

# The Advent Review

## AND SABBATH HERALD.

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

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#### THROUGH DARKNESS TO LIGHT.

THE city of God is fair,  
Untouched by pain or sin,  
No child of grief or care  
Shall dwell its walls within;  
For God shall wipe away our tears,  
And bless his own through endless years.

The way to this city of light  
Is long and often drear;  
We wander day and night,  
Sometimes in doubt and fear;  
And here and there along the way,  
We stop to weep, to plead, and pray.

Our feet grow weary oft  
Of plodding on and on,  
And as we look aloft,  
Our guiding-star seems gone;  
While hands that fondly clasped our own  
Slip out of ours, and we're alone.

Alone?—No, there is One  
Who stretches out his hand,  
And bids us follow on,  
Into the promised land;  
This Friend beguiles the weary hours—  
The way begins to bloom with flowers.

And as we near the end,  
Our journey almost through,  
Jesus, our blessed friend,  
Points to the prize in view.  
O rapturous sight! O glorious spot!  
Where earth-born care is all forgot!

For just before us lies  
The city of our King,  
Its walls of jasper rise,  
A grand, enduring thing;  
So beautiful this home, and blest,  
We gladly hail its offered rest.

O city of love and light  
Where only glad hearts be,  
No shades of coming night  
Shall ever fall on thee;  
And time, decay, nor threatening storm  
Can ever mar thy beauteous form.

And thou shalt always stand,  
Blest paradise of God,  
Within the promised land,  
To Eden bloom restored.  
And those we loved shall gather here,  
To share thy comfort and thy cheer.

M. BODEN.

Romeo, Mich.

#### Our Contributors.

##### THE EARLY FATHERS.

ELD. D. M. CANRIGHT.

THEOPHILUS, BISHOP OF ANTIOCH, A. D. 181.

THEOPHILUS takes this position: "For man had been made a middle nature, neither wholly mortal, nor altogether immortal, but capable of either."<sup>1</sup> Again: "But some will say to us, Was man made by nature mortal? Certainly not. Was he, then, immortal? Neither do we affirm this. But one will say, Was he, then, nothing? Not even this hits the mark. He was by nature neither mortal nor immortal; for if He had made him immortal from the beginning, He would have made him God. Again, if He had made him mortal, God would seem to be the cause of his death. Neither, then, immortal nor yet mortal did He make him, but, as we have said above, capable of both; so that if he should incline to the things of immortality, keeping the commandments of God, he should receive, as a reward from Him, immortality, and should become God; but if, on the other hand, he should turn to the things of death, disobeying God, he should himself be the cause of death to himself."<sup>2</sup>

I commend the above to the careful attention of the reader, both as showing the faith of the church at that time, and as a very reasonable doctrine. What could be more reasonable than this, that God made Adam of a middle nature, capable of gaining immortality or of losing life? This is just what the Bible itself represents. See Genesis, second and third chapters. This we know was the faith of at least several of the prominent church fathers.

The church at Antioch was raised up by the apostles, and here the disciples were first called Christians.<sup>3</sup> Theophilus was the sixth bishop of that church, which was one of the largest in all the world at that time. Besides this, says his editor, he "had a profound acquaintance with the inspired writings."<sup>4</sup> Hence, we may safely conclude that what he teaches from so high a station was the received orthodox doctrine of the church in that age. No one at that time censured him for thus teaching, so the doctrine of the immortality of the soul was not yet received by the church of God.

IRENÆUS, BISHOP OF LYONS, A. D. 185.

That the wicked will not always continue to exist, he states thus: "He thus speaks respecting the salvation of man: He asked life of Thee, and Thou gavest him length of days forever and ever; indicating that it is the Father of all who imparts continuance forever and ever on those who are saved. For life does not arise from us, nor from our own nature, but it is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive, also, length of days forever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognized Him who bestowed [the gift upon him], deprives himself of [the privilege of] continuance forever and ever."<sup>5</sup> Again he says: To those who "are full of hypocrisy, and covetousness, and all wickedness, has he assigned everlasting perdition by cutting them off from life."<sup>6</sup> He says that Christ revealed "God to men through many dispensations, lest man, falling away from God altogether, should cease to exist."<sup>7</sup>

Of his faith Dupin says: "But he seems to have believed, as well as St. Justin, that they [souls] are immortal only through grace, and that those of the wicked shall cease to be, after they have been tormented for a long time."<sup>8</sup> The author of the Ancient History of Universalism confirms this statement of Irenæus's faith thus: "Here he appears to think they will be annihilated; he contends that souls, or spirits, like all other created things, depend entirely upon the upholding providence of God for their continuance in being, and that they can 'exist only so long as he will.'"<sup>9</sup>

Another historian says of the doctrine of Irenæus, "And yet he did not believe that they would be punished endlessly; for he undoubtedly adopted the doctrine of the final annihilation of the disobedient and unrighteous."<sup>10</sup>

In another place he argues that immortality is a gift of God through Jesus Christ. Thus he says: "For by no other means could we have attained to incorruptibility and immortality, unless we had been united to incorruptibility and immortality. But how could we be joined to incorruptibility and immortality, unless, first, incorruptibility and immortality had become that which we also are [referring to Christ's assuming flesh and blood], so that the corruptible might be swallowed up by incorruptibility, and the mortal by immortality, that we might receive the adoption of sons!"<sup>11</sup> Again he says, "The

friendship of God imparts immortality to those who embrace it."<sup>12</sup> This plainly shows his faith that none will have immortality except those who are the friends of God. Once more he says to the same effect, "Men therefore, shall see God; that they may live, being made immortal by that sight."<sup>13</sup>

Dr. Edward Beecher, in his late book on the doctrine of Scriptural Retribution, frankly confesses that Irenæus taught the annihilation of the wicked. Thus he says: "What, then, are the facts as to Irenæus? Since he has been canonized as a saint, and since he stood in such close connection with Polycarp and with John the apostle, there has been a very great reluctance to admit the real facts of the case. Massuetus has employed much sophistry in endeavoring to hide them. Nevertheless, as we shall clearly show hereafter, they are incontrovertibly these: that he taught a final restitution of all things to unity and order by the annihilation of all the finally impenitent. Expressed statements in his creed, and in a fragment referred to by Prof. Schaff, on universal restoration (History, vol. i. p. 490), and in other parts of his great work against the Gnostics, prove this beyond all possibility of refutation. . . . He held that wicked men and devils would be consigned to the punishment of the world to come; and that this, at a time to be decided by the wisdom and justice of God, would result in their annihilation, and thus in the cleansing of the Universe from every form of sin."<sup>14</sup>

Again he says: "Returning, then, to Antioch, and passing to the north of the Mediterranean, we come to Asia Minor, the field of the seven churches of the Apocalypse and of the apostle John. As the evangelist Mark is said to have founded the school of Alexandria, so the apostle John is regarded as the founder in Ephesus of the school of Asia Minor, from which came Polycarp, Melito, and Irenæus, the great defender of the church against Gnostic heresies, and Hippolytus, his hearer and follower.

"DR. SCHAFF ON IRENÆUS.

"Of this father Dr. Schaff says: 'Irenæus was the leading representative of the Asiatic Johannine school in the second half of the second century, the champion of Catholic orthodoxy against Gnostic heresy, and the mediator between the Eastern and Western churches. He united a learned Greek education and philosophical penetration with practical wisdom and moderation, and a sound sense of the simple and essential in Christianity. We may plainly trace in him the influence of John.'—Church History, vol. i. p. 488.

"DR. KURTZ.

"Of this school Dr. Kurtz says that it was 'distinguished for its firm adherence to the Bible, its strong faith, its scientific liberality, its conciliatory tone, and its trenchant polemics against heretics.'—Text Book of Church History, p. 137, Philadelphia.

"It is therefore the more remarkable that the doctrine of future eternal punishment was not taught by any of this school so far as we know, nor the doctrine of universal restoration, but, on the other hand, the doctrine of the final annihilation of the wicked was clearly taught by so eminent a man as Irenæus. Thus, in five out of six of the early theological schools we do not find the doctrine of eternal punishment."<sup>15</sup>

"Irenæus, like Justin, calls those 'heretics' who expected the saints' glorification to follow immediately after death, and before their resurrection."<sup>16</sup>

From these statements, it appears that Irenæus did not believe in the natural immortality of man, nor in the eternal conscious existence of the wicked. He was one of the most famous church fathers, and bishop of a noted church. He was instructed by the venerable Polycarp, who had conversed with the apostle John; hence he was well

acquainted with the doctrines of the apostles. The fact, then, that he taught the mortality of man and the annihilation of the wicked is an important item in this history.

POLYCRATES, BISHOP OF EPHEBUS, A. D. 196.

Polycrates bears this interesting testimony: "In Asia, great lights have fallen asleep, which shall rise again in the day of our Lord's appearing, in which he will come with glory from Heaven, and will raise up all the saints; Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters; . . . moreover, the blessed Papius, and Melito, the eunuch, whose walk and conversation were together under the influence of the Holy Spirit, who now rests at Sarais, awaiting the episcopate from Heaven, when he shall rise from the dead."<sup>17</sup> Here we have this ancient bishop of a church which Paul had planted and Timothy watered, and where John died, bearing a good witness to the faith of the church in that age in the sleep of the dead, the advent of Christ, and the resurrection. These saints were not in Heaven, but asleep, waiting for Christ.

THE LUCIANISTS.

Buck, in his "Theological Dictionary," mentions a sect, about this time, called the Lucianists, who denied the immortality of the soul. Of their leader he says, "He denied the immortality of the soul, asserting it to be material."<sup>18</sup>

In all stages of the history of the church we find witnesses for God's truth on this subject.

THE HERMOGENIANS.

Neander, in his "History of the Christian Religion," mentions the Hermogenians, who denied the immortality of the soul. Of their leader he says: "At all events, Hermogenes denied the natural immortality of the soul, and regarded immortality only as a consequence of the new divine life imparted by Christ; hence he considers believers only to be immortal. All evil, evil spirits, and men who have not become partakers of the divine life, were finally to be resolved into the matter from whence they originally sprang."<sup>19</sup> Here we have still another evidence that this doctrine always had adherents in the Christian church.

THE ARABIANS, A. D. 244–249.

As we have shown in another chapter, the doctrine of the immortality of the soul began quite largely to be received by professed Christians in the first half of the third century. The primitive Scriptural doctrine of the mortality of man and the sleep of the dead, was now quite largely abandoned. Yet here and there we find, as late as this, those who had not yet apostatized from the Bible faith, though they were so few as to be counted heretics. Thus of the Arabians, A. D. 244–249, Eusebius writes:—

"But about this time, also, other men sprung up in Arabia as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection. And as a considerable council was held on account of this, Origen, being again requested, likewise here discussed the point in question with so much force that those who had been before led astray, completely changed their opinions."<sup>20</sup>

1. They denied all consciousness of the dead till the resurrection. 2. Both soul and body were to live again at the resurrection. 3. The believers in this doctrine were so numerous as to require "a considerable council" to put them down; hence their number and influence must have been large. 4. "Origen, being again requested, likewise here discussed the point in question," says Eusebius. This shows that Origen had, in other places and

<sup>1</sup> To Antolycus, book ii. chap. xxiv; vol. iii. Ante-Nicene Christian Library.  
<sup>2</sup> Id., chap. xxvii.

<sup>3</sup> Acts 11: 22–26.

<sup>4</sup> See Preface to his Works.

<sup>5</sup> Against Heresies, book iii. chap. xxxiv.

<sup>6</sup> Ibid., book iv. chap. xi.

<sup>7</sup> Ibid., book iv. chap. xx.

<sup>8</sup> Hist., p. 75.

<sup>9</sup> P. 65, second edition.

<sup>10</sup> Origin and History of the Doctrine of Endless Punishment, p. 198.

<sup>11</sup> Writings of Irenæus, vol. i. book iii. chap. xix. p. 345; Ante-Nicene Christian Library.

<sup>12</sup> Ibid., p. 416.

<sup>13</sup> Ibid., p. 443.

<sup>14</sup> Pages 163, 164.

<sup>15</sup> Pages 194, 195.

<sup>16</sup> Voice of the Church, p. 62.

<sup>17</sup> Eusebius, book v. chap. ii.

<sup>18</sup> Art. Lucianists.

<sup>19</sup> Vol. ii. p. 618.

<sup>20</sup> Eusebius' Eccl. Hist., book vi. chap. xxxvii. p. 258.

before this, been called upon to defend his doctrine of the immortality of the soul. We have seen that it was chiefly through his great influence that it came into the church. The learned Dr. Neander thus candidly states the facts in the above case: "We must, however," he says, "still mention that among the Christians of Arabia at that time, a party had caused a controversy, by maintaining that the soul died with the body, and that it would be raised again only at the general resurrection, at the same time with the body. It was an old Jewish notion that immortality was not founded upon the nature of the soul, but was a peculiar gift of divine grace; a representation which had been transferred from Judaism to Christianity, traces of which we find in the theory of the Gnostics about the nature of the Psychici, in the doctrine of Clementine, and in the opinions of Justin and Tatian. Perhaps, also, in this district, the position of which placed it in close connection with the Jews, it was no new doctrine, but the predominant one from ancient times; and perhaps the influence of Origen (in whose system the doctrine of the natural immortality of the soul necessarily obtained a place) first effected the change that this latter should obtain universal acceptance among the church teachers of that district; and that the small party, which still maintained the old opinion, should appear heretical, although the predominant opinion had previously really pronounced itself against it (the new opinion). Hence we may understand how the convocation of a great synod was considered necessary in order to allay these controversies. When they were unable to agree, Origen was invited by the synod, and his influence prevailed upon the opposers of the doctrine of the natural immortality of the soul, to acknowledge their error and renounce it."<sup>21</sup>

These admissions from such an eminent historian as Dr. Neander fully confirm all I have claimed on this question. It will be remembered that Neander was a converted Jew, and hence well qualified to state what was the original Jewish doctrine of immortality. The Arabians held to the old and ancient doctrine of the people of God, the sleep of the dead, and denied the immortality of the soul. It was not till the middle of the third century, and even then only by a mighty effort, that they were drawn from it. Dr. Good confirms Neander's statements, by saying that the Arabians never believed in the immortality of the soul.<sup>22</sup>

<sup>21</sup> Neander's Church Hist., vol. i. sec. 5, p. 444.  
<sup>22</sup> Book of Science, series 3, lect. 2, p. 372.

#### A FALLACIOUS ARGUMENT.

THE argument of the vast antiquity of the earth, founded on elevations of coasts at a given rate of upheaval, needs circumscribing, when we reflect that two hundred and fifty years ago Sir Francis Drake's fleet sailed into Albemarle Sound through Roanoke outlet, which is now a sandbank above the reach of the highest tides, and which only seventy years ago was navigable by vessels drawing twelve feet of water. The coast of South America has in some places been upheaved twenty feet in the last century; in others, depressed to the same extent. So with other arguments. Lyell thinks that the doctrine of the pristine fluidity of the earth, and the gradual consolidation of its crust, is one of the scientific theories which has been adhered to after the props by which it was first supported have given way, one after the other.

Again, geologists vaunt the long periods of time that roll by while the strata are forming, as if they had determined them with mathematical exactness, without reflecting on the fact that vegetables kept for a year and nine months in hot water have been changed into dark lignate; and a cloth, exposed to steam for six years, changed to black and glistening carbon. Moreover, to show how cautious we must be in arguing from these changes the great antiquity of the earth, let us remember that in tropical countries plains may be in a day converted into lagoons and marshes. Two thousand four hundred years ago Nineveh flourished in all its grandeur; now, its very site is overwhelmed with sand. Old Tyre—the mistress of the sea, the queen of cities, two thousand four hundred and forty years ago—is now a bare rock in the sea, on which fishermen spread their nets. A thousand years ago, Greenland was a fertile and well-peopled land, and Iceland was covered with woods of birch and fir, with waving fields of barley and other grain.

So strange, so complete and comparatively rapid have been the changes wrought on the face of the earth in historical times, that we need no fabulous myriads of years to account for the formation of geological strata. Wisely on points like these, St. Thomas wrote: "In questions of this kind, keep fast to two

things: 1. Let the truth of Scripture be held firm and unshaken; 2. When Scripture may be interpreted in more than one way, we must not stick so fast to any one interpretation that, if it be proved that what we held to be the sense of Scripture is false, we should still continue to uphold it; since this causes Scripture to be laughed at by unbelievers, and keeps them out of the way of believing."—Selected.

#### KINDNESS.

THE heart, the heart, oh, who can tell  
The secrets of the heart?  
Deep hidden woe may slumber there,  
Of human life a part.

Thy hand, perchance, can ease that woe,  
Thy voice sweet comfort bring,  
Thy finger guide the thirsty soul  
Where "living waters" spring.

O fellow-man! O mortal dust!  
Act well thy part below;  
Speak kindly words, do loving deeds,  
And seeds of mercy sow.

And thus thy name shall written be  
On fleshly tablets here,  
And far above, in "God's own Book,"  
In glittering lines appear.

ELIZA H. MORTON.

#### INFIDELS AND LAW-ABOLISHERS.

THE repetition of the Sabbath commandment in the fifth chapter of Deuteronomy is seized as a strong fort both by infidels and those who would have the moral law abolished. The former class proclaim a contradiction between this and the same commandment in Ex. 20; but the latter, it would seem, can never find the commandment as given by the voice of God at Sinai, and engraved by his finger on the tables of stone, but endeavor to prove from Deut. 5 that the deliverance from Egyptian bondage was the reason for instituting the Sabbath; and hence that the Sabbath did not exist from the creation, and is therefore only obligatory upon the Jews. One who reads a whole Bible can see that the creation of the world in six days, and the rest upon the seventh, is the reason for instituting the Sabbath; and that the gracious deliverance of the Israelites from Egypt was only urged as an *additional motive* that they should "KEEP the Sabbath day to sanctify it, as the Lord" had commanded them before, in Ex. 20. See Deut. 5:12. Now both the infidel and he that would abolish the Sabbath of God, can find a refutation of their position on this text in the following extract from Scott's reply to Payne:—

"The fourth commandment, as it stands in the fifth chapter of Deuteronomy, varies from the original law in the twentieth chapter of Exodus; hence it is inferred that the writer of these books received his materials from tradition, or invented them himself. But impostors do not admit such *apparent* inconsistencies, which may at all times be avoided with very little trouble; so that they are rather proofs of the writer's conscientious integrity. In fact, Moses, when delivering a most impressive and pathetic exhortation, did not confine himself to the words which he had recorded as an historian. The people very well knew the original ground for hallowing the Sabbath, in honor of the Creator; and he thought himself at liberty to remind them of their obligation to Jehovah their Redeemer from Egyptian bondage, and of the humanity due to their bond-servants; for this constitutes another important reason for hallowing the Sabbath. *Distinct* motives are not necessarily inconsistent. Mr. P., in writing his several pamphlets, might aim both to free mankind from *vulgar prejudices*, and to obtain celebrity for himself; and he might deem it proper on some occasions to insist on the one motive, and in different circumstances to bring forward the other, without being justly chargeable with inconsistency or self-contradiction."

R. F. COTTRELL.

#### HEARKEN UNTO ME.

"COME, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:11-14; 1 Pet. 3:10, 11. I know of no man who is not willing to pronounce this good counsel; but I know of thousands who, saying Amen to this advice, still live and act in open disregard of it. To such I would say, Remember that "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. "Evil communications corrupt good manners. Awake to righteousness, and sin not." 1 Cor. 15:33, 34.

But guile and deceitfulness are not the only evil communications spoken of in the Bible. Paul, in Eph. 4:29, says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Chap. 5:4. Jestings and foolish talking can, I understand, properly be called corrupt communications. Dear brethren and sisters, how often you have disregarded the solemn warning against this sin I know not, and care not to know; for I have enough to do with myself. I tremble when I look at the past, and ask, Will all my foolish talking, jesting and idle words meet me in the Judgment? Oh, what a question! But, praise God, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. To him let us go for the past; but let us for the future remember the solemn saying of our Saviour, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. The apostle James tells us, "The tongue can no man tame; it is an unruly evil, full of deadly poison." Chap. 3:8. Let this, therefore, be our constant prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3. A. W. JENSON.

Caufman Co., Texas.

#### THE FIVE BOOKS OF MOSES.

SOME one under an assumed name, through the columns of the Grand Rapids Times, assailed the authenticity of the Bible, and especially the genuineness of the Pentateuch. The following reply we think will be of interest to the readers of the REVIEW:—

"Please permit me to say a few words in reply to 'Lycurgus,' in regard to the genuineness of the five books of Moses, called the Pentateuch. We have a constant and uninterrupted tradition, going back to the very time when those books were written, to the effect that Moses was their author. The entire Jewish nation, from the very first, have always believed that Moses was the author of these books. On them they rested their civil, political, and religious institutions. At the time of Christ and his apostles the Pentateuch existed in its present form, and was believed to be from Moses. Christ and his apostles often refer to it and make quotations from it, as the New Testament shows. Josephus and the various writers of the Talmud say that Moses wrote these books. These books were in existence two hundred and eighty years before Christ, because about that time the Greek or Septuagint version was made; and this version is concordant in all points with the Hebrew text. It is true there is a difference in chronology between our present version and that of the Septuagint; but that is a question of translation. "We also possess the Samaritan version of the Pentateuch, which brings it back to the death of Solomon, which occurred about one thousand years before Christ. "After the death of Solomon the ten tribes separated from the tribes of Judah and Benjamin under King Jeroboam. 1 Kings, chapter 12. And those tribes carried with them their copies of the books of Moses. See also 2 Kings, chapter 17. "There was always great opposition between the two sections of the Jewish nation, and they watched over the Pentateuch jealously, so that it was impossible that any changes could have been made in it. The Samaritans would not accept of any other sacred writings than the Pentateuch. The Samaritan text is written in the ancient Hebrew letters. See Jonin's 'Evidences of Religion,' p. 106. "The writings of Moses are referred to in many places in the books of Joshua and Judges. Thus it will be perceived that we have traced the Pentateuch up to the time it was written. I do not perceive how any one can get away from this powerful historical proof. "The last chapter of Deuteronomy was not written by Moses, because it relates his death and burial. It was probably written by Joshua, his successor. The classification of the Bible into books, and chapters, and verses is of modern date. Neither Christ nor his apostles anywhere refer by name to books, or to chapters, or verses. "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Gen. 36:31. The above words are to be taken in a prophetic sense. They had reference to Jacob's prophecy, which Moses had in mind at the time. Jacob also prophesied kings to

Israel. I have been unable to find the above verse, and the remaining verses of the 36th chapter of Genesis, in the first chapter of the first Chronicles, as 'Lycurgus' stated. [1 Chron. 1:43, etc.]

"The following passage in Ex. 16:35 is to be construed in the same sense; to wit: 'And they [the children of Israel] did eat manna, until they came unto the borders of the land of Canaan.' Both of these passages are idiomatic, and they have been translated literally.

"With regard to the giant mentioned in Deut. 3, who was Og, king of Bashan, and who had a bed of iron in Rabbah, Moses says, in the 13th verse, that he delivered all Bashan, the kingdom of Og, to the half tribe of Manasseh. In 2 Samuel 12:26 we read: 'And Joab fought against Rabbah of the children of Ammon, and took the royal city.' How does that prove that Moses did not write Deuteronomy? Moses took the entire kingdom, including the city, in his day. Some four hundred years afterward, Joab took the same city. How can you say this did not happen?

"I do not think Moses made use of the words 'Gentiles' or 'Palestine.' These are the words of the translators of King James' version of the Bible. That that version contains thousands of [verbal] errors, I am willing to concede.

"I would be pleased to be referred to the authority saying that St. Jerome doubted that Moses wrote the Pentateuch. Moses speaks of the city of Dan, which was called Leslem, which it is claimed only received the name of Dan after the conquest. The probability is that the city had two names, Dan and Leslem. Both of these words mean the same thing. This may have been the reason which prompted the Danites to take possession of the city, though not included within the limits assigned to their tribe. See Jonin's 'Evidences of Religion,' p. 112."

According to Buck's Theological Dictionary, the Pentateuch, consisting of the five books of Moses, was held by the Jews in such veneration that they would not allow it to be laid upon the bed of any sick person, lest it should be polluted by touching the dead.

The following terse testimony to the authenticity of the Bible as a whole, I transcribe from "The Encyclopedia of Religious Knowledge":—

"The scattered, despised people, the Jews, the irreconcilable enemies of the Christians, keep, with amazing care, the Old Testament, full of the prophetic history of Jesus Christ, and by that means afford the world a striking proof that the New Testament is true; and Christians, in their turn, show that the Old Testament is abundantly confirmed and explained by the New.

"It is exceedingly remarkable that the more humble and holy people are, the more they read, admire, and value the Scriptures; and, on the contrary, the more self-conceited, worldly-minded, and wicked, the more they neglect, despise, and asperse them."

A. SMITH.

#### "WELL DONE."

You will find these words, dear reader, recorded by the inspired penman in Matt. 25:21, 23. They are evidently designed to teach us a practical lesson. The Bible contains both practical and theoretical lessons, and many seem perfectly satisfied with the latter, and work upon the plan that what is mine is my own. In the parable of the talents recorded in Matt. 25:14-30, we find a beautiful promise, soul-inspiring, and well calculated to stimulate and quicken our energies to work in the cause of God. But I fear that in many instances we lose sight of the real facts, and work as though we believed in the plan of universal salvation.

From the text referred to above, we can come to but one conclusion, that those who have done well, been faithful unto God according to the talents intrusted to them, will enter into the joy of their Lord. Is this boon of priceless worth given to those who *thought* to do well? Is it reserved for those who wait for a more convenient season? Is it for those whom God has made stewards over his household, and who have proved recalcitrant to their trust? Is it for those who have run well for a season, but have become so captivated by the world and its evil influences as to lose their love for the truth? Is it for those who pocket their hundreds and thousands year after year, and yet permit the cause of God to be cramped and crippled for want of the means committed to their trust? Is it for those who with a well-filled purse allow their periodicals stopped, because they have either lost faith in the message, or are too penurious to renew their subscription? Is it for those who cease their efforts, because they can see no immediate



good arising from their distribution of reading matter? Is it for those who grind the face of the poor into the dust of the earth? Is it for those of whom the prophet Malachi speaks in chap. 3:8?

These are pertinent questions, and well worthy of our consideration. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." It is God's will that we improve upon the talents given to us, whether five, two, or one. God does not require us to perform impossibilities. What we need is to be wholly consecrated to him and to his service, to have a spirit of meek submission to his righteous will. Like the patient ox, we should be ready for either the plow or the altar. The reckoning day is fast approaching. Brother, if you have but a single talent, put it to usury, lest you hear these dreadful words spoken to you: "Depart from me, thou wicked and slothful servant." "He that knew his Lord's will, and did it not, shall be beaten with many stripes." M. Wood.

### THE DUTY OF PERFECTING HOLINESS.

To every true lover of Christ, the theme of holiness will not be unwelcome, and there is no class of believers that may more appropriately labor for the highest privileges of the gospel of Christ than those who acknowledge their obligation to the unchanged law of God, and are striving to live in obedience to its precepts.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. Paul earnestly exhorted the church at Corinth, that were doubtless living in obedience to the law, and including himself he says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. But in order that this work of purity and holiness may be truly wrought in us, the law of God must be appreciated, loved, and obeyed from the heart with no reservation; and having thus laid the true foundation of "a faith unfeigned," we should leave these first principles of the doctrine of Christ, and "go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6:1, 2. Having in these "principles" "a good conscience," it is our privilege, yes, it is our bounden duty, to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, and, "reaching forth unto those things which are before," to "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:8, 13, 14. He has recorded for the encouragement of our faith and hope: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "All things are possible to him that believeth." Mark 9:23.

To place the standard of the faith of Jesus lower than this, endangers our final salvation; for it is dishonoring to Him who has promised us such excellent gifts, and is at once a proof that our faith is not of that exalted character "that works by love" and purifies the heart.

At this time, when infidelity in the most alluring guise meets the unwary in every path of life, how great is the responsibility resting upon those who through the Spirit have become enlightened in the way of truth and holiness. The world needs the light that emanates from truly sanctified lives. It needs noble examples of a real faith in God and of trust in his word, and it needs those whose daily life exhibits that self-sacrificing spirit that would be expected in a people that confess themselves "pilgrims and strangers" here, looking for "a city which hath foundations, whose builder and maker is God."

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." Sweet Charity, the crowning grace of redeeming love, how oft she veils her lovely face from the spirit of many professors of Jesus, who seem to forget her gentle admonitions, and suffer envy and jealousy to embitter their hearts against those they should love in Christian fellowship. This precious spirit of love is allied indissolubly to holiness of life, as the beloved St. John writes, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

It should be our constant aim to live daily in the spirit of Paul's prayer for the Thessalonians: "And the Lord make you to in-

crease and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13. C. F. PHELPS.

### CHURCH TRIALS.

A CHURCH trial originates in some wrong doing on the part of one or more, which, not being righted at the proper time, grows up and increases in strength, until it becomes a burden and hindrance to the cause, and something must be done.

Now if all would watch closely the beginnings of evil, and guard carefully the heart and tongue, or if offenses arise see to it that they are thoroughly confessed and forsaken, then the demand for trials would not exist, and all church trials would be prevented by each one holding a daily and hourly court in his own heart.

It is bad enough to commit a wrong, and to be under the necessity of humbling one's self to make confession; but to add to this the tenfold disgrace of being held up in a church trial to the gaze of the congregation, and to the shame of the cause, and to the pity of God and his angels, until a confession is wrung from an unwilling tongue, is far more trying. If people would always keep this principle in view, it would save many a long and tedious church trial.

JOS. CLARKE.

### MOTHER AND DAUGHTERS.

(Rev. 17:5.)

ROBERT JAMIESON, D. D., in his Critical and Explanatory Commentary on the Old and New Testaments, says of Rev. 17: "The harlot is not Rome alone (though she is pre-eminently so), but every church that has not Christ's mind and Spirit. False Christendom, divided into very many sects, is truly Babylon, i. e., confusion."

"I am inclined to think that the judgment (chap. 17:1, 2) and the spiritual fornication (chap. 18:3), though finding their culmination in Rome, are not restricted to it, but comprise the whole apostate church, Roman, Greek, and even Protestant so far as it has been seduced from its first love (chap. 2:4) to Christ, the heavenly Bridegroom, and given its affections to worldly pomps and idols."

This Commentary was written by Robert Jamieson of Scotland, and published in New York in 1875. J. B. FRISBIE.

### MICROSCOPES.

UPON examining the edge of the sharpest razor with a microscope, it will appear fully as broad as the back of a knife—rough, uneven, and full of notches and furrows. An exceedingly small needle resembles an iron bar. But the sting of a bee, seen through the same instrument, exhibits everywhere the most beautiful polish without the least flaw, blemish, or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn are coarser than the yarn with which ropes are made for anchors; but a silk worm's web appears perfectly smooth and shining, and everywhere equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on the wings or bodies of insects are found to be the accurate circle. How magnificent are the works of God!—Selected.

### ASKING FOR NOTHING.

THE following simple incident strikingly illustrates many a prayer offered to the Most High:—

Little Bob begged hard the other day, when some friends were dining with us, to be allowed to come in and sit at the table during dessert, which I told him he might do, provided he neither talked nor annoyed people by asking for fruit. He very readily assented to this condition, which he honestly fulfilled to the letter. At last I heard the poor little fellow crying and sobbing most pitifully.

"What is the matter, Bob?" I said; "what are you crying about?"

"Why, pa," he replied, "here I am, asking for nothing, and getting it."

Look now at the promise: "He that asketh, receiveth." "Every one that asketh, receiveth." "If ye shall ask anything in my name, I will do it." "Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." "Ask and receive, that your joy may be full."

These are the promises of Him who has said: "All power is given unto me, in Heaven and in earth." We ask for every

good thing which God has promised; why are they not bestowed? Why do those who offer these petitions continue to cry, "My leanness, my leanness!" Has God closed his ear to the cry of the needy? Does he not intend to give what he has promised? This is the cause of failure: "Ye ask, and receive not, because ye ask amiss." There is no faith that the prayer will be answered. Indeed, if one in ten of all the prayers offered to God were answered, the petitioners would be the most astonished persons in the world. We must remember that there is no real asking, unless it be "in faith." For want of this faith, "we ask for nothing, and get it."

How many addresses are made to God, without confession or supplication; giving him information on various subjects; telling him how great he is, how long he has existed, what he has done, and what we have failed to do. This is not praying. Prayer is supplication, entreaty; it is to urge, to implore; and all "in faith, nothing doubting." This kind of prayer gets what it asks for, because it asks "according to the will of God."—*Advocate of Christian Holiness.*

### THE STREAM OF SACRED HISTORY.

THERE is something beautifully suggestive in the course taken by the stream of sacred history. It seems to wander along at its own "sweet will" through all possible variety of circumstances. Like a natural river, which glides onward through light and shade, now dashing in wild music over rocks and down the gorges, anon skirting with rippling tides the base of the mountain and the slope of the hill, and then winding away through quiet valleys and shaded glens, through broad fields and open plains, on its onward journey to the far-distant sea—so the river of Bible history. Starting on its course in a garden, then turning to the eastward of Eden and passing hurriedly through the land of Nod, it meanders through the rural realms of patriarchs, then roughens and deepens and widens into a flood, swollen by all the fountains of the great deep and the opened windows of heaven—a flood which became the grave of the old world, yet bearing upon its bosom the cradle ark of the new.

It narrows again within its banks, and pouring down the sides and kissing the feet of old Ararat, the first-mentioned mountain sentinel of a restored earth, it moves with rapid current over the plain of Shinar, reflecting on its waters the tower of Babel. We see it threading its path among the cities of the plain, zigzagging with Abraham, Isaac, and Jacob; rushing with haste through the ravines among the mountains of Seir, past the encampments of the "dukes of Edom" and the "mighty men of Moab;" rolling like another "river of Egypt" through the valley of the Nile; sweeping the strength of the fields of Zoar, the yeomanry of Ham and their rebellious king, into the Red Sea. But even here it is not lost; for, passing through the Red Sea, like Jordan through the Gennesaret, without mingling with its waters, it follows the track of a new nation through the wilderness, and enters with them the portion of their inheritance. Here it increases in volume and pace as it traverses the times of the conquest, and then is content to confine for ages its main course within the limits of the wonderful Land of Promise.

It reflects in its mirroring waves all phases, and conditions, and circumstances of society. As the spreading sycamore, and the lofty elm, and the stalwart oak cannot exclusively claim the right of cooling their feet by the watercourses, but must also admit the aspen, the alder, and the willow, the lowly herb, the fern, the brake, and the bulrush to the same privilege, so also on the bank of this stream. Not only the cedars and oaks—kings and captains—cast their shadows, but also the poor and the lowly, the widow and the orphan, have here a place. It floats by mighty cities—Jerusalem, Nineveh, Babylon—bearing their memorials to future generations; but it forgets not in its course the humble hamlets and peaceful villages, Zarephath, Nain, Bethany. It plashes against the walls of royal palaces—walls which echoed to the voices of Pharaoh, Eglon, David, Solomon, Belshazzar, Cyrus, Ahasuerus, and Herod. It also lingers and eddies by the lonely cottage home; by Deborah under the palm tree; by the tent of Jael; by Gideon threshing wheat by the winepress; by "the house of Obbedom the Gittite," the man who took such loving care of the ark during its temporary sojourn that the Lord blessed him and all his household; by the house of Zacharias and Elizabeth in the hill country, the home of Lazarus and his sisters, Paul's hired house, and John's island exile.

This wonderful stream dashes through "the pomp and circumstances of war;" it also "glides along in a trance of song" through

vales and meadows of peace. Its still waters slowly meander through many "green pastures" of prosperity; they also creep through many barren moors and desolate wastes, rehearsing in their murmurs many a tale of sin, and suffering, and distress.

As we trace the winding course of this stream for four hundred years, it culminates at the foot of Calvary.

"In the cross of Christ I glory,  
Towering o'er the wrecks of time:  
All the light of sacred story  
Gathers 'round its head sublime."

His death is the explanation of the past, the promise of the future, the key to all history.—*Sunday Teachers' Treasury.*

### THE SABBATH.

I AM more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man, the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled. I certainly do feel by experience the eternal obligation, because of the eternal necessity, of the Sabbath. The soul withers without it. It thrives in proportion to its observance. The Sabbath was made for man. God made it for men in a certain spiritual state, because they needed it. The need, therefore, is deeply hidden in human nature. He who can dispense with it must be holy and spiritual indeed. And he who, still unholy and unspiritual, would yet dispense with it, is a man who would fain be wiser than his Maker. We, Christians as we are, still need the law, both in its restraints and its aid to our weakness.—*F. W. Robertson.*

### Our Basket.

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

A GOOD example is the best sermon.

HABIT is a cable. We weave a thread of it every day, and at last we cannot break it.

How can we expect a harvest of thought who have had not a seed-time of character?—*Thoreau.*

EVERY man who has successfully carried great burdens in the world, will testify that he has been helped by laughter.—*Alliance.*

LENGTH of days is Wisdom's right-hand blessing, typical of eternal life; but in her left hand are riches and honor.—*Matthew Henry.*

It is, after all, the person who stakes the least that loses most. In the affections this is wholly true. He who risks nothing loses everything.

Be very careful in your promises, and just in your performances; and remember it is better to do and not promise, than to promise and not perform.

"SCIENCE," says Dr. Holmes, "is a good piece of furniture for a man to have in an upper chamber, provided he has common-sense on the ground floor."

Kind hearts are the gardens,  
Kind thoughts are the roots,  
Kind words are the blossoms,  
Kind deeds are the fruits.  
Love is the sweet sunshine  
That warms into life;  
For only in darkness  
Grow hatred and strife.

THE Creator works no miracles to bring back its lost whiteness to the snow. But the whole array of his miracles has nothing to compare with what he has done to restore your soul's lost purity.—*Congregationalist.*

THE strongest argument for the truth of Christianity is the true Christian,—the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, walking in new life, and drawing life from Him who has overcome death.—*Christlieb.*

MEN are habitually striving after place and power, as if there was happiness in being great and distinguished. If we read history, or scrutinize the lives we see in our own day, we shall conclude that the chief misery of the world is lodged in those who have reached public elevation.

LET there be no tendency to formalism in our praying. Let us not pray by the clock; let us not become mere praying machines, bowing, Mohammedan fashion, toward our shrine, when some muezzin calls; but let us commune with our God in business, on the street, when spiritual need calls, meanwhile not neglecting the assembling of ourselves together.—*Alliance.*

# The Review & Herald.

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

BATTLE CREEK, MICH., MAY 1, 1879.

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

## SABBATH, APRIL 26.

SOME of our readers may remember that six months ago, namely, Sabbath, Nov. 2, 1878, the church in Battle Creek were favored with two discourses from two brethren, one of whom, Eld. Loughborough, was just departing for England, and the other, Eld. Waggoner, for the Pacific coast.

A like circumstance has again taken place. Last Sabbath, April 26, we had the pleasure of listening to Eld. S. N. Haskell, who left on the night of the 27th for California, and to Eld. J. N. Andrews, who on the 29th left for England and Europe.

Bro. Haskell spoke upon the necessity of our having the Spirit of God to help us in our work, and the promise of the Spirit to those who will seek it in the last days. Bro. Andrews spoke on the words of Christ, that he must be lifted up as Moses lifted up the serpent in the wilderness, and showed how we can make the offering of Christ effectual in our cases. We have something to do ourselves. We must look, if we would live. The death of Christ is not all there is of his work. There is the priesthood of Christ; and in that we must also have an interest, which we can do only by coming with confession of sin to seek forgiveness of God through him. By a rising vote the congregation requested the sermon for publication. It was reported, and will probably soon appear.

Immediately after the meeting three were baptized by Bro. B. L. Whitney, two to unite with the church in Battle Creek, the other with some church in Ohio.

## WHAT IS THE LESSON?

ALMOST in the geographical center of what probably may truthfully be said to be the most favored, enlightened, and Christian nation on the earth, is a large, and, in some respects, flourishing city, the representative of the national growth and spirit. The nation we refer to is the United States, and the city is St. Louis.

If, now, the views of those who claim that the world is growing better, and that the era of moral perfection is about to dawn upon us, are logically founded upon passing events and the manifest results of existing influences, this city ought to be a model of Christian civilization, a city of saints, and a power whose influence should be felt through all the land against all works of darkness and evil.

If it is found not to be so, but, on the other hand, is an actual cesspool of iniquity itself, what face can any one have to assert that men are growing better, and that the influences now at work are about to accomplish the world's regeneration? When are the darker and less enlightened portions of the earth to be regenerated, if the favored cities of its most exalted lands, surrounded by the best influences now at work in the world, are themselves fast sinking to the lowest level of corruption and vice?

We therefore ask the reader's attention to a description of the real condition of the city we speak of, moral and otherwise, as given by one of its own papers, and request him to ponder the lesson it teaches. The *St. Louis Dispatch* thus says:—

"We have spoken of St. Louis as it is—a city without theaters, or hotels, or books, or music, or art, or monuments, or endowments, or parks, or gardens. It is notoriously, of all great cities, the dingiest and worst kept; it has fewer children at the schools, fewer voters at the polls, than any other large city in the Union. Yet there is something worse than the mere lack of culture in the mind, than mere lack of cleanliness in the streets, than mere lack of interest in great issues and vital questions; there is a blacker stain than the reproach of a single defaulter, a deeper disgrace than the cowardice of the tax-dodger; it is the curse of St. Louis today. The curse is that we are ruled by the alliance of whisky and gambling; and the corruption bred by these obnoxious influences permeates our whole local government and our local politics. For the rank and file of the voters, two thousand dram-shops open their seductive portals; for the leaders, the gamblers' ring offers at once the means of achieving success and the substantial rewards which wait upon success achieved. The pollution of its bribery has silenced a servile press, has corrupted an obsequious police, has defiled the very judgment-seat of justice itself. The congenial alliance between the gambling hell and brothel, the convenient service of the pander and the capper,

the coercion of the syp and the blackmailer—these have been the influences which have ruined St. Louis, mocking at honesty, insulting purity, defying decency—our burden, our shame, and our ruin.

## WORSE THAN THE PHILISTINES.

SKEPTICS have a great deal of trouble with the declaration that God hardened Pharaoh's heart, and then destroyed him. They seem not to be able to understand that Pharaoh hardened his own heart, and that all God did in the matter was to give him over to hardness of heart, because he would not yield to the influences he brought to bear upon him, withdrawing his Spirit, because he persistently rejected it.

These modern skeptics, who are so slow of understanding, may be helped by their brethren, the Philistines of old, the idolatrous worshipers of old Dagon, if they will listen to what they say.

When the Philistines had taken the ark of God, and his heavy judgments were falling upon them wherever the ark went, the priests of the Philistines, in urging that the ark be sent back again into its own land with a trespass-offering, used these words:—

"Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he [God] had wrought wonderfully among them, did they not let the people go, and they departed?" 1 Sam. 6:6.

The story of Pharaoh's case was then fresh in all minds. They understood the circumstances, and how he dealt with them, and the degree of responsibility that attached to himself; and these Philistines knew that the responsible act was that of Pharaoh himself; that he hardened his own heart, the declaration that God hardened it being only an accommodated way of speaking to signify that God simply suffered him to carry out the determinations of his own will. Will modern skeptics be as candid?

## PRECIOUS SEASONS.

SEVERAL ministers who remained from the Conference, and those who occupy positions of trust and importance in connection with the College, the Office, and the Sanitarium, enjoyed two very important and profitable seasons together April 26 and 27. The object of the meetings was to seek, individually, a deeper experience in spiritual things; to consider the wants and dangers of the different institutions which have been founded in the interests of this cause; and to examine our own hearts in the light of the question as to what manner of persons we must be, to act a part in this work which will be acceptable to God, if this is, as we believe, in deed and in truth his work.

The time was spent in prayer, and in mutual exchange of thought in regard to the present condition and prospects of the cause, and in reference to some errors both in word and deed which have occurred in the past, and which should be avoided in the future.

The words of Bro. Andrews and Haskell as they were about to leave us to go to their distant and widely-separated fields of labor, were full of good counsel, and expressive of their great interest in this work. All felt that there have been too many unnecessary imperfections in their own work, and that there must be greater consecration to the Lord. With him we may go forward to success; without him there will be misfortune, disaster, and failure. If the principles which were presented are pondered and worked up into the life, and the course of action suggested is followed, great good will be the result.

An independent, self-sufficient spirit will insure the downfall of any one. Success depends on our realizing our dependence upon God, and maintaining a close connection with him. Those who have the management of the different institutions here are determined that their course shall be so marked by humility and fidelity to the trusts committed to them, that the blessing of God can be upon both them and their work. Ample facilities are now provided, and if the Lord go with us, a great work can be accomplished in a short period of time.

## BUSINESS PROCEEDINGS

OF THE FOURTH SPECIAL SESSION OF THE  
GENERAL CONFERENCE OF S. D.

ADVENTISTS.

(Concluded.)

EIGHTH MEETING, 4:30 P. M., April 22.  
Prayer by Geo. I. Butler.

The following resolution on temperance was read:—

Whereas, We as a people profess to regard the principles of true health and temperance reform in their broadest sense as an important part of

the system of truths which we hold and advocate, and whereas we believe that the interests of the general cause will be greatly forwarded by giving greater prominence to the subjects of health and temperance than has been done heretofore, therefore

Resolved, That we commend the effort now being made among us to effect a general organization having for its object the promulgation of reformatory ideas on the subject of health and temperance, and encourage our people everywhere to take a hearty interest in the work, giving it their support and co-operation.

This was discussed by Bro. Decker, Bourdeau, W. C. White, Haskell, Hutchins, Dr. Kellogg, Farnsworth, McCoy, Butler, R. F. Andrews, and S. H. Lane, and referred to a committee of three to be appointed by the Chair.

Eld. J. N. Andrews, Dr. J. H. Kellogg, and Eld. E. W. Farnsworth were appointed as said committee.

Eld. Butler, as chairman of the committee on the subject of camp-meetings, reported that they had not completed their schedule for the order of camp-meetings.

The subject of unhappy marriages was introduced, and discussed by Bro. S. H. King and B. L. Whitney, with reference to the question as to what can be done to prevent or remedy the evil. This subject was referred to a committee of three, to be appointed by the chair.

Elds. W. H. Littlejohn, S. N. Haskell, and G. I. Butler were appointed as such committee.

The subject of tobacco-selling was presented to the Conference, with the question whether the practice of selling tobacco should debar a person from church fellowship, the same as tobacco-using.

This question was referred to the committee on marriages.

Moved, That this Conference recommend that Bro. J. Moore, of Minnesota, go to the assistance of Bro. J. Fulton, in Ontario.—Carried.

Moved, That we recommend that immediate steps be taken for the publication of a German paper, either at Bale, or at Battle Creek, as the General Conference Committee may decide.—Carried.

NINTH MEETING. 9. A. M., Apr. 23. Prayer by J. N. Andrews. Minutes of preceding meeting read and approved.

The Chair, having appointed a committee on the circulation of the writings of Sister White, according to a motion made in the sixth meeting, said committee reported as follows:—

Your committee appointed to consider the subject of the republication of the testimonies and the circulation of the writings of Sister White, would recommend that the testimonies be kept always in print. And in consideration of the fact that the best and easiest way to remove prejudice against the writings and special work of Sr. White is the free circulation of her books, we further recommend that our brethren everywhere, and the ministers especially, supply themselves with one or more copies of the Life of Christ Library to loan to those who would be benefited by the perusal of those works. Respectfully submitted,

J. N. ANDREWS, }  
U. SMITH, } Committee.  
B. L. WHITNEY, }

The committee on the Temperance organization reported that they had no other plan than that proposed in the previous resolution, but would recommend that the initiation fee now charged for admission into the society should be so modified as not to stand in the way of those joining who would not be prepared at first to contribute to the funds of the society. The question being on the adoption of the previous resolution, after a little further discussion it was adopted.

By Dr. Kellogg:—

Whereas, The Sanitarium is recognized by us as a denomination as an important institution, and one which may be the means of much good, and a valuable auxiliary to the carrying forward of our general work, and

Whereas, This institution is by recent improvements furnished with facilities for largely increased usefulness, which have been supplied through the incurrence of a large debt, therefore

Resolved, That we urge our people everywhere, and especially those engaged in tract and missionary work, to do all in their power, consistent with other duties, to extend the influence of the institution and to increase its patronage.—Adopted.

Remarks were made by Dr. Hough on the openings for the truth in the Saginaw valley. Bro. Swedberg spoke for the Swedish cause. W. C. White spoke of the injustice which is done to the Office by those who take advantage of missionary club rates to supply themselves with papers, and who retail books at a discount from Office prices. Eld. Andrews spoke of his anxiety that some steps should be taken, if possible, to help Bro. A. Vuilleumier, so that without embarrassment to his business he might take the field as a public laborer in the cause. No action was taken upon any of the foregoing points except the latter, upon which it was

Moved, That H. W. Kellogg, D. M. Canright, and W. C. White be a committee to take into consideration the request of Bro. Andrews in

reference to Bro. Vuilleumier, and if possible devise ways and means by which it may be granted.

The Conference then adjourned *sine die*.

D. M. CANRIGHT, President pro tem.

U. SMITH, Sec.

## MOVING TO BATTLE CREEK.

OF late, so many of our brethren and sisters from the surrounding churches of Michigan and the adjoining States are moving to Battle Creek, that we feel it our duty to say something about it. Of course, we are not master of any individual's actions, but we can give our advice in the matter, since we are acquainted with the circumstances here and elsewhere better than most of our brethren can be.

In some cases it is right, and, indeed, very desirable, that brethren should move to Battle Creek. This is in cases where they have children whom they wish to educate for a few years in our College. Frequently they can do much better to come here themselves, keep house, board their children, and look after them. In such cases there is no objection to their coming, but still we think that these persons should not locate here permanently. In the past, when the church was small, it was necessary to invite leading families to this place in order to have a good influence, furnish homes for students, and hold the fort. But so many have come in during the last few years and others are coming so rapidly, that we fear for the result. There are plenty here now to furnish homes for all the students, and all the helpers in the Office who may be needed here; hence there is no necessity for others to come.

There are at present about seven or eight hundred Sabbath-keepers located in Battle Creek. It is becoming a very serious task for the leading brethren of the church to look after so many, and, indeed, among so large a number it is very easy for persons to be almost entirely lost sight of; hence it is coming to pass that we have a larger number here of idlers and those who are no help to the cause than in any other church. There are many cases of brethren and sisters who in their own little churches at home were pillars in the cause, and a source of strength and encouragement to the church. When they moved away, their action was regretted by the brethren, and their absence was felt to be—as it was indeed—a real loss to the church. These persons come to Battle Creek, and are of no account whatever here. They are simply in the way. They take a back seat, take no active part, and are lost to the cause. We find these very frequently, after a while, losing their zeal and their interest in the truth, until at last they are almost wholly backslidden. The reason is evident: they are not where the Lord calls them. They have no especial burden to bear, and no one can serve God in that way. While they were at home, the responsibilities that rested upon them kept them near to God and in the truth.

Many come here saying that they are anxious to do something to help the cause, when we fear that the real reason is nothing but selfishness, and a desire to advantage themselves. They think that there is a large body of brethren here, and that it will be an easy place to live; that in the school, Sanitarium, or Office, they will find plenty of work to do, get good pay, and so have an easy time. This is the real motive which brings many here. God cannot bless any such conduct. But the worst of all is that many irresponsible persons flock in here. They expect to be petted, and looked after, and cared for. They soon get into trial, and bring trial upon others. They exert their influence wholly on the wrong side with students, with patients, and with the hands in the Office. This class is seriously threatening the interests of the cause in Battle Creek. We want no more of them.

Hence, we advise our brethren in the different States and churches around not to move to Battle Creek without first advising with the Conference Committee of their own State, the General Conference Committee, and the elders of the Battle Creek church, according to the action of the General Conference, as reported last week.

S. N. HASKELL.

D. M. CANRIGHT.

BELIEVE AND LOVE.—Believe, and you shall love. Believe much, and you shall love much. Labor for strong and deep persuasion of the glorious things which are spoken of Christ, and this will command love. Certainly, did men indeed believe his worth, they would accordingly love him; for the reason he cannot but love that which he firmly believes to be worthiest of affection. Oh! this mischievous unbelief is that



which makes the heart cold toward God. Seek, then, to believe Christ's excellency in himself, and his love to us, and our interest in him, and this will kindle such a fire in the heart as will make it ascend in a sacrifice of love to him.—*Jeremy Taylor.*

### TO THE MINISTERS AND LICENTIATES IN OHIO.

DEAR BRETHREN: So far as publicly proclaiming the truth is concerned, the principal burden of labor in Ohio must come upon us. While it is true that we can do little without the aid of the press and our lay brethren, it is equally true that the message cannot be promulgated without the living preacher. God has ordained that his work shall be carried forward largely by ministers,—men like ourselves. We have been licensed by our Conference, and some of us solemnly set apart to the work of the ministry. If anything is accomplished in this Conference during the coming year, we must do the work. Dear brethren, we look to you with great interest to take hold of this work now as never before. You have one of the best fields of labor in all the General Conference. There are school-houses, meeting-houses, halls, and private dwellings everywhere. The people are intelligent, and there is no lack of means to aid the work.

The first thing for us to do is to be sure that the love of God is shed abroad in our own hearts, that we have a vital connection with God, that the Spirit and power of the holy God rests upon us. We should seek God each day, that we may have a thrilling sense of the solemn times in which we live, and of the holy message committed to our hands. No class of ministers since the days of the apostles have had committed to them such an awfully solemn and holy message to deliver to the world as have we. God is willing to go with us, brethren. Let us be sure that we have his presence and his power to help us.

Then the next thing is to be diligent in thoroughly studying the Bible and all our books on present truth, so that we may become familiar with every part of the work. You can do this, and it is your duty to do it. You sin against God if you do not do it. Do not say you have not the ability. You can double your talent by exercise. Begin to work. Become a thorough workman, and do not rest satisfied until you have become an efficient worker.

In the next place, let me beseech you not to idle away any time in staying around home. This is the way lazy men do. This is the way we shall all be tempted to do. It is so easy to sit around home, and let days and weeks and even months slip away without doing anything in the work. You ought to labor fifty-two weeks in the year. Push out somewhere, brethren, and find a field of labor, and do not wait a whole year to do it either. When you do go to work, go at it with enterprise, stir, and enthusiasm. I do not care how much education and talent you have, unless you put life into your work you will accomplish little or nothing. I shall endeavor to be with each one of you more or less during the year, and give you all the assistance in my power.

Do not run hither and thither in your labors; it is not necessary. You will find just as good fields in one part of the State as another. When you have begun in one section, labor in that vicinity during the year, and hold all you get, and follow up whatever advantage you may gain.

Be very careful of your traveling expenses. We must guard this point, or we may throw away a large amount of sacred money.

I find that there are a very large number of scattered Sabbath-keepers throughout the State, small bodies in one place, one Sabbath-keeper in another, and two families somewhere else,—not enough to hold meetings, or to accomplish much in the work. Now let a few more be added, and a good, working church will be formed. Moreover, if you go to one of these places, you will save all expense; for they will board you, furnish a house, etc. If you cannot get a meeting-house, take a school-house; and if you cannot get that, take a private room, a kitchen or parlor in the house of some of the brethren. I have labored in that manner a great deal, and find it a most successful way. Get a dozen or twenty neighbors together, preach to them and visit them, and the first you know from ten to twelve will be keeping the Sabbath. We recommend that all our ministers in this Conference seek out these scattered Sabbath-keepers, and labor with them for the present instead of going into entirely new fields. As far as possible, two ministers should work together.

You should pay especial attention to the following points:—

1. See that every Sabbath-keeper takes our periodicals;
2. Sell all the books you can;
3. Urge the brethren to pay up s. b.; talk it to them and preach it to them until they will;
4. See that all take part in the T. and M. work;
5. Make yourself familiar with all the books in each church where you go, and see that they are kept right. Finally, keep your own accounts neatly and correctly, and may the Lord God of Israel bless your labors. D. M. CANRIGHT.

### WHY WE DO NOT ENJOY MORE OF THE SPIRIT.

THAT there is a great dearth of spiritual power among God's professed people in this age, few will deny. We seem to have reached the time of which Paul speaks, when the "form of godliness" prevails largely, and the "power thereof" is the exception. We are in the "perils" of the last days. And there is no one feature of these "days" so forcibly described in 2 Tim. 3:1-9 more dangerous than the one just mentioned,—the prevalence of the "form" and the absence of the "power" of godliness. This "power" of godliness must come wholly from the possession of the Spirit. It is God working with our poor weak human efforts. This renders them effectual for the accomplishment of good results. Man's efforts alone can never convert a soul. He never can eradicate one sin from the heart. The fountain is corrupt, and will continue to send forth impure streams till the Spirit of God cleanses that fountain. Many struggle long and weary years in their own strength to gain victories over their own wicked hearts, and always fail, until discouragement seizes them, and they give up all hope of improvement. If they would come humbly to the foot of the cross, and fall broken at the feet of Jesus, one touch of his finger could impart strength which would fill their hearts with courage and peace, and then they would have a kind of strength which would surprise them, and they could gain victories over their own carnal hearts which would make them feel like new creatures indeed.

One has recently said that anciently "one sermon converted three thousand persons, while now it takes three thousand sermons to convert one person." There is too great a measure of truth in this. Why is it? Because of the great lack of this element in modern preaching. The apostles preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." In these days there is ten times the effort made to succeed with "enticing words of man's wisdom," that there is to get the Spirit and power of God to help do the work. Hence we see but little done, and that little but poorly done. Many souls that might be reached are not affected, and those whose hearts are touched a little are not half converted to God, but are principally converted to the preacher.

If ever there was a people who needed the power of God's Spirit, we need it. We have an unpopular truth, carrying with it a heavy cross. God's great platform of truth for the last days, upon which his people must stand, embraces "the commandments, of God and the faith of Jesus Christ," and hence it includes every neglected duty and every forgotten truth of revelation. These are to be fearlessly proclaimed amid the skepticism and terrible wickedness of the last days, opposed by formal professors, scientific infidelity, the general corruption of the times, and the agents of Satan's grandest delusion, which, if possible, "will deceive the very elect." Every opposing influence will combine to hinder and thwart God's work, yet it must go to "peoples, nations, tongues, and kings."

As well might a flock of sheep undertake to subjugate a pack of hungry wolves as we, unaided by the Spirit of God, to successfully contend with the powers of evil around us. What could the early disciples have done contending with the hoary superstitions of the past without it? But with it they carried the torch of heavenly light everywhere. They counted not their own lives dear, if they might win souls to Christ. That Spirit filled them with a power which their enemies could not withstand. It will us, if we have enough of it. But situated as we are, surrounded by formality, having seen, many of us, but little of the power of God manifest, having been trained up in the midst of cold, lifeless professors, and exposed all our lives to influences tending naturally to deaden our faith, it takes a great effort to arouse us to seek with true and living faith for blessings we have not been accustomed to consider it possible for us to obtain.

God will not give us blessings for which we do not seek. If we are satisfied with, and only expect, very limited blessings, we shall not be likely to obtain more than we seek for. Hence we are liable to live on a very low spiritual plane. Thus all the tendencies of the age are calculated to make us satisfied with "the form of godliness without the power" of it, while we are in the greatest possible need of this power to do the work we have to do. Here we are in special danger of the perils of the last days, and much in danger of not realizing it.

Could we but realize the blessings a real spiritual experience would bring to us, we should seek for such an experience earnestly, because its blessings would be so desirable. We should seek it on the same principle that worldly men labor so hard for riches, honor, worldly fame, or other earthly good. Men will risk life to obtain these. They go to the most distant parts of the earth, work in mines deep under water or on mountain heights, toil through desert plains, suffer burning thirst, frosts, and untold hardships, to obtain them. Why? Because they seem to them so desirable. Could we be made to feel the same interest in the Spirit's presence that men feel in obtaining these, we would seek for it with proportionate earnestness. Most of us do not feel that it is very important that we obtain it. We think we can get along pretty well with our own ability and shrewdness, if we do not have much of God's Spirit, and hence we do not so seek that we may obtain. If we really do not value the presence of God's Spirit as much as we do other things, he surely will not bestow it largely upon us.

To his Son God gave his Spirit without measure, i. e., in unlimited fullness; but to us he gives it by measure (John 3:34), just in proportion to the desire we have for it, and the faithfulness with which we live out his truth. What a beautiful and forcible thought this is of God's measuring out his Spirit to us in the ratio of our appreciation of it, and the efforts we make to obtain it. James, in speaking of a class of professors who really loved the world more than God, says, "Ye ask, and receive not, because ye ask amiss that ye may consume it upon your pleasures" (margin). James 4:3. God knew that these really desired his Spirit, not to make them useful in saving souls, but merely to make them feel happy for the time being. The motive was not right. Many, no doubt, fail of obtaining its assistance for this reason.

What will the Spirit do for us if we have its constant presence with power?—It will reprove and convince of sin. John 16:8. It will enlighten the understanding. John 14:26. It will implant heavenly desires in our hearts. Rom. 5:5. It enables us to put away our sins, and to keep the law of God. Rom. 8:4. It enables us to become children of God, and witnesses our adoption. Rom. 8:14-16. It makes intercession for us, and helps our infirmities. Rom. 8:26. It is a helper in the ministry, and in the thorough conversion of those we seek to save. 1 Cor. 2:4, 5. It brings to our minds the glories of the better world. 1 Cor. 2:9, 10. It comforts the hearts of believers, and brings a peace that passes all understanding. John 14:16. It makes us the true disciples of Christ, and is to us the pledge of our future resurrection, and the agent which accomplishes that great work. Rom. 8:9, 11; Eph. 1:13. Surely here are objects of sufficient importance to prompt to the most active efforts.

God gives his Spirit to them "that obey him." Nothing can take the place of obedience. Obedience is the best test of our love that we could possibly give. Nothing pleases the parent better than willing obedience. So of God. He gives his Spirit to such as have that mind in them, and the Spirit enables us to obey.

We are in great danger of grieving the Holy Spirit away from us, when it does visit us in mercy. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Our great danger is, that when God blesses us with the presence of the Comforter, and our hearts are full of peace and joy, and every burden of anguish is removed away, then we become careless, lightness and trifling follow, and we thus grieve the Holy Spirit from us. We should make use of this great blessing to do good. We should be grateful for it, and thank God for all his benefits, and watch ourselves closely that we sin not with our lips. We should cultivate a spirit of watchfulness. "Watch, pray, and work are the Christian's watchwords." Never were truer words spoken. To sum up the matter, we want first to take a thoughtful, careful view of the importance of the Spirit's influence, and to learn what it will do for us and enable us to do for

others. If we could realize this, how we should long for its presence. Then we should pray for it with some sense of its real value. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." He is ready to bestow it, when we realize its true value. We should watch, then, lest we grieve it from us by folly, or by disobeying God. We should use the blessings he gives us to do others good, and constantly seek him for a larger measure of his help.

What a power we could be as a people if we were clothed with the Spirit of God. As a people, we lack here more than in anything else. Let us all seek for the Holy Spirit more earnestly. GEO. I. BUTLER.

### COUNSEL WITH THE HERODIANS.

WHEN a corrupt ecclesiastical power finds itself unable to repel the advance of truth, or successfully meet the arguments which are calculated to overthrow its strongholds, it naturally seeks to fortify itself by exterior aids. History has repeated itself on this point many times in the past, and unions of church and state, of greater or less effectiveness, have met and opposed the progressive march of truth in all ages of the world. This tendency of an apostate church to seek alliance with civil power has everywhere been an indication of moral and spiritual weakness; and although often a source of temporary power and influence, the advantage gained is only of a worldly nature.

The very introduction of the gospel dispensation was marked by exhibitions of this spirit. The Jewish church had apostatized from God, and were walking in darkness. Their civil power was gone, their scepter had departed, and they were the subjects of a heathen government. It would seem that under such circumstances they might gladly receive the dawning light of a brighter day; but instead of this we read that the discomfited Pharisees, unable to cope with the humble Nazarene in argument, "took counsel with the Herodians against him, how they might destroy him." The Herodians are said to have been a political party, in the interests of the king; and the Pharisees doubtless sought to secure their co-operation in the attempted destruction of Jesus by appealing to their jealous prejudices, and exciting their fears lest the king should be overthrown.

Their course in the matter is noticeable as an illustrative case of religious bigotry, which has had its counterpart in many instances since. The politicians of the nineteenth century are not greatly unlike those of the first, and their co-operation may be secured by measures similar to those which influenced the Herodians. Hence we find that certain zealous defenders of an unscriptural Sabbath are seeking political influence in its behalf on the ground that the safety of the state depends upon its maintenance. All the arguments deducible from the sad results of Sabbath-breaking on the part of ancient Israel as a nation are made to do duty in behalf of Sunday, and the true basis of Sabbath reform is lost to the sight in the zeal to defend an institution that has no Scriptural support.

It may not be uncharitable to say that such advocates, in their less malicious but equally mistaken zeal, are like the Pharisees of old, taking "counsel with the Herodians."

W. C. G.

O, let Thy sacred will  
All Thy delight in me fulfill!  
Let me not think an action mine own way,  
But as Thy love shall sway,  
Resigning up the rudder to Thy skill.

—Herbert.

THEY tell us that it makes no difference which day we keep. It would not, had not God appointed the day. But they say that any other day will secure the end sought, but all still should be agreed in some particular day. Yes, agreement is necessary in order to avoid confusion. God knew this, and for this very reason selected the day—the day on which he rested from his work. "God is not the author of confusion;" and were he obeyed by all, there would be no confusion in regard to the day.

SOME of our people are so wealthy that it would seem to them a great thing to give a tenth of the interest of their money to the cause of God. To draw upon the principal is too terrible a thought to be entertained for a moment!

Christ "gave himself" for us. He did not stop with one-tenth of the interest, nor with a slight draft upon the principal; but gave up all.

"I gave my life for thee;  
What hast thou given for me?"

R. F. C.

## HEAVEN OVER ALL.

How many hours of patient toil  
Our faithfulness to test?  
How many burdens yet to bear  
Before the hands may rest?  
How many crosses ere they lie  
Calm folded on the breast?  
Yet toil and burden, cross and rod,  
Divinest love hath blessed.

How fierce the battle ere we win  
The conqueror's robe and palm!  
How sharp the wounds before they feel  
The healing drops of balm!  
How loud the Babel sounds of strife  
Before the evening psalm!  
And yet o'er all the heaven extends  
Its soundless deeps of calm.

—Selected.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

## SOUTHAMPTON, ENGLAND.

STILL the cause advances in "Old England;" if not as rapidly as we may desire, it moves nevertheless, and is getting hold of minds. Two more kept last Sabbath with us, and we have received many favorable responses from those to whom we are sending the *Signs*. Out of two hundred names selected from various sources in different parts of the kingdom, only two have declined to read the paper.

Our missionary work has increased to that extent that we deemed it needful to have more workers, and have therefore sent for Sister Maud Sisley to come from Bale, Switzerland. By card received from her to-day we learn that she is with her friends at Tunbridge, England, and will be with us the first of next week.

May the Lord enable us all to humbly and earnestly do what our hands find to do in his cause, is our prayer.

J. N. LOUGHBOROUGH.

April 10, 1879.

## OHIO.

*East Norwalk.*—I held a meeting with the Norwalk church at East Norwalk, last Sabbath, April 19. Five were baptized, and ten united with the Norwalk church, all of whom have commenced to keep the Sabbath during the past winter. Three or four others are keeping the Sabbath, and we hope they will fully unite with us soon. The meeting closed with a blessed communion season.

H. A. ST. JOHN.

*Bellville, April 21.*—Our meetings at this place have continued for five weeks. At least a dozen have commenced to keep the Sabbath, and seven have been added to the church. Bro. S. Lofferty has been appointed leader. The Sabbath-school has been greatly improved, and nearly doubled.

Bro. Mann and Richards, who are laboring three miles from here in the country, are having an excellent interest, and the probability is that there will be quite an accession to this church from that place. On the whole, we feel that the Lord has greatly blessed this people, and that this will become a strong church. We go from here to Corsica, to spend next Sabbath and Sunday. Bro. J. W. Heath, from Alabama, has been with me, and has assisted in these meetings.

A. O. BURRILL.

*Paulding Center, April 22.*—I commenced meetings April 6, at a place three miles west of Paulding Center in the neighborhood of Bro. I. J. Brown, where Bro. Wm. Cottrell held meetings about five years ago. I sold books to the value of \$1.50. Nine signed the covenant. The attendance was good from the beginning. Bro. Crouse spoke two evenings, and Sr. Crouse one evening; this helped us much. Bro. I. J. Brown was good help in our meetings; he wishes to give his whole time to the work of God. I feel to praise God for what he has done for me in this meeting.

A. L. HUSSEY.

## OREGON.

*Cove, Union Co., April 15.*—I have been lecturing in this place and in Powder River valley all winter, against bitter opposition. While at Wingville the people demanded a debate, and brought their man from Baker City. We debated the second coming of Christ, the immortality, and the Sabbath question, for ten evenings. The result was very satisfactory to our friends, but was anything but satisfactory to our opponents. But it gave the prejudiced ones an opportunity to hear our views.

WM. L. RAYMOND.

## MAINE.

*West Sumner.*—As the result of our meetings in this place, thirty-five, adults and children, have signed a covenant to keep the commandments of God, and to walk in the light of the third angel's message, thus associating themselves together for the purpose of sustaining religious meetings and a Sabbath-school. How many will overcome and gain eternal life yet remains to be seen. All should have a daily experience in the things of God, and without it they will not succeed. May God's blessing still rest upon the effort for the salvation of this people, and others be led to obey the third angel's message, and be saved. The Lord has given

freedom in speaking his truth, for which we feel thankful.

My address, for the present, will be Hartland, Maine.

J. B. GOODRICH.

April 17.

## DAKOTA.

*Big Springs and Swan Lake, April 22.*—The meeting at Big Springs the 12th and 13th was good. Three additions were made to the tract society and one to the church. Twenty dollars was pledged to the tent, and nearly half of it paid. The church seem to be doing quite well spiritually. They have adopted the tithing system, and are doing nobly in the way of payments to the S. B. fund. Before leaving Elk Point for this place, I received to the amount of sixteen dollars on the tent.

Our general quarterly meeting at Swan Lake was excellent on the Sabbath. The Spirit of the Lord was with us in a remarkable degree. There was a good delegation of brethren and sisters from abroad, and the revival spirit was manifest to quite an extent. About twenty-five came forward for prayers, and one who had been quite bitter in his opposition came very penitent and humble, and went forward in baptism. Four were baptized.

On first-day our meetings were seriously interfered with by a terrible prairie fire, which at one time threatened to burn the church, as the wind was blowing fearfully; but we were saved from that calamity and succeeded in doing the most of our business successfully. The Territory was divided into two districts. The reports showed an increase of interest in every church. Five new members were added. Subscriptions came in liberally for the tent, so that we feel safe in ordering it, and making preparations for the summer's campaign. We hope others may respond as nobly.

S. B. WHITNEY.

## NEBRASKA.

*Humboldt, Richardson Co.*—I met with the church here at the time of their quarterly meeting. A general attendance of nearly all the members, without previous appointment for preaching, some coming over twenty miles by private conveyance, certainly speaks well for them. The Lord blessed in preaching. The new plan of S. B. was presented, and adopted by all present. Back pledges were mostly paid, and T. and M. money to the amount of \$6 was cheerfully paid, and \$5 on T. and M. fund. A collection of \$4 was then raised to purchase the circulating library of Sr. White's writings. The company here have encouragement to labor in the tract work by the addition to their ranks of three good families that came into the truth by reading alone.

I am distributing tracts and papers in Omaha, the largest city in the State, preparatory to future labor and preaching. This city contains about 25,000 inhabitants, and not one Sabbath-keeper. Some are reading, and are interested. Pray for this city, and for me.

GEO. B. STARR.

Omaha, Nebraska, April 24.

*Albion.*—Sabbath and Sunday, April 12 and 13, we met with the company at Albion. Had four meetings, and enjoyed freedom in speaking, and much of the blessing of God in our social meetings. Since we closed our lectures here last winter, this little company have been at work in the missionary cause, and as a result they are growing in grace and a knowledge of the truth, and ten others have commenced to keep the Sabbath with them. May these "go and do likewise." And may the dear Lord keep these precious souls from falling, and preserve them unto his heavenly kingdom.

We now go to another part of the field.

DANIEL NETTLETON.

## MICHIGAN.

*Mt. Pleasant, Isabella Co., April 8.*—Our quarterly meeting for this county was a good one. The brethren and sisters showed a commendable zeal in attending this meeting. Notwithstanding the members of the different classes are so scattered, and the roads were bad, there were upwards of eighty Sabbath-keepers present, including children. Forty testimonies were borne. All but ten of these friends have embraced the truth during the last eighteen months. The brethren and sisters are nearly all in earnest in this work. Some have come up nobly on the tithing plan, but we fear others have not been so faithful to their vows. God will hold us responsible for our vows to him. He requires us to be faithful. Luke 16:10, 11; Matt. 25:21.

The two Sabbath-schools were represented, and ninety participated in the exercises. The two schools were then re-organized for the next quarter.

The reports handed in to the librarian show that some are at work in the T. and M. department.

L. A. KELLOGG.

## ILLINOIS.

*Greenup, April 20.*—Closed meetings last Sabbath. Spoke thirteen times. Three decided to obey. Two united with the church. The seeds of truth had been previously planted, and the Lord gave the increase. The brethren are of good cheer, and if they continue to "grow in grace," others will be added to their number. "Nearer my God to thee" should be the prayer of the "remnant church."

A. A. JOHN.

*Clarksville, McLean Co., April 20.*—For several weeks I have been laboring in and around this place, in the neighborhood of the Gridley church. It was a hard field, as many had heard the truth and rejected it, and some of the members of the church had been unfaithful. For some time in the past there had been no Sabbath meetings or Sabbath-school held here, and they had not attended the ordinances for over two years. By the blessing of the Lord on our labors in public and private, a little company of sixteen signed a covenant to keep the commandments of God and the faith of Jesus, and to unite in church fellowship. Their former elder resigned his office, and a leader was chosen. Regular Sabbath meetings were established, a Sabbath-school of twenty-seven members was organized, and two were added to the church by baptism. Sabbath, the 12th, we celebrated the ordinances. The falling tear showed that these friends appreciate these long-neglected means of grace. Twelve signed the pledge to pay a tithe of their income to sustain the cause. Ten copies of the *Youth's Instructor* were taken, to be used in the Sabbath-school. In our public labors much prejudice was removed.

I go from here to the State quarterly T. and M. meeting. My address is Winslow, Stephenson Co., Ill.

J. F. BALLENGER.

## TENNESSEE.

*Edgefield Junction, April 21.*—Our State quarterly meeting has just closed. The blessing of God was with us. All were greatly encouraged. Systematic benevolence was organized on the tithing plan, every one cheerfully signing the covenant, and there was paid in \$8.05 more than was received last quarter. The ordinances were celebrated, and two united with the church.

Eld. G. K. Owen has a good interest in Henry county, which prevented his attendance. Sr. Owen was with us, and her labors were appreciated by all.

The secretary's report will show a good interest in the tract and missionary work. Bro. Cartwright is doing nobly in Nashville. Five more copies of the *Signs* and one of the *Instructor* were added to the club.

CLINTON OWENS, Pres.

## MINNESOTA.

*Brown and Renville Counties, April 18.*—Since the 2d of March I have labored partly in Brown and partly in Renville county. The people were interested to hear and read, and the Spirit of God seemed to move the hearts of many. I distributed some tracts and back numbers of the *Tidende*, and sold books to the value of \$1.50. I promised to return after I get a house built for my family. Will the people of God remember in their prayers the cause among the Scandinavians in Minnesota?

C. NELSON.

## VIRGINIA.

*Page Co.*—April 12 and 13, I held a quarterly meeting at Zion, Page Co. It was a good meeting, and I found nearly all faithful. The Sabbath-school is small. The Bible-class is interesting and prosperous, but by persevering effort may still be much improved. But I was pleased with the improvement that had been made, while hoping and praying for more. Nearly all had something to pay to the S. B. treasurer as tithes, and they pledged \$4.50 to the tract fund, which was doing quite well considering their circumstances. That increases our fund so that we shall have \$30 by the first of July. Three were baptized, and others expect to follow their example. At this meeting we met Bro. J. W. S. Miller and wife, who live in Rockingham county. He is anxious to have preaching in his neighborhood, which is about thirty miles south of this place. I shall go there as soon as I can safely leave other interests. There is a free meeting-house in the place.

Four have been baptized at Soliloquy since the quarterly meeting. The interest is good at all the points where I have labored. I now expect to commence meetings at Timberville, Rockingham Co., next first-day. This will be my address for a few weeks.

I sincerely desire the prayers of all the faithful, for the success of this mission.

I. SANBORN.

## KANSAS.

*Independence, April 17.*—April 5 to 11, we visited the brethren at Peru. Here we organized a church of nine members, to be known as the Peru church. Nearly all of them adopted the tithing system. The circulating library of Sr. White's writings was purchased, and a Sabbath-school and tract society were established among them. Their numbers are few, and prejudice runs very high; but from the devotion and zeal manifested, we confidently expect fruit in that place. Three were baptized. The ordinances were celebrated.

April 11 to 17, we visited the church at Harrisonville, fourteen miles southwest of Independence. All the officers of this church had moved away, yet with a commendable zeal they had kept up their meetings. One more had commenced to keep the Sabbath. Our labors were well received, and the Lord gave great liberty in presenting his word. They were very much strengthened. Here they have one of the best Sabbath-schools we have seen in the State. A secretary and treasurer were chosen. They take a club of six *Instructors*. One addition

was made to the church. Our effort closed with an excellent ordinance meeting. Most of them pledged the tithe for the ensuing year.

J. H. COOK.

*Dry Creek, Saline Co., April 16.*—We left the little company at Bennington doing well, and came to this place March 27. The prophecies and the Sabbath question have been canvassed. Thirteen have signed the covenant. Six of these are just beginning to keep the Sabbath. Others are investigating, and will soon sign. We expect to establish a Sabbath-school and Sabbath meetings next Sabbath.

Could not Bro. Sharp come to organize churches here and at Bennington before camp-meeting?

M. AND H. ENOCH.

## CALIFORNIA.

BRO. W. M. HEALEY'S meetings in St. Helena closed about the first of April. The church has been greatly benefited, six have signed the covenant, and others are keeping the commandments.

At Vacaville, April 5, the church organization was completed, and two signed the covenant. The truth has faithful witnesses in St. Helena and Vacaville.

April 5, Bro. J. L. Wood met with and organized the Lemoore church and celebrated the ordinances with them. They have an organization of thirty-five members, besides several keeping the Sabbath who have not united with them.

## NEW HAMPSHIRE.

*South Conway.*—I held meetings here March 27 to 30. On account of stormy weather there were but few out, but those who attended seemed much interested. I distributed tracts, sold a few books, and talked with several families on the Sabbath truth. Quite a number are deeply interested, and will investigate the matter.

One family here are keeping the Sabbath who attended the meetings in Brownfield, Me., last summer. I visited the Sabbath-keepers in Brownfield, and found them all firm. I also visited some of the first-day Adventists in Porter, Me., and conversed with them on present truth. They took tracts freely, and invited me to come and hold some meetings with them. There is a wide field of labor in this region. I wish we could have a tent here this season. Pray for the cause of truth here.

GEO. W. HOWARD.

## MASSACHUSETTS.

*Danvers, Ipswich, and Newburyport.*—April 5-7, I was with Bro. Haskell at Danvers. The practical words spoken by Bro. H. were well received, and if the church carry out the instruction given, they may expect to share largely of the blessing of God. At this meeting the most of the brethren and sisters voted to pay one-tenth of their income into the Conference treasury. God will honor the man who will faithfully carry out such a vow. Read Mal. 3, brethren and sisters, and continue to do so till you can fully believe what the Lord has said.

April 9, I held meetings all day with the church at Ipswich. Nearly all in this church have also pledged a tithe to the Conference, and although they were so much behind last fall on the *Signs*, etc., they are making this up now in a commendable manner. The matter of purchasing a new sixty-foot tent came up, and they pledged \$20 on that. At this meeting Bro. E. T. Bedee was ordained elder of this church.

April 10-14, I was in Newburyport. The brethren here are all united, and firm in the truth. They have something of a trial with two persons who profess to be S. D. Adventists, but whose actions clearly demonstrate that the sanctifying influence of the last message of mercy has not affected their hearts and reformed their lives. On the Sabbath the ordinances were celebrated. At this meeting Bro. Roby, the elder, had the privilege of seeing his wife, who was opposed to him when he took his stand with us, unite with this church. The Spirit of God was present, and it was a most precious season.

D. A. ROBINSON.

## THE POWER OF THE TRUTH.

THERE is that in present truth which will bind hearts together; and if we find ourselves becoming alienated from the people and work of God, we may rest assured there is some trouble in our own hearts, and a necessity for repentance and deep humiliation of soul on our part. The work we are engaged in is either the work of God or it is not. If it is not, the sooner we give up the whole thing the better; but if it is, let us accept it as such, fully identifying ourselves with it, and by so doing share its final triumph. Some remind us of the man going West on the through train. The train was delayed at a certain point, and he concluded that through trains were a humbug, and he would be independent, and so go on his own hook; but lo! the train soon passed him, and he was left in the rear. Brethren, there is only one through train on this line. We may get up independent trains in our haste to have things move according to our ideas; but they will not bring us in on time.

The men of Noah's time might have built an ark right beside Noah's; but it would have wrecked in the waters of the flood, because there was refuge alone in the ark—the one God



ordered built. The especial work of God for this time is the third angel's message; and if we go through, it will be because we have this work all through us, and we are sound in the work of God.  
D. A. ROBINSON.

## ITEMS OF INTEREST.

A GENTLEMAN in Nova Scotia writes: "Your card came duly to hand. In reply I would say that the papers mentioned were also received, and read with interest. As I have received the *Signs* from time to time, my curiosity has been aroused to know to whom I am indebted for this great favor. As I now have your address, I hope to hear from you again at no distant date."

The following is from a noted physician of Kentucky: "I have the honor to acknowledge the receipt of several copies of the *Signs*, for which I am very thankful. I cannot concur in all their teachings, though they contain some very strong and pointed arguments."

A lady of Kentucky writes: "I am much interested in the *Signs* and *REVIEWS*, which you have so kindly sent to me."

A Missionary Baptist minister of Minnesota writes from Geigersville, Ky.: "I have long been convinced that I was not keeping the right day. I can find no Scriptural authority for a change of the Sabbath from the seventh to the first day. Accept my sincere thanks for the tracts. I have perused the first, second, and third messages of Rev. 14 with the deepest interest. They have created within me a new zeal to openly and publicly advocate the principles they inculcate."

I could give others equally as encouraging, but this will suffice for the present.  
Nolin, Ky. BETTIE COOMBS.

## INTERESTING EXTRACTS.

"Cast thy bread upon the waters; for thou shalt find it after many days." Again: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Truly the promises of God are being verified, and we have had reason of late to be greatly encouraged by the good and cheering letters received. We believe the hand of God is in the work, and that he is blessing our feeble efforts in trying to scatter the good seed broadcast over the earth. To him be all the honor and praise.

A Presbyterian from Alabama writes: "I feel grateful, and make acknowledgments of your kindness in sending me reading of such importance. The tract you sent me upon 'present truth' contained sound and reasonable arguments. It is an awful truth, but at the same time it is glorious. All the reading you may be so kind as to send me will be highly appreciated. Please send me some comments upon the prophecies, signs of the times, etc. If God is in the work, I desire to get into it too. I wish to examine your publications, and to compare them. I am a Presbyterian by profession, though I am willing to give you a fair, unbiased hearing. I shall expect your kindness to continue in this matter until I may be able through serious examination to comprehend the present truth, and whether all these things be so."

A few words from the colored students of Divinity School, West Philadelphia, Pa., who are preparing for a foreign mission in Africa: "Your favor of the 17th inst., and the papers sent at different times, are gratefully received. They have been carefully read by all of us. We are here for knowledge, and whatever tends in that direction is gladly welcomed."

A school-teacher writes from North Carolina:

"I have just received some reading matter, for which I feel under obligations to you. I am deeply interested in the doctrines peculiar to the Second Adventists. I prize the *Signs* highly, and would be glad to receive it weekly; but my circumstances are such that I am not able to pay for it. Should any one be kind enough to send it or any other reading matter to me, be assured it will be highly appreciated. I see many publications advertised in the *Signs* and *REVIEW*, which I would like very much to have, were I able to purchase them; but poverty forbids it. I follow teaching, but times are so hard that I get very low wages. I have a family to support, and have been a cripple for twenty-three years. Send what reading matter you can, and I will read and distribute among my friends."

Bro. Hodges writes from North Carolina: "Our little company of Sabbath-keepers is still rooted and grounded in the faith. I have an item of good news to tell you. Yesterday I received a letter from a brother in Wilkes Co., N. C., to whom I have been sending reading matter. He likes the papers and tracts well, and says they are the ablest he ever saw. He thinks our position on the Sabbath is sound, and according to Scripture. Sends me the names and addresses of seven individuals to whom he wishes our publications sent. The South is a wide field for usefulness, but the laborers are few. May we each use what talent we have in working for the Master."

From Eld. Hawser, Methodist, of Georgia: "Last week myself and wife were talking of you, and lo! immediately the mail brought us a copy of the *ADVENT REVIEW*, and a fine bundle of tracts, pamphlets, etc. Thank you most heartily for all. You request my opinion of the publications you have sent. I have read the *Sanctuary* and the *United States in Prophecy*, but have not yet had time to read the rest. I like Andrews and Smith. They are clear-headed, able men, and most admirable Biblical

scholars. I have read both of these books with pleasure and profit. Just before they came, I had read in the *Oakland Signs*, Eld. Andrews' article on the covenant. It is so good I was prepared to read his *Sanctuary*, and to profit by it. U. Smith's *United States in Prophecy* is valuable statistically—the most valuable condensation of United States statistics I have seen. He argues well. I like the calm, mild Christian spirit in which these gentlemen write, even when I cannot agree with them perfectly. I do not say that they are *wrong* in their opinions, I only say that *sometimes* I differ with them. But more grace in my heart—enough to bring me where I wish to be—will enable me to say, 'Thy will be done.'"  
MRS. WM. H. BROWN.  
Adams Center, N. Y.

## RUSSIAN AFFAIRS.

THE Russian government has often been spoken of as a form of "despotism tempered by assassination." The saying never before had more truth in it than now. Between the secret terrors of Nihilism and the brutal horrors of merciless absolutism, the struggle is deadly and desperate. The six chief cities of the empire, with the territories adjacent, St. Petersburg, Charkoff, Odessa, Moscow, Kieff, and Warsaw, have been placed under martial law, in charge of the six leading generals of the army. To these Governors General is given the most unlimited power. No Asiatic despot could ask for greater. Not only is the civil administration committed to them, but the control of all educational establishments. They are authorized summarily to remove from their respective districts all persons whose continued residence may be considered dangerous; to order the arrest of any person whatsoever on their own judgment and responsibility; to suppress temporarily or permanently any newspapers or periodicals, should they appear to follow subversive tendencies, and generally to adopt such measures as they consider necessary for the preservation of the public peace.

A London paper, referring to the Czar's proclamation, says: "We cannot attempt to forecast the result of the duel between Nihilism and Militarism to which this proclamation seems to be the challenge. It is an attempt to meet disturbers with something like their own weapons, and to put down lawlessness by suspension of law. For the time during which this ukase lasts, and in the wide and important districts to which it is applied, Russia ceases to be what she has recently been, and relapses into a condition of practical barbarism at once. And, without even a form of anything that can be called a trial, any man's life or fortune may be taken from him in these six great cities and their dependencies. Perhaps this evil state of things would not be too much to bear if it were likely to relieve the country of the malignant political disease from which it appears to be suffering. But if such relief were to result from such measures, it would be for the first time in history. The military tribunals of the Six Governments may punish swiftly and savagely, but they will neither prevent nor cure."—*Advance*.

## INTERNATIONALISM.

THE recent threats against the life of Queen Victoria should she visit Italy, and the actual attempt to assassinate the Czar, following so quickly similar plots against the lives of the Emperor of Germany and the King of Italy, show the demoniac purpose that is infuriating the advocates of the doctrine of modern Socialism. It is easy for its orators and editors, in legislatures and public journals, to disclaim and repudiate the natural and terrific outgrowth of their principles, but if fruit is not desired, its seed must not be planted. The fact is too evident that they have disciples who do not shrink from carrying out their principles to their logical conclusion. The spirit of the red-handed Communists of Paris still lives, and bides its time for repeating its excesses. At the recent celebration in Bologna, Italy, of the anniversary of the Commune, eighty Socialists, of whom twenty were women, drank toasts to "the next revolution, which will set all Europe in flames!" What must the doctrine be that can thus transform men and women into fiends!—*Christian Weekly*.

## WHAT THEY SAY.

SISTER ADDIE STAFFORD, of Adams Co., Wis., says:—

It seems strange to me, when I read such passages as that found in I Cor. 15:18, that those who make the Bible a daily study, and note such passages as this, can believe in the immortality of the soul. If "to perish" means to live on in eternal joy or misery, then I do not understand the meaning of the word. I once believed in the traditions of men; but, thank God, light has sprung up, and I now rejoice in the precious truth.

Bro. James K. Foote, who, with his wife, embraced the truth at the Sherman City (Kan.) camp-meeting last November, but is at present residing in Orange Co., Ind., writes as follows:—

I have been distributing tracts among our neighbors, and most of them are willing to read, and a few are interested and say we have the truth. I would be glad if the third angel's message could be preached in Orange Co., Ind., this season. The people here have never heard a Seventh-day Adventist preach, and I think if a minister could come here, good would result.

I have completely overcome the habit of us-

ing tobacco, coffee, tea, and swine's flesh, and think myself much better off without these things.

## Notes of News.

—THE Bey of Tunis has opened an Arabic printing house.

—THE Russians contemplate adding 150 battalions to their army.

—THERE are 144 ordained Presbyterian ministers and missionaries in India.

—NEW ORLEANS has been made accessible to the largest sailing ships and steamers.

—A DECREE has been issued forbidding evangelical work in the Austrian empire.

—ON Sunday, April 20, President Grevy was to sign the pardons of 800 French Communists.

—THE Albanians, in their retreat from Kurshumlic, carried off a wounded Servian, and roasted him alive.

—A DISPATCH from Constantinople says that the inhabitants of one of the districts in Crete have risen in arms.

—A PLAN has been proposed in England that meets with favor, of forming a company to insure its members against blindness.

—BISMARCK has conferred with the Russian Ambassador on the expediency of adopting common measures against the Socialists.

—ONE sign of the hard times in England and Wales is the falling off in marriages. Only 189,657 were registered in 1878; in 1876 there were 201,874.

—DURING 1878 there were 879 novels and other works of fiction published in Great Britain, being about a sixth of the entire number of new issues.

—IT is now Russia's turn to suffer an inundation. At Panza 500 persons have been rendered homeless, and traffic on trains in the vicinity of Moscow has been suspended.

—SIX THOUSAND blacks have reached St. Louis, and they are still arriving, but in diminished numbers. The result, of course, will be that some one will pay the bills and send them where they want to go.

—PRINCE TORLONIA of Italy, after expending 24 years and \$10,000,000, has succeeded in draining off the waters of Lake Fucino in the Apennines, 2,000 feet above the sea, and has thus added 35,000 acres of the richest land to his valuable estates.

—THE beautiful villa at Baveno on Lake Maggiore, where Queen Victoria has been rusticated, belongs to Mr. Henfrey, who amassed his great riches as a railway contractor in Manchester. It is a stately palace, supplied with every convenience and luxury that wealth could furnish.

—THE Republican meeting called by General Garibaldi convened at Rome April 21, and was presided over by the General. It was resolved to agitate for universal suffrage, and for the abolition of the deputies' oath of allegiance. General Garibaldi says Italy must be armed, and ready to claim her unredeemed provinces.

—THE *Presbyterian* argues that "the anti-Christ, the man of sin which is to be revealed," is not popery, but the bloody-handed monster represented in Nihilism, Internationalism, Communism, Molly Maguireism, and Red Republicanism, that is ready to make common cause against God and all religions, Protestant as well as Papal.

—REV. F. L. PATTON, D. D., LL. D., Professor of Systematic Theology in the Presbyterian Theological Seminary in Chicago, has been unanimously and very cordially elected to the Professorship of Apologetics in the Presbyterian College of London. This is the second professor England has called from Chicago within two years.

—GENERAL GARIBALDI has opened a subscription for the purchase of a million rifles to arm the Italian nation, and has sent an address to the inhabitants of Istria, Trieste, and Trent. The General declares he will sacrifice everything to the accomplishment of the national task. This doesn't look much as though he came to Rome to die.

—THE scheme is revived to recover the treasures which are believed to have been buried for ages in the mud of the river Tiber at Rome. It is proposed to drag its bed in the hope of finding the golden candlestick from the temple at Jerusalem, and the statues, coins, and valuable ornaments from the Roman palaces that tradition says were thrown into the river.

—OURS is not the only country where John Chinaman proves a disturbing element. The Dominion Parliament of our northern neighbors is disturbed by the question that has so recently excited our Congress. And reports from Australia show that the advent of the Orientals, who seem to be competitors for the world's work, has seriously disquieted the labor market there.

—THE reign of terror goes on in Russia, and hundreds of "suspects" are banished daily to Siberia, or locked up in the prisons, without form of law or trial; the German social political association favors a moderately protective and retaliatory tariff; French and English men of war have been ordered to be in readiness to go to Alexandria to bring the Khedive to his senses.

—IT is stated that a plan is on foot for the establishment of a colony of 3000 Italians on the south coast of New Guinea. The arrangements have all been completed, and a subscription of \$6,000,000 already received. Communication with North Australia is to be maintained by a telegraphic cable. Every rank of life except lawyers is represented. Quite a number of men of science have enlisted.

—THERE are 61 graduates of Yale College, 35 of Princeton, and 30 of Dartmouth, occupying clerkships and other positions in the government service at Washington, and an equally strong representation from the other leading colleges of the country. A Yale professor, on being told the number of Yale

graduates in the departments, exclaimed, "Bless my soul! is it the mission of Yale to graduate scholars to occupy \$1200-clerkships in Washington?"

—THE *Inter-Ocean* of April 21 says: "A body of two or three thousand men, half of them armed and uniformed, parading the streets on the Sabbath [Sunday], and flaunting red flags and incendiary mottoes in the face of the public, is not a pleasant spectacle, but that is what was witnessed in Chicago yesterday. . . . The *Inter-Ocean* has no objection to parades that are not intended as threats; but some one is leading these men into dangerous fields, where, unless checked, they will sooner or later involve themselves in serious trouble."

—REV. A. BARNARD, of Traverse City, Mich., is engaged in a translation of Moody and Sankey's Gospel Hymns for the Indians. Some time ago he completed a first edition, but this is exhausted, and now he proposes a larger and more perfect work. It will contain the songs in English and Objibwa. Mr. Barnard has a small printing press upon which he does his own work, setting his own type and performing all the labor himself. The Indians curiously and anxiously watch the progress of the work in which they are so much interested.

—OF the five million acres of land under cultivation in Egypt, the Khedive has managed to become the owner of over one-fifth. And this is cultivated by forced labor, in very much the same way that the Pharaohs of thirteen hundred years before Christ made brick at the hands of the cruelly-tasked Israelites. But nearly all the industrial speculations of this enterprising enough autocrat have failed. Even his intended "reforms" are sterile of any good results. The country has to pay \$40,000,000 as interest to her foreign creditors. Bankruptcy proceedings seldom create new friends, as this autocratic financier is finding out. The present Egyptian crisis is one which must soon become, as Mr. Edward Dicey in the *Nineteenth Century* remarks, a struggle between Egypt and Europe, between the East and the West. The issue is predestinated; the West will prevail.

## Obituary Notices.

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

TITUS.—Harriet P. Titus, wife of Charles Titus, after an illness of two months, died in her forty-third year, on the 27th of November, 1878, in Woodbridge, Hillsdale Co., Mich. For more than four years, with her companion, she had kept the Sabbath. She was an exemplary Christian, and died in full hope of a part in the first resurrection. A husband and six children mourn her loss. She was a member of the Ransom Center church. Discourse from Isa. 38:1, by Eld. Stockwell, Protestant Methodist.  
M. B. MILLER.

BRAY.—Little Myrtle, daughter of Bro. and Sr. J. W. Bray, fell asleep at Farmers Valley, Neb., March 15, aged 2 years and 7 months. Eld. Wood, M. E. minister, spoke words of sympathy on the occasion of the funeral.  
CHAS. L. BOYD.

PRICE.—Died at Greenwood Prairie, Minn., March 28, 1879, our dear brother, David G. Price, aged 45 years. He leaves evidence of a hope of a part in the first resurrection. Discourse by the writer, from Rev. 14:13.  
G. M. DIMMICK.

HARMON.—Died, near Noblesville, Ind., April 6, 1879, Olive Harmon, daughter of Jos. and M. Harmon, aged 2 years, 2 months, and 15 days. Funeral sermon by the writer, from 1 Thess. 4:16-18.  
W. W. SHARP.

HUTCHINSON.—Died of consumption, in Nelson, Portage Co., Ohio, on the 27th of February, 1879, Bro. Wm. Hutchinson, aged 71 years. Bro. H. was one of the first to receive the truth in Northeastern Ohio, through the labors of Eld. J. H. Waggoner in 1863. He ever loved the doctrine which he then embraced, and he died in hope of immortality. Remarks by A. S. Hayden, of Hiram College.  
W. CHINNOCK.

SHREVE.—Nami Shreve died of consumption, April 7, 1879, aged 53 years. She left a husband and nine children to mourn her loss. At the age of 16 she was baptized, and united with the Christian church. Last summer she embraced the present truth, and has since endeavored to keep the commandments of God. Remarks from 1 Thess. 4:16-18, before a large congregation of mourners.  
O. A. JOHNSON.

KELLOGG.—Died in Matherton, Ionia Co., Mich., Feb. 23, 1879, our grandmother, Damaris Kellogg, in the eighty-second year of her age. She was for twenty-eight years a firm believer in the truth, and died in hope of a part in the first resurrection. Funeral services by Eld. Jordon, Methodist.  
A. E. KELLOGG.

HILL.—Died of pneumonia, in Johnson Co., Tex., April 2, 1879, J. W. Hill, aged 24 years, and 10 months. Bro. H. embraced present truth a little over two years ago. He was resigned to death, feeling assured that he was a child of God. We deeply sympathize with his bereaved wife, who needs the prayers of the people of God. Discourse by S. M. Bayliss.  
H. C. B.

ALVERSON.—Thomas Alverson was born in the State of Vermont, near Crown Point, N. Y., March 19, 1807, and moved in the early part of his life to Ohio. He received the truth under the labors of Elds. Van Horn and Lawrence, at Frederickton in this State, and hoped to live to witness the second coming of Christ; but while on a visit to see his friends in the East, he died of typhoid fever. He leaves six children and a large circle of friends and acquaintances to mourn his loss. The funeral sermon was preached to a large concourse of friends and neighbors by Eld. A. O. Burrill. Bro. Alverson, at the time of his death, was aged 71 years, 5 months, and 22 days.  
S. A. TALMAGE.  
J. T. ALVERSON.

# The Review & Herald.

Battle Creek, Mich., Fifth-Day, May 1, 1879.

The article given in another column on Moving to Battle Creek, will explain the action of the General Conference on this subject, as published last week. Some exceptions are made, the propriety of which the reader will at once see; and the article and the action, in their general application, will commend themselves to the good judgment of every one.

Eld. J. N. Andrews designs to attend the Pennsylvania T. and M. Quarterly Meeting, at East Otto, N. Y., May 2 and 3.

## BOASTING.

JACOB: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Gen. 32:10.

JOHN: "Whose shoes I am not worthy to bear." Matt. 3:11.

THE CENTURION: "Lord, I am not worthy that thou shouldst come under my roof." Matt. 8:8.

THE PRODIGAL: "I am no longer worthy to be called thy son." Luke 15:19.

PAUL: "For I am the least of the apostles, that am not meet to be called an apostle." 1 Cor. 15:9. "Unto me, who am less than the least of all saints." Eph. 3:8. "Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1:15.

"Where is boasting then? It is excluded." Rom. 3:27.

Amen. So let it remain.

## HEAD HIM OFF.

We learn that there is a man operating in Northern Michigan by the name of Sterling Hardin, who it seems ought to have his name transposed to Hardly Sterling. He has been published in the papers as a Baptist preacher, but now, we believe, claims to be a Seventh-day Adventist. All the credentials he can show is a copy of the *Signs of the Times*, which he has picked up somewhere. The trouble with this man is that he already has five wives living, or five women to whom he has been married, and whom he has without cause abandoned; and he succeeds in working up material for about as many more wherever he goes. There is no such minister belonging to our people. Beware of him. No S. D. Adventist ought to be in a condition to be imposed upon by any one who can show no credentials but a floating copy of a newspaper.

## A MISTAKE.

THE *Marshall Times* calls John Haughwout (the man that the newspapers expose as being at the bottom of "the Gifford tragedy") "a Seventh-day Adventist minister." This is a mistake. He is a Restitutionist, or Age-to-come minister. His guilt is said to be in keeping company and corresponding with a young lady, whose lover, on the account, was so jealous that he shot her dead, and also shot himself. This man has never had any connection with Seventh-day Adventists.

G. V. KILGORE.

## AN END OF WICKEDNESS.

"Oh let the wickedness of the wicked come to an end." Ps. 7:9.

This prayer was indited by the Holy Spirit. As a consequence, the petition will surely be granted. It is a prophetic prayer; and as a prophecy it is certain to have its fulfillment. Therefore it is certain that wickedness will come to an end. The only question remaining is, How will this result be reached? There are but two ways possible for this to be accomplished.

1. The first is, by the conversion of all the wicked, including the devil and his angels as well as all the wicked of the earth. Have we any proof that all the wicked will cease their wickedness—that all will become holy and happy in immortal life? If there is no evidence to prove that all the wicked in the universe will be converted, the only alternative is—

2. That all the wicked will be destroyed—will cease to exist—and so their wickedness will come to an end. Is there any proof of this? There is. We cite another prophetic prayer as proof. Ps. 104:35: "Let the sinners be consumed out of the earth, and let the wicked be no more." This prayer will be answered; and

when it is, the wicked will no longer exist; for "to be" means to exist. And in the prospect of that happy time which shall follow the destruction of all the wicked, when all in Heaven and earth shall be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever" (Rev. 5:13), the inspired writer immediately exclaims, "Bless thou the Lord, O my soul! Praise ye the Lord!"

R. F. COTTRELL.

## "THERE SHALL COME IN THE LAST DAYS SCOFFERS."

(2 Pet. 3:3.)

ONE [Ingersoll] was here in Chicago the other day, and one of our large theaters was filled to overflowing to hear him at fifty cents admission. Fifty thousand copies of his lecture—which, to use a mild expression, was indecent from one end to the other—were sold in a few days. It did not contain the shadow of an argument, and hardly the semblance of a truth, and it is a sad indication of the times in which we are living that such a lecturer can be thus honored. If the veritable "last days" produce any worse scoffing than this, we pity those who live at that time. Meantime, the fact that such a scoffer is thus fondly received will remind some of the words of our Lord, "Be ye also ready."—*Faith's Record*.

## MORE RITUALISTIC TROUBLES.

THE English papers, secular and religious, are engaged in discussing the Akenham burial libel suit, which is another of the many collisions between Churchmen and Dissenters. The action for libel was brought by the Rev. George Drury, rector of Claydon and Akenham, against the editor of the *East Anglian Daily Times*. Mr. Drury had been asked to bury the child of a laborer, but, ascertaining that it had not been baptized, refused, as the law of the State Church requires him to do. It has been the practice in the parish to bury unbaptized persons in the north side of the church-yard; the spot, whether correctly or incorrectly, is usually described as unconsecrated ground. A Dissenting minister, the Rev. Mr. Tozer, was asked to perform the burial service, which at the appointed time he undertook to do, in a meadow outside of the church premises. Here he was interrupted by Mr. Drury, and a violent altercation ensued between them in the presence of the child's parents. A highly colored account of these proceedings, published in the *East Anglian Times*, constituted the libel. Instead of £2,000, the jury gave Mr. Drury forty shillings damages. Public opinion has condemned his interruption of the religious services, held on a spot over which he had no control, as monstrous and inhuman. It came out in the trial that Mr. Drury derives over £250 from the living at Akenham, and seldom or never holds service there, the church being so dirty that no decent person can sit down in it. The people dislike Mr. Drury's ritualism, and refuse to attend the church.—*Harper's Weekly*.

## 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., Kan., May 15-22. Bro. and Sr. White and Bro. J. O. Corliss will attend this meeting. KAN. CONF. COM.

THE fourth annual session of the Kansas T. and M. Society will be held in connection with the camp-meeting near Emporia, Lyon Co., Kan., May 15-22. J. N. AYERS, Pres.

THE fourth annual session of the Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting near Emporia, Lyon Co., Kan., May 15-22. We want a delegation from each church in the State, as important matters will come up for consideration.

J. N. AYERS, { Kan.  
J. H. COOK, { Conf.  
CHAS. F. STEVENS, { Com.

I WILL meet with the church in Convis, Mich., May 3. All that can, please meet with us. Also with the church in Parkville, May 10. Will brethren in Colon meet with us here?

J. BYINGTON.

ROCHESTER, Oakland Co., Mich., Sabbath and Sunday, May 3, 4. Will Bro. Randall meet me at Rochester on the arrival of the morning train from Detroit, Friday, May 2?

Annada, Macomb Co., May 10, 11; Memphis, May 17, 18. Hope to see a general attendance of all our brethren in the vicinity of these meetings. There will be opportunity for baptism.

H. M. KENTON.

## OHIO STATE QUARTERLY MEETING.

THE Lord willing, this important meeting will be held at Clyde, May 2-6. All who design to labor publicly in any manner in the State this summer are requested to be there. All who wish labor in their towns should be there, as all the laborers will be assigned their fields at this meeting. We wish as large an attendance of all the lay brethren and sisters as can be had. Provision will be made for all who come. None should calculate to leave till Tuesday. We expect a careful report from every district in the T. and M. work.

D. M. CANRIGHT.

## POSTPONED.

ON account of the impassable condition of the roads at present, the New England quarterly meeting has been postponed. It will be held June 7, 8, at Amherst, N. H. All come who can. Come to seek God. Let the Sabbath-schools be all represented, either by delegates or letter.

D. A. ROBINSON.

POSTPONED.—The meeting for Jericho, Vt., will be held May 17, 18, one week later than previously noticed.

A. S. HUTCHINS.

IN the providence of God, the Nebraska State quarterly meeting will be held May 17 and 18, at the place of worship of the church six or eight miles south-west of Weeping Water.

A Sabbath-school Convention will be held in connection with the State T. and M. meeting.

The interests of the church will be made a specialty, and an opportunity for baptism will be afforded. Dear brethren, the Sabbath-school and the T. and M. Society are the strong arms of our young Conference. Let all who have access at the throne of grace, whether present or absent, make the interests of this meeting a specialty.

CHAS. L. BOYD.

## Publishers' Department.

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

BRO. S. W. ARMOR, corner Arch and Meadow Sts., East End, Pittsburg, Pa., requests any S. D. Adventist passing through the place to give him a call.

WILL some one who has old German and French tracts or papers that are yet readable, and wishes them judiciously distributed, please send a few of them to J. K. Cartwright, 281 Cedar Street, Nashville, Tenn. CLINTON OWENS, Director.

WILL Bro. L. J. Hall, of Weybridge, Vt., now in Nebraska, please send his address at once to Mrs. H. T. H. Sanborn, North Scituate, R. I.?

WILL Mr. and Mrs. Frank Crandall please send their P. O. address, without delay, to P. E. Ferrin, State Center, Marshall Co., Iowa?

J. W. HANSON, Franklinville, Catt. Co., N. Y., would like to find a place with some Sabbath-keeper, to learn the blacksmith trade, or to work on a farm or in a saw-mill.

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BRO. O. M. OLDS, of Marshalltown, Iowa, wishes us to say that he offers for sale his large prophetic chart for \$10, and a papyrus machine which cost \$45 for \$25. For further particulars address him as above.

J. DIVELBISS would like to dispose of his farm of 80 acres in Vernon Co., Wis., in order to be free to work in the cause. Address him at Maguire's Store, Washington Co., Ark.; or Wm. Conner, Liberty, Vernon Co., Wis.

WANTED, a S. D. Adventist that understands making boots and shoes, both sewed and pegged. Address, A. A. Cross, Glen Sutton, P. Q.

THE permanent address of M. M. Kenny is Givin, Mahaska Co., Iowa.

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