

# The Advent Review

## AND SABBATH HERALD.

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

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#### THE CHRISTIAN LIFE.

The saints of God are saved by grace,  
And blessed with holy love:  
They have a peace, abiding, sure;  
A faith that soars above;

A hope like anchor strong and true;  
A joy so tender, sweet,  
That things of earth grow faint and dim,  
When cast at Jesus' feet.

The Spirit dwells within the heart,  
And angels hover near;  
The Saviour's smiles illumine the way,  
And banish every fear.

A "gate ajar" is seen on high,  
And gleams of glory fall  
Upon the path that upward leads,  
While loving voices call.

At times the veil seems scarce to hide  
That glorious far-off land;  
And eyes of faith can almost see  
The shining, singing band.

The heart cries, "Abba, Father," God!  
O give the long-sought rest!  
O tear away these clogs of earth,  
And gather with the blest!

And thus it is the Christian lives,  
And living, years and longs  
For greater peace and sweeter love,  
And higher, grander songs.

But soon will come the gala day,  
Soon Christ will claim his own;  
With power and might and glory bright,  
He'll take the promised throne.

And then the gate will open wide  
That mansions hides above;  
And saints will find their heart's desire  
In never-ending love.

A veil no more the land afar  
Will interpose between;  
But we behold its waters clear,  
And fields of living green.

The "King in beauty" there will reign,  
And joys eternal flow;  
The "earth will blossom as the rose,"  
And glory dwell below.

ELIZA H. MORTON.

#### Our Contributors.

##### THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

GREAT POPULARITY OF THE ECLECTIC SCHOOL.

WE will briefly notice how popular and extensive this school became. All agree that it acquired a wonderful degree of eminence, and soon extended itself over most of the Roman empire and eclipsed the glory of all other sects. To this effect writes Mosheim: "While the emperors and magistrates were striving to subvert the Christian commonwealth by means of laws and punishments, it was assailed with craft and subtilty, during this whole century, by the philosophers of the Ammonian school, who assumed the name of Platonists, extended their disciples over nearly all the Roman empire, and gradually obscured the glory of all other sects." Again: "The school of Ammonius, the origin and dogmas of which have been already stated, gradually cast all others into the background. From Egypt it spread in a short time over nearly the whole Roman empire, and drew after it almost all persons inclined to attend to metaphysical studies. This prosperity of the sect was owing especially to Plotinus, the most distinguished disciple of Ammonius, a man of intellectual acumen, and formed by nature for abstruse investigation; for he taught first in Persia, and after-

ward at Rome and in Campania, to vast courses of youth; and embodied his precepts in various books."<sup>1</sup> Says Enfield: "The pernicious influence of the Eclectic system, both upon opinions and manners, through many succeeding ages, will be seen in the sequel."<sup>2</sup>

Says Mosheim: "It is almost incredible what a number of pupils, in a short time, issued from the school of this man [Ammonius]. But among them no one is more celebrated than Porphyry, a Syrian, who spread over Sicily and many other countries the system of his master, enlarged with new discoveries and sedulously polished. At Alexandria, almost no other philosophy was publicly taught from the time of Ammonius down to the sixth century."<sup>3</sup>

The first step which was taken toward apostasy was attending the school and cultivating a taste for its philosophy. An eminent historian says: "Of these [changes] the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding [first] century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with religion; but in the age of which we are now treating [the second century], burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery, and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the Catechetical School. For the persons who presided therein in the course of the age of which we are treating, namely, Pantæus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion."<sup>4</sup>

The reason why that heathen doctrine spread so widely and so rapidly in the church, is shown by the following from an eminent historian: "Many from the different sects of philosophers, especially from the Platonists, and also from among the rhetoricians, embraced Christianity; and they were honored for their erudition and talents by being made bishops and presbyters."<sup>5</sup> The learned Platonic Christians, being now made teachers and ministers in the various churches, soon disseminated their Platonic doctrine of the soul everywhere throughout the Christian church.

And the same author says: "In fact, there are but few points of Christian theology which the teachers who were inflamed with this eager desire to produce a union between Christianity and philosophy left untouched."<sup>6</sup> Another historian bears this testimony: "Very soon after the rise of Christianity, many persons who had been educated in the schools of the philosophers becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially of Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, heathen and Christian doctrines were still more intimately blended, till at last both were almost entirely lost in the thick clouds

of ignorance and barbarism which covered the earth."<sup>7</sup> Of the Eclectic school he says: "The muddy waters sent forth from this polluted spring were spread through the most celebrated seats of learning, and were even permitted, as we shall afterward see, to mingle with the pure stream of Christian doctrine."<sup>8</sup> Once more: of the teachers of the church, he says: "Through several centuries they partook of the spirit of the Alexandrian school, and the Eclectic method of philosophizing Platonized Christianity."<sup>9</sup>

Though this is astonishing beyond measure, yet we readily see how it was accomplished. All the sects of heathen philosophers except the Platonic denied any future life to man; but Plato strongly contended for a future state of rewards and punishments. This naturally led the Christians to regard the Platonists as friends and allies upon this great question of the fact of a future life, though they differed as to how it was to be obtained. Christians rested their hope upon the resurrection of the dead as promised in the Bible. At this the heathen philosophers mocked as being unreasonable and unphilosophical, as they cared nothing for what the Bible said. See their answer to Paul at Athens in Acts 17. Now the Platonists came in with their philosophical argument to meet their antagonists, and prove a future life by means of the soul's immortality. In this way reason and philosophy could be made to support the hope of the simple-minded Christians, which before rested solely upon the promise of the Scriptures. The promise of relief and help, and of having a more philosophical faith, was a very flattering one. As Eve listened to, and was beguiled by, the serpent, so they listened to these philosophers, were flattered with their praises, accepted their help, adopted their notions, and finally united with them.

Reader, here is the origin of the present orthodox doctrine of immortal souls, disembodied spirits, ghosts, eternal hell, etc. Thus the learned commentator on Cudworth's Intellectual System says: "The Platonic philosophy, indeed, which was approved by the ancient Christians, has been abandoned, and another substituted in its place; but the dogmas and conclusions derived from it have been retained by most men in all their pristine integrity; and any one conversant with the ancient philosophy, might write a long and copious commentary upon the relics of the Platonic philosophy among Christians. Thus happens it with mortals. The primary and fundamental doctrines of a sect are very often repudiated by those who preside over communities; while they either are unwilling to interfere with the consequences and institutions that proceed from them, owing to their ignorance of their origin, or are unable to do so, because the people are not easily prevailed upon to abandon inveterate customs. In the course of time, many opinions and rites are held sacred, which those who are addicted to them would hold in far different estimation if they were thoroughly aware of their origin."<sup>10</sup>

Yes; the immortal-soul theory is a relic of Platonic philosophy which thousands would quickly drop did they know its origin.

#### PLATONISM OPPOSED.

But was all this heathen philosophy and pagan doctrine received into the church without opposition? No, indeed. Many, nay, all, of the more pious men warmly opposed it, for they foresaw its effects. Mosheim thus records the controversy: "The rise, however, of this taste for philosophical speculation, and the ascendancy which they perceived it gradually acquiring in the minds of so many of their teachers, became a source of the most poignant regret to all such as continued steadfastly attached to that ancient and simple species of piety which had been delivered down by the apostles and their disciples, inasmuch as they saw reason to fear

that the cause of celestial truth might be thereby materially injured, as in reality proved to be the case, and that divine wisdom would not long retain either its proper value or dignity in the estimation of mankind. In consequence of this, the Christian church became divided into two parties, which opposed each other with the utmost warth.

The issue of this dispute, which lasted for a considerable while, at length was, that victory declared itself in favor of the patrons of philosophy, and that those teachers came to be most respected, who, in unfolding the doctrines of religion, called in the aid of philosophical principles and precepts."<sup>11</sup> This was the very thing against which Paul had warned the church: "Beware lest any man spoil you through philosophy." Col. 2:8. The better class of Christians remembered this, and were opposed to receiving this heathen philosophy into the church.

In his "Ecclesiastical History," Mosheim, after naming the class who were in favor of introducing Platonism into the church, adds: "But a great majority thought otherwise."<sup>12</sup> "But gradually the friends of philosophy and literature acquired the ascendancy. To this issue Origen contributed very much; for, having early imbibed the principles of the new Platonism, he inauspiciously applied them to theology, and earnestly recommended them to the numerous youth who attended on his instructions. And the greater the influence of this man, which quickly spread over the whole Christian world, the more readily was his method of explaining the sacred doctrine propagated."<sup>13</sup> Hence, in a short time, Bible truth and those who advocated it were put down and held in contempt. Says our author: "There were various persons of this sort in the fourth century, who were disgusted with the progress of superstition and of errors respecting the true nature of religion, and who opposed the general current; but the only fruit of their labor was, that they were branded with infamy."<sup>14</sup> Rome came in and condemned them as heretics, and thus silenced all opposition.

<sup>11</sup> Commentaries, vol. i. cent. ii. sec. 21, pp. 343, 344.

<sup>12</sup> Vol. i. book i. part ii. chap. i. p. 115.

<sup>13</sup> Ibid., p. 162.

<sup>14</sup> Ibid., p. 274.

#### BIBLE CHARACTERS AND THEIR IMPERFECTIONS.

BY ELD. W. H. LITTLEJOHN.

IT is difficult for some persons to reconcile the sins of individuals who figure prominently in Holy Writ with the fact that those persons were employed by the Lord in the development of the great plan of human redemption. To them it seems incomprehensible that God should ever have spoken words of approval to those who had been guilty of great offenses, and utterly inconceivable that he should make them the direct mediums of revelation.

While sympathizing measurably with those who find themselves troubled in the manner in question, we nevertheless believe that their difficulties arise from a superficial view of the subject. More profound reflection, and a larger insight into the purposes and plans of God, would, we believe, enable them to see the matter in a very different light. While it should ever be a source of regret that any person, whether called good or bad, should yield to temptation and fall into sin, it by no means follows that such a person might not, after suitable repentance, be restored to full favor with God.

Before the skeptic rejects this proposition, let him pause and consider the terrible consequences which would necessarily follow if this principle were not defensible. Does he claim to be a sinless one himself? If so, we commend him to a deeper study of his own heart. But if he shall concede the fact of his own dereliction in duty, then we inquire whether he feels that he has been restored to full favor with Heaven. Should he answer in the negative, we ask again if he believes that his own iniquities have separated him forever from the loving consideration of the God of Heaven. Does he not believe that

<sup>1</sup> Ecol. Hist., vol. i. p. 161; Com., vol. ii. p. 103.

<sup>2</sup> Hist. of Phil., p. 349.

<sup>3</sup> Ecol. Hist., vol. i. cent. ii. chap. i. pp. 161, 162.

<sup>4</sup> Mosheim's Hist. of First Three Cent., vol. i. cent. ii. sec. 25, p. 339.

<sup>5</sup> Mosheim's Commentaries, vol. ii. cent. iii. sec. 26, p. 140.

<sup>6</sup> Ibid., vol. i. cent. ii. sec. 34, p. 373.

<sup>7</sup> Enfield's Hist. of Phil., p. 8.

<sup>8</sup> Ibid., book 3. chap. ii. sec. 4, p. 331.

<sup>9</sup> Ibid., book vi. chap. ii. p. 453.

<sup>10</sup> Cudworth's Intel. Syst., vol. iii. p. 265, note.

in some way it either is now, or will be at some future time, possible for him to be reinstated in the divine favor? Must he, throughout the endless ages of eternity, be held at a distance from the God who made him, and be debarred from full communion with him, as the penalty of past transgression? Does he really believe that God is irreconcilable to those who once have offended him?

If so, he has invented for himself a punishment as long in duration, if not as terrible in its pangs and sorrows, as that which it is claimed will be administered in that orthodox hell which he is so apt to repudiate as repugnant to every idea of right and dictate of reason. But, on the other hand, if he regards it as at least possible that he could, by a proper course of conduct, be brought into full fellowship with his Maker, we ask if he has any other method of accomplishing this except through repentance and reform. If not, are not these routes of return as available to others as to himself? Is it not possible that when Abraham, or Jacob, or Moses, or David did violence to their own convictions of duty, and broke the commandments of God, they, in like manner, might have returned, with suitable words and contrition of heart, to Him whose law they had trodden under foot? If they had done this, is it incredible that he would have received them with open arms, and placed the seal of his approbation upon them by admitting them into full communion with himself? Before the possibility of this is denied, let it be remembered that in doing so the attribute of God's mercy would thereby be ignored, and the destiny of millions would become unalterably fixed and hopeless.

Should it be objected still that the sins of these men were so aggravated in their character that it is difficult to conceive it possible that God should ever condescend to speak through them by the Holy Spirit, we reply that among those whom God directly inspired to write and speak words of instruction for the ages which were to follow, were men of all types of character and shades of temperament. Among them were individuals whose lives were remarkably free from departures from the rule of rectitude, as well as those whose career was marred by transactions which it is not only difficult to justify, but which are unquestionably utterly indefensible. Should we judge of the first class from the standpoint of modern morality, we should not award to them the credit which they deserve; for we should fail to appreciate the unfavorable nature of the surroundings under which their characters were developed. Should we attempt to estimate the censure which should be laid upon the latter class, we should doubtless exaggerate the measure of their blame; for we should fail to make due allowance for the untoward influences which conduced to their fall.

The ages in which these persons lived were periods of great moral darkness. The virtues which they practiced were rarely exemplified by others; and the sins which they committed, and which shock us at the present time, were quite generally indulged in and defended by the nations of that epoch. This being the case, the credit due to one whose virtues, like those of Abraham, have hardly been equaled in this age, can scarcely be applauded too highly; while the occasional lapse into popular vices by such persons as Jacob and David must be treated with much greater charity than like acts could possibly be at the present time. The race has gradually moved out of the dim twilight of primeval conceptions of doctrine and duty into the full blaze of the gospel sunlight, which so perfectly illuminates the minds of all men that there is no longer room for doubt as to what course of action would be the proper one in a given set of circumstances. God's plan seems to have been to lead men forward and upward, slowly it may be, but, nevertheless, as rapidly as the circumstances would admit of. As the mind of the child can only be developed by degrees, so it has been necessary for Providence to patiently lead men on, age after age, in the gradual process of enlightenment and reform. In doing this work, it has been a necessity that he should employ such instruments as were available to his hand. Had he acted upon the principle which some suggest by refusing to reveal himself except through persons of faultless natures, then he would never have revealed himself at all; for such persons could not have been found in the past any more than they can be at the present time.

All men have sinned, and "like sheep have gone astray." The bigot of to-day may wrap himself in the mantle of his own perfection, and indulge in hypocritical "cant" in regard to the sins of Bible characters; but let him pass through the same ordeal through which these men passed, and let his inner life be revealed through the pen of Inspira-

tion, and we apprehend that—taking into account the difference in the opportunities and moral surroundings—there are few of this class whose lives would bear the scrutiny thus turned upon them as well as have those whose virtues they forget, and whose vices they never weary of condemning. In the closets of many of the modern praters against Abraham, and Moses, and Jacob, and David are suspended skeletons the exposure of whose unsightly forms—should the door be set ajar by some modern Nathan—would at least rebuke their hypocrisy, if it did not correct their folly.

God, however, knows how to discriminate, and he has manifested his wisdom in speaking by those by whom he must have spoken if he spoke at all. We think also that he has displayed his divine love, as well as knowledge, in employing just the classes which he has employed in the work of making up the canon of Inspiration. Had he confined himself in the work of revealing his will to the world to men who, like Enoch, were able to walk with him without stumbling for three hundred years, it appears to us that his word would have lost much of its power in, and adaptation for, the work of saving men. While there are a few individuals who are comparatively blameless in their lives, the great mass of mankind, when convicted by the Holy Spirit, realize the turpitude of their sins so fully that unless God had made the most ample provision to counteract the reaction of the mind thus awakened they would fall into despair and discomfiture.

It would be in vain for you to try to help such by citing them to some sinless one whom God had loved, and to whom he had revealed himself. Turning away from you with an air of hopeless distrust you would receive this response: "His case was not like mine; God loved him because he had never sinned; but he cannot love me, because I am covered all over with pollution." If, then, you should avail yourself of the opportunity with which God has furnished you in the cases of great transgressors in the past, and call his attention to the fact that the Most High could even so far pardon David and Jacob, and others who had been the perpetrators of great and terrible wrongs, as to make them the objects of his tender regard, and chosen instruments in the evolution of his great plan for the redemption of others, then you would pour courage into his soul and inspire hope in his dejected heart.

It is not enough that pardon simply should be offered to the erring one. He needs something more than this to assure his complete return to the path of virtue. It will be necessary that you should be able to promise not only that the penalty for his crimes shall be made void, but you must also be in a situation to declare confidently that his past sins shall not act as a bar to his future usefulness and full fruition of joy. Let him feel that it will be merely possible for him to be saved, but that his sins have so far estranged him from the God of Heaven that he can never again win his confidence and enjoy that fullness of fellowship which others may experience who have been less faulty than himself, and you hang over his spirits a dark cloud, whose shadow will be ever present to bring gloom into the soul, and to induce that fruitless regret for past mistakes which, if not dispelled, so often develops into despair and ends in ruin. He who has not made this phase of human experience a matter of study, has but little conception of the important place which it must fill in every successful plan for the redemption of men. The Christian minister not unfrequently finds it necessary to have recourse to the history of such cases as that of Peter, who denied his Lord and swore that he never knew him, before he can make the least impression upon minds which the enemy, having first led into sin, has afterward driven to despondency. The relief is not found simply in the fact that Peter was guilty of a terrible crime, but in that fact when coupled with another one, which was that the Lord did not cast him off entirely because of what he had done, but, after the hearty repentance of the apostle, brought him into a nearness to himself more close and sacred than he had enjoyed before.

The hopeless one sees in such a case not only pardon but restoration. He loathes his sin, and now with all his heart he loves the God who can pardon the sin, and open to the sinner the road of usefulness as fully as though he had never gone astray.

Here, then, we have the solution of the whole question. God has not erred in calling into his service men who either had previously been transgressors, or those whom he knew would fall thereafter.

The man who finds fault with him for so doing is quarreling with his own soul.

There is no feature in God's work, as re-

vealed in his word, which should inspire in our hearts such love for him as should the fact that he has given us practical demonstrations of his willingness to make, not only Enoch and Abraham, and Joseph and John, but also Jacob and David and Peter, the vehicles to bear his message of mercy to a fallen race.

Let us therefore praise his name that while everywhere throughout his word he condemns the wrong-doing of the sinner, and speaks in the most approving manner of holiness, he has nevertheless devised a plan whereby he that has gone astray can return to his Father's house, feeling not only that there is bread enough there, but also that he will be welcomed to a place as near the heart of the great Father as is that occupied by other sons and daughters who have been more fortunate in their earthly pilgrimage.—*Alleghan County Democrat.*

#### YESTERDAY AND TO-DAY.

Out of the sunshine into the rain;  
The way is steep, and I walk alone;  
I call aloud, but I call in vain,  
Through the darkness comes no answering tone.

I have dreamed my golden dream, alas!  
I have buried my hope with a bitter pain;—  
Is it weak to weep when we sadly pass  
Out of the sunshine into the rain?

Into the sunshine out of the rain;  
The clouds peel off, and the sky is blue;  
I walk in the beautiful paths again,  
Where the song-birds built, and the roses grew.

O the new-born glory around me shed!  
O the voices that charm like a sweet refrain!  
Thank God for the hand that my footsteps led  
Into the sunshine out of the rain.

—Selected.

#### CAN SAINTS APOSTATIZE?

ELD. S. OSBORN.

(Continued.)

TAKE the case of Ahithophel, in 2 Sam. 16:23: "And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle [word] of God; so was all the counsel of Ahithophel both with David and with Absalom." This proves his standing with God and his people. Now for his apostasy and death. Chap. 17:23: "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died." This man was a priest. Chap. 15:12. He was David's counselor, and because he sinned in that he turned away from David, God's anointed, to Absalom, God, at the request of David, left him; and he was so grieved because his counsel was not taken, that he took his own life. Who will say that he is not a lost man?

One more individual case is found in 1 Kings 13:1. The record says: "Behold, there came a man of God out of Judah by the word of the Lord unto Bethel." The context shows that the object of his coming was to cry against the sin of Jeroboam. Notice that he is here called a man of God. What stronger testimony do we want of his entire acceptance with God? He had a charge from the Lord, which was, "Eat no bread, nor drink water, nor turn again by the same way that thou camest." But he was induced to disobey, by a lie told by an old apostate prophet. Verse 18. Here he finally apostatized, and was slain by a lion on his way home. Verse 24. These instances will satisfy any one who is honest, so far as individual cases are concerned.

Now let us take a general case, in Ex. 15. Moses and the children of Israel sang a song setting forth their condition before the Lord. The second verse says, "The Lord is my strength and song, and he is become my salvation. He is my God, and I will prepare him a habitation; my Father's God, and I will exalt him."

In verses 16 and 17, the expressions, "till thy [God's] people pass over," and "Thou shalt bring them in, and plant them in the mountain of thine inheritance," show their acceptance with God, or, in other words, that they were converted. Notice, too, how he rained bread from heaven to feed them. And more, their names were all written in Heaven. Read again Ex. 32:31-33, already quoted. Now hear Paul's comment upon it. 1 Cor. 10:2-4. They "were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ." Does genuine conversion require more than is here expressed? I think not.

Now notice their apostasy, mentioned in verses 5-12. "But with many of them God was not well pleased; for they were overthrown in the wilderness." In verses 6-11,

he speaks of their deplorable condition, and exhorts us not to follow their example. Read carefully: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." The 11th verse is almost a repetition of the 6th, but its application to us is a little more forcible, as we live so near the close of time. But notice the apostle's caution in verse 12: "Let him that thinketh he standeth take heed lest he fall." Says the objector, "There is no danger." But Paul thinks there is great danger. These scriptures show that we are subject to the same danger of falling as were the Hebrews.

This is further illustrated in the fourth chapter of Hebrews, as follows: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Verse 6: "Seeing therefore it remaineth that some must enter therein, and they to whom it [the gospel] was first preached entered not in because of unbelief." Verse 9 says, "There remaineth therefore a rest to the people of God." And verse 11 exhorts, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Still it is urged by some that there is no danger of a final fall.

Again, the identity and condition of the Jews and Gentiles, and the possibility of their falling, is fully sustained by Jeremiah and Paul. In Jer. 11:16, the Lord, addressing the Jewish church, says: "The Lord called thy name, a green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."

Paul takes this up in Rom. 11:17, where Jeremiah left off: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." That is as much as to say they will give no honor to the parent stalk. The wild olive tree (which represents the Gentiles) is able in its own mind not only to nourish itself, but the parent stalk also. Oh, how unnatural, yet how true! Talk to them concerning the fall of the Jews, and they will disclaim all dependence upon that church for salvation. How boastful and independent the pretended churches of Christ are in our day. This is what Paul endeavors to correct. He continues, "Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. [Caution] Be not high-minded, but fear. [Reason] For if God spared not the natural branches, take heed lest he also spare not thee." What stronger language can be used to show the apostasy of some. And we are in greater danger than were the Jews; for they were the natural branches, and we are the unnatural ones.

Verse 22, it seems to me, establishes this point beyond cavil. It reads, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [condition] if thou continue in his goodness; otherwise thou shalt be cut off." If this does not prove apostasy, language cannot be framed to do it.

But a dying man will catch at a straw; thus they appeal to verse 26 for help. It reads as follows: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Objectors know that in order to get help from this text they must show that this embraces the entire stock of Abraham. But this will not do, for the text places it on condition of being turned from ungodliness. Let Paul explain himself. Rom. 9:6: "For they are not all Israel which are of Israel; neither because they are the seed of Abraham, are they all children." Well, who are the seed, or Israel? Paul says: "They which are the children of the flesh, these are not the children of God." This defines the true Israel.

John 15:1-12: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean (truly converted) through the word which I have spoken unto you." Notice the condition, "Abide in

me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." Says the objector, If a man is truly converted, he will abide in the vine. If this is so, how vain the reasoning of Christ! Look at the figure. He takes a natural vine and branches to represent the church and its members. Now take a walk in Mr. —'s vineyard. You will notice, on some of the vines, dead branches, that do not bear fruit. When the husbandman comes along, he will pare them off, and cast them out to be burned. These branches were once alive, and perhaps bore fruit. But branches sometimes die on the vine; and in such cases there is no bringing them to life again. Now if this figure is worth anything, it proves the final apostasy of some.

The same idea is continued in verse 6: "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." This illustration shows beyond doubt that man can apostatize. We may know whether we are apostatizing or not. The test is found in verse 8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Verse 9 exhorts us to continue in Christ's love. Verse 10 tells us that we may abide in Christ's love, by keeping his commandments. Verse 12 tells us what one of these commandments is; "it is to love one another as I have loved you."

Now look at the several points made; viz., first, Christ is the vine (compared to a natural vine); secondly, the disciples are the branches (compared to the natural branches); thirdly, some of the natural branches will wither and die, and it will be necessary to cut them off (so will it be with the branches of the church); and fourthly, when the branches wither and die on the stalk, there is no restoring them to life again. This is so plain and natural that every one can see it if they will. I might rest the whole argument on this text, and consider the case fully made out; but as there are so many others having a bearing on this point, I ask the attention of the reader while I present a few more.

In Jude 6, it is said that some of the angels kept not their first estate. If angels, who were created so much higher and so much more perfect than man, could apostatize, why not man? 2 Pet. 2:15 says: "Which have forsaken the right way, and are gone astray." Verse 20 is decisive: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." He says further, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Notice the points made in the foregoing: 1. Even angels have fallen; 2. The persons mentioned had been converted, for they are spoken of as having escaped the pollutions of the world through the knowledge of Christ, and as having forsaken the right way; 3. The latter end is worse with them than the beginning; 4. It had been better for them never to have known the right way, than to turn from it.

(Concluded next week.)

PARADISE.

WHERE is paradise? and what does the Bible teach concerning it? Is it an intermediate state, in which the righteous rest between death and the resurrection? Though some, influenced by a sectarian bias, may answer the last of these questions in the affirmative, yet there are those who, upon what seems to them satisfactory grounds, arrive at different conclusions.

Our principal source of information on this point is the Bible; and by consulting this book in the original Greek and Hebrew, with the lexicons of these languages, the following prominent facts are learned: 1. That all the dead go to one place, Gen. 3:19; Eccl. 3:20; Job. 14:10-12; 2. That this receptacle for the dead is expressed by the word *sheol* in the Hebrew and *hades* in the Greek, and these words are properly translated grave, hell, or pit; we also learn that *hades* is located under the earth, Eze. 31:15-18; 3. That the entire man goes there, Gen. 37:35; Ps. 30:3; 89:48; Acts. 2:27, 31; 4. That it is a place of secrecy and silence, where there is no device, wisdom, or knowledge, Job. 3:11-19; Ps. 146:3, 4; Eccl. 9:4-6, 10; 5. That paradise is derived from the

Greek word *paradeiso*, and has no meaning in common with *hades*, or its corresponding word in the Hebrew; 6. That it is located in Heaven, before the throne of God; compare 2 Cor. 12:2, 4 with Rev. 2:7 and 22:1, 2; 7. That it is a place where the song of redemption is sung by the righteous, who dwell therein forever. Rev. 4:6; 15:2, 3; 22:5.

From the foregoing we conclude that paradise is a place of life, joy, peace, and perfect bliss, the dwelling-place of God, and the future home of the saints; and that it is in wide contrast with *hades*, a place of profound silence and perfect unconsciousness, the resting-place of man in death, from which he can only be rescued by a resurrection.

J. O. CORLISS.

THE PRESENT.

THE present is often spoken of as the "watching and waiting time." It is also the working time. Satan is trying to lull us to sleep. We are on the "enchanted ground," breathing its potent, deadly atmosphere. The sensation is pleasant; we do not like to be disturbed. Like the sluggard, we murmur, "Yet a little sleep, a little slumber, a little folding of the hands to sleep;" and the time passes, the morning dawns, the Sun of Righteousness rises in all his glory, and we awake to find ourselves shut out. "So shall thy poverty come as one that travelth; and thy want as an armed man." Prov. 24:33, 34.

It matters not what great professions we may make, nor how much we may desire to do, if we make no effort ourselves. "The soul of the sluggard desireth, and hath nothing." (See also Matt. 21:28-31.)

The curses, not the promises, belong to the idler. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. The divine injunction is, "Go labor in my vineyard." And the plaudit that will greet the faithful laborer at the end will be, "Well done."

God accepts no half-hearted service. What we can do just as well as not does not show any love or devotion to Him who hath loved us, and given himself for us. Yet we drift along day by day as though we believed that all God requires of us is to work for him in our "spare time," when it does not interfere with other affairs. It was a sacrifice for our Lord to leave Heaven—to suffer and die, and those that are gathered when he comes will be those who have made a covenant with him by sacrifice. Ps. 50:5. God has given us talents and means to use in his service, and he will require his own with usury. May we awake to our true condition, put on more of the spirit of Christ, and render to him the service due. Brethren, let us be found doing his work.

MILTON C. WILCOX.

THE OLD SCOTCHMAN'S PRAYER.

I WAS pleased the other day with a story which an aged Scotch minister told me about an old Scotchman, who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill clad, and partly deaf; but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge, and have a little praying before they entered the meeting. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language like the following:—

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench if ye can let me have it, so that I can hear thy word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel

acquainted with him, and he's weel acquainted with me, and I take great liberties with him." So they went on to the meeting together. The old man stood for a while in the rear of the congregation, making an ear-trumpet of his hand to catch words, until some one near the pulpit noticed him, and beckoning him forward gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he arose, a lady who had noticed his shoes said to him, "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I'm a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while the younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.—*Baptist Weekly*.

WRESTING THE SCRIPTURES.

"FOR I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

After the third angel's message, bearing upon its front the Sabbath reform, has been given in a new place, and the minister has left for a new field of labor, the opposing element often follows with a discourse from the above text, which is made to convey the impression that all doctrinal or prophetic Scripture not bearing directly upon the points in question is excluded, as unworthy of attention.

But we ask, Did Paul, by this short paragraph, certify his intention to confine his preaching to the narrow limits which these opposers of the truth have circumscribed for him? We think not, if his declarations in Rom. 16:25, 26, and elsewhere, are of any force. "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In Rom. 15:4, Paul declares the Scriptures to have been written for our learning; and in verse 14 of the same chapter he commends his brethren for the extent of their knowledge of these things.

Again, the great apostle commends Timothy for his thorough knowledge of the Scriptures, and commands him, by the most solemn injunction, to "preach the word." At another time we find him, Sabbath after Sabbath, reasoning with both Jews and Gentiles from the Holy Scriptures.

On the subjects of the Second Advent and the Judgment, Paul is very explicit in many of his epistles. When he visited Athens, a sister city of Corinth, he reasoned of righteousness and a Judgment to come, in terms that moved the city.

Is it possible that the great apostle to the Gentiles would leave a Christian church which he had been instrumental in raising up, in profound ignorance of some of the most important and solemn doctrines of the Bible? Let modern divines who oppose the truth affirm this if they will; but we invite every candid reader to search the Scriptures for himself, and especially to study Paul's epistles, and we believe he will not fail to discover the obvious meaning of the text. The subjects of Christ's life, death, burial, and resurrection are as broad as the field covered by Bible truth; and the frown of Heaven will doubtless rest upon those who, from selfish motives, limit their application.

A. SMITH.

DON'T READ THIS.

CAUSEUR knows that he will deserve and win the thanks of all managing editors if he can but impress these few simple rules upon the minds of those who write occasionally for the press:—

1. Write upon one side of the leaf only. Why? Because it is often necessary to cut the pages into "takes" for the compositors,

and this cannot be done when both sides are written upon.

2. Write clearly and distinctly, being particularly careful in the matter of proper names and words from foreign languages. Why? Because you have no right to ask either editor or compositor to waste his time puzzling out the results of your selfish carelessness.

3. Don't write in a microscopic hand. Why? Because the compositor has to read it across his case, at a distance of nearly two feet. Also, because the editor often wants to make additions and other changes.

4. Don't begin at the very top of the first page. Why? Because, if you have written a head for your article, the editor will probably want to change it, and if you have not—which is the better way—he must write one. Besides, he wants room in which to write his instructions to the printer as to the type to be used, where and when the proof is to be sent, etc.

5. Never roll your manuscript. Why? Because it has a tendency to madden and exasperate every one who touches it—editor, compositor, and proof-reader.

6. Be brief. Why? Because people do not read long stories. The number of readers which any two articles have is inversely proportioned to the square of their respective lengths. That is, a half-column article is read by four times as many people as one of double that length.

7. Have the fear of the waste basket constantly and steadily before your eyes. Why? Because it will save you a vast amount of useless labor, to say nothing of paper and postage.

8. Always write your full name and address plainly at the end of your letter. Why? Because it will often happen that the editor will want to communicate with you, and because he needs to know the writer's name as a guarantee of good faith. If you use a pseudonym or initials, write your own name and address below it. It will never be divulged.

9. "These precepts in thy memory keep," and, for fear you might forget them, cut them out and put them where you can readily run through them when tempted to spill innocent ink.

Causeur's word for it, those who heed these rules will be beloved and favored in every editorial sanctum.—*Boston Transcript*.

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

BE anxious, when you relate anything, to tell it just as it occurred. Never vary in the least degree.

GOOD thoughts, like rose-leaves, give out a sweet smell if laid up in the jar of memory.—*Spurgeon*.

BE industrious. Improve each day as if you expected to die on the morrow. Indolence, debt, and disease are brothers.

HE wished his manuscript returned, But failed in time to ask it, And felt indignant when he learned It had climbed the golden basket.—*Court Journal*.

ANGRY feelings in a teacher beget anger in a pupil, and if they are repeated day after day they will at last rise to obstinacy, to incorrigibility.

THE man or woman whom excessive caution holds back from striking the anvil with earnest endeavor, is poor and cowardly of purpose.

THE first institution vouchsafed to our race was the Sabbath, the next marriage. So give your first thought to Heaven, the next to your wife.

THE tendency to merge the universe and man in God, to make all things Deity and Deity all things, is the peculiar pantheism of the present day.

YOU can never catch the word that has once gone out of your lips; therefore, take care what you say. Never speak an unkind word, an impure word, a profane word.

MR. SPURGEON is reported to have said that the manner of some clergymen in addressing the young made him think they must have understood the Lord to say, "Feed my cam-elopards," rather than "Feed my lambs," and the hit was a capital one.

TWO of the most precious things on this side of the grave are reputation and life. And yet, strange to tell, the most contemptible whisper may deprive us of the first, and the weakest weapon of the second. Be more anxious, therefore, to deserve a good name than to possess it.

## The Review & Herald.

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

BATTLE CREEK, MICH., MARCH 13, 1879.

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

### INFATUATION.

IN reference to the Sunday movement in Louisville, Ky., a notice of which we gave in REVIEW No. 8, the *Christian Statesman* of Feb. 20 says:—

"We cannot but think this argument would have been stronger if the Scriptural term—the Sabbath, or the Lord's day—had been employed to designate the day of rest."

The terms Sabbath and Lord's day are indeed Scriptural terms for the true day of rest, God's day, the seventh day of the week. But they are not Scriptural terms to designate the first day of the week, which the *Statesman* has in mind. And the *Statesman* well knows this. It knows that the Scriptures nowhere, and in no single instance, call Sunday the Sabbath. It knows also that the Lord has in no sense whatever ever claimed the first day of the week as his, and hence that it cannot in any Scriptural sense be called the Lord's day. And yet it has the audacity to talk about "Sabbath" and "Lord's day" as Scriptural terms for the first day of the week. Again it says:—

"Its positions, moreover, are greatly weakened by the attempt to sustain and vindicate the Sabbath law of the State, without respect to the authority of God, and purely on physiological and social grounds."

What the *Statesman* calls the "Sabbath law of the State" is simply the civil law for the first day of the week; and this it calls weak without the authority of God; but here it also well knows that there is no "authority of God" in its behalf. Where is the divine law, command, injunction, or direction, for regarding the first day of the week as the Sabbath? It does not exist, and no man is reckless enough to claim it. Yet they tacitly assume it, and speak and act as though it did exist. The fact is, the great weakness of the Sunday cause is, that it has no "authority of God" to support it; and its friends know and feel it. What, then, shall be done? As they seem determined to cling to the groundless institution, without regard to evidence, they can do no better than to assume the needed authority with the anxious hope that the ruse will succeed. But that artifice is too thin to conceal the inherent weakness of the argument; and none will be taken by it but those who want to be—those who, as the prophet says, "love to have it so."

### TO CORRESPONDENTS.

Does the pronoun "him," in the expression "even him," in 2 Thess. 2:9, refer to "that wicked," or to the Lord? As these are supplied words, should they be left out altogether?

Ans. They should be left out altogether. The words "whose coming," in verse 9, refer to the coming of Christ. A strictly literal word for word translation of verses 8 and 9 would be, "And then shall be revealed the lawless one whom the Lord shall consume by the spirit of the mouth of him, and shall destroy by the brightness of the personal presence of him [verse 9] of whom the personal presence is at the time of the working of Satan," &c.

In reference to the query on Gen. 6:6, we would say that the expressions, "it repented the Lord," and "it grieved him at his heart," can denote no more than that the Lord finds it necessary to change his purpose because his original design is not carried out. So far from these expressions proving God to be a fickle, changeable being, as the infidel claims, they are the very evidence that he is not such a being. If it had not repented him that he had made man, and if it had not repented him that he had made Saul king, then the infidel might have claimed with some reason that God is a changeable being. For, from the very beginning, God's revealed principle of action has been to uphold and sustain the obedient, and to cast off and destroy the disobedient. Thus: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18:7-10.

God made man upright, and designed, on con-

dition of his continuing so, to sustain and support him; but man had so utterly apostatized in the days of Noah that only eight righteous persons could be found; now according to the unvarying principle on which God acts, he must "pull down and destroy" the race, because they had done evil and obeyed not his voice. Hence it is said that it repented him that he had made man. But if God, notwithstanding man's apostasy and rebellion and continual insult to his throne, had decided to change his principle of action, and pay no attention to man's rebellion, but still let him live, sustaining him by his power and bounty, then he would have shown himself either a weak or a changeable being; he would have aided and abetted rebellion against his own throne; he would (if for the sake of the argument we may be allowed the irreverent expression) have shown himself unworthy to be the ruler of the universe.

Just so in the case of Saul. The principles of God's actions are undeviating and inexorable; but man, by a change of action on his part, brings himself into a different relation to God, and a different attitude before him, for the very reason that God does not change, as man changes. This is the only kind of repentance that exists on God's part.

### "PREMILLENNIAL ADVENT OF CHRIST."

UNDER this heading, a writer in the *Evangelical Messenger* expresses surprise that leading and popular ministers, from the Episcopalians, Presbyterians, Methodists, and Baptists, should take a part in the Prophetic Conference at New York, since, as he says, "Judging from the speeches and addresses delivered at the conference, the view of the second coming of Christ set forth is essentially the same as that advocated by Second Adventists, the followers of Miller." Of the fact that Adventists were not represented in the conference he says, "While it gives greater weight to the influence of the conference among other Christian bodies, it will give Adventists a better opportunity to make capital out of the fact and transactions of the conference, of which they will not fail to make use."

He says, "The utter failure of the predictions from the prophetic 'key,' which it was thought had been discovered by Wm. Miller, in 1843, and again in 1854, relieved the public mind from all its anti-scriptural strain, but not from all its evil effects." By the "prophetic key" I suppose he means the key to the prophetic periods of time. Has the year-day theory of computation really failed? Does the fact that Adventists were wrong in expecting the coming of Christ in 1843 or 1844 prove that the period of 2300 days, upon which they had based that hope, cannot be computed, and, consequently, is of no use and might better have been left out of the Bible? It proves no such thing. The key of interpretation of the prophetic periods, has been demonstrated. It has not failed. The 2300 days ended in the past. No one now opposes this fact. Christ did not come, but the computation holds good. The time of his coming is unknown, because it is unrevealed. But still the word of God is of use to those who will use it. The giving of the period which should reach to the time of the cleansing of the sanctuary, has not proved an utter failure. Wm. Miller had no part in the movement of 1854, for he was dead years before that. That movement was a demonstration of the folly of men, and was a confirmation of the original position on dates.

The writer's objection to receiving the views of the Prophetic Conference is that "the whole matter rests on prophecy;" that "the divine utterances on the subject are not very clear; and that therefore the conclusions arrived at must be regarded as human deductions from mysterious 'sacred utterances.'" What a pity that "sacred utterances" on so important a subject should be so mysterious, so wanting in clearness! Cannot the writer see that he makes the "utter failure" of which he speaks a failure on the part of the Divine Being to foretell with clearness the things which he manifestly attempted to foretell?

But our friend finds much difficulty from the fact that "there are different comings of Christ spoken of." He says, "The difficulty is to find to which coming a passage refers." There can be but one second coming of Christ; and this was yet future when the apostle said to the Hebrews about A. D. 64, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. This evidently is not his coming to his disciples, be-

fore they had "gone over the cities of Israel." In regard to the assurance expressed in Matt. 24:34,—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled," we say, No one has yet seen "the Son of man coming in the clouds of heaven with power and great glory," and therefore "this generation" does not allude to the generation then present, but to the generation described as existing at the time when the predicted signs in the sun, moon, and stars should have been fulfilled, and thus become matters of historic fact, as it is at the present day. Neither the given signs, nor the coming of the Son of man in the clouds of heaven, were seen by the generation then living, hence the Saviour spoke of a generation then future, or his asseveration, made emphatic with a "verily," has failed of fulfillment. For a Christian to place the blessed Saviour in such a light, rather than to believe what he plainly says, is the best aid and comfort to infidelity that he can possibly give.

Again our writer says, "When Christ says, 'There are some standing here which shall not taste of death till they see the Son of man coming in his kingdom,' Matt. 16:28, it appears from what followed that he referred simply to his transfiguration." To this we only reply, Amen!

We fail to see how Peter "spoiled one of the finest prophetic utterances for premillennarians, by applying Joel 2:28-32, to the scenes of Pentecost." On that day was a remarkable beginning of the fulfillment of that prophecy; but that there was a complete fulfillment of Joel 2:28-32 on that day, is not sustained by the facts as stated in Acts 2; and to make its entire fulfillment at that time, is about equivalent to saying that the last days are all 1800 years in the past.

Our friend further says, "In the year 66, Peter found scoffers ridiculing Christians for the failure of their predictions, saying, 'Where is the promise of his coming?'" Not exactly so, my friend. The apostle simply said that "there shall come in the last days scoffers," mocking, and taunting believers with the failure of their expectation with the question, "Where is the promise of his coming?" It is possible that we are in the last days; and there are now two sides to the advent question, premillennial and postmillennial. On which side are the scoffers more liable to be found? All can see at a glance. And though believers may have been tried with hope deferred, they will still hold on to the promise: "But the day of the Lord will come as a thief in the night."

Is it not strange that men of mind will, in contradiction of the plainest testimonies of Scripture, and all its warnings to watch against a surprise in the day of Christ's coming, deliberately place themselves on that side of the question which will insure a surprise, should he come in their day! "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." The danger is not on the side of those who are looking for his coming.

The chief error of the Prophetic Conference, as we view it, is that they claimed that the coming of Christ is imminent, without appealing to signs fulfilled and warnings given, which are so clearly promised in the word of God. All that is promised in prophecy to precede that day will certainly be fulfilled. Signs in the sun, moon, and stars were promised, and on earth distress of nations and perplexity. See Luke 21:25. Warnings also of the approach of that great and terrible day are promised to the inhabitants of the earth. See Joel 2:1, and Rev. 14:6-12. "That day shall not come," till these signs and warnings have been given. Consequently, no one can scripturally claim that Christ may come at any moment, unless he can point to the fact that these warnings have been proclaimed to earth's inhabitants.

There is a people who believe they see and hear the last message, that of Rev. 14:9-12, going abroad to the nations of the earth. Throughout these United States, from the Atlantic to the Pacific, and in nearly all the countries of Europe, also in Egypt and in the isles of the great ocean, there are people who believe that they have heard this last warning, and are aiding in the work of publishing it to others in the regions beyond. Let all do as did the noble Bereans,—receive the word with readiness, and search the Scriptures daily, whether these things are so. The bare possibility that this is divine truth is enough to awaken the deepest interest. All should hear when the Lord speaks.

R. F. COTTRELL.

### A REMARKABLE MISSIONARY WORKER.

I HAVE recently visited Abram Clymer of Bluffton, Allen Co., Ohio, who, though confined to his bed, is yet an active missionary worker. He is fifty-nine years of age, and has been an invalid for twenty years. For ten years he has not been out of the room where I visited him. He has lain upon his back for five years, unable to move any part of his body except his head, shoulders and arms. He cannot so much as turn from one side to the other. His hip-bones are out of joint, and both his limbs are entirely helpless. He has contrived various ways to ease his sufferings, which are very great.

By the means of a pulley at the head of his bed he can lower and shut the window at his will, and thus ventilate his room. Just over his head is a lamp, which he can reach and light, and he is thus enabled to read and write. By the side of his bed he has, within his reach, pen and ink, writing materials, a knife, and other useful articles, papers, books, tracts, and the like. On one side of the bed hangs the ten commandments, on the other The Way of Life and other appropriate religious pictures.

His whole soul is indeed swallowed up in the love of the Lord and his truth. This is his constant theme and study. He takes and reads all our papers and books. He talks about the present truth to all who come in, and loans or sells them reading matter. Besides this, he has an extensive correspondence, and sends off a large number of papers and tracts to all parts of the country. Among other items, his report for the last quarter shows that he has obtained one subscriber for the *Signs*, given away twenty Annuals, distributed thirty-two periodicals, given away 1,230 pages of tracts, and loaned 6,329 pages. This is only a part of his missionary work for the last three months.

Bro. Clymer is cheerful and contented, and really appears to enjoy life. This remarkable case should teach us some lessons. 1. It shows what a man can do in the work of the Lord under the most adverse circumstances, when his heart is in it. Will not such cases as this condemn others who have ten times the opportunity to work, and do not do a tenth as much? 2. It shows us that worldly prosperity, health, and strength are not necessary to contentment and happiness. Bro. Clymer is really much more contented and happy than many others who have good health and all the comforts of life. If we are inclined to murmur at any circumstances we may be in, such cases should teach us thankfulness to God for the blessings we have.

D. M. CANRIGHT.

### LOOKING FORWARD.

NOTWITHSTANDING we are now shivering with the piercing cold of winter, the fast-flying moments bear us on toward our tent season. Military prudence and foresight have an adage, "In time of peace, prepare for war." And why may we not, at this early date, say a word about tent labor for 1879?

These questions revolve in my mind: How many tents will run in Vermont the ensuing season? Who will go with them to labor, with hearts filled with love and anxiety, for perishing souls? In this great and all-important work, shall we depend upon our own feeble help? or may we look to the General Conference for a strong and experienced man for the term of one or two years? "Run, speak to this young man," has been ringing in my ears for days. And while I speak to this young man, I would also speak to that one.

Of late, the prospect for laborers in our State has brightened, and we have thanked God, and taken courage. A few of our young men are at the College in Battle Creek, studying with a view to consecrating their time and strength to the service of God. One brother has been there about one year. It has been the mind of himself and companion to return to their native State, and, in some branch, engage in the work of the Lord. Another brother is there, who, for his first effort, rendered good service with the tent last season. Hoping for his return, we have located him in our minds with one of the Vermont tents for 1879. With the spirit of consecration and the help of holy angels, he may win souls to the Saviour.

But a sound comes from the sunny West, telling us that these brethren are urged to labor in some of the strongest Conferences among S. D. Adventists. As we have thought of that young man, associate, or acquaintance, who would lead these young men from our poor and feeble Conference, we have reflected: Oh! for some Na-

than to utter a parable to those who have "flocks and herds many."

As these brethren have, perhaps, no especial local interest to call them back, they may leave us, but I doubt it.

"To study self is earnest work,  
And poise the scale with care;  
And weigh the motive for each work  
That we're achieving here."

In view of the great number of Vermonters found in the Western States, a certain politician once said, "Vermont is a good State to be born in, but the people soon emigrate from it." This we have found to be true with respect to our ministers, especially if men of talent and usefulness.

Every one acquainted with the facts, knows that for the last twenty years or more there has been a heavy tide of emigration of Sabbath-keepers from our State westward, bearing away strong men and means; while there has not been a large accession of numbers to our churches.

The last time Eld. James White was in Vermont, in speaking of some of the Western States he remarked: "I shake hands with more Vermonters there than persons from any other State." And still the sound is, "gone West," and "going West."

True, the great cause is a unit wherever the message of the third angel sounds. Truth is the same, and fully received into the heart and reduced to practice, it produces similar changes in thought and action, and is fitting up a people everywhere for translation into the everlasting kingdom. We would not cherish selfishness, nor give countenance to that spirit that would do nothing for the support of the cause unless the truth can be preached at our own doors. Still, the success attending tent-laborers in our State last year, justifies the conclusion that with sufficient help something may be done to gather souls here. Our plea is for Vermont. And may we, as churches and individuals, be saved from apostasy, and then work as we should, and the cause of truth will arise. *Yes, it will.*

A. S. HUTCHINS.

Feb. 28, 1879.

GOING TO LAW BEFORE UNBELIEVERS.

PAUL, writing by inspiration, reproves those of the church who are inclined to go to law with each other before unbelievers, and teaches that the saints shall judge the world and angels (evidently referring to fallen angels), and that if they are to do this, they are competent to judge in matters of differences and dissatisfaction between brethren. 1 Cor. 6: 1-4. And to shame those who are guilty of pursuing such a course, he tells them to select the least in the church to settle their difficulties.

The judgment of the humblest of God's children, who has the law of God in his heart and practically carries it out in his life, is of more value in settling difficulties arising from dealings between brethren than that of the ablest lawyer who has not the law of God at heart, nor that true sense of justice and that unwavering purpose for the right which are derived from the fear of the Lord, a knowledge of his commandments, and a change of heart by the power of divine grace.

Young converts should be taught that they cannot be approved in going to law with their brethren in the church, and that they should go to law with unbelievers only when such a course is unavoidable. They should also be taught the urgent necessity of consulting with those who are appointed to give advice in difficulties arising in the church, or with which the church is connected.

Such measures are in accordance with church discipline under the new covenant, as well as with church regulations under the Jewish economy. Eze. 18, etc. By prudence in such matters, calamities and great losses will be avoided, and the cause of God will be saved from the disgrace that would otherwise come upon it.

D. T. BOURDEAU.

THE CURSE OF THE LAW.

At Newfane, N. Y., it was my privilege recently to hear our beloved brother, Eld. J. N. Andrews, speak of our blessed Redeemer as bearing the curse of the law of God for us; and though the thought was not new, yet it seemed to be set forth in a new and striking light. Shall I attempt to give an outline of the view?

In 1 Cor. 2: 2, the apostle said he determined to know, or to make known, nothing among the Corinthians "save Jesus Christ, and him crucified." He not only preached Jesus Christ, but he emphasized his preaching of Christ by the

fact that he was crucified, as if there was an importance in that peculiar form of death. There are various ways of inflicting the death penalty, by stoning, by beheading, by poisoning, etc., etc.; but a peculiar manner of death was the lot of Him who would die a sacrifice for man's transgressions, and thus redeem him from the curse of the law.

As recorded in John 12: 32, 33, Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." See also chap. 18: 31, 32. If the Jews were to put Jesus to death according to their law, they would stone him; but if Pilate, a Roman governor, were to order his execution, crucifixion would be the mode of death. Why must Christ die in this peculiar manner? Because he must bear the curse that is due to the sinner for his transgressions of the law of God.

"It is written," said the apostle, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3: 10. And in verse 13 he says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Behold the Son of God condescending to leave Heaven and voluntarily receiving in his own person the curse that was due alone to the transgressor of God's law. He acknowledged that law to be holy, just, and good. But when the full weight of the curse was felt, in the withdrawal of his Father's face, he cries in agony, "My God, my God, why hast thou forsaken me?"

Now the sinner may return to God and be saved. By repentance toward God, and faith in our Lord Jesus Christ, he may be delivered from the curse which is justly his due; and by patient continuance in well-doing, seeking for glory, and honor, and immortality, he may gain eternal life, instead of receiving the wages of sin, which is death. He is redeemed, or bought back from the curse of the law, if he will accept of the redemption, which has cost so much, on the conditions of the gospel.

But if he refuses or neglects this great salvation, not complying with the given terms, the curse still rests upon him; and if he would know the meaning and terribleness of that curse, let him contemplate the scene of Calvary, the cruel cross, and the untold agony which wrung from the heart and lips of the Son of God the heart-rending cry, "My God, my God, why hast thou forsaken me?" If such was the woe that fell upon the innocent Jesus when he had taken the place of sinful man, what wailing, and sorrow, and unavailing woe, will be the portion of those who have trodden under foot the Son of God, slighted his offered pardon, and received at last in their own person the full weight of the curse of God and his violated law, which is justly their due. To their other sins they have added that of slighting the salvation so freely offered through the blood and agony of the pure and holy Son of God. Think on these things, and accept this Saviour while yet you may.

R. F. COTTRELL.

SYSTEMATIC BENEVOLENCE.

IS IT ONE-TENTH OF THE INCREASE, OR ONE-TENTH OF THE INCOME?

It being a recognized truth among us that the tithing system is approved of God under all dispensations (Gen. 14: 20; 28: 20-22; Mal. 3: 8-10; Matt. 23: 23), it is highly important that it be understood in the light of a proper answer to the above question.

If it be only one-tenth of our increase that we are expected to give to the Lord, then most assuredly a large proportion of Seventh-day Adventists are wholly released from the duty of giving for the support of God's cause; for many among us will say that their property does not increase. And if men are disposed to be selfish, and to serve themselves before giving to the Lord, they can very easily find ways to spend their means in meeting their own wants, whether real or of a different character, and shut God's claims completely out of the question.

Although there are noble souls, who would not under any circumstances knowingly set aside God's just claims, nor deprive him of his just dues, yet this is not the general rule. Selfishness rules to a greater or less extent in the hearts of men. The first duty enjoined upon us in becoming the followers of Christ is self-denial; and after we have enlisted in the cause of the dear Saviour, who has sacrificed so much to save us, we are called upon to die daily.

It would therefore seem consistent for a wise God, knowing the selfish tendency of the human heart, to recommend a plan of finance to sustain his cause, which, while not forcing men to give of their means, would, nevertheless, put before

them a just and reasonable duty in such a form as to lead them to deny themselves and give God the first place in their affections, from the standpoint of their eternal interests.

Now we fail to see in the idea of simply giving one-tenth of our increase, and meeting the wants of God's cause after meeting our own wants, real or supposed, a plan that would be of a character to bring about these desired results. This plan would tend to strengthen selfishness instead of subduing it. It is not the Bible plan, which encourages a spirit of sacrifice, leads us out of selfishness, and invites us to love God and our fellow-beings, and to give unto God, from whom we receive life and all its blessings, and a right to eternal life, purchased at so great a sacrifice, one-tenth of our income.

As the tithing system is as necessary in this age as it was under the patriarchal and Jewish dispensations, Christ indorses it under the new covenant, which he was to confirm. Dan. 9: 27. Speaking of tithing, he says that it ought not to be left undone. Matt. 23: 23.

This agrees with the prophecy of Malachi, chap. 3: 1: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in," etc.

Here are two messengers, the first of whom prepares the way for the latter, the latter being "the messenger of the covenant," the Lord Jesus Christ, who was to confirm the new covenant. Dan. 9: 27. In the day of the coming of the Lord a refining and purifying work goes on among the people. The people are required to return unto the Lord by ceasing to rob God in tithes and offerings, and by bringing all the tithes into the store-house and proving the Lord therewith, to see if he will not open unto them the windows of heaven, and pour them out a blessing that there will not be room enough to receive it. Verses 7-10.

All must admit that this contemplates at least the first advent of Christ and the preparatory work to meet it. But why such remonstrances from the Lord for the people at that time, for neglecting the tithing system, if that system was to cease by the introduction of the new covenant?

But this scripture must have a broader application, and embrace the experience of God's people just prior to "the coming of the great and dreadful day of the Lord" spoken of in the next chapter, verse 5. The two comings of Christ being in many respects parallel events, certain prophecies contemplate them both, as in the case before us, and can have but a typical fulfillment at the first advent.

The new covenant was sealed and closed up at Christ's death (Heb. 9: 17), after which nothing is added to it (Gal. 3: 15) whether in the shape of moral law or of entirely new gospel ordinances or precepts. Even the deaconship mentioned by the apostles commenced in Judah; and the rulers in the Christian church are the carrying out of those that Christ started, and answer to rulers appointed under the old dispensation to teach and to settle difficulties. It is the same in principle, the same necessity existing. Even the gifts of the Spirit were started by the Saviour, who also established the church ordinances. The plan was all devised before the death of Christ.

Therefore, we say justly that the apostles not only had no right to change the Sabbath after the crucifixion, but when Paul enjoins a system of finance among the Gentiles for the support of the ministry by saying, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16: 1-3), that plan embraces the great principles and duties of the tithing system. Indeed it must, fully explained, be a weekly remainder of that system, to secure its holy fruits for the furtherance of the work of instructing and saving men.

This being the case, if the Bible plan of giving related merely to our increase and not to our income, how could Paul say, "Let every one of you lay by him;" for it appears that the very ones upon whom he enjoins this duty were generally exceedingly poor (2 Cor. 8: 2), and could not boast of increase.

The idea that systematic benevolence relates simply to our increase from the standpoint of what we possess, would exclude, as an incentive to sacrifice for God, the example of the widow who gave in her two mites, and would kill the spirit of sacrifice; for a sacrifice does not increase, but consumes.

If the rich were to give only one-tenth of their increase, they would be constantly adding to their earthly treasures, would not be laying up for themselves treasures in Heaven according as God has prospered them, but would be burying up their talent in the earth, to be repulsed

when the work winds up and their means are not needed, with, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [Greek, IN] the last days." James 5: 1-3. Such will then cast their means far from them, to pass away in the burning day. Thank God, we can avoid making this terrible mistake.

I will close this article by meeting a very common objection, which is, "I must first pay my debts." Do we owe nothing to God? Has he not had claims upon us since we have been able to do for his cause? While we render to man the things that are his, should we not also render to God the things that are God's?

But some will say, What will I do in case I barely have enough to half meet my indebtedness to men? To which we reply, What would you do in case you were indebted to two men, and they both equally needed what you owed them, and you had but enough to pay one of them? If you had one man's money enough to pay the other man, you would have no right to use it for that purpose, would you? The tithe is God's, not ours, and he calls for its prompt payment to him, and we have no right to use it for any other purpose. D. T. BOURDEAU.

ENCOURAGING WORDS.

THE V. M. society at Allen's Corner, Me., still receives words of cheer. The *Signs of the Times*, as it goes forth weekly, laden with truth and accompanied with prayer, is opening fields of labor for living messengers. Minds are investigating, and hearts are being melted to tenderness.

Soon, very soon, the last paper will be printed, folded, and sent forth; the last V. M. meeting will be held, the last letter written, the last prayer offered, and the last sacrifice made. Do we realize this?

Soon, very soon, the golden sheaves will be garnered, the glittering crowns distributed, and the weary laborers find rest. Do we realize this?

O sisters, toil on, faint not. The journey is not long. The reward is sure. The King's word stands steadfast.

The following extracts from letters received show the power of the truth and the workings of the Spirit of God upon the hearts of men.

A lady in Maine writes: "We cannot thank you enough for showing us the truth. We can take one of the papers you send us and our Bible, and learn glorious things. We are looked down upon because we keep the Sabbath, but we are striving for something brighter than the smiles of the people."

Another lady writes: "The papers you have been sending I prize very highly. I desire more reading matter of the same character."

A gentleman writes: "I have read the *Signs of the Times* with much satisfaction. It instructs and elevates the mind of man and imparts unto him divine wisdom. It is a sunbeam that cometh from the throne of imperishable truth. I shall accept the reading matter you send, as coming from God. Peradventure, God may bless the seed, and harvest the fruit thereof into the glorious rest eternal."

Although these words come from the pens of strangers, yet they touch tender chords, and awaken the sympathies of the heart. We feel for the writers, we pray for them, and God grant that we may one day meet them where we shall "know as we are known."

ELIZA H. MORTON.

Allen's Corner, Me.

RELIGIOUS ITEMS.

A CONTINUAL view of our own sinfulness, and weakness, and dependence has a tendency to humility and tenderness of heart; but a constant dwelling upon the sins and weaknesses of others has a tendency toward pride and hardness of heart.

It is not a good plan for too many of the same family to locate in one neighborhood. They often, by this means, stereotype old family peculiarities, which would probably be smoothed down and worn away by contact with strangers; or, if powerful, they form a clique which is sure to fall into a narrow channel; or, in other cases, they shut themselves out from the world at large, and form to themselves a little circle so very peculiar that it has no charms for those whose views of social and moral life are formed on a broader basis.

A general knowledge of the world and its history is very important in judging of human nature. But general knowledge alone is not sufficient; a particular and critical knowledge of one's own heart, will cause us to be cautious, and exact, and charitable in our views of our fellow-men. JOSEPH CLARKE.

## WORK AND WAIT.

A HUSBANDMAN who many years  
Had plowed his fields and sown in tears,  
Grew weary with his doubts and fears.

"I toil in vain! these rocks and sands  
Will yield no harvest to my hands;  
The best seeds rot in barren lands.

"My drooping vine is withering;  
No promised grapes its blossoms bring;  
No birds among its branches sing.

"My flock is dying on the plain;  
The heavens are brass—they yield no rain;  
The earth is iron—I toil in vain!"

While yet he spake a breath had stirred  
His drooping vine, like wing of bird,  
And from its leaves a voice he heard:

"The germs and fruits of life must be  
Forever hid in mystery,  
Yet none can toil in vain for me.

"A mightier hand more skilled than thine  
Must hang the clusters on the vine,  
And make the fields with harvest shine.

"Man can but work; God can create;  
But they who work, and watch, and wait,  
Have their reward, though it come late.

"Look up to heaven! behold and hear  
The clouds and thunders in thy ear—  
An answer to thy doubts and fear."

He looked, and lo! a cloud-draped car,  
With trailing smoke and flames afar,  
Portending elemental war;

And every thirsty flock and plain  
Was rising up to meet the rain,  
That came to clothe the fields with grain.

And on the clouds he saw again  
The covenant of God with men,  
Re-written with his rainbow pen:

"Seed time and harvest shall not fail,  
And, though the gates of hell assail,  
My truth and promise shall prevail."

—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." Ps. 126: 6.

## MISSOURI.

**Salisbury, March 7.**—Have been here three weeks, lecturing in the Baptist church. Our congregations have ranged from one hundred to two hundred very regularly, and the interest has been good. We have reached the crisis of the meeting, and many are in the valley of decision. Several have concluded to keep the Sabbath, and we hope for a goodly number. The tent was here several years ago, but the interest is much greater now. We hope for a good church of Sabbath-keepers here. I have felt very free in speaking, and the Lord has helped.  
GEO. I. BUTLER.

**Green Ridge, March 2.**—For six weeks I have been holding meetings at a place fifteen miles southwest of Green Ridge. The attendance has been good. Some are keeping the Sabbath, and others say they will keep it. Many acknowledge that we have the truth.  
H. WOODRUFF.

**Avilla and Index.**—We were with the church at Avilla, Feb. 14 to 18. This church has passed through trials, but they seemed much encouraged by our visit and earnest labors. Some are giving the tithe. They have sold their unfinished, out-of-the-way meeting-house. They received on it \$100, with which they pay their indebtedness to the tract society, about \$54, and purchase the circulating library of Sister White's writings; they also donate \$15 to the Northern European Mission, and the remainder, about \$27, is to be divided between the mission to England and the Missouri Conference.

Feb. 21 to 27 we labored with the church at Index, holding ten meetings. They have regular Sabbath meetings and Sabbath-school, which are well attended. Several brethren from Lincoln joined us on Sabbath and first-day. This church decided to send for the circulating library of Sister White's writings. The preaching was mostly practical. We celebrated the ordinances, and left them feeling that it is good to serve the Lord. We are now holding meetings at Bee Branch school-house, about ten miles east of Index. The people seem anxious to hear. More come than can get into the house. We never before felt so deeply the importance of living near to God, and of our people's moving forward unitedly in this great work.  
J. G. WOOD.

## ILLINOIS.

**Oakland.**—We closed our meetings here last Tuesday evening. Four were immersed by the local elder, Bro. H. P. Ritchey. A pledge-paper was circulated in behalf of our meeting-house enterprise; and we trust a good beginning has been made at Oakland.  
G. W. COLCORD.

**Pitwood, March 3.**—The work is progressing at this point. About eighteen persons have embraced the message here and in Mar-

tinotown. Last Sabbath all the French converts and several Americans took part in the social meeting. It was a blessed season. Have spoken six times the past two days. One of my discourses followed remarks from Galatians by a United Brethren preacher who has thus far treated me with Christian courtesy. I have tried to reciprocate.  
D. T. BOURDEAU.

**DuQuoin, March 6.**—Several have recently begun to keep the Lord's Sabbath here.

Feb. 17, we began meetings three miles from DuQuoin. We have now canvassed the Sabbath question quite thoroughly. Six have promised to keep next Sabbath.  
DENNIS MORRISON.  
C. H. FOSTER.

## INDIANA.

**Eden Valley, La Grange Co., March 3.**—I have spoken here ten times. The congregations range from seventy-five to two hundred, and the interest seems to increase. We have a good choir. We use the "Song Anchor" in our meetings, and the people are pleased with the book.  
J. S. SHROCK.

## NEBRASKA.

**Eagle, Cass Co., March 2.**—For a week past I have been holding meetings in the Camp Creek school-house. The congregations have been large and attentive. Since the meetings began, the teacher here has commenced to keep the Sabbath.  
M. HACKWORTH.

**Tekamah, March 3.**—Last Sabbath I closed my meetings west of this place, for the present. Seven have signed the covenant, and are rejoicing in present truth, one of whom was a German Baptist minister. I think others will soon follow his example. A Sabbath-school of thirty-three members has been organized. To God be all the praise for the good work here. I now commence meetings in the Valder school-house seven miles north. My address is Tekamah, Burt Co., Neb.  
A. J. CUDNEY.

## MICHIGAN.

**Wayland and Saranac.**—At the former of these places I commenced a series of meetings Feb. 26, which continued until March 3. The weather was very unfavorable, and having taken a very severe cold I was interrupted in my labors a portion of the time. Notwithstanding these discouraging circumstances, the meetings, I believe, were of great value to the church. Heretofore they have met in a school-house, which, being removed from the railroad, was difficult of access; but while I was with them they decided to hire a hall in the village of Wayland, where they are to hold regular Sabbath services hereafter. This was a movement in the right direction. If we reach the people, we must go where they are.

Another good step was taken in the complete organization of a Sabbath-school. And still another in the raising of a club of ten each for the *Instructor* and *Signs of the Times*. Bro. Alex. Carpenter, the director of the district, was present at these meetings and rendered valuable aid.

From the 3d to the 7th of March I was at Saranac, where, in conjunction with S. H. King and F. Howe, we adjusted some perplexing matters of business in such a way as we trust will prove to be for the glory of God and the good of the church. The brethren and sisters in this place are few in number, but if harmony shall prevail, I see no reason why their numbers may not be increased.  
W. H. LITTLEJOHN.

**St. Charles.**—I commenced labor here Feb. 8, and still continue the effort. Found this church in a very indifferent condition, but by the blessing of God and a persevering effort, there has been a general awakening. About twenty have made a start in the service of the Lord; among these is a brother who had fully given up the truth. His starting again to obey the truth gave great joy to all the church.

At a business meeting the tithing plan was cheerfully adopted by nearly all, and a club of fifty *Signs* was taken.

This church has one of the best Sabbath-schools I have seen in Michigan; they have adopted the S. S. contribution box, and it proves a success in their school.  
E. R. JONES.

**Koylton, Tuscola Co.**—I commenced meetings here Jan. 19. From the first the opposition has been very bitter. Tar, feathers, and a rail were publicly threatened. This was a step too far, and the better class became indignant over the matter. As the result, the Free-will Baptist church, the leading church in the vicinity, have lost their deacon and some of their best members, while many others are deciding on the truth.

The little church at Elmwood united with us in our cry to God for help. May they not lose their reward.  
WM. OSTRANDER.

**Dist. No. 13.**—Bro. Wm. H. Mills, director of Dist. No. 13, reports meetings held at Dryden and Inlay City during the latter part of December. At Inlay City all adopted the tithing system and the added one-third, and at Dryden nearly all adopted the tithing system, and some the one-third. At Dryden one commenced to keep the Sabbath. The business meeting here

was of special interest, on account of the zeal and the spirit of self-sacrifice manifested by the members of this church. They were greatly interested in one of Sister White's books, "Experience and Views," which Bro. M. had with him, and read it with the deepest interest.

At Dryden a tract society was organized, and all entered heartily into the work. One copy of "Bible from Heaven" was sold, and one subscription was obtained for the REVIEW. Subsequent visits to this church show that they are trying to benefit others with the light they have received.

## IOWA.

**Garden Grove.**—Reports of meetings held by the little company at Garden Grove during the month of February, show progress. They are growing in grace, and are becoming more fully established in the truth. At a meeting held in January, each promised to read the Bible through during the year 1879.

**Shelby Co., March 3.**—I am now lecturing in two different places, both in this county. In one of these places there are seven Norwegian families, and in the other about ten Danish families that can attend our meetings and understand the Danish. So far, the interest is good.  
JOHN F. HANSON.

**Prescott, March 3.**—We have been here about three weeks. Our congregations were small at first; but they have increased until last evening we had a house full of interested hearers. We think a great deal of prejudice has been removed. Bro. Dugger, who was once a first-day Adventist, and afterward joined a seventh-day Adventist church known as the Church of God, is here, and has been helping us. He is a young man of considerable ability.  
A. W. H. MILLARD.  
A. CALDWELL.

**Hampton, Hook's Point, Dayton, and Fonda, March 5.**—In company with Bro. Hart, I held meetings at Hampton and Hook's Point. The brethren at Hook's Point pledged the tithe.

I went alone to Dayton and Fonda. At Dayton the brethren are of good courage, and are coming up to the work in general. The church at Fonda voted to set apart the tenth, and some expressed a determination to pay up for the past. All the friends were grateful for help.

Bro. Hart is assisting Bro. Johnson at Hampton. Six there have commenced to keep the Sabbath, and others are deciding.  
J. T. MITCHELL.

## KENTUCKY.

**Summer Shade, Feb. 28.**—I closed my meetings at Phillipi, Monroe Co., Feb. 23. The Disciples closed their meeting-house against me. I then went to an old school-house; but it was so out of repair that I only held three meetings in it. There is quite an excitement about their locking the door against me.

I am now at Summer Shade, helping the church here.  
S. OSBORN.

## WISCONSIN.

**March 3.**—Feb. 22, I closed a series of meetings in Racine county. Part of the meetings were held at Racine and part at Raymond. The Lord blessed us much at the latter place. There had been much prejudice against the truth, and not without cause, but much of this was removed. Some commenced to obey the truth. The church adopted the tithing system, and also did something for the Scandinavian Mission.

I spent one day at Oakland, and spoke to them twice. They pledged \$66.00 for the Scandinavian Mission.

All that came out at the tent-meeting at Clay Bank last summer are growing in grace, and others are taking hold. I now go to Oconto Co.  
O. A. OLSEN.

## MINNESOTA.

**Birch Dale, Todd Co., Feb. 28.**—My meetings here have closed for the present. Six are keeping the Sabbath, two of whom embraced the truth by reading before I came here. There are eight others who are convinced.

The U. B. preacher who left for fear the truth would go to his church, returned, bringing two other preachers and nearly all his church. With those who oppose the truth here, they took possession of the school-house, crowding me out of my appointment, and speaking in bitter terms against the truth. All this reminds us of Matt. 12: 45.  
JAMES S. BROWER.

## NEW YORK.

**Greenboro, Oswego Co., March 6.**—I came here Feb. 14, and remained ten days, preaching fifteen times. Another leading family embraced the truth, and much prejudice was removed. The friends were greatly encouraged and strengthened, and we left them strong in faith and courage. They design to hold Sabbath meetings.

March 1 and 2, we visited the friends in the Goodenough district. There are some discouraging features here, while there are some very encouraging ones. Those who are taking hold of the health reform are making good advancement. Self-denial always brings God's blessing.  
M. H. BROWN.

## MAINE.

**Woodland Center, Aroostook Co., Feb. 26.**—I commenced meetings here Feb. 16. There were two here, heads of families, who, at our general meeting held in Washburn in January, decided to keep the Sabbath. The average attendance has been about forty. At first there seemed to be considerable prejudice; but that feeling begins to wear off, and some are becoming interested. I expect to remain here over next Sunday.  
SAMUEL J. HERSUM.

## QUARTERLY MEETINGS AND REPORTS.

OWING to the heavy fall of snow followed by a severe blow the first days of January, probably not one of our churches held their quarterly meeting on the first Sabbath and first-day of last month. I could not reach the place of my appointment. In one week from that time, the traveling also was bad.

The attendance at the general quarterly meeting was small; but with what little business was done, the business of the S. S. Association, and seven sermons which were preached, the time was well filled up.

The regular meetings for the present quarter have been much broken up, and probably reports of labor are considerably smaller than they would have been had the meetings been held, and fully attended.

The present prospect threatens us with almost impassable roads the first of April; however, this may not be so. The meetings should be held if possible, and the brethren should be sure to attend them if they can. Don't let these meetings pass as though it were a matter of small moment whether or not you have an interest in them. Your presence with a cheering testimony, and a good full report of labor, and hands and heart open to help the cause, will be taken as the most satisfactory evidence of your abiding and increasing interest in the work.

The scattered ones who cannot attend the meetings on the first Sabbath in April, should forward their reports to their district secretary as soon as the first day of April, and all reports should be in his hands before the second Sabbath. Please let us be on time.  
A. S. HUTCHINS.

Vt., Feb. 24, 1879.

## AMONG THE SWEDES.

FROM letters lately received from old Sweden, we have accounts that the truth is still having effect upon the people. Already we know the names and addresses of about twenty who have begun to keep the Sabbath.

Bro. Decker, from the north part of Sweden, writes Jan. 26, 1879: "Notwithstanding great opposition, the Lord has blessed me, and three have embraced all the precious truth. One was a Baptist. He was summoned to appear before the church. After responding to the call, he was excluded from the church, because he did not believe that man had an immortal soul." Bro. Decker spends some of his time in preaching the word, and takes a small club of the Swedish *Härold*.

Feb. 5, 1879, Bro. Olsen writes: "I have written to Bro. Matteson about my going to Christiana. I am not able to go for lack of means. I converse with many who are convinced of the truth on the Sabbath. They say they would willingly keep it,—but how do we know when the seventh day comes?" This brother is preaching the truth, and takes a club of the Swedish paper.

One named Tockzelius writes thus: "When the *Härold* came to my attention, I began to read, and soon felt interested in it. I am no Seventh-day Adventist; i. e., I cannot at present accept all their views. With the doctrine of the Sabbath and the second coming of Christ I perfectly agree. It rejoices me that my brethren, the Seventh-day Adventists, manifest such zeal in preaching the doctrine of the second coming of Christ. This part of the gospel has been long neglected. All should sound the warning to this sleeping generation. If I read my Bible correctly, I find that it lays great stress on the preaching of the second coming of Christ. Among a great part of the Christians of our time, it is considered unnecessary and extravagant.

"The preaching now is, that we die and immediately go to Heaven; but where can we find it so written that we go to Heaven when we die? Has death become a redeemer from death? Has Jesus appointed it as another saviour? We cannot believe it. At least, we consider it foreign to the Bible. I understand that the redemption of the saints and the beginning of their glory is inseparably connected with the second coming of Christ. I call you in America my brethren, although I do not belong to your society. May your *Härold* find great success, and may it always contend for the truth."

Considerable interest is growing up among the Swedes in the Western States. Peter Norlund writes from McPherson county, Kansas: "I have distributed many copies of the Swedish paper. There is a large colony of Swedes here. I think a part of them would accept the truth if a Seventh-day Adventist preacher could present it to them."

Calls come from Wyandotte and Clay counties, Kansas, saying, "Can you not send us a Swedish Seventh-day Adventist preacher?" The same cry comes from Iowa and Dakota. Bro. Johnson in Iowa reports interest in Cherokee county. Bro. Kjällberg in Minnesota is having good success in canvassing for the *Härold*. We hear in many sections that the friends are

taking clubs of the *Härold*. In Maine there are two enterprising clubs that send the most of their papers to old Sweden. We are glad to hear that the American brethren in some places are interesting themselves in this work. Bro. Whitney reports from Dakota a club of twelve for the *Härold* and eighteen for the *Tidende*.

The Macedonian cry is coming up from Norway in the Old World. It reaches far over the broad waters, and echoes back from hill-top to hill-top in the New. All Scandinavians unite in the response. Men of courage and faith are putting their hands to this work. It is the Lord's. One Scandinavian in Iowa talks faith, and acts it too. He says, "Count me good for \$100 on the first of April, and \$500 more before the first of January, 1880." Some Swedes have responded well, and we expect that others are getting ready to do so. Like the man at Bethesda's pool, they know that the time to get in is when the waters are troubled. Some of our American brethren, feeling that the Lord's hand is in the work, have not withheld their free-will offerings. To the Lord be all the praise given. J. S.

MINNESOTA TRACT SOCIETY.

THE Minnesota T. and M. Society held its quarterly meeting in connection with the meeting at Hutchinson, Feb. 21-25. Meeting called to order by the president. Prayer by Bro. Curtis.

The report of labor for the past six months was read, and showed an increase of interest in the missionary work. The financial report was read by the secretary, showing an indebtedness to the offices of over \$1200. At this point in the meeting Eld. Haskell made some remarks showing the necessity of having a reserve tract fund, not to be consumed by the districts, but to keep on hand a quantity of publications, and thus relieve the offices. He spoke of the importance of our ministers being more thorough in their work, and feeling a responsibility to see that those brought into the truth under their labors feel an interest in every branch of present truth. His remarks were followed by others.

It was moved and supported that the Chair appoint a committee of three to confer with the Conference Committee in devising some method to remove the present indebtedness, and establish a reserve tract fund; also to present other business which should come before the meeting. Bro. Morton, Armstrong, and Moore were appointed as said committee.

The meeting adjourned to call of Chair.

SECOND MEETING.

The second meeting was held at 2:30 p. m. Prayer by Bro. Babcock.

The Committee on Resolutions reported as follows:—

Whereas, God has greatly blessed the distribution of our publications in awakening an interest in the truth in all parts of this Conference, and

Whereas, by this effort an indebtedness has been incurred which not only cripples our efforts in the missionary work, but helps to embarrass the Publishing Association, and

Whereas, The increase of membership in the tract society has not been in proportion to the increase of church members, therefore

Resolved, That we acknowledge the hand of God in the prosperity which has hitherto attended our missionary efforts, and further

Resolved, That we consider the T. and M. work of great importance, and hence urge the necessity of all our brethren, sisters, and children joining the society; and that we recommend our ministers, tract society officers, and all who are interested, to co-operate in obtaining members.

Resolved, That a reserve tract fund of \$1500 be immediately raised to relieve present embarrassment in the tract society and at the offices of publication, said money to be raised on or before the time of our camp-meeting, and to be raised in the following manner:—

1. Let all who are able to do so give \$100 each; 2. Let each church society which has not paid the one-third be responsible for a sum equivalent thereto, or for \$200 for each member of the tract society; the above sums not to be credited to any district as a surplus tract fund, but to be used to liquidate present indebtedness and establish a reserve fund.

Resolved, That we approve of the plan of each member's paying to the tract society a sum equal to one-third his tithe in addition to the tithe; and we recommend that each district pay a sum equivalent to one-third of the tithe, quarterly.

Resolved, That we consider the writings of Sister White to be of great importance; and we recommend that a special effort be made by our ministers and tract society officers, to have each church or company purchase them for a circulating library, and encourage the reading of the same by all the friends of the cause.

On the adoption of the above resolutions, five men immediately responded as one-hundred-dollar men, and \$300 of this money was paid down. Others offered to do the same, but their offer was refused, the brethren deciding that they were not able.

THIRD MEETING.

The third meeting, at nine a. m. Monday morning, was opened with prayer by Bro. Grant. The following resolution was offered:—

Resolved, That we recommend our Conference Committee to suggest to our ministers certain districts as special fields of labor, the ministers to co-operate with the tract society officers in bringing up the cause in said districts on all points of present truth, and to seek in such districts their new fields of labor.

This was followed by remarks by many of the ministers present, after which it was unani-

mously adopted. A conference with the ministers was held, and the resolution was carried into effect to the satisfaction of all. The meeting adjourned *sine die*; the ministers started for their respective fields, and the brethren to their homes, all feeling that it was one of the most successful meetings of the kind ever held in Minnesota. H. GRANT, Pres.

NETTIE L. GRANT, Sec.

MINNESOTA S. S. ASSOCIATION.

THIS Association held a Convention at Hutchinson, Minn., Feb. 24, 1879, at two and seven o'clock p. m. The President, W. B. Hill, gave a history of the workings of the society since its organization, and spoke of its financial standing. He also spoke of the Sabbath-school work, of its importance and wants. Eld. S. N. Haskell then spoke at length of the Sabbath-school work, and the use of the *Instructor*, records, maps, etc.

Resolutions were passed recommending the adoption of the plan of regular weekly contributions, and that one-tenth of the sum so raised in each school be forwarded quarterly to the State S. S. Association; also that each school provide itself, as soon as possible, with "Bible Lessons for Little Ones" and the weekly *Instructor*, also the Class and School Records, and Colton's maps of Palestine and of the journeyings of the children of Israel. It was also decided that during the year the President should hold at least one general meeting in each T. and M. district in the State, for the purpose of raising the interest in the S. S. work, and giving instruction in all its branches. L. A. CURTIS, Sec.

Kingston, Meeker Co., Minn.

SABBATH-SCHOOL WORK IN VERMONT.

A SABBATH-SCHOOL Convention was held at Wolcott, Jan. 25, 26. At this meeting resolutions were adopted, recommending all the schools in the State to adopt the plan of uniformity of lessons; to take a sufficient number of weekly *Instructors*, either in clubs or by private subscriptions, for the use of the schools; and to adopt the "Song Anchor" as a music book, and the plan of penny contributions as a means of raising funds. It was also recommended that a special effort be made to bring the neighbors' children into the schools, and that the Sabbath-school workers hold Sunday-schools wherever it can be made practicable.

On account of bad weather and sickness, the attendance at this meeting was not large. There were six delegates present. By vote, the Constitution was so amended as to make the delegates include the ministers present. This increased the number to ten.

In a private letter, the President, Eld. Peebles, says:—

"We have been trying for the past three months to get uniformity of lessons in the Vermont schools, and have nearly accomplished it. The present plan of publishing the lessons will help us greatly in this respect, and if the separate families will get the lessons assigned to each Sabbath, they will be prepared to have a good school whenever they can get together. I believe that the *Instructor* is of the same importance in the Sabbath-school work that the *Review* is in the general work."

Bro. Peebles has spent considerable time in visiting the schools in his State, and we expect he will soon see the fruit of his labors.

AN APPEAL TO OUR SABBATH-SCHOOLS IN NEW ENGLAND.

THE time of our general quarterly meeting, which will doubtless be held the third Sabbath in April, will soon be here. The time and place will be given in due season.

At that time we wish to hold a Sabbath-school Convention, and what we want of each school is

1. Reports. We want a full report at the proper time. Do not wait a week or two after the time has passed, but forward the report in season to the State secretary, Mrs. M. A. Buzzell, So. Lancaster, Mass.

2. Delegates. Each school is entitled to one delegate for fifteen members or less, and an additional delegate for every additional fifteen members. Please see that delegates are chosen accordingly. Schools that cannot be represented by delegates should report by letter; give a statement of your interest, what difficulties you have to encounter, what your greatest wants are, etc.

3. The *Instructor*. No school should be without a club of the weekly *Instructor*. I hope our superintendents and secretaries will take hold of this matter, and see that our schools are supplied. Do you say there are but few children in your school? Then each child should have a paper he can call his own. Then, again, give a paper to your neighbor's child; induce it to come to the school. Brethren and sisters, let the next report show that each school has done something in this direction. The small sum of \$5.00 will furnish you with a club of ten copies of the weekly *Instructor*. There is not a school in New England but can raise that sum with a little effort; and several should have a larger club than ten. The providence of God has given us this gem of a paper, and we shall be recreant to duty if we fail of using it in the best possible manner.

4. Donations. We suggest that each school donate something to the State Association. This donation should be sent with your report to the State secretary.

5. Family Sabbath-schools. On this point I would simply say, Read the article on this subject

by Bro. Bell in REVIEW of Feb. 27, and you that are concerned act accordingly. I know of one family in New England consisting of eight members who have a regularly organized school. They have a superintendent, two classes and teachers, and make a weekly report. The penny contribution is not forgotten by them either; and I might add that this family school was the first to donate something to the Association. This school has been recently more than doubled by converts to the truth.

In conclusion let me add, Secretaries, be prompt in reporting each quarter. Superintendents, be faithful in the work assigned you. Scholars, be earnest to study God's word, and use your influence to make the school a success. D. A. ROBINSON, Pres.

A MAN WHO NEVER HAD A MOTHER.

WHEN I was preaching in Onawa, Iowa, in January, 1879, a young minister of the M. E. church spoke on the soul question, and ridiculed the idea of the resurrection of the body. He claimed that our bodies pass away every seven years, and wanted me to tell him which one of my bodies would be raised.

In concluding his remarks he took occasion to extol his mother very highly, dwelling upon the excellences of that good woman.

When I came to reply I told him that I could prove, according to his own premises, that he never had a mother. There was, to be sure, a woman, many years ago, who had a son to whom she gave the name of Albert Russell. But in seven years that son had passed away, and that woman had passed away also; and several different bodies had succeeded each other since in the organization of both of them.

Now, according to his position, he is not the same person who was born of that woman years ago; neither can he point to any woman and say that she is, or ever was, his mother. Moreover, on the same ground, he never had a father. "Without father or mother"—a veritable Melchisedec!

I told him that if he would tell me which one of the different bodies referred to was his mother, I would tell him which one of my bodies would be raised. J. BARTLETT.

Notes of News.

—THE labor troubles in England continue.

—THE President has vetoed the anti-Chinese bill.

—IN Schleswig, Germany, the snow was 15 feet deep on the 1st of March.

—A PAWNBROKER in Edinburgh has 2,000 family Bibles in his stock.

—HARVARD College has decided to admit women to all the privileges of students.

—IT is probable that Russian occupation of Bulgaria will be prolonged six months.

—THE castle of Tervueren, the residence of Carlotta, ex-empress of Mexico, was destroyed by fire, March 3.

—A TELEGRAM from Constantinople says that an insurrectionary agitation has commenced in Thessaly and Epirus.

—THE Rev. Noah M. Wells, of Vienna, Mich., is said to be the oldest Presbyterian minister in the United States. He is in his ninety-seventh year.

—DR. H. C. POTTER, rector of Grace church, New York, states that during the past 10 years that church has contributed \$1,082,368 for missionary work.

—SHERE ALI, Ameer of Afghanistan, died Feb. 21. His successor, Yakoub Khan, is making overtures for the resumption of friendly relations with the English.

—THE King of Spain has accepted the resignation of the Cabinet. The purpose is to form a new Cabinet that will undertake simultaneously home elections and colonial reforms.

—GOV VANCE, of North Carolina, in recently signing the pardon of a criminal who is a Jew, said it was the first serious case ever brought to his notice on the part of any of that people.

—MRS. BELVA LOCKWOOD has been admitted to the bar of the Supreme Court of the United States, under the act recently passed to admit women as practitioners in that court.

—RENO, Nevada was entirely destroyed by fire, March 2. The fire broke out at 5:45 a. m., and as the wind was blowing fiercely, it was impossible to check it. The loss is estimated at \$1,000,000; insurance, \$150,000.

—DEAN STANLEY writes to an American friend that a wreath of autumn leaves from the Hudson, which he placed on Andre's monument in Westminster Abbey, attracts universal admiration.

—MADAME ANDERSON, who recently walked 2,700 quarter miles in as many quarter hours, has commenced another "long tramp." This time she is to walk 2,064 quarter miles in as many consecutive periods of 10 minutes each.

—MRS. HAYES, in spite of prejudice and the imperious demands of fashion, has succeeded in banishing the wine-cup from the White House; and in doing it she commands the respect even of those who are less rigid in their personal habits.

—THE London *Times* thinks that when Yakoub Khan becomes firmly established on the throne of Afghanistan, it would be policy for the Indian government to recognize him as ruler, and to admit favorably any advances he may make with a view to a termination of the war.

—AN endowment of \$180,000 is wanted to establish two additional professorships in the Harvard Divinity School, one of Theology and the other of Ecclesiastical History. This school is the only one of the character in the country without a regularly endowed ecclesiastical professorship.

—SEVERAL journals of Paris unite in furious attacks on Leon Say, Minister of Finance, which will probably lead to his resignation. The Rothschilds have made enormous purchases of 5 per cent rentes at greatly reduced prices, and Say is accused of complicity in the affair.

—MONDAY, March 10, was the 25th anniversary of the New York, Newfoundland, and London Telegraph Company, whose object was to connect the New World with the Old by means of the telegraphic cable. Cyrus W. Field was to commemorate the silver wedding of this grand conception by a jubilee reception at his house.

—MR. JOHN RICHARDS, a Philadelphia machinist, after seventeen years of experimenting, has invented a gauge which measures the twenty-thousandth part of an inch! This will enable American manufacturers of watches, firearms, sewing machines, and other articles requiring nicety of fitting, to produce the different parts of machinery precisely alike.

—DR. VIRCHOW, the famous German pathologist, than whom there is probably no better authority on contagious diseases, enhances the reasonable dread of the plague by declaring that it is contagious, but it is not known how the contagion is propagated. He urges more vigorous precautionary measures, notwithstanding the fact that the plague now seems to be abating.

—THE help given by Christians for the relief of the famine-struck Chinese is bringing its results. Rev. A. H. Smith, of the American Board, reports 40 villages in which there are 120 applicants for church membership. In one village a temple was emptied of its 60 idols, which were buried in a pit, and the building and premises voluntarily made over to the church.

—THE members of the Society of Friends in Philadelphia are taking active steps toward the formation of settlements in the West. It is the intention to form an association which shall purchase tracts of land and sell farms and lots to Friends, or those in sympathy with them, and to aid those whose means are limited in the erection of dwellings, etc. The association will lay out roads, and erect meeting-houses and school buildings. In all deeds a clause will be inserted prohibiting the sale of intoxicating liquors as a beverage.

—REPORTS from the South indicate that the yellow fever is not wholly eradicated from certain sections. It is thought by physicians that the exhuming and removal of bodies has caused a re-appearance of the disease, and that unless the authorities prohibit this, the fever will again occur with its former malignity. The bodies of many wealthy persons were buried in Potter's Fields, their relatives having fled to the North, and when it was thought that the weather was cold enough, arrangements were made to remove them. But it is now believed that the frost has not penetrated deep enough to destroy the sources of danger.

—THE pope has discontinued pay to those bishops who have not received the royal *exequatur*, i. e., civil authority to act as bishops. He, or some one without objection from him, is inciting the people to resume their abandoned political rights, this movement in Switzerland being prefatory to a similar change in ecclesiastical policy in Italy. In reply to the request of the Belgian bishops that he would condemn the recent Belgian elementary school legislation, the pope declined to interfere with internal national affairs not affecting matters of faith or spiritual interest. The *Christian Union* thinks these facts indicate that the pope is reconciling himself with modern civilization.

—A FEW weeks ago France passed a ministerial crisis, and Republicanism seemed stronger than ever, and "government of the people, by the people, and for the people," seemed assured in France. But there has been another move on the great checker-board whose figures are the rulers of this earth, and this is what the London *Times* of March 4 says of it: "The news from France is much to be lamented. The Cabinet has been severely damaged, and has lost its position in the Chambers. The consequences may not merely be the fall of the Ministry, but the revival of a confusion and weakness which must tend to paralyze the French government and lower the influence of France abroad. England relies on the co-operation of France in the whole course of Eastern affairs."

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev 14:13.

MILLS.—Died at Milton Junction, Wis., Sept. 23, 1878, of membranous croup and congestion of the lungs, our little son, Niley E. Mills, aged 2 years, 2 months, and 3 days. J. S. AND ABBY MILLS.

HOFF.—Died in Newport, Jackson Co., Arkansas, Feb. 23, 1879, Norah, daughter of John H. and Hannah M. Hoff, aged 4 years, 3 months, and 14 days. J. H. HOFF.

DROULLARD.—Died in Waterloo, Grant Co., Wis., Feb. 14, 1879, Sister Rebecca Droullard, aged 78 years, 2 months, and 13 days.

She embraced the advent faith ten years ago, under the labors of Eld. I. Sanborn. We believe she will have a part in the first resurrection. Remarks by Father Ganiard, from Job. 14:14.

MARY E. PHINNEY.

(Signs of the Times please copy.)

MELVIN.—Died at Quincy, Mich., Jan. 23, 1879, from injuries received by a fall, causing paralysis, Bro. Henry J. Melvin, in the fifty-seventh year of his age.

In his death his wife and children lose an affectionate husband and father, and the church an esteemed member. Previous to hearing the truth, he had been for a long time a member of the Baptist church. He accepted the truth from hearing Elders Van Horn and Kenyon in 1878, when the tent was in Quincy. There is reason to hope that he will soon hear the voice of the Son of God, calling him forth to everlasting life. J. H. THOMPSON.

## The Review & Herald.

Battle Creek, Mich., Fifth-Day, March 13, 1879.

We are informed by the Papyrograph Company that Congress has passed a law rating all matter printed by that process as third class.

The House of Representatives at Harrisburg, Pa., have recommitted the Sunday bill to the Committee on Vice and Immorality, by a vote of 126 to 35. This committee proposed a summary disposition of the Sunday question, which the Pennsylvania Legislature is not prepared to adopt. Hence this action.

A petition to Congress, designed to secure signatures from women in the United States everywhere, is in circulation, praying that honorable body to enact such legislation as will make effective the anti-polygamy laws of 1862. We trust this movement will receive such encouragement as shall move Congress to do something for the sake of morality and the honor of the nation.

### THE TRUE PRINCIPLE.

We are glad to see good moral stamina still manifested in some quarters, against the questionable practices in which various religious denominations so freely and unconcernedly indulge. In *The Christian Cynosure* of Dec. 29, 1878, appears a letter from Miss J. A. Trow, missionary at Elichpoor, India, to whom fifty dollars of missionary money had been sent, which had been raised by a strawberry festival. Although in need of funds, she promptly declined to receive this because the manner of raising it was so unscriptural and irreligious. Among many other good things she says: "The money that is given in such ways is equivalent to saying, 'Dear Lord, I'll take half of this money and have a good time with it, and you can have the other half.' I do not feel that this can be benevolence at all. Part of the money spent in self-indulgence, and the rest, above the cost of the feast, given to the Lord. I believe the Lord wants only free-will offerings."

### RUSSIAN TROUBLES.

RUSSIA, like the rest of Europe, is feeling the occasional premonitory throes of hidden volcanic fires. The following from the *Inter-Ocean* of March 5 reveals the startling occasion the Russians have to fear trouble from the revolutionary classes:—

#### THE NIHILISTS.

ST. PETERSBURG, March 4.—It is certain that there is united activity among the revolutionary classes in Russia. They display almost incredible boldness. A publication declaring that the Governor of Charkoff had been condemned to death by the Russian Socialist party for the inhuman treatment of political prisoners, and that the act of assassination was consequently executed by one of that party, was openly posted in the halls of the university on the day after he was shot. It is believed in St. Petersburg that the Nihilists are interested in spreading reports concerning the plague. It is said that two of Professor Botkin's assistants are leading Nihilists. The day before the bulletin was issued concerning the sick footman, they went about declaring exultingly that Professor Botkin had a case of the plague in his hospital.

#### A SECRET PRINTING PRESS.

The *Official Messenger* says: "The police discovered a secret printing press at Kiev. On entering the apartment they were met by a storm of bullets. One officer of the gendarmes was killed, and two gendarmes wounded. Eleven men and five women were arrested. Four of the former were dangerously wounded." On the premises in Kiev upon which the gendarmes made a descent were found and seized printing material, counterfeit seals of the various public departments, forged documents, revolutionary pamphlets, and a number of revolvers and poniards.

A later dispatch says:—

The Russian government has discovered a plot to forcibly liberate the imprisoned Nihilists, and it has proof of revolutionary designs on the part of the prisoners.

### BEWARE OF HIM.

BRO. E. LANPHEAR, S. D. Baptist, of Plainfield, N. J., writes us that a young man of fair address recently inquired him out, representing himself as an S. D. Adventist seeking those who were in sympathy with Adventist views. He gave his name as Whitney, stating that he was a cousin of the Elds. Whitney of New York; that he had attended our school at Battle Creek, to study for the ministry; that he was then East to close up some business, &c. He had the plausible story which such impostors invent that unexpected circumstances obliged

him to borrow a little money, which he would return in a few days. Having unfortunately obtained his money, he disappeared, not to visit that quarter again, but to try the same game, perhaps, somewhere else.

We would say that we have had no such man at our school, and we know of no such person. His story is entirely a fabrication to obtain money dishonestly.

A few attempts of this kind have been made to impose upon our friends by persons claiming to be S. D. Adventists. To head off such impostors was the object of the letter of recommendation approved by our last General Conference. When this is adopted everywhere, and it comes to be understood that every S. D. Adventist in good standing will, when traveling, be able to present such a letter, renewed every three months, as his credentials, such impostors will not stand so good a chance.

### THE QUARTERLY MEETINGS.

AGAIN we deem it necessary to say something about the holding of quarterly meetings, the time for which will soon be here. The more we consider the matter, and the longer they are tried, the more thoroughly we are impressed with the importance and indispensableness of these meetings. The reasons for holding them have been stated several times. We simply wish here to again urge upon our brethren the absolute necessity of holding these meetings promptly on time and in every church, according to the plan.

If any of the churches have been negligent in this matter, the president of the Conference should know it and see that they do not neglect it again; but particularly the elders in the individual churches are responsible in this matter. We are ashamed and grieved to learn that in some cases the elders themselves never come near the meeting on that important occasion. Perhaps it is a little cold, a little muddy, or something of that kind. Now we believe it is a sin against God to neglect sacred duties for these reasons.

Brethren, we appeal to you again: Hold your quarterly meetings on time. Every individual church is to meet together in its own place of worship for the transaction of business pertaining to every branch of the work, such as the s. b., Sabbath-school, T. and M. work, etc., the first Sabbath and Sunday in April. Every district is to hold its quarterly meeting the second Sabbath and Sunday in April. Then the State quarterly meeting comes the third Sabbath and Sunday. Now it is not of so much consequence about the special time of the State meeting; it can be put off a while if there is any necessity for it, though that should always be held on time unless there is some very urgent reason for changing it; but the church quarterly meeting should not be interfered with nor changed for any reason. There are several reasons for this: If a change is made in one section, it produces confusion all over. Moreover, if we throw the meeting out of its regular order, many scattered brethren will not learn this until it is too late; and many who do not take the REVIEW would know nothing of it, and hence it would result in a failure. But if we punctually attend to this matter, every Seventh-day Adventist in the world will understand that his or her name will be read, all the business pertaining to that church will be attended to, and he will be put under censure if not heard from.

The church quarterly meeting the first Sabbath in April will be an unusually important one, as an address from the General Conference touching matters of the greatest importance, will probably be sent to every church to be read on that day. But we cannot particularize here. Read the instruction already given respecting these quarterly meetings, and be sure to attend to them on time. D. M. CANRIGHT.

### Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

The next general quarterly T. and M. meeting in Maine will be held with the church in Cornville, April 19, 20. A meeting of the Sabbath-school Association will also be held at this time. Let all the schools send in their reports to J. E. Allen, South Norridgewock, Me., in season, so that we may have a report from all. J. B. GOODRICH.

PROVIDENCE permitting, there will be a quarterly meeting at Soliloquy, Va., commencing Friday evening, April 4, and continuing two days. There will be opportunity for baptism. All the scattered friends and brethren and sisters are invited to attend, and especially our brethren and sisters from

Page county. Come praying for the blessing of God to be with us. I. SANBORN.

LAOPAA, Kan., March 22. 23.  
Hanover, " " 29. 30.  
Marsh Creek, " April 5, 6.  
I also expect to be at the district quarterly meeting in Dist No. 1, April 12, 13. Will the director please to appoint the place in the REVIEW?  
Meetings at each of these places will commence with the Sabbath. I hope the scattered members of the Laopaa church will all be present, also the friends from Hanover. Will some one from Marsh Creek meet me at Scandinavia Thursday, April 3. SMITH SHARP.

PROVIDENCE permitting, I will meet with the friends in Illinois as follows:—  
Greenup, Bro. Welker appoint, March 17-19.  
Webber Grove, P. O. Mt. Vernon, Bro. Herald appoint, March 21-23.  
Du Quoin, Bro. Morrison appoint, March 25 to April 6.  
Carbondale, Bro. Train appoint, April 11-13.  
I earnestly request friends at Greenup to meet me at Martinsville, March 14; Keenville and Mt. Vernon friends, come to Webber Grove to stay through the series of meetings. I shall be glad to aid Bro. Morrison and Foster, April 7-10. G. W. COLCORD.

OUR next State quarterly meeting will be held April 19, 20, at Bro. J. B. Forrest's, in Metcalfe Co., Ky. We earnestly request a general attendance. We expect to have the tent set and make an important effort to help the backsliders and outsiders as well as ourselves: so we want all who are strong to come to work, and all who are weak to come to help and be helped. Bring as many of your friends as possible. Dear brethren and sisters, it is time for us to make a grand effort, or we shall fall behind in this great work, and be cut off by the enemy. T. and M. meeting will be held in connection. S. OSBORN.

### Publishers' Department.

"Not slothful in business." Rom. 12:11.

CORRECTION.—In the tract on the Third Message of Revelation 14, on page 21, last paragraph, the words "ten-horned beast" are used, where it should be two-horned beast. Those who have the book will correct accordingly.

DEAR BRETHREN AND SISTERS IN MAINE: Our next quarterly T. and M. meeting is near at hand, and we hope to have a report from every member of the T. and M. society in this State, accompanied by a liberal donation. Every one can do something, and we show how much we prize the truth by the sacrifices we make for it. We also invite those who have not as yet paid \$1.00 to join the tract society to do so at once. United action in the fear of God will bring great results. Work and trust. J. B. GOODRICH.

UNTIL further notice, Eld. I. Sanborn's address will be Jackson, Shenandoah Co., Va.

OFFICERS AND MEMBERS OF ILLINOIS T. & M. SOCIETY, please remember that the current quarter will soon expire; relate yourselves to the work accordingly. Directors, appoint your meetings. Now for a healthy race. Which district will furnish the best exhibit of reports in proportion to its members? It is expected that our forthcoming meeting will be of special importance. Let one encouraging feature be full reports. G. W. COLCORD.

WANTED, a first-class hand to work on a farm, a Sabbath-keeper and health-reformer. Address W. Sanborn, Rives Junction, Jackson Co., Mich.

A young man 20 years of age, a Sabbath-keeper, would like work on a farm. Address Edward A. Carr, Colo, Story Co., Iowa.

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