer who mentions them, and also some other errors; but his mention proves that such customs existed in Africa in his day.

We have said that Tertullian first mentions sprinkling for baptism, and quotes from him wherein he relates that the candidate was both immersed and sprinkled.

There seems to be no doubt that sprinkling was first introduced, with many other things herein related, as an addition to baptism, and not altogether as a substitute for it. But such additions or appendages soon supplant the original, as man, in the pride of his heart, ever tries to introduce his own institutions as an improvement on the Lord's plan. The following words of Tertullian do clearly show that, in his day sprinkling was considered sufficient to fulfill the act of baptism. They are concerning a controversy as to whether the apostles were baptized by other than John's baptism. He says:—

"Others make the suggestion—force enough, clearly—that the apostles themselves served the turn of baptism when, in the little ship, they were sprinkled and covered with the waves; that Peter himself also was immersed enough when he walked on the sea. It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea; another thing to be baptized in obedience to the discipline of religion. . . . Now whether they were baptized in any manner whatever, or whether they continued unbathed to the end," &c.—*Tertullian on Baptism*, chap. 2.

Reading these remarks, we must bear in mind that Tertullian does not speak against sprinkling itself, but against the occasion referred to, as not being in "the discipline of religion." For he elsewhere shows that sprinkling was then practiced in baptism, and his words, "baptized in any manner whatever," show that one particular manner was not then deemed essential.

Also in his book on Repentance, chap. 4, urging a genuine repentance, he says:—

"For who will grant to you, a man of so faithless repentance, one single sprinkling of any water whatever?"

The prevalence of infant baptism at this early day cannot be fairly questioned. The historical evidence on this point is very full and explicit. Tertullian himself did not favor the baptism of infants, not because he did not regard the ordinance in the same light in which it was regarded by others, but he held the same view which afterward influenced Constantine. However, where death was to be apprehended he thought they ought to be baptized. Bingham draws a just conclusion from Tertullian's opposition to it, thus:—

"Of his own private opinion he was for deferring the baptism of infants, especially where there was no danger of death, till they came to years of discretion; but he so argued for this, as to show us that the practice of the church was otherwise."—*B. 11, chap. 4, § 10.*

We should not overlook this important fact, right here, that, though the words of Tertullian prove the *practice* of infant baptism, they equally prove that he did not consider it of authority higher than tradition. Had he believed that it was in accordance with a Scripture commandment, he certainly would not have argued against it.

We think there is no room to doubt that "the practice of the church" in the second century, especially in Africa, the home of Tertullian, was to baptize infants.

Cyprian argues in its behalf thus, in his letter to Titus:—

"Who comes for that reason more easily to receive forgiveness of sins, because they are not his own but other men's sins, that are forgiven him."—*Id.*, § 12.

This unscriptural idea, well worthy of the darkness and superstition of the age in which it originated, is held to this very day by Protestant churches which practice infant baptism.

Origen also uses this custom as an argument for the sinfulness of infants! A stronger evidence that the custom prevailed could not be required. Bingham quotes Origen's views on this point and remarks as follows:—

"It may be inquired, What is the reason why the baptism of the church, which is given for the remission of sins, is, by the custom of the church, given to infants also? Whereas if there were nothing in infants that wanted remission and indulgence, the grace of baptism might seem needless to them. . . . Infants are baptized for the forgiveness of sins. . . . He affirms, that the church received the order of baptizing infants from the apostles."—*B.* 11, chap. 4, § 11.

Cyprian and his colleagues in council decided that infants might be baptized as soon as born, lest they should die without baptism. Cyprian's own words in defense of this are these:—

"As far as we can, we must strive that, if possible, no soul be lost."—*Cyprian*, vol. 1, p. 198.

This shows that it was the belief in that early age that unbaptized infants were lost. And all this they professed to derive from the teachings of Christ and his apostles!

With infant baptism came *infant communion*. The Greek Church, that pattern of Christian faith and practice in the eyes of trine immersionists, yet retains both these rites handed down from the early fathers. St. Augustine, and others whose evidence is relied upon to prove the validity of three immersions, advocated infant communion. Dr. Schaff calls it "the incongruous system of infant communion, which seemed to follow from infant baptism." It naturally followed infant baptism, and accompanied it in the practice of the whole church for about six hundred or seven hundred years. By the whole church, we mean all embraced in the communion of Rome. But it is no more incongruous, no more unscriptural, than infant baptism. And this was *ancient* as well as *general*. Quoting from Cyprian, Bingham says:—

"Here we may observe that children were made partakers of the eucharist (which Cyprian calls the meat and drink of the Lord); and this is evident from other passages of the same author; which is a further evidence for the practice of infant baptism; for it is certain that none but baptized persons were allowed to partake of the eucharist at the Lord's table."—*Antiquities*, b. 11, chap. 4, § 12.

Dr. Schaff seems to think it had the strongest hold among the North African churches. It is highly probable that it took its *earliest* hold there; but the evidence clearly shows that it became as general as infant baptism or three immersions, or three *aspersions*; for it is true that *three sprinklings* or *three pourings* were admitted, as well as *three immersions*.

The reader will readily agree with us that this is enough on this subject. The early church, even in the second century, did *not* retain baptism in the purity of the gospel. They with it connected an almost inconceivable number of rites, some of them of the most ridiculous form and nature. Therefore it is beyond all question true that we do not safely appeal to them for the true practice—the gospel form, and apostolic practice—of baptism.

(Concluded next week.)

The chief properties of wisdom are to be mindful of things past, careful of things present, and provident of things to come.

## A HYMN.

I CANNOT think but God must know  
About the thing I long for so;  
I know he is so good, so kind,  
I cannot think but he will find  
Some way to help, some way to show  
Me to the thing I long for so.

I stretch my hand—it lies so near:  
It looks so sweet, it looks so dear.  
"Dear Lord," I pray, "oh, let me know  
If it is wrong to want it so?"  
He only smiles, he does not speak:  
My heart grows weaker and more weak,  
With looking at the thing so dear.  
Which lies so far, and yet so near.

Now, Lord, I leave at thy loved feet  
This thing which looks so near, so sweet;  
I will not seek, I will not long—  
I almost fear I have been wrong.  
I'll go and work the harder, Lord,  
And wait till by some loud, clear word  
Thou callest me to thy loved feet  
To take this thing so dear, so sweet.

—Selected.

## A STRAW.

The following communication has been handed us signed by one of the M. E. preachers in attendance at the Conference mentioned. It shows that the discussion held at Rome, N. Y., between Bro. Canright and Rev. Fred Widmer, left some impressions on the mind of the latter which he has not yet forgotten; and it also shows that the so-called Sabbath-reform has just the opposition that is necessary to give it a healthy growth. The name of the preacher can be given, if necessary. Here is the document:—

"Quite a sensation was caused on the floor of the Northern New York M. E. Conference, at Rome, N. Y., Apr. 13, when the committee on Sabbath observance brought in their report. A resolution to condemn the practice of cheese-making and butter-making on the first day of the week caused some discussion. An amendment was then proposed, adding sugar-making to the resolution, which was seconded. The Rev. Fred Widmer, one of the members of the Conference, then arose, and stated, substantially, that inasmuch as no particular day was rigidly adhered to by the Christian Church during the first three hundred years from the apostles' times, and the observance of no day was rigidly enjoined to be kept until Constantine's reign, he thought it was a subject to be investigated; that we might determine, *first*, whether we ought not to keep the seventh day in place of the first, and as there was no evidence in the Scriptures or history that the first day was the day observed, it would be extreme to pass such a resolution. His remarks were responded to very ardently by Revs. E. W. Jones, S. Call, and A. J. Cowles, regretting the introduction of such sentiments, and protesting against the views advanced by Bro. Widmer.

"The resolution, with the amendment, was passed, and the report adopted."

M. H. BROWN.

## A WONDERFUL BOOK.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16.

There is not, nor ever has been in the world, any other book that could pass through the various ordeals through which the Bible has passed and come out unharmed. The Infidel has endeavored to overthrow it. The Universalist has tried to condemn it. The Roman Catholics have repeatedly united their efforts and tried to commit every volume to the flames. The Atheist, Deist, Pagan, and a host of others, have brought their united forces to bear against the teachings of this sacred volume. But yet it has triumphed over all, and come out as gold from the furnace, which proves its divine origin.

Other books may grow old and fail to be any longer attractive. But not so with the Bible; the more we read it and meditate upon its truths, the more attractive it becomes. It is indeed "the Book of books," the best book. Other books are not worthy to be compared with it. They are human composition; this is divine composition. They are man's writings; this is God's word. Moreover, it is suited to the capacities of all, whether learned or unlearned. It is simple, yet profound. It is also suited to the various tastes of all, whether there be a desire for history, biography, great events, wonderful escapes and deliverances, or profound and logical reasoning.

Here we have the foundation of all true

history. Although we have many excellent histories, yet we have no account of the early history of the world, and of the primitive condition of our race except what has been received from this volume. Where is there a history giving a true account of the creation that has been written independent of the Bible? There is none. But when we open this wonderful book we find, even in the very first verse, unfathomable historical truths. The mind is almost instantly led out to consider eternity. We read that "in the beginning God created [that is, made from nothing] the heaven and the earth." The beginning of what? We think, of measured time. Then previous to "the beginning" spoken of this heaven and earth could not have been; for God created them. But all this space which is now occupied by our solar system must have been one vast vacuum. Wonderful book! making such wonderful revelations!

It is to this book we are also indebted for the early history of mankind. Here we learn of man's primitive purity and of the entrance of sin into the world. Do we wish to read biography? What can be more interesting than the lives of Joseph, Moses, Samuel, the prophets, and of Christ himself?

Are there those who wish to read of *great events* in history? Let them turn to the account of the creation, the flood, the building of the tower of Babel, of Solomon's temple, or to the crucifixion. Are there those who wish to read of wonderful escapes and providential deliverances? Let them go with the children of Israel to the Red Sea, with the three Hebrews to the fiery furnace, or with Daniel to the lions' den. Or do we wish deep reasoning and profound theology? Let us turn to the arguments of Paul. Do we desire to know our duty both to God and our fellow-man? Let us go to the Bible, and "search the Scriptures" for it. Thus we find in the Scriptures much suited to the capacities and desires of all who wish to read; and it is given by inspiration of God. This book is of God, and cannot be the work of man. It teaches us how to be happy, and to make others happy. It teaches us that we are strangers and pilgrims here; therefore we should not set our affections on things below. It teaches us that we must soon pass from time to eternity; therefore we should always keep our latter end in view. It teaches us that we must give an account of our stewardship; therefore we should improve every talent committed to our care. It tells us of the agonies of our Saviour, how he suffered and died that we might be redeemed from the curse of the law; therefore our hearts should overflow with love to Him who has done so much for us.

Wonderful book! Precious volume! Truly it is given by inspiration of God, and is profitable. It is as a letter from a dear friend, who has gone to a beautiful and delightful land to prepare a place for his people. Here he informs us that love must be the ruling principle of all who would enter that land; that we should love the Lord with all our heart, soul, strength, and mind, and our neighbor as ourselves.

He told his people before he left that he would return for them; and informed them that when the time drew near they would see his *grand signals* in the heavens. "The sun shall be darkened, and the moon shall not give her light." Matt. 24: 29. This, the first of the grand signals, was literally given in the month of May, 1780. It was to be followed by another: "And the stars shall fall from heaven." This also was given in 1833. How, then, should we answer these *grand signals*? Our Saviour says, "And when these things begin to come to pass, *then* look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. And lest his people should still doubt he adds, "When ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand." Verse 31. No guess-work here. The *grand signals* have been given. The place in those "mansions" (John 14: 2) is almost ready. The great and glorious day "is nigh, even at the doors." Mark 13: 29. And we may, as Christ has said, *know* it. Then let us be ready, having our lamps trimmed, and our lights burning. Yes, our Lord will soon be here. He has not given these signals in vain, nor for naught. "He is faithful who has promised."

Our Lord is ever kind and gracious; and in order that his people may be fully prepared for what is before them, he has in this sacred volume given us, not only an account of the *nations*, but also a description of the character of the popular

churches of the *last days*. Read 2 Tim. 3: 1-5. Here we have a list of sins of church members; for they "have a form of godliness," but deny the "power thereof." This is a true description of many in our day. So the Bible gives us signs which cannot be mistaken, and which point to our generation as that which shall behold the "Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" for Christ says, when mentioning these signs, "This generation shall not pass till all these things be fulfilled." Matt. 24: 34.

Some will say that we can know nothing about the time; for "that day and hour knoweth no man," etc. We are not now speaking about either the day or hour in particular, nor even week or month. But what did Christ mean by "this generation," if not the generation that should behold the last grand signal? Again, as if to silence all objections, he confirms it with "Heaven and earth shall pass away, but my words shall not pass away." Verse 35. Let us not be faithless, but believing. How, then, can any who love the Lord and his "glorious" appearing permit a single day to pass without drawing spiritual nourishment from this precious volume, the Bible, "which is able to make us wise unto salvation," and which reveals such precious truths?

How strange, how amazing it is, that, notwithstanding its intrinsic value and divine origin, the Bible is so little studied! Should we not consider it a great honor conferred upon us, and a great blessing to us, that the Supreme Ruler of all should condescend to hand down to us such a wonderful book? And are we not guilty in the sight of God if we let our Bible lie on the shelf until it is covered with dust, and thus neglect *daily* to study its sacred pages? Yes, verily. And as God has here, through holy men of old who spake as they were moved by the Holy Ghost, made known to us the only plan of salvation, "how can we escape if we neglect so great salvation?"

The day of the Lord is near, even at the doors; the doors of heaven will soon be opened, and the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. Then we, in company with our dear ones who have fallen asleep in Jesus, shall be caught up to meet the Lord in the air. Then there will be no more parting; for "so shall we ever be with the Lord."

May the Lord help us to be ready, and watching.  
J. T. CROCKETT.  
Lincoln Co., Ky.

## THE POWER OF A "NO."

THE most tremendous word in the English language is the short, yet mighty word NO. It has been the pivot on which innumerable destinies have turned, for this world and the next. Spoken at the right moment, it has saved multitudes from disgrace, from ruin. The splendid career of Joseph turned on the prompt "no" spoken at the very nick of time. Had he stopped to parley with that wanton woman (as too many young men stop to talk with a bright-eyed temptress in the street), he would have been lost. "How can I do this great wickedness, and sin against God?" saved him from the dizzy edge of the precipice. Daniel might easily have said to himself, "Oh, everybody about the court here drinks wine, and lives high on the king's meat. I do not want to be thought queer or Puritanical." He dared to be singular. At the end of two weeks he had a clearer countenance and a sweeter breath than any of the fast-livers in the palace. "So did not I," was the motto of this sturdy young teetotaler. If he had yielded to the current of temptation, and drifted with it, we never should have heard of such a man as Daniel.

All the people who make a marked success in life, and who achieve any good work for God, are the people who are not ashamed to be thought singular. The man who runs with the crowd counts for nothing. It is when he turns about and faces the multitude who are rushing on to do evil that he commands every eye. Then by a bold protest he may "put a thousand to flight." So the young monk Luther turned about and faced the hosts of the papacy. His heroic "No," nailed up on the church door of Wittenberg, aroused Europe from its delusive and deadly dreams. Standing alone, he was re-enforced by the Almighty.—*Rev. T. L. Cuyler.*

## The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

## TO THE DESPONDING.

We are aware that there are those who have long been Seventh-day Adventists that are now in a desponding state of mind. This despondency arises in most cases from serious mistakes in the past, with some we may say sins, and with a few, actual crime.

Now we would not plead the mercy of the Lord to that degree as to give the impression that he is not a God of strict justice; but we would extol his mercy through Jesus Christ our Lord. All manner of sins find forgiveness with God excepting the sin against the Holy Ghost. In the days of the Saviour that sin was attributing the power of Christ in working miracles to Satan. These very trembling souls may have committed great sins, but not the sin; then there is pardon and sweet mercy in reserve for them. We exhort these to thoroughly repent before God, then cast themselves upon Jesus, who is all-powerful to save. Some of these were among the earliest to espouse the faith, and the most willing to sacrifice and work for the advancement of the cause. From some of these we have received means to spend in the cause. We have sat at their tables, have joined in their worship, and have seen many tokens of their sincerity. We expect yet to see them sitting at the feet of the dear Saviour, cherishing the happy, holy faith and hope of the gospel. Let these make one desperate effort to break away from Satan, and emerge into light. The blood of Christ is all-powerful to cleanse sins for which there is godly sorrow and forsaking. This is true repentance. Mercy, sweet mercy, is in store for such. God pity, bless, and and save the desponding. JAMES WHITE.

## THE SCANDINAVIANS.

In Denmark, Norway, and Sweden there is a large population of Scandinavians, and up to this time we have only Eld. Matteson laboring in Denmark. There is probably not more than one per cent of the Scandinavians in America. In looking over the field in Europe and America, we come to the following conclusions:—

1. Our Scandinavian preachers should devote their labors to their people. The Lord is raising up a host that speak the English language, and it seems to us that it is a wrong to call these Scandinavian preachers from their own nationalities to labor among the American people.

2. As ninety-nine one-hundredths are in Europe, the force there should be comparatively strong.

3. Then we recommend that Bro. Andrew and Knud Brorsen join Eld. Matteson in his labors in Europe as soon as practicable. Eld. Matteson should start a periodical, and commence the work of preaching to the ten thousands of Scandinavians through the press.

These three men will constitute an able force, and it is expected that others will be raised up to enter that field with them. Tents and publications are much cheaper there than here, and judging from the past, our missionary treasury will be supplied to meet the expense of this important mission.

JAMES WHITE, Pres. Gen. Conference.

## THE DAY LINE.

A CORRESPONDENT asks, "Suppose I should go from California to China, arriving at China at six o'clock Friday night, all ready to begin keeping the Sabbath; but behold by their reckoning it is Saturday night. Shall I be excused from keeping the Sabbath until it comes next Friday night? Again, on my return, I land at San Francisco Saturday night at sunset, having just kept the Sabbath, but behold it is, by their time, only Friday night. Shall I keep another Sabbath? In short, is it possible for two Sabbaths to come together, or, rather, follow each other? And is it possible for man to travel on the earth so as to have no Sabbath for two weeks?"

The solution of this difficulty lies in the question of the day line. Our correspondent should have changed the reckoning before reaching China in the one case and California in the other. Navigators add or drop their day when crossing the day line. This, for convenience of

reckoning, has been fixed at the 180th meridian from Greenwich, but absolutely the line runs through Behring's strait, for it is a line that divides the continents.

Some have supposed that the difficulty might arise in crossing this line. Thus a person, going westward, comes up to this line Friday night. He adds his day, and it immediately becomes Saturday night. On the other hand, going east, he reaches the day line at the close of the Sabbath, and dropping a day begins the Sabbath again. This difficulty can be easily avoided from the fact that a person is not obliged to change his day immediately on crossing the line. It will be sufficient for all practical purposes if he makes the change somewhere before reaching land, or before meeting a passing ship.

While some definite line must be fixed so that permanent locations on either side of the line may have a uniform reckoning, a person on the water need not be governed absolutely by this, if it is going to make confusion in his observance of the Sabbath. He can delay the change, on the one hand, until after he has observed the Sabbath, and on the other, until the day that he should drop would not be the Sabbath, but some other day of the week. Thus no man in traveling is under the necessity of either keeping two Sabbaths together, or of going two weeks without any.

In the islands of the Pacific, where permanent settlements are formed, their reckoning should be determined according to their position in reference to the day line. If they are east of that line, they should take their time from America; if they are west of it, they should make their reckoning correspond to that of China.

## TO CORRESPONDENTS.

1. Is it competent for a local elder of a church to baptize members of a church over which he is not elder? 2. Does the fact that an individual has been a regularly-ordained minister in some other denomination give him the right to organize churches and baptize among S. D. Adventists, without first having received credentials from the State Conference? QUESIST.

ANS. Our answer to both these questions would be the same, and a very brief one too, consisting only of the little word, *No*.

S. T. GAUDEMARD: For an exposition of 1 Pet. 3:19, and all other texts touching the life and death question, see the work, *Man's Nature and Destiny*, published at this Office.

D. A. WELLMAN: Bro. Waggoner's articles on Baptism will doubtless be issued in pamphlet form if there is sufficient call for them. A work on that subject is greatly needed, and we know not how anything in so small a compass could be better. We would be glad to know the wishes of the brethren generally, in regard to having them in pamphlet form.

When individuals are taken into the church on condition that they will lay aside tobacco, and afterward refuse to do it, what course should be pursued? C. M. P.

ANS. By refusing to comply with the condition upon which they were taken into the church, they virtually nullify that action and take themselves out. A conditional action is not fully completed until the conditions are fulfilled. But to save all misunderstanding, it would be well for the church, after becoming satisfied with the trial of the individual, to declare by formal action the conditions not complied with, and the individual not a member.

Please explain 1 Cor. 15:50: "Flesh and blood cannot inherit the kingdom of God." Also Matt. 16:19: "I will give unto thee the keys of the kingdom of Heaven."

ANS. We understand the expression, "flesh and blood," to denote our present physical condition, in which we are mortal and corruptible. In this condition we cannot inherit, possess, or enter into, the kingdom of God. To do that we must become physically changed, our "vile bodies" becoming like "his [Christ's] glorious body," immortal and incorruptible.

In regard to "the keys," two views are presented, besides that taken by the Catholic Church, which latter has contributed largely toward making that church the apostate persecuting power that it has been. The two views referred to are (1.), that Peter is addressed as a representative of the church, in which case this text becomes parallel with Matt. 18:18 and John 20:23, setting forth how the action of the church, when standing in the light and moving in the counsel of the Lord, is regarded in Heaven. (2.) The other view is that Peter is addressed as an individual, and the keys denote the power or the privilege of first imparting a knowledge of the truths of the gospel, thus admitting persons into the privileges, blessings, and mysteries of the Christian Church. This

view is advocated by Dr. Clarke and Bishop Horsley. They claim that this promise to Peter was fulfilled when he was made the first instrument in the proclamation of the gospel to the Jews on the day of Pentecost, Acts 2:14, and to the Gentiles, Acts 10:44-48. But whichever view we may take of it, the Roman Catholic doctrine is a hideous perversion; for Christ gave Peter no authority over his fellow apostles, and he made no provision for the transmission of the keys to a line of imaginary successors.

How can it be shown that we are under obligation to keep the seventh day, when it cannot be proved that Christ kept it after his resurrection? J. M.

ANS. How are we under obligation to refrain from stealing, since it cannot be proved that Christ did not steal after his resurrection? Such a question as this we trust is sufficient to show the fallacy which lies at the foundation of the first. The code of moral duties was completed before Christ's death; and we are not dependent upon what he did after his resurrection for our knowledge of it. As Christ was without sin, keeping the law in all its precepts before his crucifixion, we are not to suppose that he set the example of sin afterward by disregarding the principles of the fourth precept, the eighth, or any other.

Who is meant by "thy fellows" in Heb. 1:9: "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows"? Also when will his enemies become his footstool? Verse 13.

ANS. We think the apostle is here showing the exaltation of Christ above the angelic host. He "maketh his angels spirits;" verse 7; but to the Son he saith, "Thy throne, O God, is forever." He is anointed above his fellows; for to them God has not said, as he has to the Son, "Sit on my right hand, until I make thine enemies thy footstool." Verse 13. His enemies are those who oppose, or stand in the way of, his redeeming work; and they are made his footstool when the last one that stands in the way of the redemption of God's people is destroyed. That last enemy is death. 1 Cor. 15:26. And this enemy is destroyed when the "end" of this dispensation comes; when Christ finishes his work as priest, gives up the kingdom he now holds with the Father, Rev. 3:21, and takes his own throne, and the righteous dead are raised to be no more under the dominion of death. Compare Ps. 110:1, with 1 Cor. 15:24-28.

D. P. C. and G. M. D.: We understand that there are two lakes of fire, one at the beginning and the other at the end of the one thousand years of Rev. 20. This view seems to be necessary to an understanding of Rev. 19:20, 21, and Rev. 20:10. For Rev. 19:20, 21, must certainly have its application at the second advent; and in Rev. 20:10, we read that the devil is "cast into the lake of fire where the beast and false prophet" (*are*, says our version, supplying the word; but the construction demands that we read it) *were cast*. They were cast there at the beginning of the thousand years, according to Rev. 19:20, 21.

Where is the evidence to be found that the comma has not been in use a hundred years? There is a gentleman in Onarga, Ill., who says he owns a book printed in London, Eng., in 1634, which has the comma. R. F. A.

ANS. Quackenbos' Rhetoric, p. 81, says: "The modern system of punctuation was invented by Manutius, a learned printer who flourished in Venice at the commencement of the 16th century. To him we are indebted for developing the leading principles of the art, though in some of their details they have since that time undergone considerable modification."

Hayden's Dictionary of Dates says: "The ancients do not appear to have had any system, and doubtless employed arbitrary signs to distinguish the parts of a discourse. Of our points the period (.) is the most ancient. The colon (:), was introduced about 1485; the comma (,) was first seen about 1521, and the semicolon (;) about 1570. In Sir Philip Sidney's 'Arcadia' (1587) they all appear, as well as the note of interrogation (?), asterisk (\*), and parentheses ( )."

A newspaper paragraph which we met with some time since, ascribes the invention of the comma in its present form to Aldus Manutius, an eminent printer, in 1790, the introduction of the note of interrogation and exclamation to a period some years later, and the use of inverted commas (") to distinguish quoted matter, to M. Gilpion, a French printer, somewhat later still. This was our authority for the statement made in *Man's Nature and Destiny*, p. 179. The point made on the punctuation of Luke 23:43, is not in anywise affected by this variation of dates; for, according to all the evidence, over fourteen hundred years elapsed from the time when Luke's gospel was written, A. D. 64, to the time when the modern system of punctuation was introduced.

## TO THE FRIENDS OF THE CAUSE

FROM a letter received from Bro. Whit dated Healdsburg, Cal., April 30, we present the following extract relating to his health, knowing that it will be of interest to all friends of the cause.

"In many respects I am better. 1. I sleep as well as ever I did. 2. My stomach and bowels appear to be well, so that I eat heartily and my food seems to do me good. 3. I weigh eighteen pounds heavier than when I left Battle Creek. When I have gained seven pounds more I shall weigh one hundred and eighty pounds, which is my usual weight in best state of health.

"That which gave Willie the idea that I was much worse is my inability to be active on account of an unnatural heat in my hands and feet. This has increased as the weather has grown warmer. We are now writing, sitting our carriage beneath a California oak, at the coolest and most windy point in this locality, and the mercury stands at 80°.

"I am now receiving treatment at the hands of Andrew Brorsen, which has the effect to produce sweating. When this shall be fully established, I expect to find still greater relief. I hope to spend the hotter months in cool Colorado and to attend the General Conference in Michigan, and see my old fellow-laborers and more. Thank God that you, and a thousand others, are praying for me. The brethren here and at Battle Creek unite in special seasons of prayer for me at the going down of the sun, the commencement of the Sabbath, at this latitude. Will you and others join us in petition for perfect restoration? I long to be in the field again. I would be glad to attend all the camp-meetings."

Nothing is more fitting than for the church of God to unite in prayer for his worn servants. The apostle writes to the Corinthians, "Ye are helping together by prayer for us." 2 Cor. 1:11. When he wrote to the Ephesians, and exhorted them to pray always, with all prayer, adds, "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Eph. 6:18, 19. He also especially requested the Colossian church to pray for him, the following language: "Withal praying also for us, that God would open unto us a door of utterance." Col. 4:3. To the Romans he makes a very earnest appeal: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." Rom. 15:30-32. Also in Philippians 1:19 and Philemon 22, he clearly shows how much he valued the prayers of his brethren. The hearts of God's people thus become more fully united with his worn servants, also to the work of present truth to which their lives are devoted. Perhaps this point has not been fully appreciated by our brethren and sisters. We therefore suggest that wherever there are believers in the cause of present truth who read these lines, that they, each Sabbath, as suggested in the above letter, unite with the church at Battle Creek, in praying that God may speedily restore his servant to soundness of health; that his voice may be heard from State to State, as formerly; and that the cause of God may receive the benefit of his labors, which it so much needs.

S. N. HASKELL.

## IS THE MILLENNIUM APPROACHING?

So we are told by the clergy of the day. They write beautiful essays, and call them sermons, on the coming condition of the world when the heathen shall be given to Christ, and he shall possess the uttermost parts of the earth. True, they forget to read that he will "rule them with a rod of iron, and dash them in pieces like a potter's vessel." Their fine sense of harmony will not allow them to notice that point, as it would mar the beauty of the picture of their own creation, and it might disturb some one in his dream of "peace and safety." There are well toward a thousand millions of Pagans yet to be heard from on the great question of the conversion of the world; but we are constantly assured that the work is progressing rapidly; the world is growing better; the church is rising higher in piety and zeal; everything betokens the speedy evangelization of the nations.

But sometimes they are forced to take a common sense view of the state of things. At a meeting in Cleveland recently held, the following statement was made:—

"Rev. Dr. Coleman deprecated the lack of attendance at the meeting. We have fallen upon evil times. Let it be known that a missionary meeting is to be held, and some excuse will be offered for attending. There never was a more favorable opportunity for missionary work, and many often spend their money for unworthy objects when it might do much good if devoted to missions. It might be urged that the times are hard, but the hearts of many are harder. It is necessary to Christianize those outside of Christian influence as there was danger of dechristianization of those within the pale of the church."

It is just so, and every one can see it. Not the conversion of the outside world, but the dechristianization of those within the pale of the church," is evidently fast progressing. The superficial conversions under such superficial men as Mr. E. P. Hammond is exactly calculated to amalgamate the church and the world. They who have the form of godliness are destitute of the power thereof, and are lovers of their own selves, and of pleasures, more than lovers of God. 2 Tim. 3:1-5.

Why will people be so blinded as to shut their eyes to the plainest declarations of the inspired word, and to the facts everywhere occurring, and cry "Peace and safety," when "sudden destruction" is impending?

J. H. WAGGONER.

Cook's Corner's, O.

#### DEDICATION AT LAKEVIEW, MICH.

We left Allegan for Lakeview on the morning of the seventeenth of May, and reached the latter place at about eleven o'clock P. M. The object of our visit was the dedication of the meeting-house which has just been completed and was ready to be devoted by formal action to the especial service of God. The day following our arrival, which was the Sabbath, was devoted to preaching and devotional exercises. The weather was unfavorable; but the representation of brethren present from a distance was very encouraging. Quite a number were in attendance who live thirty or forty miles from Lakeview, many of whom seldom enjoy the advantages of public worship.

On Sunday, May 19, the house of worship was formally dedicated.

On this second occasion on which service was held in the new house of worship, it was filled with a congregation as orderly and attentive as we have often addressed. The exercises passed off pleasantly in every respect, and the occasion was one of general congratulation and thanksgiving.

The brethren who had been instrumental in rearing the meeting-house, as they witnessed the results of their labors and the new order of things upon which they had entered, seemed at times to be overcome by their emotions and incapable of expressing the depth of their gratitude. The church itself was acknowledged by all to be neat and tasty. We think it is constructed upon the model of the one in Carson City. Two hundred and fifty persons can be seated in it without difficulty, and it seems to be furnished with all the needed appliances for worship, among which is a fine Mason and Hamlin organ. At the time of the dedication, the bell had not yet arrived; but funds had been provided for its purchase, and it is expected that it will be placed in the tower without delay.

What is remarkable in the case is the fact that it is less than one year since Eld. A. O. Burrill completed his course of lectures in the place, leaving a church of between thirty and forty members where previously there had been no organization whatever, and only two or three families of Sabbath-keepers. What is also remarkable and gratifying is the fact that they entered upon the occupation of their meeting-house free from debt, and, therefore, without the necessity of appealing to those present for help in any direction.

After the dedication we remained here and preached on Sunday, Monday, Tuesday, and Wednesday evenings, the attendance and interest being very good. Eld. J. Fargo and G. H. Gilbert were present and rendered valuable aid. The latter remained to continue evening services for a time.

During this trip Bro. C. C. Lewis, of New York, has accompanied me taking the place of Bro. M. S. Burnham, with whom I have labored very pleasantly and satisfactorily since the last camp-meeting, and who is to be connected with one of the tents during the present summer.

W. H. LITTLEJOHN.

#### HONORING GOD.

CHILDREN honor their parents by obedience; and the Lord asks, "If then I be a father, where is mine honor?" Mal. 1:6. We honor God when we keep his commandments. But there is one commandment of the ten which requires a special act of honor to God as our Creator. Remembering the day of his rest to keep it holy is an act having direct reference to the honor of God. This may account for the special hatred of Satan against the Sabbath of the Bible.

According to Eze. 46:1, there are "six working days" in the Bible week. On each of those six days God worked. We honor God by working on each of those days. On the seventh he rested. This made it his rest, or Sabbath, day. He blessed and sanctified this day, "because that in it he had rested." The sanctification of the day was the consecration of it as a memorial of his finished work, the reserving of this day to his own especial honor and service. "The Sabbath was made for man." God requires all men to rest upon it; because he rested upon it, and then separated it from the other six days as his own memorial.

Hence we read, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

To truly keep the Sabbath is to honor God; to stigmatize it as "old" or "Jewish" is to dishonor him. It is a monument erected to his memory. Who will be so bold as to attempt to pull it down with sacrilegious hand, or to alter the inscription from "seventh" to "first"? To accept of a substituted day, is to honor the changer of "times and laws," and not the Creator.

R. F. COTTRELL.

#### AN APPEAL TO THE CHURCHES IN THE NEW ENGLAND CONFERENCE.

Will New England be behind in the Sabbath-school work? Every believer in present truth is aware of the fact that this work is aggressive. Advance steps are being taken, broader plans are being laid, and the necessity of a more perfect organization, that there may be unity of action in every branch of the work, can be readily seen.

At the last session of the General Conference, steps were taken to bring about a Sabbath-school organization that should be nearer perfect. It was recommended that each Conference organize a Sabbath-school association. Accordingly, at the last session of the general quarterly meeting held at South Lancaster, Mass., May 5, an association was organized adopting the Constitution of the Michigan S. S. Association, as will be seen in this week's REVIEW. We ask for the co-operation of all our churches and companies that meet on the Sabbath in every part of this Conference. Wherever the Sabbath-schools are not fully organized according to suggestions herein stated, steps should immediately be taken to complete an organization.

At our next general quarterly meeting, which will be held in July, we shall expect a report from every company in this Conference. That our brethren may act understandingly and unitedly in this matter, we recommend that they carefully read the articles upon this subject in REVIEW No. 13, March 28, by W. C. W., G. H. Bell, and M. K. White.

In order to give this quarterly report, it will be necessary that the secretary make a

#### WEEKLY REPORT.

This report should be read every Sabbath morning at the opening of the school, and it should contain an account of the proceedings of the week previous and the number of classes, and each absence should be noted. The report should be something like the following:—

No. 1, Class of adults numbering seven, Bro. A. teacher; absences, two.

No. 2, Class of youth numbering ten, Sr. B. teacher; scholars all present, teacher absent.

No. 3, Infant class numbering six, Sr. C. teacher; no absences.

The report should also contain the amount of weekly contributions.

#### THE QUARTERLY REPORT.

This must be a summary of the weekly reports. We offer the following, not as a precise form, but to give an idea of what is wanted:—

South Lancaster Sabbath-school; D. W. John-

son, superintendent; M. A. Buzzell, secretary.	
School numbering	60
No. of classes,	7
No. of officers,	4
Average attendance,	50

Bro. Bell's Question Books are used in all our classes. The interest in the school has increased during the past quarter. Nine scholars have been added, and one new class has been organized.

Any other items of interest may be added.

In every school two officers are indispensable, superintendent and secretary, the latter of whom may act as treasurer. In small schools either or both of these officers may act as teachers or pupils. It is found necessary that each school have a fund, in order to defray any expenses of the school or association. The plan usually adopted is a penny contribution weekly from each one connected with the school. Each report should be made out and sent to the secretary of the S. S. Association, Mrs. F. A. Buzzell, South Lancaster, Mass., immediately after the re-organization of the school, which should take place the first Sabbath in each quarter.

Do not neglect this work a single week. If you have no Sabbath-school, and there are no more than two families that meet, organize and see what can be done. Invite in your neighbors to take part with you. We also suggest that in no case the recitations exceed one hour and a half. One hour is better. If further information is wanted in this matter, correspond with the secretary at South Lancaster, Mass., and she will always give what information is needed.

D. A. ROBINSON, Pres. N. E. S. S. A.

#### "REMEMBER THE SABBATH DAY, TO KEEP IT HOLY." EX. 20. 8.

SO MUCH has been written and preached on the sacredness of the Sabbath, and the duty of the people of God strictly to observe it, that it seems to be almost superfluous to say more; and yet it is to be feared that many of our brethren do not realize, as fully as they ought, how God regards the matter; and so they allow themselves to run on in a careless, reckless disregard of his claims, and observe it much after the manner that the mass of Sunday-keepers observe that day.

In the first place they keep only a part of the day any way. Instead of commencing the Sabbath when the Lord tells them to (Lev. 23:32; compare Matt. 8:16; Luke 4:16, 31, 40; Mark 1:32; Neh. 13:19), they work in their fields, or shops, or houses, or wherever their business may be, until the Sabbath commences; then they take one or two hours, more or less, of the Sabbath to get ready to begin the Sabbath; whereas they should be ready to begin its observance when it arrives where they are. Thus they rob God of a part of the time which he has reserved to himself. In Mal. 3:8, in answer to the question, "Will a man rob God?" the Lord says, "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." How had they done this? By appropriating to their own use the tithe, which God had reserved, and the offerings which he had required. Is it any less robbery to appropriate God's time to our own use than it is to thus use his money?

Then they must go to bed early, because they are tired, and they do not rise till late in the morning, for the same reason; and when they do get up, if there are any little extra jobs about the house or barn that have been neglected during their time, in "the six working days" (Eze. 46:1), they take some of God's time to do them up. They give the horses a good rubbing down; salt the cows and sheep; clean out the barn; oil the wagon; fix up the harness; black the boots and the children's shoes; mother looks up the clean clothes for wearing to meeting; sews on a few buttons, takes a few stitches here and there, and at last they get a late start for meeting, if indeed they have not found so much to do that they are too late to go to meeting. My brother, my sister, is the picture over-drawn? If so, I am glad. May it ever be so with you.

God has given us six days in which to do all our work, but the seventh day is the Sabbath of the Lord our God; "in it," he says, "thou shalt not do any [of thy] work." That which is allowed on the six days is forbidden on the seventh. The Lord has reserved this day unto himself, as sacred time; it is his "memorial unto all generations." As such he requires us to observe it. Ex. 31:13-17.

He has told us how he would have us observe his Sabbath. Isa. 58:13: "If thou turn away thy foot from the Sabbath [do not trample on it by doing that which is forbidden],

from doing thy pleasure on my holy day; and call the Sabbath a delight [do we so call it when we feel sorry that it has come, because we have not completed all that we desired to do, and when, though we may cease from the external form of labor, we keep our minds busy with the things of the world, and in laying plans for the next week?], the holy of the Lord, honorable; and shalt honor him [how honor him?], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

How particular the Lord is in regard to the manner of observing his memorial day! Yes; he is particular, my brother, my sister; and what a mercy it is that he has told us how particular he is in regard to it. If we do this, then what? "Thou shalt be called a repairer of the breach, a restorer of paths to dwell in." Verse 12. What an honor! To be called by the Lord of glory, one of his workmen in repairing the breach that the enemy has made in the wall which God built up around his people as a defense to them! And what more does he say? "Then shalt thou delight thyself in the Lord, and he shall cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father." Verse 14. What a precious promise is this! Will God thus honor frail, mortal men? He says he will, if they keep his Sabbath holy. I believe him. Do you? Then let us be exceeding careful how we treat his holy day. Let us begin it at the right time, and keep it holy unto the Lord.

D. P. CURTIS.

#### STRENGTH OF WILL.

It is good to have decision of character and strength of will sufficient to embrace truth, however unpopular it may be, and to endure opposition and persecution without yielding the right. For want of this firmness, courage, and endurance, many will be found at last in that company called "the fearful," who, with all the unbelieving, abominable, &c., have their portion in the lake of fire. Rev. 21:8. Oh for the moral courage, decision, and endurance that God can approve!

But it is possible to have too much strength of will and independence of mind. Some embrace the truth earnestly, and advocate it with ardent zeal for a time, who have too much independence to exercise that submission to the judgment of others which the gospel teaches, and which is necessary in order to the unity of faith and spirit to which believers should attain. After running well for a season, something in their brethren dissatisfies them, and in a little while they are as set against the church and the truth as they ever were in favor. They rush on in their independence, regardless of truth or reason. They are not like the other class, tame and passive yielders to the popular will; but are bold and defiant opposers, doing all they are able to pull down and destroy.

Now, while I would hold the truth with decision and endurance, at the same time I would have that spirit of submission which is necessary to a unity of spirit. "Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." To be yielding to experienced brethren is not to yield the truth.

R. F. COTTRELL.

RESTING IN GOD.—As the tremulous needle, however easily affected by foreign influences, never ceases to vibrate till it finds its rest in the center of attraction; so, the sensitive soul of the Christian, too easily disturbed by external forces, finds no rest but in God. If, for a moment, the enemy is permitted to harass with accusations of guilt, in him it finds pardon and peace. In weakness it turns to him for strength; in darkness, for light; in trials, for direction. Under all circumstances, it never fails to find in God an all-sufficient and sustaining portion.

Be not ambitious for the first place. Take that which is vacant, wherever it may happen to be. Do that which needs to be done, and which you can do, and when that is finished something greater will be waiting for you. Never mind yourself. The first grand thing in the service of Christ is to forget self. If you want to show how well you can speak, or how admirably you can organize, or how magnificently you can administer, there is no room for you yet among Christ's followers. But if you wish above all other things to honor him, and are content to do anything for him, then you are already in the ranks, nay, you are already, among the great ones there.

## ANTIDOTE TO DESPONDENCY.

WOULDEST thou from sorrow find a sweet relief?  
Or is thy heart oppressed with woes untold?  
Balm wouldst thou gather for corroding grief?  
Pour blessings round thee like a shower of gold.  
'Tis when the rose is wrapt in many a fold,  
Close to its heart, the worm is wasting there  
Its life and beauty; not when, all unrolled,  
Leaf after leaf, its bosom rich and fair  
Breathes freely its perfumes throughout the am-  
bient air.

Wake, thou that sleepest in enchanted bowers,  
Lest these lost years should haunt thee on the  
night

When death is waiting for thy numbered hours  
To take their swift and everlasting flight;  
Wake, ere the earth-born charm unnerve thee  
quite,  
And be thy thoughts to work divine addressed;  
Do something—do it soon—with all thy might;  
An angel's wing would droop it long at rest,  
And God himself, inactive, were no longer blest.  
—Carlos Wilcox.

## Progress of the Cause.

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

## ILLINOIS.

## Rockford.

MAY 4, met a goodly company from the city and surrounding country; our meeting was encouraging. By what I then heard, and by letter received since, I am made to rejoice. Our friends at Rockford, the most of them at least, appear firm; and others, I am confident, will soon identify themselves with us. Present truth has power.  
G. W. COLCORD.

## Carbondale, May 22.

OUR first meeting here was held April 8, in Campbell's hall. This was in response to a call from Bro. and Sr. O. Train, lately from Michigan. The prospects were so favorable that we returned and began tent-meetings here on the 10th inst.; and to date have held fifteen meetings for the public, besides three small gatherings for the friends. Last Sunday night we had an audience of about four hundred and fifty.  
G. W. COLCORD.  
C. H. BLISS.

## NEW YORK.

## Parma, May 22.

HAVE spent about a week at this place. My visit was timely, as the enemy was trying hard to get in a foothold and cause a division; but all were more than willing to receive instruction. Hearty confessions of wrongs were made, a complete reconciliation was effected, and I left them united and of good courage, with apparently more consecration in the work than they have ever enjoyed before.  
S. B. WHITNEY.

## Pierrepoint Center, May 20.

SABBATH, May 10, we spent with the Pierrepoint church, holding two meetings and organizing a Sabbath-school. Sunday A. M. we met with the new friends of the cause in Bro. Smith's neighborhood at the Cook school-house, and in the P. M. commenced meetings here in the town-house, which is free for religious meetings. The attendance does not indicate a healthy interest; we shall hold on, however, as long as there seems to be any prospect of accomplishing good. The Lord helps in our labors.  
M. H. BROWN.  
H. H. WILCOX.

## Locke, May 17.

WE are still holding meetings at Forks of Creek. Have given twenty discourses. Two are now keeping the Sabbath, and more are almost persuaded to obey. Have given several lectures in the M. E. church at Lansingville, a village three miles distant, but the interest was not sufficient to warrant us in staying. We distributed some tracts.  
M. C. WILCOX.  
T. M. LANE.

## OHIO.

MENDON.—I was with this church from Thursday night till Sunday night, May 9-12. The outside attendance was good, and much interest was manifested, especially in the last two meetings. The church seemed edified, but all were not present. For a long time they have had no Sabbath-school, and meeting but once in two weeks. Henceforth we expect they will meet every Sabbath, and no longer neglect the study

of the Holy Scriptures in the capacity of a Sabbath-school.

GILBOA.—Spent two days, the 14th and 15th, with this church. Spoke each evening to the public. There is an ear to hear in this section, and the brethren are anxious for a course of lectures. Meetings for the church were held each day, to great profit. A Sabbath-school was organized, and s. b. arranged for 1878, amounting to something over \$100. Others will increase the pledge. As there is a willingness to pledge, may there be a promptness to pay.  
H. A. ST. JOHN.

## Parkman, May 21.

MAY 4, I visited the company of believers at Locust Point. Held meetings over two Sabbaths and first-days. Baptized two, and appointed a clerk and s. b. treasurer. Many were convinced that we have the truth, and some more decided to obey. May God help others to decide for the truth.

MAY 15, came to Parkman to meet Bro. Gates. Found that he had everything ready for pitching the tent; but on account of the cold weather we accepted the use of the Methodist meeting-house, which was freely offered us, and commenced our meetings on Friday evening, the 17 inst.  
O. F. GUILFORD.

## IOWA.

## Bentonsport, May 23.

WE have now given thirty discourses at this place, and still have an excellent interest. Fifteen have covenanted to keep the Sabbath, and we hope for some other good souls who admit we have the truth. I gladly accepted an invitation to lecture before the temperance society of this place, and spoke freely on the subject of Christian temperance. The lecture was well received, the entire congregation extending thanks. A gentleman from Vernon, just across the Des Moines river, arose and expressed himself well pleased, and invited me to repeat the lecture before their society, promising a good hearing. I lecture there to-night.

We have many invitations to present these last-day truths in villages around us, but cannot fill a tithe of the calls coming in. We shall remain here one week longer. The people are kind and anxious to hear. How much of the grace of God the minister who proclaims this solemn message needs. Last evening the Lord helped much in speaking on the subject of the "Mark of the Beast." The Lord is good.  
L. MCCOY.

## Belvidere, May 17.

I CAME back to Belvidere, Monona Co., April 26. We had a good meeting, and the Lord was with us. Those that were convinced of the truth when I was there last winter are now keeping the Sabbath. Six were baptized on the 12th of May, three brothers in Christ and their wives. It was a beautiful day, and there was a large concourse of people assembled on the bank of the lake to witness the baptism. Some of the most reliable men and women in the county have commenced to keep the Sabbath.  
J. BARTLETT.

## MICHIGAN.

## Norwalk and Twin Lakes.

I ARRIVED at Manistee, Mich., the 9th. Here I met Brn. Hoen and Carlstedt. We called on a few friends at Manistee, then went to Norwalk and commenced meetings the same evening. There is quite a Scandinavian settlement here. Bro. Hoen has spent some time at this place, and a number have commenced to obey the truth. We held twelve meetings. Five followed the Lord in baptism, one of these was a sister from Manistee. Six signed the covenant. A leader was appointed, and Sabbath meetings arranged. A series of meetings here would no doubt bring a number more into the truth.

On our way back, we stopped a few hours at Manistee. A few friends came together, and we talked to them a short time on the way of life. The Spirit of the Lord attended the word, and they were all deeply moved. A few here said they would obey the Lord.

From Manistee we went to Twin Lakes, where Bro. Carlstedt has labored some the past winter. Here we found quite a number gathered, as they came from Whitehall and Holden. We held meetings with them Sabbath and Sunday. Eight were

baptized; four of these were Swedes. We had the blessing of the Lord with us in our meetings. Brn. Carlstedt and Hoen have been with me in these meetings, and added to the interest. Bro. Carlstedt now intends to labor mostly among the Swedes, and we think this is well. May the Lord bless him much in that direction.

O. A. OLSEN.

Steamer Muskegon, May 20.

## Tuscola Co., May 20.

BEING fully acquainted with the condition of the Elmwood church, I appealed to Bro. Fargo in their behalf at our last State quarterly meeting, and he desired Bro. J. O. Corliss to visit that body, which he did May 7. From the very first meeting the good work commenced. The strait testimonies given by Bro. Corliss sunk deep into the hearts of all, and the Spirit of the Lord that accompanied the word spoken carried away all the animosities of the church. Three were added to the church, two others have taken a decided stand, and nearly a score are in the valley of decision. The s. b. was re-arranged, the pledges for this year amounting to about one-third more than the previous ones. The one-third was unanimously indorsed. All we have to regret is, that Bro. Corliss could not have remained longer, as the interest demanded it.

The 17th I accompanied him to Tretford. Bro. Corliss spoke twice to this people, and then left the meeting with me to carry forward as best I could. This church needs help. Quite a number wish to be baptized. I hope some minister will soon visit them. They call for Bro. Lamson.

We organized a Sabbath-school and held a T. and M. meeting, the results of which were not in the least discouraging.

WM. OSTRANDER, Director.

## KANSAS.

MAY 1 to 8, I was with the church at Limestone, Crawford county. Our meetings here were very encouraging. First, all that reasonably could, attended our meetings. Second, they came with a mind to work, and to learn. Sixteen were fully organized into a church, to be known in the future as the Cherokee church of S. D. Adventists. Thomas Graham was elected leader, and George Slough deacon. Both were set apart by the laying on of hands. The ordinances were celebrated. Seven were baptized. Seven subscribers for REVIEW and SIGNS were obtained.

I was at Morton, May 9 to 14. Here we desired to complete a church organization, but thought it not best for the present. We are glad to report evident progress since our last visit. All that signed the covenant have put away their tobacco. Such signs of progress we are ever glad to witness. "And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. "Faith without works is dead."  
J. H. COOK.

## CALIFORNIA.

(Abridged from the SIGNS OF THE TIMES.)

## San Francisco.

THE meetings in the tent at San Francisco have now reached the most interesting point, where souls are deciding to obey the truth. There are about one hundred interested hearers, and some have already decided in favor of the truths presented by Brn. Loughborough and Healey.

Sunday evening, May 12, Sr. White gave an earnest discourse from John 15:1-10, which was well received by the people, and moved hearts.

## Red Bluff, Tent No. 3.

MAY 12, Brn. Israel and Stephens report from Red Bluff that ten have signed the covenant. One of them was buried in baptism that day.

## Pacheco.

SABBATH and Sunday, May 11 and 12, Sr. White, Bro. and Sr. Baker, and Bro. E. R. Gillett attended meeting in Pacheco. Friday evening at 7:30 quite a company were assembled to hear Sr. White. She spoke over one hour in her usual earnest and instructive manner. Her testimony was timely and well received. On Sabbath at 11 A. M. she spoke again, having good freedom. This was followed by an interesting social meeting, in which all but two took part. Nearly all expressed themselves as having been greatly strengthened and encouraged by the sermon, and as being more determined than ever to press forward.

The object of Bro. Gillett's visit was the organization of a tract society. After the social meeting, Sr. White made some remarks on the importance of this branch of the work. This prepared the minds of those present to engage in it heartily.

## QUARTERLY MEETING IN NEW ENGLAND.

THE New England T. and M. Society met according to appointment at South Lancaster, Mass., May 5, at 9:30 A. M. Prayer by Eld. D. M. Canright. After opening remarks by the president, the report of the last quarterly meeting was read and approved. Report of labor for the quarter ending April 1, was also read, reported in Supplement to REVIEW No. 1. The financial standing of the society is as follows:—

Indebtedness at commencement of quarter,	\$724.
Expenses during quarter,	\$432.18
Receipts " " "	339.06
Excess of expenses over receipts,	93.12

Present debt, \$817.75  
Value of publications on hand, 900.00

Further remarks were made by Eld. Haskell upon the importance of individual reporting, urging all to faithfulness in the part of the work. He also spoke of the humble beginning of the work in this place about fourteen years ago, when three or four sisters established a weekly prayer meeting, which resulted in the T. and M. organization and V. M. societies now found among our people everywhere. The secretary of that society then read the following report of labor for the past quarter:—

No. of letters written, 468; No. of letters received, 180; No. of visits made, 110. No. of periodicals distributed, 1,343; Annual distributed, 318; tracts and pamphlets distributed, 2,401 pages. Subscribers for REVIEW, 92; SIGNS, 10; REVIEW, 1; BUILDER, 2.

The plan of having a general depository of publications for the tract societies in the six New England States was next suggested, and after some consideration was referred to the N. E. Conference Committee for decision.

Eld. Canright then spoke briefly in behalf of the Danvers church, when it was moved and carried to give them \$500.00 from the reserve fund, to aid in paying for their meeting-house. Also moved and carried to do the same for the church of South Lancaster.

Eld. Canright spoke further upon the interests of the Sabbath-schools, and the method of organizing Sabbath-school associations as adopted by the State of Michigan. A committee was appointed to suggest officers, when such an association should be organized.

It was decided to use the chapel formerly occupied by the South Lancaster church for a general depository of tracts in New England.

Voted, To pay the expenses of the secretary during the past winter, also to donate her \$25.00 in appreciation of her services.

Meeting adjourned.

S. N. HASKELL, Pres.

ELIZA THAYER, Ass't Sec.

## ORGANIZATION OF THE NEW ENGLAND S. S. ASSOCIATION.

IN connection with the quarterly meeting of the New England T. and M. Society at South Lancaster, Mass., at the close of the dedicatory services, a special meeting was called to consider the organization of a Sabbath-school Association in New England. Opening remarks by Eld. D. M. Canright, stating the object of the meeting, &c.

The meeting was organized by appointing S. N. Haskell chairman and C. W. Stone secretary. The Constitution adopted by the Michigan S. S. Association (see REVIEW of April 11, No. 15, present volume) was taken up and voted upon article by article, and adopted with such changes as would adapt it to the New England Conference. The following names were suggested for officers for the ensuing year: For President, D. A. Robinson, Secretary and Treasurer, Mrs. F. A. Buzzell; Executive Committee, Eld. D. A. Robinson, Eld. G. F. Haines, and Bro. M. Wood. These individuals were unanimously elected.

After a few remarks by Eld. S. N. Haskell the meeting adjourned to call of chair.

S. N. HASKELL, Chairman.

C. W. STONE, Sec.

**THE NEW ENGLAND SABBATH-SCHOOL ASSOCIATION.**

CONSIDERABLE has been said of late in the REVIEW upon the subject of the Sabbath-school; but I do not design to give instruction on the subject, but simply to state a few facts for the benefit of our brethren in New England.

At our last quarterly meeting at South Lancaster, Mass., this question came up, and it was finally decided to form a Sabbath-school Association, adopting the Constitution of the Association of the State of Michigan and electing for its officers the following named persons: President, D. A. Robinson; Secretary and Treasurer, Mrs. F. A. Buzzell; Executive Board, D. A. Robinson, G. F. Haines, and M. Wood.

The objects of this Association have been clearly set forth in the REVIEW, and I hope all, especially our Sabbath-school officers, will carefully re-examine what has been written and govern themselves accordingly.

Let every church in this Conference thoroughly organize a live school. Get up enthusiasm over the matter, and when parents and children all become interested as they should in this subject they will find much a broad field for labor and so much in their hands to do, that there will be no time for petty trials to come up, and if they do exist they will die of neglect. Brethren and sisters, the Lord is coming, and that which is to prepare our youth and children, as well as ourselves, for the great day of wrath is a conformity of life and character to the present truth; but of course an understanding of the truth is prerequisite to this, and where can we find a better place to acquire this knowledge than in the Sabbath-school?

Some of us will have to study hard. I do not mean simply to be able to answer the questions, but give the lesson careful thought. Learn all about it that can be learned. Think it over when in the field, in the kitchen, in the shop, or wherever you are. I am surprised to find some of our oldest Sabbath-keepers so poorly informed on the main points of our faith. This fact of itself proves to me more and more the necessity of the present move in this matter. The saying of a certain writer that he "would rather know everything about something than something about everything" has a great deal of force to it. A vague, guess-so knowledge does not amount to much. If the seventh day is the Sabbath, we want to know it, and why it is so. If the prophecies are fulfilled, we want to know that. Now we say again, Let every church organize a school; also let every company where there is not a church go just as far in an organization as is practicable. If there are a half dozen they can do something. Let the secretary keep a report. We want this by all means. Blanks will soon be furnished, so this can be done properly. We ask the co-operation of every genuine S. D. Adventist in this Conference. Brethren and sisters, shall we have it?

D. A. ROBINSON, Pres. N. E. S. S. A.

**THOSE REPORTS.**

[The secretary of the Minnesota tract society thus complains of the careless manner in which reports are made out, and the lawless way of doing business. As we presume the secretaries of other States are similarly troubled, we give his remarks.]

Let me show up some of the mistakes occurring in some of the reports. We will bring Dist. No. 3 on the stand. Receipts, as per face of report, \$61.95; paid into treasury, \$99.00, as per secretary's abstract on back of report. In Dist. No. 1, the receipts as per report are \$328.80; as per abstract, \$74.40; amount paid to treasury, \$72.40. In Dist. No. 8, the receipts as per face of report are \$16.00; as per abstract, \$14.00; paid into the treasury \$14.00. In Dist. No. 10, the receipts as given on the face of the report are \$52.40; on abstract, \$16.75; paid into the treasury, \$6.40.

I would not find too much fault; but if each director or secretary will just take a few moments' time and examine the above, he will see some difficulty in making out a report that will balance. Brethren, shall we continue to do business in this manner? or shall we in the future try to be more correct? As secretary it becomes my duty to keep a book account of all financial transactions of the Minnesota T. and M. Society. I can only do this in a correct manner when the business is reported to me aright.

I wish to make the following requests of the members of this society: 1. Let all

members send names for periodicals to their librarians; 2. Let all librarians send the same to their secretary or director, as the case may be; 3. Let all directors send the same to the State secretary; 4. Be sure to state what premium attends each, as in my periodical account book I have to make notes of them; 5. Let all reports go through the same channel; 6. See that the financial part of your report balances; 7. Report in time, so that the directors may have time to send their reports to me by the 12th of June, and I can have my report ready at the camp-meeting.

A. H. VAN KIRK, Sec.

**"LO HERE."**

NOT long ago I called on a man who had been pointed out to me as an Adventist. I found him just ready to start in pursuit of a paper of which he had heard, containing the tidings that the Saviour had made his second advent and was now on the earth. He said he expected the Saviour to come and set up his kingdom, which, in its commencement, will be like a grain of mustard seed planted in the earth, and like it will grow till it fills the whole earth. He thinks the fire which consumes sin and purifies the earth will commence in some locality, and after this spot is purified it will gradually extend to other places, till the whole earth is cleansed.

I tried to reason with him, and show him that Jesus himself has declared that his second coming will be like the lightning, and with a great sound of a trumpet; that every eye shall see him; and that all the sleeping saints shall hear his voice and come forth to meet him, as he comes attended by all the retinue of Heaven. But this was all to be fulfilled by a gradual conversion of the world, or the destruction of the wicked as they rejected their King. I was astonished that a man of judgment should be so fixed in such an unreasonable and unscriptural position; but when he told me that for ten years he had been fighting the law of God, advocating the doctrine that the promised Comforter is only the written word, and denying the work of the Spirit of God on the hearts of his people, the mystery was solved.

I left him, grieved that souls will be deceived by such doctrines of darkness, but with a heart filled with gratitude to God for the glorious light of the third angel's message, which, like the rising sun, is shining brighter and brighter upon our pathway, and is penetrating the mists of papal error which have settled over the Protestant world.

Dear reader, this is a testing truth, one by which we show our loyalty to God and his government. It is an antidote against the various delusions which are flooding our land. It carries us into the sanctuary of Heaven, where we behold the commandments of God, and our great High Priest making an atonement for our sins. By this truth we are shielded from the errors of those who cry, "Lo here," and of those who say, "All things continue as they were from the beginning of the creation of the world." He who closes his eyes to this light, and his "ear from hearing the law," is like the mariner who sails on the wild Atlantic with neither chart nor compass; and he who leaves this faith is like the man who steps from the well-tried ship propelled by the breezes of heaven, to a wooden "float."

CHAS. L. BOYD.

**A LETTER.**

MRS. I. F. HOWELL, writing from Ringgold county, Iowa, says:—

EDITOR REVIEW AND HERALD, Dear sir: It has been with much pleasure and profit that I have perused the pages of your excellent paper, sent me by a friend at Sigourney, Ia. I am a member of the M. E. Church, yet I think you are right on the Sabbath question. Some of your doctrinal tracts sent me by friends abroad have afforded me great comfort. Your positions, so far as I have examined them, seem to be well supported by proof from the inspired record. There seems to be something so real and so well adapted to our understanding, and so well calculated to strengthen our faith in the word of God, in the teachings of the Adventists that I have found my prejudice against this people giving way; and I believe that their literature, which is being scattered throughout the land, will be instrumental in accomplishing much good. You that

are sending these pages freighted with words of consolation and hope,—perhaps to friends, perhaps to those you have never seen and never will see till this mortal shall have put on immortality,—remember that you are bestowing much more than "a cup of cold water," and your reward will be sure. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Who is there that has an interest in the up-building of the cause of God but deplores the wide departure from "the old paths" there is in so many of the churches of the present day; the striving to conform to the customs and fashions of the world; the utter ignoring of the plain declaration of our Saviour, who said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"? Ah! I fear the day of Judgment will be a day of unlooked-for terror to the tens of thousands of fashionable professors, who, counting on long years of pleasure here, are seeking little or no preparation of heart for that day when he our gracious Saviour, shall lay aside his mediatorial robes, and come, attended by the hosts of Heaven, to take vengeance on those who know not God. May he "guide us with his eye, and afterward receive us to glory."

**ARE WE WALKING WITH GOD?**

"WHEN a man's ways please the Lord, he maketh even his enemies to be at peace with him."

We inquire what means God uses to accomplish this. Certainly he does not directly act upon the heart of an enemy to remove malice, without converting the will. Is it not rather by simply actuating the person who pleases him to manifest outwardly what dwells within,—that kind disposition of heart, that pure charity and forbearance which disarms his adversary of every evil feeling, so that he is compelled to respect and even love him instead of trying to do him injury? It is thus he is made at peace. "A soft answer turneth away wrath." Or, should the ill-disposed resist the melting power of kindness, still that person who has the sweet peace of God within cannot outwardly manifest any appearance of ill-nature, unkindness, or impatience; hence he will never give occasion for an enemy to take offense, never do anything to feed envy or malice.

On the contrary, the man whose ways are unrighteous, hence displeasing to God, will ever show a want of harmony with the good, and ever find opposition and discord when in contact with the bad. There is this seeming paradox in the kingdom of Satan, that his true subjects may be all divided one against another, and his kingdom stand all the firmer and more prosperously for it: yea, he glories in ill-humor and contention, and feels sure of his victims so long as he can maintain this state of heart; for the naturally irritating, constantly reacting power of wrong-doing has a fearful power to multiply the evils and sorrows of the world. Thus hastens the human family down the broad road to everlasting ruin.

Not long ago when reading of the troubled times of the last days, so vividly pictured by our Saviour, we thought it would require a long time for existing causes to bring on such a state of things as portrayed; but now, even a casual glance at the present ominous condition of society is enough to awaken a thrill of terror which may soon be intensified with the thundering shock of earth's final doom. The prince of the powers of darkness, seeing the hosts gather around his rebellious standard, seems exultant in the prospect of soon enjoying absolute sway.

Satan finds greatly increasing advantage in the naturally irritating ailments of body so rapidly increasing in the human family. He would ever lead the sufferer to justify his own impatience and ill-humor, pleading that they are unavoidable, keeping him blind to the truth that here is the real besetting sin he is required to overcome, if he would gain the reward. Should impatience become the prevailing sin of the last days, how striking the text pointing out the saving virtue of the overcomer,— "Here is the patience of the saints." Does it not especially become the professed Christian under all circumstances to suppress impatience, and cultivate a forbearing, gentle disposition? Should he not ever strive for that loving spirit of the Saviour, which beams out upon the world continually in loving words and deeds?

Thus his ways, pleasing the Lord, will breathe peace to all around. This spirit must belong to all God's accepted children; this spirit will make the sweet, holy atmosphere of Heaven.

S. M. SPICER.

**WHAT IS IN THINE HAND?**

ALL great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrunk from the undertaking. We sympathize with Jethro's herdsman, alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said, What is that in thine hand? With this rod, with this stick, thou shalt save Israel. And so it proved.

What is that in thine hand, Shamgar? An ox-goad, with which I urged my lazy beast. Use it for God, and Shamgar's ox-goad defeats the Philistines. What is that in thine hand, David? My sling, with which I keep the wolves from the sheep. Yet with that sling he slew Goliath, whom an army dared not meet. What is that in thine hand, disciple? Nothing but five barley loaves and two small fishes. Bring them to me; give them to God; and the multitude is fed. What is that in thine hand, poor widow? Only two mites. Give them to God; and behold! the fame of your riches fills the world. What hast thou, weeping woman? An alabaster box of ointment. Give it to God. Break it and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church even now. What hast thou, Dorcas? My needle. Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing woman. God wants each of you to serve him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like him, doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; he can glorify himself with them as easily as he could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments; you do as much and have as great a reward.—Selected.

**Obituary Notices.**

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

DIED, in Battle Creek, Mich., May 17, 1878, of a complication of diseases, Bro. Henry Gardner, in the 78th year of his age. Bro. Gardner was in the first Advent movement, in Vermont, and was one of the first in that State to take his position upon the third message, and commence the observance of the Sabbath. He removed to Battle Creek in 1867, where, with the exception of about nine months in the West, he has resided, always expressing an interest in, and a love for, the great truths connected with this cause. Funeral the 18th, on which occasion we spoke briefly to a large congregation, from 1 Cor. 15: 26. u. s.

FELL asleep in Jesus, near Waterford, Ohio, May 10, 1878, my dear wife, Retta O. Boone, aged 28 years, 10 months, and 13 days. At first her disease was cancer of the tongue, but its nature seemed to change after a time, and it was regarded as consumption. While Bro. H. A. St. John was delivering a course of lectures in Bro. Hoes' neighborhood, she accepted the truth, and united with the Waterford church, of which she has ever been a faithful member. She now sleeps, and is numbered with the blessed who die in the Lord. In a little while she will come forth in immortal bloom, and we who now mourn will then rejoice. Funeral discourse by Eld. Kyle. WILSON S. BOONE.

DIED, at Pottersville, Mich., May 4, 1878, of inflammation of the lungs, George Wesley Bennett, aged 38 years. Bro. Bennett was one of the most vigilant and efficient members and officers of the Pottersville S. D. A. church, and by his death the church has lost one of the chief pillars, and his family a most dutiful and affectionate son, husband, and father. Discourse based upon the words of Rev. 22: 14. A. C. SPICER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 30, 1878.

CAMP-MEETINGS FOR 1878.

MISSOURI, Gallatin, June 6-11. MINNESOTA, Hutchinson, " 19-25. NORTH PACIFIC CONF., Salem, Oregon, June 27 to July 2.

Truth Will Tell.

A PERSON who was formerly a first-day Adventist having received a tract on the Sabbath thus writes:—

"Being in receipt of the tract, 'Who Changed the Sabbath?' I wish to thank some one, though I do not know the one from whom it came. I have read and re-read it. I cannot refute it; for it is scriptural. I am already talking it. You may have seen my articles in the A. C. Times."

"Scatter the Tracks."

THUS writes an earnest worker in the missionary cause. While it is evident that he meant to say "tracts," he wasn't, after all, so far out of the way in putting in by a slip of the pen a k for a t, and giving us "tracks." The cause of religion needs not only a wide circulation of books and tracts, but it needs the presence and efforts of the personal laborer. Missionaries must go into the field themselves, to visit, converse, exhort, and pray with those who need their labors; and such persons should make "tracks." They should make their mark wherever they go, enlisting sympathy, dispelling darkness, creating an interest in the truth, and spreading light and blessings all along their way. More "tracks" of this kind are needed. Hence we join with the writer and earnestly appeal to all to "scatter the tracks."

The Spirit of Prophecy, Vol. 3.

I HAVE not yet been able to read all this volume, but I have examined it with much care. I think it even more interesting than any of the author's previous works. This is saying much, but the volume is one of great excellence. I have for many years read the works of Sr. White with much care. They have been to me of the highest practical value. They have been also of immense value to our cause, though our adversaries have used their best efforts to turn them into contempt. Though I trust my counsel is not needed, because already carried out in practice by the most of those who love the truth, yet I will say: Obtain this volume, and read it with care. You will have more elevated views of the plan of redemption, of the character of Christ, of the love of God, of the holiness of his law, and of the infinite value of life eternal. Your love for the Bible will not be diminished but augmented by the perusal of the works of Sr. White. J. N. ANDREWS.

Basel, Switzerland, May, 1878.

The Sanctuary.

A CONSIDERABLE period has elapsed since I received a copy of Bro. Smith's volume entitled, "The Sanctuary." This is the first moment that I have seen in which to speak a word concerning this book. Every person who has studied the doctrines which distinguish us as a people knows well that the subject of the Sanctuary is the central doctrine in our system. Here we see the true relation between the law and the gospel; here we find the law of God; here also the mercy-seat; here is represented the sacrificial death of Christ, and here his intercession for us in the presence of his Father, before the law of God, which we have broken. Here also is the blotting out of sins, the Judgment and acquittal of the just, and the final return of the sins of the just upon the head of Satan. The subject is worthy of a noble volume, and this volume is well worthy of the subject. When one of the adversaries of Galileo denied the existence of the moons of Jupiter, the astronomer invited him to look through his telescope and see them for himself. His adversary refused, saying, "How then could I afterwards deny their existence?" It seems to me that all our adversaries would be compelled, in like manner, to yield their opposition if they would read this book. J. N. ANDREWS.

Basel, Switzerland, May, 1878.

"Plain Facts about Sexual Life."

SEVERAL months since I received a copy of this valuable book. My duties are such that I can find only a few moments in the period of

several days in which to read any book in the English language. It has therefore taken me a long time to give this work an examination. I need not attempt to set forth the merits of this book. This has been done by others better than I am capable of doing it, but I will say that I think it worthy of the high commendation which it has received. Within the compass of a volume of moderate dimensions the author has given all that need be asked upon the important subject on which he treats. The work is worthy of a place in every family and merits the attention of every person. Dr. Zimble of Puteoli, Italy a physician of eminent ability and well learned in science, said to me at his residence last September, "This book by Dr. Kellogg is one of the most remarkable books that was ever written." J. N. ANDREWS.

Basel, Switzerland, May 1878.

The Biblical Institute.

THOSE who have read THE SIGNS OF THE TIMES have noticed the report of the Biblical Institute held in Oakland, Cal., April 1-17, 1877, which has occupied quite a large place in that paper during the past year. Those articles gave a synopsis of the discourses delivered during that Institute, covering all the main points of our faith. They have now been issued in book form, having review questions appended to each lesson, and containing also the questions which arose in the class, with the answers to the same.

The subjects are presented in the same manner that they would be were they to be written out to-day. All the main facts, figures, data, and arguments on the important themes canvassed are given. It is a book for universal use. Families can use it for general reading. Sabbath-schools and Bible-classes will want it as a text book for study. In short, brethren everywhere can now have a Biblical Institute by themselves in their own church. It will be good to put into the hands of investigators who want a comprehensive synopsis of our faith. The number of pages is 352, nicely bound in muslin, with gilt back and side titles, making a comely and elegant volume. It is now ready, and orders can be filled at once. Price, single copy by mail, \$1.00, with the usual discount by the quantity.

Tithing.

I HAVE become fully satisfied that the best way for many of our brethren to pay their systematic benevolence pledges is upon the tithing principle. I am not sure but 'tis the best plan for all. The more I consider it the clearer it looks. Why should not every brother and sister have a place, a box, in their own house, in which they can place their tithes every first day of the week, "as God hath prospered them." All our children should have their little banks in which they can cast their pennies, not simply a tenth, but all or nearly all they may get. All should be paid to the church treasurer once a quarter.

Brethren, think of it. And those who are behind on their pledges, I would advise to do more than to think of it, give it a thorough trial. H. A. ST. JOHN.

To the New England, Vermont, and Maine Tract Societies.

To save time, and large freight-bills in sending publications to Vermont and Maine from the Office, we have made arrangements to place at South Lancaster, Mass., a depository, consisting of a general assortment of our publications. Orders from the tract societies in the above-mentioned States can be filled at this place. Address, Miss Eliza Thayer, South Lancaster, Mass.

This arrangement does not relate to business on periodicals, which should be forwarded to the Offices by the State secretaries, as formerly. S. N. HASKELL.

To those Coming to the Minnesota Camp-meeting by Public Conveyance.

THOSE coming from the south-eastern part of the Conference will come via the C. M. and St. P. railway to Farmington; there change to the Hastings and Dacotah R. R. to Glencoe. By taking the night express at any point south of Farmington, you can reach there about 4 o'clock A. M., and take the morning train for Glencoe. If you come on any other train, you have to stay over night, either at Farmington or Glencoe. Those coming from farther west, can take the St. Louis and Minneapolis R. R. and connect with the H. and D. at Carver; and those

still farther west the St. P. and Sioux City, and connect at Mirriam Junction with the St. L. and M., and at Carver with the H. and D. R. R. Those coming from the north-west will come to Dassel on the St. Paul and Pacific. All who design to come by rail should notify Bro. J. L. House, at Hutchinson, at least one week before the meeting, and teams will be provided to meet them at the depot. D. P. CURTIS.

May 23, 1878.

Minnesota Camp-meeting.

WE now expect to be on the Minnesota campground as early as Wednesday, June 12, just one week before the camp-meeting. Eld. Grant writes us that all the ministers and official members of the Conference can be there at that time for a week's drill on various things. We hope they will make a special effort to be there; and we will be on hand, and improve the time till the regular camp-meeting. D. M. CANRIGHT. C. W. STONE.

Wane of the Turkish Empire.

SEVENTY-FIVE years ago Dr. Trumbull, of Connecticut, reviewed the century, just then closed, in reference to Turkey. He stated some of the remarkable calamities which had befallen it during that period. Constantinople had been eighteen times on fire, and in those fires 120,000 houses had been burned, and 8,000 people had perished. By the plague in 1750, 7,000 people died. The next year 3,000 more perished in an earthquake. In 1752 Adrianople, the second city in wealth and population, was almost destroyed by an earthquake. In 1754 Grand Cairo had two-thirds of its houses shaken down and 10,000 people swallowed up. In 1755 Fez in Morocco was half destroyed by an earthquake, and 12,000 Arabs were buried in its ruins. The plague at various times has swept away vast numbers of people.

We may add that the present century has seen pestilence, conflagrations, earthquakes, revolts, dismemberments, and wars scattered through its history, culminating in the greatest of all its multiplied disasters,—its present semi-destruction by Russia.

Prophecy, seventy-five years ago, had plenty of materials for a dark picture; and prophecy now, of the wane of Mohammedanism, has them multiplied an hundred-fold.—Congregationalist.

AN unsuspecting, unquestioning, unhesitating spirit, God delights to honor. He does not delight in a credulous, weak, unstable mind. He gives us full evidence when he calls and leads; but he expects to find in us what he himself bestows—an open ear and a disposed heart.—Cecil.

I KNOW one thing: If I stand by the principles of truth and duty, nothing can inflict upon me any permanent harm.

APPOINTMENTS.

"And as ye go, preach, saying, The Kingdom of Heaven is at hand."

Minnesota Conference.

THE seventeenth annual session of the Minnesota Conference will be held in connection with the camp-meeting at Hutchinson, June 19-25, 1878, for the election of officers and to transact such other business as may come before the meeting.

Every church and company of believers within the limits of the Conference should be represented by delegate at that meeting. If any church or company cannot send a delegate, do not fail to report your numbers, wants, and standing, by letter, to the Conference. MINN. CONF. COM.

IF nothing in the providence of God prevents, in company with Eld. A. C. Bourdeau, I will be at South Stukely, P. Q., June 8 to 10. At Barford, June 15 to 17. At the latter place the new meeting-house will be dedicated at this time.

At one or the other of these two meetings we hope to meet all the friends in this portion of Canada. Come prepared to remain over Monday in each place. Our Monday meetings are usually the most profitable for the church, and a loss is sustained when our brethren are obliged to leave sooner. Meetings commence Friday evening. S. N. HASKELL.

GENERAL meeting for Burlington, Newton, and Marshall, at Burlington, Sabbath and first-day, June 1, 2. Bro. G. H. Bell will be present in the interest of the Sabbath-school. We earnestly desire a full attendance. W. C. WHITE. E. R. JONES

No providence preventing, the next month meeting for Dists. 1 and 2 will be held with the church at Hartland, Maine. We wish to see general gathering of our people at this time. Come to work with the Lord for the salvation of souls. Meeting will commence Friday evening (May 31, we presume.—Ed.), at 6:30. J. B. GOODRICH.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held at Salem, Oregon, June 27 to July 2, 1878. The second annual session of the N. P. Conference will be held in connection with the camp-meeting.

No preventing providence, I will meet with the Victor, Iowa, church, May 25 and 26. H. NICOLA.

SPECIAL meetings in Minnesota, as follows: At Greenwood Prairie, June 1, 2. Dodge Center, June 8, 9.

HARRISON GRANT. L. H. ELLS

Business Department.

"Not Slothful in Business." Rom. 12: 11.

RECEIPTS For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD TO which the money received pays—which should correspond with the Number of the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Mrs E D Carmichael 53 23, Samuel W. son 53 21, Lydia Brown 53 19, James Holland 53 22, William Snook 53 21, J S Farnsworth 53 19, G W M Elroy 53 21, Jacob Neill 53 1, Johnathan Brown 53 22, Frank Morrison 53 21, C Flory 53 21, Elizabeth Myers 53 21, William Myers 53 21, J S Milton 53 19, Dan Alton 53 21, Mrs Danl F Chase 53 20, Wm Dawson 53 22, Mrs L W Jones 53 20, Wm Semple 53 21, Jan Coleman 53 21, L M Crawford 53 21, E Schoonard 53 21, Lucy P Chomplin 53 21, Burgess Van Der 53 21, C W Lindsay 53 21, Wm Atkinson 53 21, James Parnellee 53 22, Thomas McComas 53 21, Clara Wilson 53 21, A J Gardner 53 21, Jasper L Green 53 21, J Avery 54 1, Wm Flint 53 21, M V Welch 53 21.

\$1.00 EACH. W H Wright 52 20, Mary A Jones 53 18, Asa Hayes 52 20, Laura M Davis 52 21, David Randolph 52 21, Mrs Geo Berry 52 21, Maggie A Strout 53 22, Margaret McClusky 52 20, B V Finn 53 25, W Rathban 52 21, B F Cline 52 21, Thomas F Graham 52 21, Geo J Jennings 52 18, C Maynard 52 21, James M Campbell 52 21, G M Slough 52 21, Wilder Parr 52 21, James Hensley 52 21, Lizzie S Campbell 53 21, F M Stevenson 53 5, L D Gram 52 18, Mrs Ann Taylor 52 20, Mrs S Yaker 52 13, Frank Holman 52 21, Alonzo Blain 52 20, Mrs D Day 52 21, S H Peck 52 21, Mrs J Belden 52 21, Zoroda Hughes 52 21, John Rathbon 52 21, Susan A Harrell 52 21, John S Edwards 52 21, H Green 52 7, M G Dillon 52 20, T K Henry 52 21, Eld E R Jones 52 22, Sarah Renfrow 52 21, Anna Van Svoc 52 18, Jas W Hamilton 52 21, Mrs Nettie Craig 52 21, Anna Teague 52 22, A J Knepper 52 21, Whitman Hall 52 21, A H King 52 21, A P Shephard 52 21, C Colson 52 21, C J Barber 52 19, John Loyd 52 21, J C Munger 52 21, T B Parker 52 21, J B Sweet 52 21, A W Bunch 52 22, D O Felch 52 21.

MISCELLANEOUS. S P Hodges 75c 52 21, W P Catts 50c 52 9, S Alberry 75c 53 1, Mrs Ota Williams 75c 53 21, Wm Simmonds 75c 53 1, Josiah Brown 75c 53 1, J D Powers 1.25 52 23, N J Bowers 50c 52 9, Mrs S Knight 1.50 53 1, Mrs Lucinda Gould 6 50 54 14, Jos Hersey 6.00 53 20, Helen E Cowles 1.50 53 21, Norris L Robie 1.50 53 13, Harriet Hendricks 1.50 53 21, Reta French 50c 52 9, Wm Ings 75c 52 21, Joseph Ings 1.50 52 10, David Reed 50c 52 11, F C Ross 1.50 53 11, S J Hathaway 50c 52 11, H C Sweet 1.50 53 21, Walter Craig 1.50 53 21, D N Judd 3.00 52 1, Mrs Ellen Walters 75c 52 21, Mrs Martha Stull 75c 52 21, Mary Tucker 1.50 53 21, Ettie Reynolds 1.50 53 21, O V Gay 50c 53 13, Jonas Viller 50c 52 13, Jacob Barringer 50c 52 13, Beyancy Kape 50c 52 13, Clarissa Kape 50c 52 13, Henry Miller 50c 52 13, F S Peck 5c 52 13, Robert Hughes 50c 52 13, C Story 50c 52 13, N Davis 5c 52 13, Wm Knight 50c 52 13, C Chamberlain 50c 52 13, Michael Johnson 75c 52 21.

Books Sent by Mail.

Mr C F Worthen \$1.50, Hendron Stone 25c, S I Tegart 50c, Listener 7c, L Igloner 25c, G W Harter 25c, P Sjolander 1.80, Francois Depas 3 00, Dr A L W Bowers 25c, Henry W Meek 1.50, H C Smith 1.60, W Buchanan 10c, Maxson J Stillman 25c, Carl Larson 1.75, Mrs P A Hobson 1.50, Mrs A F Howard 25c, Niels Hanson 1.50, Eli N Hatt 3.00, Wm T Wickware 75c, Mahala Randalls 20c, M A Chute 1.00, Eld Christl 15c, Zollars Eshelman & Co 75c, O A Gilbert 40c, C A Dinesen 3.00, Froken J Moberg 18c, R Richardson 45c, P E Allen 25c, P C Hoffman 1.00, N D Mendon 2.00, Mrs N A Feek 50c, C J Barber 1.00, A S Burdett 1.50, John H Simms 1.00, Amos Van Svoc 50c, J S Milton 25c, Ole Olesen 50c, H nry C Snow 50c, O T Olds 25c, Mrs Mary Wakeman 50c, W L Bradley 5c, J B Everath 10c, W H Saxby 1.00, Mrs Daniel F Chase 20c, John Mount 1.00, Mrs C C Ball 20c, W M Gilbert 40c, John Lornz 1.60, William Wade 20c, J S Sherwin 1.00, Alphonzo Geer 1.50, Mrs C A Snook 25c, Geo I Butler 4.80, G G Rupert 25c, Mrs Hattie Parrott 25c, Rodolph Fisher 25c, Chas L Boyd 93c, E Van Deusen 91c, J H Branson 30c, Ferdinand Steinkraus 75c.

Books Sent by Express.

W W Sharp \$7.43.

Books Sent by Freight.

H W Decker \$94.25, B L Whitney 211.00, Russell Hart 29.38.

Cash Rec'd on Account.

John Evans \$35.00, W W Sharp 15.00, Geo King 58.15, D M Cairright 111.77, E C Penn 51.00, Vt T & M Society A Gomoe per F T Gates 1.60, A R Henry 40.00.

Mich. Conf. Fund.

Douglas per Eld E R Jones \$20 00, Bunker Hill per G P Bailey 15.00, Greene per J R Snyder 5.20, Rockwood per L N Miller 50.00, Alma per D W Menon 10.00.

European Mission.

L B Webber \$5.00, Mrs E B Hart (Thank offering) 1.00, A D 1.00, A lone sister 2.00.

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O C Haugsted \$12 00, Ludvig Jorgensen 2 00, Anna Jensen 50c, Annie Nikkelsen 50c, Niels Nikkelsen 50c, Jens Nielsen 50c.

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Dist 11 per Albert Avery \$7.00.

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