

# 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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### BE NEAR ME.

JESUS, Saviour, hear my pleadings,  
Turn me not away. I pray;  
Grant to guard me and protect me,  
Keep me in this trying day.  
See, the storm is raging round me,  
Sin's wild waves are swelling high;  
Take me closer, blessed Saviour,  
Let me feel thy presence nigh.

Earth is lashed with winds of fury,  
As they sweep from pole to pole;  
Sparing not the sea nor ocean,  
Gathering strength, they onward roll;  
They are rising higher, higher,  
Swelling for one dreadful blast;  
But be near me, O my Saviour,  
And I'll fear not to the last.

Strong men's hearts are quailing, failing,  
As they faint and fearful grow;  
For the omens thickly gather  
Of that day of death and woe;  
And they grow more wild and reckless,  
Restless as the foaming sea,  
Yet if thou art near, dear Saviour,  
All will joyful, peaceful be.

Hark the groanings of the nations,  
As they totter to and fro,  
On their reeling structures waiting  
For their final overthrow,  
Stirred as to their very center  
Mid the din and clash of arms;  
Still if thou art near, dear Saviour,  
I'll not start at war's alarms.

Dark forebodings gather round them,  
Deeds of violence, who can tell?  
See them bathed in death and anguish,  
Sinking, while their armies swell;  
Watch them as their hopes grow fainter,  
Hear that sad and mournful cry,  
Then, O Saviour, be thou near me  
Till the tempest has passed by!

When the storms have all passed over,  
When their ragings all are done,  
May the ones I love so dearly  
Gather in thy heavenly home;  
There may we in sweet reunion  
Join the songs of Heaven above,  
And be near thee, blessed Saviour,  
Oft to sing redeeming love.

SOPHA PARKER.

### Our Contributors.

#### THE DEDICATION OF THE TABERNACLE.

We give herewith a more full report of the proceedings at the dedication of the Tabernacle in Battle Creek, April 20, 1879. After the opening anthem, "Hear our Prayer," the audience joined in the following

INVOCATION, BY ELDER A. S. HUTCHINS.

Our Father, we bow before Thee with adoration, and reverence to Thy holy name. We invoke Thy blessing upon us and upon this occasion, and desire the manifestation of Thy Spirit in our midst. We thank Thee that so many are permitted to assemble here on this occasion. We acknowledge our dependence on Thee. We ask Thee, therefore, to indite our petition, and to draw near to us in the exercises of the day. Thine eyes are upon us, and Thine ears are open unto our cries. Let our hearts be imbued with Thy Spirit, and our minds be drawn to consider the greatness of Thy power, Thy goodness, and the glory of Thy coming kingdom. Let us fully realize in our hearts that this is the hour of probation. We ask Thy blessing on all the exercises of the day; we ask it for this vast audience assembled here to-day. O Lord, let us this afternoon have our minds directed to the wonderful goodness of God in

the plan of salvation, and its adaptation to the woes and wants of men, so that all men may look unto Thee and be saved. We thank Thee that Thou dost invite us to come, that Thy dear Son has given an invitation to all that labor and are heavy laden to come unto him. O draw us nearer to Thee, and especially may our minds be directed to Thee, and our thoughts be lifted to God who created the heavens and the earth, and from whose liberal hand fall all the blessings which we enjoy. We thank Thee for all our temporal comforts; we thank Thee for the gift of Thy dear Son; we thank Thee for the gift of the Spirit of God, and for Thy word, which is a lamp to our feet and a light to our path. We ask Thee to guide us by its unerring counsel. We commit ourselves with all our interests into Thy hands, and ask Thee to take us and direct our steps, and, finally, to bring us with all the sanctified to celebrate Thy praises in the world to come. We ask it through Christ our Redeemer. Amen.

The beautiful hymn, "Waiting and Watching," from the Song Anchor, was then sung with charming effect by the choir, and all the congregation who had books.

This was followed by an appropriate selection from the prayer of Solomon at the dedication of the temple, 1 Kings 8:22, 23, 27-32, 35-43, 54-61, read by Prof. S. Brownsberger.

#### HISTORICAL REMARKS.

The following brief sketch of the denominational work of S. D. Adventists in Battle Creek, was given by U. Smith:—

We are happy to greet so many of our friends who have favored us with their presence on this occasion. We had supposed that we had a house sufficiently large for any emergency, but our experience to-day seems likely to modify somewhat our ideas in this respect.

The scene that we have before us naturally leads the mind back through the history of the denominational work of this people in this place. A few items in that history may not be uninteresting to those here present.

The first converts that were found to our views in the State of Michigan were found in Jackson. The next were in Battle Creek and vicinity; and some of those who first embraced these views are with us on this occasion.

The first meeting of our people in this place was held by Eld. J. N. Loughborough in 1853. It was held in a private dwelling. Gathering together all the Sabbath-keepers in this vicinity, or all those who held our views, there were only as many persons as Noah's ark contained,—just eight souls. After holding a few meetings in Bedford and Hastings, Eld. Loughborough returned, June 6, 1853, and held another meeting. At this meeting Eld. White was present. On this occasion, gathering in some from the adjoining towns, the company assembled about half filled the private room in which the meeting was held. Eld. White then remarked that if the brethren and sisters in Battle Creek were faithful, there might yet be quite a church in this place. No one then present comprehended the prophetic significance of these words.

The first S. D. A. meeting-house erected in Battle Creek was a cotton meeting-house, a tent, pitched at the corner of Tompkins and Van Buren streets, June 9 to 11, 1854. Perhaps many here remember that meeting. It was held by Elds. J. N. Loughborough and M. E. Cornell, the latter of whom is now on the stand, and the other a short time ago passed through this place on his way to England, where he is now engaged in missionary work. To illustrate the influence of such meetings, and the Scripture declaration that seed sown upon the waters may be found again after many days, I will mention the following incident: When Eld. Loughborough was holding a similar tent-meeting in Reno, Nevada, last summer, two individuals

came out and fully adopted the views presented, stating that their first information in reference to these things, and their first impressions concerning them were received at the tent-meeting here in Battle Creek in 1854. This was the first tent-meeting ever held by S. D. Adventists.

In 1855 the printing office was moved from Rochester, N. Y., to this place. When an interest in our views began to spring up in the West, Eld. White, with his characteristic discernment and foresight, saw that the center of our work must be in the West, and began to consider the question of a location for the publishing branch of the work. On account of the interest that existed in Battle Creek and vicinity, it was determined to locate the press here, and the Office was accordingly moved.

A meeting-house was built here in Battle Creek the same year. This was the first meeting-house ever built by Seventh-day Adventists. It was 18 by 24 feet, and now forms the wing of a house on the corner of Van Buren and Cass streets.

The increase of the work in two years from that time rendered a larger house of worship necessary, and the meeting-house was erected, 28 by 44 feet, which is now occupied by the colored people on Van Buren Street. When that house was completed, it was remarked, by way of making suggestions for any possible contingencies that might arise, that if ever that house should prove too small, one end could be taken out, and twenty feet could be added to the length!

In 1861 the passage of a law was secured, and the S. D. A. Publishing Association was formed.

In 1866 the interest which sprang up among this people in reference to the laws of health and hygiene led to the establishment of the Health Institute. That work naturally brought an increase of numbers and members to this place, so that it was found necessary in 1867 to erect a third church building, which was located on the spot where this Tabernacle stands. That building was 40 by 65 feet, with a gallery across the end, and was capable of seating six hundred persons.

In 1872 an interest was awakened among us on the subject of education, which has led to the founding of the school denominated Battle Creek College. That also has enjoyed a very gratifying measure of success, the average number of students being something more than three hundred annually. The last yearly catalogue showed a total enrollment for the year of 478.

In 1877 the large building for the Health Institute, called the Sanitarium, was erected; and in the present year large additions have been made to the publishing buildings, so that instead of the 1200 feet of floor space occupied by this work at its commencement, there are now over 27,000 feet devoted to it, and nearly one hundred hands are employed.

The prosperity of the school, the Sanitarium, and the publishing work, calling in still larger numbers of people to the place, made the erection of this Tabernacle necessary. We have for some years been laboring under a difficulty in reference to a house of worship of sufficient capacity to accommodate our increasing congregation. But it was not simply the situation in this city that created the demand for the present building. The growth of the work in other places throughout the broad field has had something to do with this. For while we have increased our facilities here to meet the demands of the work abroad, the increase of that work has obliged us to still enlarge our facilities, and the two have acted reciprocally upon each other, each branch of the work tending to strengthen the other, respectively.

The formation of the Tract and Missionary Society has given us a powerful auxiliary in this work. This society is established in almost every church of every one of the nineteen Conferences. Work is thus put into the hands of every member,—visiting families, distributing tracts, and in all proper

ways trying to circulate our publications, and to bring before the people what we believe to be important truth. This society, although young, has been the means of accomplishing quite a large work. As reported at our Conference last fall, the members had visited 23,850 families during the year. They report 6,290,392 pages of tracts and books distributed during the year.

This demand for reading matter has made the extension of our publishing work necessary, and this in turn has brought in more hands, thus still further increasing our numbers and enlarging our congregation. In this condition we find ourselves at the present time. The Sanitarium, the publishing work, the College, as they now are, proclaim their own demand for a building of this kind.

This building is not erected simply for the Battle Creek church. Our people everywhere have an interest in it more or less direct, because we need it for the general meetings which the institutions located here will make it necessary for them to hold in this place from time to time. In this respect, and to this extent, all our people throughout the land, from Maine to Oregon, have an interest in this building. The plan was therefore suggested of calling this building the "Dime Tabernacle," and of receiving subscriptions of one dime each month for one year, from as many as wished to take part in the enterprise. Our people very generally responded heartily to this plan, and have contributed accordingly. All who have done so are represented in this building in which we are convened to-day.

The General Conference Committee first took in hand the matter of providing a larger house of worship in this place. I have here the preamble and resolution which were passed at the special session of our Conference in March, 1878, a little over a year ago. This preamble and resolution read as follows:—

"Whereas, A larger house of worship in Battle Creek has become absolutely necessary, on account of the increasing numbers called to this place by the College, Sanitarium, and Publishing Office, and the general meetings that must be held here in connection with these institutions, therefore

"Resolved, That the General Conference Committee, with the Presidents of the different State Conferences, be a committee to confer with a building committee to be appointed by the Battle Creek church, in reference to the erection of such a building as is now demanded."

This was the first step in the direction of putting up this building. The particulars in regard to it will be given in the report of the Building Committee, which is to be presented on this occasion.

I need not speak in reference to the plan or conveniences of this house. Those who are present will see at a glance the main features of its construction. They will see how it is provided that different rooms may be furnished on this one floor. The sliding partitions, containing ground glass windows, when shut down, leave a central auditorium capable of seating eight hundred or nine hundred persons, our present regular congregation, leaving the side rooms, or vestries, for Sabbath-school work, inquiry meetings, prayer-meetings, or any occasion where only a small meeting is necessary. By this means we have rooms of all sizes, capable of seating from two hundred and twenty-five to seventeen hundred and fifty on the ground floor, about eight hundred in the gallery, with other seating capacity which may be furnished, making seating room for some over three thousand people.

The question may arise, "Why do you need so large a house of worship?" For our own use we would not need it, but, as before said, on special occasions there is need of just such a house as is here provided.

If we place this house by the side of the first one we had in Battle Creek, the great contrast between them will furnish a measure of the prosperity of our work in this

place, so far as it is seen outwardly; but this outward prosperity we consider the least important of all. Our aim is to accomplish an inward work; and if at any time this people, though enjoying a large amount of outward prosperity, should lose their spiritual graces, lose their consecration, lose their faith, become worldly, proud, exalted, or in any of these ways depart from the precepts of the living God, all this outward prosperity would be simply a failure. We should not consider it prosperity at all. But if with this we can have the graces of the Spirit to confirm and strengthen and enlarge, then we have prosperity for which we have reason to be thankful.

It may seem to some that it is a contradiction of our faith, and inconsistent with what we profess to believe, to put up this building, and found the institutions located here. I can give in a word the view we take of it, and tell you why it seems to us at least not inconsistent, and no contradiction.

We believe that there is a great work to be accomplished by this movement. We believe, in short, that we are a prophetic people, doing a prophetic work; and it seems to us most consistent to conclude that if the time we have in which to work is short, then we should, with our means and time, and whatever ability we have, provide the very best facilities in our power for carrying the work forward. And this is simply what we have tried to do. We look at it, not as a contradiction, but as a great source of strength to our faith in the views we hold.

We have nothing to say in regard to the future. We do not know to what extent this work is to progress, or, rather, we do not undertake to say to what extent it is necessary that it should progress in order to fulfill the prophecy; but we believe that it is a prophetic work, and that what is prophesied in the word of God will be completed; and that this people will hold themselves in readiness for any advance movements which the necessities of the case, as in the past, shall seem to compel them to adopt. If we read the prophecies aright, here are views, doctrines, and instructions from the word of God, which the people must hear in all the land. We are trying to do our part in bringing these things before them.

We humbly trust that this people will still maintain their consecration. We trust that the increased facilities will only quicken us to renewed consecration and increased activity. We trust that this building which has been erected here may add to the influences in Battle Creek which tend to purity, to temperance, to morality, to law and order, and thus contribute to the domestic and public felicity of this city.

#### REPORT OF THE BUILDING COMMITTEE.

The Committee appointed to superintend the erection of the Tabernacle respectfully submit the following report:—

After an examination of several plans, made with reference to the seating capacity demanded, that of Mr. H. T. Brush, of Detroit, with some modifications, was finally adopted, and work was begun upon the foundations August 20, 1878, and has been carried forward without interruption, with the results now before you.

The items of expense incurred are as follows:—

Paid for Stone,	\$ 219.25
“ “ Brick,	848.97
“ “ Lime and Cement,	508.27
“ “ Mason Work,	1,262.41
“ “ Lumber,	6,180.57
“ “ Carpenter Work,	5,787.49
“ “ Iron Work and Castings,	677.07
“ “ Builder's Hardware,	721.81
“ “ Doors and Sash,	267.70
“ “ Planing and Moulding,	112.46
“ “ Stone Window Sills and Tablet,	98.44
“ “ Lathing,	78.46
“ “ Painting, including material,	874.54
“ “ Glass,	544.00
“ “ Finials and Cresting,	50.00
“ “ Steam Piping,	1,575.00
“ “ Tin Work,	311.28
“ “ Seating,	2,302.84
“ “ Gas Fixtures,	501.00
“ “ Team Work and Labor,	1,854.64
“ “ Incidentals, including Freight,	
“ “ Architect's Charges, etc.,	754.02
Total for the building,	\$25,475.17
In addition to the above, paid for grading \$200, and clock \$600,	800 00
Making a total of	\$26,275.17
This expense is provided for, in part, as follows:—	
Pay'ts and pledges from B. C. Church,	\$ 9,488.48
“ “ “ Citizens of B. C.,	1,003.05
“ “ “ S. D. Adventists elsewhere,	5,933.18
“ “ “ made at a meeting held eve of Apr. 19,	6,184.50
Making a total of	\$22,609.21
Leaving a balance unprovided for of	\$ 3,666.06

As the result of this expenditure, we have this building, in which we are to-day convened, the dimensions of which are 105x130 feet, and which is capable of accommodating three thousand people.

In closing the labors assigned them, the Building Committee extend their hearty thanks to all who have so nobly sustained the work by their material support: To our people, at home and abroad, who have responded to the call for means; to the citizens of Battle Creek, not members of our society, who have liberally contributed; and especially to the Publishing Association for its timely aid in assuming the liabilities incurred in the prosecution of this enterprise. In this connection it may be proper to state that the Association has anticipated the payment of the pledges, and advanced its means and given its credit, without which the success of the work would have been well-nigh impossible.

We here make no acknowledgment of personal donations, as a pamphlet is soon to be issued, giving the names of all donors, and the amount contributed by each.

While we have been desirous of meriting the approval of our brethren in the construction of this house, our chief anxiety has been, and is, that the great Master, in whose cause we in common are laboring, will accept the work of our hands, and deign to meet with those who worship here.

It now becomes my duty, in behalf of the Building Committee, to formally transfer to you, Eld. Haskell, as the representative of this church and of our people generally, this Tabernacle, to be solemnly dedicated to the service of God, which I do with the earnest wish that the blessing of the Great Architect above may rest upon it, and upon those who worship within its walls.

For the Committee,

H. W. KELLOGG, *Chairman.*

#### RESPONSE BY ELD. HASKELL.

I will say in behalf of the General Conference of Seventh-day Adventists, that we have examined the building quite thoroughly, and are pleased with its workmanship and construction; and we are very much pleased with the business-like manner in which it has been pushed forward to completion, and that the work has been accomplished in so short a space of time.

We consider the building complete for the purposes for which it was intended. As has been already remarked, it is equally adapted to a small congregation of only a few hundreds, or to a large gathering of over three thousand people. The workmanship itself speaks for the Committee. Any one who goes through the building, and sees the work that has been accomplished, will assent to this. Therefore, in behalf of the General Conference of Seventh-day Adventists, and in behalf of the church at this place, I accept the report of the Building Committee, and accept this building from their hands. And we now, in behalf of the Seventh-day Adventists, dedicate this Tabernacle to the service of Almighty God, hoping it may continue in that service until the end.

#### DEDICATORY SERMON, BY ELD. J. N. ANDREWS.

We have assembled to-day for the purpose of uniting together in the solemn act of dedicating this house as a place of worship for the Lord of hosts, and it seems eminently proper, before we unite in presenting this house to God as a place for his worship, that some statement should be made of the distinctive doctrines of the people that worship here. A just respect for the opinions of our fellow men seems to indicate that this should take place on our part, that the object which we have in view in building this house, and the work which we are endeavoring to carry forward in this place and elsewhere, may be correctly understood by all who are here present. I cannot in the brief space of time that is allotted me attempt to give at any length the reasons for our faith. These you can find, on every point, in our publications, and to them I must refer you; but I shall endeavor this afternoon briefly to set before you some idea of our faith and some idea of the nature of the work we are attempting to perform; and I have chosen as the foundation of my remarks the several portions of Scripture which have been placed upon the window at the rear of this platform; for these were chosen as a distinctive enunciation of the principles which guide us, and the faith we cherish. I will read these to you from the word of God. The scripture inscribed on the central window is, as some of you may be able to see, the Ten Commandments, or Law of God, and these I will first read, as found in Ex. 20:3-17:—

1. Thou shalt have no other gods before me.  
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thou-

sands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

I will next read the scripture that is found on the left-hand window:—

Being justified freely by his grace through the redemption which is in Christ Jesus. Rom. 3:24.

I will now read the scripture that is found on the right-hand window:—

Here are they that keep the commandments of God, and the faith of Jesus. Rev. 14:12.

The scriptures which I have chosen for the foundation of my remarks necessarily lead me to speak upon three important subjects. First, the views which we cherish with regard to the law of God. Second, the views which we cherish with regard to the gospel of our Lord Jesus Christ. Third, the views which we cherish with reference to our position in the fulfillment of prophecy.

I shall not address you at great length. My subject is extensive, but I shall speak upon it in a very brief manner.

First, then, I will call your attention to the views which we entertain concerning the law of God. I am sure that every right-minded person in this assembly must regard this question of the law of God and the relation that man sustains to the moral law as a question of immense importance, and one that is worthy of the most serious attention and thought on the part of all intelligent men.

We understand, in common, I believe, with all that fear God, that this law of God is the great rule of right. It is the embodiment of the principles of God's moral government. The nature of this law is such that the attributes of God forbid that it should ever be abolished. So long as the Almighty maintains the principles of right, so long must this sacred code remain in force. We understand very well that there is another system of law distinct from this moral law, known as the ceremonial law, which was but a shadow of things to come, a representation in types and shadows of the good things promised in the gospel of Christ. We understand that this ceremonial law passed away when the great Sacrifice was offered for the sins of men. But the law of which I speak in this place is the moral law of God, which contains the sum of man's duty toward God and toward his fellow-man. And these immutable principles of right that are here embodied represent to us the will of God concerning man, how God views the actions of mankind, and the distinction which God makes between right and wrong. In this respect I am happy to believe that there are none here this afternoon, or at least very few, that entertain any ideas different from our own, and that there is with us who are here entire unanimity in believing that this great rule of right, given by God for the purpose of governing mankind, is the standard by which all human actions should be tested.

In the New Testament we have certain declarations made with regard to it. Thus it is stated in the third chapter of first John that sin is the transgression of the law, and in the third chapter of Romans and twentieth verse we have the declaration that by the law is the knowledge of sin. So we understand that the New Testament refers to the law of God as a great rule of right, which shows what sin is, and sets before us a perfect standard by which our conduct should be estimated. On this point, I am happy to believe that there is on the part of those in this house entire agreement; but now I ask your pardon while I call attention directly to the fourth commandment, as marking one of the important, distinctive features of the people who worship in this house, and who have erected this house for the purpose of advancing what they believe to be the cause of truth. Now, let me say that although the denomination which we represent here to-day has had a brief existence,—is young in years,—the conclusion is not to be hastily formed that new doctrines have been advanced by this people, or that there is no justification for our existence as a distinct people. It is proper that I should remark that there are no new truths in the Bible, and that we do not come forward as the representatives of new principles and doc-

trines, which we invite you to accept in place of certain ancient truths of God's word; but we come before you as a people that have to present certain ancient truths that have been lost sight of and trampled in the dust. Our mission and our work is like that of John the Baptist preceding the first advent of Christ, who called attention to the errors and wrongs which had arisen among the Jewish people, and gave force to his testimony by saying, "Repent ye; for the kingdom of Heaven is at hand."

This is precisely our work, to call attention to certain ancient truths,—truths as ancient as the creation of our earth,—and to endeavor by all means in our power to restore again to the proper observance of mankind these truths which have been trampled in the dust. If what I say is true, then there is justification, abundant and ample, for our existence as a people, and for the work we have endeavored to do. When I read the fourth commandment, therefore, I call your attention to one of the grand points which we believe justify our existence as a distinct people, and the work we have undertaken to do.

Now, I have to state concerning this fourth commandment what I am sure no one in this assembly will deny, that it does solemnly enjoin upon all who are amenable to it—and that is all mankind—the observance of that day upon which God rested from the work of creation. The fourth commandment, I say, in plain language sets before all who are amenable to its authority the duty of hallowing that day upon which God rested from the work of creation. There is no opportunity here in this commandment, if we will be as honest before God now as we shall be in the Judgment day, to say that this means that we should render to God one-seventh part of our time; that no particular day is set before us, but any day which we are pleased to agree upon, provided it be one. There is no opportunity to take this position in the light of the plain language of this commandment, and that day upon which God placed his blessing is the day that is the subject of this commandment.

You will notice another fact, which is that God ordained the observance of this day as the memorial of his great work of creation, so that all intelligent creatures might keep God in their memory.

And now I will call your attention to a remarkable fact which stands in immediate association with this giving of the law of God, that about one month before the ten commandments were proclaimed upon Mt. Sinai it pleased God to provide food for his people by sending manna from Heaven, and he did this in such a manner as to mark by three great miracles each week which was the seventh day, so that there was no possible chance for the children of Israel, when they heard this commandment, to doubt for a moment that a definite day was set for them, and that they had a knowledge of that day.

I know well that it is now said that the resurrection of Christ has changed the Sabbath; but all intelligent Bible-readers know that there is no such declaration as this to be found in the New Testament, and you do well know that if we were to insert in the fourth commandment a reference to the resurrection of Christ it would essentially change the language of the commandment. It is impossible to bring this into the commandment. There are no words spoken in the New Testament which furnish any evidence, except by inference of a very doubtful character, that the resurrection of Christ has any reference whatever to the fourth commandment. Here stands the law of God.

Now let me make one remark bearing on this point which we have thought all should understand. We have no objection that men should assemble on the first day of the week for the worship of God. So far from this, it is with us a frequent custom to do this, as we have done this day; but there is in the New Testament only one instance of a single church which met on the first day of the week, and that after nightfall. We have no objection at all to people worshipping on the first day of the week, but this is what we object to, that when they meet in religious assemblies on that day they should make that an excuse for neglecting to hallow the day set apart at the creation of the world,—should neglect the day which God has commanded, and excuse themselves for so doing by meeting on some other day. It is all right to worship God on any day, but it is an imperative duty that the seventh day should be observed as a memorial of the creation of the heavens and the earth.

Pardon me for another remark closely connected with this subject. In the New Testament there is a divine memorial of the resurrection of Christ, and it is not abstaining from

labor on the first day of the week, for nothing is said about this; but it is that men, when they repent of their sins and enter upon the service of Christ, should signify the fact that they have died to their sins and are commencing a new life by being buried with Christ in baptism, and raised from the water in his divine likeness. It is not simply on one occasion that a man should celebrate the resurrection of Christ, but every time the memorial of the resurrection of Christ is celebrated by the church he participates in it.

Here, then, are two ancient truths which have been lost sight of by a great number of our fellow-men; but while they are not new truths, they are, nevertheless, truths which have been trodden in the dust by very many, and upon us as well as upon others rests the responsibility of attempting to raise them up before mankind. I say, therefore, that there is just reason on our part for attempting to hallow the rest-day of the great Creator. Nay, more than this, there are just reasons why we should endeavor, by all proper means, to call the attention of our fellow-men to these great truths. And now perhaps the response will be addressed to me by those who are perfectly honest in making it, that we who keep the fourth commandment and all the commandments are justified by the law of God, and are, therefore, fallen from grace. It will be my privilege to respond to this. A humble effort to keep God's commandments on the part of Christian men who are conscious that they have broken them, is altogether another thing from seeking to be justified as though they were righteous, and had never sinned against God. But the proper response comes by calling your attention to the second division of my subject as expressed in the scripture on the left-hand window, and this response I make to the statement that we are justified by the law of God. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. 3:24.

And here, beloved friends, we are happy to unite, as we trust, with a great majority of those who are present on this occasion, in the statement of the fact that we are justified from sin through the blood of our Lord Jesus Christ, and that this is the sole ground of justification with us before God; of us, I say, who have broken God's law and are justly condemned by it.

I call attention to the statement I made with regard to the gospel of Jesus Christ as brought to view in this passage. I think I shall be able to show that there is most perfect harmony between the observance of the law of God and the gospel of our Lord Jesus Christ, by which men who have broken God's commandments are pardoned, and placed in a position where they may serve him. When it is said that we are justified by grace, it plainly appears that before that time we were condemned.

I ask those who are here to-day to consider this question: What is it that condemns the sinner, and what holds him in condemnation? There is but one answer that can be given to this: The sinner is condemned because he has broken the law of God, and that condemnation is so just that God never justifies the sinner until he has first caused that sinner to see his sins with such distinctness that he shall acknowledge his condemnation to be just, and shall, by such repentance as shall cause an entire change in his conduct, seek for the forgiveness of his sins through the blood of our Lord Jesus Christ.

And now I ask you to notice the important statement made by the apostle with regard to the ground of the justification and the manner in which it is accomplished. He states it, thus: "Being justified freely by his grace;" that is, by his free, unmerited favor extended toward us through the redemption that is in Christ Jesus. Now, what are we to understand by this word "redemption"? I think we can all understand without difficulty that redemption is the buying back of something that has been forfeited, and in this sense the redemption of Christ Jesus is the act of our Lord Jesus Christ in offering his precious life in the place of the lives of all sinful men. But why did the Lord Jesus Christ lay down his life for sinful men? The answer is this, that men had broken God's law, and deserved to die because they were transgressors of the holy law, and that law was so holy, and that condemnation so just, that there was but one way in which they could be pardoned and God still remain just, and that was that a great substitute should be offered. There was only one being in the whole universe that could make that sacrifice and become that substitute. All other beings owed service, but the Son of God, being one with the Father, and existing with the Father before the creation of the angels, presented himself as a sacrifice to the law of

God, and his life was accepted in place of the lives of those who had broken it.

My friends, this is the costly price of our redemption,—the death of the Son of God. Now, let no one present here this afternoon suppose that it is a light thing to break God's law. Pardon can be extended to man only at an infinite cost on the part of Him who extends it to us. There are some conditions to this pardon, and these are that men should repent of their sins, and believe on the Lord Jesus Christ. You understand what repentance is, that men who have broken God's commandments should leave off breaking them. That repentance causes an entire change of conduct; and when men believe on the Lord Jesus Christ, in order that they may be saved and find pardon for their sins, that faith in Christ is not a dead faith, not a mere assent to the doctrines of the New Testament, but a living faith that produces obedience to God and leads men to keep his commandments. I understand the gospel of Christ to be the great remedial scheme by which men who have broken God's commandments shall be brought back again to the favor of God, their hearts changed by the grace of God, and their sins forgiven, and from that time forward they shall walk in obedience to the commandments of God until they shall walk through the gates into the city.

I say this afternoon, in dismissing this part of my subject, that we who are here have extended to us a free and gracious offer of pardon. You have sinned against God, broken God's commandments, but there is a free offer of pardon; and I repeat to you that every man and woman that will return to God by repentance and faith, that will seek God and make an unconditional surrender to him, will find pardon here this afternoon. I do most cordially invite all who have not done so, here, this afternoon, to make a sincere surrender to God, receive the forgiveness of their sins, which is freely offered, and find how gracious is the Saviour to forgive their sins.

My third division is introduced by the statement found in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus."

In speaking upon this part of my subject I have to call your attention to the fact that this is a part of what we call the third angel's message, or the proclamation of warning found in the fourteenth chapter of the Revelation. There are three great proclamations of warning brought to view. The first of these is the announcement that the hour of God's Judgment has come; the second is an announcement concerning the fall of Babylon; and the third is a solemn warning concerning the seven last plagues to come on the world at the close of its history, and it closes with the statement I have just quoted. And next the sacred writer says that he looked, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle," representing the second advent of the Lord Jesus Christ, or events immediately connected with it.

It is well known, doubtless, to all who are here this afternoon, that we are Adventists; that is to say, that we are believers in the grand event represented in the Scriptures as the descent of the Son of God from Heaven in the clouds, with power and great glory, accompanied by all the hosts of Heaven, and with the sound of a great trumpet, at which the just shall rise again to immortality, and all the living shall be changed in a moment, in the twinkling of an eye.

We who are interested in the erection of this house believe that this event is near at hand. We are aware that this doctrine is unpopular; that it is often made the subject of ridicule on the part of those who have no faith in it. We are not able to see that there is any just ground for this. Perhaps the fact that many classes of people known as Adventists have set many times for this event, has given the public occasion to laugh at the prospect of the near advent of Christ. We set no time for this event. We do not believe the precise time to be given in the Bible, but we do understand from the Sacred Scriptures a fact which I shall present to you presently; we do understand that this great event is an impending event, and that the generation now on the earth will not pass away until this event takes place. We are therefore interested to call the attention of men to this prophecy which indicates the approach of the Judgment, and to call the attention of the public to this work of preparation; and included in this preparation is this work in behalf of the restoration of God's commandments, which have been trampled down, and the obedience to these commandments in the manner ordained in the Bible.

I briefly speak, then, for a few moments, concerning the prophetic testimonies that in-

dicating the near approach of the advent of our Lord Jesus Christ; but the first thing I have to say on this point is that the popular view that the world will be converted before the coming of Christ is, in our estimation, a grand error, and an error of modern origin; not an ancient faith of the church, but a modern doctrine by which that ancient faith has been eclipsed. The period of a thousand years brought to view in the twentieth chapter of the Revelation is not a period that precedes the coming of Christ, but a period that succeeds that event,—that begins with the resurrection of the just and terminates with the resurrection of the wicked; and the resurrection of the just takes place at the coming of Christ.

To show that there is to be no such event as the conversion of the world, I have but to refer you to the parable of the wheat and tares, in the explanation of which we are told that the wheat and tares—which represent the righteous and the wicked—are to grow together until the harvest, and that is the end of the world. Again, we have in the twenty-fourth chapter of Matthew an outline of the gospel dispensation, where the sorrows and woes of the church are brought to view, and the record terminates with the statement that the days preceding the coming of the Son of man will be like the days which preceded the flood,—days, not of righteousness, but of wickedness.

Now I speak for a moment concerning the testimony of warning of the near advent of Christ. I can but barely allude to it, and shall occupy but a moment. If, then, you turn to the book of Daniel, you will find that there are four great lines of prophecy leading us down from the time of Nebuchadnezzar to the second advent of Christ, and I select the line of prophecy given in the seventh chapter of Daniel as a sample of these lines of prophecy. In that chapter the prophet saw in vision four great beasts arise out of the sea, and upon the head of the fourth beast were ten horns, and among these ten horns a little horn came up, which spoke great things against God, and wore out the saints of the Most High, and thought to change times and laws. In the explanation it is said that these four great beasts are four universal empires that should bear rule over the earth. It is well known what these were. Their names are given in other parts of the Bible. They were Babylon, Medo-Persia, Grecia, and Rome. The ten horns represented the ten kingdoms into which Rome was to be divided. This division took place four hundred years after Christ. The little horn, which thought to change times and laws, represents, beyond all dispute, that priest-king—the papal power—that arose in Europe immediately after the division of the Roman empire, and that has accomplished this very work against God's people and the law of God. The space of his dominion is given as a time, times, and a half, and this is explained to be 1260 days. These days are explained in the fourth chapter of Ezekiel to represent years, a day for a year. Beginning with the time the Papal Roman kingdom came into power in A. D. 538, this period brings us down to 1798, when the dominion of the Papacy was taken away. It is to be consumed and destroyed, and then the Judgment sits.

I feel safe in saying to this audience that every feature of this prophecy has been accomplished, and we stand where the great day of Judgment is an impending event.

I have not time to give you the other lines of prophecy. I will refer you to the twenty-fourth chapter of Matthew. This gives, as I said before, an outline of events during the gospel dispensation, showing the calamities, plagues, persecutions, and distresses that should come on God's people. It brings us down through the Dark Ages to the close of that persecution. The sun was to be darkened, which took place in 1780; the moon was to be darkened, which took place in immediate connection; the stars were to fall from heaven, which took place in 1833. This brings us down to the generation which Christ said should not pass away until these things be fulfilled.

I would be glad to trace these lines of prophecy through the Revelation, but time will not permit me to do it, and as our publications treat fully on these important subjects, I refer you to them. Suffice it to say that we are brought down to what we believe to be the last generation, and the one to whom the third angel's message is directed; and this warning that the hour of judgment is come is the warning that has broken on the ears of those who are present here to-day. We are the people living in the age when these warnings are addressed to mankind.

I come now to the closing part of this great warning, saying, first of all, that it relates to that great time of trouble which will come upon the world before the deliverance

of God's people, when the seven last plagues shall be poured out upon all mankind; and there are no other words of such awful solemnity as these, and so calculated to incite us to repentance, self-denial, cross-bearing, and patience.

Now, connected with this solemn admonition of God that the time of trouble is before us, is the statement in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." By these commandments we understand the ten commandments, spoken by God, which constitute the moral law, and which stand distinct from the gospel of Jesus Christ. By the faith of Jesus we understand the teachings of the Saviour as given in the New Testament. Here are they that keep, not one, but all of the commandments of God, and the faith of our Lord Jesus Christ. So far from there being any opposition in sentiment in these two statements, you will see that they are in perfect harmony. The gospel of Jesus Christ shows how men who have broken the commandments of God may be pardoned, and God yet maintain his justice.

"Here," says the prophecy, and we believe it to relate to our time, and even to the humble people who are engaged in this work. It certainly marks a space of time distinguished from others that have preceded it by the fact that the people of God at that particular time are keeping his commandments. To keep God's commandments it is necessary to keep them all. To break the commandments it is only necessary to break one. I will read St. James's rule on this, and you will see that it is very stringent: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

So the apostle lays it down as a rule that if we break one of God's commandments, we become guilty of breaking the whole law of God. Thus when it is said in the fourteenth chapter of Revelation that here are they that keep the commandments of God, it does not announce a people that keep nine of God's commandments, but a people that keep all of them,—a people that keep the commandments of God, believe in our Lord Jesus Christ, and walk in obedience to his precepts.

And so I will leave this thought with you this afternoon, saying that this house has been erected by a people that believe that the commandments of God are all sacredly binding, and that they are not changed by the gospel of our Lord Jesus Christ. We believe that the period through which God's commandments have been trampled under foot is marked in prophecy, and that we have come to that time when their restoration is to take place. We believe that that work is intrusted to the people now on earth, and we ask all who are here present to participate in this sacred work. This house has been erected in the hope that it will be the means of turning many to the testimonies of God, and leading them to pay attention to the grand event which we believe is impending,—the Judgment, and the coming of our Lord Jesus Christ.

Therefore, we extend to our friends here present this afternoon the most cordial invitation that they will meet with us from time to time to listen to these great themes, and judge from these weighty truths, as we think they are, if the Judgment is at hand, and if there is need of that preparation which will make us ready for that great event; and may God add his blessing to these feeble remarks, through Jesus Christ our Lord. Amen.

#### RENEWAL OF CHURCH COVENANT.

Following the sermon, U. Smith addressed a few words to the church, as follows:—

Before the dedicatory prayer, as one of the elders, I wish to make a remark to the members of this church, and to the members of other S. D. Adventist churches who may be present. These exercises are for the purpose of dedicating this house to the service of God; but it will signify very little to dedicate this building considered merely as a collection of material, a combination of wood, brick, and mortar, unless we dedicate ourselves anew to his service. The real dedication, after all, must be on the part of the people.

The word of God contains instruction touching all the relations it is possible for us to sustain, either to divine beings or to our fellow-men. We are told to love God, our Creator, with all our heart, Matt. 22:37; to take Christ as our teacher and example, the propitiation for our sins and our intercessor, John 3:2; 1 John 2:1, 2, 6; to love

(Concluded on page 151.)

# The Review & Herald.

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

BATTLE CREEK, MICH., MAY 8, 1879.

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

## ANOTHER GASP.

A FRIEND of Sunday, who clings to the institution with the grip of death, catches his breath again. Most of our readers have probably forgotten that in the REVIEW dated Feb. 28, 1878, we gave a letter from Eld. Geo. Thompson, of Leland, Mich., with a reply to the same. He claimed that Paul observed Sunday as the Sabbath, and referred as proof to Acts 20:7; and the reply showed that the Jews reckoned the day from sunset to sunset, and, consequently, that Paul's meeting was held on Saturday night, and that he traveled all the next day, Sunday, which was a singular way to keep it as a Sabbath; and that Paul's companions, "faithful ministers in the Lord," were taking the ship around by sea, while Paul delayed, to hold his night meeting.

A few weeks since we received a reply to this long-ago-published article from Eld. Thompson, and as he has written a similar article which was published in the *Christian Press* of February, 1879, which some of our brethren have sent in requesting that it be reviewed, we refer to the subject again. Although crowded for space, we present Eld. Thompson's letter entire, that there may be no ground to plead misrepresentation, and that the reader may see more fully the desperate strait to which the defense of Sunday is reduced.

### "THAT 'FIRST DAY' AGAIN.

"DEAR BRETHREN: Your answer to my article in the REVIEW of Feb. 28, 1878, is not satisfactory. A press of labor and care has prevented a reply sooner.

"1. You misrepresent plain facts. You say, 'While Paul remained behind [at Troas] to hold this evening meeting, his companions in travel were working the ship around the promontory to Assos. . . . Therefore, during all that day they were sailing the ship,' (i. e., during that first day). Now this statement in Acts 20:13, and this sailing, were after this midnight meeting, and not while it was in progress. Paul's companions were with him in the meeting. And no unprejudiced person would ever think of any other meaning.

"2. You quote many and high authorities to prove that the day, anciently, was reckoned from sundown to sundown. As a general fact, this is not denied; but it all goes for nothing in this argument, since a different mode of reckoning was plainly in practice. It is referred to in the New Testament. A few passages will show this.

"(a) Matt. 28:1: 'In the end of the Sabbath, as it began to dawn toward the first day of the week.' This shows clearly that Saturday or the seventh day, was, in fact, reckoned far beyond sundown, even to near morning of the first day; and that it was not called first day till about sunrise or daydawn, of that day. Therefore we conclude, that the first day at Troas did not begin at sundown on Saturday night, as you try to make out so learnedly. Let the fathers say what they will, there is a plain statement, showing a different usage.

"(b) John 20:19: 'Then the same day at evening, being the first day of the week, . . . came Jesus,' etc. Now was the 'evening' of this first day spoken of, before sundown? No sensible man dare affirm this. Read the account, and see. It was near the close of the day, when Jesus and the two disciples reached Emmaus, seven and one-half miles from Jerusalem. And after this they prepared and ate supper; then they walked back this distance (not on the cars), and had talked some time with the ten, when Jesus entered the room. It could not have been earlier than eight or nine o'clock, at the least two hours after sundown, and yet the evangelist calls this time the 'EVENING' of the first day too!! Now of what avail are the testimonies of the fathers, and commentators against this manifest usage in the Bible itself? Here is demonstration that it is called 'the first day' long after sundown.

"Now in Acts 20:7, it is said, 'And upon the first day of the week, . . . Paul preached unto them, ready to depart on the morrow.' And in the light of the foregoing passages, I affirm, without fear of disproof, that it CANNOT be shown that Paul met the disciples at Troas after sundown on Saturday night, and traveled the next day. But it was during some part of the following 'first day of the week,' and he continued his meeting till Monday morning, and then he and his companions went on their journey. This is the plain, manifest meaning, and none but those who have a case to make out would ever have thought of any other construction.

"Paul DID NOT, as you affirm, hold his meeting on Saturday night, and travel all day on Sunday. The primitive Christians were in the habit of meeting for the worship of Christ and for 'breaking of bread' on the first day of the week. This is proven by 1 Cor. 16:2, and by the Letters of Pliny to the Emperor Trajan, and by the almost universal practice of the

Christian church from those days to the present. "If this disputed question is not now settled, you have the floor. Yours for truth,  
"GEORGE THOMPSON.

"Leland, Mich."

The question is indeed settled; and the foregoing has done nothing whatever toward unsettling it.

In his former article Mr. Thompson said: "Other writers and speakers have asserted that Paul traveled all day of the first day, and therefore it is plain he did not regard it as the Sabbath. If Paul did, as they assert, we yield the argument."

The only possible way to show that Paul did not travel on the first day of the week is to show that time was not reckoned from evening to evening, and that the meeting commenced on what would now be Sunday night, instead of Saturday night; and, consequently, that Paul's journey was resumed on Monday, and not on Sunday. And to this task Mr. Thompson addresses himself with the desperation of a drowning man. We ask the reader's attention particularly to his manner of doing it.

We showed by the testimony of such eminent critics and Biblical scholars, as Prof. Hacket, Kitto, Prynne, Conybeare and Howson, and Robinson the lexicographer, that no other reckoning of the full day is known to the New Testament or the entire Bible but that ordained by God himself in the beginning,—from evening to evening. This is established just as fully as criticism, research, and history can establish anything. But all this he proposes to set entirely aside. As we said in our former article, a man may deny that there is such a place as England, or that any such man ever lived as George Washington; but he would only damage his own reputation for common intelligence and honesty by so doing. Just so with the point before us.

Having set aside the testimony of these eminent men, what does he give as a substitute and a reason therefor? Simply an inference from two texts that the day, according to New Testament reckoning, began in the morning! This is most astonishing! No nation but the ancient Babylonians ever reckoned the day from that point; and no nation in the days of the apostles reckoned it so. Yet Mr. T. will have the disciples, contrary to the express arrangement of God, and contrary to any custom then existing, to reckon it so. Why? We can conceive of no reason, only to make a way for him out of his dilemma. He surely is not the man to charge others with perverting testimony to make out a case. What case, pray, had Mr. Hacket, and Kitto, and Prynne, and Conybeare and Howson, and Robinson, to make out, when they told us that the day, as reckoned uniformly in the Bible, begins at sunset? None, except to sustain their reputation as critics and honest men.

But all these authorities with Mr. T. go for nothing. Now let us look at the inference upon which he sets them aside. Because Matt. 28:1 reads: "As it began to dawn toward the first day of the week," he infers that the day began with the dawn, or the rising of the sun. We suppose he is aware that the word day is sometimes applied to the light part of the day in contrast with the night. John 11:9: "Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world; but if a man walk in the night he stumbleth." Here the light is contrasted with the darkness and called day. And this little fact which lies so apparent on the very surface, takes Matt. 28:1 out of Mr. T.'s hands, as completely as though that verse had never been written. This must be so; for the dawning toward the first day does not take place until after the Sabbath is past. "In the end of the Sabbath," Greek, *ὅτε δὲ σαββάτων*. This expression lexicographers, whose authority it would not be becoming for even Mr. T. to question, tell us means "after the Sabbath was past," agreeing with Mark 16:1. But at the moment when the Sabbath ended, the first day as a civil day began. But it was not till after this that it began to dawn toward the first day, which means, of course, only the light part, the natural day. Smith, in his unabridged Dictionary of the Bible, article "Day," after saying that the Hebrews reckoned the day from sunset to sunset, adds: "Some (as in Godwyn's *Moses* and *Aaron*) argue foolishly from Matt. 28:1 that they began their civil day in the morning; but the expression *ἐπιφωσκόσθη* shows that the natural day is there intended."

On John 20:19, Mr. T. argues that it must have been late at night when the disciples again reached Jerusalem from Emmaus, and hence the first day of the week did not end at sunset.

Well, suppose it was late when the disciples returned, does this fix the time when the disciples first gathered together and shut the doors? And this is all that need be marked by the expression, "The same day at evening, being the first day of the week;" and then the meeting could extend over into the second day. S. J. Andrews, in his excellent work, "The Life of our Lord," p. 597, says, "This was probably the first evening, which began at three P. M. and ended at six, or at sunset." Would it not take them some time to prepare their evening meal, as well as the disciples at Emmaus? Doubtless they were at the same time engaged in it when "the day was far spent;" and what was more natural than for them, fearing for their lives, to remain in their room, talking over the exciting events and rumors of the day, still reclining on their supper couches, till the disciples hastened back from Emmaus, and Jesus stood in their midst? No proof here that the first day had not ended, and the second commenced at this time.

Still Mr. T. endeavors to cling to Acts 20:7. We have proved by evidence which no candid man can deny any more than he can deny that the sun shines, that the day begins with the evening; that Paul's meeting was on our Saturday night; that the "morrow," means the next succeeding daylight; and that all that day, Sunday, Paul traveled. Now we will prove on Mr. T.'s own showing that if Paul did not travel on the first day, his companions, "faithful ministers of the Lord," mark you, did travel on that day. Mr. T. would have it that Paul preached on our Sunday night, and resumed his journey Monday morning. Very well. He says the day began in the morning, and at daybreak, the record says, Paul departed. Verse 17. Then just as soon as the first day had ended and the second begun Paul departed. But his companions left before Paul did, and were sailing their ship during some portion, at least, of his meeting. They must do this; for it was twice as far around the promontory, where the ship must go, as across the base where Paul walked.

But we fall back upon the testimony. It says, "We went before to ship." Verse 13. That word to go before means to precede, to go in advance of any one. This does not mean that they went to the ship before Paul went to the ship; for he did not go to the ship at all till he reached Assos. But it means that they went to the ship before Paul started on his journey afoot. But he started the moment the first day ended, according to Mr. T.; therefore his companions, "faithful ministers," before the first day ended, were rowing or sailing off in their ship in a very unsabbatical manner! Here is testimony so direct and positive, and evidence so clear, that we feel fully justified in saying that he who will not admit it is entitled to no further notice whatever.

As for the testimony of Pliny, it speaks only of a "stated day," not telling which; and it proves only that the Christians had a stated day for worship, which we well know; for they all kept the Sabbath.

And in regard to any history to show that it has been kept as the Sabbath by Christians from the time of the apostles down, it has yet to be manufactured. Not a scrap of genuine evidence for such a practice can be found for the first two hundred years of the Christian era. Tertullian, A. D. 200, speaks of refraining from labor on Sunday only long enough to attend a sermon. And one hundred and twenty-one years later, the first law ever enacted in its behalf, was the heathen law of Constantine, for "the venerable day of the sun."

Sunday is unfortunate in having neither precept, nor example, nor history in its favor. We can trace it back to that age of darkness and corruption in which the "mystery of iniquity" was mightily working to establish the papacy. There we lose it. The link to connect it with apostolic times and divine authority is missing.

Mr. T., in his article in the *Press*, says, "We do not need a command for such observance." We feel differently. We do want a command. We want to know that our service is not mere will-worship, but what God requires.

But the Sunday institution is not merely a misfortune, it is a disgrace and a crime. It demoralizes its defenders, and will be not far hence the prolific source of an intolerant and persecuting spirit.

We would exhort our friends to leave it, and turn to the Sabbath of the Lord. Nothing but truth will avail us at last. Cease longer to make your worship vain by "teaching for doctrines the commandments of men." This is a plant not planted by the Heavenly Father; and it will be rooted up, peacefully now in the hearts

of those who will receive the light, violently in all other cases by the judgments of the soon coming day of wrath. Let us be loyal to God, and prepare for a place in his kingdom.

## WOMAN'S DRESS.

FROM an article in the *Alliance* of Apr. 26, we take the following:—

"From the time of Addison until now, at any rate, the public press has kept up a pretty continual fire of derision at the extravagances of woman's attire. And it must be confessed that there has been abundant basis for ridicule. From the swelling hoop to the confining pull-back, from the towering bonnet to the wisp of straw, from the chignon leaping with one fell swoop from a resting place on the cerebellum to a position crowning the bump of Imitation, the changes have been so violent, the contrasts so marked, that the lightest wit has found opportunity and material for a laugh thereat.

"And while men have laughed, some sensible women have struggled hard against the dicta of fashion, have protested a little, and then bought the latest bonnet. The ridicule of man and the rebellion of woman have been alike in vain. The fashion-plate has been omnipotent in the realm of female material environment.

"Great is the power of the fashion-plate. An impossible dummy, with apparently inaccessible clothing, is depicted on the pages of the fashion magazine; and the out of the clothing which it pictures, invented for the wealthy to wear in the glare of a full-dress evening party, is reproduced on the person of poverty in the village house of God.

"Trains like the unspread tail of the useless peacock, graceful in their proper place, at a grand reception, are used here in America to sweep the street-crossings and country roads, by city dame and village maid. We suppose we have heard hundreds of women, during the reign of the peacock-dress, long for the return of the short-skirted walking-suit; but not one of that number had the independence to order a short dress made. No woman in American 'society' has the small courage to be neat and comfortable in spite of the dreadful fashion-plate."

Will not every woman professing godliness make haste to free herself from this stinging charge?

## TO CORRESPONDENTS.

### 15.—THE RIGHT EYE AND RIGHT HAND.

Please explain in the REVIEW the meaning of the terms "right eye" and "right hand," in Matt. 5:29, 30. S. P. R.

ANS. The two subjects introduced previous to this, beginning with verse 21, are murder and adultery. It is supposed by some that verses 29 and 30 refer to these, the eye being the eye of lust, and the hand the hand of violence. If we have any besetments in either of these directions, they must be eradicated from the heart, however painful the process. While the terms would certainly cover these, we think they may have a broader application, and refer to anything which, though seeming to be as dear and useful to us as a right eye or right hand, stands in the way of our obeying the truth. We must put everything of this kind away, rather than yield the truth. Dr. Clarke says: "The right eye may be considered the darling idol, the right hand the profitable employment pursued on sinful principles; these become snares and traps to the soul, by which it falls into the pit of perdition." "Not one moment's truce with an evil passion or a sinful appetite. If you indulge them, they will gain strength, and you will be ruined."

### 16.—THE GENEALOGY OF CHRIST.

Please harmonize the first chapter of Matthew and the third chapter of Luke, in regard to the genealogy of Christ. T. W. and J. A. B.

ANS. See this subject explained in full in REVIEW, Vol. 51, No. 21. See also the Religious Encyclopedia, and the notes of Dr. Clarke.

### 17.—MALACHI 4:4.

Please explain Mal. 4:4. Does the law of Moses have reference to the ten commandments? What are the statutes and judgments? Is Horeb the same as Sinai? W. S. C. and J. A. B.

ANS. We understand Mal. 4 to refer to the last days, just before the coming of "the great and dreadful day of the Lord." We are now called upon to remember the law of Moses, the ceremonial law, to the extent that it sheds light on the closing work of our High Priest in the sanctuary above; and to remember the statutes and judgments, the ten commandments, according to other prophecies, which speak of the fact that the remnant people will be keeping all the commandments of God when Christ comes. "Elijah the prophet" we believe to be that work

which prepares a people for Christ's second advent, as the work of John the Baptist, "in the spirit and power of Elias," prepared the people for the first advent. It is the work symbolized by the three messages of Rev. 14. The last clause, "Lest I come and smite the earth with a curse," according to the Septuagint reads, "Lest I come and smite the earth with complete destruction." That is to say, this work of Elijah the prophet will prepare a people, so that the earth, meaning the people of the earth, when Christ comes, will not be smitten with complete destruction; for a remnant will be saved. Horeb and Sinai are used interchangeably in the Scriptures. But geographers tell us that Horeb is the more comprehensive term, embracing the whole cluster or mass of mountains, of which Sinai is a notable peak.

## 18.—DANIEL AND REVELATION.

Please give some light on the character recorded in Dan. 7:23, 25, and the two witnesses of Rev. 11.

G. B.

Ans. For an answer to all questions arising on any point in the books of Daniel or Revelation, we refer first to the published works, *Thoughts on Daniel and the Revelation*. Any questions not answered therein, we shall be happy, as far as opportunity permits, to try to consider further.

## 19.—IN THE BOOK OF LIFE FROM THE FOUNDATION OF THE WORLD.

Please explain Rev. 17:8. In what sense are names written in the book of life from the foundation of the world? Are not names entered in the book of life at conversion?

T. B. S.

Ans. In chapter 13:8, we have the same idea in a little different form of expression: "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world." Here the same papal power and the same worshipers are brought to view; but here the fact is brought out, not that names were actually written in the book from the foundation of the world, but that the Lamb was slain prospectively, and hence the book of life provided, from the foundation of the world, for names to be written in when persons should become personally interested in the Saviour. It would seem that the thought in Rev. 17:8, considering the subject, must be the same, and that therefore the expression is elliptical, it being the book, not the writing, which dates from the foundation of the world.

## TO THE BRETHREN AND SISTERS IN OHIO.

DEAR BRETHREN AND SISTERS: We make an earnest appeal to you to assist us in our endeavors to bring up the work in this State. Indeed, we must depend upon you almost wholly for the advancement of the cause. There are many of you who are so situated that you seldom attend Sabbath meetings, while others do not attend at all. Many there are who have embraced the truth by reading, and hence have no church or meetings to which they can go. We include you in our address. Do you really love the Sabbath of the Lord? Do you really have faith in the third angel's message, and is your heart one with us in this work? Do you pray God daily to bless and prosper this cause? Now if you do, your heart will rejoice to know that we are making a great effort to wake up, and build up the cause of Christ in this State. We come to you for help. Let me lay before you some things which we regard as of great importance.

You should all take the *REVIEW*, *Good Health*, and the *Instructor*, but especially the *REVIEW*. Unless you have the *REVIEW*, you cannot keep up with the spirit of this message. You have no pastor, you hear no preaching, and everything around you is dark. You need daily food, encouragement, and instruction. This is just the matter which the *REVIEW* will furnish. We shall have a great deal to say about the cause in Ohio, and shall make appeals to scattered brethren, and we can only reach you through the *REVIEW*. If you do not have it, you will lose all we say. You need it for your benefit and that of your family, and it is your duty to assist in this work. Do not say you cannot afford it. Where there is a will, there is a way. Earn a dollar somewhere, and send it on immediately for your *REVIEW*; or if the subscription is about out, be sure to renew before your time expires.

You need *Good Health*. You will find many things in it just suited to your wants,—just such things as you ought to know. If you have been unable to take it before, subscribe now, and post up on these matters. Let us be whole-hearted in this work. You need the *Instructor* for your children. Besides, it is your duty to

help support it any way. The *REVIEW* will cost you two dollars, *Good Health*, one dollar, and the *Instructor*, weekly, seventy-five cents.

After you have taken these periodicals, the next thing is to assist in raising means to support the cause in Ohio. There will be more than a dozen men, perhaps twenty of them, laboring in this State in 1879. We shall run five or six tents. This will take three or four thousand dollars. Our friends are few. Wealthy men among us are scarce. All must contribute something, or else we cannot do this work. My brother, my sister, you who read this, I appeal to you personally: Are you doing your duty in this matter? Can you say you love the Sabbath and love the message of God, and then neglect or refuse to contribute anything to their promulgation in your own State? Some of our brethren are giving very liberally all they can spare; but I know there are many, particularly among the scattered Sabbath-keepers, who are giving nothing at all. Now I am afraid that the Lord will curse you, at least, he will not bless you unless you do differently from this. You have means; you are able to give something if you will. If we are disposed to do so, we can feel stingy and poor, and withhold from the cause of God. Do you not pray God to convert your neighbors? Do you not want us to give a course of lectures in your town? If you do, we want you to show your interest by contributing means to help us in prosecuting this work. Our ministers must be supported. It takes money to do this. Our tents must be bought. It will take the cash to pay for them.

Do not sit still, and think others will lift this burden. We must have help from every Sabbath-keeper in Ohio, man, woman, and child. The Lord requires this at your hands. The Bible plainly requires that we give one-tenth of all our increase, each week, for the support of the ministry. Please read carefully the following scriptures: Lev. 27:30-34; Mal. 3:8-12; 1 Cor. 16:2. Our brethren throughout Ohio where we have been have solemnly subscribed to the following pledge: "We, the undesigned, believing that the Scriptures require us to give one-tenth of all that comes into our hands each week for the support of the ministry (1 Cor. 16:2), do hereby solemnly pledge ourselves in the sight of God and in the presence of each other, to lay by each week one-tenth of all that the Lord shall give us, and pay this amount into the S. B. treasury at least once each quarter." We appeal to each of you to make this covenant with God, and commence promptly to lay this amount by. Have a little box, and put into it one-tenth of what the Lord has given you that week. If you belong to a church, or are near a church so that you can conveniently do so, give this to the S. B. treasurer; but if you are not, you can send this amount each quarter to our State treasurer, J. B. Gregory, Bowling Green, Ohio. I therefore request every scattered Sabbath-keeper who does not pay his or her S. B. into some treasury, to send his or her name, attached to the above pledge, to me immediately, and I will forward it to the treasurer.

The next important thing we want to urge upon your attention is that you take a deep interest in the tract and missionary work. Indeed, we are doing about as much for the cause through this society as our ministers are doing. All our organized churches are spending a large amount of money and time every year in carrying forward this work. And I am sorry to learn that very many of our lone, scattered Sabbath-keepers are doing little or nothing in this branch of the work.

My brethren and sisters, these things ought not so to be. You are not doing your duty before God in this matter. Why should all the burden come upon the churches? You ought to unite with the nearest tract society in your district; then you can obtain tracts and papers from the librarian. You ought to take several copies of the *Signs*, and scatter them freely. You ought to distribute a great many *Annals*. Particularly you ought to work in your neighborhood and among your friends with our small tracts and books. Endeavor to obtain subscribers for our periodicals. If any want information in regard to the manner of doing this, write to me at Clyde, Ohio, and I will answer you.

Finally, we appeal to you to live out the truth in your families. Have family prayer, keep the Sabbath sacredly, read our books yourself, teach your children in the work of the Lord.

And if there are any of you who would like meetings in your place, write to me and we will visit you as soon as possible.

D. M. CANRIGHT.

## WHO DID IT?

5

Who made the first law for the observance of the first day of the week?—A Roman emperor. His name was Constantine. He did it in A. D. 321. He did not at that time profess to believe in Christ; hence, as might be expected, his decree did not require the observance of that day in commemoration of the resurrection of Christ. He was a pagan; consequently in his decree he commands the "judges, and town people, and the occupation of all trades" to "rest on the venerable day of the sun." Soon after this, Constantine professed to become a Christian, when the same heathen law was continued as the only statute then existing as a support to that day.

The council of Laodicea, A. D. 364, took steps to strengthen the Sunday festival, and prohibited the keeping of the seventh day under a curse.

In the fifth century a law was made by Pope Leo that "holy orders" "should be conferred" on the first day of the week only. According to Justin Edwards, Leo also decreed that all should rest on that day.

Soon after this, in A. D. 469, the Roman emperor Leo made a decree forbidding "citations, executions, pleadings, and the like avocations," ordering the circus and theater closed, and husbandmen to rest on Sunday.

Under Clodoveus, king of France, the bishops met in the first council of Orleans, A. D. 507, where they obliged themselves and their successors always to be at church on Sundays, except in case of sickness. At that time it appears that courts of law were sometimes held on Sunday by some of the bishops who acted as lawyers or judges; for about the year A. D. 518, in the reign of Theodoric, king of the Goths, it was decreed that, "no bishop or other person in holy orders should examine or pass judgment in any civil controversy on Sunday."

In A. D. 538 the third council of Orleans was held. In its twenty-ninth canon it says that "agricultural labor ought to be laid aside [on Sunday], in order that the people may not be prevented from attending church." Notice the reason. It is not in order that people should not break the sanctity of the day, but in order that they might not be prevented from attending church.

From this time onward we find very frequent acts of councils, imperial laws, and edicts from the pope himself, who had then become "corrector of heretics and head of all the churches," all tending to restrict Sunday labor and make it a day of religious service.

Now whose institution is this so-called Christian Sabbath, the Sunday? The Bible contains no precept for its observance. All history attests that the first law relating to the institution sprang from Rome. For many centuries none other than Romish ecclesiastical and civil laws for its support were in existence. It matters not that part of a backsliding church had come to pay some regard to this as a festival day before any law for it existed—it was Rome that first gave that practice the support of law, and it was the Romish Church that made the fundamental decrees on which the Sunday Sabbath rests. All history testifies to the truthfulness of these charges.

In doing this, the Roman Church has thought to change the fourth commandment, and so amend it as to require the observance of the first day of the week. The spirit of prophecy pointed to this by the prophet Daniel: "He shall think to change times and laws." Dan. 7:25. In thus tampering with God's law, removing God's Sabbath, and erecting an institution to please himself, the papacy has "exalted himself above all that is called God." See 2 Thess. 2:3, 4.

The case stands like this: 1. The finger of prophecy points to the papacy as the power that should presume to change God's law; 2. The voice of history is heard boldly accusing the papacy of having thought to change God's law in relation to the Sabbath day; 3. Like a certain boy, who, when his father raised the question, "Who cut down my cherry tree?" replied, "I cannot tell a lie; I did it with my little hatchet," so the papacy, when asked the question, Who changed the Sabbath? replies, "Sundays and holy days [such as Christmas, New Year's, St. Patrick's day, etc.] all stand upon the same foundation, viz., the ordinance of the church."—*Cath. Chris. Instructed*, pp. 209-211.

Prophecy said the papacy would do it.

History says the papacy has done it.

The papacy takes the stand, and says, I did it.

C. W. STONE.

RELIGION is the best armor a man can have, but the worst cloak.

## CAMP-MEETINGS IN IOWA.

At the recent quarterly meeting of the State T. and M. Society at Sandyville, Iowa, the subject of camp-meetings for this spring was discussed. The Conference is large, and the number of ministers now laboring in the State is small. Some, of leading influence, are laboring in other fields. There is great need of labor among our own people, the members of our churches. Many of these, scattered all over the State, cannot go to our central meeting, as the cost is so much and the distance so great. Especially is this true of our young churches, the very ones most in need of such meetings. They need the instruction a camp-meeting furnishes; but many of the members of these churches cannot well be gone from home two weeks, or so long a time as it will take to go to the center of the State, the requisite outlay of time and money being too great.

There has been much discouragement resting upon the minds of our people in the State, and we must make efforts to counteract it. We must make a general rally. The matter was talked up, and a unanimous vote was taken to have at least three camp-meetings in the month of June; the first near Fairfield, where a convenient place could be found. This will be within about a day's drive of Pilot Grove, Washington, Mt. Pleasant, Brighton, Richland, Sigourney, Bentonsport, Bonaparte, and little companies at other places. The second will be held near Indianola, where a good place can be found. This will be within a reasonable distance of the Knoxville, Monroe, Sandyville, Winterset, Adel, Afton, Osceola, Decatur City, Davis City, and Woodburn churches. The third meeting will be held in the western part of the State, not far from half way between State Center and the Missouri River, where a good place can be found, near Dunlap perhaps. It is hoped all the young churches in the western part of the State will make a general rally, and attend this meeting. Brn. Will Hankins, W. W. Conklin, and W. G. Brallier are requested to act as camp-meeting committee for the first meeting. Brn. A. J. Stiffler, Jacob Shively, and A. R. Henry are requested to act in the second. Bro. Morrison will appoint the committee for the third meeting.

If the brethren generally in the northeastern part of the State really want such a meeting, and can decide on a suitable place, they can have one also. But they are so scattered that its practicability seems somewhat doubtful.

These meetings will be held within easy reach of nearly all our membership. They are designed to help forward our T. and M. work and our Sabbath-school interest; to instruct, inspire, and arouse our people; and to convert sinners, reclaim backsliders, and encourage the despondent. We want all our friends to bring their unconverted children, and to be sure to get those who are on the background to come. These meetings will be of that size most convenient to help those needing help. Our annual meetings are so large that many take no part, and it is difficult for some to get a chance to take a part, and unless they do they are but little profited.

These meetings are to be held because there is great need of something being done to stir up our own people, and because they are so much more effective and economical than to have a minister go from church to church and speak to but a little handful at a time, and because in many seasons of the year the weather and roads prevent them. We want our people to plan for a general rally. Bro. Farnsworth and myself will most likely attend them all. On each Sabbath morning we propose to have a model Sabbath-school in connection with our meeting, for the purpose of giving instruction in this branch of the work. Bro. Nicola will give particulars in season.

We shall thus bring these camp-meetings within easy reach of all our people, and we ask them to think and pray over this matter beforehand. Pray that God will make these meetings a great source of benefit to the cause in our State. Let all our brethren plan to attend in season. We expect these will be among the very best camp-meetings ever held in the State. We believe the Lord is on the giving hand, and better days are before us. "Courage in the Lord" should be our watchword. The Lord will be with us, if we will only be with him. Let us work while it is called to-day; for the night soon cometh when no man can work. GEO. I. BUTLER.

THERE is, in Christianity, light enough for those who sincerely wish to see it, and darkness enough to confound those of an opposite disposition.—*Pascal*.

## FAITH IN GOD.

Oh, for more faith in God!  
Faith all unquesting;  
Though we pass 'neath the rod,  
He in good time will bring  
Joy to the aching heart,  
Rest for the weary one,  
Blessings and strength impart  
Until the journey's done.

Oh, for more faith in God!  
Faith in his willingness  
Ever to hear our cries,  
Ever to help and bless;  
Laying aside all fear,  
May we with gladness sing,  
Feeling our Father's near,  
Guiding and sheltering.

Oh, for more faith in God!  
Trusting his love for me,  
Hopefully looking for  
That home awaiting me.  
Bidding adieu for aye  
To life tempestuous sea,  
Welcoming joyfully  
Heaven's eternity.

Oh, for more faith in God!  
Trust in his mighty arm,  
Sheltered beneath his love,  
Ne'er to feel pain or harm,  
Ne'er to feel doubt again,  
No more wild questioning,  
Trusting him restfully,  
As to his hand I cling!

ALLIE A. SANTEE.

Oscego, Kansas.

## 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 our cause is gaining ground in England. Almost every day we learn of new ones who are becoming interested in the truth. The number of Sabbath-keepers is increasing every week. Yesterday we learned of another who will keep next Sabbath. Both our Sabbath and our Sunday-school are increasing in interest.

We are now sending, through the post, about two hundred and fifty Signs weekly, and we receive some very favorable responses. So much precious seed sown must in due time produce fruit. There is one quite encouraging feature here,—those who become interested and those who embrace the truth seem to catch at once the missionary spirit, and do all in their power to interest others in the truth.

We still hold meetings in our own hired house, and they are quite well attended. Our tent is to be completed next week. We have obtained lumber for seating, and the lamps for lighting it, and are designing to open it as a more public meeting place as soon as the weather permits.

Many who have not identified themselves with us are favoring our tent enterprise. We have already received donations from friends in England toward the tent, to the amount of \$70, and more is promised. We have also received favors from those of whom we purchased the tent and fixtures, amounting to \$70 more. We praise God for all these tokens of his favor in the work. J. N. LOUGHBOUGH.

## CHRISTIANA, NORWAY.

THE Lord has helped us hitherto. In him we trust. At the beginning of this quarter (April) the building society met. The secretary read his report, which showed that the committee had been very successful in renting the house to responsible parties. The whole rent (not including the hall for meeting) amounts to about 2,350 Kroner annually (\$626.66). To this will be added about Kr. 500 for some apartments which we cannot rent before May, making, in all, about \$760. This pays more than the interest. The treasurer's report showed that he had received since Jan. 25, in weekly payments and donations, Kr. 551 (\$147). The first payment (Kr. 500) on the capital has been met. We need means to fit up the hall in a respectable way for meetings. About one-fourth of this sum is in the treasury, and the rest is coming.

During the five months since I commenced meetings in my own hired house, the people have, besides the above, put Kr. 636 (\$170), in the boxes, mostly in small coin at each meeting. This is enough to pay the rent, fuel, advertisements, and all other expenses for meetings, besides a pulpit and thirty seats. Then there has also been donated by friends Kr. 118 (\$31.50) to the home mission. This is certainly doing well in these hard times, and in this country, where it is more difficult to earn fifty cents than to earn a dollar in America. Besides the seats I bought, Bro. Svenson, agent for the National line, has lent us seventeen seats for use in meetings. This brother assisted me much when I first came here.

I counsel with the committee for the building society about every important move, as they are brethren of some judgment. One of them is a contractor who keeps thirty men at work. He, with his family, has been converted from the world in our meetings, as well as many others.

My heart is encouraged. The Lord gives new strength in body and mind. The truth looks good to me. I have clearer views of the Lord and of his work. I am trying to get into a calm and close union with God. I feel reconciled to his kind providence. I am much encouraged

by seeing the great interest in this work manifested by our brethren in America. May God bless them abundantly.

JOHN G. MATTESON.

Osterhausgaden 12, Christiania, Norway, Apr. 7.

## OHIO.

*Paulding and Uniopolis.*—I came to Paulding, April 25. Spoke twice in the court-house to a few. A goodly number of Sabbath-keepers came in on Sabbath and Sunday. I explained to them the nature of our work and the duties of our people. Nineteen gave in their names to form a church. Four were baptized. Some were sick, and some were to get letters before they could unite; so only twelve entered into church organization. Bro. Wm. F. Crouse was elected and ordained elder, and Sister Morehouse was elected clerk.

The brethren obtained a full outfit for the Sabbath-school, including a club of sixteen *Instructors*; they also procured all our blank-books for the various branches of the work, and a set of Sister White's works, costing, in all, \$25. There are over thirty Sabbath-keepers in this place, mostly raised up within the last year by Bro. Rupert's labors. There is good material here for a strong church. He will follow up the work, and probably gather in others who are still interested. They need a meeting-house.

Sunday afternoon we came eighteen miles through the rain and mud, in a lumber wagon, over terrible roads, to Van Wert. This part of the country is newer, rougher, and wilder than Northern Michigan.

I came to Uniopolis, Monday, April 28. This is a most lovely country, very rich and finely improved. A company of over a dozen Sabbath-keepers has settled here. Some have embraced the truth here. Bro. Rupert labored some with them last winter. They have a Sabbath-school and regular meetings, and have promptly adopted the tithing system, as every Christian should do. Hence I found their money ready, and no complaining. All business was laid aside and we spent all of Tuesday in meetings of various kinds. I baptized four, and organized a church of eight. The others will come in soon. We raised money enough to furnish the Sabbath-school, and supply the church with all our blank books. I am much pleased with the zeal of this little company. There is a deep interest here, and all around them. The most pressing calls for meetings are made within a few miles on each side of them.

We had the pleasure here of meeting Eld. Hamilton Hull, of the S. D. Baptists, who remained all through the meetings. Twelve miles from here is a company of over one hundred S. D. Baptists, of whom he is pastor. It is their only church in Ohio, though there are scattered members all around it, and three churches in the West have been formed from it. Both Bro. Hull and his church gave us a warm invitation to visit them. We regretted that it was impracticable to do so, at least at present. D. M. CANRIGHT.

*Wakeman.*—Sabbath, April 26, I baptized five persons, and organized a church of twelve members. Others are keeping the Sabbath, and will join soon. Officers: F. C. French, elder; F. M. Shepherd, S. S. superintendent; Gertrude M. French, church clerk; and Elvina Corban, treasurer. May they so live that the Lord can bless them, and add to their numbers. H. A. ST. JOHN.

*Corsica, April 28.*—Our meeting at Bellville closed very encouragingly last Wednesday evening. Thursday we returned to Corsica, after an absence of five weeks. Harmony and love prevail. The Sabbath-school is proving a grand success, as well as the Sabbath and evening prayer-meetings. They enjoy these meetings and can hardly wait for the Sabbath to come. On the Sabbath we celebrated the ordinances for the first time in this new church, and the Lord came very near. Sunday six were baptized, and joined the church.

The Methodist minister preached three sermons against our views. Their house, which will seat about three hundred, was packed to overflowing. Sunday afternoon and evening we reviewed him at the private house of Bro. Stevens. The rooms, which were large, were quite full, many standing outside around the door. The Methodist minister's effort amounted to almost nothing. He dealt largely in slang and mimicry, and accused us of ignorance, but when he criticized Hebrew and Greek words, his own ignorance was manifest. On the whole, his effort will greatly help our cause in this place. At the close of our review we repaired to the water, where six more were buried with their Lord in baptism, making twenty-six that have come into the church organization. There are still others who will be baptized, and come into the church at our next quarterly meeting.

The masons are laying the foundation of our meeting-house, and the carpenters are framing the timber, and in a few weeks the house will be up and inclosed. A tract society was organized last night. Some of the Methodists have gone to the lawyers to get counsel to keep the brethren from desecrating the pope's Sunday. A. O. BURRELL.

## KANSAS.

*Labor among the Churches.*—April 14, I spoke at a school house six miles southwest of where our camp-meeting was held in Osborn county, where a sister has embraced the truth as the result of that camp-meeting. I had a

good congregation, and there is quite an interest to hear further.

April 15-20, I was at Oak Creek in Smith county, where a number of our people from Iowa have recently settled. They have been holding Sabbath-meetings, and have created some interest in the minds of some to hear our views. I held eight interesting meetings with them. Several made a start for the first time to serve the Lord. On Sunday six were baptized, and a church of fourteen members was organized. Twenty-seven joined the Sabbath-school, and several the T. and M. society. Ten copies of the *Instructor* were taken for the use of the Sabbath-school. The different officers in the society, school, and church were selected, and a delegate was appointed to represent the church in the Conference. The brethren are in close circumstances, but are ready to adopt the tithing system. I confidently expect that several others will soon go forward in baptism, and unite with them. The brethren in this part of the Conference are setting a worthy example in supporting all branches of the cause, and the blessing of God is following their labors, and additions are constantly being made.

The evening of April 23, I met with the church at New Liberty.

April 24-27, I was at Prairie Grove, Republic county, where there are eight or ten scattered Sabbath-keepers. I held five meetings with them, and tried to encourage them all I could. There is some interest to hear further. SMITH SHARP.

*Bennington, Ottawa Co., May 1.*—Our labors at Dry Creek closed April 28. Twelve began, for the first time, to keep the Sabbath. Six others were already keeping the Sabbath, making eighteen in all. The Lord has been blessing greatly. Souls have given their hearts to God, and accepted Jesus as their Saviour. How good it is to see poor sinners plunging into the healing fountain filled from Immanuel's veins. Opposition was quite bitter, the opposing party wearing badges, and coming to meeting with them on. The last evening while we were organizing a T. and M. society, the nuts were taken off from two of the wheels of our buggy, thus endangering our lives as we drove through a dangerous place after dark.

We are now at Bennington for a few days. Bro. Sharp will be here this week to organize a church. M. AND H. ENOCH.

## MINNESOTA.

*Dassel, etc.*—May 20, I baptized eight persons at Dassel.

At Fairhaven, May 21, I organized a church of ten members. Some were unavoidably detained at home. There will be about twenty members when all join that will. Nearly all pledged one-tenth of their increase to the cause of God.

The Sabbath-school at Dassel is flourishing. It has forty-seven members. The Sabbath-school at Fairhaven numbers twenty-one. W. B. HILL.

## INDIANA.

*Yorktown and Alexandria.*—April 14-21, I was with the church at Yorktown. Some are growing in grace. Two were baptized, and three were taken into the church. An elder was selected and ordained.

I labored with the friends in and near Alexandria, April 22-28. They are so scattered that it is very difficult to get them together. They have much opposition. I trust it may work to their good. W. W. SHARP.

## IOWA.

*The T. and M. State Quarterly Meeting at Sandyville.*—This was a very precious meeting, one of the very best of its kind that I ever attended. By request of the President, Eld L. McCoy, I was present, as he could not be spared from the Sanitarium. We had quite a large attendance of members from the surrounding churches, though but three directors were present. We had felt a great anxiety for a good meeting; for we realized that many of our brethren and sisters were more or less discouraged. A feeling of despondency has been slowly gathering over the minds of many in our State for some time past. All has not been accomplished that we have desired in the advancement of the cause in this State. Times are very hard. Quite a number of the leading ministers of the State have been called to labor in other fields. These and other causes had produced the effect spoken of. Many faces showed discouragement, but the Lord removed it before the meeting closed, and our friends went home with cheerful countenances. The Lord helped very much in the preaching. The Holy Spirit came in with great power. We had a precious meeting Sabbath forenoon. Many a heart was touched, and made tender. It was good to be there.

Our society business meetings were of great interest. There is an encouraging interest kindling up. The good effect of Bro. Haskell's T. and M. Institute held last winter at Sigourney is already seen in the greater efficiency of the officers, in improvement in keeping the accounts, and in the increased interest manifested to have everything done right. We never had as strong hopes for the success of our society as now.

We had an interesting Sabbath-school meeting. The State secretary was present, and interesting items and remarks were made by many. The general interest in the Sabbath-school work

in this State has never before been so great as now. The secretary has labored faithfully, by correspondence and in other ways, to arouse a deeper interest in this noble work, and his efforts will bear fruit.

The plan of assigning each minister a field of labor was discussed, but no complete arrangement can be effected before the annual Conference in the fall. The difficulty is that there are only four ordained ministers now laboring in the Conference, while there are thirteen T. and M. districts, which ought each to have at least one minister to look after the churches, and the work generally. Arrangements were made for tent labor. Five tents will probably be run this season.

The matter of camp-meetings was also considered, and the brethren and sisters were unanimous in favor of holding at least three camp-meetings this spring in convenient localities, where the brethren can come in about a day's drive. These are additional to the annual meeting in the fall, for the election of officers, etc. All seemed to feel the need of a special effort to arouse from our lethargy and discouragements, and to take hold in earnest. We felt that Iowa must place herself in her proper position as one of the strongest of our Conferences, and fill her place in the work of God. Young men of promise are coming up, and we have hopes of good days in Iowa. Altogether, we all felt that our meeting was very profitable. Personally, I felt very grateful to God for his amazing goodness and love to us. How good he is, and how grateful we should be to him. GEO. I. BUTLER.

Mt. Pleasant, Iowa, May 1.

## DEDICATION AT BIRMINGHAM, MICH.

As appointed in REVIEW, this meeting was held April 26, 27, services beginning on Friday evening. On the Sabbath we were much disappointed in not seeing a goodly number of our friends from surrounding churches, only one or two being present from other places.

The church at B. numbers only fourteen or fifteen members, but they have zeal, and are devoted to the work. A little less than one year ago, Eld. J. O. Corliss pitched his tent in Birmingham, and for the first time the people of that place heard the stirring truths of the third angel's message. Many scoffed, while a few honest souls received the faith, and were obedient. The ministers of the place have spared no pains to fill the minds of the people with prejudice, and they have been partially successful; but still there are some who hear candidly. The brethren soon began to feel the necessity of a house of worship, and earnestly went to work to build one. They trembled as they worked, fearing the whole matter would prove a failure; while the enemies of the truth, like some of old when the walls of Jerusalem were being built, looked on with derision, hoping, as every outward demonstration gave evidence, that the work would come to naught.

They were prospered far beyond their expectations, and soon, to their own surprise almost, they had a house 30x40 feet, all finished, plain and neat, and an honor to the young cause there, ready for dedication. When this fact was announced, and the opposers saw the cause which they had confidently hoped a few months would effectually erase, settled on a permanent foundation, their hopes were turned into dismay, and the feelings of some bordered hard upon bitterness. But for all this, when they considered how short a time had elapsed since the truth was first preached there, the few who received it, and their financial condition, they could but say that the zeal of the brethren was commendable, and their work wonderful. On Sunday afternoon the house was filled to repletion, and some went away, being unable to get in. The congregation gave very excellent attention for more than an hour, while from 1 Pet. 3:15 were set before them the two great features of our faith. After this the brethren and sisters, by a rising expression before the people, solemnly dedicated themselves anew to the service of God; then we all bowed down, and besought him to accept this offering at our hands, and let his blessing rest upon it. The occasion will not soon be forgotten by the friends at Birmingham, and if they will remember their vow, and walk in peace and love, and let their lives correspond with their building, we believe the time will come when their good house will be well filled from Sabbath to Sabbath with those who love God, and keep his commandments. E. R. JONES.

A SEEKER after truth, Geo. F. Wood, of Onondaga Co., N. Y., writing to the Office, says:—

The tracts and books you sent me have all arrived safe. I am thankful to say, that God, by his Holy Spirit, is sealing the truth to my heart. I am investigating them, one by one. I have proved to my own satisfaction the mortality of the soul and the destruction of the wicked,—not by the nondescript dictionary of the orthodox churches, but by the word of God. I am now studying on the Sabbath question. Please send me "Thoughts on Daniel," "The Saints' Inheritance; or, the Earth Made New," and "Matthew Twenty-Four."

If we thoroughly examine, we shall find that pride, policy, and power are the three principal ingredients in all the disturbances of churches.—Henry.

It is wise and well to look on the cloud of sorrow as though we expected it to turn into a rainbow.

(Continued from page 147.)

our enemies, and do good to them, Matt. 5: 44; to do good to all men, especially to those of the household of faith, Gal. 6: 10; and among ourselves, as members of a Christian church, to be of the same mind one toward another, Rom. 12: 16; to avoid strife and vainglory; to esteem others better than ourselves; to have the same regard for the interests of others as for our own, Phil. 2: 1-4; and to be of one mind, have compassion upon one another, to love as brethren, to be pitiful and courteous, not rendering evil for evil, nor railing for railing, but contrariwise blessing. 1 Pet. 3: 8.

The Bible is all aglow with such precepts as these. Think what the condition of the world would be if these were everywhere faithfully observed. Wars, and strife, and discord of every kind and name, with the roots from which all these with their attendant evils spring,—jealousy, envy, and hatred,—would be unknown. Had these principles been observed, the curse would never have fallen on the earth; and even now could they be kept, saving only the presence of the curse, we might still have a Heaven below. Yet this book the infidel would banish from the earth, and let the darkness of a moral chaos settle down upon the world. Away with such a thought! Let us cleave to the blessed book, with its divine precepts.

The question we are to answer now is whether or not we will dedicate ourselves anew to these principles. If we fail here, this house will be to us a curse and not a blessing; it will become simply the mausoleum of a dead faith, and a decayed spirituality. But if we will faithfully live them out, this will be indeed to us the house of God, a repository of light and life, the influence of which will be felt far around.

All S. D. Adventists present, therefore, belonging here or elsewhere, who feel here and now to dedicate themselves anew to these principles, covenanting afresh with each other to live them out to the best of their ability, will please manifest it by rising.

[The ones addressed promptly responded to this appeal, in the manner indicated.]

DEDICATORY PRAYER, BY ELD. G. I. BUTLER.

O Lord God of hosts, we bow down before Thee as worshipers on this occasion. We feel that we greatly need Thy help, and we come to ask of Thee Thy blessing to enable us to call upon Thee aright, and worship Thee in Spirit and in truth. O God, Thou dwellest in the Heaven of Heavens, and they are not sufficient to contain Thee; but we come to Thee with adoration this afternoon, and we beseech Thee that Thou wilt prepare us for all that is before us in life, and that Thou wilt let Thy blessing rest down upon us. We thank Thee for the many blessings of this occasion; for the privilege of meeting here in this house which we here consecrate to Thy worship. We pray that Thou wilt draw near, and let Thy Holy Spirit rest upon us. We thank Thee here to-day that Thou hast made it possible for such poor unworthy creatures of earth to approach Thee and worship, and we thank Thee that Thou hast graciously invited us to come. We feel that it is an infinite condescension of Thy power, and we come as humble dependents on Thee, feeling our need of Thee, and striving to come with true humility and devotion.

We thank Thee, Lord, that Thou hast put it into the minds of men to build a house in which to worship God, to raise our thoughts in adoration to Thee. We know that the effect of this is to purify us, to give us a clearer sense of our condition before Thee, and better to acquaint us with Thy infinite holiness and majesty.

We thank Thee that the circumstances surrounding this place have made such a house as this necessary. We thank Thee for the prosperity that has attended us since we have been here. We thank Thee for the institutions which have been planted in this place. We pray that Thy blessing may rest upon all of them.

We thank Thee, dear Lord, that Thou hast put it into the hearts of our brethren to build this house of worship, and to conceive the plan upon which it is built, so well calculated for the objects in view. We thank Thee that Thou hast given judgment to feeble men to perfect this plan and do this work.

And now, Lord, as we are assembled on this occasion in this house, so comfortable, so well adapted for the purposes in view, we desire to dedicate it to Thee. O God, we pray that Thou wilt accept this humble offering from our hands. We know that it is not worthy of Thee. Thou hast made the gold of all mountains; the rubies, the jasper, and the precious stones, Thou hast made them all, and what is anything we can present to Thee in comparison with Thy work? We do ask Thee to accept this offering. O God,

let Thy blessing rest upon those who assemble here from time to time to call upon Thy name. Let light and truth go out from this place in all directions, and may many souls be saved. Bless the pastor of this church, our dear Bro. White, who is absent from us and has not the privilege of meeting with us. Bless him wherever he is.

O God, help us to really consecrate ourselves to Thee and to Thy work. Help us to be humble, and may none of the means of grace which we have in this house ever cause us to be puffed up in pride, but make us humble, and give us grateful hearts to Thee. May those who worship here ever welcome all who may come to worship with them. Help us to be an humble, godly people, to be a sacrificing people, to be a pure and holy people; help us to do Thy work here, and at last accept us all in the kingdom of God, for Christ's sake. Amen.

Eld. Canright acted as chairman on the occasion. He explained the absence of Bro. White, which was on account of the feeble state of his health, and gave appropriate expression to the regrets which we all felt that both Bro. and Sr. White were not present, that we might have enjoyed the benefit of their help, and that they might have enjoyed the exercises, which passed off so harmoniously and pleasantly.

Eld. Canright pronounced the benediction, and the large audience slowly dispersed, apparently well pleased with the exercises of the day.

Time is gold; throw not one minute away, but place each one to account.

## A TRIBUTE.

LINES ON THE DEATH OF MARY F. ANDREWS.

[The following lines were written at the time of Sister Mary's death, Nov. 28, 1878, and at the request of many friends are here given to the readers of the REVIEW.—Ed.]

'Twas a lowly home in Bethany  
Where our Saviour found a safe retreat;  
Supremely blest with such a guest,  
Simon sat with his friends at meat.

There came a woman of humble mien;  
Tears freely flowed, though no word she said,  
But she brake an alabaster box,  
And poured the ointment upon his head.

Of the friends who thought they loved him well,  
None to applaud; but with critic eye  
They turn to the Master sitting there,  
And only murmuring, ask him, "Why?"

It was so precious 'twere better far  
That the costly ointment had been sold,  
And the money given to help the poor;—  
Not so said Love, but Avarice could.

Now hear what the Heavenly Teacher saith,  
To him it seemed both right and good:  
"Of her it shall evermore be told  
That for me she hath done what she could."

Dear Saviour, our alabaster box  
We have broken on thy sacred head;  
Our hearts are stricken and lowly bowed,  
And upon thy feet our tears we shed.

Father, forgive, if another way  
Has better seemed to the tear-dimmed eye;  
Forgive, if the quivering heart-strings breathe  
Sometimes, 'mid the deepest anguish, "Why?"

And oh, accept of the gift we bring;  
There is naught more precious we can bestow;  
And what we cannot in earth's dark night,  
In the morn of eternity we shall know.

And as "the odor filled all the house"  
From the costly box so gladly given,  
So shall the fragrance of this young life  
Remain till the endless life be given.

And then—have patience, poor heart, and wait;  
For there cometh o'er death a victory.  
The meeting and crowning time is near,  
And oh, what bliss it will bring to thee!

MARY MARTIN.

## Notes of News.

—A RAILROAD is to be built to the top of Vesuvius.

—THERE are 5,178 inland lakes in Michigan.

—PRESIDENT HAYES has vetoed the army bill.

—APRIL 26 was the 60th anniversary of the establishment of the Independent Order of Odd Fellows.

—A BERLIN dispatch says that advices received by way of Warsaw represent that bombs are exploded in St. Petersburg daily.

—THE mills at Manchester, N. H., have shut down, owing to a rise in the Merrimack River, and 2,000 operatives are temporarily out of work.

—A CIRCULAR has been issued to the governors of the various Russian provinces which virtually puts the whole empire under military rule.

—A CONVENT in Belgium has recently been declared bankrupt, one of the largest bills being for cigars for the sisters!

—NEW JERSEY cattle are prohibited from being imported to New York on account of disease prevalent among them.

—THE last sheets of the Bible translated by Drs. Riggs and Williamson into the Dakota language, have passed through the press.

—THE National Reform Association, whose object is to secure the religious amendment of the Constitution, is to hold its annual meeting at Pittsburgh, Pa., May 6, 7.

—THE indefatigable and destructive Mr. Krupp has just completed a steel rifled cannon that throws a 1600-pound shell fifteen miles. At such a range he would scarcely shoot at an object smaller than a first-class city.

—THE British defeated the Zulus in a recent engagement; but a dispatch from London dated April 29, says the Zulus have recovered from its effects very rapidly. Sickness is more or less prevalent among the British forces.

—PRINCE ALEXANDER of Battenburg has been elected to the principedom of Bulgaria. It is said on good authority that the Prince stipulates that the Russians employed in Bulgaria shall retain their posts five years, and afterward be naturalized if they so desire.

—As a young lady was recently about to be admitted into one of the religious orders in the hall of the Saidi Palace of Sulmona, Italy, several government officers appeared, and put a stop to the proceedings on the ground that those orders are prohibited in Italy.

—CANADA is threatened with an immigration a thousand times worse than that of the Chinese or potato bugs; for the French Jesuits have written to their brethren in Montreal, asking if they can be received there, as they expect to be expelled from France within the next six months.

—SIXTEEN members of the House of Representatives are Methodists, 11 are Presbyterians, 10 are Christians, 7 are Baptists, 4 are Catholics, 3 are Universalists, 3 are Quakers, 1 an Episcopalian, 1 an Israelite, 1 Unitarian, 1 Independent, 1 Congregationalist. We don't wish to be understood, however, as considering it a religious body.

—A SYNDICATE composed of nineteen banks and banking firms of New York and Boston, on Thursday, 17th inst., subscribed to \$150,000,000 four per cent bonds, and \$40,000,000 funding, which closes the ten-forty loan certificates. This is the largest single subscription ever made to a government funded loan in this or any other country.

—ACCORDING to the fourth annual report of the British Workmen Public House Company in Liverpool, the receipts of their 34 coffeehouses are about \$5,000 a week; they accommodate 3,500 persons, and serve 10,000 gallons of coffee, 4,000 of cocoa, 3,000 of tea, and 400 of pea soup weekly. The profit last year was \$16,500.

—A MERCHANT in Allegheny City, Pa., named Russell, is preaching the doctrine that the world will come to an end in 1914, the "forty years of trouble" to precede that event having commenced in 1874. Russell has made 150 converts, some of whom are extravagant in their religious behavior, and a great deal of excitement has been caused in that region.

—THE editor of a North Carolina paper, writing on the consumption of drink, grimly observes: "If the population of the State is 1,070,120 souls, our people pay \$8,500,960 for liquor, about \$1,000,000 for education, and for their religion \$269,830. That is, they think eight times as much of whisky as of Christian faith." Such reflections will strike home in other places besides North Carolina.

—IN the news column of the *Christian Weekly* of May 3, we find the following significant and interesting item: "The *Jewish Messenger* repeats the rumor that a prominent Jewish synagogue in this city proposes to hold its services on the Christian Sabbath, and expresses its trust 'that no congregation will so lose its self-respect as to consent to a course so utterly at variance with Judaism.' Sincere Jews lament the growing decay of reverence for their Sabbath."

—THE panic in Russia grows more intense daily. A great fire at Orenburg, one of the great market towns on the Ural River, to which many have been banished, is ascribed to political incendiaries, while the most extraordinary precautions are taken to protect the Czar from assassination on his travels, the whole route to Livadia having been taken possession of, traffic suspended, and the line fringed with soldiers during his journey thither. A guest caught with a loaded revolver on his person at a reception is seized and suspected of some fearful design. In short, all classes seem to be in some such frame of mind as though they were standing on a mine which they expected every moment to be exploded.

—THE *European Messenger* presents some valuable facts in relation to the National Church of Russia. The number of persons in holy orders is about 100,000; there are 420 cathedrals, 38,302 churches, and 12,408 chapels. The total annual revenue of the Church is 20,000,000 rubles. The translation of the Bible into Russian was finished in 1877. The first edition of 24,000 copies has been sold, and a second is in preparation. There are 532 monasteries and convents; in these are 10,500 monks and 16,000 nuns. The schools connected with the churches and monasteries are 6,321 in number; the universities, gymnasia, and scientific schools number only 363.

—THE *Christian Weekly*, in its issue of May 3, says: "The self-asserting supremacy of the Roman Catholic Church over the laws of the State is manifesting itself in Missouri, where the priests willfully evade the requirement to file a record of every marriage performed, and are determinedly opposing the passage of a Marriage License bill, on the ground that their church laws made in Rome are all that they shall obey. They not only openly threaten disobedience, but dare the Legislature to pass laws infringing on their liberty. They know their political power, and defiantly threaten to use it against the party that opposes them. Shall Rome rule America?"

ST. PETERSBURG, APRIL 29.—The police are openly arresting the people by hatches at all hours of the day. Hitherto the arrests were made at night. On the slightest suspicion against any person his whole family are arrested, and domiciliary

visits are paid to all their acquaintances, these leading to further apprehensions on the most frivolous grounds. There are few pedestrians or carriages on the streets, but an endless line of porters are seated on stools at every door, with stout sticks. Covered prison-vans regularly pass with a police officer mounted beside the driver, and General Gourko drives round in an open drosky, escorted by Cossacks cracking their whips. The inhabitants are not accomplices of the Nihilists, but apathetic spectators.

—THE emigration of the colored people from the Southern States has attained such large proportions that the churches are assuming the duty of giving aid. A national emigration society has also been established, of which Senator Windom is president, and the Hon. Edward M'Pherson secretary. A committee of the citizens of Wyandotte, Kansas, announce that they will send men with the emigrants, to find unoccupied government lands suitable for settlement. Trustworthy men will also go with them to assist in their first labors. It is now said that the freedmen have had their attention directed to Kansas since 1869, and that numerous families have been settled there for several years. The movement is not so precipitate as was first believed. Some system of help covering the whole country is very much needed.

—THE Mormons have just been in conference at Salt Lake City. The statistics show a grand total of 11 apostles, 2 counselors, 50 patriarchs, 4,260 seventies, 3,241 high priests, 9,615 elders, 1,347 priests, 1,515 teachers, 2,997 deacons, 52,555 members, 75,556 officers and members, 33,661 children under eight years of age; total, 109,218; 20,308 families, 531 marriages, 1,186 male births, 1,150 female births, 2,299 children blessed, 1,326 members received, 1,400 removed, 1,298 baptized, 484 female deaths, 103 excommunicated, 1,041 receiving support. In his address before the Conference, George Q. Cannon appealed to the principles of religious liberty which actuated the founders of our government. The Constitution, he declared, needed no amendment. It was broad enough for all. "No man or woman properly constituted fails to respect people who have been persecuted as we have been. But we have not suffered in vain. . . . The time will come, and that soon, when we shall be in power."

## Obituary Notices.

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

BURROUGHS.—Died of heart disease, in Battle Creek, Mich., April 30 1879, David J. Burroughs, aged 66 years, 10 months, and 20 days. Bro. Burroughs, previous to uniting with the S. D. Adventists, was for twenty years a member of the Methodist Episcopal church to 1859. The same number of years; since that time to his death, he was a member of the S. D. A church of this city. He died in full faith of the views of this people, which he has held with unvarying interest ever since embracing them, and confident of a part in the first resurrection. Funeral May 2. U. S.

THOMPSON.—Died of consumption, at his residence near Shawnee, Kan., April 24, 1879, Bro. William A. Thompson, in the forty-third year of his age. Bro. T. was baptized one year ago last July. His disease was a lingering one; but he bore his sufferings patiently, and was cheered by the Christian's hope till death relieved him of his sufferings. His wife and six children deeply mourn their loss. Remarks by the writer. CHAS. F. STEVENS.

BELDEN.—Died of diabetes, at Mooers Forks, N. Y., March 28, 1879, my beloved father, Albert Belden, in the seventy-sixth year of his age. Father had been a great sufferer for many years, but when the cruel hand of death laid hold of his feeble frame, his sufferings were intense, though borne with patience. It is about twenty-five years since father received the light of present truth, and during that time the Bible and the REVIEW have been his almost constant companions. His dying words, "Farewell, we'll meet again," speak comfort to us as we remember that he now—

Sleeps in peace beneath the ground,  
Free from all sorrow, care, and pain;  
Soon the Archangel's trump shall sound,  
And then, oh then, we'll meet again.

ALMEDA THOMPSON.

EATON.—Died in Fremont, Waupaca Co., Wis., April 17, 1879, of a complication of diseases, Sister Mary S. Eaton, aged over seventy years. Sister Eaton was a worthy member of the Fremont church, and the brethren and sisters will miss her very much. She had a spirit of peaceful submission to the will of God, and her last hours, though passed in much suffering, were made bright by the sustaining grace of God. We laid her in the grave, hoping to meet in the morning of the resurrection. Funeral discourse by the writer, from words found in 2 Sam. 14: 14. A. D. OLSEN.

WEST.—My father, James West, died in Newcomertown, Ohio, March 2, 1879, aged 59 years and 15 days. He died in the full triumphs of a living faith. FINLEY N. WEST.

DICKEY.—Died of pneumonia, March 30, 1879, our dear mother, Mrs. Rebecca Dickey, in the seventy-seventh year of her age. About sixteen years ago, she became interested in the Sabbath question, the coming of the Lord, and other kindred truths, all of which she heartily embraced and in which faith she remained until death. When her change came, she was prepared for it, having finished her life-work while in health. Eld. C. A. Washburn offered consolation on the occasion of her funeral, from the words of Paul found in 1 Thess. 4: 13-18. Her funeral was attended by many sympathizing friends. She leaves a husband eighty years of age, with whom she had shared her joys and sorrows for fifty-five years, also two sons and two daughters to mourn their irreparable loss. M. AND H. DICKEY.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, May 8, 1879.

KANSAS CAMP-MEETING CHANGE.

BRO. WHITE writes that high water will prevent his reaching the Kansas camp-meeting at the time appointed, May 15. It is therefore postponed one week to May 22-29.

We devote much space this week to the report of the proceedings at the dedication of the Tabernacle; for we think our readers will much prefer to have it all in one paper, rather than in two.

In Michigan, with its 1,500,000 people, twenty-three murders are reported between Jan. 1 and May 1 of the present year.

Mrs. Oliphant, in her new book on Art in Dress, gives this advice to young ladies: "Your walking dress must never touch the ground at all." Who will now be the first to be in fashion?

Joseph Cook is said to be losing popularity. Has the following anything to do with it? The Alliance says: "We happen to know that the words 'profound sensation' and 'great applause,' etc., put in brackets in Mr. Cook's published lectures, are his own, and are put in by him at the places that are chosen by him for them to occur."

WESTERN CAMP-MEETINGS.

KANSAS, Emporia, Lyon Co., May 22-29. Missouri, Nevada City, Vernon Co., May 29 to June 3.

Missouri, near Winstonville, Daviess Co. (on the farm of Bro. Mallory), June 5-10.

Iowa, near Fairfield, Jefferson Co., " 12-17. " " Indianola, Warren " " 19-24. " " Dunlap, June 26 to July 1.

The exact place of some of these meetings may not be given, but if there are changes they will be mentioned in season. I expect to attend all of them, and other help will also be present. Bro. and Sr. White are expected without fail at the Kansas meeting. Bro. Farnsworth will most likely attend the others with me. The camp-meeting which it was expected would be held near Gallatin, Mo., is changed to the place above mentioned on Bro. Mallory's place, at the earnest request of leading brethren in that section. Passengers should come to Winstonville, and teams will be provided to take those who come in the cars to the camp-ground.

Once more we request our brethren in Missouri to make a general rally. It is not probable that I shall be able to attend the annual meeting in the fall, and it may be a long time before I shall have another opportunity of meeting the friends of the cause in that State in camp-meeting again. We have many things we wish to say to them. We very much desire to see all our brethren and sisters in the State at these meetings. As the late General Conference have requested me to attend many camp-meetings this summer, I shall get but a few weeks at best to labor in Missouri. Therefore, I desire that the more of our friends should turn out. I cannot possibly visit many of the churches in the State. Come out, and seek God at the camp-meetings.

GEO. I. BUTLER.

MOVING WEST.

It has become a settled fact that Kansas, with all its draw-backs, is an excellent State, and a tide of immigration constantly flows into it. It is not to encourage nor to discourage our people from moving here that I write, but to offer a few thoughts which, if acted upon by those coming, will be a benefit to the cause here.

First, I would say, if you are a member of a Seventh-day Adventist church, do not fail to bring a letter of commendation. If the church has gone down, can you not write to the minister who raised up or organized the church, and get him to certify that you were once a member in good standing? Circumstances in this new field absolutely demand that great care be taken in this respect; and if our people cannot give references, the only way I see is for them to remain out of the church until they have established a reputation upon which they can be admitted. But often there are good brethren, that we want in organizing a new company, that have neglected to obtain a letter. If you will

take a little trouble before leaving, you can often save much perplexity after getting here.

Another point I would mention is, putting up with our brethren while on your journey, without offering to pay them for their trouble. Frequently several teams will stay with one of our poor brethren through a storm or over the Sabbath. Of course you feel more at home, especially on the Sabbath, with a Sabbath-keeper than with one of the world; but does not justice demand that you pay him something, even if he does not make any charge? In some instances the wife is not a Sabbath-keeper; and, as a great share of the burden falls upon her, it sometimes begets a dislike in her toward our people.

I have found some perplexities in laboring in the new part of this new State; and it is with a desire to lessen these for those that may labor here in the future, as well as from a sense of duty to our people and the cause, that I write.

SMITH SHARP.

NOTICE.

Those coming to the Kansas camp-meeting by rail will take notice that Emporia is at the Junction of the Atchison, Topeka, and Santa Fe and the northeastern branch of the Missouri, Kansas and Texas railways; the latter running from Parsons to Junction City. Those coming from the northeast and west will take the A., T. & S. F.; those from the northwest and southeast the M., K. & T.

We have made application for a reduction of fare on both of the above-named roads; but at this writing we have not received any reply.

The camp-ground is located one mile north-east of the city limits, at Rinker's Ford, on the Neosho River.

There will be a provision stand on the ground; also a tent for the accommodation of those not otherwise provided for.

All who can, should bring tents, and a good supply of bedclothes CHAS. F. STEVENS.

CAMP-MEETING AT LUCAS, WIS.

THERE will be a camp-meeting held at Lucas, Dunn Co., Wis., commencing May 29, and holding until June 3. Eld. Grant, president of the Minnesota Conference, and some of the Minnesota ministers, will be there. We hope every Sabbath-keeper in the district will attend, and every Sabbath-keeper within fifty miles, and as many more as please to come. This meeting is to be held in the "Wisconsin Corner" of the Minnesota Conference, and is held in the special interests of Dist. No. 5; and it is greatly desired that all our new brethren, all the scattered ones, and all who have been unable to attend the general Minnesota camp-meetings, will avail themselves of the advantages of a meeting near them. There are several small companies within twenty-five miles of Lucas, and these should all attend if possible, as they may never have a general meeting so near them again. One of the large, forty-foot tents will be on the ground, and all who cannot bring tents can lodge in that. Let all who can, bring tents; but let none stay away because they have no tents. There will be hay and straw on the ground. Bring bedding, provisions, and grain. Be sure to bring your overshoes and plenty of wraps, as it may be cold and wet part of the time, and, if so, winter clothing will be needed.

Brethren, let us come up to this feast, praying that the Lord will meet with us. All should be on the ground Thursday, and come to stay as long as the meeting may hold.

SAMUEL FULTON, } Committee of JOHN OLIVE, } Arrangements. E. E. OLIVE, }

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 22-29. 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 22-29. 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 22-29. We want a delegation from each church in the State, as important matters will come up for consideration.

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

NEW LONDON, Wis., May 10, 11. Grand Rapids, " 17, 18. Stevens Point, " May 31 to June 1. H. W. DECKER.

No providence preventing, I will hold meetings at Mankato, Minn., May 10, 11. Mapleton, " 15-18. Mansfield, " 20, 21. Blue Earth City, Minn., " 24, 25. The Eagle Lake brethren will meet at Mankato.

Important matters will come up for consideration in these meetings, and we hope for a full attendance of all our brethren. Bring your children. W. B. HILL

WILL meet the friends at So. Amherst, Mass., May 10, 11. Come, all who can possibly. Montville and vicinity, May 17, 18, and possibly through the following week if there is an interest. D. A. ROBINSON.

JASPER, Lenawee Co, Mich., May 10, 11. Sabbath-school Sabbath morning at ten o'clock. We shall look for a good attendance. M. B. MILLER.

At Reese's Mills, Ind., Sabbath and first-day, May 10, 11, 1879. Hope to see a general turnout. Opportunity for baptism will be given. S. H. LANE.

NOTHING preventing, I will meet with the friends in Wisconsin, as follows:— With the church near Tomah, May 9-18. Near Mauston, " 22-25. Ordino and Plainfield, May 29 to June 3. Adams Center, June 6-8.

Arrangements should be made for as many meetings as the brethren can attend during the time appointed, and they should be so located as to secure the largest attendance. G. C. TENNEY.

ALBEO, Ill., May 9-11. Pitwood, " 16-18. Sadorus, " 23-25. Lovington, " May 30 to June 1. R. F. ANDREWS.

PROVIDENCE permitting, I will meet with the friends at Eaton Rapids, Mich., Sabbath and first-day, May 10 and 11, and at Alameda May 17 and 18. As the State Conference Committee has suggested that I labor in the following counties: viz., Clinton, Shiawassee, Eaton, Ingham, and Livingston, I wish to hear from you all to learn of your wants this spring, and to know where will be the best places for tent labor this season. Direct to Battle Creek, and the letters will be forwarded. T. M. STEWARD.

Publishers' Department.

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

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