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

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BEAUTIFUL HOME.

FAR away in the land of the pure and bright
Is the city of God, with its golden light;
Oh, there is my home, and forever to stand
With the shining ones of that better land!

CHORUS.—Oh, beautiful home! Oh, beautiful home!
Where beautiful saints surround the white
throne;
How I long to be there, and forever to stand
With the shining ones of that better land!

Oh, that beautiful home we are nearing now,
Where a crown of bright glory encircles each brow;
Where the tree of life grows on that beautiful shore;
Where flowers shall blossom to fade no more!

CHO.—Oh, beautiful home, etc.

With palms, and bright crowns, and robes of light,
We shall roam the fair fields with eternal delight;
We shall join in the song of the purified band,
With the shining ones of that better land.

CHO.—Oh, beautiful home, etc.

Then come, brother pilgrim, let love freely flow
As unto that beautiful home we shall go;
For Jesus hath said we must join hand in hand,
If ever we enter that better land.

CHO.—Oh, beautiful home, etc.

My soul is now weary of living below,
To the home of the purified saints I will go,
With Jesus my Saviour forever to stand
With the shining ones of that better land.

CHO.—Oh, beautiful home, etc.

—Selected.

Our Contributors.

EVIL EFFECTS OF THE PLATONIC PHILOSOPHY.

ELD. D. M. CANRIGHT.

HERMITS.

As soon as Plato's doctrine of the soul's immortality was accepted by the church, its baleful fruits began to appear in the wildest forms of fanaticism. The body was held in the greatest contempt, and everything was done to weaken and emaciate it, that the immortal spirit, the spark of divinity within, might be exalted. A great crop of hermits, monks, anchorites, and the like, was the first evil resulting from this teaching. Says the historian: "This new species of philosophy . . . produced that gloomy set of men called mystics; whose system, if divested of its Platonic notions respecting the origin and nature of the soul, will be a lifeless and senseless corpse. It laid a foundation, too, for that indolent mode of life which was afterward adopted by many, and particularly by numerous tribes of monks."¹

Enfield, in his "History of Philosophy," shows the same thing at some length. He says: "Another principal cause of the corruption of the Christian doctrine of morality was, that it was very early tinctured with the enthusiastic spirit of the Alexandrian philosophy. * * * This corruption chiefly discovered itself in a peculiar species of fanaticism, consisting in a certain mystical notion of perfection which originated from a principle common to Platonists, Orientalists, and Gnostics: that the soul of man is imprisoned and debased in its corporeal habitation, and in proportion as it becomes disengaged from the incubance, and purged from the dregs of matter, it is prepared for its return to the divine nature."²

Then he relates how this led them to re-

tire into deserts and afflict their bodies, in order to purify the soul. "For it is well known," again writes Mosheim, "that the true and genuine mystics adopted, as the very basis and ground-work of their discipline, those principles respecting the Deity, the world, the soul, and the nature of man, which the Christians had borrowed from the Egyptian and modern Platonic philosophy, and were accustomed from this century downward to communicate merely to a select number of auditors. . . . Upon the introduction of the Egyptian and Platonic philosophy, this simple mode of life was reduced to the form of an art, and interwoven with such maxims respecting the Deity, the human soul, and the nature of man, as were thought most consonant to reason. . . . Hither, also, may we refer the origin of monks, hermits, and cenobites, whose rules and institutions are uniformly grounded upon the principle of delivering THE IMMORTAL SPIRIT from the oppression under which it groans in being connected with the body, of purifying it from the corruptions of sense, and of rendering it fit to be admitted into the presence of the Deity in the realms of everlasting light and life."³

Again, when Christians adopted "the philosophical doctrines respecting the nature of the soul, and of bodies, when Ascetics adopted the belief that every endeavor was to be used to set free the divine spark that lay imprisoned within the body, . . . it was but natural for them to renounce the society of men, and devote themselves to a life of seclusion and solitude."⁴ Hence, he says, originated monasteries, abbeys, hermits, and anchorites. Can any one fail to see here from whence the Christians obtained the doctrine of an immortal spirit in man? The monks and hermits spoken of, were the most wild, fanatical, and miserable set of men that have ever disgraced humanity. They left the society of men; went into the mountains and deserts; lived on grass like beasts; stood on the tops of pillars for years; emaciated their bodies in all possible ways, by hunger, thirst, nakedness, and filthiness. They wore their clothes till they literally rotted off, and acted like wild beasts.

Milman, in his history of Christianity, says: "Human invention was exhausted in self-inflicted torments. The Indian fakir was rivaled in the variety of distorted postures and of agonizing exercises. Some lived in clefts and caves; some in huts into which the light of day could not penetrate; some hung huge weights to their arms, necks, or loins; some confined themselves in cages; some, on the tops of mountains, exposed to the sun and weather. The most celebrated hermit, at length, for life condemned himself to stand in a fiery climate, on the narrow top of a pillar."⁵

For further description of these miserable fanatics, see Gibbon, Bower, or any history of the church. All this was done to weaken and wear out the *sinful body*, and free the *immortal soul* within!

CELIBACY.

The *celibacy* of the Romish priests, which has been such a scandal to Christianity, also grew out of the same idea. The most lewd and shameful practices sprang from this fanatical heathen notion that the immortal soul was everything and the material body nothing.

Of the *celibacy* of the priests, which grew out of this idea, the historian says: "And this many of the clergy, especially in Africa, endeavored to accomplish with the least violence to their inclinations; for they received into their houses, and even to their beds, some of those females who had vowed perpetual chastity, affirming, however, most solemnly, that they had no criminal intercourse with them." "Such connections were considered as a marriage of souls without the marriage of bodies."⁶

¹ Com., vol. i. cent. ii. sec. 35. pp. 380, 381.

² Mosheim's Com., vol. i. p. 388.

³ P. 426.

⁴ Mosheim's Ecol. Hist., vol. i. part. ii. chap. ii. p. 93, and note 2.

Such was the fruit which naturally grew out of this Platonic doctrine of the pure, immortal spirit within the prison of a corrupt material body. All this was but a repetition of what the same doctrine had previously produced among the pagans. Porphyry assures us that the "ancient Pythagoreans were distinguished for their attachment to this mode of life."⁷ Indeed, large numbers of the heathen Platonists had retired into deserts and solitary places, and there lived just as these hermits did after them. The latter only copied the former.

WORSHIP OF SAINTS AND RELICS.

Another appalling evil which immediately sprung up from the belief in the doctrine that death is only the freeing of the real man, the immortal soul, from its prison; that saints after the death of the body are more active and powerful than they were before; and that they have free access to Heaven and to the presence of God, was the worship of saints and their relics. Bower says that Tertullian was the first who spoke of praying for the dead. Says the historian: "The Roman Catholic ceremony of beatification and canonization of saints, offering them incense and prayers thereafter, means exactly what was meant by the ancient apotheosis; namely, that while the multitudes of the dead abide below, in the intermediate state, these favored souls have been advanced into Heaven. The papal functionaries borrowed this rite, with most of its details, from their immediate pagan predecessors."⁸

These martyrs, hermits, and noted saints, who had gained a great reputation for sanctity by their austere lives, were supposed to go directly to Heaven and have great favor and influence with the Lord. As these were their own relatives, special friends, and brethren, it was a natural thought that they would intercede with God for their friends on earth, who were still in the flesh. What more reasonable than that a sainted mother should plead for her children who were still exposed to peril, or that a faithful pastor should pray for his beloved flock now left on earth without his aid? Hence offerings at the tombs of these dead saints began to be made. Immediately miracles were said to be wrought in answer to these, and this encouraged the pious thought. Next, churches were built in honor of these saints, and dedicated to them. Here their bones were sacredly deposited and rich offerings made to them, which went to the clergy. Now miracles and answers to these petitions became frequent.

The great question was settled; the dead were alive, and had power with God. It was better to pray to these than directly to God himself, or even to Christ, as they were more like us, and would sympathize with us more readily. Hence patron saints rapidly multiplied, till every town and almost every household had its special saint to whom all prayers were offered. God and Christ were left out, and the Virgin Mary, St. Peter, and a host of dead men, took their places. Images to these saints were erected everywhere, and their votaries bowed before them in supplication. Behold paganism re-established through the devil's lie of the soul's immortality!

PURGATORY INTRODUCED.

Another of the most baneful doctrines of the Roman church with which the world was ever cursed, grew directly out of the Platonic theory of the soul's immortality; viz., the popish doctrine of purgatory. The case is thus stated by Dr. Knapp in his excellent book on "Christian Theology": "The foundation for the doctrine of purgatory is found even in the second and third centuries. Its origin may be traced back to the Pythagorean or Platonic philosophy. Souls, according to Plato, are a part of the divine nature, which, however, are confined in the body as in a prison. Now, even after the soul of man is disembodied, there still cleaves to it much sin

and impurity acquired from its contact with the body; and this impurity is regarded by Plato as a natural *sickness*. It cannot, therefore, immediately on leaving the body, return again to its original source. With some the disorder is *incurable*, and these are the lost, who go at once to *Tartarus*; with others it is curable, and these are purged and purified in Hades. * * * This, with many other Platonic doctrines and fables, was early transferred to Christianity."⁹

The cunning priests soon saw in this an opportunity to benefit themselves. So they diligently inculcated it as an undoubted fact, supported by the word of God, that while a few of the most holy went directly to Heaven at death, the large majority of Christians had to pass through purgatory, in order to be cleansed from sins committed since conversion or baptism. But their sufferings there could be shortened and greatly lessened by the prayers of saints on earth and in Heaven, especially by masses and prayers of the priest. But for every mass, so much money must be paid; for every prayer of the priest, so much more. If it was the case of a very wicked person, it would take a great deal of praying, and hence a great deal of money. But if only money enough were given, the hardest case could be freed from purgatory. Specially had the pope power to let them out; hence the notorious plan of indulgences. For such and such considerations, the pope would pardon out offenders of different kinds.

Hence came the poor and the rich, with their money, to buy their suffering friends out of purgatory! What untold millions have flowed into the popish coffers through this pagan lie! It was this wicked imposition on the credulity of the people that stirred the soul of Luther, and started the Reformation. The Catholic Tetzel came along with his indulgences from the pope, which he was selling at a rapid rate. For money he pardoned all sorts of sins, and relieved many souls from purgatory. He said that the moment the money touched the bottom of the box, the soul was let out of purgatory. The business becoming a little dull, he feigned to have heard terrible groans and cries one night near a graveyard. On inquiry he found that it was from a poor soul in purgatory whose friends on earth were neglecting to buy it out. As soon as he told this to the people, large numbers more came with their money for their dead friends!¹⁰

What was the foundation of all these terrible deceptions? It was the assumption that the dead are not really dead; that the soul can live separate from the body, and is immortal. Had they believed the Lord, that the dead are asleep and know nothing,¹¹ it would have shielded them from all this delusion.

⁹ Sec. 150, p. 526.

¹⁰ History of the Reformation, by D'Aubigne, vol. i. pp. 250, 261.

¹¹ Eccl. 9:5, 6.

CAUSE AND EFFECT.

THE query sometimes arises how Eph. 4:30 can be harmonized with the view that the seal of God, mentioned in Rev. 7:2 and kindred texts, has reference to the Sabbath of the fourth commandment. The only difficulty in this case seems to be the failure to discern the difference between cause and effect.

To illustrate the point: If a United States official would put his seal of office to any document, he must have a seal; yet the seal would not impress its mark upon the paper without the application of some motive power. In this case the official could be truthfully said to be the sealer, since he uses the seal to cause the effect.

So it is with the seal of God's law,—the Sabbath of the fourth commandment. The Holy Spirit is the agent which impresses that law, with its seal, upon the heart. Among the events mentioned in the seventh chapter of Revelation, this seal, or sign of God's authority—which has virtually been dropped from his law, and to a certain extent lost

⁷ Mosheim's Ecol. Hist., p. 100, note 2.

⁸ Alger, Doctrine of a Future Life, part v. cent. 1, p. 471.

sight of—is restored, and imprinted upon the people. This is the effect produced by accepting the law entire, and carrying it out in the life. As in the illustration the seal could not accomplish its work without the aid of an agent, so in Eph. 4:30 the Holy Spirit is represented as the power that causes impressions by which men become subject to God's authority, thus stamping the seal of God upon them. The Sabbath, then, is the seal, and the Holy Spirit the sealer.

J. O. CORLISS.

SINGING GOD'S PRAISE.

It is often said that singing is an essential part of worship, and so it is. God commanded it in olden times: "This was a statute for Israel, and a law of the God of Jacob." Ps. 81:1-4. But a blessing may be turned into a curse. Sometimes God's people have paid more attention to secondary matters in religion than they have to the weightier matters. Such was the case with the Pharisees. Matt. 23:23.

While it is essential to have good singing, it is not good to make more of that part of the worship than of the prayers and preaching; and when we do sing we should, like Paul, sing with the spirit and with the understanding. 1 Cor. 14:15. When hymns of praise are sung by those whose hearts are full of the love of God, there is an inspiration in the music that lifts the hearts of the people, and makes them joyful in the house of the Lord. Sweet songs of praise to God remind us of the beautiful strains of music that redeemed ones will make before the throne of God, when they "touch the heavenly strings, and vie with Gabriel while he sings, in notes almost divine."

We are then made to love the music of Heaven, and we long to be there. Oh, the rapturous songs of joyful praise to the Lamb of God! Shall we yet join in singing them? Shall we stand on the sea of glass with harps of gold in our hands, and sing the song of Moses and the song of the Lamb? When those beautiful mansions ring with the glad voices of the saved ones, shall we hear it? and shall we be numbered in the choir? Yes; we shall if we live for it. But if we are ever to join in those glad anthems, we must learn to love God in this life, and learn to worship according to his word. We must speak, and sing, and pray to the glory and honor of Him who created us. We must do all things for the sake of Him who died for us. And what a privilege this is! What a glorious calling, to work for the highest ruler in the universe! Should we not worship him in sincerity and in truth? What a pleasant thing it would be if all professors of religion were real possessors, and would worship God together in union and harmony! The prospects of the world's conversion would then be more flattering than they are now. But sad it is that now, instead of the humble confessions of sin and the earnest prayers that ought to be heard, the person with a light heart and the most musical voice has a prominent place in the churches. Beautiful songs are sung; but where are the hearts that are sorry for sin? Where are the tears that are shed in the worshipping assemblies of to-day? There are some, but they are few.

The prophet Isaiah has described our day quite accurately. In the twenty-fourth chapter he speaks of the great day of God, when the earth is to be made empty,—when it shall reel and fro like a drunkard, and be dissolved. He warns the people who live near that day in these words: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Verse 17. In the verse just before this he describes the songs of our day, and the manner of singing them. Hear him: "From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! [Leanness to me, margin, from the Hebrew] the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously."

What is the trouble with these songs which ascribe glory to the righteous? Isaiah says they are leanness to him. Is it wrong to sing glory to the righteous? No; but this is the trouble: They are not sung with the spirit and with the understanding. There is too much light and chaffy air, and not enough of the love of God, in those who sing them. They sing just for the sound, and not for the glory of God. And then the songs of this time ascribe glories to the righteous that are false. They sing,—

"Many loved ones have I in yon heavenly throng;
They are safe now in glory, and this is their
song," etc.;

and
"All the blessed ones who've gone to the land of
life and song,
We with shoutings shall rejoin by-and-by," etc.

The Bible says: "The dead praise not the Lord" (Ps. 115:17); "the dead know not anything" (Eccl. 9:5); "for in death there is no remembrance of Thee" (Ps. 6:5); and it says that in the place where the dead go, "There is no work, nor device, nor knowledge, nor wisdom." Eccl. 9:10. Yet men have made songs which declare that the dead do praise the Lord; that they know more than all the living; and that they have knowledge and wisdom in the world of light above. How can men so contradict the plain word of God? How could they ever get people to believe and sing these songs that are so contrary to the Bible? Isaiah has told the way they have done it exactly. He says they have dealt very treacherously in this. That is it. Treacherous dealers have dealt treacherously in teaching the people. They have not preached the word, but have divined out of their own hearts. And they have made songs to suit their own stories. Therefore Isaiah says their songs were "leanness" to him. And how lean they are!

To sing God's praises acceptably we must sing the truth, and sing with the right spirit and true motive. The psalmist says, "I will praise thee with the psaltery, *even thy truth*, O my God; unto thee will I sing." Ps. 71:22. It is just as bad to sing a lie as to tell one, and if we sing songs which ascribe glory to the righteous between death and the resurrection, we sing what God denies in his word. Can God be praised with such singing? No; God wants his people to "worship him in spirit and in truth," and not to speak or sing falsehoods in his name.

G. V. KILGORE.

IS IT GOOD TO BE HERE?

We often hear the expression in social meetings where there is a degree of the Spirit of the Lord manifest, "I feel that it is good to be here."

Two brethren in the church were once riding together over a drifted track, when the sleigh overturned, and they were both thrown into the snow. Gathering himself up and shaking off the snow, one of them turned to the other, saying, "Well, Bro. A., is it good to be here?"

The answer is not recorded, but the question seemed a very pertinent one. When we are in the company of Christians, away from the cares and perplexities of daily life, and enjoying the presence of the Lord in a special manner, it is easy to say, "It is good to be here;" but how is it under less favorable circumstances, when trials press, and discouragements arise, and perplexities thicken around us?

And when afflictions come upon us, and all else seems to fail, can faith look triumphantly through the darkness, and say with the psalmist, "It is good for me that I have been afflicted"? It has been said that many hearts will bear heavy trials and sorrows with resignation that will chafe and fret under the wear and tear of every-day perplexities and annoyances. This may often be true; for it is not always easy to realize that God permits many little things to annoy us, in order to try us, and to show us the weak places in our character, and to give us opportunity to overcome them. We too often act as though we thought God took no note of such trifles.

It is just such common, every-day experiences that I have particularly in mind.

It is one of the hardest lessons to learn, but one of the sweetest and most helpful when learned, that the little perplexing, irritating things that we often meet, are a part of the discipline which a wise and loving Father sees that we need, provided, of course, that they are not trials of our own making; and one who has learned to flee to God daily and hourly for strength to meet daily and hourly duties and trials, will not be at a loss to know where to hide when deeper trouble comes.

There is something beautiful and very precious in the psalmist's idea of dwelling "in the secret place of the Most High," not simply resorting to it occasionally under severe affliction; but dwelling there, finding a constant shelter, keeping close to Him, and having a living connection with Him, even as a branch with the vine. And the promise is, that such "shall abide under the shadow of the Almighty."

Then note the "exceeding great and precious promises" that follow,—promises that will be more precious to God's people in the future, as we shall pass through the fearful time just before us, and into which we are even now entering.

Yes; it is good for us to be just where God wants us to be. It is good to see his hand in his dealings with us, by faith when we cannot by sight. It is good to look, in all circumstances in which we may be placed,

to see what lessons of faith, or patience, or self-control we may learn, or what other of the Christian graces we may add to our character. We are too apt to think that if we were differently situated, we could develop more rapidly, or do more for God; forgetting that he knew, when he placed us, just what we needed, and just what we would meet; and that by seeking to work in harmony with him we are growing spiritually, while chafing and fretting at our surroundings surely retards our growth, and hinders the work of God in our hearts. God has work for us all to do, and it is worse than folly to hinder the process by which he would fit us for his service.

"For we know that all things work together for good to them that love God," and by his help we may use even things that the enemy may place in our way as stumbling-blocks to overthrow us, as stepping-stones in our upward journey.

Let us seek such a submission to God's will, and such a willingness to have it wrought in us, as will enable us to feel, even while pressed by cares and perplexities, that it is good for us to pass through just such experiences. We have the sweet assurance that our Saviour knows just what they are, and that there are no temptations so small that his sympathizing heart cannot feel for us, and his ready ear be open to our call for aid. And though, if we gain victories, the struggles through which they are obtained may be known only to our own hearts and the heavenly watchers, they strengthen us for further conflicts, and they are registered in Heaven.

It is a precious thought that Infinite Love—yes, *Infinite Love*—can we ever realize or appreciate it?—stoops to pity and help us who are even less than the small dust of the balance." If we could realize this, I believe it would awaken a gratitude in our hearts that would not only help us to bear trials patiently, but would enable us to welcome them as at least needed discipline, bringing blessings with them.

May God help us so to profit by the experiences he is giving us that at the last we may be found perfect and entire, wanting nothing.

E. H. WHITNEY.

THE LOVE OF GOD.

THE love of God has been likened to a "golden cord reaching from Heaven to earth." But few there are that have a firm hold of this wonderful cord. Professed Christianity of the present day has lost its hold upon it, and has drifted far out of the course marked out in God's word, and has failed to fulfill the conditions that would secure that love. "This is the love of God, that we keep his commandments," says the beloved John. He had a firm hold of that cord of wonderful strength, composed of ten golden strands, let down from Heaven by the Lord. Wonderfully bright is this golden cord when kept in constant use. It is bright always to the sincere child of God; for "his commandments are not grievous." But it is ever a dull and repulsive yoke to the unregenerate heart: for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

To please this "carnal mind," Satan has counterfeited this golden cord in many ways. Sometimes much of the same material (truth) of which it is composed is woven into the counterfeit, just to make it pass. Some of the strands may be of pure material, but the others are cords of sand; and if one only of these strands is false, it endangers our eternal salvation. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10, 11. Satan, through the Papal church, has manufactured a cord in which the second strand has been torn out and the tenth divided, and the fourth is spurious. Yet false and misshapen as it is with the fourth strand thus counterfeited, ministers in the name of the Lord call on you to grasp it. If the wrecked mariner should question its genuineness and authority, its adherents would point to a few garbled texts of Scripture and a long list of spurious authors, and ask, in tones of thunder, "Do you dare to question these?" Should the seeker after truth still continue his investigation, and expose the fraud which the "father of lies" has given to the world as truth, their hands are raised in holy (!) horror, and "legislative enactments" are called for to compel people to believe "shining sand" is "gold tried in the fire."

Those who cling to the counterfeits have their affections placed on the earth; not so with those who clasp the true. It raises them above all earthly things, and connects them with Heaven. Oh, how much better to have God's love! Burdens are lighter,

trials are purifying, everything is bright and glorious, and we "delight in the law of God after the inward man."

MILTON C. WILCOX.

"TOBACCO LOSING FAVOR."

A FEW weeks ago I read with much interest an article taken from the *Sunday School Times*, with the above heading. Having just returned from one of our religious gatherings, it reminded me of what I saw on my way home. While waiting at one of the railroad stations for the coming of the train, I saw two of our prominent brethren walking up and down the platform amid a cloud of smoke. Said another brother near me: "See brother puffing away at his cigar. How is that for a D. D.?" The brother was one I had long known and respected, yet somehow or other I found my good opinion of him lessened by what I saw.

Soon after, speaking of this scene to another brother, he said, "I heard a most excellent sermon at the Vineyard Camp-meeting, but soon after, seeing the brother who preached it passing along smoking his cigar, I felt grieved, and could not think of him and the sermon as I did before."

How many there are who are thus shorn of their power for good. Members in our churches are complaining of "hard times," and giving but little to benevolent purposes, while continuing the use of this expensive habit. They are spending more money for tobacco than for all church purposes. Is this right? Brother, if the habit is fastened upon you, ask God to give you strength and grace to triumph over it.—*Selected.*

PURE AIR.

WHATEVER renders the blood impure, tends to originate consumption. Whatever makes the air impure, makes the blood impure. It is the air we breathe which purifies the blood. And as, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so, if the air we breathe is impure, it is impossible for it to abstract the impurities from the blood. What, then, are some of the more prominent things which render the air impure? It is the nature of still air to become impure. Running water purifies itself. Air in motion, drafts of air, are self-purifiers. Thus it is that the air of a close room becomes impure invariably.

It is the close rooms that bring consumption to countless thousands. Hence all rooms should be so constructed as to have a constant draft of air passing through them. The neglect of it murders myriads. A man of ordinary size renders a hogshead of air unfit for breathing, consumes its blood-purifying qualities, every hour; and so perfectly is this done that if a man could re-breathe a full breath of his own the next instant after its expiration, he would be instantly suffocated. Hence sleeping in close rooms, even though alone; or sitting for a short time in a crowded vehicle, or among a large assembly, is perfectly corrupting to the blood. Close bedrooms make the graves of multitudes.—*Selected.*

ETERNAL DESOLATION.

IN the north-west corner of San Bernardino county, Cal., lying partly in Inyo county, and partly also in the State of Nevada, is a region paralleled by few spots on the face of the earth. We say the world is instinct with life. Here, if the phraseology may be pardoned, is a place instinct with death. A huge basin, whose rim is the ancient hills stricken with the barrenness of eternal desolation, whose bosom is the blasted waste of the desert—treeless, shrubless, and waterless, save a few bitter pools like the lye of potash water; surrounded by mountains that tower thousands of feet above the sea-level, itself lying three hundred feet below the sea. It is a very "Gehenna,"—a place of death and bones. Birds do not fly over it. Animals do not enter it. Vegetation cannot exist in it. The broad sands absorb the heat, the bare mountains reflect it, the unclouded sun daily adds to it. Ninety degrees in the shade (artificial shade, there is no other) means winter. One hundred and thirty and one hundred and forty degrees, that is summer.

The hot air grows hotter, wavers, trembles with heat, until nature, goaded to madness, can endure no more; and then the burning blast rouses itself—rouses in its might,—rouses as an angry beast, with a hoarse, ominous roar, sweeps mile after mile, on, ever on, over the broad reach of the desert, bearing on its black, whirling bosom—black as midnight—dust, sand, alkali, and death. Sometimes a murky cloud gathers upon the

mountains above; then there is a rush, a warning sigh on the winds, a low rumbling in the air; the hills quiver, the earth trembles, and a torrent, half water, half mud, bounds from the hills, leaps into the desert, plowing chasms like river-beds in the loose sand. The clouds scatter, the sun comes again, the eternal thirst of the desert is not quenched. The raging river was only a dream.

In the year 1849 a party of emigrants entered the basin. Day after day they toiled on, thirsting, dying. The pitiless mountains walled them in; no escape. One by one they dropped and died. A few, abandoning everything, scaled the mountains and escaped. The others lie as they fell, dried to mummies—no birds even to devour their flesh; no beasts to prey upon them; the wagon-tires un-rusted, gun-barrels bright, untarnished. Such is the place. Mile after mile silence reigns; silence—and death.—Selected.

FINISHED WORK.

How few, comparatively, of professed Christians, when called to lay down the armor and rest from the toilsome journey of life, can say, "My work is finished." Very few can say like Paul, "I have fought a good fight." Looking at the character of Paul, we are constrained to admire the energy, zeal, and devotion which characterized his work for his Master. When the time came for the last act in the drama of his life, which was to seal his testimony with his blood, he was ready with thankfulness to say, "I have finished my course." It is our privilege in this age of the world, like the apostle to live such a blameless life that our course may be finished with joy.

The great trouble with professed Christians now-a-days is, they fight no real warfare and obtain no real victory. Sometimes, perhaps, they have a slight skirmish, which generally ends in a defeat; for as Satan is a skillful general, he manages the battle his own way. But of real, genuine fighting against sin and Satan they have little or no knowledge. They know little of the transforming influence Paul speaks of, or of being crucified to sin and self. When such professors give up the world with its affections and lusts, then there will be fewer complaints of crooked paths, unperformed duties, and bitter failures.

Thank God, all are not so. Even in this day some are coming to their end like a shock of corn fully ripe. Some of our godly parents are thus called to rest from their toils, soon to wear the crown laid up for them at the appearing of Jesus. They have entered into the joy of their Lord in gathering souls for the heavenly garner, and soon they will enter into the rest which has been purchased for them by his blood.

By looking to God in humble confidence, we may, in a large degree, avoid failures and defeats; and when called to give up our account, or to behold the coming of the King of kings, we shall be able to say with a thankful heart, "Through Christ Jesus my Lord, my work is finished."

"Oh, that each in the day
Of his coming may say,
I have fought my way through;
I have finished the work thou didst give me to do.

"Oh, that each from his Lord
May receive the glad word,
Well and faithfully done;
Enter into my joy, and sit down on my throne."
VESTA J. OLSEN.

SELF-RELIANCE.

MEN must be taught self-reliance. They must also be taught to look to God for help, and to rely on his helping them. Both should go together. We think we have discovered a tendency in the prevailing teaching at reform-club meetings to altogether ignore the gospel of self-reliance, manhood, and courageous self-preservation, while properly exalting the gospel of hope in Christ and reliance on God. No person is in the way of overcoming any evil habit or sinful practice, so long as he is made to feel that he is wholly given over to the care of another party. In his thought, the other party at once becomes responsible for his conduct. If he fails, it is his misfortune, but the other party's blame. Teaching men that they are weak, only confirms them in weakness. Teach them that they may be strong through the grace of God and the exercise of the faculties that he has given them, and they have already passed the Red Sea walls and are advancing toward the promised land of redemption.—Morning Star.

LIVE not for selfish aims. Live to shed joy on others. Thus best shall your own happiness be secured; for no joy is ever given freely forth, that does not have free echo in the giver's heart.

HYMN OF THE PILGRIM SOUL.

Slow, step by step, day after day,
I journey on my homeward way,
And darkly dream the land of light
Is drawing near, nigh after night,
Where I shall reach my rest at last,
And smile at all my perils past.

Sometimes I sing, sometimes I sigh,
Sometimes I lift the longing eye,
Sometimes my heart laughs 'neath its load
To think of that august abode,
Where I shall reach my rest at last,
And smile at all the perils past.

This poor mortality of mine
Shall soon put on its dress divine,
To meet Him with the blest above
Who gave his life to gain our love;
And rich will be my rest at last
When all the poverty is past!

He will be near, my life, my hope,
When at the gloomy gate I grope,
And take my hand, and reach for me
The fruit of immortality;
And I shall know my rest at last,
And triumph in the trials past.

—Gerald Massey

CRUMBS.

"FROM faith to faith." Rom. 1:17. That is, as each day and hour, and each trial of life, calls for a new development of faith, God's righteousness, or goodness, is thus revealed to the just (good) man, who lives by his faith, or by the exercise of his faith. In this way there is a continual renewal of faith by constant growth; and as new trials bring renewed acts of faith, new joys accompany them, and thus there is no sameness or monotony, but an ever-increasing variety in the Christian's experience of the goodness of God, all tending to one great and good result,—a conscience void of offense toward God and man. This produces peace of mind, and brings the Christian where he can adopt the language of Paul in Rom. 8.

"Be not faithless, but believing." John. 20:27. It is no honor to doubt a well-proven fact. The Bible, and the moral responsibilities growing out of its principles, are all too well proven for any but a heathen to doubt. Thomas doubted; doubtless he considered it a mark of mind; but we hear little of Thomas after this cruel summons for evidence. It was unreasonable to ask it. Bunyan's famous book, "The Holy War," describes a class of Diabolians who were not to be seen when Emmanuel and his army were in the city; but as soon as his army was withdrawn, then might be seen, skulking about in the lanes and dark corners of the city, these Diabolian doubters; until, finally, they became so bold as to walk in the open streets of the city, and even to converse with the leading men of Mansoul. After the class has learned that 2x2=4, it would be foolish to question this simple fact. So with morals; until we learn and prove, we may question, but not after a fact is well proven.

JOSEPH CLARKE.

A PRAYER-MEETING WITH A NUB TO IT.

It was Friday-evening union meeting in the week of prayer, and a very good meeting it was. Every one present, men and women, especially the women, I think, felt the importance of the subject of our supplications,—that the sources and channels of the influence of the press might be purified. There had been some things to set us thinking on the subject.

An awful outbreak of crime in our part of the State, that was not to be traced to drink, nor to avarice, nor to lust, nor to ignorance, nor to false religious teaching, nor to immigration, had made many people wonder whether illustrated journals of crime, depicting in full detail the methods used by eminent and successful criminals to accomplish and conceal their work, might not perhaps have had an unfavorable influence on the public morals. And some remarks of a brother connected with the School Board, to the effect that the moral tone, and even the scholarship of the public schools, was suffering from the circulation of a certain class of "boys' papers," were listened to with a hushed attention, as if there were great searchings of heart in many a father's and mother's bosom in the meeting. But there was not much speech-making, and there was a good deal of very serious, earnest praying to God to interfere and set this matter right.

It was not till toward the end of the hour—about the time when the brother who presides generally remarks, "Brethren, we have only a few minutes more; do not let the time be wasted"—that the new minister, who has just come to preach at the church over on the North side, rose and made one of the strangest, prayer-meeting addresses I have ever heard.

"My friends, I am a new-comer in Little-town, and I confess that I do not understand you. You do seem to be very much in earnest, to feel the greatness of this evil, and to be praying sincerely to the Lord to remove it. The question that puzzles me is why you don't remove it yourselves. I have observed that these papers that you so justly complain of are openly exhibited and sold on your best business street at shops where you all have dealings, and which pass for respectable shops. The trade only exists by your tolerance. If you will stand by one another and agree to shun any shop that refuses to pledge itself to conform to reasonable demands in this matter, you can have your own way about it. At least, you can put a mark on any place where papers confessedly pernicious are openly sold, as a disreputable place, to be shunned by decent people as they shun a common dram-shop. But there won't be any such place; for this town is not large enough to support a news-office from which the support of respectable people is withdrawn. I merely suggest that if you really are in earnest you do something about the matter, and do it now!"

And when he said "now," the new minister brought his hand down on the seat in front of him with a thump that made us all start. Well, I assure you that there was no need that evening to exhort the brethren to "occupy the time." Col. Harkins (he is a deacon now, but we call him colonel still) jumped up and said, "That's right! I am ready for action." And Elder Wilson shouted "Amen!" from the back seat, and the teacher of our high school—But I need not try to tell you what we said; what we did was more to the purpose.

The minister of the old stone church, who presided, asked that after the benediction the men who were willing to take hold and do something should stay just long enough to appoint a committee. And then he was just lifting up his hands to give the benediction, when the new minister came skurrying up to the platform and said:—

"Wait a minute, brother. This committee won't know what they can do unless they know how much they are to be backed up. How many of these people will stand by one another and by us in pledging themselves to have no dealings with a shop at which criminal and corrupting papers are sold? I would like to know."

And when the chairman put the question, it would have done your heart good to see how all the great roomful, men and women, came up to their feet. Well, they appointed a committee in three minutes, and then these appointed a sub-committee to go around and call on the news-dealers; and I was put on this sub-committee, though I confess I did not want to be. But the gallant colonel was going to lead, and I did not see how I could refuse to follow.

We were fortunate—rather, we were providentially guided—in our first call. For the head of the firm met us like a man and a gentleman, let me say like a Christian. For, though he did not deny that he had felt annoyed at some things that had been reported to him as said in our meeting, he said frankly, "You are right. The abuses you complain of ought to cease. But where will you draw the line? What rule do you propose to lay down, gentlemen?"

For my part, I was perplexed what answer to make to this very obvious question. So I stood in the background, and let the colonel speak. And he said just the right thing. Said he: "Mr. Jenkins, you have met us like a gentleman in this matter, and we cannot do better than refer the question back to you. You understand it better than we do. What do you say?"

"Well," said Mr. Jenkins, "you will find some difficult questions about this business before you get through with it. But I will give you a start. Just look over that counter, and I will hand you six or seven papers from it that are not fit for anybody to sell or read. I had as lief have a rattlesnake come into my house as one of those papers." And he made up a bundle of them,—the majority were "boys' papers,"—and said, "You have my promise that these shall not be sold here in future. There are some others about which I am willing to talk to you another time."

"You shall not be a loser by your honorable and straightforward conduct," said we in reply. "We will undertake that if your competitors attempt to get an advantage by picking up what you frankly abandon, they shall lose more than they gain by it."

And so we broke the line that morning. You will easily understand that when we went around to the other news-stands, and told them of the handsome proposal of Jenkins and Jobson, all the rest had to fall into the same arrangement, and even to show a

little advance in public virtue over their competitors.

And now we propose to hold an adjourned prayer-meeting to hear the committee's report, and clinch the matter so that it will hold. I suspect that the church will be pretty full, and I should not wonder if it should turn out to be a praise-meeting. And we do not feel as though we had been working instead of praying, but as though the action to which we were inspired at that week-of-prayer meeting had been God's own answer to our prayers.—Christian Weekly.

A GOOD EXAMPLE.

"THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

There is an aged lady, a member of one of our churches, whose charitable example should be read and pondered by a great many Sabbath-keepers. This lady, sixty-eight years of age and in feeble health, has, during the past year, worked in a farmer's kitchen for the small sum of \$.50 a week; and of this sum \$2.50 has gone into the treasury of the Lord. She also takes the REVIEW, and sends another copy to her sister. Five whole weeks she has labored diligently for the Lord. How many can make as good a record? She has no earthly home, and is entirely dependent on her own exertions for her support. When told, on paying her last installment, that she had better keep it, trembling with emotion she replied, "No; I will pay my dues. The Lord has been good to me." While enjoying her quiet presence and looking upon her placid face, one can almost imagine he hears the rustle of angels' wings.

There are other members in the same church, stalwart men, who wished their names taken from the s. b. book, considering themselves unable to pay anything. Some of them can count their losses by hundreds of dollars. Their foundation was laid on sliding sand, and their possessions were swept away. "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." "And he that earneth wages, earneth wages to put it in a bag with holes." P.

Our Basket.

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

GRACE is glory in the bud, and glory is grace in the blossom.

To have all, and to die saying, "Is this all?" is the epitaph of many a rich and wasted life.

To be separated from God is to foretaste the misery of hell; to be united to God by a living, love-producing faith, is to foretaste the joy of Heaven.—Zion's Herald.

THE worst slander often has in it some truth from which we may learn a lesson that may make us wiser, and, if we will, better, when the first smart of it is over.

THE ordinary employment of artifice is the mark of a petty mind; and it always happens that he who uses it to cover himself in one place uncovers himself in another.

REAL power, real excellence, does not seek for a foil in imperfections, nor fear contamination from coming in contact with that which is coarse and homely. It reposes on itself, and is equally free from spleen and affectation.

A SENSIBLE brother who had just united with the church, on being asked to explain some points of the doctrine, replied, "I will explain as far as I understand it, but for the rest you must wait till I learn more." That was certainly a sensible conclusion. Never explain things farther than you know them, and for the rest wait till you learn it. Children should learn to walk before they attempt to run.—Brethren at Work.

LOOKING DOWN THE CHIMNEY.—It is said that a man who looked down his neighbor's chimney to see what he was cooking for supper, not only did not find out, but was nearly blinded by the smoke. When you hear men say, "I've watched those who profess so much religion, and don't see that they are any better than those who do not make such a high profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Denominational smoke is about the most blinding smoke we know of, and prevents the gospel from taking hold of the masses more than any other agency. Were we to sit down by our neighbor's fire occasionally, instead of looking down the chimney, we should see many good points in his character that smoke will surely obscure.

The Review & Herald.

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

BATTLE CREEK, MICH., APRIL 3, 1879.

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

THE DON'T-BELIEVES.

THERE probably never has been any good enterprise carried forward in this world which did not have among its professed friends a greater or less number of persons who did not believe in the measures adopted for its advancement. The cause of Seventh-day Adventism has, perhaps, had as few of this class as any cause; yet they have all along been present to make themselves known by their words, not by their deeds, for they don't believe in doing anything except to furnish their quota to the ranks of the tribe of Meroz.

Under the experience through which we have passed, this class should have become extinct among us long before this; but a remnant still remains, and the topic of their discourse is now the new tabernacle—"We don't believe in building great big meeting-houses!"

What have been their texts in times past?—They have been these: "We don't believe in organization;" "we don't believe in systematic benevolence;" "we don't believe in large publishing houses with power presses;" "we don't believe in camp-meetings;" "we don't believe in establishing a Health Institute;" "we don't believe in founding a college;" "we don't believe in tract and missionary operations;" and now, "we don't believe in building tabernacles," and if we do, "we don't believe in Christmas trees to raise means to pay for them," and if ever these dear "don't-believers" get through to the kingdom, we expect to hear them say, as the great multitudes come up from land and sea, "We don't believe in such a great big crowd;" "we don't believe in making such a stir to establish the kingdom of God."

Where would the cause have been now, if the views and feelings of these persons had prevailed? There would have been no organization, no system of raising funds, no efficient printing office of our own, no Health Institute, no college, no T. and M. work, and no need of any very large houses of worship. Our forces would have consisted of only a few chaotic fragments wandering through the land, and the cause would not yet have been an inch and a half from its place of beginning.

And now, after time has demonstrated the wisdom of the moves that have been made, and vindicated the views of the faithful many against the non-believing few, and the battles have been successfully fought on the points in our previous history above named, it is strange that this spirit of hesitation about advance moves should still linger in any heart. The General Conference Committee thoroughly canvassed the subject, and decided what was needed here as a house of worship. Have you any confidence in these men? What would our friends have us do? Here was a weekly congregation of about eight hundred, to be convened in a house which would not conveniently seat six hundred. Should we turn away a part of those already here, and erect an effectual barrier against all future increase? Perhaps you say, Build a new house, but confine it in size to present wants. This we have already done three times in Battle Creek, and the reality in a few years outstripped our faith. To commit the same error a fourth time would be unpardonable stupidity; for unless our institutions shall prove a failure, there must still be a large increase in numbers here before the work shall close.

"Well, then, do not build so expensively." Do these persons know how expensive a building is erected? How much have they an idea that a building should cost which will accommodate over three thousand persons? The building committee are just as much opposed as any one can be to any extravagant outlay, or expense for mere show; but they believe there is some regard to be paid to propriety, and we do not think our friends anywhere would have had us erect a mere barn in which to worship the Lord. What may have been said abroad in regard to it, we do not know, perhaps not all that may have been said here; but no one has made any complaint to us, who has seen the building. Some have entertained unfavorable views before coming here, but have become entirely satisfied after seeing it. So we believe it will be with all. We are at any rate willing to venture the assertion that the most conservative would not be willing that changes should be made from its present construction by which a saving of even

two hundred dollars might have been effected on the whole building. And if this is so, no great dissatisfaction or misgivings ought to exist.

The tabernacle is satisfactory. The committee will be able to make a satisfactory showing as to its cost and construction. It is just what is needed. We believe in it as an advance step in the onward progress of this cause, due at this time. We believe in this cause, in its growing prosperity and final and speedy triumph. We believe, by-and-by, in a Scott or Bullock press in this Office, which will turn off thirty thousand impressions per hour, instead of the ten to fifteen hundred which our best presses are now able to do. We believe in the speedy coming of the time when the whole earth shall be lightened with the glory of this message. We believe in a great multitude at the resurrection of the just, at the inauguration of the King of kings, at the marriage supper of the Lamb; and we mean, like a drop in the ocean, to help swell the happy throng. But we don't believe in the "Don't-Believes."

THE DEATH OF SISTER CANRIGHT.

THIS sad though not unexpected event occurred at the close of the Sabbath, March 29.

Sister C., the worthy daughter of her godly parents, Samuel T. and Jane Cranston, was born in Lansing, Mich., Aug. 18, 1847, and was aged at her decease, 31 years, 7 months, and 11 days. She was baptized by Bro. White, with other young people in Battle Creek, at the early age of 11 years, in 1858. Uniting in marriage with Eld. D. M. Canright, April 11, 1867, she traveled with him almost constantly to the time of her last sickness, and she thus formed numerous personal acquaintances from Maine to California. About a year and a half ago, at the tent-meeting at Danvers, Mass., an attack of hemorrhage of the lungs gave indications that pulmonary consumption had marked her for its victim. The disease from that time made steady progress, till death closed the scene.

Sabbath, March 15, at her request a few special friends met in her room and united in the celebration of the Lord's supper, as she desired once more to partake of the emblems of the broken body and shed blood of her dying Lord. This was a very precious season to her and to all engaged in it. Sustained by the Christian's blessed hope, she bore her sufferings with fortitude and patience, calmly made arrangements for the close, and longed for the hour of release.

The funeral was held in the tabernacle, March 31, at 3 P. M., a large congregation attending. Brief remarks were made from 1 Cor. 13:10. Bro. Canright, with his two little ones, will have the sympathy of his many friends, in this bereavement.

The following appropriate lines were composed by Sister Mary Martin, a few moments after Sister C. had fallen peacefully asleep in Christ:—

Sweet be thy sleep, child of patient endurance;
Blessed the rest that so nobly is earned.
Bright is the home that awaiteth thy coming,
Beside the "still waters," for which thou hast yearned.

Pain ne'er can enter the country immortal;
Happiness never be mixed with alloy;
No wave-beat of grief can break over that portal;
Cometh at last the rich "fullness of joy."

MISREPRESENTED.

A SERMON preached by David Swing in Chicago, March 23, 1879, thus alludes to Adventists:

"One of the cardinal ideas of that wing of the ministerial army called the Adventists is, that the present labors of preacher and layman and church and school are all in vain as to any result in the public good; that under all these influences the world is growing worse instead of better; and that the better day will begin only when Christ shall come with divine power and push aside the childish efforts of man. It would hardly be possible for the pulpit to advance a doctrine more in conflict with the actual history of our earth, or more in conflict with the Bible command that man should be a patient and hard laborer in the vineyard of this life. The Adventist cannot stand a moment in the presence of history; for all that we enjoy of language, and science, and art, and industry, and improved politics, and improved homes, and improved religion, and reformed character is nothing else than the good works of the past worthies all rolled up into one large volume."

This language puts Adventists in a wrong light. They do not say that "the present labors of preacher and layman and church and school are all in vain as to any result in the public good," nor that like labors in the past have been in vain. These efforts are all that have saved the world in the past; they are all that save it now. But this is a very different thing from saying that these labors will accom-

plish what is expected of them according to popular teaching; namely, that they will regenerate the world, and bring in a golden age of universal righteousness and peace.

What Adventists do believe and teach is this: That while the agents of good are doing a grand and noble work, the agents of evil are doing more; that the latter, both in numbers and in work, are increasing in a more rapid ratio than the former; that there is therefore a growing preponderance on the side of evil; that in this sense the world is growing worse, and will continue to do so till the Lord shall come.

No other view is in accordance with the Scriptures; for Paul, in language which cannot be mistaken, says that "in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. If even professors of religion bear such a character as is here described, what may be expected of those who make no profession?

Again, Paul says that "evil men and seducers shall wax worse and worse," 2 Tim. 3:13; and our Lord plainly intimates that true religion will almost have disappeared at the time of his coming; for he asks this question: "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. It will be a time in which Satan will work with all power, 2 Thess. 2:3, so much so, that none except those who are firmly established in the truths of the word of God will be able to withstand his deception.

What then? Because all the world cannot be brought to Christ, shall we therefore not try to bring any one to Christ? Because all cannot be saved, is this a reason why we should not try to save any? By no means; but rather we should work the more diligently and earnestly, to counteract, as far as possible, the work of the powers of darkness, and save as many as it is in our power to save before the end shall come.

So Adventists believe and teach; and so far from paralyzing their disposition to work, it stimulates them to greater exertion. The result is that no people, in proportion to their numbers and strength, possess more of a missionary spirit than they, or manifest greater interest to labor for the salvation of souls at home and abroad.

SUNDAY ALL AROUND.

IN CHICAGO.—The Alliance of March 29, 1879, has this paragraph:—

"Will the pastors of this city never awaken to the need of Sabbath reform? If there is to be an enforcement of the laws against Sabbath-breaking, there must be a stronger public opinion behind it than there is at present, and the pastors alone can create that public opinion. Have you no interest in the matter, city pastor, that you remain supine? Here is practical work and hard work too, and no one moves about it. No body of ministers, zealous of the public good, have the energy to start, the uniform endeavor to create, a public sentiment which shall say that the American Sabbath shall not be a day of public amusement or a carnival. It is not cowardice that delays the work. We almost wish it were. It is inertia; and an inertia that one man, if he will, can overcome. Will not Dr. Goodwin, or whoever may be the senior pastor of the city, call a meeting of the clergy to consider the matter?"

IN PHILADELPHIA.—An exchange contains the following notice of recent action on the Sunday question in that city:—

"At the meeting of the Ministerial Union on last Monday, in view of the recent action of Mayor Stokley looking toward the prevention of the desecration of the Sabbath, the following resolution was adopted and a committee appointed to communicate it to our chief municipal officer:—

"Resolved, That we heartily approve and would cordially sustain the course of the Mayor in his efforts to carry out the laws of the city and State with regard to the observance of the Sabbath and the suppression of immorality connected with its violation."

"When the committee waited on the Mayor, he expressed his determination to enforce all existing laws for the peace and order of the city. This looks like business, and we earnestly trust that the good work which has been commenced will be continued until it is thoroughly accomplished. Why have laws, if they are not to be executed? And who will execute them, if not the officers appointed for this purpose? Let all good citizens stand by the Mayor as he makes the law a terror to evil-doers."

The Philadelphia Sabbath Alliance is also active in the same work.

A correspondent of the *Sabbath Recorder* states that Hon. H. G. Jones is before the Pennsyl-

vania legislature with a bill for the relief of persons keeping the seventh day. The same article says:—

"A large number of papers, conducted with eminent ability, in the interest of exclusive Sunday-keeping, are widely circulated in the State, besides many secular ones favoring the same policy. As a specimen of the spirit and aims of these sincere but mistaken men, we extract from a sermon by Rev. Mr. Coxe, published in the *Christian Statesman* last week, the following, viz.: 'A vigorous enforcement of Sunday laws is needed. If a Jewish key opens a store, a policeman's baton should close it. If a papist procession blares defiance on God's day, the leaders should learn penitence behind bars. Law-breakers should have enforced leisure to "study to be quiet." Corporations have pockets, if not souls. Depletion of the pocket will quicken the conscience.' In the same spirit the *Cincinnati Gazette* says, as quoted by the *Statesman*, 'Go to the bottom, and enact a law absolutely prohibiting labor on Sundays. It is useless to talk about excepting this class or that class; any law that will make exceptions will prove a failure.'"

IN MASSACHUSETTS.—The Evangelical Ministers' Association of Boston, recently transacted some important business touching the Sunday question. The report of a committee of twelve appointed to arrange for a State convention on this question, was adopted. In accordance with this report, two conventions are appointed to be held, one in Springfield, Mass., May 6 and 7, the other in Tremont temple, Boston, May 13 and 14. The programme will be substantially the same in both cities, and for the benefit of our readers we give the full list of exercises, as follows:—

"After a Bible reading conducted by Dr. Steele, the opening address will be delivered by Dr. Alexander McKenzie, of Cambridge. The 'Religious Sabbath' will then be considered under the following heads:—

"The Sabbath and the Word of God,' under which papers will be read as follows: 'The Sabbath of the Old Testament,' Rev. Dr. Armitage; 'Christ's Connection with the Sabbath,' Rev. Henry W. Warren; 'St. Paul and the Sabbath,' Rev. Dr. John Hall; 'The Perpetuity and Obligation of One Rest-day in Seven, so that the Seventh Day is Obligatory if the First is not,' Rev. L. T. Townsend.

"Under the second head, 'The Sabbath in Nature,' papers will be read as follows: 'The a priori Argument,' Rev. W. W. Atterbury; 'Physical, Intellectual and Economic Advantages of the Sabbath,' Rev. Joseph Cook; 'The Sabbath a Requisite to all Forms of Social Regeneration,' Bishop Foster; 'The Sabbath and the Family,' Rev. Dr. Henry M. King; 'The Religious Character of the Sabbath,' Rev. William M. Taylor.

"Under 'The Sabbath in History,' papers will be read as follows: 'The Pre-Mosaic and the Jewish Sabbath,' Rev. J. O. Peck; 'The Change to the Lord's Day,' Prof. Egbert Smyth; 'Constantine and the Sabbath,' Rev. Dr. George C. Lorimer; 'The European Sabbath before and since the Reformation,' Rev. Dr. William Rice; 'The American Sabbath,' Rev. W. W. Atterbury.

"On the second day, 'The Civil Sabbath' will be considered, and papers will be presented as follows: 'The Civil as Distinguished from the Religious Sabbath—What is to be Expected from Civil Law,' Judge Strong of the United States Supreme Court; 'The Sabbath a Free Institution,' ex-President Mark Hopkins of Williams College and Rev. Dr. Robinson of Brown University; 'Sunday Laws and Sunday Liberty,' Rev. W. W. Atterbury; 'The Law of Rest of Each Necessary for the Liberty of Rest of All,' Rev. L. W. Bacon; 'The Sabbath and the Workingmen—Seven Days' Work for Six Days' Wages—Pay-day and the Sabbath,' Rev. Dr. Henson of Philadelphia; 'Our Foreign Population and the Sabbath,' Rev. Dr. Schaff; 'Corporations and the Sabbath,' Rev. Dr. Stephen H. Tyng, Jr.; 'Railroads and Steamboats,' W. E. Dodge of New York; 'Merchants and the Sabbath,' E. S. Tobey; 'The Sabbath the Poor Man's Benefactor,' Rev. Phillips Brooks.

"The evening will be devoted to discussions by distinguished men."

FROM THE FAR EAST.

I SEND the accompanying letter from Dr. Ribton, thinking that a part of it at least may be of interest to the readers of the REVIEW. It shows that God is blessing the labors of Bro. Ribton in Egypt, and that there is reason to hope that a good work will be accomplished in that country; but it contains the sad news that his daughter Nina, his only child, is dangerously sick with pulmonary consumption. No one can sympathize with Bro. Ribton in this more deeply than myself. I ask that special prayer may be offered in her behalf. I baptized her near Puteoli in August, 1877.

J. N. A.

"VERY DEAR BRO. ANDREWS: I was very anxious about you, not having heard from you for so long a time; and when I believed that you were in Europe, and hoped you were on your way to Naples, I received a letter from Sister Huntley saying you were still in America. I could not describe the desire with which the

brethren await your arrival at Naples and here; and here we greatly need your presence. With what pleasure you would visit this place! Here we can preach freely without hindrance or opposition, and the blessing of God is with us. Our number has doubled since I came. Our school is increasing, but we are obliged to keep it back until we can get a master and mistress. I have written to Bâle, asking them to send a sister to aid us if possible; for I have now the whole school on my shoulders in addition to the other work, and it is nearly impossible to carry on so much without aid.

"And now, in a moment fraught with so much encouragement and so much anxiety, I have received a crushing blow. Since I left, sickness has raged in my house; and now I have learned by the last letters from Naples that my poor child is sick with pulmonary consumption. The doctor has said that nothing can save her but getting her here. Too well I know the rapid and deadly course that the malady pursues in the elevated air of Arevelia, and indeed anywhere at Naples. The stroke prostrated me for a few days, but I am now better, and was able to preach yesterday to a full room. But my distress of mind is intense. I pray earnestly to God not to allow me to break down while I have such responsible work in my hands. The hope of soon seeing the child here, alone keeps me up. I have written to my wife to try to borrow money to come, or at least to send me Nina. I know not how she will be able to do it, but my faith in God is strong, and I believe he will give her the means to do so.

"From the course that events are taking, I think all the means we can get will be best employed upon the great work that is now opening up here, of which I have already written some account. The Spirit of the Lord is strongly with the few dear brethren who form our church at Naples; but, as my wife says, the Spirit is not in Naples. Atheism is making giant progress there. One brother has been added to our number there since I left, and one dear family. I write to these brethren and exhort them; they are strong in the commandments. But I do not think at present it is best to take a hall there, while there are such very pressing claims here for our school and other things, and moreover if our numbers increase as they have done, we may see the day when our hall will be too little to contain those who come.

"A visit from you to the brethren in Naples would greatly comfort them; but your presence here is indispensably necessary for many things, as soon as you can possibly come.

"We have now some Greeks coming to our meeting. I shall be very glad indeed if we can get that element among us; for there is a very numerous colony of them here. I heard from Bro. Bertola last week. There is no fruit to be obtained at Constantinople, and he is prevented from going into Russia on account of the plague. But he is going to Athens next month, and there is a hope that he may be able to accomplish some good there. I translate an extract from his letter, which is dated Constantinople, Feb. 6:—

"Along with this letter I send a Greek evangelical journal printed at Athens, where an important missionary work has been opened, with schools and a printing house. They have printed copies of the Bible in Greek, and are about to print it also in Italian. The director of the mission is an American. On reading the history of the Popess Joan, verified by the production of many documents, in a work written by Sig. Rosidis of Athens, I find that in the ninth century the Sabbath used to be observed in Greece. I wrote to Sig. Rosidis, asking him to give me some information on the subject, but he has not yet replied. I am well acquainted with him personally, and hope, God willing, to go to Athens next month, on purpose to speak with him on the subject, and make the acquaintance also of the American missionary."

"I have much hope that Bro. Bertola, whose whole heart is now given to our work, will be able to open up the Sabbath question there also. He expects next September to be able to retire from commercial business and give himself exclusively to the service of the Lord.

"So, then, my joy would be full were it not for the barbed arrow that Satan has now struck into my heart. Pray for me, dear brother, as I pray for you. The ways of God are inscrutable. Why does he permit Satan to hinder, when we are seeking to devote our lives to his work? Dear brother, forget the past; think only of the coming glory. I sometimes think it is very near at hand.

"I can scarcely get a moment for writing. Since I wrote the above, I have been called away to be introduced to another Greek.

There are quite a number of them coming to us now. I have lent out a great many tracts among some English people, who are reading them attentively. Their ministers, however, are doing all they can to prejudice them against me. Christian love from all here. Your brother in the Lord,

"Alexandria, Egypt."

H. P. RIBTON.

A CURIOUS BLOSSOM.

A BROTHER sends us an abstract of a discourse by W. B. Wright on Ex. 20:8, recently delivered in Boston, Mass., and reported in the *Boston Herald*. In it we find the puzzling change from Sabbath to Sunday summarily accounted for as follows:—

"Our Lord abolished the fourth commandment exactly as he abolished the other nine; that is, as he destroys an acorn when he makes an oak. He touched the commandment, 'Thou shalt not kill,' and it blossomed into, 'Thou shalt not be angry.' He touched the Jewish Sabbath, and it became the Christian Sunday."

This last blossom is certainly an anomaly in the floral world. We can well understand how the command, "Thou shalt not kill," can receive so broad an application that it shall reach to the thoughts and intents of the heart, and prohibit even the feeling of anger; for the two are related: anger must precede murder; it is the very root of that terrible deed, and the injunction not to cherish anger must be broken before the murder can follow. This is the sixth commandment "magnified and made honorable," the very work which the prophet said Christ should do in reference to the law.

But how the Sabbath blossoms into Sunday, we do not understand. Is Sunday keeping the root of Sabbath-keeping? Does Sabbath-keeping spring from it, as murder springs from anger? Must we transgress the Sunday before we can break the Sabbath? How did Christ "touch" the Sabbath in reference to the Sunday? He labored diligently to strip off from the Sabbath the abuses and superstitions which the Jews had heaped upon it, and show them what was in accordance with the Sabbath law; but of Sunday he said never a word.

If he had somewhere said, "Ye have heard that it was said by them of old time, The seventh day is the Sabbath of the Lord thy God; but I say unto you, Thou shalt keep the first day in the stead thereof; for God need no longer be remembered, and the creation is no longer worth commemorating. Therefore thou shalt keep another day, even the first day, for another purpose, namely, to commemorate my rising from the dead, in addition to baptism, which is given for the same purpose; because my work in redemption [the reader will pardon the length of this revised portion of the decalogue; we do not know how it could be complete and be any shorter] is to be greater than that of the Father in the creation, and therefore should be commemorated in the place of that. And although the work of redemption will by no means be completed on the first day when I shall rise from the dead, yet the observance of that day, instead of the Sabbath, will perhaps commemorate the work as well as anything can, before it is done!"

The fourth commandment sets forth the Sabbath institution, and the reason therefor; and if the Sunday is a corresponding institution for this dispensation, it should have been set forth, and the reason given for it, in some such language as above indicated. Then the controversy would forever have been settled; or, rather, it would never have arisen. Sunday would have been received everywhere in Christendom as a Sabbath of divine appointment.

But this would not have been a "blossom" from the old stock; it would have been a new flower set out in new soil.

The difficulty under which our friends labor in this matter is well illustrated by Christ's parable of the new wine and old bottles, and the new cloth and old garment. The new will not unite with the old. If Mr. Wright still insists on advocating the Sunday institution, he must try his hand again in constructing a reason for it. Our advice to him, however, would be to abandon it to its inevitable fate; for Christ said, "Every plant which my Heavenly Father hath not planted shall be rooted up."

EVIL; NOT FOREVER.

"AND the children of Israel did evil again in the sight of the Lord."

The text is found in so many places that it is needless to select any one in particular, and too great a task to count the number. And the significance is sad and woful; and but for the fact that there is a brighter, more hopeful side of the subject, it would be truly disheartening.

What a blind and rebellious people were the children of Israel! After God had shown them mighty signs and wonders in Egypt, and had so evidently come for their deliverance from bondage, as he had promised to Abraham, shielding them from evil while he plagued their enemies, the Egyptians, instead of trusting in God in the time of apparent danger, they were ready to reproach the servant of God through whom their wondrous deliverance had been wrought, with the question, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Nevertheless God opened a passage for them through the sea. They sang his praise, but soon forgot his works.

The next thing we hear from them, they are murmuring against Moses and Aaron, and wishing they had died in Egypt "by the hand of the Lord," as if he was their enemy, and seeking to take away their life; but their kind and long-suffering God mercifully provides for their wants, giving them manna, a wholesome and nutritious food, and also sends them flesh food for their lust, and to cure them of their longing for the flesh-pots they had left in Egypt. Thus he taught them a good lesson, which they ought to have remembered.

How long do they remember it? In a very short time they are chiding with Moses, accusing him of bringing them out into the wilderness to die of thirst. God gives them another evidence of his power and love, by giving them a fountain of water from a desert rock.

And when he had brought them to Sinai, and they had made a solemn covenant with the Lord to obey his voice, and had heard that voice from the mount proclaiming the commandments of the moral law, and after pledging themselves again to keep these commandments, in a few days they are saying, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And they make the similitude of an ox, that eateth grass, and worship that which their own fingers have made!

But we will not trace them in their marches and countermarches in the desert and through the land of Gilead and Bashan, on the east side of Jordan, but come to their history after they are settled in their promised inheritance.

God had specially warned them against mingling with the nations of Canaan and worshipping their gods, denouncing curses against them should they do so. But said he, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

Did they heed these instructions? They did not. At various times good beginnings were made. Judges and rulers would arise that were reformers, and would work in the right direction, but they would fail to make a clean breast of it. The fashions of heathen neighbors would prevail; and they are found worshipping Baal, Ashtoreth, Milcom or Chemosh, or the golden calves, or some other abomination; and the groves are re-planted and the images set up, and the high places are thronged by a mongrel host of worshippers.

This is the general character of the progress of that highly favored people. Were God's chosen people the worst of any on earth?—No; they were the best. But their picture is the picture of fallen humanity. How much better we would have done in their circumstances! Would we? Where are the people who are doing better, in view of their circumstances and surroundings? You admit that their portrait fits the wicked world in our days. Is it not the picture of the churches? Are not they conformed to, and following the fashions of, the world? Not only other churches, but our church too. Reader, you and I are of this sinful, backsliding race.

But there are those now, as anciently, that are reformers. They lead out in some good work of reform. Hope is indulged. There are favorable indications; but soon it is found that their reform is going stern foremost toward perdition. This is the case every time. There are no exceptions. There is no confidence to be placed in human nature. The fashions of an ungodly world carry the people now, as much as in the days of Israel. It is as true now that "the children of Israel did evil again in the sight of the Lord," as it was then. People now would have their groves and high places and images, if it were only the fashion. This is evi-

dent from the following of the foolish and disgusting fashions which prevail.

Well, what is the use of working for reform? Some will be gathered out and saved. Some will hold on to reform, while others slide back. Some of Israel were saved by God's merciful dealing with them. Some will be now. The faithful and enduring have gone safely through. So it will be. There is the same motive to labor in behalf of humanity that induced the Son of God to come into the world to seek and to save that which was lost.

Let all who have the good of humanity at heart labor on. Your labor will not be in vain in the Lord. Soon the fruit of all this toil will be seen in the immortal kingdom of God. Then it will not be necessary to say that the children of Israel did evil again in the sight of the Lord. The time hastens on; and while we desire its coming, let us still labor that others, as well as ourselves, may have a part in that inheritance that will never be defiled by sin.

R. F. COTTRELL.

TRACT OFFICERS, PLEASE NOTICE.

WE are near the end of the quarter, and each church and district should be ambitious to make as good a financial report as possible. Let each librarian take especial care to collect the little dues as well as the great ones. We have about 500 church T. and M. societies, and if each of these will put forth a special effort on April 6 to pay all dues, and if the sums, though small, are promptly forwarded to the district and State officers, it will place in the State treasuries thousands of dollars that are greatly needed to pay debts and purchase necessary publications.

W. C. WHITE.

A REQUEST.

SOME of the secretaries and librarians in our T. and M. society have not a full supply of books for their use in doing business. It is necessary that you should have them, in order to do the business with convenience, and correctly. Each district secretary and each librarian should have a record book, periodical book, and journal.

Now, will each of these officers who has not the books above named, which you should have, please let me know what ones you lack. If you cannot write me previous to April 10, please notify Miss M. L. Huntley, Battle Creek, Mich., which ones you need. Let us hear from you.

A. S. HUTCHINS.

Irasburgh, Vt.

BLANK REPORTS.

To secure more full reports from the tract and missionary societies, also a uniformity in the same, blanks for State and district secretaries have been prepared. These are designed to give a report of the labor performed, and to accompany written reports of quarterly meetings when forwarded to State secretaries, or to the office of publication. That these blanks may be used this quarter, we send a supply to each State and district secretary, and trust none will fail to make use of them. The librarians are also requested to use the blank prepared for them in making their reports to the district secretaries.

S. N. HASKELL, *Pres. Gen. T. and M. S.*

INDIANA TENTS.

WE have already ordered one of the two tents which we wish to purchase for use in this Conference during the coming summer. We desire all in the State to aid in paying for these tents. Let the elder of each church introduce the matter at the quarterly meeting, April 5, 6, and secure money and pledges, and report immediately, either to Dr. Wm. Hill, Rochester, Ind., or to me at Battle Creek, Mich. Let all our scattered brethren and sisters report how much they can aid us. Send means as soon as possible, as we wish to pay for the tents soon.

S. H. LANE.

A KING walking out one morning, met a lad at a stable door, and asked him, "Well, boy, what do you do? what do they pay you?"

"I help in the stable," replied the lad; "but I have nothing except victuals and clothes."

"Be content," replied the king, "I have no more."

All that the richest possess beyond food, raiment, and habitation, they have but the keeping or the disposing, not the present enjoyment of. A plough-boy who thinks and feels correctly has enough to make him contented; and if a king have a discontented spirit, he will find some plea for indulging it.—*Selected.*

CAREFUL AND NEEDFUL.

Luke 10:41.

MARTHA, Martha, thou art careful,
Many things engross thy heart;
Dost thou know the one thing needful?
Wilt thou choose the better part?

Thou'rt kindly careful, loving, thoughtful,
Seeking varied cares to meet;
Thou dost lose the moments precious,
Low to sit at Jesus' feet.

One thing needful he would teach thee,
Pearl of greatest price to seek;
Eagerly doth Mary listen,
Precious truths we hear him speak!

Seeking first the heavenly kingdom,
All else needful thou shalt find;
Be earth's treasures, its ambitions,
All its needless cares resigned.

Anxious cares, how oft they press us,
Choking growth of precious seed!
Hindering still the promised blessing
Which our souls so sadly need!

Many Marthas, over-careful,
Still pursue life's toilsome way,
Busy, anxious, worn, and weary,
With no time to rest or pray;

None to seek the one thing needful,
Hope of Heaven when life is o'er,
And our hold on earth is broken,—
Treasures on the heavenly shore.

S. M. SPICER.

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.

CHRISTIANA, NORWAY.

THE storm of opposition has quieted some. The priests pray for us in the churches; and one went to Trondhjem and preached against Adventism, thus calling the attention of the people there to our work. Some view our preaching in this city as a great calamity, which the Lord has suffered to come upon them on account of their sins. The majority of religious people are favorable to the idea that the coming of our Saviour may not be far distant, and some think this preaching may be the last message of mercy. Our work is now proclaimed all over the kingdom by the papers; and although our opponents have presented our faith as fanatical and entirely contrary to the Bible, yet they state that there is much ability and zeal on our side, and that we are able to present the Bible in such a way that it seems to sustain our faith.

One Isaacsen, a Methodist editor and speaker, who has been educated in America, has written and lectured against us in a very personal and harsh way. He has been very determined to prove that we deny the divinity of Christ. His attacks in a public paper have been answered in the same paper, but his lectures I have had no opportunity to hear. Our friends thought best that I should request a public discussion. He tried to get around it. I presented the request before a large congregation, and afterward through the paper that has the largest circulation (14,000). He answered back and forth, and tried to say both yes and no. At last he came with a decided no. I then inquired through the paper for the followers of Luther. None have come forward; but they are becoming more careful about their attacks.

I cannot get any large hall at present. This is too bad. Many people who would like to hear, have no chance. I am thankful for the help received, and promised by our brethren in America for the paper, *Tidernes Tegn*. I shall be as saving as possible of every cent, and try hard, the Lord willing, to work for the establishing of a printing office in this place. Our brethren in America and in Northern Europe who are interested in the prosperity of this work, have now a good opportunity to assist by their prayers and means. May the Lord abundantly bless his truth here, and throughout the earth.

JOHN G. MATTESON.

Osterhausgaden 12, Christiania, Norway, Mar. 4.

SOUTHAMPTON, ENGLAND.

ANOTHER busy week has passed since I reported. We have made some advancement in our work. One more took a stand with us last Sabbath, and others have promised to keep next Sabbath. A brother writes me from London that there is some stir on the Sabbath question there. One joined them last week, and they have many interesting cases of those who are reading and almost persuaded. The efforts of Bro. W. M. Jones and his associates are producing good fruit.

This week we have received another pound (\$5 00) from a party here, as a donation toward our new tent. Our congregations at our home increase, and the interest on the part of those who attend is deepening. On the last two Sunday afternoons the sessions of our Bible-class have been quite interesting. We shall soon start a Sabbath-school, as the children of those embracing the truth come in.

Last week a brother in San Francisco who formerly resided in Southampton, sent me the names of about sixty persons of his acquaintance with whom he, with others, will open correspondence, sending them reading matter. May God bless the workers who shall strive with us to place the truth before the people of this vicinity, and all England.

In response to calls from America, we have this week sent out over one hundred addresses

for V. M. workers to use in connection with their distribution of *Signs*. Two or three parties in America have sent us *Signs*, so that with the thirty copies we take ourselves we now have about fifty copies a week. If we erect a tent, we could use nearly that number each day. We shall do the best we can, and increase our facilities for labor as circumstances demand. We have already a number of subscribers for the *Signs* and the weekly *Instructor*, who pay by the week. That is the mode of "taking in" papers here, especially with those of moderate means.

One sister who has lately embraced the Sabbath expresses her thankfulness for the opening of the mission here in the following lines, which were accompanied with a donation of 4s. (\$1.00) from her scanty purse:—

"THE ENGLISH MISSION.

"Far across the mighty deep
God's faithful servants came,
From the New World to the Old,
Glad tidings to proclaim;

"To found a mission for the truth;
God grant that it may be
Sustained of Heaven, and fruit appear
Throughout eternity.

"May those who hear, not idle stand,
But cast the seed abroad,
And lend a faithful, helping hand
In bringing souls to God.

"And may there be a harvest rich
Yet found on English soil;
God bless the missionaries in
Their ardent, earnest toil.

"Oh! may this glorious truth extend,
With conquest, through the land,
And Sabbath-keepers soon appear,
A strong and numerous band.

"We thank our friends with one consent,
Beyond the rolling sea,
For sending help to lead us forth
To light and liberty.

"L. O. NEILL."

Our motto is, "Onward, and no room for discouragement for those who humbly labor in God's cause." Paul says, "Ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

J. N. LOUGHBOROUGH.

ILLINOIS.

Pittwood and Martintown.—At least twenty-five persons have embraced the message in these places. Some have moved away, yet we have organized a Sabbath-school, and a systematic-benevolence pledge has been made. Bro. R. F. Andrews has been with me the past two days, and is taking hold of the American branch of the work in good earnest. To-day he has baptized ten persons, nine of whom are French.

D. T. BOURDEAU.

TEXAS.

Dallas, Denison, and Plano.—The lectures of Bro. and Sr. White at Dallas, in December last, were received so well that some of the prominent citizens extended an invitation to them, through the *Herald*, to return to their city and speak again on the great subjects of religious and moral reform. This they accepted through the same paper, promising them a series of lectures as soon as the large tent could be pitched in the early spring. The first week in March the tent was pitched, and the lectures commenced Sunday, the 9th, with a good audience at 3 P. M., and in the evening the tent was filled with interested hearers. They remained over the following Sunday, speaking, when the weather would permit, during the week. A heavy rain storm and a severe "norther" greatly disturbed the meetings, and paralyzed the interest. But the truth was presented in its usual force, and good must result from the effort. Many seemed highly pleased with what they heard, and expressed regret that Bro. and Sr. White could not stay longer.

Wednesday, the 19th, we left Dallas with five loaded teams for Denison, a distance of seventy-five miles, Bro. and Sr. White leading the van. After camping two nights on the way, we arrived Friday P. M. On Sunday the large tent was pitched in the city park, and Bro. and Sr. White each spoke to good audiences the same day. Quite an interest is manifested on the part of the citizens of the place, to hear the servants of God who have been in their midst during the past few months. Should the interest prove to be general and permanent, we now hope to round off the meetings with a full course of lectures on the reasons of our faith and hope. We anxiously await the arrival of Bro. Corliss to help us on with the good work.

Sabbath and Sunday I met with the little company at Plano. They are all firm in the faith, and growing in the knowledge of the truth. Our meetings were held in the vacant dining-hall of a hotel, fitted up for the occasion. All the brethren and sisters and many others were present at each meeting, and the word spoken found a ready response in their hearts. About two hundred were present at the last meeting. Organized s. b., all but one uniting together on the tithing plan so plainly revealed in the Bible.

A move was made for the erection of a meeting-house. The brethren are anxious to engage in the enterprise, and by the expression taken at the close of our meeting, I am confident that quite a number not of our faith would esteem it a privilege to assist with their means. If the popular churches did not act the part of the

"dog in the manger," our people, and those who are friendly, would not so readily see the necessity and importance of having a meeting-house of our own. But the wrath of man will praise the Lord.

R. M. KILGORE.

OHIO.

Wakeman.—Since my last report, two more persons have heartily accepted the truth. We shall hold a few meetings in a school-house in the country, and then close the work here for the present.

H. A. ST. JOHN.

Bellville, March 26.—It is one week since we came here. Bro. Bigelow had the meetings well advertised, and had spoken several times. Storms and other hindering causes have prevented us from having a good hearing, yet we hope to see some new ones gathered in, and the cause built up here.

A. O. BURRILL.

NEBRASKA.

Eagle, Cass Co., March 25.—Four weeks ago Brn. Hackworth and Williams came to this place, and commenced a series of meetings. Two weeks ago I joined them. The Lord has blessed the labors, and the good seed sown has been springing up. Seventeen have signed the covenant. I remain for a time. Brethren and sisters, pray for the reapers, and thus be co-laborers in the great harvest field.

CHAS. L. BOYD.

MISSOURI.

Salisbury, March 25.—Our meetings have been in progress over five weeks, and yet we dare not leave. We have had a good, healthy interest all the time, and have yet. Last Sunday our congregations were as large as at any time since we came, and there is as much stir in the community as ever. The town has been stirred more than ever before; all admit this.

For a month our meetings were in the Baptist church. Soon after we began the lectures, the minister attacked us one night after the discourse, and said we had "willfully misrepresented." He said a child ought to know that the word Sabbath did not mean rest, but meant seventh, and made other statements about as sensible. He was in a state of excitement. He acted so supremely foolish that he hurt his own cause very much, and his own members were ashamed of him. After this he went away, and left us in quiet possession of the field; but he returned at the end of a month, and made a savage attack upon us in his discourses on Sunday. He called us "semi-infidels," "false teachers," "teachers of doctrines of devils," etc., and promised to take up the Sabbath question. He stated that he would commence to prepare a series of discourses upon the Sabbath. He evidently proposes to put this off till we go away. He got us shut out of the church, so we have since used a hall. Meantime the people have become very impatient for the "other side." Two men have already been off on the railroad to find some champion to defend the cause, but failed. The hope now is to get the famous Methodist debater, Mr. Deitzler, perhaps as famous as any in the West. He speaks within seven miles of here next Sunday, and a committee will wait upon him to secure his services. The Methodist minister is confident he will come to their relief by next Monday. We hope so. We want them to hear the "other side" as much as anybody; for many cannot be got any further, apparently, till they do hear it. So we keep pouring the truth into them, till they get help.

Quite a number are keeping the Sabbath, and many more are almost persuaded. We had a good Sabbath meeting last Sabbath. Several spoke, and the Lord's Spirit was with us. Have sold over \$20.00 worth of books. Bro. Hollenbeck has been with me for two weeks, and helps much in the music and other ways. About \$20 has been raised by donations. It seems to require a tremendous effort to get the people to take a stand; but our faith is, we shall have a church in Salisbury. Pray for us that God will help us.

GEO. I. BUTLER.

DAKOTA.

Finlay, March 24.—Since my last writing, one more family have embraced the Sabbath. They had but just come into the territory, had made no profession of religion before, and heard but one discourse before deciding to obey the present truth. Their testimony in meeting last Sabbath was very decided, and borne with much feeling. Seventeen have signed the covenant, and the majority of these had made no profession of religion before our meetings. The Sabbath-school, numbering over twenty, is in working order, having a club of ten weekly *Instructors*, register, class records, penny box, etc.

Held our last meeting with them for the present last evening; it was full and interesting.

S. B. WHITNEY.

KENTUCKY.

Mt. Salem, Lincoln Co.—Since the middle of January I have been lecturing here every other Sabbath and Sunday, and sometimes oftener. The next week after I began to lecture here, Mr. N. B. Hamblin, a Cumberland Presbyterian minister, offered some opposition on the subject of the immortality of the soul. He next commenced to ridicule the idea of the seventh-day Sabbath. Mr. H. continued to attend my meetings, and for a while opposed the truth

very bitterly; but he soon acknowledged that he was on "new ground." He held to the seventh part-of-time theory, and advanced no new arguments at all. I have only heard of one person agreeing with him.

After Mr. Hamblin left, Mr. Linthicum, a Baptist, the superintendent of the Sunday-school here, took up the opposition side, and said he differed from both views which were presented. He said he was a "Protestant;" he "protested against the law of Moses." He was not under the law; all the commandments were abolished, and in their stead Christ gave two commands, viz., to love God and to love our neighbor, so the Sabbath commandment was gone.

I replied by calling attention to the two laws, showing their differences, then showing how Christ and the apostles taught the perpetuity of the ten commandments. I then read 1 John 2:3, 4, simply remarking that I did not wish to be of the class there spoken of, who "keep not his commandments."

Thus far the truth has gained the victory. To the Lord be all the praise. Last Sunday, two expressed themselves (by rising to their feet) fully convinced that the seventh day is the Sabbath. Twelve others (in the same manner) expressed themselves not fully satisfied, but investigating. Pray for us here, that the Lord may work mightily, convincing and converting.

J. T. CROCKETT.

IOWA.

River Sioux, Harrison Co., March 27.—My meetings near my home in Onawa have closed. When they commenced there were only four Sabbath-keepers here living near enough together to hold meetings; now there are fourteen. Four came out of the Congregationalist church; one of them was their Sunday-school superintendent. Some of my children have taken hold of the truth, among whom are my son-in-law and his wife. We trust this young man may do much good.

I am now at River Sioux. I am speaking on the Sabbath question. The excitement is great, and many are deciding that we have the truth. There is strong opposition; the preacher says he does not "go anything on religious tramps." Thirty-three attended our meeting last Sabbath. We had a good meeting; the Lord was with us by his Spirit. Next Sabbath we expect the Onawa church to meet with us.

March 8 and 9 I met with the little company at Modale. We had a melting season on the Sabbath. The Spirit of God was manifest in power. A sister who came out on the truth when the tent was there a year ago last summer is now happy to see her husband with her in the faith. They are old Methodists, having belonged to that church for over forty years.

J. BARTLETT.

KANSAS.

Jewell Center, Jewell Co., March 24.—The 16th I commenced meetings six miles north of Jewell Center in a Christian (Campbellite) meeting-house, with a good congregation. The house was locked against me after a time; but as four other places were offered me, I staid. I have just commenced on the Sabbath question. One family is observing the seventh day, and several families have acknowledged it ought to be kept; among them are the families of the elder and deacon of the church.

GEO. H. SMITH.

AN ENCOURAGING LETTER.

THE Superintendent of the Sabbath-school at Otsego, Mich., writes as follows in reply to a letter on S. S. work:—

I am glad to say that our school is doing well; there is a deep interest manifested by both old and young, and also by those that visit the school. Some have said that ours was the best Sabbath-school they ever attended. This is owing largely to the plan on which we work, viz., the one recommended at our last camp-meeting. I believe the Lord is pleased with this work, and that we have his blessing.

We do not have *Instructors* enough to satisfy the children. We take twenty-five copies, and have enough for one paper in each family; but every child wants a paper of his own. When I distribute the papers, it seems hard to pass by some of them without giving them a paper, when I know they want one. Some of our children are becoming missionaries. When they get through with their papers; they send them to their friends in different places. May God bless them.

We have all the books that you recommend, and we like them very much. We have also adopted the penny contribution, and it works well.

INTERESTING EXTRACTS.

We lately received a letter from a gentleman in North Carolina who had procured my address through the columns of the *Review*. I referred to some persons in his own State to whom I had been sending reading matter. He desired me to send him the addresses in full. We have done so, and also sent, according to his request, some of our own works, papers, etc. He says:—

"I indorse the doctrine S. D. Adventists hold, and consider it present truth. I was convinced about a year ago that the seventh day is God's holy Sabbath. The two resurrections and the investigative Judgment are subjects I love dearly. The destruction of the wicked I indorse also. I have for some months past been

promulgating these truths, and, as a result, we have a company of seven Sabbath-keepers, besides children from thirteen years of age down to smaller ones. Let us give God all the glory. We are meeting with great opposition, and have been excluded from the Baptist church, because we are teaching doctrines contrary to Baptist discipline. We mean to organize a Sabbath-school, and do all the good we can; for the time to work is short." We intend to send him a few copies of the *Instructor* to use in this school.

Thus the good work moves on. Truly we have reason to praise God for the T. and M. enterprise, and that we are permitted to bear some humble part in it. By engaging in this work we have already obtained an experience that is of great value to us. We would not exchange it for this world and its pleasures; for in a little while the world will pass away, but he that doeth the will of God will abide forever. Of late we have been praying earnestly to know the will of God; we feel assured that he has imparted unto us a measure of light; and we are fully determined to walk humbly in this light, and thereby be of that number who are doers of the word, and not hearers only.

Mrs. Wm. H. BROWN.

Adams Center, N. Y.

TO THE MINNESOTA SABBATH-SCHOOLS.

THERE will be a S. S. Convention held in connection with the State quarterly meeting at Kingston, Meeker Co., the third Sabbath and Sunday in April. Every school in the State should be represented at this meeting, either by delegate or by letter. Every point of interest in the Sabbath school work will be brought up and discussed, and instruction will be given in all branches, especially in regard to maps and map exercises. We are very desirous that every school should receive the benefit of this meeting.

We should be happy to have all the ministers who can, attend and assist in this Convention. A cordial invitation is extended to all the brethren and sisters and friends. Come prepared to take care of yourselves in part, as there are but few brethren here.

W. B. HILL, Pres.

L. A. CURTIS, Sec.

WAS THE SABBATH CHANGED BY CHRIST?

HAD Christ changed the Sabbath, and had the apostles kept the first day of the week for the Sabbath, how natural and consistent it would have been for the Jews, while bringing charges against Paul, James, and the other apostles, not only to charge them with disregarding the law of circumcision, but also with violating the "Jewish Sabbath," and teaching all men to honor the first day of the week as the Sabbath; but the Jews brought no such charge against them.

While Stephen was delivering his sermon recorded in the seventh chapter of Acts, how strange that he did not mention the change of the Sabbath! Had the day been changed at the resurrection of Christ, surely Stephen would have known something about it at the time he gave that sermon that so excited the Jews. No; let us believe the plain declarations of the word of God, and not hang to old traditions. Will it pay in the great day? The eagerness of some to cling to tradition reminds me of the language of Peter in his second epistle, chap. 3:16; for many wrest the words of inspiration to their own destruction.

R. W. ROGERS.

ILLUSTRATION VS. IMITATION.

A VERY prominent feature of the Saviour's manner of teaching men about the kingdom of Heaven is seen in the appropriateness and simplicity of his illustrations. He takes the harvest field, from the time the seed is sown until it matures for the reaper's blade, as a figure of the world when it shall be ripe for the sickle of Heaven. He represents the greatness of his kingdom by the grain of mustard seed, and the work of the Judgment by the draught of a fisherman's net. By this happy means the dullest minds were aroused to action, and the brightest minds were refreshed.

It is a characteristic of Solomon's writing also to convey his best thoughts by means of natural illustrations. Wisdom is illustrated by the prudence of the ant, the industry of the cony, the unity of the locust, and the perseverance of the spider.

Nathan, the prophet of the Lord, when he came to David to show him his sin, clothed his address in figures so full of meaning that it drew from the king the very sentence he so justly merited.

And it is quite observable that this valuable method of instruction is specially employed in the evangelical field of to-day. Mr. Moody frequently makes some good points in this direction, which doubtless adds much to his popularity as an evangelist, and shows him to be in possession of a rare faculty in this department. But others in trying to ape him have found it necessary to supply the lack of this precious gift by something that to the sensibilities of the refined looks very much like farce-acting. With this class all discrimination between the sacred and profane, simplicity and silliness, has become obsolete, and the gift they exercise is the power of imitation instead of illustration. It is the fashion to imitate in prayer, imitate in singing, imitate in preaching, until, to have any influence with the masses of the people, one must be well versed in Shakespeare, and be a practical pantomimist. Logic is looked upon as an effort to excel, and sound reasoning favora-

bly impresses but the few; but in acting there is a magic that charms and bewitches the fancy, and holds the eye spell-bound, while the ear is fast asleep.

Christ was simple in his manner and address; and though unpopular, thousands flocked to hear him, and declared that never man spake like this man. To imitate him in these noble virtues would be more becoming to those standing in the desk and ministering in sacred things, than catering to the heartless sentimentalism of a fashionable world through the love of gain and applause.

The Master's life, both in example and precept, is the best illustration of virtue, truth, and grace that is furnished in the sacred page.

E. P. D.

THE MINISTER AND THE MERCHANT.

A MERCHANT in one of the towns of the State of New York, says Mr. Finney, was paying a large part of his minister's salary. One of the members of the church was relating the fact to a minister from abroad, and speaking of the sacrifice which this merchant was making. At this moment the merchant came in.

"Brother," said the minister, "you are a merchant. I suppose you employ a clerk to sell your goods, and schoolmasters to teach your children. You order your clerk to pay your schoolmaster out of the store such an amount for his services in teaching. Now suppose your clerk should give out that he had to pay this teacher his salary, and should speak of the sacrifices that he was making to do it, what would you say to this?"

"Why," said the merchant, "I should say it was ridiculous."

"Well," said the minister, "God employs you to sell goods as his clerk, and your minister he employs to teach his children, and he requires you to pay his salary out of the income of the store. Now do you call this your sacrifice, and say that you are making a great sacrifice, to pay this minister's salary? No; you are just as much bound to sell for God as he is to preach for God. You have no more right to sell goods for the purpose of laying up money, than he has to preach the gospel for the same purpose. You are bound to be just as pious, and to aim as singly at the glory of God, in selling goods, as he is in preaching the gospel. And thus you are as absolutely to give up your whole time for the service of God, as he is. You and your family may live fully out of the avails of this store; and so may the minister and his family, just as lawfully. If you sell goods from these motives, selling goods is just as much serving God, as preaching is. And a man who sells goods upon these principles, and acts in conformity to them, is just as pious, just as much in the service of God, as he is who preaches the gospel. Every man is bound to serve God in his calling,—the minister by teaching, the merchant by selling goods, the farmer by tilling his field, and the lawyer and physician by plying the duties of their profession."

Selected.

WESLEY'S PREACHING.

It was, I believe, in October, 1790, and not long before his death, that I heard John Wesley in the great round meeting-house at Colchester. He stood in a wide pulpit, and on each side stood a minister, and the two held him up, having their hands under his armpits. His feeble voice was barely audible. But his reverend countenance, especially his long white locks, formed a picture never to be forgotten. There was a vast crowd of lovers and admirers. It was, for the most part, pantomime, but the pantomime went to the heart. Of the kind, I never saw anything comparable to it in after-life. At another time, and not knowing the man, I should almost have ridiculed his figure. Far from it now. I looked upon him with a respect bordering on enthusiasm.

After the people had sung one verse of a hymn, he rose and said: "It gives me great pleasure to find that you have not lost your singing. Neither men nor women—you have not forgotten a single note. And I hope by the assistance of the same God that enables you to sing well, you may do all other things well." A universal "Amen" followed. At the end of every head or division of his discourse, he finished by a kind of prayer, a momentary wish, as it were, not consisting of more than three or four words, which was always followed by a universal buzz. His discourse was short, the text I could not hear. After the last prayer he rose up and addressed the people upon liberality of sentiment, and spoke much against refusing to join with any congregation on account of difference of opinion. He said, "If they do but fear God, working righteousness, and keep his commandments, we have nothing to object to."

—Diary of Henry Crabb Robinson.

AN ADVANCE MOVE IN FRANCE.

A NEW step in the onward progress of Republicanism in France is the movement for freeing the educational institutions of the nation from the withering influence of the Jesuits. The Committee on the Higher Education bill introduced by the government, are largely in favor of the measure, which states that according to existing law foreigners are not allowed to teach in France, and declares that "the same exclusion should apply to an order essentially foreign by the character of its doctrines, nature, and aim, and its statutes." The Jesuits now have 27 colleges in France, with 848 teachers, and there are 26 other communities having 61 establishments and 1,089 teachers, who would

be deprived by this bill of the right of teaching. Of course, there is great excitement in clerical circles, and the papal organ at Rome bitterly denounces the measure, but we trust the government may be able to put its foot on the deadliest enemy of its free institutions.—*Christian Weekly*.

Notes of News.

—GEN. T. W. SHERMAN died March 16.

—A LIVELY little revolution is in progress in Mexico.

—COMPLETE anarchy prevails in Mandelay, Burma.

—A FRESH case of the plague is reported from Russia.

—UTAH, with a population of 130,000, is knocking for admission into the Union.

—A RUSSIAN countess has been arrested for sympathizing with the Nihilists.

—CHICAGO has a Chinese school of twenty-six scholars, with a teacher for each.

—A FRENCH ironclad sunk March 21, off Hyeres; 47 men were drowned, out of a crew of 122.

—A RECENT fire in Akyab, Farther India, rendered 1,000 people homeless.

—THE *Presse*, of Vienna, states that 7,000 men have risen in insurrection in Macedonia.

—UPWARD of 100 arrests have been made in Moscow in consequence of the assassination of a government spy.

—THERE is a little misunderstanding between Turkey and Greece, and the Turks are making war-like preparations.

—THERE is in Boston a Chinese Sunday-school, under the supervision of two missionaries, who are assisted by volunteer teachers.

—R. W. McALL, whose work among the workmen in Paris has been so successful, is urged to commence a branch mission in Toulouse.

—THE 22d of March was Emperor William's 82d birthday. The occasion was celebrated by a banquet given by the German residents of Berlin.

—THE poet Cowper is to have a memorial church built in his honor at Olney, Eng. His only monument now is a memorial window at Barkhamstead.

—CONNECTICUT proposes to register the drinks of its thirsty citizens by the bell punch, a bill to the effect having passed the lower House of the Legislature.

—AN international exhibition is announced for next year in the City of Mexico. It is to be opened on January 14, if no revolution happens to be in progress at that time.

—THE French Minister of Finance, Leon Say, has been able to clear himself from the charges recently brought against him. There is quiet in France again.

—THE opening of T. De Witt Talmage's trial in Brooklyn on the 24th of March was attended with considerable excitement. Talmage has bitter enemies and warm friends.

—A FEW days ago, a prairie fire occurred in Lincoln Co., Kan. A little boy 12 years of age perished in the flames, and two men were so badly burned that they died in a few hours.

—THE celebration of St. Patrick's day in Belfast, Ireland, March 17, was attended with riots, in which several persons were wounded. There was great excitement.

—FEARS are entertained that there will be a still greater loss of life by the floods in Hungary. Renewed floods have covered 12,000 acres of land which had already been sown.

—ON time,—a North Carolinian who has sent a \$1000 Confederate note to Secretary Sherman, requesting him to put it on file for redemption at some future day.

—A SUBMARINE cable is to be laid to South Africa, connecting England with the whole Eastern system of telegraphy, extending to India, China, and Australia.

—29,000 spinners and weavers have sent a deputation to Paris to represent to the government the destitution in consequence of the reduction of wages, and, in some cases, the complete stoppage of work.

—THE town of Minah, in Persia, was much damaged by an earthquake which occurred March 22 and 23, and two adjacent villages were totally destroyed. Out of 1,100 inhabitants, only a few escaped death.

—TERRIBLE reports come of the sufferings of the fugitives from Bosnia, who have been driven back in the past winter to their devastated country, and are dying by hundreds and thousands from hunger and exposure.

—THE distress for food among the Jews in Jerusalem, owing to a protracted drought, still continues. There is also apprehension that the locusts, that have come in enormous flights from the Jordan, may destroy the spring crops.

—THE British have gained another victory in Afghanistan. General Kaufman says that "as regards any plans that may have been entertained by Russia with respect to Afghanistan, they have, for the present, been given up."

—A SADDENING glimpse behind the scenes in the homes of the Gloucester (Mass.) fishermen is given in the announcement that the thirteen vessels lost in the gale last month carried 143 men, who, if lost, will leave 53 widows and 137 orphans.

—SOME unknown party has destroyed a great portion of the monuments and tombstones in Evansville, Wis., by chipping them with a sharp instrument. The inhabitants are indignant, and will endeavor to ferret out the guilty ones.

—THE subject of an autonomous government for Alsace and Lorraine is up for discussion in the German Reichstag. Bismarck expresses himself will-

ing to grant these provinces the highest measure of independence consistent with the safety of the empire.

—THE *Christian Union* asks: "Who will invent an undecipherable cipher for political use in the coming presidential contest? It must be capable of transmission by telegraph and telephone, and must be susceptible of at least three different interpretations, all of which shall be correct."

—A DISPATCH dated London, March 26, says that the famine in Upper Egypt causes terrible suffering. In some villages, the people, naked like wild beasts, dig for roots. In one town women and children fought over scraps of bread. The inhabitants of the inland villages are said to be starving like dogs.

—THE forthcoming Baptist *Year Book* for 1879 will show that the total number of baptisms for 1878 was 102,736; and that the total number of members in the Baptist churches is 2,102,034, being an increase of nearly 78,000 on the preceding year. Complete reports from all the associations in the United States would, no doubt, increase these figures.

—A TELEGRAPH has been invented by an English mechanical engineer. A writer in London moves his pen, and simultaneously at Brighton another pen is moved in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers.

—ONE more discovery in telegraphy! The Boston *Post* announces that the American Cable Company of New York has closed a contract which gives it the exclusive right to an invention by means of which it can send twenty messages of ten words each, per minute, and at a moderate expense telegraph the entire contents of a newspaper, so that it can be published simultaneously everywhere. There, now, is a chance for journalistic enterprise.

—ST. PATRICK'S CATHEDRAL, New York, is rapidly approaching completion, and it is expected that everything will be in readiness for the dedication, which will take place May 25, and in which it is expected that representatives of the Roman Catholic Church from all quarters of the United States and Canada will participate. The main altar at the east end of the cathedral will have a central spire fifty feet in height, and the reredos will be thirty-two feet wide. In the cardinal's throne the material employed is English oak, richly carved; and in the reredos, marble from Italy and France, where it has been preparing. It is estimated that the cost of the altars will be about \$100,000.

—IT was a notable occasion which brought together the representatives of the Catholic press throughout the world to Rome to pay their homage to the pope. Seven hundred journalists were present, representing Italy, France, Spain, Austria, America, etc. It was a gala-day—February 22—many cardinals, archbishops, and bishops being present. Leo XIII. delivered an elaborate address, in which he counseled "a moderate tone of writing, which does not offend readers by an excessive or inopportune acerbity of style." The most striking passage of the address, however, was that in which the pope avowed his determination to contend unflinchingly for the restoration of his temporal power. "The Roman pontiffs," said he, "have ever felt it their sacred duty to defend this civil sovereignty from violation or disturbance, and to preserve intact the sacred rights of the Church of Rome; and we ourselves, following the example of our predecessors, have not failed, nor will we ever fail, to assert and vindicate those rights." This gathering of journalists shows a purpose to unite them in the common advocacy of a papal policy, and to influence and guide them from the Vatican.

Obituary Notices.

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

MILLER.—Died of consumption, in Clay Co., Dakota, Bro. H. C. Miller, aged 42 years, 2 months, and 9 days. Bro. M. embraced the truth eleven years ago, at Raymond, Wis., under the labors of Bro. Matteson. He has since been a firm believer in the truth, and was looking for the near advent of Christ. He leaves a wife and seven children. Funeral discourse to a large and sympathizing congregation from 1 Thess. 4:16. M. M. OLSEN.

BRACKETT.—Died in Convis, Mich., March 21, Clyde, infant son of C. H. and L. E. Brackett. Funeral services March 23, participated in by a large circle of sympathizing friends and neighbors.

Cease, stricken mother, thy sorrow and weeping; Though death, cruel foe, plucks the flower from thy hand,

The lost one now sweetly in Jesus is sleeping, And will soon be released from the enemy's land. W. O. G.

FRENCH.—Died in Plainfield, Wis., Jan. 1, 1879, Sister Mary A. French, aged 42 years. Sister French was a consistent and exemplary member of the Plainfield church. She enjoyed the confidence and love of all her neighbors. We miss her much. She leaves a husband and seven children. Discourse by Eld. Palmer (Baptist). ABRAM KISNER.

LOWERY.—Died of consumption, at Woodburn, Iowa, March 19, 1879, our dear sister, Maggie Lowery, aged 25 years. She leaves evidence of a hope in the better resurrection. The husband mourns the loss of a kind and affectionate wife, the brothers a devoted sister, the church a faithful and consistent member. Words of comfort and consolation were spoken to a large and sympathizing audience from 1 Cor. 15:26. J. H. MORRISON.

GOODRICH.—Died of pneumonia, at Warren, Madison Co., Neb., March 14, 1879, Edwin, only child of O. P. and Matilda Goodrich. Words of comfort by M. Dugar. C. A. JUST.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, April 3, 1879.

A SPLENDID TELEGRAM.

Just before going to press, we were happy to receive the following telegram from Bro. and Sister White, dated Denison, Texas, March 30, 1879:—

"We will spend Sabbath, April 5, at Battle Creek. J. AND E. G. WHITE."

SPECIAL SESSION OF THE GENERAL CONFERENCE.

The General Conference will hold a special session in Battle Creek, according to previous notice, April 17-21. At this meeting arrangements will be made for the coming campaign throughout the home and foreign fields.

The tabernacle will be dedicated Sunday, the 20th. A general invitation is extended. GEN. CONF. COMMITTEE.

A. W. and C. Bunyan would be glad to have Sabbath-keepers passing through McPherson Center, Kansas, stop with them.

The neatest puncture ever given to the bubble of modern bogus sanctification, or perfectionism, we believe, is the following from Dr. Kirk. A man once said to him, "I am perfect; I have not sinned for years." And the doctor replied, "I am sorry to hear you say that; for I always before had a high idea of perfection."

CHURCH QUARTERLY MEETINGS.

ALL the churches and brethren should remember that Sabbath and Sunday, April 5, 6, is the time for church quarterly meetings. All the elders and leaders of the churches should be in their places promptly, storm or no storm.

OHIO STATE QUARTERLY MEETING.

PROBABLY the Ohio State quarterly meeting will be held at Clyde, May 2-5. We request every preacher, and all those who design to go with tents or in any way publicly labor in the cause this season, to come to this meeting.

We shall put forth every effort to make this meeting next in importance to the camp-meetings. Let all begin now to arrange to attend. D. M. CANRIGHT, Pres.

Appointments.

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

KANSAS CAMP-MEETING.

THE Kansas camp-meeting will be held near Emporia, Lyon Co., Kansas, probably in the latter part of May; but subject to the action of the General Conference that convenes April 17, to which we have appealed for help. KANSAS CONF. COM.

QUARTERLY MEETINGS.

It has been arranged for several of the brethren from Battle Creek to meet with surrounding churches in the coming quarterly meetings, Sabbath, April 5, as follows:—

Newton, R. Sawyer; Burlington, M. Kellogg; Pottsville, Geo. C. Tenney; Marshall, Eld. J. Byington; Jackson, Wm. Potter; Maple Grove, E. W. Farnsworth; Convis, B. F. Richards; Johnstown, D. W. Reavis; Flint, E. R. Jones; Spring Arbor, Wm. C. Gage

DUNKIRK, Ohio, Thursday evening, April 3. Bellville, " " 4-6. Cleveland, Tuesday " " 8. Norwalk, Wednesday " " 9. Bowling Green, " " 12-13. I have these few days to spare before the General Conference. Hope all the brethren and sisters in or near each of these places will attend. D. M. CANRIGHT.

THE general quarterly meeting for Dakota will be held at Swan Lake, April 19 and 20. We hold this meeting at this central and commodious point, that we may have as full a representation of the cause in the territory as possible, and we urge our brethren everywhere to attend it, as very important matters connected with the cause and in which all should be interested, will demand special attention.

THE house of worship at Birmingham, Mich., is nearly finished, and will be ready to dedicate on Sunday, April 27. At this time we expect to see many friends from surrounding churches, and respectfully request the Conference Committee to send us a minister for the occasion; one who can remain two or three weeks and follow up the interest which now seems to exist in this place. C. G. HUNT.

JEFFERSON, Mich., April 5, 6. This being the regular quarterly meeting, we desire all members of the church to be present. M. B. MILLER.

THE State quarterly meeting of the Iowa T. and M. Society will be held at Sandyville, Iowa, April 19-21. Business of importance will be transacted. L. McCoy, Pres.

AT Wolf Lake, Noble Co., Ind., April 5, 6. At Ligonier, April 12, 13. Hope to see a general turnout at these meetings. The district T. and M. meeting of Dist No. 2 will be held at the Ligonier meeting. Let all in the district report in due time. S. H. LANE.

DISTRICT QUARTERLY MEETINGS.

To be held April 12, 13.

DIST. No. 5, Ohio, at Bowling Green. I expect to attend. D. M. CANRIGHT.

DIST. No. 1, Mich., at Ransom Center. Would be glad to see representatives from Adrian, Jasper, and Seneca churches. We cordially invite Eld. M. B. Miller. F. D. SNYDER, Director.

DIST. No. 2, Mich., at Spring Arbor. Can some minister meet with us? E. P. GILES, Director.

DIST. No. 10, Mich., at Thetford Center. All the officers of the T. and M. and V. M. societies of this district, and those who are interested in the work, are requested to attend. Bring your periodical books and other records of missionary work. S. WOODHULL, Director.

DIST. No. 5, Mich., at Wright. We cordially invite the brethren of the surrounding churches. Eld. E. B. Lane will be present, and is anxious to consult with members of different localities relative to labor in this district for the coming year. E. H. ROOT, Director.

DIST. No. 13, Mich., at Armada. Wm. H. MILLS, Director.

DIST. No. 3, Ind., West Liberty, Howard Co., April 12, 13, instead of 19, 20. Wm. COVERT, Director.

DIST. No. 2, Iowa, at Mt. Pleasant. We desire to meet every member of the society who is alive to this great work of spreading the truth. Elds. Butler and Washburn are expected. W. W. CONKLIN, Director.

DIST. No. 7, N. Y., at Frankfort. N. C. WHEELER, Director.

DIST. No. 1, N. Y. Conference, with the Lancaster church. Shall we have a meeting? Time was when in this district we could have a good gathering once a month. Can we meet and spend two whole days now once a quarter? I have chosen the most central locality to secure a full attendance; not forgetting those in Elma, Aurora, and Colden. Shall we improve our opportunities? R. F. COTTBELL.

DIST. No. 4, Vt., at Jericho. A full attendance is desired. The business session will meet on the evening after the Sabbath. C. K. DRURY, Director.

DIST. No. 11, Wis., at Poysippi. The Poysippi church extend a cordial invitation to all the brethren and sisters in the district. First meeting at 9 o'clock Sabbath morning. E. A. WHIPPLE, Director.

AT Clyde, Ohio, April 12, 13. Hope every church will be represented by a full report, and their librarian.

At the church quarterly meetings the week previous, all scattered members of the Clyde and other churches should represent themselves at their church, personally if possible, if not, by letter. H. A. ST. JOHN.

DIST. No. 1, R. I., at Curtis Corner. Eld Haines is expected. We want a general rally at this meeting. J. C. TUCKER, Director.

DIST. No. 6, Iowa, at Osceola, Clark Co. J. L. SYP, Director.

DIST. No. 11, Iowa, at Smithland. We look for a good attendance from the different churches. G. W. HASKINS, Director.

DIST. No. 8, Mich., at Jay. A good attendance is requested, as there are matters of great importance to come before the meeting. JOHN MCGREGOR.

DIST. No. 4, N. Y., at Pierrepoint. H. H. WILCOX, Director.

DIST. No. 2, Penn., at Raymond, Potter Co. Will the librarians please bring their society account books, and the members their pass books. Come to the meeting, brethren, and let us earnestly seek the Lord for his blessing. D. C. PHILLIPS, Director.

DIST. No. 3, Penn., with the Portville church. April 19, 20. S. L. STRANG, Director.

DIST. No. 4, Penn., at Randolph, N. Y. Let all report in season. Bro. J. Q. Foy will be present. S. THURSTON, Director.

DIST. No. 14, Mich., at Pottsville. J. F. CARMAN, Director.

DIST. No. 7, Mass., with the Ipswich church, April 13. A. P. McDUFFIE, Director.

DIST. No. 1, Vt., at Bordoville. W. J. CROSS, Director.

QUARTERLY meeting at Pierson, Mich., April 5 and 6. Friends are invited from Coral, Howard, and Morley. Opportunity for baptism will be given; those who wish to be baptized should come prepared. E. VAN DEUSEN, D. A. WELLMAN.

BARABOO, Wis., April 12 and 13. H. W. DECKER.

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