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

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HYMN ON THE PASSION OF OUR LORD.

[From the Latin of Bonaventura.]

LET Heaven highest praises bring,
And earth her songs of gladness sing,
To magnify our Saviour king,
Who bought us by his blood.

May all the suffering thou hast borne,
The bleeding side, the cruel thorn,
Our hearts to thee in sorrow turn,
And lead us home to God.

By scourgings, spittings, stripes, and scars,
Jesus, the maker of the stars,
The gates of Heaven to us unbars,
And bids us enter in.

Fill us, O Saviour, with thy love;
Grant us eternal joys above;
Oh, faithful to thy promise prove,
And cleanse us from our sin.

General Articles.

THE REJECTED ORDINANCE.

BY ELDER W. H. LITTLEJOHN.

(Continued.)

In the second place, we repudiate, as utterly untenable, the view that Christ was simply carrying out in what he did a practice of his time which was common on occasions such as the one in question, for the following conclusive reasons:—

a. Because it occurred at the wrong time.

The rite of hospitality was always attended to immediately after the guest had entered the house; since it was then that the circumstances of the case furnished the necessity for the ablution.*

Feet-washing was purely utilitarian in its character, and owed its origin to the fact that the pedestrian in the dry and dusty East,—with his feet clad only with sandals, and his limbs below the knee frequently entirely bare,—as a matter of comfort to himself as well as respect to his host, universally resorted to the use of water almost immediately upon passing the threshold of the friend who was about to entertain him.

Had he delayed longer than this, not only would he have been unrepresentable in his personal appearance, but he would also have been in danger of soiling the linen and the furniture with which his limbs might come in contact.

If, therefore, it can be shown that our Lord disregarded the important element of time in the transaction in which he figured so conspicuously on the evening of his betrayal, the inference will be legitimate, either that he was ignorant of the precise moment at which custom demanded that the rite should be administered, or else that what he did had no special reference to that usage of his time.

Turning now to the record, we read: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he

poureth water into a bason and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13:2-5.

Here it is distinctly stated, first; that supper was ended, and, secondly; that he rose up from supper and commenced to wash the disciples' feet.

As a consequence of this declaration, it is settled, beyond dispute, that the bathing of the feet did not occur for some time—perhaps several hours—subsequently to the entering of the disciples into the upper chamber where the passover supper was eaten.†

This, however, as stated above, constituted a marked departure from a usage to which it is claimed he was seeking to conform.

Shall we conclude, therefore, that the variation occurred through ignorance on the part of our Lord as to what would have been proper under the circumstances?

We answer, No. This would impeach his intelligence respecting one of the commonest transactions of every-day life.

Not only so, it would show an utter disregard in point of time of the proprieties of the occasion.

If the washing of the feet needed to be attended to at all because of physical defilement, every consideration of taste, as well as comfort, demanded that it should have been done long before a sufficient amount of time had elapsed for the preparation of supper, so that the individuals themselves might have been ready to enter upon that meal in a condition of absolute cleanliness; since if there ever was a time when the persons of Jewish guests should have been scrupulously free from defilement of every sort, that time was when they were gathered around the table for the purpose of eating a meal. This was true of their hands, because it was their practice to dip all of them into a common dish which was the receptacle of the food for the whole company. It was also true of the feet and limbs; because it was their habit to recline at meals on the same sofa or couch, so that the head of the one might rest on the breast of the other, the limbs of the two parties coming in direct contact with each other as well as with the material which covered the seat on which they reclined, and, therefore, in danger of soiling (unless scrupulously clean) both the garments of a friend at meat and the upholstery of the host.

With all of these facts and circumstances our Lord was well acquainted; and no doubt he was as desirous, to say the least, as the average man of his time that every consideration of neatness should be carried out.

What, then, we ask again, could have been his motive in delaying as he did the entering upon the work under consideration?

As we have seen, it could not have been through either ignorance or oversight.

Neither could it have been on account of indifference to physical uncleanness; for to suppose that this was the case up to the time of his rising from the table and taking the bason and towel, and that he was just at that moment seized with a sudden and inexplicable desire that all should be immediately purified by the use of water, would manifest an oversight or an unaccountable fickleness of purpose wholly incompatible

† That there is comparative unanimity in the conviction that the Lord's supper and the washing of feet were attended to after the commencement of the passover supper, the following brief citations will prove:—

"Our Saviour, after his last supper, gave his last lesson of humility by washing his disciples' feet."—*Enc. Relig. Knowledge*, art. "Washing of Feet."

"Our Saviour, after his last supper, gave a striking lesson of humility by washing his disciples' feet. John 13: 5, 6, though the eighth verse shows that he had also a deeper meaning."—*Dict. Holy Bible*, by Am. Tract Society, art. "Foot."

"For the same reason he may purposely have postponed the act of washing his disciples' feet till after supper, lest, while he was teaching a new lesson of humility, he might add a sanction to current and baneful errors."—*Kitt's Cyc. Bib. Lit.*, art. "Washing of Feet."

"Supper being over."—*Sawyer's Translation*.

"At supper."—*G. Campbell's Trans.*

"Supper being served."—*Bible Union Trans.*

with our ideas of his divine perception of the time when, and the place where, and the manner in which, everything in its due order should have been provided for.

What, then, we ask once more, was the purpose and object which he had in view while doing what he did? The answer is obvious.

It was something different from the mere desire to rid his disciples from bodily uncleanness through a resort to the rite of hospitality; since, had that been his purpose, he would have resorted to that rite in the earliest stage of the interview, instead of waiting until it was already too late to secure the principal objects for which it was employed on such occasions.

b. The language of Christ forbids the idea that this could be true. Said he to his disciples, "What I do thou knowest not now, but thou shalt know hereafter." Now there is no rational interpretation which can harmonize these words with the view that the Saviour was at the time only administering the usual rite of hospitality. For, if this were the case, every one of the twelve apostles was perfectly familiar with the transaction which was taking place before them, having witnessed it scores and scores of times, since it was something which every dusty and foot-sore pedestrian had experienced, whenever, weary with his labors, he entered the house of a man of his time.

If our opponents, therefore, are correct, the Lord was wrong in inferring that the apostles did not comprehend his movements, and intimating that it would be necessary that they should be explained to them thereafter.

c. What Christ did furnishes so marked a departure from the course pursued ordinarily in his age by those who were entertaining guests, that it becomes apparent that he was acting independently of their example, and, therefore, that his motives were different from theirs.

He in person took the bason and the towel, and, with his own hands, washed and wiped the feet of the disciples. In doing this he varied from the custom of his generation in just so far as he did the work himself. All that they did was to furnish to the individual water and the needed appliances, leaving him thereafter to perform the work of washing his own feet. This is manifest from the language of the Saviour in his conversation with the Pharisee at whose house he was stopping at the time at which the conversation in question took place. He said to him, "Simon, I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head." From this it appears that the Lord reproved the Pharisee, not for having failed to wash his feet, but for having neglected to furnish him the water with which to do it himself. It is clear, therefore, as to what the practice was. It is also clear that the Lord so far deviated from it at the time of the passover supper as to make his action incompatible with the notion, that he was doing to the apostles only that which he expected the Pharisee to do to him. So radical was his departure from the customary practice, that it proves indubitably that he either designed to create an entirely new institution, or else to transform the old one so far as to make it subservient to the inculcation of entirely new ideas. It matters not which horn of this dilemma the objector may take; for either one of them will impale the theory that the Lord was simply acting the part of the host to his disciples, they, in the meantime, sustaining to him the relation of guests.

d. The deportment of Peter also furnishes conclusive evidence that the action of Christ was altogether unusual, and had never been witnessed in him before.

How could this have been true, however, if Christ was merely acting the customary

part of host? This was the fourth passover that Jesus had attended. Is it not probable that in each of them he had sustained the same relation to the twelve that he did on that occasion? If this be so (our opponents being right), then custom would have demanded that he should do on the three previous occasions just what he did at that time. But this could not have been the case; else Peter had witnessed the same occurrence before, and would not have been so perfectly overwhelmed by the extravagance of the Lord's humiliation. Why said he, "Thou shalt never wash my feet." This proves that he had never done so formerly, and that it was a sight to which the apostles were wholly unaccustomed. If this be the case, however, as it certainly must be to explain Peter's action, then it is evident that the Master there inaugurated something which they had never witnessed in him before, and for which their minds were wholly unprepared by anything in his life or the usage of their time. But concede this point, and we are again compelled to admit that the familiar rite of hospitality will not furnish a suitable explanation of the scene in that upper room where the Lord and his followers were assembled.

e. If the language of Peter is irreconcilable with the accepted view, the reply of Christ utterly demolishes it, once and forever.

Said he to the recalcitrant apostle whose extreme modesty and veneration forbade the thought that the maker of worlds should so far humble himself before him as to wash his feet, "If I wash thee not, thou hast no part with me."

The scope of this declaration is simply overwhelming. According to the statement which it contains, the only alternative left to Peter was submission or separation from the household of Christ. Let him but have persisted in refusing to submit to the ordinance, and this refusal would have cost him the loss of eternal life. How prodigious, therefore, the consequences which hung upon the decision which he there made. But will any one say that for a trifling cause the Saviour would have cast off this tried disciple, who had been so long a faithful companion in his labors and sufferings?

Would a simple refusal to submit to a rite of hospitality which had in it no religious element, have been sufficient to call forth from the Lord such a terrible denunciation of punishment in case of a failure to comply?

Such a hypothesis is simply preposterous.

The washing of feet, as it was then practiced, from the stand-point of hospitality, was never compulsory, but always a matter of free choice. The individual might indulge in it or not, according to his inclination or the necessities of his condition.

So far as Peter was concerned, also, the occasion of his hesitation was not an unwillingness to submit to the purifying process, but it was a deep sense of his own unworthiness and of the exalted character of the Son of God. There was in his motives nothing which was unworthy of the man, but rather everything which should have commended him to favor. He, therefore, who would argue that the Master, when there was nothing at stake but the mere matter of the ablution of a portion of the person in accordance with a usage of the times, would have insisted upon carrying his point, even at the cost of Peter's salvation, does a gross injustice to the heart of Christ.

Let it be admitted, however, that the occasion was one on which a new Christian ordinance was in process of erection, and the whole affair takes the complexion of high religious duty, and justifies the action and the words of the Saviour. This is so, because Peter would have been found not simply setting at naught a conventional arrangement of little consequence, but abso-

* As sandals were ineffectual against the dust and heat of Eastern climate, washing the feet on entering a house was not both of respect to the company, and of refreshment to the traveler."—*Comp. Dic. of Bible*, by Smith and Barnum, p. 4. "Washing the Hands and Feet."

All the italics in this article are our own.

lately and persistently refusing to perform a solemn religious duty.

f. The theory that the affair was wholly secular in its character is very unsatisfactory in another particular; i. e., it teaches that Christ sought to enforce a thing for which there was no earthly necessity. In other words, that he required Peter to submit to the washing of his feet, when, according to his own statement, they needed no cleansing whatever.

His declaration was: "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." Manifestly these words imply that in the case of Peter there was no physical necessity for the application of water. This being the case, there was no good reason why the customary rite of hospitality should be administered to him; since that was designed to be employed only by persons whose feet had become soiled by travel, or otherwise, and needed to be cleansed. Christ said to him distinctly, "Ye are clean." His statement was of course true. And, being true, it furnishes positive proof that his object was not the purifying of the body according to the manner of his time, but must have been something entirely different. He emphatically sets forth in words the fact that even though the whole person were perfectly free from everything like external pollution,—having been washed, so that he was clean every whit,—still it would be required that he should submit to the washing of the feet. It mattered not if—as was perhaps true in the case of Peter—the individual had not passed out of the house subsequently to the taking of the bath,† it was still required that he, though "clean every whit," should submit to the ordinance in question. But this being so, there is no further need of debate. The subject is at once freed from all of its difficulties, and the evidence that Christ had in view a higher and nobler object than the mere carrying out of a social formula instituted solely for the purpose of physical cleanliness, is overwhelming to that extent that we cannot see how a candid person can longer doubt.

Pausing, therefore, for a moment in order to present in a brief summary the points made thus far, we will leave this branch of the subject. That summary will run as follows: The transaction which we have been contemplating was not identical with the ordinary custom of foot-washing as administered to guests in the lifetime of our Lord, as proved by the following decisive considerations:—

1. It occurred after supper; whereas, in order to make it appear to be one and the same with the rite in question, it would be necessary to prove that it was administered immediately upon entering the house, and before the eating of the meal of which the disciples partook in company with the Lord.

2. It was something with which the disciples were not familiar, as shown by the language of Christ; whereas every one of them had been acquainted with the ordinary rite of hospitality from childhood, having witnessed it again and again, and, doubtless, having themselves been refreshed by it times without number.

3. Christ himself washed the feet of his disciples; whereas, had he followed the practice of his time,—and the one which it is claimed he sought to imitate,—he would simply have provided them with water, and allowed them to do the balance of the work for themselves.

4. It was something which the Lord had never done to his followers before, as proved by the language of Peter; whereas, if it had been the habitual bathing of the feet as practiced by the contemporaries of Christ, the latter must have administered it to the disciples on at least the three passovers which preceded the one which they were then celebrating, as in all of these passovers he doubtless sustained to them practically the same relation which he did on that night.

5. The refusal of Peter to allow the Lord to wash his feet would have cost him the loss of eternal life; whereas a refusal on his part to submit to the ordinary custom of foot-washing would have been followed by no punishment whatever, and would only have subjected him to the inconvenience attendant upon a condition of uncleanness as it regarded his lower limbs.

6. Christ emphatically declared that the washing which he administered was com-

pulsory, even when the feet were entirely free from soil of any and every nature; whereas the sole and only object of furnishing the traveler with the appliances necessary for the washing of the feet was to enable him—from considerations of both health and comfort—to enjoy a condition of perfect freedom from bodily defilement, and, therefore, was never resorted to unless such defilement actually existed.

(Concluded next week.)

THE BACKBITER.

THERE'S some one living in this town
(Maybe you know her name,
And maybe should I write it down,
Your own might prove the same),
Who, when you say, "He's good," will cry,
"Indeed! You think that's true,
But"—very confidentially—
"You wouldn't if you knew!"

One says, "What pretty girl goes by?"
"Oh, horrors! you don't think
So!—Since we're you and I,
I'll say, her parents drink,
And so—well, I won't tell it out,
Though I've no doubt 'tis true.
You think she's nice and pretty, but
You wouldn't if you knew!"

If one sings sweetly, "How she flirts!"
If dressed in taste, "What style!"
Supremely "vulgar" all her hats,
Her dresses simply "vile."
And when good Deacon Busby failed
(A noble man and true),
She said, when he his lot bewailed,
"You wouldn't if you knew!"

Let those admire and love who can
This malice-breathing dame,
Who seems to think a prosperous man
Must surely be to blame;
That beauty is a mark of sin;
That goodness must be crime:
She sees but thieves and rascals in
The heroes of the time.

Sometimes she doesn't hesitate
To tell us what she knows,
And in nine cases out of eight
A lie is all she shows.
For virtue's sake, I hope to find
One good old doctrine true;
Some heat for such I should not mind,
You would not if you knew.

—Kate Clark, in the Springfield (Mass.), Republican.

"NO LOVE COMMANDED IN THE TEN COMMANDMENTS."

A FIRST-DAY ADVENTIST minister, speaking against us once, took the position that the old covenant (the ten commandments, as he claimed) did not command love to God or man. He first said there was no love in the old covenant; but when he was referred to the second commandment, which says God shows mercy unto thousands of them that love him and keep his commandments, he took the above-named position, and said that the love mentioned there was not commanded, but simply spoken of as a result following the obedience of the law. He wanted the law to say plainly, "Thou shalt love the Lord thy God," etc., before he could see that love was commanded there. He also said that hatred was not condemned in the old covenant. I read the second commandment on this point also, and to me it looked very plain that God had condemned hatred. It says that God will visit iniquity upon those that hate him.

Although the ten commandments do not say, "Thou shalt love God," expressed in just this form of words, they most certainly command love the same as if they did. "For this is the love of God, that we keep his commandments," 1 John 5:3; and the first commandment cannot be obeyed unless we love God above everything else. Paul says that covetousness is idolatry (Col. 3:5); and idolatry is a violation of the first commandment, although the word idolatry is not found there. As well might a person say that the ten commandments do not forbid idolatry, as to say they do not command love. Covetousness is "an eager desire for gain."—Webster. Covetousness "is idolatry."—Paul. A man who is eager for gain loves money or property more than he loves God, and so is a transgressor of the ten commandments. Therefore, love, supreme love to God, is commanded in the decalogue.

The queerest position of any I ever heard, was the one taken by the minister to whom I refer; namely, that the ten commandments alone, without the laws of Moses, were the old covenant. This, however, was not his first position. He first mixed all the laws of the Old Testament together, calling them the old covenant, the yoke of bondage, etc., and declaring that the old covenant had no love in it, and that it did not forbid hatred, malice, or drunkenness. But when such passages as Deut. 6:5; Lev. 19:16-18, were read to him in answer, he

took the position that the ten commandments alone were the old covenant. What a reflection would this be on the Author of the decalogue. God spoke ten precepts and added no more; yet he left out such important principles as the love of God! He never thought to tell people to love one another, and not to hate! His neglect had to be made up by Moses!

No, indeed; love is commanded in every one of those ten precepts. God never intended to specify in them every duty that man should perform, but simply to give a "perfect law," whose principles would include every moral obligation, and forbid every sin. And he inspired men and sent his Son to teach those same principles to his people. John says that hatred is murder, which is a violation of the sixth commandment. 1 John 3:15. Christ says anger is a violation of the same. Matt. 5:21, 22. Paul says, "Now the end [object, or design] of the commandment is charity out of a pure heart." And here he says the law was made for the disobedient; and after naming several kinds of sins which the ten commandments forbid, he says the law forbids "any other thing that is contrary to sound doctrine." 1 Tim. 1:5-10. The very design of those commandments is charity, or love. "Therefore love is the fulfilling of the law;" and of course hatred, malice, envy, and everything contrary to sound doctrine, is condemned by it.

G. V. KILGORE.

THE MYSTERIOUS BEING.

A Pointed Lesson for the Old as well as the Young.

ONE of the best writers in America gives the following good picture of a popular old lady:—

How different people appear at different times, as when we are sick or well, rejoicing or mourning, laughing or weeping. A few days since I met an old lady who nodded very familiarly to me, and yet I hesitated to call her name, lest I should miscall it. She looked old and yet young, soft and smiling, and yet wore stern frowns. She was fair in face, yet her hands were iron. It seemed as if the wind would blow her away, and yet she moved with the strength of an elephant.

"Why, sir," said she, "you seem to stare at me, though you have seen me a thousand times before."

"That may be, madam; but I never saw you loaded down with all sorts of things. I am curious to know about them. Would it be rude to ask you a few questions?"

"Not at all. Ask away."

"Well, what are you going to do with those small, thin, ladies' shoes?"

"Why, make the ladies wear them, to be sure."

"Not in the cold, wet season? Why I can hardly keep my feet warm in these thick, double-soled boots. I must have over-shoes. How can they wear such thin, cold-catching shoes?"

"Oh, sir, I have only to bring them to them, and the dear creatures put them on, and never hesitate a moment. They know me!"

"And those little half-dresses hanging on your arm?"

"They are to put on little children in cold weather, or to walk out in;—naked at the knees, naked at the neck, and hardly covering half the body. You can't think how eager parents are for these dresses."

"What have you in that little tin box?"

"Lozenges, sir; troches, hoarhound candy—things that always go with thin shoes and thin dresses. And this bright red box, sir, contains what is called conscience salve, which I always keep on hand to rub on the conscience when any one sees he has done wrong in obeying me. It's in great demand, sir, and a certain cure."

"What have you in that bundle, madam?"

"This? Why a few knick-knacks, which I sometimes distribute in Sabbath-schools, in the shape of dialogues, speeches,—things to make people laugh and to prevent the schools from feeling too serious, or thinking too much about religion. You must understand, sir, that I continually have to attend church to regulate things there, to see that the bonnets are right, the rings are bright, and the dresses complete; yet religion itself I hate as poison! And here is a box of the finest—what shall I call it? It is a sort of wit and smartness which I deal out to preachers, with which they spice their sermons and become popular. I sell them by the gross. They are growing in demand, and they are a real saving

of conscience and headache. Warranted to keep in all climates—a kind of sensation powder."

"Pray, madam, what are those screws for?"

"Why to pinch the feet and make them look small, without regard to corns or bunions. They can't wear those dear little shoes except you have pinchers to go with them."

"And that great heap of books in your arms?"

"Those? They are the latest, most exciting, weak, and silly novels. But I hand them out, and shake my head with a smile, and crowds read them."

"Well, madam, I am very inquisitive, I know, but I do want to know what you have in that great bag thrown over your shoulder?"

"A great variety of valuables, such as 'late suppers,' in great demand, and which send people to the grave early, and thus make room for more. Here are 'late hours,' and 'late rising,' and all manner of of hair-dressing and expensive dressing, things that ladies must have, even if their husbands fail. Here are diamond pins and rings, just the things to stir up envy and create extravagance. Here are cigars, meerschaum pipes, gold watches, gold-headed canes, eye-glasses, and all manner of things to suit all kinds of people. And I laugh and coax, and frown, and command, till I get them to wear and use them, and do just what I please. Now, I have stopped to talk with you a few moments; don't you see what a crowd have gathered round me?—low necks, thin shoes, muslin dresses, tight boots; some on crutches, some coughing, some breathing short, all crowding to get near me; and when I move you will see how they all run and rush and crowd after me. Oh, sir, I am the great power of the world. I rule kings and queens, beggars and philosophers. Don't you see?"

"Truly, madam, truly. And now may I ask you your name?"

"Name? Fashion, sir; my name is Mrs. Prevailing Fashion! I thought everybody knew me."

We wonder if any of our readers patronize this Mrs. Prevailing Fashion? She travels extensively, is found in every city and village in the land, and does not hesitate to visit the rural districts. She is highly esteemed in fashionable circles, and is therefore an abomination in the sight of the Lord. Do not patronize her; do not even admit her into your houses; she is a dangerous tramp of world-wide reputation, acquainted with every nation, kindred and tongue, and familiar with the ways of public and private life of every grade and order. Her business is to ruin health, squander your money, ruin families and churches, people the regions of despair with myriads of unhappy and eternally lost beings.—Selected.

STUDY HARD AND CATCH UP.

WE often hear young men, and sometimes older ones, who have just embraced the truth, regret having lived in darkness so long. They say, "If I had only been on the way as long as some of the other brethren, I should be all posted up, and ready for the field. How do you know, young man, that you would be so well informed in the truth if you had been as long on the way as some others have been?"

I know of but one way to judge what might have been, and that is by the energy with which we labor to know something now. If we are satisfied with knowing little now, it would have been the same if we had embraced the truth years ago. If we put forth no effort to learn now, when these things are put in our reach, we certainly would not have done so when the truth had to be sought out by hard mental labor.

It is all right to regret that we have lived so long a time in darkness; it is right, too, that we should look up to those men who have had years of experience in this work, and learn from them all we can; but that is not enough, we want to do more. We want to rightly and highly appreciate truth, and then bend all our energies to obtain it. *Wishing* we knew the truth will not do; we must do more than that. Nothing is accomplished without labor. Then how can young men flatter themselves with the thought of ever becoming strong in the faith and in present truth, without labor?

Hear the wise man: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasure

†As to the custom of bathing in connection with the passover supper, the following is the point:—
"He that is washed." That is, he who has been in the bath, as probably all the apostles had lately been, in order to prepare themselves the better for the paschal solemnity: for on that occasion, it was the custom of the Jews to bathe twice."—A. Clarke's Notes on John 13:10.

then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:3-5. Here we are required to seek and search for knowledge as for silver. Now our zeal in seeking and searching will be in proportion to the value we set on that after which we are seeking; hence the importance of placing a high estimate on the truth. Look at that man who is seeking silver and gold. See him up in the morning before light, laboring hard through the day and late into the evening. Why does he do this? Simply because he places a high value on these earthly treasures.

True wisdom and understanding is of more value than silver and gold. Hear the wise man again: "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." Prov. 3:13, 14.

Do you say, "How shall I go to work? See how much others know, then think how little I know. What shall I do?" Then I answer, You must "study hard and catch up." Never was reading matter so abundant as now, never was it so cheap as now. There are works on almost any subject you wish to study.

Do you ask which ones are best for you to study? That depends on the subjects upon which you wish to inform yourself. To this rule there is but one exception; it is this, in all cases the Bible should be our first study. Then if it is the Sabbath you wish to learn about, I know of no work so well calculated to instruct you as the "History of the Sabbath," by J. N. Andrews. If you wish to know more about the prophecies, read "Thoughts on Daniel" and "Revelation," by U. Smith. If you wish to learn of man's nature and destiny, Eld. Smith has an able work upon this subject also.

Young man, time is short; you have but a little time to search for wisdom. The means are placed within your reach, and how great will be the condemnation if you do not labor to gain a knowledge of these truths. Time is short; therefore "study hard, and catch up." If you prefer to select your own books, look them over carefully before you read them. Do not judge a book by the title it bears. A good title is not always a guarantee of a good book, any more than a good name is a guarantee of a good man. Spiritualists give the devil many good titles, but that has never made a gentleman of him, and never will. Forget those things which are behind, and search for those things which are before. G. F. HAINES.

South, Lancaster, Mass.

ONLY HAVE FAITH.

THESE words have sounded in my ears many times during the past few weeks. By reason of what I have heard and witnessed, I find my faith greatly increased, and my heart is full of praise and thanksgiving. There is no danger of our giving undue praise to God, for when we have done all that we are capable of doing in this mortal state, how very small it must appear in the eyes of an all-wise and infinite Being. Still we find in Matt. 10:29, that our Heavenly Father condescends to notice even the fall of a sparrow to the ground; and in verse 31, Jesus says, "Fear ye not therefore, ye are of more value than many sparrows." Then can we not learn to trust him with full confidence and faith, believing that he will lead a listening ear to the humble, earnest outpourings of the heart?

We find great promises recorded in Matthew's gospel. Christ says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Such faith can only be obtained by prayer and fasting.

Again in Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Dear brethren and sisters, let us take God at his word, and claim his precious promises as ours. God forbid that any, like Thomas, should be doubtful and unbelieving, but may we, if necessary, believe without seeing. I believe this is well pleasing to the Lord.

Let us seek for simple, childlike confidence in the wisdom and goodness of our Heavenly Father, and may our prayer continually be, "Lord, I believe, help thou my unbelief;" and may we, with Job, be able to say, "Though he slay me, yet will I trust in him."

"Trusting, as the moments fly,
Trusting, as the days go by;
Trusting him whate'er befall,
Trusting Jesus, that is all."

These words of the poet fully express the feelings of my heart, and I desire to strive earnestly to retain their calm, confiding faith, which is the support of the soul. God grant that each one of us may show by our works that we have implicit faith in all of God's promises; and by continuance in well-doing may we be permitted at last to stand with the remnant people of God, when faith is lost in sight, and the reality of all our hopes is experienced.

MRS. WM. H. BROWN.

VIRGINIA T. AND M. SOCIETY.

DEAR BRETHREN AND SISTERS IN EAST AND WEST VIRGINIA: In a few days our tract society quarterly meeting at Soliloquy, Shenandoah Co., East Va., will be held. Are you doing all you can to get ready for that time? Will you be there? And if you cannot be there, will you send your report? This report is made up by doing something for the Master (doing errands for Jesus) every day. Seek the Lord anew every morning. In the language of the psalmist pray, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10-14. Feel the worth of souls, and act, realizing that "they that sow in tears shall reap in joy;" and that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In 2 Cor. 6:1-11, we are besought to approve ourselves as workers with Christ in and by certain things. Brethren, please read these verses, and now commence the work anew.

Is there not some family you can visit, and talk and pray with its inmates, or minister to the afflicted ones? Isa. 58:6-11.

Is there not some one, or even many, to whom postal cards or letters can be written, calling their attention to the all-important subject of their soul's salvation?

Are you laying by in store as God has prospered you, to help forward the cause? and are you teaching your children to do the same? This duty should be as sacred as the observance of the Sabbath. The Lord gives us six days, and reserves one for himself; so he gives us nine-tenths, and claims one-tenth as his. And in view of the great gift of his Son to die for us, we should have cheerful obedience in our hearts to him.

Since our last meeting, how many opportunities of placing a tract or paper in the hands of those who would read it have you let slip? Are you educating your mind to keep an account of what you do? You can soon form the habit of noting down at night, if not through the day, the number of pages you have loaned, sold, or given away. We seldom forget the debts due us from others, because our minds have been exercised in this direction; so let us train ourselves to work in the army of the Lord.

Do not neglect the Sabbath-school work. Officers, teachers, and parents, enter wholeheartedly into this all-important duty. See Deut. 6:5-10. I would suggest that each church get several copies of Spiritual Gifts vols. 1-4, the bound volume of Biblical Institute, etc., to loan to those in the church not able to buy, and to those who are isolated and have not the privilege of attending meetings often. I can say of the Testimonies and Spiritual Gifts, They are a source of strength, and lead our minds to, and not from, the Bible.

Dear brethren, let us not be weary in well doing; for we shall reap in due season, if we faint not. Read Gal. 6.

ROBERT SAWYER, Director.

Sabbath School Department.

BIBLE LESSONS FOR YOUTH.

LESSON II.

THE GARDEN OF EDEN.

1. OVER what did God give man dominion? Gen. 1:26.
2. Who was given him for a companion? Gen. 2:18, 21, 22.
3. What was given him for food? Gen. 1:29.
4. What beautiful home did God prepare for him? Gen. 2:8.
5. What grew in the garden? Verse 9.
6. Of what tree were Adam and Eve forbidden to eat? Verse 17.
7. Who tempted Eve to disobey God? Gen. 3:1-5.
8. What did he say to her about the fruit of the tree? Verses 4, 5.

9. What had God said about it? Verse 3.
10. Which did Eve believe?
11. What proof have we that Eve believed Satan rather than God? Verse 6.
12. How did Adam and Eve show their consciousness of guilt? Verse 8.
13. What excuses did they make when God questioned them in regard to eating the forbidden fruit? Verses 11-13.
14. What did God say to Adam? Verses 17-19.
15. Why were Adam and Eve driven from the garden? Verses 22, 23.
16. Where is the tree of life now? Rev. 2:7; 22:1, 2.
17. Who will enter the New Jerusalem and have a right to the tree of life? Rev. 22:14.

18. How did God show his love and care for mankind? Rem. 1.
19. Who was the serpent that tempted Eve? Rem. 2.
20. What reputation does he bear? John 8:44.
21. How does Satan try to mislead us? Rem. 3.
22. How did he mislead Eve?
23. What is the moral character of unbelief itself?
24. For what does this sin prepare the way?
25. What does Paul call it?
26. What course are we all inclined to take, when we have done wrong? Rem. 4.
27. What would be the result of such a course?
28. What course should we pursue, as soon as we find that we have done wrong? Rem. 5.
29. How may we obtain forgiveness of sins? Rem. 6.
30. How may we secure an entrance to the kingdom of God?

SYNOPSIS.

After God had finished the work of creation, he gave Adam dominion over all the earth, and every creature in it.

And God, seeing that it was not good for man to be alone, made a woman to be a companion for him. For food he gave him herbs, fruits, and grains; and for a home, the garden of Eden, in which was everything beautiful and desirable.

Of only one tree were they forbidden to eat; yet Eve, tempted by the serpent, took of the fruit of that tree and ate, and gave to Adam and he ate. The serpent first led her to doubt God's word, and then to disobey him.

When God came into the garden, they showed their sense of guilt by hiding among the trees; and when questioned, Adam blamed Eve, and Eve blamed the serpent. Adam indirectly blamed God also, for he said, "The woman whom thou gavest to be with me," &c.

God told Adam that the ground was cursed for his sake, and that he must lead a life of toil and sorrow, and finally die and return to dust. Adam and Eve could no longer have a right to the tree of life, so God drove them from the garden.

The garden was removed to the third heaven and there the tree of life now flourishes. None but those who keep the commandments of God will ever enter the New Jerusalem, or eat of the tree of life.

REMARKS.

1. We see that God did everything that could be done for the comfort and happiness of Adam and Eve, thus showing his love and care for mankind.
2. In Rev. 20:2, the serpent that tempted Eve is called the devil and Satan. In John 8:44, he is called the father of lies.
3. Satan tries to mislead us just as he did Eve, first tempting us to disbelieve God, and then to disobey him. Unbelief is in itself a sin, and as soon as we indulge in it we are easily led into other sins. Unbelief is the sin that so easily besets us. Heb. 12:1; 3:12, 18.
4. As Adam and Eve tried to hide away from God, so are we all inclined to shun God and good men when we have done wrong. Such a course will never mend the wrong nor make us happy.
5. As soon as we know that we have done wrong, we should heartily repent, make humble confession, ask pardon, and believe that God for Christ's sake forgives us. Isa. 55:6, 7.
6. Through repentance toward God and faith in our Lord Jesus Christ we have forgiveness of sins that are past, Acts 20:21; and by obedience to the commandments of God we secure an entrance to his kingdom.

LESSONS FOR BIBLE CLASSES.

LESSON II.

DANIEL'S FIRST VISION.

1. WHERE do we find a second revelation concerning the four great successive monarchies of the world? Dan. 7.
2. When was this revelation made? Dan. 7:1.
3. How long was this after Nebuchadnezzar had the dream recorded in the second chapter?—About 48 years.
4. Was Nebuchadnezzar living when this second revelation was made?—He was not.
5. To whom was this revelation made?
6. In what manner was it made?
7. What verses contain the record of this wonderful dream?
8. What did Daniel see? Verses 2, 3.
9. Describe the first beast? Verse 4.
10. What changes did he witness in this beast?
11. What did the second beast resemble? Verse 5.
12. What was seen in its mouth?

13. What was said to this beast?
14. Describe the third beast? Verse 6.
15. What was given to this beast?
16. Describe the fourth beast? Verse 7.
17. What did this beast do?
18. What verses contain an interpretation of this dream?
19. What are these beasts said to represent? Verse 17.
20. What did the fourth beast represent? Verse 23.
21. By what part of the image was the fourth kingdom represented in the second chapter?
22. How was the division of the fourth kingdom represented in that chapter?
23. Into how many parts was it to be divided?
24. How is this division into ten parts shown in the vision of the seventh chapter? Verses 7, 24.
25. What was it predicted that the fourth kingdom would do? Dan. 2:40.
26. What similar action is predicted of it as represented by the great and terrible beast? Dan. 7:7.

SYNOPSIS.

After the death of Nebuchadnezzar, and about 48 years after his wonderful dream, recorded in the second chapter of Daniel, the Lord gave the prophet Daniel a vision of the four great kingdoms.

In his dream, Daniel saw the sea in great commotion, and four fierce-looking beasts coming up out of it. The first beast was like a lion, with the wings of an eagle; the second was like a bear, and had three ribs in its mouth; the third was like a leopard, and had four wings; the fourth was so fierce and strong, and so unlike anything in nature, that Daniel could only say that it was dreadful and terrible, and strong exceedingly. Read Dan. 7:2-8.

Verse seventeen tells us that these beasts are four kings [kingdoms], and verse twenty-three, that the fourth beast is the fourth kingdom upon earth, which must mean the fourth universal kingdom, for there had already been many kingdoms.

The division of the fourth kingdom into ten parts, shown in the second chapter by the toes of the image, is represented in the seventh chapter by the ten horns of the beast.

In the second chapter, the symbol of the fourth kingdom is said to break in pieces and bruise; and in the seventh chapter, the beast is said to devour, break in pieces, and stamp the residue with his feet. So we see by these striking similarities that the fourth beast must denote the same kingdom that was symbolized by the legs of the image. G. H. BELL.

PARENTAL INSTRUCTION. 7

As indicated in the previous paper, the needed instruction of our children in the Bible should commence primarily in the family circle by the parent. And it should commence at an early age of the child. Just as soon as the child can in any measure understand anything about the beautiful, the true, and the good, and the distinction between right and wrong, then may be commenced the primary instruction in regard to a knowledge of God and of his word. From that time such instructions should be pursued with unwearied patience and unvarying application, not with wearying and disheartening lessons, but with such timely and cheering suggestions and entertaining lessons as shall please and exhilarate.

It is one of the strangest phenomena of our observation that so many parents who of all persons in the world ought to be the most interested in the welfare and salvation of their own children, though they may profess religion and gospel faith, and may be free to talk of the same to others, yet seldom mention the subject to their children. To talk to our children of God and of Christ, of the law of holiness, of sin, and of grace, of the Christian's faith and hope, and of salvation, if not the first duty to them in time, yet comes in but second and is of the highest importance. And the primary Bible lessons should be taught by the parent, who, if the tender, affectionate, and familiar parent every child ought to have, will be so much the best adapted to impress and inspire accepting confidence.

Nor should parental interest and careful instruction cease, or be even abated, when the child shall have been taken into the Sabbath-school. But every child should receive every possible encouragement and every needed aid from the parent to get ready for and get to the Sabbath-school, and to learn understandingly all the lessons and Sabbath-school exercises, and that, too, in such a way that all his part shall be executed as a cheering, delightful pleasure, instead of as a task. Also, the parent should usually be present with the child in the Sabbath-school to encourage, and inspire with interest and enthusiasm. A. C. SPICER.

MEMORY is the only paradise from which nothing can ever drive us.—Richter.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }
U. SMITH, } Local Editor.

MUST WE MURDER TO BE SAVED?

So we are taught by Daniel P. Pike, in the *Herald of Gospel Liberty*, of March 2, 1878. And he teaches not only that we must murder, but lie, steal, commit adultery, dishonor parents, covet, swear, and worship other gods, to be justified by Christ.

This may seem like a pretty strong charge; and it is. But we will submit his own words, and the reader may sit as juror in the case.

The article to which we refer was called out by some Sabbath tracts sent to this man by a friend, with the inquiry why he should not obey what they taught. In response to this, Mr. P. launches out in a ranting, rambling drive against "visions," "Moses," "old covenant," "law," "Sinai," "stone," "Judaism," "the flesh," "school-master," in contrast with "Christ," "all things made new," "grace," "faith," &c., overriding the plainest distinctions, and rendering the teachings of God's word an indistinguishable mass of chaos and confusion.

The particular paragraph to which we call the attention of the reader is the following:—

"To make the observance of Saturday necessary to salvation or eternal life, would be to make one of the deeds of the law, or one of its works, turn on the observance of the seventh day, and thus justify by the deeds of the law, which the apostle Paul says is not true. I think Paul knew and told the truth."

This, ambiguous as it is, is about the straightest piece of phraseology in the article, and we put it first in evidence to sustain our charge. The fourth commandment of the decalogue is a command uttered by the voice of God, in connection with nine other commandments, which, together with this, cover all our duty to God and to our fellow-men. "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. This commandment enjoins the observance of the Sabbath of the Lord our God. It is founded in the very nature of things; for it is just as natural to devote some time to the worship of a supreme being, as it is to perform that worship itself. And the day is particularly and expressly specified: the seventh day of the week upon which God rested from the work of creation. It can be no other day, any more than some other day than the 4th of July can be the day on which to celebrate American independence.

Now if the decalogue is binding, this is what God requires of us in reference to his Sabbath; and if we refuse to comply, we violate his commandments, and must answer at his bar for our transgression.

Mr. Pike is trying to show not only that this commandment need not be kept, but more, that we *must* not keep it; for if we do we fall from grace, and lose the favor of Christ. He quotes Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

But unfortunately for these no-Sabbath men, there are nine other precepts, the obligation of which rests upon exactly the same basis as that of the fourth. If they can show that the Sabbath is not to be kept, we can show that the others are not to be kept. If they can show that to keep the Sabbath is to be justified by the law, we can show the same of the others. If they can show the others re-enacted, we can show that the Sabbath is re-enacted also.

Now mark his argument: We must not keep the Sabbath, in other words, we must not keep the fourth commandment; if we do we seek to be justified by the law, and fall from grace. But what is the difference between this and the other commandments? Do we not fall from grace just as much by trying to keep them? Beyond all controversy, we do. Then, according to his argument, we must not keep them to be accepted of Christ. But not to keep the sixth commandment, is to kill, and so with the others; not to keep them is to do the things which they forbid. Reader, do not be thrown off your guard by these theological jugglers. Whatever they say about the fourth commandment, do not forget to test upon the others.

But it will be said that the others have been re-enacted. Against this, we enter an unqualified denial. Not a single commandment can be found re-enacted in the New Testament. That mention is made of some of them we admit, but they are only quotations in as few words as possible from the original ten. But these quota-

tions amount to nothing if, as Mr. Pike claims, the ten were abolished at the cross.

A few other deformities in this argument demand notice. He endeavors to dissuade from the observance of the seventh day by such expressions as this: "Nowhere does Jesus command us to keep Saturday." We wonder where he commands us to keep Sunday. Again: "No such text can be found that requires us to obey the thunders of Sinai in 'blackness and darkness.'" What does he mean by this? There is no such expression used in the Bible in regard to the giving of the law on Sinai. It was prompted by the same spirit which led another man to denounce the ten commandments as a "miserable, rickety, thunder and lightning old law, which is dead and buried, and don't deserve a grave-stone." Truly we may well "think Paul knew and told the truth," when he said that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Is it "blackness and darkness" to forbid murder, theft, adultery, and blasphemy? Does he mean that the law of God is unjust and imperfect, adapted to a dark and imperfect state? David says that it is perfect. Ps. 19:7. Solomon says that to keep it is man's whole duty. Paul says that it is "spiritual," "holy, just, and good." Rom. 7:12, 14. And James says that we are all to be judged by this law at last. Jas. 2:10-12. And this is the law which Mr. Pike takes it upon himself so defiantly to slander.

To prove the law abolished, he quotes, "The law was until John." To prove it again he quotes, "Christ is the end of the law." The law could not end at two places. If it ended at John, it did not end at Christ. Which will he take?

Finally he says, "The Jewish Sabbath has given way to Christ's day, Lord's day. 'I was in the Spirit on the Lord's day.' This day is Christian's day, preferred to Jew's day, Sinai's Sabbath of stone memory." If the day, Sunday, occupies this position by divine appointment, it is entitled to respect and regard. Indeed, we disregard it at our peril. But now hear him again:—

"For many reasons I prefer to keep Lord's day the first day of the week. I think all days are sacred and are the Lord's. I can enjoy a meeting of worship any day when convenient. God is pleased with Christian worship anywhere and at any time. As I read the words of Jesus, it is not Jerusalem's temple or Samaria's mountain, or a particular place for worship. The first day of the week in China may not be the first day of the week in America."

Thus does he surrender the whole argument, and ignominiously confess that he has no confidence in his own reasoning. All days are sacred, all Lord's days, one just as good as another; and, in short, you can't tell when the first day is, anyway!

Again, Mr. Pike replies to his friend who said he fears the loss of eternal life, if he does not obey, in these words: "Did this trouble you when under conviction? Did it trouble you at conversion? Had you not better walk in Christ as you received him?" In accordance with this we suppose if a man receives Christ as a Roman Catholic, he must never come to the truth of Protestantism. If he receives him as a Methodist, and is sprinkled, he must never be troubled about the Bible doctrine of immersion, nor come to its practice. In short, he must never advance a single step beyond his first experience, and never "grow" or "increase" in the knowledge of the truth. Here, in all its intensity, is the gospel of spiritual stagnation and death.

When we take this in connection with another statement made by Mr. Pike, his crude and ill-digested ideas on this subject are fully accounted for. He says he began to read the Bible at nine years of age, and, converted at fifteen, read it with new feelings, and has seen no occasion to change for years, &c. About that time we infer he took his position. The trouble is he decided too young; and not allowing himself to grow, he is where he now is. Now we commend to him the example of Paul, who said that when he became a man he put away childish things.

Says Mr. P., "I long since gave this subject a careful and prayerful examination." As to its carefulness, the reader can judge by the positions he takes. And as to its prayerfulness, Solomon says, Prov. 28:9, that if a man turns away his ears from hearing the law even his prayer is an abomination.

LIFE is too short to be worn out in petty worries, frettings, hatreds, and vexations. Let us banish all these, and think on whatsoever things are pure, and lovely, and of good report.

WHO IS MY NEIGHBOR?

NEXT to knowing who the true God is, it is important for us to know who our neighbor is; for as all the law God-ward is fulfilled in loving him with all the heart, might, mind, and strength, so all the law man-ward, we are assured is fulfilled in this: "Thou shalt love thy neighbor as thyself." Gal. 5:14. The question which the lawyer addressed to Christ is therefore a very natural and necessary one: "And who is my neighbor?" Luke 10:29.

An answer to this question will have to deal with three forms of inquiry; namely, 1. Is my neighbor any member of the human family? that is, is the word a general term including all mankind? Or, 2. Is my neighbor simply one who lives near me? Is the word to be restricted to include those only who are living in the vicinity of any one, the relation being governed by the location? or 3. Is my neighbor the one who is united with me in the same form of religion, the term being restricted to those who are included in certain ecclesiastical relations?

The idea attached to the word neighbor, as now generally used, is, one who resides near by; one who occupies a contiguous or near location. But this is not sufficient to guide us in our interpretation of the Scriptures; we must know in what sense they use it, before we can understand their language. We might restrict the investigation still further, and inquire simply how it is used in the New Testament, as that would determine its meaning for us; but a remark concerning its previous use may not be without some bearing upon the subject.

We do not find the word neighbor used in the Bible, applying to a time previous to the exodus of Israel from Egypt, except it be in two passages in Job. But from that time to Christ, that people were, as a nation, set apart as the people of God. The relation they sustained to one another was different from that which they sustained to other people. They might use the term neighbor, therefore, as applied to each other when it would not be used to express their relation to other people. There are only three passages where other people are spoken of as their neighbors: the Gibeonites, Josh. 9:16, the Egyptians, Eze. 16:26, and the Assyrians, Eze. 23:5. But in each of these passages the word used is a different one from the word translated neighbor, in the expression "Thou shalt love thy neighbor as thyself." Lev. 19:18. And in the ninth and tenth commandments of the decalogue, before one can bear false witness against another, or covet any of his possessions, he must be brought into a different relation to him from that which he sustains to the world at large by simply being a member of the human family. We cannot bear false witness against unknown dwellers on the other side of the globe, nor covet possessions which we have never seen, and of which we have no knowledge. It seems, therefore, that the Bible never uses the term neighbor in a universal sense, making all neighbors to each other, who are, and because they are, members of the human family.

But, it will be asked, does not Christ make a universal application of it, when he says, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies," &c. Matt. 5:43, 44. We are, to be sure, to love our enemies, but for what reason? Not because they are our neighbors. Christ did not say, It hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you that your enemy is your neighbor, and therefore you shall love him. While we are to love our enemies in the general sense in which God's care is over all, the evil as well as the good, that is, so far as to relieve their thirst and hunger, and other wants when necessity requires, we apprehend that the love we are to bear to them is different in degree from that which we are to bear toward our neighbor, whom we are to love as ourselves.

Is, then, our neighbor the one who lives near us? Many instances of the use of the word in the Old Testament would at first sight suggest this idea. But they are not conclusive when we consider that at that time and in that country every one was surrounded by those who sustained to him the ecclesiastical relation already referred to, and that the term neighbor may have referred to this relation rather than to the location. It would hardly seem appropriate to make the peculiar relations, and the high duties enjoined upon us in the Bible toward our neighbor, depend upon the mere circumstance of location; making it our duty to exercise the same feeling towards, and have the same regard for, a noble, devoted child of God who lives on one side of us, and an incarnate fiend who happens

to live just as near to us on the other. We cannot believe that if the devil should erect a mansion on an adjoining lot, he would thereby become our neighbor, whom we should love as ourselves. This idea certainly is not contemplated in our Lord's illustration, in Luke 10:30-37. For the unfortunate man who fell among thieves may not have lived within a hundred miles of the good Samaritan who showed himself a neighbor to him.

What relation, then, is signified by this term? The Bible everywhere makes a difference between them that serve God, and them who do not serve him; a difference which will one day be discernible by all men. Mal. 3:18. If not, how shall we understand the words of Christ when he says that whosoever shall do the will of God, the same is his brother and sister and mother? Here he teaches that they who do the will of God, are brought into a relationship with one another which takes precedence even of the ties of nature and the bonds of blood.

Again, Paul speaks of the Gentiles as without Christ, without God, without hope, aliens from the commonwealth of Israel, and strangers from the covenants of promise. But they are made nigh by the blood of Christ. Then they are no more strangers and foreigners. Eph. 2:12, 13, 19. Do they by this change sustain any different relations from what they sustained before? The highest relation these members of the household of faith, and of the body of Christ, can sustain to one another, is to love one another as themselves.

Can it then be possible that, after having thus plainly established such distinctions as these, the Lord introduces a word which levels them all to the ground, and puts all upon the same relation to one another, and that, too, the highest and most sacred relation that can exist, without regard to life or character? If this is clearly not possible, it follows that the word neighbor, in a religious sense, must not be applied outside of the distinctions above alluded to, which the Bible so clearly sustains.

In answer to the lawyer's question, Who is my neighbor? which was asked in reference to this very law, Thou shalt love thy neighbor as thyself, Jesus introduces as an illustration, an occurrence which had probably just happened, or such as were frequently happening in that age and land. A man fell among thieves. This man was a Jew. In absence of any testimony to the contrary, we are to suppose that he was a Jew indeed, or a true child of God. A priest and a Levite passed by, saw him in his perishing condition, but offered him no assistance. These were both Jews, of the literal seed, professed people of God; but they showed by their actions that they were not really such. A Samaritan passed by, had compassion on him and performed the part of a Christian toward him. This man was not of the literal seed of Abraham, and the Jews esteemed him an enemy; yet he showed by his works that he had the heart of a true child of God, and that he was therefore such.

This pointed illustration wrung from the lawyer's unwilling lips the unavoidable confession that the Samaritan was neighbor to him that fell among thieves, in preference to the priest and Levite, notwithstanding their great pretensions in the things of God.

This, addressed to the Jews, was a two-edged sword. It showed them that they were not the people of God by virtue of their descent from Abraham and their high profession. They could be such only by doing the works of Abraham. It showed them further that others not of their nation could come in and belong to this great neighborhood of righteousness and mercy which God has established among mankind, by doing the works which belong thereto.

"Go and do thou likewise," is the injunction appropriately appended to this lesson. That is whoever and wherever you are, you may become a member of the commonwealth of Israel, and of the household of faith, by showing yourself neighbor, by Christian works, to them that are such. Therefore do it, and be no longer an alien and a foreigner.

Possibly a thought may arise as a seeming difficulty in some minds: If we are not to bear false witness against our neighbor, and our neighbors are the members of the household of faith, may we, according to the commandment bear false witness against those who are not of this class? By no means. The decalogue forbids the highest crimes, which, in each case, include all below them of the same class. Thus the letter of the sixth commandment forbids killing; but the commandment also forbids eviling. The highest crime of false witness

men; but it includes every modification that sin toward any person. The principle here advocated is further illustrated by two remarkable passages of Scripture. The first is 1 Tim. 4:10, in which Christ is declared to be, "the Saviour of all men, especially of those that believe." He is the Saviour of men from the Adamic death; but to those who believe he secures the special salvation to eternal life. The second passage is Gal. 6:10, which reads as follows: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of God."

IT CANNOT BE CONCEALED.

The *Christian Worker* is the name of a small paper now published in Springfield, Ohio. The author is an earnest worker for the Sunday-school cause. From it I take the following:— "Sunday is of heathen origin. 'So called because this day was anciently dedicated to the sun or to its worship.'—Webster.

We do not exactly see the fitness of things Christians calling their day of religious worship after a heathen god. It would be much more in character to have the name represent the Christian's God. Why not call and spell it **WEDNESDAY**?"

We can see a remarkable fitness in thus letting the name publish to the world the "heathen origin" of the institution. All efforts to conceal this fact must fail. History is too positive in its statements, and too well established throughout the world, to suffer the title of "the venerable day of the sun" to be lost sight of at any day. Any effort to cover up the truth on this point is only a further notification to the world that such a truth exists.

All history points to the decree of Constantine as the first authority for resting from work on the first day of the week. He called it, in that decree, "the venerable day of the sun." And in order to rest extended only to the towns and cities. Dr. Schaff, in his History of the Church, speaking of Constantine, said he "enjoined the civil observance of Sunday, though not as *dies Domini* [Lord's day], but as *dies solis* [sun's day], in conformity to his worship of Apollo"—the sun-god. See this and other quotations to like effect in the Review of Baird's sermons.

Note the difference. Those who obey God in the fourth commandment, and "call the Sabbath a delight," are constantly pointing the world to the divine origin of the Sabbath, while the advocates of Sunday are endeavoring to pervert the facts of history in order to conceal the heathen origin of the day of popular favor. It is too late. Sunday—"sacred to the sun"—made so by pagan idolators. What a shame to the professed Christian world, to thus follow "the ways of the heathen." Jer. 10.

J. H. WAGGONER.

Sandusky, O., June 10.

WHAT SHALL BE DONE?

EVERY branch of the cause is calling for means to help forward in the spread of the truth. Openings are multiplying before us in every direction. The European mission is calling for help. The Italian Sabbath-keepers stretch forth their hands for aid. The islands of the Mediterranean Sea are waiting for God's law. They are appealing to our Italian brethren to send them light. The witnesses for God's truth in Egypt ask for assistance. The European mission needs one hundred dollars where it has one. We come to this country, and where missionary efforts are put forth with the proper spirit, and in a judicious manner, the cry is for more means to send the truth to those who are famishing for want of it. Our General Conference treasury sadly needs replenishing. This fact should be remembered by the different Conferences at their annual sessions. We therefore say to each of these Conferences, Remember the General Conference in the disposal of your funds. Colorado, Arkansas, and other portions of this country, must soon be entered as missionary fields. Tents must soon be run in our large cities, until the message shall echo from one end of the land to the other. What we do must be done quickly. There are also the vigilant missionary societies, which are not fully appreciated. In many of our churches they are proving a great success; and where they are a success, there comes the same cry for help. When we were at Sheridan, Ill., last winter, the sisters became very anxious to organize a vigilant missionary society. Our time was so occupied that the only opportunity for doing this was at the close of a Sunday evening meeting, between the hours of nine

and twelve P. M. An organization was effected, and the interest has increased up to the present time. The following extract from a private letter written May 22 speaks for itself:—

"We had another good meeting to-day, with only one discouraging feature, and that was, we have not enough work to do. Our papers are reduced to twenty-eight copies. We have at present twenty-two members, and others would like to work. What shall we do? I am glad that I can report a zeal to work. Some of our members are indeed very anxious to do good. A widow lady living almost alone, with four little children depending upon her care, and being obliged to labor much out of doors, told me, at one of our meetings, that in order to get her mail ready that week she left her bed at one o'clock A. M. and wrote three missionary letters before daylight.

"Another sister who has not been able to meet with us for some time, sends in her report every week, with the request that more work be sent to her, as she wants to do her full share of the Lord's work. Other members would like to take more names, but on account of our lack of papers, are not able to do so. Now what shall we do? Shall we try to raise more money and send for another club? For the last two or three weeks I have been waiting, hoping that the Lord would open the way for us to get more papers. I begin to think he wants us to open it ourselves. Upon reading the appeal for the French paper in the Supplement, I was moved, and immediately sent for five copies at my own expense. I feel interested in this work, and want to do all I can to help it forward. We have only a short time in which to work."

Under date of May 23, she says:—

"Since writing this letter the sister before-mentioned, who made a sacrifice of her rest for the truth's sake, has handed me two very interesting letters received to-day, from persons to whom she has sent papers. We must have more papers. I feel that with the help of the Lord we can do some good. In our society we can correspond with the French and Germans, as well as with those who speak English. I hope that the Lord will help us to be in earnest in this great and noble work."

We have tried to encourage our friends to establish these societies in all our churches, and to induce individuals living alone to work upon the same principle; but in some instances they do not prosper as well. From some cause they do not find readers; but few, if any, become sufficiently interested to subscribe for our periodicals, etc. Now to such we say, Do not become discouraged. If the society where you are does not prosper, and you do not make a success of it, join some society nearest you in your Conference, and co-operate with that. Every Conference from which I have heard directly has a greater or less number of live, prosperous vigilant missionary societies within its limits. By corresponding with the secretaries of these societies, you will receive all necessary information with regard to co-operating with them. Do not slacken your hand in the least. For the truth's sake, for the sake of the cause of Christ, and for your own soul's sake, let your sacrifices and efforts increase, rather than diminish. The Lord is coming, and that speedily.

I learn that in one of our Conferences, which ranks among the most able financially, and in one of the most able churches in that Conference, when a few of the sisters engaged in this kind of labor, the zeal of the more able brethren so abated after a time, that they refused to pay their pledges. After those who felt the most interested in the work had done what they could, they took it to the Lord in prayer, and then went to their unbelieving neighbors, who helped them, so that they were able to add twenty-three copies to their former club of SIGNS. Such zeal is commendable. The work must go, and it will go, and Heaven's blessing will rest upon the workers.

S. N. HASKELL.

THE GALLATIN, MISSOURI, CAMP-MEETING.

THIS meeting has proved a real success. Many of the brethren came upon the ground in season, and quite a number of the tents were erected Wednesday, though on account of delay in getting the new tent up, meetings did not commence till Thursday afternoon. Our ground was one of the nicest I ever saw. A high grassy knoll, in a beautiful grove a few rods from the main road and within a short distance of Gallatin, with a little stream in front, plenty of woods all around for places of retirement, and a fine greensward cropped close all about us, constituted its main features. We had about seventeen tents up, in all. These looked clean and nice.

Our new 50x70 foot tent, made by Bro. Armstrong, of Chicago, was pitched in front of our little semicircle of family tents. He did us a

splendid job. I never saw a better one. Our other fifty-foot tent was also pitched, and was well filled by those who had no family tents. There was a neat appearance to the whole ground, the most attractive I have ever seen in Missouri. Our Indiana friend was present with his "burden." But as soon as he had finished speaking in the first social meeting, a presentation of his case was made to the brethren, fortified by what had appeared in the REVIEW and letters from his own Conference Committee, and his course in the two past meetings was pointed out. A vote was soon taken that we did not wish further molestation, and he started at once for the Minnesota camp-meeting. It was quite a relief to us to be left to ourselves and our work.

Upwards of two hundred Sabbath-keepers, I judge, were present on the Sabbath. The preaching was pointed and the social meetings encouraging. Sunday the crowd was not large, only about enough to comfortably fill our tent. But the weather was threatening, and the presence of small pox in the town kept many away, it was thought. The interest to hear among those without increased till the close. Our meetings Monday were spiritual. A number started for the kingdom in earnest. Among these were two strong men almost on the verge of infidelity, who made a good confession and sought the Lord with tears. Our hearts were much rejoiced. There were many things connected with this meeting very encouraging to me. Some precious testimonies were given, which melted our hearts in tenderness and love. The general spirit of the meeting was hardly equal to that at Appleton City, yet there was much to encourage us. The number of those who know the voice of the True Shepherd is greatly increasing in Missouri, and a determination to do something for God and humanity is getting hold of many. While there are some so dead they will probably never move,—some who would not come ten miles to the camp-meeting,—many others are wonderfully aroused, and God is greatly blessing them.

We made earnest appeals to the friends of the cause on the importance of the tract and missionary work. Our fund of \$1000, started last winter when Eld. Haskell was with us, has subscriptions to the amount of over \$700 already, between two and three hundred having been added at this meeting. We expect to raise it, and this will pay all our debts and give us a good supply of publications with which to work. We hope to see the day when Missouri, instead of being behind all her sister Conferences and an object of charity, will be able to help herself and others. We have plenty before us yet to do, but we can begin to see out of the woods. We feel we have got past the worst point. With four hundred copies of the SIGNS distributed weekly in the Conference, and much other work of the tract society, and a feeling of deep interest kindling up among the membership, we hope for much good. Already we hear most encouraging reports. Some are embracing the Sabbath. There are many interested readers. One sister who travels much from town to town says she can find interested readers for all the copies taken in the State. We can circulate many more copies than we can pay for. Quite a number are taking from eight to twelve copies apiece, and they are not very well off either; and many of these are read by two families near by, and then sent a distance to others. This takes work. But we find the more we work for the Lord the better we love to do so. He is a good pay-master, while the devil and the world are very poor pay. The more we work for them the worse we feel.

Seven were baptized at our camp-meeting. The members went home much encouraged. I am fully persuaded that our people have not yet seen the importance of these general meetings. We have supposed it was necessary to have our annual meeting in which to transact our Conference business, and look after the general wants of the cause. Of course this is necessary. But my experience has proved to me the past year that much can be done by having general meetings in different sections of the Conference. We have so much for our preachers to do that our brethren can get but little preaching comparatively. Our people cannot all get out to the annual meeting, as the distance is so great for many of them. If our preachers go around to every church, it takes all their time. Where there is some central point where several hundred can come together, a camp-meeting will accomplish a great amount of good. And it does the people good to make the effort. They are called away from home cares. More can be accomplished in one such four-days' meeting

in rousing the people, firing their zeal, and instructing them, than in three months' labor in each little church. At least we have found it so here. Our two meetings last fall and two this spring have been so managed as to cost the Conference funds nothing, and they have wonderfully helped forward the work. Instead of having a smaller attendance at our State camp-meeting this fall, we expect many more will be present, because our people have found it good for them to attend, and many say they must be there. There were many camp-meetings in 1844. Ancient Israel used to assemble three times a year. Do we not need such help?

We feel very grateful to God for what he is doing for Missouri. Our funds are coming up some. We have raised subscriptions of upwards of \$1200 for tent and camp-meeting fund and T. and M. fund, and some \$600 for the circulation of the SIGNS. We expect these will help us out considerably. Our s. b. is still much behind; but this will increase after a while, when our ministers all go to work for the Lord as hard as they ought to.

We pitch our large tent in Sedalia, Mo., at once. That will be my address for the present. We hope for great good there. For some months to come I shall give my whole strength to lecturing and bringing souls into the truth. I must not forget to state that Bro. Farnsworth's labors among us were greatly blessed of God. He has a large place in the hearts of all our brethren here. I could not have had better help. May the rich blessing of God go with him as he returns to our dear Iowa Conference to bear the many burdens placed upon him.

GEO. I. BUTLER.

Hamilton, Mo., June 13.

HUTCHINSON, MINN., CAMP-GROUND.

ELD. CANRIGHT and I arrived at this place Wednesday P. M., June 12. We were somewhat surprised to find eleven tents pitched and some fifty or sixty brethren and sisters in camp, intending to have the benefit of the whole meeting. The ground is that occupied last year. It is in a beautiful grove close to the town, five minutes' walk from the post-office. Just back of the grove runs a nice little river in which so many were baptized last year.

Bro. Battin gave the first discourse last evening in the hall used by our brethren in the village. To-day we have held two meetings, in each of which Eld. Canright has spoken an hour to the ministers, giving them very practical instruction, and a second hour was used by the brethren in expressing opinions, asking questions, and discussing points suggested in the lecture. To-night there are nineteen ministers in camp, and nineteen tents are pitched. The weather is fine, and all expect a pleasant and profitable meeting. C. W. STONE.

RINGSTED, DENMARK.

MONDAY evening I attended a meeting held by two ministers in Ordrup. One of them was a staunch follower of the doctrines taught by Grundtvig, and he showed great disregard for the word of God. Baptism, the sacraments, and the church were enough for salvation, according to his belief, and in these there was power, he said. He attended our meeting the next evening, and spoke some against the sermon I had given; but beyond this, he was quite friendly. He interrupted me several times while I was speaking, but afterward he apologized for it.

We have also held some meetings in Valsø-magle. There are now six persons in that place who have commenced to observe the Sabbath. Last Sabbath we had a very good meeting. There are others here who are convinced in regard to the Sabbath, and the doctrine of the second advent of Christ is received with joy by many.

Sunday I held two meetings and walked nearly thirteen miles. May the Lord still lead us to his own glory and the progress of the truth. JOHN G. MATTHESON.

May 27, 1878.

APPOINTMENTS.

THE T. and M. quarterly meeting for Dist. No. 12, Iowa and Nebraska T. and M. Society, will be held July 7, at David City, Butler Co., Neb. Librarians, be sure to be in time with your reports. All come that can. We invite our preaching brethren to meet with us.

E. D. HURLBURT, Director.

I WILL be at Jackson, Mich., Sabbath and first-day, June 22 and 23, 1878.

L. BEAN.

ROWING AGAINST THE TIDE.

It is easy to glide with the ripples
 Adown the stream of time,
 To flow with the course of the river,
 Like music to some old rhyme;
 But ah! it takes courage and patience
 Against its current to ride;
 And we must have strength from Heaven
 When rowing against the tide.

We may float on the river's surface
 While our oars scarce touch the stream,
 And visions of early glory
 On our dazzling sight may gleam;
 We forget that on before us
 The dashing torrents roar;
 And, while we are idly dreaming,
 Its waters will carry us o'er.

But a few—ah, would there were many!—
 Row up the "stream of life;"
 They struggle against its surges,
 And mind neither toil nor strife.
 Though weary and faint with labor,
 Singing, triumphant, they ride;
 For Christ is the hero's Captain
 When rowing against the tide.

Far on through the hazy distance,
 Like a mist on a distant shore,
 They see the walls of a city,
 With its banner floating o'er.
 Seen through a glass so darkly
 They almost mistake their way;
 But faith throws light on their harbor,
 When darkness shuts out their day.

And shall we be one of that number
 Who mind no toil nor pain?
 Shall we mourn the loss of earthly joys
 When we have a crown to gain?
 Or shall we glide on with the river,
 With death at the end of our ride,
 While our brother, with Heaven before him,
 Is rowing against the tide?

—Selected.

Progress of the Cause.

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

NEW YORK.

South Harrisburgh, Lewis Co., June 12.

WE came here with our tent, June 3, and held a meeting the next evening. Seventy persons came out to hear the word of the Lord. Although this is a country place, we have never seen a better interest to hear on the part of the people as a whole community than there is here at the present time.

J. WILBUR.
A. P. BUMP.

ILLINOIS.

Carbondale, June 10.

OUR meetings here still continue, with interest. To-day we look for the return of Eld. Colcord, who has been absent from us nearly two weeks, seeing to the wants of the cause in other places. We have much pride and prejudice to contend with. About a dozen have embraced the Sabbath reform since we came here. Last night eight arose for prayers.

C. H. BLISS.

MICHIGAN.

Albion, Tent No. 1.

WE commenced services in the tent, June 8. Although the evening was cold and wet, yet we had a good congregation. Have now held six meetings, with our tent well filled with interested listeners. We are much encouraged by this favorable opening. The people are friendly and kind.

E. R. JONES.
E. P. DANIELS.

Portland, June 14.

HAVE held nine meetings up to date. We have a regular attendance of about one hundred attentive listeners. On the afternoon and evening of Sunday last our tent was full. We have been disappointed in the help we expected in singing, which detracts very much from the interest of our meetings. We hope, by the blessing of God, that some souls will be gathered for the truth before our meetings close.

H. M. KENYON.

Clam Lake, Antrim Co., June 10.

SINCE our last report we have held a few meetings in Elmira. Prejudicial influences have kept many away; but those who have attended admit that we have the truth, and some have encouraged us to believe they will obey.

June 1, I joined my brother Richard at Clam Lake, where there is a good interest. We expect a class will be formed here.

Our Sabbath meetings at Rapid River are well attended, and the outside interest is good. At this place a T. and M. society has been organized, in which almost all

have taken part. We feel much encouraged for Northern Michigan now that their labors, alms, and prayers are coming up before God. Every day we feel that God is blessing his cause here.

JOHN SISLEY.

Lincoln, Isabella Co., June 12.

THE cause is still onward in this county. Six have taken their stand on the truth in this place, where I held my last meetings last spring. We continue our meetings here on the Sabbath, with fair congregations of brethren and sisters. This is quite a central place for the brethren from Union and Chippewa. Our class now numbers about thirty, besides an interesting Sabbath-school of about twenty children. Judging from the testimonies, the Lord has greatly blessed them in obeying the truth. We also have an interesting Bible-class. Truly the Lord is in this work, and is good to the children of men.

L. A. KELLOGG.

Pierston, June 10.

WE have been holding meetings in Pierston one week. The congregations have not been very large, but they have been composed of the best class of citizens, who are very attentive. The prophecies have been quite thoroughly canvassed, and the people are well pleased with our manner of explaining them. Last evening, about three hundred listened in almost breathless silence to a stirring discourse from Matt. 24.

This is a pleasant, quiet little place, containing about four hundred inhabitants. The people invite us home with them. They are waiting for the Sabbath question, which is about to be introduced. Two of the ministers of the place have attended the meetings quite regularly.

There are no Sabbath-keepers here.

We are of good courage in the Lord, and we feel that he is helping us present his truth.

E. VAN DEUSEN.
D. A. WELLMAN.

TEXAS TENT.

Terrell, June 10.

STORMS, tempest, rain, mud, and mildew have been the order for the past week, during which time we have held but two meetings. It cleared off so that we met at 4 P. M. Sabbath. Over sixty were present, a large number of whom bore a good testimony to the truth, some for the first time. The good Spirit of the Lord was present. More than forty are keeping the Sabbath, and have publicly declared themselves on the Lord's side. We hear of others every day.

We remain here another week, and then remove to Rockwall, Rockwall county, eighteen miles north-east of Terrell.

Letters from Cleburne and Peoria cheer us with good reports. The brethren and sisters are at work. Their meetings are lively and spiritual. The tract workers are busy. They are looking forward to our general meeting with fond interest, when we hope to have a good meeting.

Our address will be Rockwall.

R. M. KILGORE.

OHIO.

Cook's Corners.

THE large Ohio tent is still at Cook's Corners. It was located while Bro. St. John and myself were attending to business with the churches south and west. The brethren did the best they could under their circumstances, but had either of us been there it would, probably, not have been pitched in that place. Very much depends on the location.

But two things reconcile us to the situation. We have had scarcely any good weather for tent-meetings; and we see good fruit of the effort made.

Bro. Mann, who joined me in the work, remained about ten days, and then returned home, concluding that in health he was not fitted for tent labor.

Since we put up a stove in the tent, it is quite comfortable, at least most of the time.

We do not yet know how many will keep the Sabbath, but several are fully decided. We hope for more.

It is not yet decided whether we shall pitch next in Sandusky City or in Springfield.

Sandusky, June 10.

Parkman, Geauga Co., June 11.

ON account of cold evenings we did not pitch our tent until June 4, though we began our meetings the 7th of May, in the

Methodist house, which the people freely offered us.

The interest has increased since the commencement of the meetings, and many come in from the surrounding towns, while many of the best people of the place are almost constant attendants.

The people are the most friendly we have ever met, and we have invitations every day to visit them at their homes.

We have canvassed the Sabbath question, and some are convinced that we have the truth.

O. F. GUILFORD.
E. H. GATES.

CANADA.

ACCORDING to appointment, I was with Eld. A. C. Bourdeau at South Stukely, P. Q., Sabbath and first-day, June 8 and 9. About fifty brethren and sisters came together. These are principally the fruit of Bro. Bourdeau's labors since he commenced his mission here two or three years ago. The brethren are about the same as in the United States, so far as this world's goods are concerned; but it is difficult for them to raise money on account of its scarcity and the low wages. Laborers receive 50 cts. per day, and it is difficult to find work at that. First-class mechanics work for a dollar a day. Farmers are unable to get anything but store-pay in exchange for produce.

We had the unexpected pleasure of here meeting Mr. Cook, the husband of Sr. Cook, of Washington, D. C. He was in company with Bro. Whitford, of Berkshire, Vt.

A good degree of the Spirit of God was present in our meetings. Nearly all the brethren remained to our Monday meeting, which, as usual, was the best of all. We organized s. b. amounting to about \$275; those not present will bring the sum up to \$300. They expect to build a meeting-house here next winter. Our brethren returned home much encouraged. Hearts that had never yielded to the claims of God's law were touched and softened.

It rained much of the time from Friday night till Sunday noon. This doubtless prevented many of those not in the truth from attending who otherwise would have done so, yet a respectable number were in.

We leave to-morrow for Dixville.

S. N. HASKELL.

NEW HAMPSHIRE.

Francestown, June 10.

WE pitched our forty-foot tent in this place, June 6, and held our first meeting the following evening, with an attentive audience of over one hundred. The next evening, the rain poured. We lowered our tent sides and prepared our tent for the storm, but not for an audience, and supposed none, not even the nearest, would venture out. We were much surprised, however, when the hour for service came, to see men and women coming in in the drenching rain until thirty were ready for the sermon. Some came a distance of two miles.

We have given four discourses; last evening nearly or quite two hundred were in attendance. There was good order, and close attention was given. Our audiences are of more than ordinary intelligence. The people are very friendly, offering us accommodations and homes. Ministers attend our meetings.

M. WOOD.
F. A. BUZZELL.

JAMAICA, VERMONT.

OUR recent meetings in this place were a source of great encouragement to the church. We remained over two Sabbaths and one first-day. I was thankful to meet Eld. I. Sanborn here, and Sr. Sanborn, who has recently come to the State to labor with her husband.

Baptism was twice administered by Bro. Sanborn, seven receiving this solemn rite, four of whom united with the Jamaica church. The last Sabbath we were here, our hearts were cheered by the presence and testimonies of a brother and his companion who are much interested in the truth. This brother said, "It is the happiest day of my life." He had been reading works furnished him by Bro. Howe, and the day previous, decided to keep the Sabbath. Doubtless his companion is now keeping it with him.

The next day I filled Bro. Sanborn's appointment at Rawsonville, he returning to Windham to hear and review opposition sermons on the Sabbath. I spoke on the

subject of the Sabbath. Here I met an old minister who was very confident in his assertions that the Sabbath is not binding. In proof of this, he affirmed that he showed him, "by the power of the Holy Ghost, that the seventh-day Sabbath was abolished." He also testified that he did not study his Bible with reference to subjects on which he is to speak, but he opens his mouth and the Lord fills him with arguments. It is certainly too bad to accuse the Lord of filling a man's mind with so confused and self-contradictory a mass of ideas as he has.

Bro. and Sr. Sanborn were anxiously awaiting the arrival of a new tent for Chicago, which will be pitched in Westfield. Bro. G. W. Page will join them as master. These three will compose company No. 1. Bro. and Sr. S. feel at home in Vermont, and are laboring with good courage. Let us remember them in our prayers.

A. S. HURON.
West Fairlee, June 9.

SAN FRANCISCO, CAL.

[Abridged from the SIGNS OF THE TIMES.]

THE interest here seems to deepen as the work advances. Twenty-seven, in all, have signed the covenant since the meetings commenced. Bro. Israel is getting acquainted with the interested ones, so as to be able to continue the work when tent leaves.

When the work is finished here, Bro. Loughborough and Healey expect to hold another series of meetings in Oakland.

MAINE.

HELD meetings with the friends on Still Ridge from May 30 to June 3. Left the all holding on to the truth except one. One of these was a little girl who desired to serve the Lord and keep the Sabbath, but her mother would not let her. The men, heads of families, decided that they would investigate the subject, and would keep the Sabbath if they did not find anything in the Bible against it.

We found two keeping the Sabbath, Sherman, an old man and his wife. Their ages were 75 and 77 years. It was interesting indeed to hear that aged "mother Israel" tell her experience, and to see the interest in the cause. I would that all our brethren and sisters had as much of a missionary spirit as she seemed to have. She had seen the light and wanted everybody else to see it also.

Stopped one night in Patten on our way back to Oakfield. Sold about seven dollars worth of books and obtained a few subscribers for our periodicals. Sold a dozen or more Health Annuals.

SAMUEL J. HEESUM.

IOWA AND NEBRASKA.

THE cause among the Scandinavians in this Conference is onward. We now have thirteen companies, twelve of which are fully organized into churches. These include over three hundred Sabbath-keepers with an s. b. fund of over \$1000. Sabbath schools and other matters pertaining to the church are in good condition.

April 12 to May 10, I visited the churches at Crescent City, Elkhorn, Iowa; Swan Lake and Sunny Side in D. T., and Sioux Valley, Iowa. At Swan Lake, a neat and comfortable meeting-house, costing \$600, all paid for, was dedicated. Two joined the church, which now numbers fifty-four, and there are others for whom we hope. At Sunny Side five were baptized and added to the church, the s. b. was doubled, amounting to \$83 per year, and seven joined the tract society. The church at Sioux Valley has suffered from opposition. Two that had been influenced against the truth joined our church at this meeting. I also had the privilege of baptizing T. T. Tolofson, a Norwegian brother, who was formerly a Methodist.

May 10, I came to Spencer, Clay county, Iowa. Here we have a little Danish church of ten members, all striving to live on the present truth. The Lord seemed very near to us here. Four dear souls followed their Lord in baptism, after which the ordinances were celebrated. This little band is encouraged to press forward.

May 15, I came to Emmittsburg, Palo Alto county. This little church numbers fifteen members. It has not increased in numbers as there is much opposition. The brethren have joined the T. and M. society and commenced to work with tracts and papers, so we hope for better days with them.

the 24th, I arrived at Forest City, On my way I held three meetings at Grove, where there are a few Dan- niles, and some are keeping the Sab- beth. At Forest City I did not find things encouraging as when I left in the spring; with those at Buffalo Grove there are twenty-three on the Lord's side. The here have donated to me of their and seemed to be willing. On the 3 to 10, I was with the Swedish at Village Creek, Allamakee county. The Sabbath we had a very good meet- ing. The power of the Lord rested upon me present. Yesterday (June 11) I arrived at Maquo- Jackson county, Iowa, where one came on the Sabbath four years ago. Two have commenced to keep the Sab- beth. I expect to commence meetings to- morrow evening. JOHN F. HANSSON.

ORGANIZATION OF THE WISCON- SIN SABBATH-SCHOOL AS- SOCIATION.

At the annual meeting of the Seventh- Adventists of Wisconsin, held at Mad- ison, May 29 to June 3, 1878, the formation of a State Sabbath-school Association was considered. The matter was brought before the meeting on Sunday morning, June 2, when it was voted to organize such an association, and Eld. H. W. Decker was appointed chairman, and C. W. Stone secretary pro tem. It was moved by Eld. G. C. Tenney that the society adopt the constitution of the Michigan Sabbath-school Association. After some remarks by Eld. D. M. Canright, the motion was put and carried. Moved, by Bro. A. S. Osborn, that the society appoint a committee of three, to nominate officers. Carried. The chair appointed G. C. Tenney, D. M. Canright, and B. Carter such committee. Eld. Canright made remarks upon the necessary qualifications of the officers of such an association; also remarks were made by Eld. Decker.

Moved, by C. W. Stone, that six men be appointed by this nominating committee to act as agents in assisting to organize Sabbath-schools in the Conference. Carried. Adjourned to call of chair.

SECOND SESSION.

This was called by the chair Monday morning, June 3. Eld. Canright spoke briefly on the necessity of the Sabbath-school. The report of the committee on nominations was received and referred back to the committee. Adjourned to call of chair.

THIRD SESSION.

After an hour, the chair again called the association to order, and the report of the nominating committee was again received, as follows: For president, H. W. Decker, executive committee, H. W. Decker, S. S. Smith, N. M. Jordon; secretary, O. A. Johnson. Agents, P. H. Cady, David Downer, Eli Osborn, Rufus Baker, Hans Anderson, T. B. Snow.

These men were severally elected by ballot.

Adjourned sine die. H. W. DECKER, Chairman. C. W. STONE, Sec. pro tem.

THE cause of truth moves on in the earth despite every obstacle. Let saints rejoice and Heaven resound the praise.

Obituary Notices.

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

DIED of a complication of diseases, at Chicago, Ill., May 27, 1878, Rachel H. Evans, in the sixty-eighth year of her age. Sr. Evans was in the first advent movement. She commenced to keep the Sabbath four years ago, and during this time has labored for the interests of present truth in the contribution of means and by personal effort. She had earnestly and joyfully hoped to be living and with the people of her choice at the second coming of our Lord; yet her faith enabled her to say, "Not my will, but thine be done." She sweetly fell asleep in Jesus, exhorting her friends to come to Christ. Her last precious words were, "Christ has prepared mansions for me." Mrs. J. D. H. CAMP.

DIED in Almont, Mich., May 31, 1878, Addison Foster, son of John and Vasti Foster, in the twenty-eighth year of his age. He was working with a stump-machine, when it gave way, and falling on him broke his left limb twice in two and badly bruised his body. He died the third day after the accident. Bro. F. observed the Sabbath. His death was peaceful. A father and mother, a wife and four children, mourn his loss. A large audience was in attendance at the funeral. Discourse from Ps. 8:4, by Eld. N. M. Killmar. CAROLINE MOREY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 20, 1878.

The Man of Sin.

ONE of our exchanges the past week introduced an article on the question, "Who is 'that man of sin?'" with the following paragraph:—"It is a MAN, not merely a system. It is a man who shall be clothed with kingly power; who shall be in existence at the time of Christ's coming; who shall deny both the Father and the Son; who shall be himself worshiped as God, in the temple of Jerusalem, when it is rebuilt."

We doubt if it would be possible to crowd more error and misconception into one paragraph than is contained in the above.

What the Truth Brings.

A SISTER who has lately embraced the truth in Iowa, speaks as follows of her happy experience in the matter:—

"I have since the middle of March been a keeper of the Sabbath of the Lord; and I so much want others to share with me in the great blessing that has come to me since I began to investigate these precious truths. I feel such an increased assurance of God's love and favor, and I want others to receive with me this blessed light and joy which God has of late shed down upon me in such abundance."

Let us thank God for a truth that shows the Bible to be a consistent and harmonious book, that dispels the darkness and perplexity which have been brought into Christendom by pagan and papal superstitions and fables, and that brings joy and peace to the heart of the receiver. And let us show our thankfulness for such a truth by more earnest efforts in its dissemination.

The Labor Conflict.

IN *The Advocate*, of New York, of June 5, 1878, we find an article headed, "Despotism, Anarchy, Justice—Which?" which is introduced by a statement from one of its correspondents as follows:—

An esteemed correspondent, who is known on both sides of the Atlantic as a concise and accurate thinker, writes:

My belief now, as in 1873, is that we shall not settle the question of finance, including the relations of capitalist and laborer, without a fight. Reason five years ago—the anticipated organization of the dangerous classes. Reason now—the actual organization of the dangerous classes. The bullionists and bankers, on one hand, boast of their organization. Like all representatives of vested interests, they have the inherent vice of blind obstinacy, and never surrender except on compulsion. On the other hand, the Labor Unions are perfecting and strengthening their organization all over the country. They would be guided by moderate counsels and by moderate men if met by moderation from the other side; but apparently this is past hope. So that with the large infusion of mechanics and laborers of European birth, who feel vindictive—inherited through generations a hatred of the rich—the Labor Unions will not be able to control the destructive elements within and outside of their organization. I regard a period of utter anarchy as quite possible, and more or less of violence as more than probable.

Spiritualism a Curse.

THE following from the *Golden Censer* gives a true record of spiritualism:—

"An eastern paper very truthfully observes that spiritualism is a withering scourge; whom it touches it curses. It relaxes morals, weakens conscience, excites passion, destroys domestic purity and peace, works general mischief in society. We have known thousands who have experimented in it, yet not one benefited, but multitudes destroyed by it. In the circle of our own acquaintance, scores of families have been distracted by its influence; others testify to the same results wherever it prevails. The insanity of Robert Dale Owen is one of its fruits, of which there are thousands of examples in lunatic asylums. Wretched wives wandering with vile men, disgraced children, households destroyed, are samples of its work. Is it not time to pluck up a tree which bears such baneful fruit? Have we not seen enough of this delusion to cause general fear of its blighting touch? Its effects are more dreadful than the contagion of mortal disease."

Wherever it goes, it is a blighting curse. We should avoid it as we would the plague. D. M. CANRIGHT.

THERE are some things which we have fondly deemed forever impossible in the United States. We could not conceive of the combination of circumstances which would render them possible, much less probable, events. Among these was

the failure or abandonment of Republican methods, and the establishment, even for a time, of a military despotism. Yet we can to-day, without difficulty, imagine a combination of circumstances in which the better elements of the nation would welcome the strong hand of a Grant or a Sherman to save society in a crisis from dissolution.—*Christian Statesman*.

Sabbath-Schools.

OTHERS have spoken on the subject of Sabbath-schools so fully, and made their importance so clear, that I only wish to say at present, I am in full sympathy with the suggestions and recommendations of the General Conference Committee and others on this point. I have recently visited several of our churches and find them all manifesting more interest on this subject than heretofore. We hope soon to be able to accomplish a State organization, agreeably to recommendations.

I hope all our brethren and sisters will realize the blessings which may and will be brought into their families and into the churches if we all feel and act as we should to encourage and sustain the Sabbath-school. Our personal presence and interest in the school will speak the most favorably. May the Lord help us to do duty in this direction. A. S. HUTCHINS.

Church Quarterly Meetings, July 6 and 7.

LET none of our churches fail to remember that July 6 and 7 is the time for each church to hold its quarterly meeting. Full instructions have repeatedly been given through the REVIEW as to how to hold these meetings, so that every officer who has any burden of his work can know just what to do. No church should make any postponement of this meeting for any thing. Let the business of the church be promptly attended to.

1. Every member should report to his or her church that day.
2. The ordinances should be attended to where there is an ordained officer.
3. All the business of the church should be straightened up to that date.
4. S. B. should be paid up and reported to the State officers.
5. The T. and M. members should all report their work and the librarian send off his report.
6. The Sabbath-school should make its quarterly report. Let no officer be slack in his duties.

D. M. CANRIGHT.

Ohio Camp-meeting.

THE Ohio camp-meeting for 1878 will be held at Tiffin, Ohio, in the Rock Spring Grove, on the Sandusky river, about one mile north of the railroad depots.

The ground is a good one, needing but little fitting up, and is well shaded. The water privileges could hardly be better, a small stream fed by springs running through the back part of the grove, and Sandusky river near by.

Tiffin is a city of probably not less than twelve thousand inhabitants, who have never heard the "present truth." It is a good railroad center, and is probably more central for all our people in the State than any other accessible point.

The time suggested for our meeting, by the committee on camp-meetings at the last session of the General Conference, was Aug. 7-12. We are persuaded that this date will be too early for most of our brethren, as it will be, in all probability, right in the midst of oat-harvest. We have appealed to the General Conference Committee to give us a later date in August if practicable.

At whatever time it may be held, we hope our people all over the State will begin at once to plan with reference to it. We can hardly afford to hold camp-meetings unless our people in the Conference, as a body, attend. May it prove a great blessing to the cause in Ohio. This will be sufficient notice for the present. H. A. ST. JOHN.

Notice to Directors.

OHIO T. and M. directors will give timely notice through the REVIEW of the place of their respective district quarterly meetings, the second Sabbath and first-day in July next. H. A. ST. JOHN. Tiffin, O., June 12, 1878.

HE that can please nobody is not so much to be pitied, as he that nobody can please.

We received a postal card dated April 23, from Jeddo, St. Clair Co., Mich., ordering a copy of "Truth Found" and having no signature. Will the person ordering please send address in full that we may forward pamphlet.

APPOINTMENTS.

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

We will be at Osawkee, Jefferson Co., Kan., June 22, 23. Richland, Shawnee Co., June 29, 30. They have a new meeting-house at each of the above places, and dedication services will be held at each place on Sunday, at 11 o'clock A. M. Meetings will be continued as the interest demands. A general attendance is desired. C. F. STEVENS. SMITH SHARP.

THERE will be a general meeting for the church at Richland, Kan., June 29, 30. Our new meeting-house will be dedicated on Sunday. Brethren from a distance are invited. Bro. Sharp and Stevens are expected. J. M. STANSBURY.

No preventing providence, I will be with the Centerville church, Linn Co., Kan., at their quarterly meeting, July 6, 7. Flat Rock, Neosho Co., the 13th and 14th. CHAS. F. STEVENS.

QUARTERLY meeting of the Plainfield (Wis.) church, will be held July 6, 7, at the Brick school-house in Deerfield. A general invitation is extended to all lovers of present truth. Will some minister of our faith meet with us? ABRAHAM KISNER.

Business Department.

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

THE P. O. address of Eld. H. W. Decker is New London, Waupaca Co., Wis.

WILL W. W. Crandall give his address to Robert Sawyer, McGaheysville, Rockingham Co., Va.?

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. N P Dixon 50-17, Phebe Cash 53-24, Margaret Owen 53-24, Elizabeth Vandenberg 53-24, Anna Iverson 53-24, M. D. Learned 54-1, Alice Green 53-24, Clark Smith 53-24, W. H. Rily 53-22, Mary Holton 53-23, Joseph A. Tyler 53-24, A. M. Mann 53-24, Adam Ramsey 53-24, Olof Soderlund 53-8, Ed Halferty 53-21, Wm Macomber 53-1, A Gleason 53-23, H. H. Van Camp 54-1, D. N. Fay 54-1, R. B. Thomas 54-1, B. Wilkinson 53-24, J. N. Wilkinson 53-24, Chas Prince 53-23, Erastus Dickens 53-24.

\$1.00 EACH. John H. Green 52-24, Carrie Haskins 52-24, L. Putnam 52-24, Geo. D. Chester 53-1, Eliza Semos 52-23, H. S. Guernsey 53-1, Mrs. D. A. Plaut 52-25, George Matnewson 52-24, Mrs. L. McNitt 53-1, J. M. Rees 52-21, Anna Jensen 52-19, Mrs. S. J. Cottrell 52-24, A. W. Cone 52-20, Mary A. Eaton 52-24, Eld. G. F. Haines 52-24, Samuel Westbrook 52-24, N. G. Smith 53-10, Mrs. Mary Benjamin 52-23, D. B. Webber 53-1, Mrs. Esek Edwards 52-24, John Andrews 53-1, Anson Faulkner 52-24, David Darling 53-1, J. H. Thompson 52-25, Mrs. S. Scott 52-24, E. M. Wood 52-24, Mrs. Robt. Becket 53-8, Robert Liggett 53-10, Harrison Spears 52-24, Joseph B. Locke 53-1, Mrs. M. M. Richards 52-24, C. E. Morrison 52-24, A. H. Wentworth 53-1, B. S. Gardner 52-23, E. Van Deusen 52-16.

MISCELLANEOUS. Minerva Davis 50c 52-8, E. Finney 75c 52-24, Miss Anna Straight \$1.50, 53-12, Anna M. Bushnell 50c 52-12, Mrs. H. E. Francisco 1.50 53-24, Gertrude Brown 1.50 53-24, Ruth Spencer 1.50 53-25, Oliver Waitle 1.50, 53-24, Emma J. Vickerson 1.50 53-24, Mrs. F. Clark 50c 52-15, Mrs. Emily Bois \$1.50 53-24, Mrs. Lucinda Stafford 50c 52-16, A. W. Nourse 1.50 54-1, Ira Dager 50c 52-16, Ellen Covey 50c 52-16, Geo. L. Byron 1.50 53-24, Rhoda H. Bran 1.50, 53-24, Miss Oril Wait 1.50 52-18, Ruby Ouderirk 50c 52-13, C. Turnipseed 50c 52-13, Mrs. Anna Metcalf 1.50 53-24, Ethan Lamphear 1.50 53-12, Mrs. Luna Thorp 1.50 53-24, Mrs. Phebe Langdon 1.50 53-24, Sanford Williams 1.50 53-24, Mrs. Phebe A. Blue 75c 52-24, Chas. Osborn 50c 52-13, Mrs. Alice Winn 50c 52-16.

Books Sent by Mail.

A. W. H. Millard \$2.75, M. F. Mullen 10c, Mrs. M. F. Gould 50c, Mrs. I. F. Howell 50c, William Bitter 1.00, Lars Madsen 1.00, James Johnson 1.25, Morris Haines 25c, Philip J. Bristol 10c, Miss Mary Clark 15c, Mrs. F. Perry 1.00, Susan Willey 15c, Paul E. Gros 25c, B. F. Smith 25c, Chas. L. Boyd 25c, F. Van Black 15c, C. N. Ford 25c, Harriet Smith 60c, H. Meyer 10c, O. A. Shunell 30c, Mrs. C. A. Nelson 25c, Wm. J. Boynton 2.00, E. J. Rice 75c, Mrs. Philo Clark 25c, H. McColl 35c, Philip A. Keefover 15c, Mrs. L. A. Grover 50c, J. W. Raymond 25c, Mrs. L. Bert 25c, R. A. Underwood 80c, Mrs. Eliza Jones 50c, Wm. McFarland 2.00, J. I. Collins 1.20, Richard Sisley 20c, Peter Howe 2.50.

Books Sent by Express.

A. H. Vankirk \$10.00, Katie Ellis 5.00, Paul E. Gros 17.38.

Books Sent by Freight.

S. H. Lane \$49.72.

Cash Rec'd on Account.

C. H. Gurney \$12.40, Geo. A. King 16.50, Christian Black 5.50, E. Van Deusen 90c, Geo. J. Butler 60.00, Mo. Conf. Fund per G. I. B. 4.54, Mo. T. and M. Fund per G. I. B. 148.00.

S. D. A. E. Society.

Christian Mikkelsen & wife \$10.00.

Gen. T. & M. Society.

Mrs. H. E. Francisco \$8.50.

Mich. T. & M. Society.

Dist 11 per J. Parkhurst \$2.18.

Mich. Conf. Fund.

Estella per John Harvey \$15.00.

Book Fund.

F. D. A. \$10.00.

European Mission.

Jefferson Loughhead \$2.00, Sister in Wisconsin 2.00, Wm. Morton & wife 15.00, Will E. Morton & wife 15.00, Sarah Ferguson 2.00, A. Rankin 20.00, S. J. Miller 5.00, D. W. C. McNett for Italian Mission 20.00, A. M. Dorman 5.00, C. E. Hathaway for Italian Mission 10.00.

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