

# 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.

VOLUME 53.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 22, 1879.

NUMBER 21.

### The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, *President.*

M. J. CHAPMAN, *Secretary.* H. W. KELLOOG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 24 numbers.

Address, Review & Herald, Battle Creek, Mich.

#### WHO CHANGED THE SABBATH?

ANSWER OF THE BELLS.

Who changed the Sabbath?  
Is a question, asked to-day  
By honest-hearted people,  
Who seek to know the way.  
Not I,  
Chimed the Episcopalian bell;  
It must have been—ah! well,  
I cannot say  
Just who did change the Sabbath day.

Who changed the Sabbath?  
The fourth command, so deep and broad,  
Fixed, by the firm decree  
Of the eternal God.  
Not I,  
Rang out the Methodist bell;  
The Bible, it must be, will tell;  
I cannot say,  
But think that Jesus changed the day.

Who changed the Sabbath?  
An institution well designed  
To teach the Creator's works in mind.  
Not I,  
Came a sound from another steeple;  
Do not charge that sin to the Baptist people;  
We only say,  
It makes no difference about the day.

Who changed the Sabbath?  
That day of holy rest,  
Which God not only sanctified, but blest.  
Not I,  
Rang out in lusty tones a bell;  
I've no faith in Sabbaths, or a burning hell.  
Do not dare to say  
The Congregationalists ever changed the day.

Who changed the Sabbath?  
The day that Christ adored,  
And said 'twas made for man,  
And I its Lord;  
The day the Marys kept,  
While Christ lay in the tomb;  
A day the disciples spent  
In their own upper room;  
The day which martyred hosts  
Observed midst scorn and jeers,  
On which they sealed their faith,  
With earnest cries and tears;  
The day that now is kept  
By many to their loss;  
By noble men who bear,  
The burden of the cross?  
I!—I!—I!  
Rang out at last a bell.  
I changed the Sabbath, and that so well,  
That nearly all the sects agree  
That I have power to thus decree;  
I, church at Rome, did change the day,  
And this I do not shrink to say.  
Search the Bible's inspired range,  
You'll find no text that proves a change  
From seventh to first, by God's command,  
A fact well settled in every land.  
Ha! ha! ha!  
I am he  
That changed the Sabbath,—  
The papal See.

E. P. DANIELS.

### The Watch Tower.

"Can ye not discern the signs of the times?" Matt. 16:3.

#### WHAT OF THE NIGHT?

MUCH that is published in this number of the REVIEW, as well as what has appeared from week to week in previous numbers, might be appropriately gathered together into one chapter under the heading, "The Signs of the Times."

The political, religious, and physical condition of the world, is preaching every day a threefold sermon of startling power. Yet only a few have eyes to see and ears to hear its significant sights and sounds.

The article given in another column on

"Commercial Lying," speaks volumes. What must be the moral condition of the community where such courses are deliberately followed by professedly Christian men?

The *Christian Weekly* also gives in its issue of May 17, a similar chapter on the lack of principle in the journalistic profession. Reporters invade the sanctity of private life, and, seeking information which is justly refused, they perhaps give in the next paper a circumstantial account as if gathered from that interview, which is an entire fabrication from beginning to end. Another case is mentioned where a reporter sought of a lady of high standing, particulars concerning an approaching marriage. As she very properly declined to give them, he threatened, if she did not, to publish in the next paper that she herself was found in a disgraceful condition of dress, and under the influence of liquor!

Thus there seems to be a deplorable lack of principle, truthfulness, and honesty, in all departments of the commercial and literary world.

"Catholicism in America," as given in this paper, is another subject to give concern to those who are not assured by the prophecies of a deliverance soon to come, over the ruin of all anti-Christian powers.

Abroad, in the eastern world, a whole continent stands in consternation, listening for the tread of the secret conspirator. Civil revolution threatens the overthrow of one great nation. Labor troubles and commercial disasters weigh down another. Famine in other quarters gathers into the grave its millions. Pestilence past and prospective excites to fears of unknown terrors. In an unwonted degree, floods desolate and flames consume. These are only some of the high peaks of troubles, that lift their heads above the common flood of murders, suicides, debauchery, theft, robbery, embezzlement, drunkenness, cruelty and injustice, which pours itself in sickening abundance through the columns of all the dailies.

See also from the article by Eld. Littlejohn, in this number, how the forces of infidelity and a nominal Christianity are marshalling for the final conflict; while the message which is to warn the world, and prepare a people for the coming crisis, is going through the land.

Of physical phenomena which are peculiar to these last days, we mention only one class, that coming under the head of the sea and waves roaring. The most remarkable event of this kind was caused a few years ago, by what is known as the earthquake of Arica. This produced undoubtedly the greatest commotion of the waters of the globe that has occurred since the days of Noah. The account is given in Morris' great work, "The Present Conflict of Science with Religion," p. 530. All these things are tokens that the last and darkest shadows of the night are rolling over us, and that the day is at hand.

#### THE EARTHQUAKE AT ARICA.

On the 13th of August, 1868, there occurred a fearful and most destructive earthquake on the Pacific coast of South America; those who perished by it were counted by tens of thousands, whilst the property destroyed could only be estimated by millions of dollars. The crust of the earth was swayed and upheaved a distance measured along the shore of some 250 miles, while the disturbance extended far away under the sea. This agitated the ocean into waves of the most extraordinary character. At Arica, the center of the

violence, the sea was seen to retire, as if about to leave the shores wholly dry; but presently its waters returned with tremendous force. A mighty wave half a hundred feet high, whose length seemed immeasurable, was seen advancing like a dark wall upon the unfortunate city, a large part of which was overwhelmed by it; while two ships of war were carried far beyond the town, and there left stranded high and dry. At Chala, three such waves swept in, and overflowed nearly the whole town, the sea passing more than half a mile beyond its usual limits. At Islay and Iquique similar phenomena were witnessed. At the former place the sea flowed in no less than five times, and each time with greater force. Afterward the motion gradually diminished, but even an hour and a half after the commencement of this strange disturbance, the waves still ran forty feet above the ordinary level. At Iquique, the people beheld the intruding wave while it was still a great way off. A dark blue mass of water, some fifty feet in height, was sweeping in upon the town with inconceivable rapidity. An island lying before the harbor was completely submerged by the great wave, which still came rushing on, black with the mud and slime it had swept from the sea-bottom. Many buildings were washed away, and in the low-lying parts of the town there was a terrible loss of life.

This great ocean wave swept in all directions around the earth-throe, traveling at the rate of from 250 to 400 nautical miles an hour. In less than three hours after the occurrence of the earthquake, it reached and inundated the port of Coquimbo, in Chili, some 800 miles from Arica; and an hour later arrived at Constitucion, 450 miles still farther south, where for some three hours the sea rose and fell with strange violence. On the other hand, it traveled with equal swiftness northward, and swept the shores of southern California, rising upward of sixty feet above the ordinary sea-level, and presenting the most imposing of all the effects of the great shock. Even in San Pedro Bay, full 5,000 miles from the center of disturbance, a wave twice the height of an ordinary house rolled in with unspeakable violence only a few hours after the earthquake.

Not only did this fearful billow rush in upon the shores, the tremendous energy of the upheaving force sent it also outward into the open ocean. The Sandwich Islands, which lie 6,300 miles from Arica, it might be imagined, would have been safe from its effects. But on that very night the sea around this group rose in a surprising manner, insomuch that the inhabitants thought the islands were sinking, and would shortly lie beneath the waves. Some of the smaller islands, indeed, were for a time completely submerged. Before long, however, the sea fell again, and as it did so the people were under the impression that the islands were rising bodily out of the water. For no less than three days this strange oscillation of the sea continued to be experienced, the most remarkable ebbs and flows being noticed at Honolulu. Onward, and still onward, over the broad bosom of the Pacific the great sea-wave swept, and on the 14th reached Japan, where 10,500 miles from Arica, enormous billows poured in succession upon the shores,—having traveled over considerably more than two-fifths of the earth's circumference, a distance which the swiftest ships could not traverse in less than six or seven weeks.

As over the northern hemisphere, so over the southern did this tremendous wave sweep. At about half past two on the morning of the 14th it rolled in upon the Samoa Isles; the watchmen startled the inhabitants from their sleep with the cry, that the sea was about to overwhelm them; and already, when the terrified people rushed upon their houses, the sea was found to have risen far above the highest water-mark. But it presently began to sink again, and then commenced a series of oscillations, which lasted for several days, and were of a remarkable nature. It occupied but a little space more before the huge billow

arrived at the New Zealand Islands; four times did the sea retire, and four times did it return upon these shores with great power, at intervals of about two hours. It finally reached the coast of Australia, in five well-marked waves, and then gradually subsided.

Such were the effects of the earthquake of Arica. It has been calculated that the width of this immense wave varied from 200 to 1,000 miles, and that its length in mid Pacific could not have been less than 8,000 miles. Who can contemplate this enormous volume of water moving at such a fearful speed, and not be filled with awe in view of the power that sent it abroad!

#### Our Contributors.

##### THE IMMORTALITY OF THE SOUL.

BY ELDER D. M. OANRIGHT.

DURING THE REFORMATION.

THIS brings us to the time of the Reformation, when, once more, we find the doctrine of the soul's immortality, purgatory, eternal torment, conscious state of the dead, etc., called in question and rejected.

From a canon enacted in the Lateran Council, under Leo X, 1513, it appears that some persons were denying the immortality of man. Thus says the Council: "Whereas, in these our days, some have dared to assert, concerning the nature of the reasonable soul, that it is mortal, or one and the same in all men; and some, rather philosophizing, declare this to be true, at least according to philosophy, we, with the approbation of the sacred council, do condemn and reprobate all those who assert that the intellectual soul is mortal." This shows that the question was being discussed. We also see how ready Rome was to defend its pet child.

LUTHER.

In 1520, Luther published forty-one propositions in favor of his position. In the twenty-seventh, he says thus: "I permit the pope to make articles of faith for himself and his faithful; such as, the bread and wine are transubstantiated in the sacrament; the essence of God neither generates nor is generated; the soul is the substantial form of the body; the pope is the emperor of the world, and the king of Heaven, and God upon earth; the soul is immortal; with all those monstrous opinions to be found in the Roman dunghill of decretals, that such as his faith is, such may be his gospel, such his disciples, and such his church, that the mouth may have meat suitable for it, and the dish, a cover worthy of it."

This indicates very plainly that the great reformer believed the immortality of the soul to be only a child of the pope. I think it can be shown that Luther did embrace the doctrine of the sleep of the dead, and died in that faith. I will present some of the evidence for the reader's consideration:—

1. We see that Luther calls the doctrine of the soul's immortality a "monstrous opinion." 2. Cardinal Du Perron says: "Luther held that the soul died with the body, and that God would hereafter raise both the one and the other." 3. A Lutheran minister denied this charge, and in refuting it, said: "The origin of this calumny is a letter he [Luther] wrote to Amsdorf in the year 1522; in which he appears much inclined to believe that the souls of the just sleep to the day of Judgment, without knowing where they are. He does not pretend to say that they are dead in this interval, but only lie in a profound rest and sleep, in which opinion he followed many fathers of the ancient church."

We could ask no better confession than this to Luther's faith in the sleep of the soul. It also confesses that this was the faith of

<sup>1</sup> Historical View of the Controversy Concerning an Intermediate State, by Archdeacon Blackburne, London, 1772, Chap. II, p. 6.

<sup>2</sup> Ibid., Chap. IV, pp. 13, 14.

<sup>3</sup> Perroniana au Motta (Luther), quoted in Hist. View, p. 344.

<sup>4</sup> Ibid., p. 347; also Bayle's Dictionary, Art. Luther.

the ancient Fathers. 4. Another learned writer, speaking of the appearance of ghosts in 1534, says: "But after Luther's doctrine came to be understood, and had gained a little strength, this kind of specters by degrees vanished away. For Luther teaches from the Scriptures, that the souls of the dead are at rest, waiting for the final day of Judgment."<sup>6</sup> Here is another witness exactly harmonizing with the others. 5. Dr. Priestly says: "The Helvetic convention condemns all those who believe the sleep of the soul, which shows that a considerable number must have maintained it. Luther himself was of this opinion, though whether he died in it has been doubted."<sup>6</sup> 6. Dr. Alger says, of Luther: "It is probable that the great reformer's opinion on this point was not always the same. For he says distinctly, 'The first man who died, when he awakes at the last day, will think he has been asleep but an hour.'<sup>7</sup> 7. The papists accused Luther, and said that he taught thus: "We can now find out a better way to abolish purgatory, the mass, and the Roman pontiff, than by saying that the soul and body die together." Such was the opinion of this gentleman. And then afterward, to confirm this doctrine, came out public theses, printed and disputed in Geneva, in the year 1558, wherein were these words: "All that is said concerning the immortality of the soul," said this proponent, "is nothing else but an invention of Antichrist, to make his pot boil."<sup>8</sup> 8. Luther's comment on Eccl. 9:10 plainly shows that he believed in the sleep of the dead. These are his words: "For in the grave is no work, etc.—another condition, because the dead know nothing. Therefore Solomon thinks that the dead are wholly asleep, and utterly unconscious. There the dead will rest, not remembering the days or the years; but when raised up they will seem to themselves to have slept scarcely a moment." Again, commenting on Gen. 25:8, he says: "So the spirit, after death, enters the abode of its rest, and, sleeping, is unconscious of its slumber; and yet God preserves the watchful spirit. God is able to raise up Elias and Moses, etc., and thus to ordain that they shall live. But in what way we do not know. The likeness of corporeal sleep suffices, and that God declares the sleep to be quiet and repose."

We might quote other comments from him to the same effect; but these plainly show that he believed in the sleep of the dead. Put these facts and testimonies together, and it clearly appears that the great reformer believed in the mortality of the soul, and the unconscious state of the dead. He used this truth, too, against the Romish doctrines of purgatory and saint worship. Archdeacon Blackburne, of the Episcopal church, in the appendix to his "Historical View," has given many quotations from Luther upon this subject, to which the reader is referred, if he desires further proof.

Moreover, Blackburne, Priestly, and others, are of opinion that Luther's doctrine would have been generally received by Protestants, had it not been for the opposition and authority of Calvin.

#### THOUSANDS EMBRACE THE FAITH.

Very many of the early reformers embraced the doctrine of the sleep of the dead, and defended it in books and arguments. This appears from what Calvin was stirred up to write against them, which he did at first in a very harsh, violent style, in a tract called "*Psychopannychia*." In the preface, he says: "Long ago, when certain pious persons invited, and even urged me, to publish something for the purpose of suppressing the extravagance of those who alike ignorantly and tumultuously maintain that the *soul dies or sleeps*, I could not be induced by all their urging, so averse did I feel to engage in that kind of dispute. At that time, indeed, I was not without excuse, partly because I hoped that that absurd dogma would soon vanish of its own accord, or at least be confined to a few triflers. . . . The result, however, has been different from what I hoped. These babblers have so actively exerted themselves, that they have already drawn thousands into their insanity." "They are said to circulate their follies in a kind of tracts, which I have not happened to see." This is dated, Orleans, 1534.

From the above, we see that, 1. This doctrine had been advocated "long" before he wrote. 2. It was not confined to "a few triflers." 3. Its advocates "actively exerted themselves" in spreading the doctrine, by publishing books, etc. 4. It was gaining ground so fast that "thousands" had already received it. But it seems that Calvin him-

self did not yet realize how extensively it had spread, and that "some good men" had received it. Hence his book gave much of offense. So, in another edition of his book, dated Basil, 1536, he says: "On again reading this discussion, I observe that, in the heat of argument, some rather severe and harsh expressions have escaped me, which may perhaps give offense to delicate ears; and as I know that *there are some good men* into whose mind some parts of this dogma have been instilled, either from excessive credulity, or ignorance of Scriptures with which, at the time, they were not armed so as to be able to resist, I am unwilling to give them offense so far as they will allow me, since they are neither perverse nor malicious in their error." Says Dr. Priestly: "It was, however, the firm belief of so many of the reformers of that age, that, had it not been for the authority of Calvin, who wrote expressly against it, the doctrine of an intermediate state would, in all probability, have been as effectually exploded as the doctrine of purgatory itself."

Duke George, of Saxony, wrote to his brother Frederick, complaining that, in consequence of Luther's teachings, this doctrine was spreading among his people. Says Milner, in his "Church History": "In a letter written with his own hand, he [George] complains heavily to this prince, of the heretical transactions at Wittenberg and Zwickau, and of the remissness of his brother, the elector. The faithful clergy were insulted, and even pelted with stones, while those of the Lutheran sect married wives, and wrote books in defense of the marriages of the monks. There were even some who were destitute of all religion, and *denied the immortality of the soul*. All these evils, said he, proceed from the moral doctrines of the arch-heretic [Luther]; and gave him the more pain, since he had found the contagion spreading among his own subjects."<sup>9</sup> Here again we see the denial of the immortality of the soul spreading among the reformers, and it is, by all, ascribed to Luther. The same doctrine, also, was advocated by certain Protestants in Italy.<sup>11</sup>

#### WILLIAM TYNDALE.

William Tyndale, the great English reformer and translator of the Bible, was a believer in the sleep of the dead. In 1530 he answered Sir Thomas More's Dialogue. More objected to Luther that he held "that all souls lie and sleep till doomsday." We would expect that, if this were not Luther's doctrine, Tyndale would have denied it. Instead of that, however, he proceeds to defend it, both as the doctrine of Luther and of the Bible, thus: "And ye, in putting them [departed souls] in Heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put, that the souls did ever live. And the pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together, things so contrary that they cannot agree, any more than the spirit and the flesh do in a Christian man. And because the fleshly-minded pope consenteth unto heathen doctrines, therefore he corrupteth the Scripture to establish it." "If the souls be in Heaven, tell me why they be not in as good case as the angels be. And then, what cause is there of the resurrection?"<sup>12</sup>

This shows that Tyndale did not believe that souls go to Heaven at death, but that they sleep till the resurrection. He argues correctly that the opposite doctrine destroys the resurrection. He also agrees with Luther that the immortality of the soul was a popish doctrine borrowed from the heathen. Again, More says: "What shall he care how long he live in sin, that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?" Tyndale answers: "Christ and his apostles taught no other, but warned to look for Christ's coming again every hour, which coming again, because ye believe will never be, therefore have ye feigned that other merchandise."<sup>13</sup> This plainly shows what was the doctrine of the first reformers upon this subject.

But all the ability and authority of Calvin were brought to bear against the doctrine of the mortality of the soul and sleep of the dead. He established a school of theology at Geneva, which became very famous, and attracted students from all parts of Europe; and the doctrine of immortality, as there taught, gradually came to be considered the

orthodox doctrine of the various Protestant churches. Many things conspired to bring this around. The reformers were accused of overturning and denying all religion. Hence, many doctrines and practices of Rome, which they were at first inclined to reject, were finally retained to avoid offense. In all but what they considered vital points, they took this compromising course. Melancthon, especially, was noted for this.

#### OPPOSITION IN ENGLAND.

"The honor of first condemning this tenet [the sleep of the soul] was reserved for our English reformers, who, in the fortieth of King Edward's articles, composed in the year 1552, and published the year following, expressed themselves thus:—

"They who say that the souls of such as depart hence do sleep, being without all sense, feeling, and perceiving, until the day of Judgment, or affirm that the souls die with the bodies, and, at the last day, shall be raised up with the same, do utterly dissent from the right belief declared unto us in the holy Scriptures."<sup>14</sup>

This shows that the doctrine had become sufficiently extended to claim the attention of that honorable body. In the year 1566, was published the second Helvetic confession, fabricated entirely upon the Calvinistic plan. A part of Article XV runs thus: "We hold that man consists of two, and those different, substances in one person: of an immortal soul, seeing that, being separated from the body, it neither sleeps nor dies; and of a mortal body which yet, at the last Judgment, shall be raised from the dead, that the whole man, from thenceforward, may remain to eternity, either in life or death. We condemn all who scoff at the immortality of the soul, or bring it into doubt by subtle disputations, or who say that the soul sleeps."<sup>15</sup>

This shows that all previous efforts had failed to put down those who denied the immortality of the soul. Article XXVI of the same confession says: "We believe that the faithful migrate directly from their corporeal death to Christ. . . . We also believe that the wicked are directly precipitated into hell." This is the first public avowal, by a Protestant church, of the belief that the saints go directly to Heaven at death. Thus, they directly contradicted Tyndale, Luther, the early Fathers, and the Bible.

#### THE EARLY BAPTISTS.

Mosheim mentions the "General Baptists," who flourished in England in the sixteenth century. In enumerating the articles of their faith, he says: "VI. They believed that the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility." Of their number, he says that they "are dispersed in great numbers over many provinces of England."<sup>16</sup> Here we have the whole of a large sect of the early Protestants believing in the sleep of the soul. And even in Scotland we find that there were believers in the sleep of the dead, who had made some stir there. In the year 1560, the Scotch drew up a confession of faith which was ratified by Parliament. Article XVII reads thus:—

"The elect departed are in peace, and rest from their labors, not that they sleep and come to a certain oblivion, as some fanatics do affirm."<sup>17</sup> This shows that "soul sleepers" were well known in Scotland, as well as in England, Germany, Switzerland, Italy, and throughout Christendom. Indeed, from that time forward until the present, an animated discussion upon the subject of the nature of the soul, condition of the dead, and the punishment of the wicked, has been carried forward in the church and out, among all the civilized nations. Every few years books by different authors, issued from different places and in different languages, advocating the sleep of the dead and the destruction of the wicked, both upon philosophical and scriptural grounds, have been put forth. Many of these authors were learned men in high positions in the church and in the State. They spoke out boldly against the heathen doctrine of the immortality of man. These works, in turn, have called forth answers from the other side, advocating the immortality of the soul. Quite a complete list of these works, with a brief notice of their authors, may be found in a catalogue of works upon this subject, by Ezra Abbott, in an appendix to "Alger's Doctrine of a Future Life."

THERE is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.—*Matthew Henry*.

#### COMMERCIAL LYING.

"THE label and description on every box of that soap is a lie from beginning to end, and Mr. — (the manufacturer) knows it as well as I do, and yet he continues to make it, and to print and affix these labels and descriptions to every box of it he makes, and to send it all over the land; and he is growing rich by it, though he knows the soap itself is a fraud, and the label on it is a downright falsehood?"

Such were the words of a traveling salesman who was selling this very soap in town after town, in State after State, and who said he knew it was wrong, but he would be discharged in a moment if he told the truth about the soap he was selling. And yet the manufacturer, and employer of this and many other agents, would have said he was outrageously insulted had any one charged him with lying, or dishonesty, or want of integrity in his business.

Another traveling salesman came to his minister to ask, "What shall I do? I am sent out by my employer," he continued, "to sell goods by the sample. If I were to tell just what I know is the truth about them, I could not sell a yard; and it is only by misrepresentation and downright lying that I am able to make good sales. And yet if I do not make sales I shall be discharged at once. I feel every day that it is wrong, and that the statements I am obliged to make are falsehoods and deceptions. And yet if I don't make them I can't sell goods; and if I do not sell goods I shall lose my place, and my little family be left without bread. What shall I do?"

Another, a clerk in a large city store, whose attention had been awakened to the subject of religion, said to a friend who was urging him to a Christian life, "It's no use, I cannot be a Christian and keep my place in the store. To sell goods, we have to put on false marks, and tell downright falsehoods; and Mr. L. (the employer) and every clerk in the store knows it; and no man can be a Bible Christian and do what we are all every day doing. Mr. L. is a member of the church, and attends all their meetings, and gives to the causes of benevolence; but he seems to have no more idea of Christian principle in selling goods than if the one had no relation whatever to the other."

A well-known minister of the gospel went, some time ago, into the store of a leading merchant-tailor in the city of —, and looking at some cloths, asked the cost of a suit from a piece that pleased him. When the price was stated, he replied that it seemed much too high. "It is somewhat high," replied the tailor, "but these fine English cloths cost us high prices; but then they wear so much better and longer to make up for it, that we think them, in the end, cheaper than American goods." "How much less," asked the minister, "is the cost of a suit from your best American cloth?" "We do not keep American goods," said the tailor. Most of our customers are particular, and like the best kind of goods, and so we keep only English cloths." And, as illustrating and impressing his remarks, he pointed the minister to the labels and wrappers, bearing the names of the English manufacturers and dealers, who were some of the first in Great Britain.

After some further talk the minister ordered a suit, which in due time was sent home. And soon after, having it on, he called in at the counting-house of Mr. B., a large manufacturer with whom he was well acquainted, and while sitting in conversation with him, Mr. B., looking at the suit he had on, remarked pleasantly, "I'm glad to see, Mr. —, that you are patronizing our factory." "What do you refer to?" asked the minister. "To the suit of clothes you have on," said Mr. B., "for I see they are from the cloth we make at our mills." "Why no!" said the minister, "I got them from Mr. C. (the tailor), and he deals only in English goods, though he charged me an extra price for his work." "English goods!" said Mr. B., with a smile; "why, Mr. C. buys all his cloths from us. He has none other in his store. I should know them anywhere." The minister, greatly surprised, said, "You must, I'm sure, be mistaken, for Mr. C. not only told me that he kept only English goods, but I saw the wrappers and labels, with the English marks and the manufacturers' names on them, on every piece as I looked at them." "Yes," said Mr. B., "we prepare all those wrappers and labels; we have them printed by the ream; there" (pointing with his finger) "you see a pile of them; and as I said before, Mr. C. buys all his cloths of us, and he has not a yard of English goods in his store!"

Here, then, was a leading merchant-tailor, in a leading city of our land, deliberately and habitually working with a leading manufacturer to pass off American goods as English; the tailor deliberately lying to his customer,

<sup>6</sup> Sleidan Comment, L. 9, pp. 239-242, quoted in Historical View, Chap. vi. p. 23.

<sup>7</sup> Corruptions of Chris., Vol. I, Lond., 1782, Sec. 3, p. 424.

<sup>8</sup> Doctrine of a Future Life, Part 4, Chap III, p. 481, Note.

<sup>9</sup> Bayle's Dict., Art. Luther.

<sup>10</sup> Corruptions of Chris., Vol. I, Sec. 3, p. 424.

<sup>11</sup> Vol. II, p. 366.

<sup>12</sup> Bayle's Dict., Art. Luther.

<sup>13</sup> Tyndale's Works, published by Fox, 1873, p. 324.

<sup>14</sup> Ibid., p. 327.

<sup>15</sup> Blackburn's Hist. View, Chap. viii, p. 34.

<sup>16</sup> Ibid., Chap. ix, p. 37.

<sup>17</sup> Murdock's Mosheim's Eccl. Hist., Vol. III, Book 4, Cent. 16,

page 218.

<sup>18</sup> Blackburn's Historical View, page 39.

and saying the cloths were English; the manufacturer preparing the labels to help on the lie; the tailor exhibiting these labels to make his lie pass for the truth; and both doing this as an every-day business; and yet both men would feel outraged if any one had called them to their face what they really were, cheats, and liars, and villains. And these are but a few of scores of similar cases, in which men, in the way of business, are debauching their own consciences, and teaching their clerks and dependents to be deceivers and cheats, and undermining the morals of trade, and forfeiting the confidence of truly upright men, and laying up a fearful account for themselves against the day of Judgment.

In view of such facts, we would ask one or two questions, which we commend to the thoughtful consideration of all, and especially of all business men.

1. Are there two standards of truth, of integrity, of honesty, one for the ways of business, and another for other spheres of life? And if you are not truthful and honest in the one sphere, are you likely to be in the other?

2. Is your example and teaching in the ways of business likely to do good to young men, or to corrupt their principles; to keep them out of the kingdom of Heaven, or to lead them into it; to make them high-minded, honorable, truthful men of business, or cheats, and liars, and swindlers?

3. At the bar of conscience, is not a commercial lie as bad as any other kind of lying? And at the day of Judgment, will not the business liar go down to death, under as deep a condemnation as any other? At that great day will it not be found true, that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death"?—*H. H., in Christian Weekly.*

#### THE CATHOLIC CHURCH IN AMERICA.

It is a significant comment on the vanity of human wishes and the futility of earthly endeavor, that while the nominal head of the Roman Church is repining at the loss of this temporality of his office in the states of the church, the Romish "mission" in this country almost equals in wealth and surpasses in vigor, the original parent. Some recent statistics prove that the Roman Catholic denomination is steadily evangelizing in all parts of the country. The roving red men, as the protegee of the Amendments are in turn the subjects of this all-conquering zeal, and in time the religious balance of power will be wholly in the hands of this creed. Whatever effect schisms may have in the church itself, it is evident that the material prosperity is increasing rapidly.

From a review of the statistics, it is shown that the growth is permanent and regular, unvaried by the accidents that mar or impede other callings. It appears that there are 128 monasteries and 300 nunneries in the United States. This, however, does not include the various colleges, the so-called "academies" and select schools. New York City, of course, presents a strong array of Catholic institutions. Of churches and chapels there are 145, in which no less than 229 priests officiate. There are also twelve convents, twelve select schools, twelve academies and eight monasteries. The Archdiocese of Baltimore is as strong in the quality of its institutions as in New York, if not equaling the latter city in number. Besides a host of convents, are several colleges and young ladies' seminaries, the latter chiefly attended by the wealthier classes. There are some forty or fifty pay and free schools, under the care of different orders, who also sustain no less than thirteen orphan asylums and several hospitals. Baltimore has now a Catholic university, the seminary of St. Sulpice having been raised to this rank by the Holy See, and is given the power of conferring degrees upon such students and members of the reverend clergy as are duly qualified.

The next Archdiocese in importance is that of Cincinnati, which has eight convents, 152 churches, eighteen chapels and sixty stations, upon which 145 priests attend in various capacities. New Orleans, so long a stronghold of Rome, has not decreased in strength, and now numbers 104 churches and chapels, sixteen hospitals and orphan asylums, and fourteen convents. There are 153 priests connected with this Archdiocese. San Francisco has 104 churches and chapels, with ninety-two priests officiating. Chicago has 220 churches, six convents and twenty-two "academies for young ladies." With the exception of Cleveland, which has 160 churches, the smaller cities do not present a very large number of either churches or chapels. However, it is not so much in the strength or number of the former that Romanism relies. The convents—under which name are in-

cluded both male and female religious houses—constitute the bulwarks of the church. It would at first seem that the older towns and cities would contain the greater portion of their institutions. Indeed, it is the popular idea that Romanism is principally confined to the great cities. But it has kept pace with, and even advanced ahead of, the march of civilization. In the North-west, where as yet nature's quiet is hardly unbroken, some of the numerous orders are already well established. Stretching farther westward, we find a "Benedictine Priory" in Kansas, and a "Mercy Hospital" in Nebraska. Then, connecting as it were the West with the South, is another link in the Romish chain, of Galveston—the "Convent of the Incarnate Word." Continuing on to the Mississippi, a curious illustration of a characteristic of the Romish Church—its readiness to maintain full control of secular affairs by methods not compelling the abandonment of its doctrines—is found at Natchez in the "St. Stanislaus Commercial College." Again to the southward, the chain continues unbroken to the Gulf, passing along which it stretches out to that ancient town whose name commemorates a powerful and time honored order of monks—St. Augustine.

This is, however, but the outer cordon of the network of the Romish organization. An inner one is woven and interwoven among the cities of nearly every State from the Gulf to the "North woods," and from the Eastern seaboard to the Pacific, the lines are extending neither slowly nor with uncertain progress. Several curious features are presented in this record of the Catholic Church in America. Prominent among these are the institutions themselves and their management. Under the names of convents, monasteries, priories, abbeys and orders, these institutions are known, though not by any means indicating their real character and object. The only avowed order of Jesuits is at Cleveland, where flourishes the "Convent of the Jesuit Fathers." That the various "orders" are in most respects similar to the last named, there seems to be but little doubt. The almost unwavering success of Romanism, in this country at least, seems to be due perhaps more to principles than to men. Or, rather, it might be said, more to women, for to them no religious or other organization presents so large a field for legitimate work. In nearly every institution of the church, the women are appointed to responsible positions. It is generally deemed that Catholicism has something inherent in it which causes womankind to embrace its doctrines so readily. But it seems not unlikely that it may be due more to the wise principle which makes them active co-workers. Be this as it may, the fact is too plain for denial that the success of the Romish Church in this Protestant land (?) certainly arises from its broad management rather than the secret workings of craft orders.—*Indianapolis Sentinel.*

From the foregoing we may learn something of the power of Catholicism in this country. As it is a characteristic of the Romish church or of the papacy to maintain full control of secular affairs, and that, too, by methods not compelling an abandonment of its doctrines, may we not learn from this fact, and from the possibility that the religious balance of power may yet be in the hands of this creed, that although Protestantism alone should not succeed in effecting a union of church and State, there is a power behind which will no doubt unite with them in making a Sunday law, or in upholding one of its own institutions? Should Protestantism finally oppose the union of church and State, and the measure be brought about by the "religious balance of power" of Catholicism, it would seem to be no less a fulfillment of the prophecy, for it would not be the same beast but another as it would be a union with a republican government, whereas the former beast was composed of a union of the papacy, or of the Romish church, with the Roman civil government.

We can therefore see what an array of evidence there is that the prophecy will be fulfilled. The image will surely be made; for it is the sure word of prophecy. Rev. 11: 11-18. W. M. PENNIMAN.

#### LEGS.

THERE is a very pressing and important qualification in candidates for the gospel ministry, that we must no longer neglect. I refer to good legs. The idea is occasionally advanced that brains are necessary in a preacher. They are, doubtless, of some importance. When, however, we consider the quantity of leg work that is demanded of pastors, we find that good legs are a *sine qua non* in this office. One might say that ministers must have knowledge. Well, yes, but prophecy

says that knowledge shall run to and fro. The churches require their pastors to fulfill that prophecy as to the matter of running to and fro to dispense their knowledge. To go from house to house, gadding around daily, if not hourly, that is the work demanded of them. What need of brains, when it is work of legs that is wanted? What use to spend time in laziness, cultivating their minds and studying the word of God, when it is action, and that of the pedal extremities, that is a "felt want" among all the members of our churches? Pastors can flatter the pride of so many more people and make themselves so much more popular, by frequently calling on their flocks in detail and bestowing welcome compliments. It shows such vim, too, in the preachers, and proves them to be earnest workers, *live men*, deeply interested in their charge. On every side we hear churches saying: "We want pastors who will go around and see the people." The idea of what constitutes a pastor seems to be the number of visits he can make. It is admitted that to be a preacher, a man must have brains; but to be a pastor, a man must have legs. The cry is not for preachers; but for pastors, *live men*, who can walk from house to house rapidly, and keep it up all the time. This is mainly, if not solely, a leg exercise. It is the work craved and demanded. It is the mark of "a live man." To perform it, a preacher must have legs.

I do wish I could emphasize the importance, the imperative necessity of this qualification. Let me give an illustration: A large aristocratic family of Baptists moved into a new town and took up their abode. The pastor did not scent their presence on the breeze, as he ought to have done, and haste with flying feet to pay them his respects. But alas! the Rev. Mr. Shanks, of the Methodist church, being informed of their arrival, did outrun him to that home, and solicited the children for his Sunday-school. Young Dr. Golightly, the Presbyterian minister, had sped there too, ahead of him, and had won their hearts. Dr. Speedwell, rector of the Episcopal church, had visited them already more than once, and had accidentally left his prayer-book in their parlor. At last, as early as propriety demanded, Eld. Head, deliberate and dignified as ever, reached that threshold and met Father Levides, the Catholic priest, just bidding them adieu—most blandly smiling, and most graciously bestowing his blessings and compliments in richest profusion. The family departed themselves decidedly cool toward Eld. Head, who they said had so grievously neglected them. They soon drifted away into other congregations. Who cannot see that they were lost to the Baptists for lack of legs—swift and obsequious legs, on the part of the pastor? What are brains in such a contest? Eld. Head had brains, character, experience, learning, dignity, eloquence, and piety, but he was not swift of foot. There was the defect. Legs are worth all the rest. Things, you see, have changed since Solomon's day, and now the race is to the swift.

Oh for preachers with legs, swift legs and glib tongues, to win the people and hold them for the truth. Brethren, look out among you numerous men of good legs, that we may set them over this matter. Let that be the point most closely scrutinized when a man is about to offer for the ministry. Are his legs trim, supple, agile, durable? Apply the sense of touch; rub these all-important members; lift them; test their speed and endurance, and see if they can outrun those of their rivals. Never forget that the churches are calling, nay, crying and beseeching for pastors—men who can go with dispatch from house to house, brains or no brains. The demand is for men with legs to do leg work in the ministry. Heed it. *Verbum sat.* Text for ordination sermon: "Run, speak to this young man." Zech. 2: 4. "So they ran both together; and the other disciple did outrun Peter." John. 20: 4. "Then Ahimaaz ran by the way of the plain, and overran Cush." 2 Sam. 18: 23.—*J. W. Bozeman, in Baptist Record.*

#### THE CHRISTMAS TREE AGAIN.

ITS introduction and use in our church, by some is opposed, while by others it is defended. Head-quarters defend; while some of the laity—at least one—who might be styled "the weak brother," is opposed to, and sorry for, its introduction among us. Might it not be well for those who are "strong," and who also have "knowledge," to do and say concerning the Christmas tree, as the apostle did in the case of eating meat offered to idols? And also for the same reason. See 1 Cor. 8: 7-13.

"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14: 21. As the words "any

thing" are in the text, may it not be properly applied to the Christmas tree?

Might it not be well for our leaders to unite with the apostle in saying, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15: 1) in the case of the Christmas tree? And especially as its disuse would injure no one, while its use does hurt the weak?

"But if thy brother be grieved with thy meat,"—or, if you please, thy Christmas tree,—"now walkest thou not charitably. Destroy not him with thy meat,"—or thy Christmas tree—"for whom Christ died." Rom. 14: 15. J. P. LOGAN.

#### DATE OF CHRISTIAN ERA.

PLEASE answer question 18 on page 156, Bible Lessons for Youth, through the REVIEW. Reference is made to the article on Christian Era in REVIEW, Vol. 35, p. 80, which we do not have. W. A. T.

The question reads as follows:—  
"But how could the baptism of Christ have taken place in A. D. 27, when he is said to have been about thirty years of age at the time of his baptism? (Luke 3: 23.) Ans. Because the Christian era, called A. D., commences when Christ was about four years old. See article on "Christian Era," in REVIEW, vol. 35, p. 80."

The article referred to in the REVIEW is the following:—

A correspondent says: "Please explain that statement in the pamphlet entitled, Prophecy of Daniel, which says that Christ was anointed A. D. 27, being about 30 years old. I always understood that he was 30 years old A. D. 30."

The difficulty of our correspondent lies in the fact of his supposing that the year A. D. 1 coincides with the birth of Christ. This, however, is not the case. The Christian era was the invention of Dionysius Exiguus, A. D. 532. The era did not begin to be used much till A. D. 730, and did not come into general use till A. D. 1141. Dionysius, from the best evidence he could obtain, placed our Lord's nativity in the year 753 of the Roman era, at that time in use. It has since been ascertained that Christ was born about four years previous to this date. But as it makes no material difference in the reckoning of time, the point fixed by Dionysius has never been disturbed. Thus in taking a certain number of years B. C. and a certain number A. D. adding them together, we get the exact number of years between the two points, although the birth of Christ is not within about four years of the line which separates the two divisions. It will thus be seen that this does not in the least affect the accuracy of chronological reckoning.

#### "THE DEVIL'S VANTAGE GROUND."

CONVERSING lately with a person of mature years who never had made a profession of religion, he excused himself by saying that he never would profess religion till he could live it. He went to meeting steady, and heard professors tell how they were determined to live. But they did not do it. Some would shave every penny and take all the advantage they could within the limits of the law. And most every one had rather go to a place of amusement than to a prayer-meeting. He had lost confidence. Those who were so anxious about his soul in the revival, did not seem to care in the least about it now; for now they invited him to play instead of praying. And if they could not live religion it was no use for him to try. "You are all on the devil's vantage ground."

The interview closed with an effort to make him feel his own accountability and an appeal to the perfect example of Christ. But sad and bitter was the reflection, and painfully true, that every inconsistent professor of religion is on "the devil's vantage ground." One stumbles here, and another there; and Satan uses them to keep souls away from the Saviour.

The world has keen eyes of observation, and when the church leans on its arm, it knows that her heart is not with Christ.

And not the world alone feels the dire influence, but professors of religion lose confidence in each other, and begin to excuse themselves by what their neighbors do, till the most solemn truths fall on incredulous ears, and the cause of the Redeemer is wounded in the house of his friends. Shall this be so? May the Lord help us all to be careful to depart from iniquity; and not to lay a stumbling-block in the way of any.

L. A. CARTWRIGHT.

ENJOY the blessings of this day if God sends them, and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are not born to to-morrow.

# The Review & Herald.

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

BATTLE CREEK, MICH., MAY 22, 1879.

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

## COMMUNION.

MEANING by this term the act of coming around the Lord's table, and partaking of the sacred emblems of the broken body and spilt blood of our Saviour, the queries arise, Who are proper guests at the Lord's table? Assuming ourselves to be such, with whom is it proper for us to commune? Is it proper for us to invite other people to commune with us? Should we practice what is called close communion? If so, do we thereby say to others that we are better than they? Does not the act signify that we fellowship those with whom we thus commune?

The subject opens an extensive field of investigation upon which volumes have already been written. The aim of these lines is simply to inquire if there are not some plain truisms which underlie the whole question, and to try to ascertain what they are.

1. The statements of the Bible on the subject of communion presuppose a definite organization of the church; and organization supposes order. Without these to draw some lines, and establish some boundaries, there could be no restriction nor discrimination. The Christian pasture would be like the boundless prairies of the West, over which all classes at all times may roam at pleasure. But it is not so set forth in the word of God. The church is a well-defined body, distinguished from all others, and to which, by complying with the distinguishing characteristics, others may be "added;" things are "set in order" therein; "elders" and "deacons" are "appointed" and "ordained;" some are said to "have rule," and others to "obey;" and provision is made whereby those who "walk disorderly" may be "marked" and set aside. All this is too clearly set forth in the Scriptures to be questioned for a moment. But this cannot be done without organization, proper officers, a list of membership, and a complete record of the reception, dismissal, or expulsion of members, and all other proceedings.

2. The church being thus set in order, some have a right there, others have not. Paul speaks of an altar of which some have no right to eat, and of a cup of which some cannot drink; he speaks of being unequally yoked with unbelievers, and of the fact that no agreement, concord, or fellowship, can exist between righteousness and unrighteousness, light and darkness, Christ and Belial, the believer and the infidel, the temple of God and idols; and he adds, "Ye are the temple of the living God." 2 Cor. 6: 14-18. Whether all these expressions refer to the subject of communion or not, they lay down the principle that should govern us in this matter.

3. Who, then, may come to the Lord's table? We inquire for those in reference to whom there can be no question. And all will agree in the answer that those may come who have sought to come to God through our Lord Jesus Christ. But this involves the steps of repentance toward God, and faith in Christ; and repentance embraces a knowledge of God's law, conviction by the law, a turning away from transgression of the law, to a compliance with its precepts; then the acceptance of Christ as our sacrifice, mediator, and only Saviour, and an earnest and sincere prayer to God for the pardon of our sins through this gracious provision of his dear Son. In short, he is entitled to Christ's table, who is returning to God by the path of obedience, looking to Christ to atone for, and cancel, his past acts of rebellion and transgression; or, as expressed in the precious message going forth at this time, he who keeps "the commandments of God and the faith of Jesus." And all this is to be, of course, in accordance with the best knowledge we have of what the law requires. But every S. D. Adventist well knows that the fourth commandment requires the observance of the seventh day; and that he who does not keep that day is either consciously or unconsciously breaking the law of God. There is no question, then, on this point but that all Christian commandment-keepers may properly commune with one another.

4. We now come to the real question, How far may we deviate from this rule? There are all gradations of character between the two extreme points, one of which is represented by the most hardened sinner, and the other by

the most exemplary Christian. There are some whom we cannot fellowship. Where is the dividing line between the two classes? How far up must the wicked man come to be within the pale of Christian communion? and how far down from his standpoint may the Christian extend the hand of fellowship? Is there here a sliding scale, the upper grades of which are preferable, but the lower admissible? We have spoken of the unquestionable platform of Christian communion; namely, an intelligent observance of the commandments of God, and the faith of Jesus. Why should there be any deviation from that? Communion is an act by which we show that we fellowship those with whom we commune. Can we fellowship those who are not keeping the commandments of God, that is to say, declare to them that we are satisfied with their course and approve of their position? If so, we say that the commandments of God are of no account, and that it is to us a matter of indifference whether they keep them or not. And if God has intrusted to us a work of trying to defend his Sabbath, and to carry on a work of reform among our fellow-men in this respect, preparatory to the coming of his Son, there is no way in which we could more effectually betray that trust.

It is not saying to others, I am better than thou; it is paying due deference to God's law as he has made it known. But it may be said that many who keep the first day are as yet uninformed on the subject of the Sabbath. Would it not then be well to wait till they are informed? But they are good, honest, devoted people, and would be saved should their probation end where they now are. In very many cases this is undoubtedly true. Can we not then fellowship a person whom the Lord would save? Let us extend the thought a little further. If the person is so good a Christian, and would be saved in his present uninformed and hence unconsciously-disobedient state, why not leave him there? Why try to show him any further truth? No one would consider this right. If God has given us clearer light, it is our duty to make it known, and try to lead others to it, however good Christians they may have been before. And though, before the light comes to them, God could save them, this does not release us from our duty. And does not this work properly, with us, come in first of all? But suppose the person makes application to partake with us of the emblems? A due sense of propriety should restrain him from this till further acquaintance. But if he has not been baptized, but designs and engages to be the first opportunity, and has never kept the Sabbath, but promises henceforward to do so, should he be excluded? In such a case, there would seem to be but little, if any, objection, the determination being accepted for the act itself.

We would not be understood in this as sanctioning the course of those who refuse to come to the Lord's table, because some one has said something or done something which they do not like. Our personal likes and dislikes are not the test in this matter. Nor is it left to the feelings of those who in little things and in non-essential matters would be conscience for all others, and who, unless their standard is adopted, draw off and neglect this importance Christian ordinance to their own loss. We speak of those great features of conduct which determine Christian character, touching our duty to God, the great law-giver, and Christ our Saviour. What other standard can there be?

## INGERSOLL, COOK, AND THE CONSTITUTIONAL AMENDMENT.

As there are planets in the clear evening sky which, by their size and brilliancy, are rendered the objects of almost universal attention, so in the horizon of the religious world there frequently are individuals whose conspicuous talents and active labors keep them prominent in the thoughts of men.

There are in this country, just now, two persons who are notably of the latter character. The first of these is Robert Ingersoll, and the second, Joseph Cook. The former as an infidel lecturer, and the latter as a defender of the Scriptures from a philosophical standpoint, are, perhaps, equally well known to the reading public.

As it regards intellectual ability, we think we should not do injustice to Mr. Ingersoll should we say that he is inferior to Mr. Cook. The two men are cast in entirely different molds. The one is an orator whose rhetoric is captivating in the extreme, but whose logic, in some respects, is sadly defective; the other unites, in a rare combination, qualities which would enable

him to excel either as a metaphysician or a poet. Both of these lecturers—though, so far as we are aware, never having come in personal contact—have succeeded in popularizing their peculiar views in a most wonderful manner. On the one hand, it may well be doubted whether any exponent of infidel sentiments in this country has ever been able, like Mr. Ingersoll, to travel from city to city, address on consecutive evenings large and intelligent congregations made up of hearers whose interest has in many cases induced them to travel for miles to reach the place of the lecture, and then pay a large admittance fee at the door; and, on the other hand, we doubt whether a parallel to Mr. Cook's Monday lectures in Boston can be found in the history of any similar lectureship on this continent.

Week after week and month after month, large audiences have been assembled on one of the busiest of the secular days, to listen to the discussion of themes which heretofore have been supposed to possess interest only for a certain class of impracticable individuals whose love for the abstruse and the polemical has been supposed to unfit them for the more practical themes of every-day life.

Both of these lecturers have also made themselves felt not only upon those who have heard the sound of their voices, but their printed orations have found their way to the hearths and homes of the people all over the northern portion of this continent to almost an incredible extent. Why these things should be so,—why these two men should suddenly emerge from the bosom of society, and thus unexpectedly revolutionize the taste of the reading and thinking public, is a question worthy of consideration.

Another query of like importance might be preponderated in reference to the results of this unprecedented phenomenon. Should it be replied that the success which has attended the efforts of these two lecturers is wholly attributable to their superior methods in the presentation of their respective themes, it might be said that while this undoubtedly is true to a great extent, he who believes that there is a destiny which presides over the affairs of men cannot help but feel that the wonderful coincidence which is found in the time and extent of the success of two men of such widely divergent sentiments, can only be satisfactorily explained on the theory that God's providence is in some way connected therewith.

As it regards the second query, it requires no prophetic gift to predict that the special stimulation which is being given to the infidel element in this country must terminate in a large increase of unbelievers in the Holy Scriptures, and in a more radical antagonism between them and those who represent the religion of Christ. For years skeptics have been cowed into an unwilling submission to many things in the existing state of society, by a sense of a lack of sufficient sympathy on the part of the masses to enable them to secure the changes which they have long desired. When, however—as was recently the case—sixteen hundred auditors can be assembled, in the city of Washington, to listen to what a distinguished newspaper correspondent calls a "Laugh at Moses," and when similar events are transpiring all over the land, new courage will take possession of the hearts of the dejected ones, and, coming out of their hiding-places, they will ere long utter a howl of hate and a cry of war such as never yet has been heard within the confines of our favored country.

Without doubt the first attempt in the direction of the inauguration of a new order of things will be found in an effort for the removal of all legal enactments which in any way favor Christianity. This effort, of course, will be followed by a struggle for the maintenance of those regulations which so many Christians have regarded as inseparably connected with the prosperity of the church and the safety of the State.

In fact, the issue is already made up, and the drum beat and the bugle note which summon the combatants to their respective encampments is heard sounding everywhere throughout the nation. Even now an infidel political party demands the repeal of all purely Christian statutes on the one hand, while on the other, a Christian political party, not content with the vantage ground already occupied by the church, is loudly demanding more rigid Sunday laws, the recognition of God and Christ in the Constitution, and the reading of the Bible in the common schools.

Thus the flint and steel of a mighty struggle between Christianity and infidelity have come together, and thus the spark has already been emitted which may kindle a mighty conflagration that shall continue to rage until in one way or another it shall leave to us nothing but the smouldering ruins of what once was the

proud fabric of religious liberty; for it matters not which of these extreme views predominates, perfect liberty of conscience and freedom from coercion in matters of faith can never survive the success of extremists, by whatever name they may be called.

Nay, more; in addition to those clear inductions which may be drawn from the history of other nations under like circumstances, "we have a more sure word of prophecy," whereunto we do well to take heed.

In the 13th and 14th chapters of Revelation, God has, according to the views of Seventh-day Adventists, clearly marked out the history of this government, and shown that, though republican in form, it should persecute the last generation of Christians for keeping the commandments of God. The pretext for that persecution, the people in question have for more than twenty-five years confidently declared would be the enforcement, against Sabbatarians and all others, of the observance of the first day of the week as a Christian institution. The source from whence that enforcement will come they have well understood must be religious in its character, since it is hardly to be presumed that infidels would be concerned in enforcing a Sabbath of whatever name or nature.

The only difficulty in the premises has been to discover how the constitutional guaranties for religious freedom could be disposed of, and how it would be possible for a Christian community, Protestant in name, and therefore having in their ancestors suffered the injustice of papal persecution, ever to be brought to the point where they would be willing to oppress others who are conscientiously observing the Lord's Sabbath, or seventh day of the week. So far as the constitutional difficulty is concerned, the organization of the religious party for the amendment of that instrument, furnishes a satisfactory clue as to the manner in which the necessary legal authority for the accomplishment of the work is to be obtained. As it regards, also, the method in which a sufficient amount of the *odium theologium* (or religious hate), can be manufactured to induce the inauguration of the anticipated oppression, we think an explanation will be discovered in the rise of the infidel political party alluded to above.

Religious animosities are worked up the most readily, and transform men into demons the most speedily and the most completely, of any with which the historian is familiar. Even where those antipathies have had for their basis simply technical distinctions, the bitterest and most relentless wars and persecutions have been the result in the churches themselves. But who cannot readily perceive that where the dividing line is drawn between those who on the one side hate, and those who on the other side love, or claim to love, the religion of Christ, the contest must be most fierce and terrible?

Who, also, does not know—when he stops to consider the chronic impracticability and unreliability of infidel statesmen—that they cannot be safely intrusted with the management of governmental affairs?

With the history of France and other nations before us, our people will hesitate to commit their dearest interests to the hands of those whose record in matters of government furnishes but a series of calamitous failures. Nevertheless, these men who always appear to the best advantage when engaged in the work of tearing down, will, no doubt, for a time be able to win victories. Their extravagances, however, will crown their opponents with success at last.

We have no doubt that the contest will eventually terminate in the triumph of the Christian amendment party. But before this shall result, a bitter struggle must be experienced. That struggle will engender fierce passions. Its favorable termination, also, will have the effect to exalt in their own estimation those who have been the victors therein.

Regarding themselves as divinely appointed to the work of regenerating and Christianizing the nation through legal enactments, they will in their effort to enforce their favorite Sunday laws find in Seventh-day Adventists and Seventh-day Baptists, a class of antagonists entirely different from such men as Ingersoll and Abbott and their compeers. The battle-ground will be transferred—so far as it can be done by Sabbatarians—from the political field to the written word. The weapons which they will employ will from the outset be such as the man of God is furnished with by that word. In such a contest, however, the observers of God's holy rest-day as commanded in this law, will have infinitely the advantage. Everywhere success in debate will be assured to them. The only manner in which it will be possible to dispose of them

and of the arguments which they bring out of the word of God to prove the perpetuity of his ancient rest-day, will be found in the law of force.

It will never do for men who have conquered the infidel, and legalized the "papal Sunday," to be publicly exposed as those who themselves have been misguided into doing the work of him who should think to change the law of God, instead of doing that of Him who was to magnify the law and make it honorable. Therefore, whatever shall be lacking in argument will be speedily found in fines and bolts and padlocks. Then will be fulfilled the prediction of the prophet, and those who will not worship the papal beast, *i. e.*, those who will not keep a Sabbath made by the pope instead of that commanded by the Lord, will be forbidden to buy or sell. Rev. 13:11-18.

Already in Pennsylvania, Georgia, and other States, conscientious Sabbath-keepers have been imprisoned for loyalty to the God of Heaven; but when the time under consideration shall have arrived, then a condition of things now local and exceptional will become universal. The only thing necessary to the accomplishment of that end is strength in numbers on the part of those who are at present the prime actors in the "Christian-Statesman" movement.

That which they countenance in Pennsylvania, and which they have sought to provide for in the Constitution of that State, *i. e.*, the punishment of all who violate Sunday sanctity even though they may conscientiously respect that of the Lord's Sabbath, they would of course enforce in other parts of the nation. Nay, more, they boastfully proclaim their intention so to do, claiming that in such a course alone will be found the salvation of the country.

All, therefore, which stands between the fulfillment of what Seventh-day Adventists have for a quarter of a century confidently predicted as certain to take place in this nation, is the acquisition of sufficient numbers on the part of these self-styled reformers for the achievement of their openly declared purpose.

As for ourselves we have no doubt upon the point; first, because we believe it to be a subject of inspired prophecy; secondly, because we think we see in the proposed plan of recognizing God and Christ in the Constitution and the enforcement by law of Sunday observance the elements now at work which will bring out the result in question. There is in the movement a peculiar fascination for those who have embraced it, and one which is wonderfully calculated to capture the average Christian of the hour. The very thought of securing such ends furnishes to the minds of many an inspiration which those cannot appreciate who have not watched its effects. Many, having witnessed the writing on the roll of honor of the names of those who a few years ago were the despised agitators of the slavery question, fancied themselves engaged in another crusade which is soon destined to clothe its adherents with immortal fame.

W. H. LITTLEJOHN.

(Concluded next week.)

#### ARRIVAL IN OAKLAND.

I ARRIVED in Oakland, Cal., Sunday, May 4. I was made welcome by many familiar faces. It really seemed refreshing after a tedious ride of about one week on the cars.

A general meeting is appointed here for next Sabbath and first-day, when we expect to see a good representation from the churches in the State. My present plan is to leave for the North so as to be at Walla Walla, Sabbath, May 31, and attend the camp-meetings in Washington and Oregon, and remain on this coast until after the California camp-meeting.

I spent Sabbath, May 3, at Reno, Nevada, on the way here. If nothing prevents I shall have at least one general meeting in Nevada before returning East. Business is lively here at the Signs Office. Six power presses are in full operation, and all hands are cheerful and happy.

Last evening I attended the meeting of the Vigilant Missionary Society, and listened to letters which had been received from Bermuda, England, and different parts of this country. This also seemed quite natural.

I have now been here less than three days, and during this time good news by way of payments of their indebtedness has come in from the tract societies in New York, New England, Pennsylvania, Minnesota, Kansas, Wisconsin, and Nebraska, of over \$1,600.00. Iowa and other societies will doubtless send greeting in the same manner soon. All such practical help will be greatly appreciated by the Signs Office at the present time.

When the various tract societies have their

reserve fund established from one to three thousand dollars each, it will relieve our Offices more than fifteen thousand dollars. This we expect will be accomplished at the time of our camp-meetings. I expect to be remembered by our brethren East in their prayers, that my coming to this coast may be a mutual blessing, and the cause of present truth may be benefited. I am anxious to become acquainted with all the friends this side the Rocky Mountains before I return.

S. N. HASKELL.

#### CHRISTIANA, NORWAY.

WE still continue our meetings in our hired house, but are at the same time quite busy fixing our new hall, which we expect to get ready in the course of two weeks. The work goes well, and we feel grateful to the Lord for his blessings. We meet many different minds here, and some are very deficient in Christian qualities. But we try to get helpers in this sacred work who are faithful, and whose hearts are in the work.

A young brother from the western part of Norway is with me helping to mail the paper, working as colporteur, etc. He has graduated from the officers' school in Stockholm, Sweden, but has exchanged the king's sword for the sword of the Spirit. Another young brother who has preached some has come from the same vicinity to stay some time, and become more fully instructed in the truth, which he had embraced by reading. He is a Swede, and has a burden for his own country. He labors with his hands, earning his own living. Last Sabbath he preached to us very acceptably.

Bro. K. Brorson is laboring faithfully in Denmark and gaining some souls here and there. The truth is slowly but steadily gaining ground in northern Jütland.

April 29.

JOHN G. MATTESON.

#### THE SPREAD OF THE TRUTH.

It is a matter of the deepest interest to every believer in the truth which God promised for the closing up of his work on earth, and is now fulfilling before our eyes, that it is rapidly spreading throughout the earth. The commandments of God, as written by himself, and the faith of Jesus, unmixed with the traditions of men, are being speedily brought to light in all the earth.

With Christiana, Norway, for its central fort, the glad tidings are speedily spreading throughout the three Scandinavian countries; from Bale, Switzerland, it is being sent out to the European countries, speaking the French, German, and Italian languages; and Alexandria, Egypt, the city anciently celebrated as the seat of learning and philosophy, bids fair to be another great center from which the truth is being scattered, not only in Egypt and adjoining countries of Africa, but among the Greeks, Jews, and Arabians; while Australia is stretching out one hand toward this station and the other toward Oakland, California; and thus the earth is being encompassed with a girdle of light. And the last I mention, not the least in importance, is the mission in England, from which the English speaking people throughout the entire British Empire can be speedily reached.

Who that loves God cannot see his hand in this work? True believers in all the earth are being aroused by this last message of warning and mercy, and are seeking a preparation for the coming of their King. They are rallying to the Bible standard—its commandments and its faith. How long ere all lovers of God will see and acknowledge this truth? The Lord speed the day, is my prayer.

Now, brethren in America, you who have for years enjoyed this light, how is it with you? Is your interest in this work waxing, or waning? Are you dead to the world and alive to God and his cause? Are you doing what you ought for the advancement of the truth and the salvation of men? Are you walking in the light as God has given it to you? When you see what God is doing, are you inspired with new zeal to be a co-worker with God and always found at your post?

Can it be that any are so indifferent as not to read the good news from week to week? Are any so filled with the cares of this life as to neglect such privileges? Remember the words of Jesus, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Have you turned back in your affections to the world and worldly wealth? "Remember Lot's wife." There is still opportunity to turn to God; but it must be improved speedily and heartily.

Oh, that backsliders knew their condition and would repent!

While the truth is spreading in the earth, numerous calamities are abounding. The goodness of God ought to lead men to repentance, but this failing, sore judgments are sent. Many will admit that God sent plagues upon Egypt; but do not recognize his hand in the calamities being sent before the final deliverance of the Israel of God. Fires, floods, earthquakes, famines, pestilence, and plagues are abounding, carrying off the inhabitants of the earth. The nations are angry, and are preparing to drench the earth in blood. And who are walking in the light, and thus preparing "to escape all these things that shall come to pass, and to stand before the Son of man"?

My brethren, walk in the light, lest darkness come upon you.

R. F. COTTRELL.

#### MISSIONARY WORK AT THE CAMP-MEETINGS.

WE have no greater facilities for missionary labor than those presented at our camp-meetings. About twenty-five of these meetings will be held in our eighteen Conferences the present season, and at each there will be an attendance, upon Sunday, of hundreds, and, in some Conferences, from fifteen to twenty thousand. This will make an aggregate attendance of not less than fifty thousand people who will receive some knowledge of present truth by this means alone; and as many of them will hear for the first time, impressions made upon their minds will have much to do in the final decision with reference to it.

Last year, over one hundred subscribers for our periodicals were obtained, and many thousand pages of tracts were distributed by our brethren at each of the few camp-meetings I attended, although in most cases they were unprepared to engage in this work successfully, not having a supply of sample copies of our periodicals, etc. This effort was an experiment, but our expectations were more than met. Judging from the then present appearances, it was a success. The final result, the Judgment alone will reveal. This year similar efforts should be put forth with more matured plans, and in a more systematic manner. No camp-meeting should fail of thus making a proper effort to get the light before the people.

#### DISTRIBUTING TRACTS.

The most favorable time to do this is immediately after the close of a discourse, when the minds of the people are deeply impressed with the subject presented. If an interest has been aroused, individuals will read a tract upon the subject if it is not too lengthy. The book-stand should stand near the main entrance, and be furnished with publications to sell at the regular price. In addition to this, proper persons, men and women, should take their places among the congregation, with a suitable supply of our smallest tracts, and watch the effect of the preaching upon the people. At the close of the service, the minister should state that tracts upon the subject presented will be furnished on the ground to those wishing them, also if any desire larger and more extensive publications they can obtain them at the book-stand. We think one or two kinds of tracts treating directly upon the subject presented are better to use at the close of each discourse than more. Those presenting them should be courteous, kind, obliging, and extremely careful not to give offense.

#### CANVASSING FOR OUR PERIODICALS

presents a wide field of usefulness at our camp-meetings. This should not be left to be done promiscuously, without any order; but a special, well-directed effort should be put forth Sundays, and other days when there is a good attendance.

A sufficient supply of each of our periodicals for sample copies, and of premiums with which to supply subscribers, should be on the ground. At a proper time, instructions should be given, and such arrangements made that all can work in harmony. Individuals should be appointed to make a specialty of canvassing, both ladies and gentlemen, for each of our periodicals; the Signs, REVIEW, Instructor, Good Health, College Record; also the Tidende and Harold if there is an attendance of those speaking the Scandinavian languages.

These periodicals can be offered at the following prices, to new subscribers at these meetings: The REVIEW AND HERALD, or Signs of the Times, four months, 50 cts. The REVIEW AND HERALD one year with Way of Life, \$2 00; without Way of Life \$1 50; The Signs of the Times with Way of Life \$1 50; without Way of Life, \$1.25. The Youth's Instructor, monthly, with Child's Poems, 50 cts; without Child's Poems, 25 cts. Youth's

Instructor, weekly, with Child's Poems, 75 cts.; without premium, 50 cts. Good Health with Household Manual, \$1.00; without the Manual, 60 cts. The College Record, a quarterly, 10 cts. The Tidende or Harold with Way of Life, \$1.00; without Way of Life, 60 cts. These offers are made to those east of the Rocky Mountains, and especially for those who have never subscribed for these periodicals before, and whose subscriptions are obtained at the camp-meetings. We think children and youth can do better than others with the Instructor.

Children who could not write the address of subscribers themselves, canvassed with success at three camp-meetings last year. There should be not less than one thousand subscribers obtained for each of our periodicals at the camp-meetings this season. This can be done if taken hold of with energy. This work should not be left wholly to canvassers; all should be interested in it, but they should make it a specialty, and should be on the alert continually. The minister from the stand should call attention to the fact that canvassers for these periodicals are on the ground, and during intermissions, they should attend to this work.

Never become discouraged, or answer unkindly if rudely repulsed, but go to the next person with as much courage, and as courteously as though you were successful the first time. We hope every camp-meeting held in 1879 will improve this opportunity of securing readers to our periodicals.

It is the Spirit of God, and his providence, that has given us access to the people; and shall we not take advantage of it? All should realize that the salvation of many precious souls who attend these meetings may be hanging in the balance, and that the course pursued by our brethren will have much to do in turning the scale. Every tent company should show special attention to strangers who may come. If they are weary, invite them to rest in your tent. At one camp-meeting last year, the remark was often heard, "How kind these people are! I believe they are Christians." This is the way it should be. The object of these large gatherings is not only that we may seek God ourselves, but that we may get the truth before others in an acceptable manner.

The Saviour took his disciples from place to place to instruct them. Others listened to their instruction, and in this manner the seed was sown which bore fruit on the day of Pentecost. We are now preparing the way for the outpouring of the Spirit of God in the closing scenes of this world's history. May God give us wisdom to lay our plans wisely, to work to the point; and finally, may we hear it said, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

S. N. HASKELL.

#### HE SHALL BE CALLED A NAZARENE.

OBJECTIONS to the Bible are numerous, and many of them upon examination appear very trivial. The above expression has been seized upon by infidels to harass the young and destroy their faith in the veracity of the Bible. Some, strange to say, after reading their rash statements, have followed in their train, loudly denouncing the Bible as a forgery, and those who believe in it as silly and stupid.

But what is the objection urged against the statement that Christ was called a Nazarene in fulfillment of the prophets? Infidels say it is a gross falsehood, and challenge the world to show where any prophet has ever made such a statement. Although no prophet has stated in so many words that he should be called a Nazarene, yet we think his being called such was in fulfillment of what had been uttered by a number of them in their prophetic allusions to Christ.

By taking Christ in childhood to dwell at Nazareth, and bringing him up there, his parents opened the way by which he acquired from his enemies the name of Nazarene (of Nazareth), which signifies a branch, shoot, or scion, and was in fulfillment of the prophecies of Isaiah and Zechariah, who called him the BRANCH. Had they not taken him there, he would not have been called a Nazarene (Branch) by the people, who by so doing fulfilled the prophecy and condemned themselves.

Thus the text is not only relieved from its objection, but becomes a decided proof of the veracity of the prophets, and a record of how a little incident in the life of Christ was shown to be a fulfillment of the prophecies concerning him, and that by his enemies.

J. O. CORLISS.

HONOR is much talked about, but very little is seen of it.

## THE SACRIFICE.

I THOUGHT of all my heart held sweetest, dearest,  
The triumph of success, the world's renown,  
But even when the prize had seemed the nearest,  
God's word commanded, Lay the chalice down.

A name to live through time in earthly glory—  
Such was my spirit's wish, my soul's desire.  
A name to minstrels dear in song and story,  
A soul ambitious, and a heart of fire.

I reached to pluck the fruitage of ambition,  
The fruit forbidden on ambition's tree;  
But from the Saviour came the admonition,  
Deny thyself, cross-bearing, follow me.

I heard sweet birds in leafy bowers singing,  
The wind's sad whispers, in the groves of pine;  
I saw rich grapes in purple clusters clinging  
To slender tendrils on the purple vine.

I saw the herds through vernal pastures straying,  
The flowery meads, the waving fields of green,  
While over all, the glorious sunlight playing  
Seemed as a type of coming things unseen.

But brightest sunshine soon must end in shadows,  
And darkness soon will close the fairest day,  
And drifting snows be piled above the meadows,  
While wintry winds howl through the twilight gray.

Through leary bowers where breezes murmur sweet-  
est,  
Ere long will fall the drear November rain,  
The joyous hours are doomed to be the fleetest,  
And laughing voices sometimes moan in pain.

Soon will be past for aye the changing seasons,  
The noiseless surge of time's swift flowing stream,  
The lust of power, the deepening plots of treason,  
And all the aims of this life's fevered dream.

Yet, day by day, the wave of pain is swelling,  
That rises from the worn earth's troubled breast,  
Up to the heavens by some unseen impelling,  
Like some great troubled heart that cannot rest.

Here, summer heat, and chilling, wintry breezes;  
But just ahead life's portal fair we see.  
The sacrifice that I have made for Jesus,  
Is naught to what the Saviour's done for me.

Let other hands, then, reach for earthly glory,  
And other hearts surround ambition's shrine,  
But let the love of Jesus be my story,  
And all his ministry of love be mine.

But just before, I see the city golden,  
The tree of life, the crown, the jasper sea,  
Our wanderings done, in Jesus' arms enfolden  
We'll rest in joy and peace, dear Lord, with thee.

L. D. SANTEE.

Ward, Wilson Co., Kan.

## 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.

## NEW YORK.

Bro. Geo. F. Wood writes from Liverpool, N. Y., that he has been preaching in the house of Bro. Bowen, for some time past. It has called out, he says, much comment from those around, and many are investigating the subjects presented.

## ILLINOIS.

Elkville.—We began preaching in the Davis school-house one mile north of here, about three weeks ago. We have had a good hearing all the time. Many have acknowledged the truth, and several have promised to obey. To God be all the praise.

DENNIS MORRISON.  
C. H. FOSTER.

May 13.

## ONTARIO.

Bellville, May 11.—Since coming to Bellville I have obtained 60 new subscribers for our periodicals, and have received in subscriptions and for book sales, \$125. Thus far, the last two quarters, I have obtained 170 new subscribers and received in subscriptions and for book sales, \$260. This is encouraging in this field. I find in Canadian cities many who are thinking seriously of the coming of Christ, and some who are prepared to read on the Sabbath question.

Geo. A. KING.

## IOWA.

La Moille.—Regular Sabbath meetings and a Bible-class are now being held in this place. The company to meet is small, being eleven or twelve, but they can claim the presence of the Holy Spirit, according to the promise, if they seek God diligently, and keep his commandments. They have reason to be of good courage, for the Lord has met with them already, and they are more in number now than those who met in the ark with Noah. My prayer is that God may continue to bless them.

G. V. KILGORE.

## INDIANA.

Franklin, May 12.—Following the afternoon service yesterday, we repaired to the water where five yielded obedience to the ordinance of baptism. Although there was a large

concourse of people present, every thing was remarkably quiet and orderly. They have ordered a club of ten weekly *Instructors*, and are entering upon the Sabbath-school work.

A man of considerable experience as a public speaker, who has been attending our meetings and reading our publications, has made an appointment for the 4th Sunday in June to speak in favor of the truth.

WM. COVERT.

## VIRGINIA.

SINCE my last report, I have held meetings one week at Timberville, in Rockingham Co. It was in the most hurrying time of spring work, and where the people were mostly Lutherans and Dunkers. For these reasons our congregations were not large, and yet we had a few who seemed much interested. Bro. Henry Rife, who lives in the place, and understands prophecy well, goes out frequently and holds meetings.

I have also held meetings eight days at Liberty, in Shenandoah Co. Had quite a good interest all the time. Several persons told me they should keep the Sabbath after this. This place is only about five miles from Soliloquy; therefore we thought it not best to continue our effort any longer, as those who are interested can attend the quarterly meetings at Soliloquy, and the regular Sabbath meetings also.

I now renew my labors four miles west of Mt. Jackson, and continue over two Sabbaths, to the 27th of May; and on the 28th, no providence preventing, I will go to Baltimore, as per appointment in this number.

I. SANBORN.

## OHIO.

Bro. D. K. Mitchell writes concerning the good work which has just been wrought in behalf of the cause of present truth in Corsica. A portion of his letter we do not give, as the facts have been previously stated by Bro. Canright and Burrill. In closing, Bro. M. says:—

The house of worship now in progress will be ready for dedication about the first of July. This is indeed a marvelous result, when we take into consideration the bitter opposition which had to be overcome, and which none but men of God, endowed with strength from on high, could have surmounted.

Surely the wrath of man has been made to praise the Lord in this neighborhood; for it seems that the more opposition there is to encounter, the deeper the truth sinks into the hearts of the people. The prediction in Rev. 12:17 is being literally fulfilled in this vicinity.

Springfield.—I was with the Springfield church from May 10 to 15. Found the brethren working together in love and harmony. On Sunday, two more were admitted into the church.

I presented the subject of systematic benevolence, after which those present signed the covenant to give one-tenth of their income to the support of the gospel. We also organized the T. and M. work. May the Lord bless this little company.

E. H. GATES.

Wakeman and Norwalk.—We were at the first mentioned of these places May 8-11, with Eld. St. John. Years ago there was a church here, but it was moved to Norwalk, leaving only two or three families here, and these were in a poor condition. Last winter Eld. St. John came and held meetings in the village, and in school-houses near by. A good interest was awakened just out of town, and a score or more embraced the truth. They now have regular meetings, Sabbath-school, and an organized church again.

But many of them need much instruction as they have only just begun, knowing little about the message. There is still a deep interest; so Bro. St. John will pitch his tent here in two weeks and give another course of lectures. We hope it will bring out more, and strengthen those already started.

The brethren raised money to buy a church book, s. b. book, the librarians set, the Sabbath-school blank books, and a set of Sr. White's books. They also pledged to pay the tithe. They will either buy or build a meeting-house soon. So we hope for a good church here.

We spent Tuesday, May 13, at Norwalk. Only about half the church were out; but these manifested a good interest. Their record was in much confusion. They gave letters to several to join elsewhere, and disfellowshipped a long list who had not been heard from for years, some of whom had not kept the Sabbath for ten years. It is a shame to leave the Lord's work in such a shape. Bro. Paube was elected and ordained elder, and Bro. Fay deacon. All pledged a tithe. The T. and M. society is badly in debt, owing \$70. Some \$26 was raised on this. Every member of that church should help pay this debt. It must be cleared before next winter, or the society can do but little.

Bro. St. John also held some meetings here last winter, or rather at East Norwalk three miles out. About a dozen were added, and still there is a good interest. Hence he will pitch his tent here also for a couple of weeks. We are determined to resurrect and strengthen these little churches if possible. We like the appearance of the Sabbath-keepers here very much, and hope for a strong church.

D. M. CANRIGHT.

## MICHIGAN.

Pierson.—May 3, in connection with Bro. Gilbert and Wellman, we met with the friends at this place. We found nearly all in the love of the truth, and trying to overcome. Sabbath at 3 P. M., we repaired to White-fish Lake, where we baptized six. This makes twenty-two that have been baptized since last August. From this place I went to Morley, Mecosta Co. On Sabbath, May 10, with Bro. Gilbert, we met with the friends at this place. In the afternoon we met at the house of Bro. John Waters. After a discourse on the subject of baptism, we repaired to a stream near by, where seven were buried with their Lord, by baptism. Quite a number of interested neighbors were present to witness this solemn ceremony. The next day, we presented church order and organization; after which all heartily united in church fellowship. This company is the result of the tent effort here last summer, and a few meetings last winter by Bro. Wellman and Gilbert. A most encouraging feature is, others have decided to keep next Sabbath with them. If these friends are faithful and true to their calling, they will soon have others with them, rejoicing in and living the present truth.

E. VAN DEUSEN.

Section Six.—Have held meetings at Rochester, Pontiac, and Armada. The brethren at these places are of good courage. Eld. Lawrence, being detained at home, assisted in the meetings at Rochester, and Eld. Lamson at Armada.

I have held one meeting at Pontiac. Here are twelve persons keeping the Sabbath, and several we have reason to believe will unite with them soon. They report encouraging meetings, though they have had no ministerial labor since February last. I shall visit them as often as possible, and hope to be able to organize a church there soon. These are the result of the tent meetings held by Bro. Corliss and Burnham about one year since.

In company with Bro. R. T. Payne, I visited the few Sabbath-keepers at Romeo. Here are six sisters, no brethren. Bro. Payne, living seven miles away, has helped them what he could. They were feeling somewhat discouraged, their number being so few, yet they seem firm in the truth. They are holding no meetings at present, but an effort will be made to revive them again.

H. M. KENYON.

Memphis, May 16.

Convis and Parkville.—We felt that the blessing of the Lord was with us at our meeting in Convis, May 3. There is some good timber in this church which I think will work into the heavenly building. I promised I would meet with them again in four weeks from the time of our meeting.

The 10th, I was with the church at Parkville. Here brethren J. N. Andrews and J. N. Loughborough, some twenty years since, spent most of the summer with a tent, and raised up a church of a goodly number and fair prospects. They built a meeting-house and were doing well; but soon the moving spirit came over them, and several families left, and, as far as I can learn, none of them have been prospered in their move. They might have done good where they were.

Of late a certain brother, capable of doing good, but full of the spirit of speculation, and who does not remain long in any place, has had his name with them. Concluding it to be a hard place, and having no hopes of success, he has left, and others have followed. Only a few are left, and these are in a discouraged condition. They would gladly receive advice from the Conference Committee whether to repair their house and try to live, or give up the ground. When will our brethren learn the folly of deserting their house of worship, thus giving the outside world much reason to say we are a floating people without foundation?

J. BYINGTON.

## DAKOTA.

EXTRACTS FROM A LETTER FROM A GERMAN BROTHER.

MUCH-BELOVED BRETHREN: My greeting is, Peace be with you. For a long time, I have wished to tell you something about the state of things here; want of time, however, seemed constantly to prevent me from so doing.

Permit me, dear brethren, first to make a few statements in regard to my own course through life. I was born in the neighborhood of Odessa in Southern Russia. My father was a strong Reformer, and consequently I was brought up in the bosom of the Reformed church, to whose doctrines I became strongly attached. But, through the mercy of God, I was in my seventeenth year sufficiently converted to behold myself a sinner.

In my twenty-second year I came to America. I here came in contact with the Baptists, to whom I was very much opposed. But as soon as I beheld the necessity for true baptism I was baptized, and about three months later, my wife took the same step, both of us thereby becoming members of the Baptist society. I was baptized on the 20th of March, 1877, and from that time onward I kept studying the word of God, seeking the whole truth.

In the same year, two Adventist brethren went through here, distributing and selling tracts concerning the Sabbath. One of the Baptists in my neighborhood bought one, and read it on a Sunday before the whole meeting. We all became much interested, and began anew to

seek the truth. But this feeling died out after a short time, only, however, to rekindle much stronger after the space of about one year.

As soon as we were satisfied in regard to the holiness of the Sabbath of the Lord, five of us concluded to follow the commandments in this respect also. This was in June, 1878; and the persons Valentin Beer, Philipp Sattler, Johan Rieb and wife, and myself. These brethren live together, but about thirty miles from my place. Though we, on account of the distance, cannot come together very often during the summer, yet in the fall, we have meetings frequently, and brethren from still more distant places visit us, so that we now number about thirty souls who are keeping the Sabbath according to the word of God.

Of course, it has been very trying for me, since my brethren live at so great distances. My wife was also very bitterly opposed to my faith; and, to make it still harder, my father, who is quite wealthy and has considerable influence in the Reformed church, came on a visit from Russia. Many contests there were, but I always felt myself stronger in my faith after them, for by discussing the subjects, I beheld more clearly the error in his views. You may imagine, dear brethren, how happy I was when I met with any of a like faith, to whom I could open my heart, and then receive new strength and courage from them. Oh, how happy I felt when I met with brethren Eldon H. Pullen and D. T. Biggs upon the streets in Sioux Falls! As already mentioned, my wife was very much opposed to my views, but I am happy to say today that she now is keeping the Sabbath.

And now, dear brethren, I greet you in the language of Ps. 23; Heb. 13:18; 1 Thess. 5:16-28. Your brother in the Lord,

JOHAN LERRETH.

Hopinson Co., D. T.

Bro. John W. Johnston, of Shelby Co., Ind., who embraced the truth from reading, while his wife was taking treatment at the Health Institute at Lafayette last summer, writes as follows:—

Since I returned home I have been taking the REVIEW, which contains much valuable truth of which I should not know how to be deprived, living, as I do, away from an organized church, where I hear no preaching, and where I am obliged to meet all the opposition of the people. I have loaned and given away several hundred pages of tracts, which have convinced some of the truth, but they have not the moral courage to obey. Bro. S. H. Lane visited me last November, and preached three times in the P. M. church. His preaching created quite an interest for the time, and many are anxious to hear a course of lectures. Persons frequently ask me when my preacher is coming back, and express a wish to hear him. I have secured a large school-house for him or any of our ministers that may come. I indorse the tithing system adopted by the church. I have faith to believe a church can be organized here by proper exertion, and I am anxious to have the truth presented by some of our preachers, and hope the ministers will remember the scattered ones.

Sister Maria A. Haywood, writing from East Swanzey, N. H., says:—

I have not seen a Seventh-day Adventist since I came here seven years ago. The people had never heard of such a class of Christians, and laughed me to scorn when I told them that the seventh day was the only Bible Sabbath; but I know in whom I have believed, and am persuaded that He is able to keep me from falling. I hope if any brethren or sisters come this way they will call on me. I desire the prayers of the people of God, that I may be preserved blameless unto the coming and kingdom of our blessed Saviour.

## THE SHIP OF TRUTH.

A NOBLE vessel has started out on the stream of Time under canvas and steam. How majestically she sails! How well she is manned! How efficient her crew! Every thing is in its place; every one on board has his work; for there are no idlers among the crew. All is harmony and peace. Some of the faces look sad, but it is the sadness that makes the heart better. In the faces of all are hope, and a fixed determination to resist storm and tempest, and all enemies, and to reach the harbor of rest on the shore of the promised land. Their eyes are on their Captain, and he is ever faithful.

Many foes this vessel meets; many contrary winds and currents; many rocks, shoals, and whirlpools in and around her course: but, despite all adverse influences, her course is ever onward; her speed constantly increases. Every battle won gives her new strength and zeal, and unseen hands are assisting to guide her. Her chart is true, and all dangerous places are shown, and her course marked out.

There are many other vessels on this broad stream, bound in a contrary direction. Their captains wear a shining cloak; but the truth shows it to be a borrowed one, underneath which are corruption and darkness. Still, the greater multitude embark in those vessels. One after another is wrecked. The chart of truth shows their true character; but still the crowd rush on to ruin.

Some are driven by despair, by pride, by love of the world, by the cares of this life; some, by the phantom of pleasure whose motto is, "Out on the fool who mars to-day with thoughts of a hereafter."

Once in a while an earnest inquirer leaves the sinking vessels, and is taken aboard the noble

ship whose chart is truth. He is scoffed at, jeered at by the maddened crowd; but he heeds it not. If wounded, it only urges him on to greater effort.

There is one strange thing occurs now and then that attracts our attention. We see individuals leave this noble ship, and, seating themselves in small boats of their own manufacture, float behind, with nothing but one or two frail cords to hold them to the parent vessel. Their arms are folded, and their time is employed in watching and finding fault with the workers and the leaders in the ship, while the bird of evil (Doubt) is pecking at the cord, the only hold they have of life. The complainer sees it not. His thoughts are engrossed in the mistakes of the vessel, until at last the cord—the life-cord—is severed, and he is left adrift. It is not too late then, if he will implore mercy of the Captain; but it is seldom done. He is picked up by some of the enemy's crews and is lost forever.

The name of these lost ones is—murmurers. The name of the noble ship they have left is—The Present Truth. The Captain of this ship is Jesus our Saviour. The chart is God's word.

Reader, where are you? Are you in the service of the everlasting King? Are you bound for the city of Zion? or do you wish to remain in that of Destruction? The noble vessel will soon enter the harbor of rest. The King will welcome the voyagers there. The shining garments and victor's crown will be put upon the faithful ones. The inheritance will be given them, and they shall reign with their King forever.

Let us not murmur, brethren. The ark may seem to be tipping, but do not put forth your hand. We are finite, God is infinite. It will all be right sometime. When the log-book shall be thrown open to all, when the voyage is over, we shall see that God's plans, and the progress of his work, were all right. Then let us not murmur, for our souls' sake and for Christ's sake. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things . . . are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:10, 11. God help us to heed the warning. M. C. WILCOX.

#### THE AGE OF MAN.

PROFESSOR FARRADAY adopts Flourin's physiological theory that the natural age of man is one hundred years. The duration of life he believes to be measured by the time of growth. When once the bones and epiphyses are united, the body grows no more, and it is at twenty years this union is effected in man.

The natural termination of life is five removes from this point. Man being twenty years in growing, lives five times twenty years—that is to say, one hundred years; the camel is eight years in growing, lives five times eight—that is to say, forty years; the horse is five years in growing, and lives twenty-five years, and so with other animals. The man who does not die with sickness lives anywhere from eighty to one hundred years. Providence has given a man a century of life; but he does not attain it, because he inherits disease, eats unwholesome food, gives license to his passions, and permits vexation to disturb his healthy equipoise; he does not die, he kills himself.

The professor divides life into two equal halves, growth and decline, and these halves into infancy and youth, virility and age. Infancy extends to the twentieth year, youth to the fiftieth, because it is during this time the tissues become firm; virility from fifty to seventy-five, during which the organism remains complete, and at seventy-five old age commences. C. A. CONSTANTINE.

Woodburn, Ill.

#### ENTERING INTO REST.

WHEN the week's work is nearly done, and preparation day dawns, it is with almost joyful exultation that I hasten through the details of this day. What lover of God's holy Sabbath but has a peculiar feeling of anxiety that every thing should be done, the week's work neatly rounded off on this day, and the Sabbath met with clean hands and a clean heart.

We are entering on sacred time, when worldly labor and cares, and the profit or loss of business matters should be gladly laid aside. I have often wondered where was the *bondage* of this blessed day. To a certain extent, we enter upon a sweet rest from worldly cares wherein we can commune with God, study his blessed word more carefully, read and study upon the beautiful truths presented in these last days, in reference to which God has said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

Now what is the promise to those who do this? The next verse tells us: "Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Is this not a blessed promise? "The mouth of the Lord hath spoken it." How well we know that promise is kept to those who fear his name.

When I first turned away from the first-day observance and the commandments of men, it was with fear and trembling; fear of God, and trembling and despair at my own desires. For, thought I, I shall never love the seventh day as I have the first. How many pleasant recollections from childhood are connected with one, and how few, in fact not any, with the other. But blessed be the name of Him who helps

every trembling child that walks out by faith, God's Sabbath now far exceeds the man-made day. I look forward to it with joy, and part with it in sadness. By the grace of God, nothing shall wrest it from my grasp, while life remains; and if death overtakes me ere our blessed Lord, the Lord of the Sabbath, shall come, I will close my eyes fondly hoping to open them in the new earth, to welcome God's hallowed day again. For on every Sabbath, I expect to come up to worship the Lord in the Eternal City.

Blessed be God, the maker of Heaven and earth, who has given us a slight foretaste of that eternal rest in the day that he has blessed and hallowed for us on the earth—the only green spot left after the expulsion from the garden of Eden—to remind us that there is still an eternal Godhead mindful of fallen man's needs, an oasis in the desert of life wherein we can stop and rest, and go on refreshed in our pilgrimage.

I smile now at the sneers, "under bondage again," "under the law," "Jews," &c. If striving to keep God's commandments and the faith of Jesus is bondage, then I am happy under such bondage. If obeying the God of the Jews makes me a Jew, happier still am I to be nearer to my blessed Lord, who was himself a Jew. In obedience to God I have found sweeter peace than when in the *freedom* of the world. I am happy in the bondage with which good angel's have encircled me. God grant that all who "lay hold" of the Sabbath, may hold on to it with other truths, cling fast to God's promises, and be enabled to experience the blessed assurance referred to by the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." MRS. E. W. JONES.

#### JEWISH STATISTICS.

UNTIL eighty years ago, the Jews were secluded from Jerusalem itself, when the Sultan, by a decree, permitted them to live there to the maximum number of three hundred at a time. Forty years ago the restriction as to number was taken off, but they were forced to live in a particular quarter of the city bearing their name. At last even this ban was removed, and the Jews have since bought all the purchasable real estate in the city, and have built entire streets of houses outside of the walls. Their synagogues and hospitals are multiplying; the German Israelites have no less than ten charitable societies; there are twenty-eight religious congregations, and two newspapers. Six thousand patients are annually cared for in the hospitals. A Venetian Jewess has given \$12,000 for the establishment of an agricultural school. In consequence of Jewish immigration, the population of Palestine has doubled in ten years; the value of land has increased tenfold, and the construction of public works goes on night and day; and Baron Rothschild, loaning forty millions to Turkey, took a mortgage upon the whole of Palestine for security.—*Selected.*

#### EDUCATION IN FRANCE.

ALL France is deeply stirred by the prospect of a revolution in the system of public education, which must follow the adoption of the bill of M. Ferry, now before the legislature. The Chambers have adjourned the Lower House until the 15th of May, and for the present the excitement has subsided. Episcopal protests have fallen on the head of the Minister of Education in a continuous shower; even moderate republicans condemn the reactionary features of the new measure. The radicals contend that the Roman Catholic Church is hostile to the republic, and should therefore be deprived, as far as practicable, of all control of education. The moderates answer that the Church party has been fairly defeated, and has no immediate prospect of returning to power. The principal changes contemplated are: 1. The restoration to the state of the exclusive right of conferring university degrees. This reverses the legislation of 1875, out of which sprang the five free Catholic universities. It must be borne in mind that in France a university degree opens the way to public office. 2. The exclusion of all clergymen—Protestant and Catholic—from the directing councils of the state universities, including the Chief Council of Public Instruction. 3. The exclusion from all teaching, public or private, of the religious orders not recognized by the state. This provision will especially affect the Jesuits, whose colleges are somehow popular in France. The bill of M. Ferry may be modified, but in most of its features will undoubtedly be accepted by the Assembly.—*Harper's Weekly.*

#### Notes of News.

- THE President has vetoed the new army bill.
- THE khedive still refuses to appoint European ministers.
- IN Hungary, floods have destroyed 300 houses in Kottori.
- DESTRUCTIVE forest fires rage in the vicinity of Scranton, Pa.
- THE British government will not dissolve parliament this year.
- HUNGRY Mohammedans are plundering the stores in Adrianople.
- FOUR villages on the banks of the Plattensee, in Hungary, have been flooded.
- THE French minister of commerce favors reciprocity with the United States.
- MOSCOW is to be subjected to a reign of terror similar to that of St. Petersburg.

—HEAVY failures are reported in Great Britain, amounting to £790,000, or \$3,950,000.

—FAILURES of trading companies in Rotterdam, Holland, are reported to the amount of \$3,750,000.

—MAGNEZU, brother of the Zulu King Cetewayo, has with a few followers surrendered to the British.

—THE greater part of Lublin, a city of 20,000 inhabitants in Russian Poland, has been destroyed by fire.

—SHOULD the German tariff bill succeed, which is almost certain, it will probably disrupt the national liberal party.

—LONDON, May 12.—The principal part of the town of Irbit, Russia, at the confluence of the Irbit and Nisa Rivers, has been burned.

—HURDWAR, Upper India, has experienced an outbreak of the cholera. The indications are that disease and death will hold high carnival in the old world the coming year. There are many elements encouraging and inviting disaster of this kind.

—AN electric hailstorm extended over the southern part of Minnesota, May 12. At Modalia, hailstones were reported as large as goose eggs.

—A GRATEFUL community in the famine district of China, have presented a magnificent heathen temple to the Jesus "Church."—*Christian Weekly.*

—WHOLESALE arrests of Nihilists continue in Russia, including noblemen and titled ladies. Some of these are charged with being the incendiaries of Orenburg.

—A CONFERENCE was held at Barnsby, England, May 4, at which 120,000 colliers were represented. They will strike if an advance of ten per cent increase of pay is not allowed.

—A WATERTOWN (N. Y.) *Times'* special says a Mrs. Merrihead, of New Deer River, is suspected of poisoning her husband and brother-in-law, and an examination is now in progress.

—BUILDINGS 405 to 409 North Fifth street, St. Louis, Mo., with their contents, burned Saturday evening; loss \$275,000; insured about \$100,000. The origin of the fire is a mystery.

—LONDON, May 12.—Lord Hamilton, Vice President of the Council, to-day stated in the House of Commons that in various cattle cargoes recently arrived from America, pleuro-pneumonia has been found.

—MAY 14.—Great conflagration at Poonah, India. The government school, Boodwar Palace, law courts, post-office, police office, and fifty houses were completely destroyed. Also another fire at Orenburg, Russia, still raging on the 12th.

—AT Minden, La., a severe hailstorm occurred, May 16. The hailstones averaged the size of hen's eggs, and fell to the thickness of a foot on level ground. All crops and vegetation in the path of the storm were entirely demolished.

—FRANK E. HAYDEN has been arrested at Fitchburg, Mass., on charge of poisoning his sister. He is also suspected of having poisoned his father and mother, who died recently—all to secure about \$8,000 worth of property wholly to himself.

—THE SOUTH AMERICAN WAR.—VALPARAISO, April 19.—The Bolivians have retaken Atacama. It is announced from Jujuy, a town of the Argentine Republic, near the Bolivian frontier, that 15,000 Bolivians are marching to attack the Chilians.

—LONDON, May 13.—The *St. Petersburg Gazette* reports that the losses of the conflagration at Irbit are enormous. The treasury, post-office, and town hall were saved. The fire raged all day Saturday and Sunday. A Berlin dispatch points out that Irbit is largely used as a place of exile.

—ST. PETERSBURG, May 12.—Intelligence has been received from Tiflis that a disease with terrible mortality is raging in nineteen villages in the Caucasus. A solemn procession of holy pictures has been held in the district of Gori, and prayers offered for the preservation of the inhabitants.

—PESTILENCE IN THE CAUCASUS.—ST. PETERSBURG, May 14.—The disease which has broken out in the Caucasus proves fatal in twenty-four hours. In Derby, which contains 150 houses, seventy persons died. In Medivricheni, with 200 houses, there are 100 persons dead. Mortality elsewhere is on the same scale.

—IRBIT is in the government of Perni and is famous for its annual fair, in the months of February and March, a fair which, next to that of Nishni Novgorod, is the largest held in Russia. To this fair are brought goods to the value of \$25,000,000 from China, India, Persia, and Europe. The population of the place is about 35,000.

—ST. PETERSBURG, May 15.—Large numbers of arrests of Nihilist incendiaries are being made in towns throughout Russia. Revolution is rampant, and a feeling of dread and insecurity prevails everywhere. The trial of a large number of male and female revolutionists, many of whom are members of the nobility, is in progress at Kieff.

—LONDON has more Roman Catholics than Rome, more Jews than all Palestine, more Irish than Belfast, more Scotch than Aberdeen, more Welsh than Cardiff: its beer and gin shops, placed one after another in a line, would reach sixty-two miles, and one entire quarter of the city is inhabited by three hundred thousand of the most miserable wretches and worst thieves to be found on earth.

—NEARLY 2,000 southern negroes are awaiting transportation Kansasward, along the lower Mississippi. Gen. Conway and two members of the society of Friends have left St. Louis to see to what extent they have been denied transportation, and to bring suits against such steamboat owners as have denied to carry them when they offered to pay their way; also to devise means of transport for them.

—ONE of the most singular phenomena ever witnessed occurred in Louisville, Ky., at 11:30, May 15. An army of black clouds came up from the south, and one after another in quick succession burst, pouring such a flood of water upon a portion of the city that within thirty minutes the streets became the channels of roaring torrents, the water averaging three feet in depth. Passengers in the

street cars were obliged to climb upon the seats to keep dry.

ROME, May 12.—At the consistory held to-day the pope appointed five cardinal priests and three cardinal deacons. Among the new cardinals are the Rev. Dr. John Henry Newman, of England, and the Rev. Dr. Herzenroether. The pope also made numerous appointments to bishoprics, among them those of Cardinal Hohenlohe to the bishopric of Albano, the Rev. Dr. McCabe to that of Dublin, and the Rev. Dr. Woodlock to that of Ardagh and Clonmacross.

—THE power of the gospel to change a nation from half-naked savages to comfortably dressed, civilized, and enlightened people, is illustrated by the following extract from a letter from Titus Coan, the veteran missionary to the Sandwich Islands. Mr. Coan says: "I once thought I should never live to see all our natives shod with leather shoes; but many of the men wear \$14 to \$17 boots, with other articles corresponding, and all are comfortably shod, and clothed in foreign fabrics."

#### A REMARKABLE METEOR.

WASHINGTON, MINN., May 11.—A meteor, apparently about the size of an ordinary foot-ball, passed over this place about five o'clock this afternoon, and descending east of the town, exploded with a report equal to the discharge of a 300-pounder. The concussion shook the town, and the first impression among the people generally was that there had been a mill explosion. The shock and report were very great. The meteor was plainly visible in its passage through the air, looking like a ball of fire with a long train of vapor behind it. It exploded just before it struck the earth.—*Inter-Ocean.*

#### Obituary Notices.

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

GRIFFIN.—Died of lung fever, on Crotch Island, Maine, April 27, 1879, Lizzie E., daughter of G. H. and D. E. Griffin, aged 1 year and 7 days. G. W. VARNY.

STREETER.—Died at Morton Hill, Wis., of a complication of diseases, little Clara Bell, daughter of F. E. and E. R. Streeter, aged 2 years, 2 months, and 13 days. Remarks were made from Jer. 31: 15-17. S. FULTON.

VANDEBURG.—Died at Little Prairie, Wis., at the residence of her son, Wm. Vandenburg, April 16, 1879, sister Betsey Vandenburg, in the eighty-seventh year of her age. Sister Vandenburg was one of the first to receive the light on the Sabbath at Little Prairie in 1860, under the labors of Eld. I. Sanborn. May those dear ones who ministered to her wants here, see to it that they obtain a clear title to an inheritance in the earth made new. PLINY POTTER.

KIRKMAN.—Died near Eddyville, Iowa, Feb. 27, 1879, Bro. John Kirkman, aged 65 years. The circumstances of his death were sad indeed. He went into his son's coal bank for a few moments, and while there a large quantity of slate caved in upon them, partially covering them. In this condition Bro. K. prayed till he died. They were found about two hours after. Bro. Kirkman embraced the truth through Bro. Waggoner's labors at Eddyville, several years ago. E. W. FARNSWORTH.

CHRISTIANSON.—Died in the town of Alaedon, Mich., March 28, 1879, of erysipelas, after an illness of three weeks, sister Margaret Anna, wife of L. C. Christianson, aged 56 years. Sister Christianson began the observance of the seventh day Sabbath from reading the Bible, about thirteen years ago while residing in the city of New York. In the main, her life was a success, and she now sleeps to await the coming of the resurrection morning, and to share in its glory. Service at the Alaedon church; remarks from Ps. 30:5. E. P. D.

HEBNER.—Died at Armada, Macomb Co., Mich., May 9, 1878, of consumption of the blood, Bro. Josiah Hebner, in the 67th year of his age. He leaves a wife and five children to mourn their loss. Bro. H. embraced the advent faith under the proclamation of the first angel's message. He received the Sabbath truth through the labors of Bro. Bates in 1852. He cherished a sincere love for these truths till his death. Funeral service at the S. D. A. house of worship, May 11, attended by a large concourse of people. Text, 1 Peter 2:7, first clause. H. M. KENYON.

CLAYTON.—Fell asleep in Jesus, in Pawnee Co., Neb., our dear sister, Elizabeth M. Clayton, Feb. 25, 1879, aged 39 years. She embraced present truth in July, 1876, under the labors of Bro. Wing and Hackworth at the tent meeting at Pawnee City, and continued strong in the faith unto the end. She leaves a husband and six children to mourn, but they sorrow not as those without hope. Bro. Clayton embraced the truth at the same time his wife did, and is striving to lead his family in the observance of the same. May God help him under all his trials and responsibilities to look to him for guidance. LOUISA EDWARDS.

BARTHOLOMEW.—Bro. Lester Bartholomew, residing one mile west of El Dorado, Butler Co., Kansas, died March 21, 1879, in the 49th year of his age. Bro. B. was endeavoring to handle a very wild horse, when the animal sprang upon him crushing him to the ground, breaking his knee, and tearing the muscles from the bone below the knee. His limb had to be amputated. His sufferings were great; but he bore them with the meekness and patience of a true Christian. He leaves a companion and three little boys to mourn their loss. Our brother was loved by all. His remarkable patience and industry had won for him a large circle of friends. We mourn with sister Bartholomew, and pray for the fatherless little children; for they have met with a great loss. Funeral discourse by Eld. Jones, Methodist. M. J. PIERCE.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, May 22, 1879.

The T. and M. Supplement for the past quarter is nearly all in type, but some of the reports came in so late that we are unable to get it out with this number. It will appear next week.

Bro. Chas. H. Jones, for the past four years the able and efficient foreman of the REVIEW and job departments of this Office, left May 16, for Oakland, Cal., to take a similar position in the Signs Office. Bro. Wm. C. Gage takes his place in this Office.

The Chicago Inter-Ocean of May 19, says: "The religious liberty bill before the Pennsylvania Senate, failed to receive a constitutional majority. The bill was in the interest of the Seventh-day Baptists, and the principal objection to it was that such a measure was unconstitutional.

The Presbyterian Banner states a remarkable fact concerning infidelity, liable to be overlooked, yet well sustained by history. It annihilates the claims of infidelity at one blow. It is this:—

"No community which declared itself infidel has ever prospered for any considerable length of time; and there is no record of the permanent success of any infidel institution of learning, since the beginning of the Christian era."

A friend has sent us a copy of two articles on The Sabbath Question, published in The Iowa Onward, in March last. The writer, to whom no clue is given except a star at the close of his articles, is yet in his A B C on the subject. There is nothing that demands review, as the assertions are all treated in our Sabbath works from the smallest tract upward. It is too late in the progress of the Sabbath controversy for men to tax the patience of the public, unless they can make a contribution of some new fact or argument to the subject, or can overthrow something which has been supposed to be established.

So many inquiries have come in asking whether Freeman, who murdered his little daughter at Pocasset, Mass., was a Seventh-day Adventist, or not, that it may be well to say again that he was not. He had no more connection with us, than he would have had, had he been a Mohammedan. Neither had the Mr. Haughwout, at the bottom of the Gifford tragedy, in Iowa, mentioned in REVIEW, No. 18. The reason why such men are supposed by some to be Seventh-day Adventists is because in very many places the people have never heard of any other kind of Adventists, and hence when they read that such and such a person was an Adventist, they think at once that he belonged to our people. Persons of weak and unbalanced minds belonging to any denomination, are of course liable to be impelled into disgraceful, if not fatal fanaticism, like the Methodist man mentioned in another paragraph. But, as we stated last week, we regard the doctrines of S. D. Adventists, appealing as they do to the reason and judgment, and the sense of harmony and consistency, as calculated to restrain and control any tendency to such irregularities.

The Cleveland Leader is reminded by the Pocasset tragedy that a man in Ohio some ten years since fell under the same hallucination that seized upon Mr. Freeman, and that only tact on the part of his wife saved him from following it to as fatal a termination. Ten years ago, it says, Truman Phinney living in Geauga county, O., an industrious well-to-do farmer, with a wife and two bright children, became deeply influenced under the excitement of a Methodist revival. His wife was aroused one morning about 3 o'clock by the noise of his whetting a butcher knife. When she inquired what it was for, he told her that in order for the whole family to be saved, he must sacrifice his little son. She was alarmed beyond description, but kept perfectly cool, and by professing great interest in what was going on, at length persuaded him to go with her to call to the sacrifice a neighbor who was much interested in the family and in religious matters. By this means help was secured to put the lunatic in safe quarters.

"That kind of morality which requires the aid of the political world to enforce it, is a harlot in disguise, and her path is the way to death; in

her secret chambers you will find war, rapine, and murder, and in her train will be seen revenge, hatred, envy and division."

Is that the kind of morality which the "Religious Amendment" party are seeking for?

R. F. C.

SABBATH-SCHOOLS.

For the benefit of our scattered brethren, Missouri is to have two camp-meetings this spring, one in the southern and one in the northern part of the State. We expect able help from abroad to instruct us in the great work of preparing ourselves and instructing others for eternal life. All S. D. Adventists in the State should attend one of these meetings, that they may receive personal benefit and get more thoroughly imbued with the spirit of the third angel's message. We need especial help in the Sabbath-school work so that all can work in unison and to the very best advantage. We therefore suggest that a Sabbath-school be held in the tent at each of the above meetings on Sabbath morning at 9 o'clock. Let each school in the State be represented by the superintendent with the teachers and pupils. Will each superintendent see to working up this interest and get all to come who can. Instructors containing the lesson will be furnished on the ground in proper time.

J. G. WOOD, Pres. Mo. S. S. Association.

NOTICE.

My permanent post-office address is now Mt. Pleasant, Henry Co., Iowa, Box H. 9. Letters may be sent, however, to the places of camp-meetings. Brethren and sisters desiring labor in their neighborhoods will please write to me. I may not be able to respond to all at once, but the letters will be preserved for future reference.

E. W. FARNSWORTH.

TO THE BRETHREN IN PENNSYLVANIA.

ALL who are in arrears on tent pledges for last year should arrange to redeem them soon. As the tent season for 1879 will soon be upon us, and funds will be necessary, will the brethren look to this? Let the following brethren look after the pledges in their several localities and send the same to Eld. B. L. Whitney, Rome, N. Y.: O. P. Rice, C. D. Tubbs, Hiram Stebbins, and C. H. Barrows.

J. G. SAUNDERS.

AID SOLICITED.

I AM copying extracts for a scrap-book. Here is a sketch of the plan I have adopted: No quotation is to be unnecessarily lengthy. Extracts bearing on controverted points are to be endorsed by reliable citations to authors. The number of testimonies for each subject will be full. After each list of proofs will be inserted a number of blank leaves on which may be added other selections. Those I use will be printed on the page in the usual manner. I hope to complete the work this year. I trust the work will be an aid in the hands of all friends of the truth, especially ministers.

I hereby especially request my ministering brethren to assist me by forwarding to me at Du Quoin, Ill., such extracts as they would like to have published, but cannot be obtained from our publications. All be free to send quotations.

G. W. COLCORD.

Appointments.

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

WESTERN CAMP-MEETINGS.

- 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.

SOUTHERN MISSOURI CAMP-MEETING.

This meeting is to be held in Nevada, the county-seat of Vernon Co., on the M. K. & T. railroad, from May 29 to June 3. The ground selected is within the city limits, about half a mile from the depot, has plenty of good shade, water, etc. We expect to get a reduction of fare on the M. K. & T. R. R. Teams will be in readiness at the arrival of the trains to convey passengers to the ground. Feed and provisions can be purchased at reasonable rates. This will be an important meeting for this part of the State. We hope to see every family of S. D. Adventists who live south of the Missouri River at this meeting and as many more as can come. Bring your children and interested friends, that

they may be converted. Prepare yourself with a family tent if you can, but come any way. The 40 foot tent will be pitched to accommodate those who have no family tent. Eld. J. G. Wood is now holding a protracted meeting in Nevada with an increasing interest. We want it to close with a good camp-meeting.

Come one and all; let no trivial excuse keep you from this meeting. Let us humble ourselves before God, take hold of the work with zeal and humility, and the Lord will bless us, we shall see our friends converted and the cause prosper in Missouri. Cannot Bro. and Sr. White meet with us? We extend to them a cordial invitation. We trust the friends of present truth in Northern Missouri will begin now to prepare to attend the camp-meeting to be held in Daviess Co., and with one united effort make it a success.

MISSOURI CONFERENCE COMMITTEE.

WISCONSIN CAMP-MEETING.

THE Wisconsin camp-meeting will be held at Madison, on the same ground as last year, June 11-17, 1879.

COMMITTEE.

WISCONSIN CONFERENCE.

THE next annual session of the Wisconsin State Conference for the election of officers, and the transaction of such other business as may come before the meeting, will be held in connection with the camp-meeting at Madison, June 11-17, 1879.

WISCONSIN CONFERENCE COMMITTEE.

WISCONSIN S. S. ASSOCIATION.

THE Wisconsin Sabbath-school Association will hold its second annual session at Madison, in connection with the camp-meeting, June 11-17, 1879. Let all schools in the State, where it is practicable, send delegates.

H. W. DECKER, Pres.

MINNESOTA CAMP-MEETING.

THE Minnesota camp-meeting will be held June 18-24, at Lake Calhoun, near Cedar Lake Station, at the junction of the St. Louis and Minneapolis R. R. with the St. Paul and Pacific R. R. three miles west from Minneapolis.

We have succeeded in getting reduced fare on the following railroads. Those living on the St. Louis and Minneapolis R. R. will pay full fare to the meeting, and have return ticket free. Those on the St. Paul and Pacific will pay full fare to the meeting and 1/2 fare back. The branch road which runs through St. Cloud, Sauk Center, and Alexandria, also the Milwaukee and St. Paul on all its divisions, give us the same rates. Those who live on the Sioux City R. R. must pay three cents per mile the round trip from Laverne Station, Mankato, and Le Sueur, to Merimen Junction, where they will change to the St. Louis and Minneapolis R. R. Those who go to Minneapolis will there take the St. Louis and Minneapolis R. R. for Cedar Lake Station. The camp-ground is about 40 rods from the Junction.

H. GRANT.

CHANGE OF APPOINTMENT.

STEVENS Point, Wis., May 24, 25. Avon, Rock Co., May 30 to June 1.

H. W. DECKER.

PROVIDENCE permitting, there will be a general meeting and Sabbath-school convention for the churches and schools of Jackson Co., Mich., held at Spring Arbor, Sabbath and Sunday, May 31 and June 1. Sabbath-school at 10 A. M.

The children and youth will recite the regular lessons for that date, the fifth Sabbath in May, incorrectly dated in the Instructor for the first Sabbath in June. The Bible class, lesson 28, the last in the lesson sheet for May. As the usefulness of the convention will depend on the attendance, it is hoped that the officers of the schools in the county will secure a full attendance of their schools at the convention.

M. B. MILLER. W. C. WHITE.

No providence preventing there will be a two days' meeting held with the church at Hartland, Maine, commencing June 13, at 6 P. M. Sabbath-school and Bible-class the 14th at 10 A. M. We invite all to come prepared to take part in it. Lessons for examination, The Old and New Covenants. We wish to awaken a deeper interest in the Sabbath-school work in this State. Our new 50 foot tent will be pitched to accommodate the people. Let all come to take hold of the work, and lift in the cause of present truth.

J. B. GOODRICH.

ALLENS CORNER, Deering, Maine, May 24, 25. We invite the churches in Dist. No. 3 to meet with us. May 31 and June 1, at Somerset Mills. There will be an opportunity for baptism. Will the churches in Dist. No. 1 meet with us? Cornville, June 7, 8. Baptism will be administered. We request all the friends of the cause in Dist. No. 2, to meet with us. Let all come to take hold of the work in earnest, and the Lord will bless.

J. B. GOODRICH.

NOTHING preventing, I will commence meetings in Baltimore on Wednesday evening, May 28, as Bro. John F. Jones may arrange. I should very much like to have some of the brethren from East Maryland attend, as the meetings will continue over Sabbath and first-day. We hope for a general rally of all that love the Lord and his word.

Thursday, the 12th of June, I will commence meetings near Camden, N. J., as Bro. McComber may arrange, at half past 7 P. M., and continue over Sabbath and first-day. We hope for a general rally of all who love the Lord and his truth. By invitation of the General Conference Committee.

I. SANBORN.

GAINES, at the usual place of meeting near Bro. Hardy's, Sabbath and Sunday, May 24, 25. At Monterey, May 31 and June 1. Meetings to commence Friday evening. We invite the brethren from Allegan to attend at Monterey.

E. B. LANE.

PROVIDENCE permitting, we will hold meetings at the following places in Ohio:— North Bloomfield, Friday eve., May 23, continuing over Sabbath and Sunday.

Parkman, Tuesday, May 27, at 10:30 A. M. and 7:30 P. M.

Solon, Thursday, May 29, at 10:30 A. M. and 7:30 P. M.

Peninsula, May 31, 10:30 A. M. and 7:30 P. M., to continue over Sunday.

These will be important meetings. Come one and all, dear brethren and sisters, to seek God, and work for him.

D. M. CANRIGHT. R. A. UNDERWOOD.

PROVIDENCE permitting, we will hold a general meeting in the tent at Waterford, Ohio, beginning Friday evening, June 6, and continuing over Sunday, June 8. We specially urge a general turnout from all the surrounding region, particularly from Bellville, Corsica, Appleton, and Newark. We hope that this meeting will be of great importance to the cause in that district.

D. M. CANRIGHT. A. O. BURRILL.

DU QUOIN, Ill., May 30 to June 1. Bro. D. Morrison appoint for " 2-5. Carbondale, Ill., " 6-8. Bro. C. H. Foster appoint for " 9-15. P. O. address, Du Quoin. G. W. COLCORD.

HILLSDALE, Mich., May 24, 25. Napoleon, Monday, May 26, at 5 o'clock P. M., where Bro. Francisco may appoint. Special attention will be given to the Sabbath-school work.

M. B. MILLER. W. C. WHITE.

LAPEER, Mich., May 24, 25. Flint, Sabbath, May 31 and June 1. Bro. Lamson will be with me at Flint. We shall expect a general attendance of our brethren at these meetings.

H. M. KENYON.

SEDALIA, Mo., Sabbath and Sunday, May 24 and 25. Meetings commence Friday evening. We wish to see a general attendance of all our brethren and sisters.

E. W. FARNSWORTH.

BLOCKVILLE, Chautauqua Co., N. Y., Sabbath and first-day, May 31 and June 1. The dedication of the church will take place Sunday at 2 P. M. Dedicationary sermon by Eld. B. L. Whitney. Eld. John Raymond and others will assist in the services. Opportunity will be given for baptism, and the church will be organized. Teams will meet afternoon trains at Ashville Station on A. & G. W. R. R., Friday afternoon and Sabbath morning. Let all who can bring necessary bedding. Come and unite in dedicating yourselves and this building to the Lord.

CHAS. B. REYNOLDS.

NORWALK, Ohio, Friday evening till Sunday evening, May 30 to June 1. New Haven, Tuesday evening, June 3. Troy, Friday till Sunday evening, June 6-8. The object of these meetings is to look after the Sabbath-schools.

D. W. REAVIS.

CABOT, May 31 and June 1. Let us meet all the friends on the Sabbath.

A. S. HUTCHINS.

PONTIAC, Mich., Wednesday evening, May 28. Hope to see all interested in the truth at this meeting.

H. M. KENYON.

Publishers' Department.

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

THE P. O. address of E. H. Gates, until further notice, will be Springfield, Clark Co., Ohio.

WANTED.—A place with a Sabbath-keeping farmer, for an active boy of nearly fourteen years, to work during the summer vacation. Address, Battle Creek College.

WORK.—Sabbath-keeping farmers resident in the State of Michigan, desiring help on the farm during the months of July and August, will do well to apply to Battle Creek College.

A WOMAN wants a situation in a Sabbath-keeping family to do general housework. Address, D. L. Stiger, Atchison City, Atchison Co., Kansas.

WANTED.—Two teamsters, Sabbath-keepers, work till the 1st of October. Address, James Hunter, Grand Junction, Green Co., Iowa.

WANTED.—A man to work on a farm. A Sabbath-keeper. Nelson B. Cole, Grand Ledge, Mich.

NOTICE.—A blue cross opposite this note indicates that your subscription will expire in two weeks. Please renew at once, as we shall be obliged to stop the paper unless we hear from you in that time.

Cash Rec'd on Account.

Ill Conf Fund per J P Hunt \$3.00, Iowa T & M Society 30c.

Mich. Conf. Fund.

Muir & Lyons per J B Haynes \$15.00, Fowlersville per W H Kennedy 1.40, Isabella per W Reynolds 24.85, Williams church per E Margerson 8.50.

Mich. T. & M. Society.

Dist 7 per W Reynolds \$10.00, Dist 8 per N Sawyer 7.50, Dist 8 per J McGregor 5.24, Dist 9 per M E Lockwood 1.00, Dist 7 per W Reynolds 4.00.

Gen. T. & M. Society.—Life Members.

D M Canright \$10.00.

European Mission.

Thos Newman 50c.

English Mission.

Sr Post, Kan \$5.00, Thos Newman 50c, Eleanor Beaumont 5.00, B C Chandler 2.50.

Gen. Conf. Fund.

Mary B Wagner \$6.00.

Books Sent by Express.

Lillian A Sevy 90c.

Books Sent by Freight.

Lizzy Hornby \$37.27, James A Ashbaugh 114.72.