

The Advent Review

AND SABBATH HERALD.

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

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THE BRIGHT SIDE.

Beyond the shadows and the gloom,
Beyond the portals of the tomb,
There is a bright side.
While here life's sunbeams are so rare,
Here is so much of toil and care,
Where is the bright side?

It's easy thus to tell another,
Be cheerful and rejoice, brother,
"Look on the bright side."
But when the trouble falls on you,
Not so easy a thing to do,
To see the bright side.

A heartfelt look of sympathy,
With words and deeds for company,
Make a bright side.
And those whose own sins are forgiven,
May point the weary ones to Heaven,
Where there's a bright side.
L. A. CARTWRIGHT.

Our Contributors.

THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

BISHOP LAW.

IN 1755 another bishop in England startled the Episcopal church with his views on the state of the dead. He advocated the sleep of the dead, taking the same views that John Milton had before him. Of his book the historian says:—

"Bishop Law's Appendix to his *Considerations on the Theory of Religion*, etc., made its first appearance in the year 1755. In this Appendix were examined, under several heads, all or most of the texts where the words *soul* or *spirit* occurred in the Scriptures, and the significations of them in the original languages explained from the several contexts to which they belonged. The cause of the *conscious intermediate state* was so shaken from its very foundations by the scriptural testimonies brought together in this Appendix, that numbers of its partisans ran in a hurry to lend a hand to support the tottering edifice."¹

About this time William Kenrick, Dublin, put forth a book entitled, "The Grand Question Debated, or an Essay to Prove the Soul of Man is not, neither can it be, Immortal; the Whole Founded upon the Arguments of Locke, Newton, Pope, Burnet, Watts," etc.²

We simply refer to these books that the reader may see that the doctrine of the sleep of the dead and the mortality of the soul has had a history, and that it has had plenty of advocates all along. So many books upon this subject would never have been published had there not been a large demand for them; and there would have been no such demand for them unless there had been many believers in the doctrines thus defended.

In 1757, J. Robinson issued a book disproving the immortality of the soul.

In 1759, there was published in England, in three volumes, "Goadby's Bible." The editors of this work, in their notes, advocate eternal life only in Christ, and destruction for all the finally impenitent.

Samuel Bourn, of Norwich, England, in four volumes of sermons printed in 1760, argued the doctrine of the destruction, in the lake of fire, of all the incorrigibly wicked. He was a faithful and pious minister.³

In 1765, Mr. Blackburn, A. M., archdeacon of Cleveland, England, issued his well-known and valuable book, "An Historical

View of the Controversy concerning an Intermediate State." In this he gives an account of the various works written on this question, from the Reformation till his own time. He reviewed and answered the main arguments advanced to sustain the immortality of the soul. He was a zealous and able advocate of the mortality of man, sleep of the dead, etc. In 1772, he published the second edition of his book, which has had a good circulation, and has given much help to the cause of truth.

JOSEPH PRIESTLY.

In 1777, Joseph Priestly, a very learned philosopher and divine, wrote two volumes, "Disquisitions Relating to Matter and Spirit," in which he discussed the relation of matter and spirit, and maintained the sleep of the soul in death. Being a profound scholar and a vigorous writer, and his writings having an extensive circulation, his influence in favor of the sleep of the dead was widely felt. The following sketch of his life is epitomized from the *American Encyclopedia*:—

He was born in England, in 1733, of Calvinistic parents. He learned Hebrew in his holidays, and with little instruction made good progress in the Chaldaic, Syriac, Arabic, French, Italian, and German. From his youth, he was naturally religious. He was a great student all his life. He was minister first to a congregation in Suffolk, next in Cheshire, and in 1761 he was chosen professor of *belles lettres* in Warrington Academy. He was an intimate friend of Dr. Frankland, by whose advice he wrote the history of electrical discoveries, which had a wide circulation. In 1768, he was pastor of a large church in Leeds. He received the title of LL. D. from the University of Edinburgh. In 1772, he received a medal from the Royal Society for his philosophical discoveries. His name as a man of science was now honored throughout Europe. He traveled upon the continent, and was introduced to the most celebrated scholars of the age. In 1780, he was pastor of the congregation in Birmingham. He wrote extensively in favor of the American Revolution. In 1794 he settled in America, where he became the intimate friend of John Adams and other prominent men. He was remarkable for his soundness of reason, for patience and zeal in public life, and for kindness in domestic relations. He was one of the first scholars and philosophers of his age. His writings embrace many volumes, which are still published and read extensively.

Thus the reader will see that the doctrine we advocate has been supported by many of the ripest scholars and greatest philosophers of the Christian age.

In 1772, at Leipzig, J. E. Walter published a book in German, maintaining the destruction of the wicked.

In 1789, at Newcastle, Edward Holmes wrote a book to "prove the materiality of the soul, by reason and Scripture."

George Clarke, London, 1792, in a book of 284 pages, gave a "Vindication of the Honor of God; in a Scriptural Refutation of the Doctrine of Endless Misery and Universalism."

This doctrine had found many believers and able advocates in America before this time, though it had not attracted so much attention as in England and on the continent. In 1795, an anonymous author published a book of 141 pages, in New York, under the title of "Observations," in which he advocated the sleep of the dead.

John Marsom, in 1794, in two volumes issued at London, vigorously refuted the restorationism of Dr. Chauncy, and maintained the destruction of the lost, who would never receive immortality, but utterly die. A second edition of his works was called for, and issued.

EXTENT OF THE DOCTRINE AT THE PRESENT TIME.

Coming down to the present century, we find Bishop Timothy Kendrick, in two volumes of sermons issued at London, 1805, de-

voting sermons two, three, and four to proving that the soul of man dies with the body, and is restored to life at the resurrection and the second advent of the Lord. This was a bold effort for a bishop of the Episcopal church, but the reader will observe that several other bishops and high dignitaries of that church have publicly taught that doctrine. But perhaps no man has dealt a heavier blow against the immortality of the soul than the eminent and learned Dr. Whately, archbishop of Dublin. His popularity as a scholar, and his high position as an ecclesiastical dignitary, have secured to his writings both attention and a wide circulation. His work entitled, "A View of the Scripture Revelations Concerning a Future State," evidently made many converts to his faith; for it was soon followed by many other books from different ministers in England, advocating the same views.

In 1805, Robert Forsyth, of Edinburg, in a work on Moral Science, advocated no future immortality and endless life, except for the good alone, who render themselves worthy of it.⁴

A "Member of the Church of England," in 1817, in a work of 240 pages, printed in London, entitled, "Eternal Punishment proved to be not Suffering, but Privation; and Immortality dependent on Spiritual Regeneration," etc., set forth the better view of man's nature, and the destiny of evil.

In 1834, Dr. John Thomas advocated, in this country, in a journal called "The Apostolic Advocate," the above doctrines, and that neither Adam nor his posterity possessed immortal souls. Immortality was our Lord's gift, and evil souls would die.

The next year these views were presented in a volume entitled, "Christ our Life," published anonymously by a clergyman of the church of Ireland, at Dublin; author unknown.

Rev. Reginald Courtenay, D. D., a rector of the church of England, in a London volume of 438 pages, ably written and set forth in 1843, maintained the sleep of the soul, and argued against its natural immortality. A second edition came out in 1857.

This brings us to a time in the history of this controversy in England when these views began to spread rapidly through all parts of the kingdom. Several books in each year have been issued, advocating in some way the mortality of man, the sleep of the dead, and the annihilation of the wicked. Tracts, pamphlets, volumes, and other publications have been many. We could not even name the different authors who have accepted these views. Mention may be made of a few of the more prominent ones.

Rev. H. H. Dabney, an able Baptist minister of England, first published his "Scripture Doctrine of Future Punishment," in 1844. A second edition was struck off in the United States in 1856. He maintained the mortality of man, his sleep in death, and the destruction of the wicked.

About the same time, Edward White, Congregational minister at Hereford, England, put forth a volume in defense of the same doctrine, entitled, "Life in Christ."

Ministers in Edinburgh, and in Bristol, and in Plymouth, have spoken out boldly and well in defense of the unpopular doctrine of the mortality of man, sleep of the dead, and destruction of the wicked. J. Pantou Ham has done good execution this way. A distinguished advocate of this doctrine has appeared in the Right Honorable Sir James Stephen, Prof. of History, Cambridge, England. Advocates of this doctrine are now springing up all over Great Britain. One paper, *The Rainbow*, published by Wm. Leask, D. D., 34 Strand, London, and another, *The Bible Echo*, Hankow Villa, Birkbeck Road, Leyton Stone, E. London, advocate this long-neglected truth. Also, in Scotland, *The Messenger*, published by W. M. Strang, Glasgow, does the same.

In a late article, the English correspondent of *The Presbyterian*, Philadelphia, Pa., says:

⁴ See Abbot's Catalogue, No. 991.

"There is, and has been for some time, a good deal of discussion among a limited number of both churchmen and non-conformists on the awful question of everlasting punishment, and it is gradually revealing opinions and arguments which are sure to do much mischief. It has come to pass that the church of England and the Congregational body have men of mark who hold that the wicked and impenitent will not be consigned to endless torment; but will be utterly extinguished and literally destroyed." He then names several ministers who hold these views. Says *The Advance*, a Methodist paper, "The doctrine of the annihilation of the wicked is receiving increased attention in Great Britain and in America."

An editorial in *The Christian World* (Congregationalist), London, England, 1868, says:—

"The many books and pamphlets that have been published of late upon the subject of the future punishment of the wicked confirm the conviction, to which we gave expression a few months ago, that a great number of the most devout and thoughtful persons in our churches are deeply exercised regarding it, and are anxiously desirous of ascertaining the real teaching of the Holy Scripture thereupon. . . . It is not a little startling to find the extent to which this opinion is spreading in our evangelical churches. Several well-known ministers, whose orthodoxy on other points is as firmly fixed as ever, have ventured to brave the opposition, sure to arise, by writing boldly and earnestly in support of this new reading of the many declarations of the New Testament, to the effect that life and immortality come only by accepting the gospel of Christ. These names include a Baptist, the Rev. William Miall, Congregationalist, the Rev. E. White, Rev. Dr. Leask, and many others; and it is stated that one of the rising leaders of this section of non-conformists is about to issue a book on the same side, that will certainly arouse the attention of the whole church to which he belongs. Of the Episcopalian clergy, quite a host have declared themselves on this side, of late. The Rev. William Ker, M. A., Vicar of Tipton, has published a very elaborate argument; and more recently the Rev. Samuel Minton, M. A., minister of Eaton Chapel, Eaton Square, has penned a powerful letter to Mr. Robt. Baxter."

Rev. Henry Constable, late prebendary of Cork, Ireland, has lately published two excellent volumes on the subject, one on Future Punishment, and one on Hades. In the last ten years, the light upon this subject has been spreading so rapidly that now there are believers raised up, missionaries sent out, and churches established in England, Scotland, Denmark, Norway, Sweden, Germany, France, Switzerland, Italy, and Egypt. So the good work goes forward.

NOT ADJUSTABLE.

THE obligation of the fourth commandment of the decalogue is believed by many, in consideration of the supposed greater magnitude of the work of redemption as compared with that of creation, to have been transferred to the first day of the week,—on which Christ is said to have finished the work of redemption by rising from the dead,—ever after to be observed in its septenary order as a memorial of that event. But to this proposition objections of considerable weight are apparent.

1. The Sabbath according to the command must be preceded by six days of labor, which was not true of the resurrection day, the one preceding it being the seventh in septenary order from the creation, and termed by the Holy Spirit "the Sabbath according to the commandment." And since no provision has been made in the Scriptures for two Sabbaths in juxtaposition and opposed in their fundamental principles, we conclude that such an anomaly can only be located where it is placed by the well-known couplet,—

"Next day after never,
When two Sabbaths meet together."

2. But if it be urged that the law was abrogated at the cross, and that the day preced-

¹ Hist. View of the Controversy concerning the Intermediate State, by Archdeacon Blackburn, 2d edition, pp. 200, 201.
² Abbot in Alger, No. 10.
³ Sermons, vol. I, pp. 371-415.

ing that of the resurrection was not therefore the Sabbath, then a period of one and one-eighth days intervened between the crucifixion and the so-called Christian Sabbath for which no enactment of the Lawgiver has made any provision, and we cannot therefore exercise faith in the supposed change of the Sabbath law. If it could be proved that Christ wrought in the work of redemption just six days prior to that of his resurrection, and that his resurrection constituted no part of that work, it would relieve the question of this superabundant time, and overlap ante-crucifixion time four and seven-eighths days, thus making the amendment or re-enactment of the law antedate its supposed repeal. But if the work of redemption was not limited to the days in question, then no memorial of that event can rest upon any septenary period; and not otherwise limited, it could be as well celebrated on any day of the week, or month, or year.

3. There are three reasons adduced in the commandment for the observance of the Sabbath, none of which can ever be true of the first day of the week.

a. God labored six and only six days next preceding the Sabbath or seventh day. This is not true of the work of redemption, which extends from the fall of man when the promised Seed of the woman purchased for Adam a reprieve and inspired the assurance of his final restoration to all that he had lost by sin, to the time when every creature in Heaven, and earth, and sea, will ascribe glory to God and the Lamb.

b. He rested the seventh day, which Christ did not do on the first day, as he rose from the dead (a part of redemption's work) on that day, and journeyed into the country with two of his disciples. Strange proceeding for one who would institute a new Sabbath, superior in its sacred associations to the old time-honored and God-instituted day of rest.

c. He hallowed it, or set it apart for holy uses. Not a word of proof that God or Christ ever so hallowed the first day can be adduced from the Scriptures.

For a great length of time, Christians have unwittingly observed as the Sabbath a day that had its origin in heathen mythology, was ingrafted into the dogmas of papal faith, and transmitted to Protestants, holding in solution, as it were, the corruptions of both systems. Should Christians who accept the Bible as their only rule of faith and practice any longer respect an institution of such questionable authority? Should they not rather accept those solemn and appropriate memorials which Christ and his honored apostles instituted as mementoes of the Redeemer's death, burial, and resurrection? "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me." "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19, 20. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

How solemn, forcible, and appropriate are these memorials of the grandest scenes in the work of redemption! Instituted by Christ, and honored by his apostles, they compel the respect of every child of God; but the so-called Christian Sabbath has not the sanction of so great authority.

Reader, you who accept the Bible as of divine authority, if you attempt to mutilate God's law, and adjust it in its application to the sanctification of a heathen festival day, how can you answer him in the Judgment, or what plea can you make in extenuation of your disregard of his own appointed Sabbath? Weigh the subject in the light of eternity, and let no mercenary or selfish motives prompt you in making a decision.

A. SMITH.

THE DIFFERENCE.

WHEN the Pharisees saw that the Saviour sat at meat with publicans and sinners, they said to his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard this question he replied, "They that be whole need not a physician, but they that are sick."

Was the Saviour guided by the example of the wealthy and wise? Did he select a certain number from the aristocracy and say, "Because these pass the poor, the vile, and the sick by on the other side, so must I, else I

shall not gain favor among them? On the contrary, his words were, "I am not come to call the righteous, but sinners to repentance." Let us take his example into our midst at the present day, and contrast it with our course as professed followers of him. Shall we, like the wealthy Mrs. B. and Mrs. H. refuse to call upon Mrs. D? Shall we shun her because in her youth she was led into sin? Shall we pass her coolly by as if from fear of contamination? Would it not be better to say, as did the Saviour when the adulterous woman was brought to him, "He that is without sin among you, let him first cast a stone at her."

"And while the lamp holds out to burn, The vilest sinner may return."

Christ left his seat in glory, and came to this sinful world to seek and save even the chief of sinners.

"Since 'who-so-will' is bid to come, Shall we not say, there yet is room?"

"Let our own altar furnish coals,
To kindle light in other souls;
And from our lamp a light be given,
To help them find the way to Heaven."

L. F. DAVIS.

SAVED OR LOST.

SAVED or lost! Which shall it be with us? Reader, this is an important question, one that has a direct bearing upon our eternal welfare. Shall we have a home in the kingdom of God with the saints, or shall we be destroyed with the devil and his followers?

Let us compare the final condition of the two. If we are saved, what awaits us? Let us look forward to the time when the Lord comes to take his people home. The graves are opened, and the righteous dead come forth, not as they died, but relieved from the marks of the curse; "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. A home in the kingdom of God is then to be shared with angels, with the Son of God, to see him face to face, to converse with him, to live with him through all eternity, where there is no sorrow, sickness, or death. Those who are saved will have the privilege of eating of the tree of life, of walking the streets of the new Jerusalem, and of living through all eternity on the earth made new. Eternity! The mind is unable to grasp its meaning; it is lost in wonder.

But if we are lost, what then? Again let us look forward to the time of the resurrection of the wicked. The dead are raised, but their appearance is the same as when they died,—no such glorious change as in the resurrection of the righteous. You can see the marks of sin upon them. There is the evil eye, the look of malice, and all the evil traits of character which they bore during life. Now what is their end? Are they caught up into the air as the righteous were? No, far from it. But fire is rained down upon them from heaven, and they are destroyed forever; for "the wages of sin is death."

Now, dear reader, which will you choose? To serve God for a short time here, enjoy his blessings, and have a home in his kingdom? or will you walk in the path of sin and be lost at last? Time is short. Life is uncertain. Let us choose the right way, and work out our salvation with fear and trembling.

N. A. PORTER.

SUNDAY DESECRATION.

MANY very zealous men are at present worrying about the desecration of the Sunday and Sunday laws in and about New York. The New York Sabbath Committee, so called, are making inquiry as to what shall or can be done in order to save Sunday desecration, and there is now and then an editor that speaks out about this wonderful violation of the law of God; while most of them continue to issue their Sunday dailies. The editor of the *Daily Witness* claims to issue that paper upon a strictly moral basis, and attempts to reprove other editors for Sunday labor; while he claims that they do no business upon Sunday, save making up religious reports, etc., and quotes the fourth commandment to sustain his position. What wonderful mistakes men make in their zeal to accomplish good in the world. Are they honest and conscientious as they pretend? Can their consciences be void of offense toward God and man while they thus press the observance of Sunday as a Sabbath by quotations from the decalogue? Certainly the fourth commandment refers to no other day but the seventh day as the Sabbath. Is it because they are so blind that they will not see? Is their zeal according to knowledge? How can they expect to reform men where

there is no transgression of the law of God. God's word plainly teaches that "where no law is, there is no transgression;" and certainly there is no law of God for a Sunday Sabbath, neither is there an example of Christ or of the apostles ever observing it as a Sabbath, nor of their ever applying the word Sabbath to the first day of the week. Are they not "blind leaders of the blind"? "Search the Scriptures; for in them ye think ye have eternal life."

E. LANPHEAR.

Plainfield, N. J.

CONVERSION.

THE conversion of the soul from sin to a pure and holy life is a progressive work, a succession of steps upward from a sin degraded state. It is the surrender of one's self to God as "clay in the hands of the potter," to be molded into a vessel fit for the Master's service, or as gold subjected to the refining process till the dross is consumed and we reflect the image of Christ.

As fallen beings, our desires and inclinations are at variance with God's will. We grope in the darkness of sin, indifferent to the claims of God upon us, intent only upon self-interest, and filled with self-love. We are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. "When we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." All may not come under the description of Paul in Rom. 1, nor like Saul have been guilty of breathing out "threatenings and slaughter against the disciples of the Lord." Yet "all have sinned," and through sin are subject to the penalty of a broken law, which is death.

God's law, the great rule of right, the test of character by which we must be judged, convicts us of sin, and shows us to be guilty before God. Convinced of sin, the awakened conscience seeks a remedy. In the light of God's law we see ourselves dwarfed, deformed, and degraded by sin. Our former self-confidence is gone, and deep sorrow fills the soul. We cry out, like the publican, "God be merciful to me a sinner." We search with humble, contrite hearts to know how we may escape from the depths of evil into which we have fallen. The desired instruction is found in the word of God: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Isaiah 1:16, 17. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7.

Here are several steps to be taken in the new way; viz., confession of sins, forsaking them, ceasing to do evil, learning to do well, forsaking evil thoughts, and returning unto the Lord. When we do this, we have the blessed assurance that our God will have mercy upon us, and abundantly pardon. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

But how are we to come? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. We must have faith in God and in his promises; for "without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

Is it the will of God that we should be saved? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. "If we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

Do we earnestly desire salvation from sin? Are we heartily sorry for the sins we have committed? Then, as it is God's will that we should be saved, and as we desire salva-

tion, we may seek his forgiveness, believe, and be admitted into his loving favor.

When we have left the broad road, have turned our feet into the way of life, have entered into covenant with the people of God, and taken a public stand for the truth, we soon become conscious that we have an active foe to encounter, and many battles to fight against old besetments and former bad habits. We find our condition described by Paul in Rom. 7, and with him we cry out, "Who shall deliver me from the body of this death?" The loathsome carcass of sin clinging to us holds us down, and the savor of our attempted good works is so mingled with the stench from this body of sin that they are judged to be evil.

And now we resolve to follow the instruction of Paul in Rom. 12:1, 2, by presenting our bodies upon the altar as a "living sacrifice." We take up the prayer of David: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." In earnest faith we cry, and the Lord hears us. He takes our feet from the miry clay, and places them upon a rock; and he puts a new song into our mouth, even praises to our God.

In the gift of his Son, God has made ample provision that whosoever should believe on him might not perish, but have everlasting life. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. It is our privilege to be heirs of God, and joint heirs with Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. In the strength of God we may go on unto perfection, endeavoring to come to the unity of the faith and the bond of perfectness in Christ, till we shall reflect his image, and shall see him as he is.

MRS. B. AYERS.

WRITING LETTERS.

As those connected with V. M. societies have many letters to write, a few words upon this subject through the columns of the REVIEW may not be out of place.

It requires considerable skill to open and conduct a correspondence with strangers. It is not well to be too hasty in regard to introducing doctrinal points into letters. It is generally the better plan to let tracts and papers do the doctrinal teaching until questions are asked by the readers; then, explanations can be made and earnest appeals written. Letters should be stamped with the individual character of the writer. Thoughts should be penned as they would fall from the lips in conversation. The studied elegance of a rhetorical essay is not appropriate for epistolary writing. Neatness and correctness should be cultivated, and combined with a natural, simple, free and easy style.

The first great thing to be accomplished is to gain the respect and confidence of the individual with whom a correspondence is opened. Having gained this ground, it is easy to find avenues that lead to the heart. Character is often strikingly revealed by letters, especially when addressed to those whom the writers regard as friends. The true feelings of the soul will creep into the words written, and often an unguarded sentence will reveal whole chapters of the inner life. The true missionary will watch for these opportunities, and be inspired by them to write tender, sympathizing, loving words that cannot fail to touch the heart and melt it to tenderness. The highest results cannot be accomplished unless God's Spirit accompanies the effort.

There is danger of becoming discouraged in this branch of the missionary work, for the reason that many letters are sent forth and few answers received. It is often the case that individuals begin the work with much zeal, but after mailing some twenty or forty letters and receiving only a few encouraging answers, their interest abates, and they cease to labor. This is unwise, as I shall endeavor to show. Many letters sent out by V. M. workers are addressed to a class of people who are not accustomed to writing letters. Many kind-hearted, honest people are oppressed with household cares, and are averse to handling the pen, and therefore neglect to answer the letters they receive. The following extract expresses the feelings of many mothers:—

"I received your kind letter a long, long time ago, and I hope you will pardon me for neglecting to answer it. It is so great a task for me to write that I never write a letter unless I am obliged to; but I do enjoy receiving them. I wish I could have one every day."

It is often the case that these busy, tired

mothers, read and re-read and derive much benefit from the letters they receive, although they feel incompetent to answer them. Several instances of this kind have come to my notice of late.

Letters that are not kindly received at first, sometimes work out good results in time.

Dear sisters, God knows that it tries your patience to work on day by day and see no fruit, but eternity will reveal marvelous things. Perhaps you may not be permitted to gather many sheaves in this life, but remember that unselfish deeds will be rewarded in the hereafter. The lines you pen in weakness may melt many hearts to tenderness. Continue to sow the seeds of kindness, and water the soil with tears and prayers, and God will give the increase.

ELIZA H. MORTON.

Allen's Corner, Me.

DEUTERONOMY 14 : 21.

SINCE my connection with the Advent people, my attention has often been directed to the scripture above referred to, which some suppose indicates that God's people may join in the great swine traffic of the world. After carefully considering the text, I conclude that the animals there referred to are clean, since we find that the only objections God urged against their use was their dying of themselves or being torn of beasts. Lev. 17 : 15. If such were the only objection to their use as food by God's people, it follows that no reference is made to the hog, as some suppose. A clean beast might have been wounded or strangled, causing death. Now it would have been unlawful for that people whom God designated as a peculiar and holy people to eat of such meat. Yet if the animal was not diseased—for we cannot think that God, who is no respecter of persons, would authorize the Jews to dispose of an animal infected with hydrophobia or some other disease calculated to endanger the lives of those using it—it would be good and wholesome food for the heathen, who at that time were accustomed to the use of swine's flesh.

I do not understand that God gave Israel permission to regale the stranger within their gates upon swine's flesh, because they (the Jews) were forbidden to even so much as touch the dead carcass of a hog. Deut. 14 : 8. If they were not allowed to touch the dead carcass of one of those loathsome, filthy creatures, how could they be permitted to serve it upon their tables?

We should be consistent. But when we declaim against the use of swine's flesh, and at the same time keep a few of these animals rolling in the filth of our barnyards to sell to our neighbors, I fail to note the consistency.

But some one is ready to urge that people will have such food, and hence we may just as well share in the speculation as others. To this objection I reply : The saloon keeper, with equal propriety, may use the same logic to justify his nefarious business of selling liquor poison to his neighbors; and if swine's flesh germinates as many dangerous diseases as scientific men claim, I cannot discriminate between the sin of the liquor dealer and the pork dealer.

Brethren, let us "show our faith by our works." Let us banish from our premises those filthy scavengers, and be clean, holy, and pure.

T. B. RICE.

WHAT I BELIEVE.

1. THAT we are near the end of probation.
2. That the great and terrible day of God is at hand.
3. That the time of trouble such as never was is right before us.
4. That the seven last plagues are soon to be poured out.
5. That the third message of Rev. 14 is now being given to cause us to flee from the wrath to come.
6. That we are right in the midst of the perilous times of the last days.
7. That the scoffers of the last days are now saying, Where is the promise of that great day.
8. That Babylon has fallen, and that God's people must come out and be separate.
9. That while all the promises of God are sure, none are more sure or more prominently set forth than those referring to the second coming of our Lord.
10. That Jesus is in the second apartment of the heavenly sanctuary, blotting out the sins of the righteous.
11. And that when this work is done, he will come again, as he declared to his disciples, and receive us unto himself, that where he is, there we may be also. Glorious promise! Who does not want a share in it?

A. E. STUTZMAN.

To hide a sin is to nurse a serpent.

A VISION.

THERE'S a dream that I dream in my inmost soul,
When the mind's at ease and the fancy free,
Of a river that branches from pole to pole,
And onward its silent waters roll
Down to a dark and tideless sea.

This river, O mortal, is broad and deep;
On its bosom it bears neither sail nor boat,
But it bears all away in that last long sleep;
And we stand on the brink, and silently weep
As we see them away on its cold waters float.

Into its waters, by night and day,
They are mournfully launched, the young and the old;
We look at them pass in their ghastly array,
Slowly and solemnly floating away—
Floating away o'er the waters so cold.

Then farther away into dreamland we fly,
Through the air o'er this river we seem to glide.
The light fadeth out, and darkness draws nigh;
To the darkness upturned is each death-staring eye
Of the millions who down in the cold waters ride.

Far away in the darkness we seem to see
Where, with hollow plunge, these millions go
From the river above, below to the sea
That borders the land of futurity,
Where the current dies out in eddies low.

Utter darkness here reigns; midst silence profound
The Death Angel sits on his ebony throne;
Here lieth the slave, awaiting his crown,
And the king from the height of his glory cast down;
All silent they lie till the last trump hath blown.

Then changes the scene, and a beautiful land
Spreads out to the view, and the darkness hath flown;
There's a glittering beach of golden sand,
There's an emerald plain, and a white-robed band,
And away, far beyond, there's a Great White Throne.

There's a light over all from invisible suns,
There are zephyrs o'erburdened with sweetest perfumes,
There's a cool, crystal river that joyfully runs,
There's a sound of sweet music that fitfully comes
Through those evergreen trees with their flowery plumes.

There are shining paths through the meadows green,
That lead to the gates in the golden wall
Surrounding the throne my dream hath seen,
Where sitteth the King his hosts between,
And the joy of his presence is over all.

And I long for the time when all earth shall meet,
And the waters give up their silent dead.
Loved ones of the past we again shall greet
With the host that shall stand at our Saviour's feet,
And drink Life and Love at the fountain head.
Lancaster, Wis. F. NORDYKE.

FOUR SERMONS.

BY THE PROPHET EZEKIEL.

SERMON I.—TO PREACHERS.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?

SERMON II.—TO CHRISTIANS.

Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression. As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

SERMON III.—TO SINNERS.

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity, he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him. He hath done that which is lawful and right, he shall surely live.

SERMON IV.—TO OUR WISE MEN.

Yet the children of thy people say : The way of the Lord is not equal; but as for them their way is not equal. When the righteous turneth from his righteousness, and

committeth iniquity, he shall even die thereby; but if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say the way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways. Chap. 33 : 7-20.

THE STRUGGLE FOR LIFE.

"Oh watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

We are living in a time when these words are peculiarly fitting. May we each feel the full import of them, and heed the divine injunction, "Watch and pray, that ye enter not into temptation." We need to seek the Lord continually, that we may draw strength and nourishment from the true and living Vine; for it is our privilege to remain branches of that Vine. We may bear fruit to the honor and glory of God. He gave the life of his only begotten Son, that we might be redeemed from all sin, and thereby obtain an immortal inheritance. What condescension! what infinite love on the part of such a holy being. Can we not afford to comply with the conditions laid down in his word? Can we not, like the disciples of old, be devoted, self-denying Christians? No sacrifice was too great for them to make, no burden too heavy to be borne for Christ's sake, and for the sake of suffering humanity. Although they did a noble work in their time, we have a more solemn work to perform in our day, and it is only through effectual, fervent prayer to God that we may obtain the strength requisite for the work.

In Luke 21 : 36 we read : "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." And again, in 1 Peter 4 : 7, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."

The Lord is coming. We believe his advent to be very near. Signs and wonders be-token it on every side. We must stand before the Judge of all the earth. And who shall be found at his right hand? May we each be faithful to duty, and thus exert a winning influence over others, and be instrumental in leading souls to Christ, that we may be considered worthy of eternal life when the ransomed shall be gathered to serve the Lord eternally.

"The Lord is coming! watch and pray!
Watch ye, and haste unto the day;
So shalt thou then escape the snare,
And Christ's eternal glory share."

MRS. WM. H. BROWN.

Adams Center, N. Y.

EFFECTUAL CALLING.

SENNACHERIB described the hopeless perils of resistance, thus driving them—to surrender? Nay, to God! When mass meetings were held to enlist men for the war, the speakers did not picture the ease and pleasures of camp life: they spoke of battles, wounds, soldiers' graves, the country saved. They put the question, Shall the nation die? or will you suffer and die for it? Crowds flocked to enlist. So the Lord Jesus, when great multitudes followed him, described not an easy Christian life, but said, "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple. If any man will come after me, let him take up his cross, and deny himself daily, and follow me." When scholars hesitate to receive Christ, because his service requires so much, do not deny it. Tell them, "This is Christ's way for you. Now, will you take Christ, and the cross, and the crown? or the world, and self, and shame? Put the issue clearly. Do not fear the result. 'Tis Christ's own call. Try it. Such a call calls faithful ones.—Sel.

VOLTAIRE'S REMAINS.

WHEN he died at Paris, in May, 1778, the church there refused sepulture to its arch-enemy, and his body was interred at Scellieres, in Champagne. During the revolution the national assembly decreed that Voltaire's remains should be brought to Paris, and they were accordingly deposited in the Pantheon with great pomp, in 1791. Thither, too, presently came the body of Rousseau. One dark night in May, 1814, when the Bourbons were enjoying their own again, some of the faithful, indignant that the bones of such enemies to religion should rest in consecrated ground, threw them pell-mell into a sack, and carried them to a point in the suburbs near Bercy, where there was a large vacant lot belonging to the city. Here a hole had been already dug, and the contents of the sack were shaken into it and covered with

quick-lime. The hole was then filled in, and the conspirators trampled down the earth. Voltaire's heart had been saved by a friend, in whose family it remained until 1864. On its then being offered to the government, Napoleon III. decided that it should be placed with the body. On consulting the arch-bishop of Paris, that functionary suggested the expediency of verifying the actual presence of Voltaire's remains. An investigation followed, and the truth came out. The heart was then placed in the national library, and a portion of the brain appropriated by the surgeon at the autopsy was publicly sold. Its present whereabouts is unknown.

POWER OF SHORT WORDS.

BREVITY is the soul of wit, and length costs strength. These familiar rules are generally applied to sentences and speeches, but they apply to words as well.

An admirer of Mr. Bright writes to a Manchester paper that he has discovered the secret of the power this great speaker possesses of riveting the attention of his audience. This he believes to lie in the fact that he uses monosyllables very largely. The grand passage in Mr. Bright's speech on the burials bill, describing a Quaker funeral, begins, "I will take the cause of my own sect," and on counting the words of that remarkable oration, it will be found that out of 190 words, 149, more than 75 per cent, were monosyllables. On this it is urged that those in charge of an American Journal lately mentioned of a school for boys in the art of public speaking, that if they had learned nothing else, they had acquired the greatest contempt for devices of stump oratory.

Our Basket.

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

CONSTANT success shows us but one side of the world.

NONE are so old as they that have outlived enthusiasm.

Do not, as you hope for success, spend any time in idleness.

Too much sensibility is the foppery of modern refinement.

THE hardest thing in this busy world of ours is to do nothing.

SHOW may be purchased, but happiness is a home-made article.

OUR opinion of a man is likely to be determined by his opinion of us.

A WISE man seeks to shine in himself; a fool, to outshine others.

GOD is not in eternity, but eternity in God.

WHOSOEVER hath Christ cannot be poor; whosoever wants him cannot be rich.

RIGHTEOUSNESS and self-righteousness are as far apart as the east is from the west.

NATURE is content with little, grace with less, but lust with nothing.

GOD's presence with a man in his house, though it be but a cottage, makes that house both a castle and a palace.

WHEN we know how to appreciate merit, we have the germ of it within ourselves.

RESPECT is the result of a lifetime, whereas a single silly act often wins one a reputation.

THE glory of great men ought always to be rated according to the means used to acquire it.

A MAN is called selfish, not for pursuing his own good, but for neglecting that of his neighbor.

MARRIAGE has been likened to a captivity of which the fetters are either golden silk or galling steel.

THE highest obedience in the spiritual life is to be able always, and in all things, to say, "Thy will be done."

THE stairways of temptation are very numerous. Fashion carpets some of them gorgeously, and claims that they are safe. But pastors know how often young converts venture on the slippery places only to catch wounding falls. The moment that a Christian goes where he cannot take Christ with him, he is in danger. The Master will not keep his hand under our arms when we go on forbidden ground. Presumptuous Peter needed a sharp lesson, and he got it. The bitter cry at the foot of the stairs bespoke an awful fall. How many such are rising daily into Christ's listening ears!

The Review & Herald.

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

BATTLE CREEK, MICH., JUNE 5, 1879.

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

NAMES OF THE DAYS OF THE WEEK.

We copy the following testimony verbatim from the American Encyclopedia, edition of 1872-3:—

"SUNDAY (Sax. *sunnan dag*), the first day of the week, identical with the Roman *dies solis* (day of the sun). Among Christian nations it is kept as a Sabbath, and in remembrance of the Saviour's resurrection. In the early ages of our era, the day was devoted as far as practicable to religious worship, which began at day-break; and as early as the end of the second century abstinence from worldly business appears to have been customary. When the Christian religion came to be recognized by the State, laws were enacted for the observance of this day. Constantine ordered, in 321, the suspension of all business in the courts of law, except the manumission of slaves, and all other business except agricultural labor. Additions were made to this order under various emperors, and in 425, under Theodosius II., games and theatrical exhibitions were forbidden. In 538 the third council of Orleans forbade all labor on Sunday. Many theologians maintain that there is no divine authority for any distinction between Sunday and other days."

"MONDAY (Lat. *Lunae dies*, Fr. *lundi*, Ger. *Montag*, the day of the moon), the second day of the week, which derives its designation from the Romans, who gave the names of the sun, moon, and 5 planets to the seven days in modern use."

"TUESDAY, the third day of the week. In the Roman calendar it was called *dies Martis*, from Mars, and its present name is derived from Tiw, the Anglo-Saxon god of war."

Under the name *Tuisco*, the Encyclopedia says "*Tuisco* (Anglo-Saxon *Tiw*);" that is, this is the German name of the god of war corresponding to the Anglo-Saxon. It continues:—

"Both *Tuisco* and his son gave laws to their [the German] nation, and the name of the day on which the early Germans held judicial meetings, Tuesday, is derived from that of the former."

"WEDNESDAY (Anglo-Sax. *Wodnesdæg*; Swed. *Odensdag* or *Onsdag*), the fourth day of the week, named from Woden or Odin, the Scandinavian All-father, to whom it was sacred. It is the *Mercurii dies* [day of Mercury] of the Roman calendar."

"THURSDAY, the fifth day of the week, the *dies Jovis* [day of Jupiter] of the Roman calendar, and sacred in the northern mythology to the thunderer, Thor, for whom it was named. In German it is called *Donnerstag* (thunder day)."

"FRIDAY, the sixth day of the week, called by the Saxons *Frige dag*, or day of Frigga (the wife of Odin), whence our name, and by the Romans *dies Veneris*, or Venus' day."

"SATURDAY (Saturn's day) the 7th and last day of the week, and the Roman *dies Saturni*. It is the Jewish Sabbath, and in the Roman Catholic breviary is still called *dies sabbati*." [Day of the Sabbath.]

The reader will not fail to notice the peculiar statements made in the foregoing testimony relative to Sunday.

1. Only as "far as practicable" was it devoted to religious worship.

2. Not till the end of the second century had "abstinence from worldly business" become "customary."

3. No laws were enacted for its observance till the Christian religion came to be recognized by the State.

4. The law of Constantine, A. D. 321, was the first one of the kind.

5. This law allowed court business sufficient for the manumission of slaves, and allowed also all kinds of agricultural labor.

6. All kinds of games and theatrical exhibitions went on upon that day, till 425.

7. Not till 538 was all labor forbidden. Thus in the very year in which the great apostasy reached its consummation, and the man of sin was enthroned in the church, the Sunday for the first time appeared as a Christian institution, guarded by law against the profanation of any kind of labor.

8. Under the name Saturday, the testimony shows that this is the 7th and last day of the week; that our week is identical with the New

Testament week; and that this seventh day is the same as that which was observed as the Sabbath in the time of Christ and his apostles.

The Encyclopedia is a little at fault in regard to the law of Constantine, if it supposes it to have been a law for Sunday as a Christian institution; for as the readers of the REVIEW well understand, Constantine was then a pagan, and made his law for Sunday, not as the Lord's day, or Christian Sabbath, but as the "venerable day of the sun;" and well might he call it venerable, for its observance as a "wild solar holiday," can be traced in history to the astonishing antiquity of over 2000 years before Christ; as far back, indeed, as reliable secular historical records extend. But this heathen law of Constantine's was made the basis of the subsequent so-called Christian laws for Sunday; for, says the Encyclopedia, "additions were made to this order under various emperors," etc.

We have called these statements from the Encyclopedia peculiar; but they are not peculiar when compared with the uniform statements of those who desire to treat this question simply according to the facts in the case. They are peculiar only when compared with the declarations of those theologians who are determined to sustain the Sunday institution at all hazards; by good evidence, if it can be found, by spurious, unblushingly, if the first is not at hand.

A TOUCHING INCIDENT.

"A FEW years ago a company of Indians were captured on the western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings, a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and with eyes filled with mother-love and earnestness, she peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and, in soft, clear notes, began a simple song she used to sing to her little ones, of Jesus and Heaven. Not a line was completed before a boy and a girl left the group and ran up to her exclaiming, 'Mamma! Mamma!' and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children."

And here is another to the same effect:—

A MOTHERLESS BOY.

"When I was a little child, said a good man, my mother used to bid me kneel beside her, and to place her hand upon my head, while she prayed. Before I was old enough to know her worth, she died, and I was left much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and as it were, drawn back by the soft hand of my mother upon my head. When I was a young man I traveled in foreign lands, and was exposed to many temptations; but when I would have yielded, the same hand seemed to be upon my head, and I was saved. I appeared to feel its pressure as in the days of my infancy, and sometimes there came a voice in my heart, a voice that must be obeyed, 'Oh, do not this wickedness, my son, nor sin against God.'"

Christian mother, toil on in your humble but Heaven-observed work. D. M. CANRIGHT.

DEPARTURE FOR EUROPE.

SINCE the close of the special session of the General Conference, I have been engaged as actively as my strength would admit, in making preparation for my departure for Europe, and in perfecting such arrangements as I could make for the advancement of our work there. These matters are now accomplished, so that I expect to embark at eleven o'clock to-day in the steamer Virginia, of the State Line Steamship Co. I have selected this line because it is cheaper than most other lines. I have secured first cabin passage to London for \$55.

My stay in this country has been protracted much beyond the time I anticipated when I left Europe; but the condition of my health, and other circumstances, have made it impossible for me to go at any earlier date. I have regretted this very much, as I have felt a deep anxiety to return and engage in the work there.

The brethren are aware that after the death of my daughter I found myself suffering from extreme prostration, and that since then for

much of the time I have been quite unfit for mental labor. And even now, when so nearly ready to leave, I am still in feeble health, and my strength is far from adequate to the great task I have before me. I greatly feel the need of the special blessing of God to fit me for this work. I believe that he is willing to help as he has done in times past. And I desire to request of our brethren and sisters everywhere that they will make my case a special subject of prayer, that the Lord will restore me to health and strength again, if it is according to his will. I also ask the prayers of the brethren for the success of the work in Europe.

I am of good courage in the Lord, and feel to renew my consecration to him, and will try to devote my life unreservedly to him for the time to come. I shall also continue to pray for the prosperity of the work in America. J. N. ANDREWS.

New York, May 29, 1879.

SOUTHAMPTON, ENGLAND.

"COMMIT thy way unto the Lord; trust also in him, and he shall bring it to pass." "In all thy ways acknowledge him, and he shall direct thy paths." Such are the words of inspiration, and such is our experience here. That same Providence that prevented our taking passage on the ship Homer, which I now learn directly from the Warren Co. is lost, has opened the way in securing the most desirable site for our tent. Only those who have tried to procure a central position for a tent in such large cities as New York, Boston, Detroit, or Cincinnati can appreciate our difficulty in procuring a similar site in a city three hundred years old, where most of the vacant lots are beautiful public parks or gentlemen's lawns, fenced with iron palings, "not to be let for any purpose, at any price."

Bar Gate, the northern entrance to Old Southampton, through the then "walled village," is now about the center of the city. A lot one-half mile from Bar Gate was let two days last season for a circus tent, at an expense of \$60. It is an elevated spot, and left a tent too much exposed to the wind for our purpose. We found another lot two and one-half miles north of Bar Gate, which we could obtain for \$25 for two months; but it was too far from the borough. We prayed over the matter, confidently believing that the providence of God would indicate the proper spot as soon as we had favorable weather. Meanwhile we tried to obtain almost every vacant lot excepting one. New buildings are being erected all around that one, and on it stood a sign which read, "To be let for one thousand years." I passed it many times, and said, "There is no use in asking for that." The owner is an infidel, but is a special friend of the gentleman who constructed our tent. We decided we must get that lot or none in this vicinity. What was our astonishment, upon application, to find the gentleman more than willing to let it, even anxious that we should have it, only asking \$1.25 per week for two months, or longer if we wished. We are told that it is the best location for such a meeting in the whole city, and in looking over the situation we believe it to be such.

We place large bills in the hands of the two bill posters of the county, who for the sum of \$2.50 each agree to keep fresh bills for one month on every advertising place in a circuit of about three miles from the tent. We also have a standing notice of our meeting, for one month, in the semi-weekly *Hampshire Independent*. The whole cost of rent of ground for two months and advertising for one month is less than \$25.00. Truly the Lord has guided in this matter. To his name be all the glory.

Our first service in the tent will be held tomorrow, Sunday, May 18, at 3:30 P. M. I have given appointments for five sermons a week—two on Sunday, and one each on the evenings of Monday, Wednesday, and Friday. These, with Sabbath services and Sabbath-school, are probably all I should undertake alone. I consider that our public mission here is now just opening. We earnestly sought God to-day in our Sabbath meeting, and received the assurance that if we move out humbly relying on him, our labors will not be in vain.

Since my last report I have received donations toward the purchase of the tent, from different parties in England, amounting to \$40.00. We have received in all, up to present writing, \$110.00, nearly one-fourth the cost of the tent.

We desire the prayers of God's people, that above all his hand may be seen in the work here.

May 17.

J. N. LOUGHBOROUGH.

THE violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

TO CHURCH CLERKS.

DEAR BRETHREN AND SISTERS: You have very fine books, nicely prepared, with full directions. There is no excuse if you do not keep them in excellent order. Post up as to your duties, and then be sure to perform them promptly. Your duties are important; no church can be prospered unless they are faithfully performed. See that every item of business done by the church is properly entered upon your book. Do not scratch up your book, nor blot or blur it. Put no pencil marks in it; and be careful to write in a neat, plain hand. Be on hand at the quarterly meeting, and attend to your duties as directed. If any clerks in the Conference fail to do their duty promptly, the president should request them to resign, and have those put in who will do it.

TO S. B. TREASURERS.

Dear Brethren and Sisters: You have assigned to you one of the most important offices in connection with the church. The cause cannot run long without means, and we are wholly dependent for means upon the S. B. Very much depends upon the treasurer in collecting this. If he properly attends to his business, sees the brethren as often as he should, and calls their attention to it, he will get much more than if he does not. It is your duty to see personally all the Sabbath-keepers in your church, or write to them every quarter. Lay before them kindly and tenderly their duty to assist in the work of God, and then invite them to help.

Go to every Sabbath keeper, whether in the church or out, and present the pledge which is now to be universally adopted on S. B., and invite them to sign it. Be very careful to keep your book neatly. Study it thoroughly. Learn how to keep it properly. At the quarterly meeting, make out a written statement of what each one has paid during the quarter, and read this before the church. Also at the quarterly meeting, send to the State treasurer all the money you have on hand, and at the same time write to the State secretary a statement of how much money you have sent to the State treasurer. If you have nothing to send, write to each of these officers just the same.

D. M. CANRIGHT.

THE POCASSET OUTRAGE.

THE readers of the REVIEW, in common with the reading public, have been shocked by the newspaper accounts of the cold-blooded murder, on the part of Charles Freeman, of his little five-year-old daughter. Had the deed been committed in a fit of passion, or had it been the result of unmistakable insanity, it would have occasioned the deepest sorrow; but as there is not the slightest evidence of malice on the part of the father, and as, if insane at all, his insanity is of a most unusual type, those who read the sickening details of the horrible tragedy are not only shocked but are also bewildered by the peculiar circumstances of the case. To all appearances the father and mother of the child had brought themselves to believe that in sacrificing their darling daughter they were performing an act of high religious duty. From the testimony already adduced, it has become manifest that Freeman, in a fit of hallucination, fancied that he had attained a high state of favor with God, and that the Almighty proposed through him to present to the world the most indubitable evidence that he would answer the prayer of faith, even in the resurrection of the dead child, before all men. It would seem that the father had been dwelling upon the experience of Abraham in the anticipated offering up of his son Isaac, until he was thoroughly imbued with a sense of the sublime lesson of confidence which was taught by the unhesitating compliance on the part of the patriarch with the command of the Most High, and that finally the idea seems to have taken possession of his mind that God had called him to a like sacrifice, and that his faith was equal to the emergency.

The deed having been accomplished, however, and the third day having passed, on which it was expected that the little victim of the father's fanaticism would be restored to life, it became manifest to nearly all that a terrible blunder had been committed. Had the resurrection taken place, that would have added the seal of God to the deed, and Freeman evermore would have occupied the highest rank in the number of those who had given unmistakable evidence of the most complete devotion to the will of God, and the most unbounded faith in him as the God of prayer. As it is, however, his name will be handed down to posterity as one who has been deluded into the commission of one of the most terrible murders which has ever been

recorded; this being one of those cases where the complexion of the act may be determined by the results which follow.

But it is not our purpose in this article to occupy space in discussing the matter of Freeman's responsibility for what he has done; suffice it to say, that while we do not believe him to be insane in the common acceptance of that term, we do believe that his judgment has been clouded and his intellect warped, either through excessive mental strain or through the direct influence and power of the devil. While we pity the man, therefore, and while we feel that his case, legally speaking, might warrant the exercise of more or less lenity, we are nevertheless confident that he should be held accountable for his deed upon the same principle that a drunken man is made responsible for his acts, i. e., that his accountability consists in the fact that he surrendered himself to influences which were wrong in their character, and which, in the outset, he might and should have resisted.

The feature of the case which we wish just now to examine is that which relates to the fact that many have sought to take advantage of the incident in question to create prejudice against the people known as Second Adventists.

The only justification which they can offer for this course is found in the claim that he belonged to that class of Christians, and that his deed was the legitimate fruit of their teachings. So far as his connection with Second Adventists is concerned, we remark that such a fact—if it be a fact—would furnish no conclusive evidence that they were in any way to blame for the course of one who happened to be united with them in church capacity, unless they approved that course. On this point proofs need not be multiplied. It is sufficient to say that a case almost identical with that of Freeman is found in the recently published account of an attempted murder by a Mr. Truman Phinney, residing in the State of Ohio. It appears that his illusion took the form of the conviction that he must slay one of his children in order to prevent the balance of his family from being lost. This man, however, instead of being an Adventist, was a Methodist. Now we submit that if Adventism is to be held responsible for the one, Methodism must be for the other crime. But will any sound-minded man insist that the Methodist church is responsible for the attempt of Mr. Phinney, simply because he was one of their members? Assuredly not. So, too, the thinking public will not shoulder the responsibility of Freeman's deed upon Second Adventists unless, as is claimed by some, it is the legitimate fruit of their teachings.

We inquire, therefore, Is this the case? The answer, we think, must be emphatically in the negative. In the first place, all admit that there is no class of believers in the near coming of Christ who would for a moment justify infanticide; in the second place, the doctrine of the speedy advent of the Lord, which is a prominent feature in the faith of this sect, would naturally lead those accepting the same to the most rigid examination of every motive, and to the putting away of everything which bears even the semblance of sin.

But, says one, I concede that the doctrine ought to influence men as you claim; in this case, however, as in others, it does not seem to have done so. To this we reply that by this concession you virtually admit, to say the least, that the cases of Freeman and others are not, after all, the legitimate fruit of the faith which they held. The fact is—that while they professed one thing, they practiced another; the difficulty consisting in the failure on their part to manifest in their lives the proper fruits of what they believed. That this is so will become apparent when we acknowledge—that we believe will be generally admitted—that the lives of Adventists are fully up to the standard of morality attained by their brethren of other denominations.

But, says another, if Adventism does not cause these things directly, it certainly does indirectly by teaching doctrines which lead to fanaticism. But we ask again, Is it true that fanaticism is a necessary concomitant of faith in the speedy coming of Christ? To say that it is would be to impeach the character of the last generation of Christians; since Paul clearly teaches that they will not be in the dark concerning the coming of Christ; or, in other words, that they will be believers in the nearness of that event. 1 Thess. 5:4. It is not enough that our opponents should be able to point to an occasional case of fanaticism on the part of those who hold the views of premillennialists, to show that the tendency of those views is to extravagance in speech and action on the part of those holding them.

The editor of the New York Sun, with uncommon good sense takes the position that Adventism is no more responsible for the irregularities of Freeman than is Presbyterianism for the wild aberrations which from time to time have characterized isolated believers in Calvinism. To this might be added also the statement that it is no more responsible for them than are Baptists for the terrible enormities perpetrated formerly by Anabaptists, or Methodists for the wild fantasies which from time to time have filled the brains and fired the hearts of some of the weaker members of their denomination.

The simple facts are these: There always have been, and always will be, extremists in the world. These men, though few in number, keep themselves continually in the foreground by their unbounded activity and their extravagant sayings and doings. This being the case, they occupy the eye and the ear of the world to the exclusion of the more sober and sedate membership which really constitute the body of any church.

The amount of discipline necessary to the proper restraint of such parties is not understood by those who have had no experience in that line. Some one has said, and well said, that the lack in Pocasset was the strong hand and clear head of a faithful minister to counterpoise the extreme tendencies of minds such as that of Freeman. He laid hold of the second advent faith, and through it he manifested the native weakness of his own mind. Had he belonged to any other church, the results might have been the same; for, mark you, the newspaper accounts do not make it clear that his fanaticism was in any way connected with any view peculiar to Second Adventists as a body. From beginning to end, so far as we have observed, there is no evidence that he was particularly exercised in regard to the near advent of Christ. The themes which seem to have occupied his mind were those of faith, sanctification, the resurrection, and the immortality of the soul, which was to be proved by the resurrection of his child.

Now, Adventists are no more strenuous on the doctrine of faith than are other denominations. So, too, as far as ultra sanctification is concerned, it is safe to say that as a body they have never given it the prominence which is given to it by the Methodist church, and more especially by the Free Methodist wing of that denomination. As regards the resurrection, they generally hold to it in common with other churches; but we think the majority of them are not believers in the natural immortality of man, holding that eternal life is the gift of God through Jesus Christ our Lord.

Here, then, we see that the doctrines over which Freeman stumbled are such as are common to Christians generally, instead of being peculiar to premillennial Adventists. If, therefore, the fault was with the faith instead of the man, the whole system of our divine religion, instead of an individual sect, must be held accountable for the atrocities of one who stumbled because he did not rightly apprehend those principles which are acknowledged more or less fully by all bodies of believers.

This being so, it is highly important that the case in hand should be settled upon right principles. If it be not so settled by the religious press of this country, they will yet learn that the enemy of all righteousness has in this Pocasset affair forged a bolt which they are enabling such men as Ingersoll to hurl with destructive force into the very stronghold of the Bible. The next effort will be to make it appear that Freeman is the unfortunate victim of a conscientious and—from his standpoint—a justifiable acceptance of what the Bible relates concerning God's requirement of Abraham to sacrifice his only son. When this is done, some of our doctors of divinity will find that it is well to discriminate between what is the legitimate fruit of faith in certain doctrines, and what is the abuse or perversion of that faith as manifested in particular cases.

We come now to the last feature of the subject. The term "Adventist," like that of "Methodist," covers a number of distinct organizations of believers. Among them there are two general divisions. The first are known as first-day Adventists, or observers of the Sunday, and the second are Seventh-day Adventists, or observers of the Lord's Sabbath, or the seventh day of the week. It so happens that many are ignorant of these distinctions, and class them all under one head; whereas they are really more distinct than are Methodists and Baptists, or Presbyterians and Lutherans. So true is this that if Seventh-day Adventists have a class of opponents more bitter than any other, that class is found among what are styled first-day

Adventists. They even affiliate more readily with any of the orthodox denominations than they do with those who differ with them as mentioned above.

Now it so happens that Mr. Freeman was of the first-day Adventist school. It follows, therefore, that even should it be insisted that the church to which Freeman belonged is responsible for his course, nevertheless, Seventh-day Adventists should not be compelled to answer for the same; since they are entirely distinct.

Not only so; we still further assume that the implication of Seventh-day Adventists in this affair is without even a shadow of reason. If there is a church in the world that can wash its hands of this whole transaction, the Seventh-day Adventist church is the one. That this is so, a moment's reflection will satisfy any candid mind. What was the offense of Freeman? You reply, He was guilty of murder. Why did he commit that murder? You answer, Because he thought it would glorify God. If inquired of, in what manner, you would respond, Through the resurrection. It appears, then, he somehow obtained the opinion that the doctrine of the resurrection needed to be emphasized just now more than does the law of God, which says, "Thou shalt not kill." His sin, therefore, consisted in undervaluing the sacred character of God's holy precept and overrating the importance of the resurrection. But had he been a genuine Seventh-day Adventist, he could not have fallen into this error; for if that denomination makes one doctrine more prominent than another, it is that God at the present time is particularly emphasizing, through the especial message which they are giving to the world, the duty of all men everywhere to sacredly observe all the ten commandments, among which is found the one which Freeman violated in the murder of his child. So ardent and energetic are this people in defending and enforcing the law of God which this unfortunate Pocasset fanatic so rudely violated, that their enemies not infrequently, though unjustly, charge them with exalting the law even above Christ himself. Here, then, we leave the matter, feeling more grateful than ever before for the faith which we hold, and more thoroughly impressed with the importance of adhering more closely to the law of God; nor do we insist that first-day Adventists, and no-law Christians generally, are answerable for the crime of the Pocasset fanatic.

We inquire in conclusion, whether, after all, it does not appear in the light of this tragedy that the law of God is undeserving of the odium which they have sought to heap upon it. Do not men still need the thunder of Sinai as well as the blood of Calvary to keep them back from deeds which not only bring damnation to their own souls, but also reproach the cause of Christ? W. H. LITTLEJOHN.

TAKE CARE OF YOUR TENT.

THIS season our people will have over \$12,000 invested in tents for the preachers. By careful observation, I am satisfied that several thousand dollars are carelessly wasted, each season, for lack of proper care of these tents. A fair tent should last five years or more; yet many of them are useless after three seasons, some even after two, and indeed some are ruined the very first year. This is too bad. If they were properly pitched, and watched, and cared for, it never need be so.

In a damp day, a drizzling rain, or a quick shower, a tent may be spoiled in a day. Great care should be taken to watch a tent with every change of the atmosphere, loosening it as it becomes damp, and letting it down a little every hour while it rains, till it will shrink no further. After a shower, it should be immediately opened all around, and the wall raised, in order to dry it out inside, and prevent molding.

Would it not be well to let each minister have the same tent till it is worn out? Would he not be more solicitous about it? While we ask the brethren to buy the tents with their hard-earned money, we must take every reasonable precaution to make them go as far as possible. A tolerably good tent should not be condemned and thrown aside too soon, even if it does leak a good deal. By patching it, and using oil-cloths, you may make it go another year, and save \$50.

D. M. CANRIGHT.

TO THE CLERKS OF THE MINNESOTA CHURCHES.

OUR annual meeting again draws near. At that meeting we want to know the spiritual and numerical standing of every church in the Conference. It will devolve on you, by virtue of your office, to give the necessary information.

Please write out, from the records in your hands, a brief and clear statement of the condition of your church, and of its members and present officers, giving the name and post-office address of the clerk and S. B. treasurer, and either send the same to me by mail, or by your delegate to the Conference.

Blank credentials for delegates will be sent to every church-clerk whose name and address I have. You will fill these out, and forward them by mail or by your delegate. These things are important, and you are requested to give your attention to the matter. Last year, several churches failed to report themselves. Do not let it be so again. Brethren, do your duty, and God will bless you.

D. P. CURTIS, Conf. Sec.

Hutchinson, McLeod Co., Minn.

THE RUSSIAN SITUATION.

THE situation in Russia is one of suspense. If the imperial government is content to count as a victory the present cessation of political assassinations, of the posting of disloyal placards and the circulation of the violent and seditious "Land and Liberty," at St. Petersburg and the great provincial capitals, then its plan of repression has been a success. The streets of St. Petersburg, lined night and day with watchmen, the troops at all times under arms, the powers of arrest and punishment placed in the hands of a military commander, who has not hesitated to employ them upon the least suspicion, have proved to be barriers which the Nihilist conspirators could not well surmount, and hence for the moment there is peace. In one way, to the emperor, it must be satisfactory to know that a means exists by which the plotters against his government can be prevented from boldly carrying out their design, for the ease with which they outwitted his secret police led to the belief that they were superior to any form of repression. But, looked at from another point of view, this very absence of violence, in the face of extreme military despotism, is not an encouraging feature. With all their efforts, the police and the soldiers have not been able to uncover the slightest root of this mysterious conspiracy. The ramifications of its system lie buried out of sight and knowledge as effectually now as they did eight months ago, when the wide-spread agitation virtually began. The men who have been arrested and banished to Siberia were either innocent and could not tell, or cunning and would not. Certain it is, that the government is no nearer capturing the ringleaders now than it was before the military governors were appointed.

If this was an ordinary revolt against oppression, the methods employed to suppress it would, in all probability, have been attended with different results. It is commonly the case that increased repression brings out increased resistance, and, in their determination not to be put down, the revolutionists grow fool-hardy and boldly take risks which lead to their easy discovery and arrest. In communistic outbreaks, all the world over, it has usually happened that the leaders and their followers have exposed themselves when the liability to seizure was greatest. They have been worked up to a pitch of excitement which could not be readily abated, and hence, when vigorous opposition has been offered, they have surged up against it, as the water in a rapid river does when it encounters an unexpected obstacle.

The Nihilists have shown that they possess a wonderfully well-disciplined organization, as well as shrewd and far-sighted leaders. A few weeks ago they were everywhere; their posters were in all of the main streets and squares, and their papers and pamphlets were in some way distributed in the restaurants, the barracks, the government offices, and even in the Emperor's palace. Now, as if by some signal, all demonstrative action has ceased, and the Nihilists have sunk out of sight like the band of Roderick Dhu. The effacement has been complete, and the arrests that have been made during the past three weeks have been due to general suspicions rather than to any definite knowledge on the part of the authorities.

But has the conspiracy been stamped out? The Emperor and his advisers must be unwisely sanguine if they venture to entertain such a thought. It is proverbial that it requires much less power to raise a storm than to abate it; but, in this instance, the leading Nihilists have shown that they possess the means of accomplishing both of these results. The inhabitants of the great Russian cities cannot live forever under military control, and in a few months hence, when a relaxation in watchfulness has taken place, in all probability there will be a renewal of Nihilist agitations.

"THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

THERE are flowers that never wither—
Never lose their sweet perfume,
But are blossoming forever.
In a land where all is bloom;
Where the skies are kissed with sunshine,
And their glories never fade.
Where the splendor knows no night time
'Neath the bowers of peaceful shade.

Where the cedars on the mountains,
In their dress of evergreen,
Where bright bowers and flowing fountains
Through eternity are seen;
And the silver wavelets flowing,
With a lullaby of rest.
And the heavenly zephyrs blowing,
Fan the love-land of the blest.

We are going to share the pleasures
Of that far-off land of bliss,
For we're laying up our treasures
In a fairer world than this;
Though our footsteps often weary,
In the winding of the way,
And though all around is dreary,
O'er us beams a cheering ray;

For our Father, who hath made us
Heirs in glory with his Son,
Knoweth how to kindly aid us,
When our work is almost done;
Knoweth how to send the Spirit,
With the promise he has given,
Of the home we shall inherit,
When we reach the gates of Heaven.

There's a voice in tones of pity,
Speaks to cheer this heart of mine,
Whispers to me of a city
Where the walls of jasper shine;
And with grand prophetic story,
Of the beauty of its King,
Of his dazzling throne of glory,
And the song the ransomed sing.

This poor life with all its sorrows,
Is fast hastening away;
Just a few more brief to-morrows
Bring us to the promised day;
For our "Father's house" is nearer,
Where the "many mansions" be,
And the hope of meeting dearer,
On the waveless crystal sea.

There the saints with crowns immortal,
And the palms that victors bear,
Enter in the heavenly portal.
They have gained by faith and prayer;
While their harp-strings wake the chorus
Of the anthems of the blest,
With the glory ever o'er us,
Crowns, and palms, and robe, and rest.
E. L. SANDS.

Decatur, Neb.

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.

MICHIGAN.

Tuscola, May 22.—We closed our meetings in this place last night. Gave in all twenty-seven discourses. Thirteen signed the covenant, two of whom had been keeping the Sabbath. Some others have promised to obey the truth, and still others are almost persuaded. Obtained ten subscribers for the *Signs*. Eight joined the T. and M. society. We commence meetings to-night in Watertown. Pray for us.
R. J. LAWRENCE.
WM. OSTRANDER.

Ravenna.—May 17, 18, I had the privilege of being with this people. They are among the first fruits of my labors in Michigan. I have been absent from them nearly two years, during which time, though they have passed through severe trials, none of them have given up the truth. On Sabbath our brethren came in from Wright, and the house was filled to overflowing. Two good souls took their stand for the truth while we were there. We see no reason why this church may not become one of the strongest in Michigan.
A. O. BURRILL.

VIRGINIA.

SUNDAY, May 25, we closed our meetings four miles west of Mt. Jackson, which had continued during one week. Eight are now keeping the Sabbath. Three were baptized to-day. Four have already signed the covenant, and the rest will when they are prepared to do so. We organized a Sabbath-school. They will send for the *Instructor* as soon as the money can be raised.

They are to have prayer and social meetings hereafter. I have much hope for this company, that they will be faithful unto the end, and receive eternal life as the result. May all lovers of the truth pray for the cause in Virginia.
I. SANBORN.

WISCONSIN.

Tomah and Mauston.—May 2-18, I spent with the church near Tomah. Bro. Decker's visit there in February was timely, and his meetings produced a good effect. A good interest had since been maintained. During the time

I was there I held eighteen meetings, and visited from house to house. The interest increased, and success attended our efforts to unitedly draw near to God. Sabbath, the 17th, four were baptized. It was an impressive occasion, and hard hearts were melted to tenderness and tears. We also attended the ordinances. Seven united with the church, and three others desired the prayers of God's people, and declared their intentions to lead Christian lives henceforth. All these persons are heads of families, and seven of them are husbands whose wives were already in the truth.

I spent four days, the following week, with the little church near Mauston. They have had no preaching for nearly two years. I found them all faithfully trying to carry out the truth, though surrounded by bitter opposition. Six members have been added to their number during this time, and others will soon unite with them.

The blighting influence of days gone by still affects the cause there; but a few remain faithful, and others have joined them. We trust the truth will again rise in that vicinity.
G. C. TENNEY.

MINNESOTA.

Lester's Prairie, May 23.—We commenced meetings here May 13. Owing to the busy season of the year and rainy weather, our congregations have been rather small, ranging from fifteen to fifty. We have given ten discourses. Shall commence on the law and the Sabbath tomorrow evening. The people are friendly, and the interest seems to be rising. We ask the prayers of God's people.
E. A. CURTIS.
L. A. CURTIS.

Blue Earth City, May 23.—I have visited the Mankato, Mapleton, and Mansfield churches, and in each place the blessing of the Lord has been with us. The brethren are taking hold of the tithing system nobly, and enter heartily into the plan of giving \$2.00 each to get our T. and M. society out of debt. If the brethren everywhere take hold as they have done in these churches, our T. and M. society will soon be out of debt once more. May the good work go forward.
W. B. HILL.

Litchfield, Meeker Co., May 27.—I came to this place the 14th of April, by invitation of the brethren. Found many in a lukewarm state, and have tried to cheer them up. There are only eight or nine members left of this once large church.

The second Sabbath after coming here, I organized a Sabbath-school consisting of sixteen pupils. The membership has since increased to about twenty-five. They have voted to send for a club of ten *Instructors*.

I have held seventeen meetings in two weeks with outsiders five miles south of Litchfield, at a place called Round Lake. The Lord has been present with his Spirit. Ten Swedes have embraced the truth, and many more are convinced. I have hope of some of these. I have sold ten Swedish hymn books, and some Swedish tracts, and have obtained six subscribers for the *Harold*. The infidel element is largely prevailing about here, and seems to be on the increase. I request the prayers of all the people of God for me and the Swedish mission in Minnesota.
G. A. CARLSTEDT.

NEW YORK.

Gouverneur and Buck's Bridge, May 28.—In connection with Eld. A. H. Hall, I spent Sabbath and first-day, May 17, 18, with the church in Gouverneur. The Lord came near by his Spirit, and we had a profitable meeting. We also succeeded in more fully organizing the Sabbath-school.

Monday evening, Bro. H. H. Wilcox assisted in a meeting held near Hermon. Wednesday evening, held a meeting at West Pierrepont, in the interests of the Sabbath-school work.

May 24, 25, we had a general meeting at Buck's Bridge. West Pierrepont, South Pierrepont, Gouverneur, Rennselaer Falls, Chase's Mills, and Norfolk were represented. The Spirit of the Lord attended the preaching of the word, and deep solemnity characterized the meeting. Hearty confessions were made, which brought the rich blessing of God. Five started in the service of God, three of whom were of Bro. Hall's family. It was truly cheering to witness the signal manifestations of God's Spirit at this meeting, and to see the young start out to serve the Lord. Two that had previously taken their stand were baptized by Bro. Hall.
M. H. BROWN.

Lindley, Steuben Co.—I closed my labors with the people in this place, May 14. There are now fifteen Sabbath-keepers in the immediate vicinity, and others at a distance who will meet with them. They have regular Sabbath meetings, a weekly prayer-meeting, and a Sabbath-school. They have obtained Record Books for the school, and adopted the plan of the penny contribution. I desire to especially acknowledge the blessing of God which was experienced in our last meetings. By the aid of his good Spirit much progress was made. The brethren are generally poor; yet they bought the library of Sr. White's writings, and added to it the "History of the Sabbath" by Bro. Andrews. Much doubt concerning the gifts was removed.

A general move was made in giving up tobacco, and all expressed a determination to be faithful by the help of the Lord. There is a good outside interest, and I believe others will yet obey the truth. I would especially request Bro. Raymond and others laboring near here to remember these friends and help them. May the Lord bless and keep them.
D. T. FERO.

NEBRASKA.

Eagle, Cass Co., May 23.—Our meetings here were blessed of the Lord. A church of twelve members was organized, eight of whom were baptized. All cheerfully pledged the tithe. One who was then struggling hard with the powers of darkness has since followed in the footsteps of her Saviour, and has come into full membership with the church.
CHAS. L. BOYD.

Syracuse, May 26.—A course of lectures was given in the tent last July, in Syracuse, by H. Shultz and M. Hackworth, with hopeful results. We have held meetings here during the past week as we were able to obtain a hearing. We were glad to find so many holding on to the truth and the Sabbath, and to find that time and its conflicts had served to confirm and establish them. Embarrassments had been met; but with most, victories had been achieved, which had served to "add to their faith, Christian growth and the Christian graces"; and the "suffering awhile," had served to "perfect, establish, strengthen, and settle."

On Sunday, after a discourse by Bro. Spicer, a church was organized. In the afternoon a brother and two sisters were immersed in joyful imitation of their Lord, and in significant commemoration of his death, burial, and resurrection. Bro. Shultz officiating. In the evening, after a discourse by Bro. Shultz upon the subject of Rev. 16 (by request), the organization of the church was further advanced by the election of officers.
A. C. SPICER.
H. SHULTZ.

Lyndon.—I visited the Richmond church May 10, and 11. Found the brethren active, and ready to discharge duty. Last Sabbath was a good day for the brethren of the Lyndon church. May the Lord bless the Nebraska Conference.
H. A. JENKINS.

OHIO.

Windsor, North Bloomfield, and Parkman.—Thursday, May 22, visited Windsor. At this place found three sisters and a brother. They meet bitter opposition, but they are strong, united, and among the most faithful. They have a meeting and Bible-class every Sabbath. God will reward such faithfulness in due time. Spoke in the Universalist house in the evening.

Came to North Bloomfield, Friday, May 23, and held meetings till Sunday evening. This church is greatly scattered, yet the most of them were there early Sabbath forenoon. About fifty were present. After Sabbath-school, I spoke for over an hour with much freedom. We then invited those who wanted to start in the Christian life, those who desired baptism, and those who wished to unite with the church, to come forward. All but one for whom we had any hope responded readily, numbering nineteen in all. All these then arose and spoke, several for the first time. I had conversed with most of these privately, before meeting. In the afternoon, these were examined, and one by one taken into the church. Six of the number had previously been baptized; one was received by letter, and eleven by baptism. A fanatic from another town was rejected. We repaired to the water but a few rods distant, and baptized these eleven souls, among whom were the son and two daughters of Bro. Chinnock. Returning to the house, the right hand of fellowship was given to those previously voted in. Then we all joined in the holy communion of the Lord's supper. Thus closed a most precious day for us all.

Sunday, all came again, and I spoke on the tithing system. Nearly all had subscribed to it six months ago, and God is already greatly blessing them for it, both spiritually and temporally. The others voted to do the same now. Then we called for pledges for their local tract society, to pay up its debt and raise a good fund to work with in the future. Over \$150.00 was promptly pledged, quite a share of which was paid down. Their debt of \$27 was paid. They have on hand \$70 worth of books, and will now have a capital of about \$130 besides, with which to work. This is the way we wish to do in every church in the State; then our tract work will move off with vigor.

We spent most of the day Monday in assisting the various officers to correctly arrange the books. This help was much needed. I greatly enjoyed my stay in Bro. Chinnock's pleasant family. God be praised for the good meeting at North Bloomfield.

Tuesday we came to Parkman. Found only six or eight sisters here. They have a Sabbath-school, but no other meeting. Only four of them make any profession of religion, or have sufficient interest to attend meetings. We preached to them the best we could, but with little encouragement. Such an example is only a reproach to the holy cause of God. But there are even here a few noble, energetic women. We hope the others will take hold with them, and

that a good work may yet be done here. Had a full house in the evening. Bro. Underwood has been with me in all these meetings.
D. M. CANRIGHT.

Leverings, May 24.—We arrived here yesterday and found Bro. Heath engaged with other brethren in putting up the tent. We have held two evening meetings. Last night the tent was filled, and the prospect now seems fair for the accomplishment of a good work.
A. O. BURRILL.

Gilboa, Hamler, and Liberty Center.—May 16-22, we held meetings with the Gilboa church. We did not find that interest on the part of some of our brethren to attend their regular Sabbath-school and Sabbath meetings that we had hoped to see. Visited the members of the church, and tried to encourage all to faithfulness.

We came to Hamler May 23. Here we found a much larger company of Sabbath-keepers than we had expected. Had a good attendance at all of our meetings. Re-organized a Sabbath-school of forty-eight members, made arrangements to build a meeting-house, and straightened up their book accounts and church records, which we found in much confusion. Tuesday, May 26, we came to Liberty Center. Here we pitched our tent, and commenced meetings last evening with a good interest.
O. F. GUILFORD.

NEBRASKA STATE QUARTERLY MEETING.

THIS meeting convened May 16-18, with the church at Weeping Water. Bro. C. L. Boyd preached the introductory discourse on Friday evening, from Jer. 3:12.

Sabbath morning, after an interesting session of the Sabbath-school, Bro. Henry Shultz preached a stirring discourse based on Matt. 5:14: "Ye are the light of the world." In the afternoon, a sermon by A. C. Spicer, from the words in John 6:63,—"It is the Spirit that quickeneth; the flesh profiteth nothing,"—was followed by a good and encouraging social meeting.

On Sunday morning, a session of the S. S. Association was called by Bro. Boyd, and A. C. Spicer was elected Secretary *pro tem*. Reports from five Sabbath-schools were read by Bro. Boyd. On invitation, Bro. Spicer spoke of the objects of our S. S. Association (General and State), the importance of its mission, and the necessity for efficient, inspiring S. S. work. But as none of the officers of this association were present, except Bro. Boyd, the president, and as reports from only five Sabbath-schools had been received, this session was neither as interesting nor as profitable as was desired, or as the great importance of the work demands.

Following this was a session of the T. and M. society, and a report from its secretary. (This report having been previously forwarded for insertion in the Supplement, it is not here included.)

In the afternoon, five recent converts to the truth followed their Lord into the waters of baptism; after which a deacon was chosen by the church at Weeping Water, and set apart by prayer and the imposition of hands by Bro. Boyd, Shultz, and Spicer. The ordinances of feet-washing and the Lord's supper were then celebrated, and the session closed with a song of praise.
A. C. SPICER.
H. SHULTZ.

Syracuse, May 26, 1879.

TO THE N. E. T. AND M. SOCIETY.

DOUBTLESS the missionary workers in the N. E. Conference are cognizant of the fact that owing to the departure of Eld. S. N. Haskell for the far West, we are much like a family of children deprived of parental care and instruction. Bro. Haskell has been a father to the Conference, and was the founder of the T. and M. society of S. D. Adventists. He has labored untiringly and perseveringly for the success of this enterprise, and the Judgment alone will reveal the result of the effort. Having been so long favored, at least occasionally, with the presence and counsel of Bro. H., we may be in danger of murmuring against the providence of God in consequence of his being called to labor in another field. But we should bear in mind the fact that the cause is one, whether in California or the remotest corners of Egypt, and in order to co-operate with the body and be successful in winning souls to Christ, we must heed the admonition of Paul: "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

In union there is strength. As a people, we have proved this to a demonstration. I thank God for the complete harmony and unity of action manifested by the workers in the various enterprises connected with the T. and M. society. Although our worthy president has for a time gone to a distant part of the field, we should not feel that the work here is going to dry up. It is God's work. Had it been of men, it would have come to naught long ere this. Some who looked upon this branch of our work eight years ago deemed it an impracticable undertaking; but to-day it is one of the most effective weapons wielded by S. D. Adventists.

Through this agency the precious seed of the kingdom is being distributed throughout the

civilized world. The solemn message of Rev. 14:9-12 is going to every nation, and kindred, and tongue, and people. Scores of individuals are rejoicing in the knowledge of the truth, whose attention was first called to it by reading publications sent out from this Conference. Let these facts stimulate us to greater activity in the Master's service. Slacken not your hand, nor become weary in well doing, until the work is done. Time is hastening; the rays of light must soon penetrate the gross darkness which shuts out the truth from many honest hearts. Who will be faithful stewards? is a question of vital importance. Who will show by their works that their faith is not in the arm of flesh, but in God; that they do not move from impulse, and are not swayed by circumstances. Let there be a general advance made by all the T. and M. workers in this Conference. It is evident from the success which has attended this branch of the work that God is leading. The work is moving forward, and it will triumph ere long. M. Wood.

GENERAL RULES FOR V. M. LETTERS.

1. ADDRESS your correspondent cordially. "Dear Friend" is better than "Dear Madam." If writing to a gentleman, "Dear Sir" or "Dear Friend" would be better than simply "Sir," the latter being too cold and distant.

2. Poor writing cannot always be avoided. Bad spelling and a wrong use of capital letters are worse than poor writing. I once saw a letter, every line of which began with a capital, and no other capitals were used. The first word of every sentence, the pronoun I, the interjection O, all names and titles of God, and all proper names should begin with capitals.

3. Do not write denominational or doctrinal letters. It is not best to say, "We rejoice in the new light taught in the paper we send." Conservative people always prefer "old paths." When inquiries are made on some doctrinal point, a tract on that subject is better than an argumentative letter.

4. We do not think it advisable to follow any exact form, but we do recommend that communion be held with God in the closet before the letters are written. The heart should be warm with the love of souls for whom Christ died; letters can then be written with a warmth that will inspire a form. One of the rules of the oldest V. M. societies in the country, to which the members rigidly adhere, is to pray before writing.

5. Read your letters over after you have written them. I once saw a missionary letter which commenced, "Dear Mad," the *am* being left off. If this letter had been read over before it was sent, this mistake would have been corrected, as it was simply a blunder. Many who have good success, although they correspond extensively, and are good penmen, usually re-write all their letters.

6. Do not make your first letter too lengthy, especially if you are not acquainted with the person you are addressing, but write a good Christian letter, and to the point.

The first letter is more important than subsequent ones, as it will make a deeper impression on the mind. Some think it a matter of but little importance what they write, if they only write something. Careless letter writing and careless preaching are in the same category. The opinions which persons form of us as a people are apt to be according to the impression we make upon their minds. We would not discourage any, but would say, Be particular about your spelling, etc. Remember that a letter plainly written is much more acceptable than one which is read with difficulty. Above all things have a heart that feels the importance of the work. S. N. HASKELL.

HOW I CAME TO KEEP THE SABBATH. (Concluded.)

THAT the Sabbath, instituted by God at the creation of the world, has been changed in general practice from the seventh to the first day of the week, no person of sense and reading will deny.

At this juncture my investigation was extended to ascertain the agent, power, or authority by which this change was made. I had ascertained that paganism had gone down, and papacy had become predominant. I discovered from prophecy that this power was to speak great blasphemous words against the Most High, wear out the saints, and think to change times and laws. This power is symbolized by the little horn, seen by Daniel in his vision, on the head of the fourth beast. Dan. 7. I think that this symbol is believed by all Protestants to apply to the pope and papacy. I will here insert some excellent language of an unknown author. He says: "So far as human laws are concerned, the papacy has been able to do more than merely think to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought rulers to its feet in the most abject humility."

Paul speaks of this power in 2 Thess. 2, and he describes it, in the person of the pope, as the man of sin, and as sitting as God, in the temple of God, and as exalting himself above all that is called God, or that is worshiped. Papacy and Catholicism are one and the same thing. The Catholics do not deny making this change. I read their catechisms by different authors, and in all of them found them very bold in the acknowledgment of their making the change; and more than that, they shame the Protestants for observing the change and denying their right

to make it. And verily it brought a blush on my face when I took into consideration that nearly the whole Protestant world were overruled by antichrist. The only reason I could assign for it was that the change was established by papal power, making it a death penalty not to observe it. Then, of course, when one generation had passed away under this rule, the next would submit to it innocently, and most of them ignorantly. I judge this from my own case.

The first day of the week has been kept as a Sabbath for more than 1,000 years. The observance has passed from generation to generation, until the unhallowed change is almost entirely lost sight of. I cannot blame others for a breach of God's holy Sabbath all the days of their life, when I have been during a long life in the same way with them. And I know that I was innocent, as respects this thing, both in faith and practice. And when I was first accused of keeping the wrong day, I ridiculed the idea. But, having lived long in the world (being more than threescore and ten), I had learned that people seldom live to be too old to learn; therefore I listened to the voice of reason, and began to investigate for myself. I read many volumes, and am convinced that the seventh day of the week is, really and literally, the Sabbath of God's appointment; or, otherwise he has none. And now, with my heart full of gratitude and good will to the world of mankind, I humbly desire and beg of them that they will, individually and collectively, do as I have done,—take this subject into consideration, do justice to themselves and honor God in this institution of his holy Sabbath day.

And now, in view of the obligation which man is placed under to obey the commands of God rather than man, and believing that God will reward all those that keep his commandments with a blissful immortality in the world to come, and with the fear of him before my eyes, and a desire that my name may be found written in the Lamb's book of life when the trumpet of God shall summon the nations of earth to the Judgment seat, to be judged according as their works have been, I have resolved to keep God's holy Sabbath day, let others do as they may.

Being satisfied, as I am, that the rest-day, instituted by God at the time he created the world, has been changed by man, I view it to be an indispensable duty of all of like faith to do all in their sphere to disseminate this light to a needy and perishing world.

In A. D. 321, as already noticed, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. In A. D. 323, this law for Sunday as a heathen festival, being unrepealed, was made use of by Sylvester, bishop of Rome, to enforce Sunday observance as a Christian institution.

I always supposed that the evening and the morning spoken of in Gen. 1:5-8, constituted a day, and that it commenced at sunset.

This I found to be a correct conclusion, as can be proven from the following quotations: In 2 Chron. 18:34 we read, "And the battle increased that day; howbeit the king of Israel stayed himself in his chariot against the Syrians until the even; and about the time of the sun going down he died." Again in Mark 1:32, we read, "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Other passages could be quoted, but these are sufficient to determine what constitutes a day, and its time of beginning and ending, according to God's constituted order. Thus I perceived that the evening and the morning constitute a day. In other words, we may say that the darkness and the light constitute a day. So we read in Gen. 1:31 that the evening and the morning were the sixth day. The next day was the seventh, or Saturday. This is the Sabbath, the day which God has instituted as a day of rest, to be observed by successive generations, until suns and moons shall wax and wane no more, and days and time shall cease to be.

When the matter was first introduced to me, that Saturday, the seventh day of the week, instead of the first day of the week, was the right day to be kept as a rest-day and for religious devotion, I laughed at the idea. "Do you know," said I, "that Christ made an end to that old, 'worn out' Jewish law, and the apostle Paul tells us he nailed it to his cross?" "But," says the brother, "what law did he nail to the cross? Was it the moral law, the decalogue, the ten commandments, or was it the ceremonial law, which pointed forward and foreshadowed the coming of Christ?" This opened a field for contemplation and investigation. I examined the ten commandments (Ex. 20), and read these moral precepts: Thou shalt have no other gods before me. Thou shalt make unto thee no graven image. Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath day to keep it holy. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet anything that is thy neighbor's.

Reader, which one of these moral precepts do you wish was dispensed with? Is it the first? Do you want to bow down to pagan gods, composed of sun, moon, stars, creeping things, fowls of the air, graven images, and domestic animals, etc., to the number of 4,000? Do you want profanity as a ruling principle in common conversation? Do you wish to disregard God's law by not keeping the Sabbath of his instituting? Do you wish to dishonor yourself by dishonoring your father and mother? Do you want murder, adultery, stealing, and false swearing to prevail in society? No, dear reader, you do not want any such state of things; neither do I. And thanks be to the great I AM, creator of the universe, and giver of every great,

and good, and perfect thing,—all these moral precepts are retained as a governing principle up to the present time. Abolish one of them, and the moral code is incomplete. Abolish all of them (as I once supposed they were abolished), and you annihilate every principle of morality, and the Christian virtues and graces.

Once more I ask the reader, and for the last time, to pause and consider what would be the awful situation of society had these precious commandments, written by the finger of God on tables of stone and carefully preserved in the ark, been abrogated at the cross. The intellect of man cannot comprehend, and language cannot express the dreadful situation the world would be in.

And now, in conclusion, as I verily believe in future rewards and punishments, and that it is the keeping of the commands of the Lord which constitutes a person an heir of Heaven by inheritance and a joint heir with Jesus Christ, I submit these lines to the candid consideration of the reader, hoping he may be benefited thereby. JAMES HARDY.

Notes of News.

—THE German Reichstag has adjourned until June 9.

—RAILWAY travel in Italy is much interrupted by floods.

—DECORATION day was more generally observed this year than ever before.

—BLANQUI, the French communist, will be pardoned before June 5.

—THE Nihilists are reported as at work among the Russian troops in Roumelia.

—PRESIDENT Hayes thinks the negro exodus from the South will do good.

—PAUL de Cassagnac will be prosecuted for his attacks upon the French government.

—THE British parliament has adjourned until June 9, over the Whitsuntide holidays.

—THERE are 3,680 British soldiers and marines under orders to embark from England for Zululand.

—AN earthquake shock has been felt at Reggio, Italy, and cinders from burning Ætna have reached there.

—DURING the year ending May 1, thirty-one brewers deluged New York City with 13,418,180 gallons of lager.

—THE expelled Dartmouth college (N. H.) students have made written apologies to the faculty and been reinstated. The pumped individuals are mad.

—GERMANY is negotiating a commercial treaty with Japan, on the model of the Japanese treaty with the United States.

—THE abandonment of the proposed Mexican exposition is probable, in which case Senor Zamacona, minister to the United States, will resign.

—T. DEWITT TALMAGE sailed for Europe, May 29. About 2000 of his Brooklyn admirers accompanied him in a steamboat down the bay.

—NEW YORK, May 28.—Three seamen, of the schooner Mary A. Witham, arrived to-day from Miragoane, died of yellow fever on the passage.

—LOCUSTS are said to have made their appearance in innumerable myriads in the vicinity of Independence, Mo. The words are resonant with their noise.

—WM. LLOYD GARRISON, the great abolitionist, and one of the fathers of that movement, died in New York, May 24. He was born at Newburyport, Mass., Dec. 12, 1804.

—THE British India Steam Navigation Company's steamer, Ava, was sunk, May 26, in collision with another vessel, and sixty-six of the crew and four passengers were drowned.

—THE great Roman Catholic cathedral in N. Y. city was dedicated, May 25. The building will accommodate 17,000 persons. But only about 7,000 were present. The ceremonies however were very imposing.

—THE nomination of Chas. Foster for governor of Ohio, is considered a triumph for the administration at Washington. The election will be watched with great interest, as it will be taken as a strong indication of the result of the coming presidential contest.

—A TREATY has been signed between the Ameer of Afghanistan and Great Britain. The boundary is now supposed to be "rectified." The treaty is said to be very favorable to the English. The Ameer is braced up against all ideas of starving by the allowance of three million dollars a year!

—HONG KONG, China, April 9.—Li Hung Chung, Viceroy of the Province of Chihli, and commander-in-chief of the army, is preparing for a grand review of all the troops at Tientsin for the enlightenment of General Grant. In Shanghai, Grant will be the guest of Vice Consul General Bailey.

—A FEAT well characterized by the papers as "foolhardy," was performed by H. P. Pera, a native of Ontario, May 21. He jumped from the new suspension bridge into Niagara River, a distance of 192 feet. This time he escaped uninjured, which may not be the case on July 4, when he is to repeat the act.

—THE new boundary line between Turkey and Greece suggested by Italy, gives to Greece about half of Thessaly, and about one-third of Epirus, or that lying east of the Arta River. This is put forward as a compromise, and gives to the belligerent Albanians the town of Janina, in regard to which they have exhibited so much sensitiveness.

—FURTHER inundations in Hungary and Austria. Nearly all the Austrian villages between Pesth and Bacsias have water in the streets. The riverside inhabitants informed the correspondent that the water is already within two feet of the highest point recorded, and is still rising. The floods continuing so

late in the season must cause great damage to the crops.

—ARCHBISHOP Purcell of Cincinnati was present at the dedication of the N. Y. Cathedral. A meeting of the papal dignitaries was held at Cardinal McCloskey's house to devise some method to relieve Purcell from his present financial embarrassment. An address will be issued to the Catholic congregations in the U. S. to assist him. An easy way, if it succeeds, to straighten up such crookedness.

—NIHILISM in Russia. Socialism in Germany. Communism in France, and now comes the threat of insurrectionism and mutiny in India. Incendiary fires destroying public buildings are followed by manifestos demanding relief for the prevalent distress, under penalty of the assassination of the Governor, and the inciting of another mutiny of the native population against the British Government.

—ST. LOUIS, Mo., May 29.—A St. Joseph, Mo. dispatch says: "At 6 o'clock this evening a cyclone swept part of Holt and Nodaway counties, near Barnard and Bolickow, about twenty-five miles north of St. Joseph. It moved at a velocity of sixty miles an hour, demolishing houses, uprooting and twisting off trees, and destroying property of all descriptions. Its track was half a mile wide.

—THE Congress which met in Paris to discuss the project of a canal across the isthmus of Darien to connect the Atlantic and Pacific oceans, is drawing near the close of its labors. The estimates for the various routes are as follows: Wyse's Panama project, \$213,000,000; Nicaragua, \$123,600,000; the Atrato-Napipi route, \$200,000,000; Meneseli's Nicaragua plan, \$168,400,000, the Tehuantepec route, cost not estimated. The question is narrowed down to the Nicaragua and Panama-Wyse routes.

Later dispatches say that the Panama-Aspenwall route is adopted by a vote of 20 to 9.

Obituary Notices.

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

AYERS.—Died, on the camp-ground at Emporia, Kan., May 26, our beloved brother, Eld. J. N. Ayers. When the truth found him, years ago, he was prostrate on a supposed bed of death; but through the blessing of the health reform he was restored, and though feeble, for years he has borne heavy burdens as the president of the Kansas Conference, laboring often beyond his strength. He was worn out with suffering, and now he rests. During the last hours of his life he repeatedly said, "Thank God for the Christian's hope." He took affectionate leave of each of the ministers, especially of Bro. White, who ordained him three years before. A few minutes before his death he requested those present to sing. They complied, and one verse of the sweet melody, "Jesus, lover of my soul," was sung by trembling voices. Although almost fainting, his voice rose full and clear during the first two lines, when it failed, though his lips still repeated every word that was sung. As the last line, "Oh, receive my soul at last," died away, it seemed the dying prayer of one who had been tossed by the billows of life, and who had given his life for the truth. As his breath was failing, his only living son came forward, and kneeling by his father's bedside promised to seek God with all his heart. The glazing eyes lighted up with joy as they looked lovingly on the weeping son who had made this solemn promise. Brief and touching remarks were made by Bro. and Sr. White to a weeping congregation. Bro. White's deep voice pronounced the benediction, and the peace of God seemed to brood over the scene as the body of our brother was borne away. May the God of the widow and the fatherless comfort and sustain his family. L. D. SANTEE.

UMBERHIND.—Died, in Richmond, Maine, March 2, 1879, Sister Mary UMBERHIND, aged 75 years, 1 month, and 22 days. She embraced the first angel's message under the labors of Eld. James White, in 1843. In 1868 she received light on the third angel's message from the same source, but was led to accept the Sabbath under the labors of Eld. J. H. Waggoner. Her love for the truth in all its branches seemed to increase until her death. It was her desire that the brethren and sisters might be present at her death, and her desire was granted. Her funeral was attended by a large concourse of people, which gave evidence that she was highly esteemed by her neighbors. Remarks by the writer, from John 11:28, 24. J. B. GOODRICH.

KYNETT.—Died of diphtheria, at Lansing, Mich., May 17, 1879, our little daughter, Phila Alsea Kynett, aged 6 years, 3 months, and 16 days. She suffered much during the last few days, but bore it with patience, assuring us that she knew Jesus would take care of her. She leaves parents and one sister to mourn their loss. Funeral sermon by Eld. Norton, F. W. Baptist, from the words, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." W. H. & E. H. KYNETT.

CARTER.—Died, April 21, 1879, of consumption, Bro. A. D. Carter, of Seymour, Outagamie Co., Wis., aged 59 years, 4 months, and 1 day. Bro. Carter has long been a Sabbath-keeper, and a believer in the third angel's message. He died in full hope, we believe, of a part in the first resurrection. He said he expected soon to eat of the fruit of the tree of life, and was willing to go. He leaves a wife and son to mourn their loss. Funeral discourse by Eld. Clark, Methodist, from 2 Tim. 4:7, 8. M. REED.

VANCIL.—Died, near Elkville, Ill., May 19, 1879, of consumption, Charley Butler, aged 14 years, 4 months, and 10 days, son of Elijah and Sarah Vancil. Bro. Vancil's family was one of the first to accept the truth under the labors of Bro. Foster and myself last February. Charley observed the Sabbath very strictly, and would often caution his mother to have all her work finished before the beginning of the Sabbath. Funeral service by the writer. DENNIS MORRISON.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, June 5, 1879.

SPECIAL APPOINTMENTS.

We appoint to be at Battle Creek, Sabbath, June 7. Madison, Wis., camp-meeting, June 14. Lake Calhoun, Minn., camp meeting, " 21. Dunlap, Iowa, camp-meeting, " 28. We hope to meet large congregations at all these points. J. AND E. G. WHITE.

We learn from the "Valley, Home, and Farm," printed at Longmont, Colorado, that Elds. Cornell and Corliss commenced a course of lectures in the tent, in that place, May 22.

"The Situation in Russia," given in another column, the reader will find well worth his perusal. The condition of affairs in that country is most ominous. The article is taken from the Boston Sunday Herald.

A crowd of matter for the Supplement last week obliged us to put the financial report of the T. and M. societies on the last page of the REVIEW, and to hold over three articles to this week. We give them in another column, entitled, "To the N. E. T. and M. Society," "General Rules for V. M. Letters," and "Writing Letters."

A new business organization has just come to our notice, which shows how men will feed and fatten on the superstitions of their fellows. The Christian Union of May 28 says: There is, or was a few years ago, in this city, a Purgatorial Insurance Company, which issued certificates to those who paid a certain amount, guaranteeing them a sufficient number of masses to secure their own speedy release from purgatory."

A brother has sent us a copy of the Boston Journal of May 27, containing a full report of the Convention of all the different denominations within a radius of ten miles of Boston, just held in that city to consider means to aid the authorities in securing a stricter observance of the Christian Sabbath. The significance of the movement consists not so much in anything that was done by the Convention, as in the fact that public feeling on this subject is such as to call for such a gathering.

A good healthy feeling seems to be springing up for a return to that kind of church music which is simple, grand, and congregational, instead of the agonizing efforts of operatic and quartette singers. The Christian at Work, in its issue of May 29, well says:—

"We need in our Protestant church service to discard the meretricious and florid for the simple and majestic, and the sooner the church does this the better for the integrity of its worship and the cause of sacred music as well. To hear a Dutchman out of all sympathy with evangelical worship rise and sing a solo, 'I will arise and go to my vater,' or, 'Dish ish ter tayer Lord has made,' is neither edifying to angels nor profitable to men: we can't get out of that sort of thing too soon."

Prof. David Swing, at a late ministers' meeting in Chicago held for the purpose of deliberating in regard to a better observance of Sunday, made the following remark, which is a good indication of the drift of thought and proposed plan of action on this question, namely to secure the union and co-operation of all religious denominations. He said:—

Group together these churches,—Presbyterian, Methodist, Baptist, Congregational, Episcopal, and Catholic,—and they make up a powerful group of generals and soldiers. They can throw great armies into the field. Whoever should hope to lift up suffering humanity without asking the aid of all these heroes of old battlefields would simply show how feeble he is in the search of great means to a great end. It is evident that we have come to days when all good men must ask the aid of each other, and that by as much as they do this, by so much will the car of reform be dragged forward.

Thos. S. Goodwin, in the Advance of May 29, speaks as follows concerning Kiddle's book on Spiritualism: "Of all possible occurrences nothing comes so near to being a blast of the fetid atmosphere of the infernal world, poured out upon a defenseless community as the issue of the New York School Superintendent Kiddle's book in advocacy of Spiritualism."

"Practically the whole juvenile population of this city of a million of inhabitants, and largely its parents and teachers, have been for nine years required to look up to this man as an hon-

ored, safe, and worthy guide and pattern of their moral and intellectual manhood and womanhood. Now what do they discover him to be? An intellectual suicide—a moral abortion—bowing down to pay divine honors to whom? to what? No matter whom—no matter what—provided it be some semi-intelligence from hades, about whom nothing is known, nothing is discoverable, save that it mutters some silly and incoherent utterances in murdered English."

CHURCH OR THEATER? WHICH?—The Christian Union of May 28 says: "The affiliation between the church and the theater is proceeding, we should think, as rapidly as the most ardent advocate of an alliance between them could reasonably desire." It then goes on to state that "Pinafore" was performed in New York by a company made up almost entirely of members from the church choirs of Philadelphia, and the same in Boston by concert singers, most of them leading singers in the church. Now, "As you Like It" is announced at Wallack's theater, by a company including "prominent singers from two or three of our prominent churches." And lastly, the New England Theater Reform Association, endorsed and sanctioned by several clergymen, lends its auspices for a series of dramatic performances. And yet people do not like to have us say that such churches are fallen.

A WARNING.

PROBABLY it is not well known among our people in Minnesota and north-western Iowa, that Daniel Oall, who passes himself among our people as a brother, and is willing to preach when opportunity offers, was disfellowshipped, some time since, by the Logan church.

I speak understandingly when I say that he is unworthy the confidence of our people. L. McCoy.

A PAMPHLET ON TITHING.

AFTER long and most careful study and consultation, and after laying it before the General Conference held last fall, a committee appointed for that purpose, consisting of Elders White, Andrews, Haskell, Smith, and Canright, prepared a pamphlet on the subject of systematic benevolence, or the tithing system. It discusses the subject fully and thoroughly. No one can read this book without being convicted of their duty to pay a tithe of their income to the support of the gospel.

Every one of our people should read this book. Send for it, brethren and sisters, immediately. Ministers should take special pains to place this in the hands of every believer. Wherever I go, I hand each family a copy, with a charge to read it. If they can pay me for it, well; if not, I will provide for that some other way. Our people must be brought to realize their duty in this matter. This book is just what is needed. Send for a good supply immediately. Price, 10 cents, REVIEW Office.

D. M. CANRIGHT.

PITCH YOUR TENT FIRMLY.

WITHIN a month, seventy-five or one hundred tents will be pitched by our preachers, and all these will be pitched once or twice again during the season. How many of these will be blown down by storms? That depends wholly on how they are pitched. If they are pitched as they should be, not one will go over. No one need tell me that a tent cannot be secured so it will not blow over. A gale may tear it and riddle it, but it need not fall over.

The remedy is easy. Put your stakes down deep and firm. The stakes holding the large guys from the center pole should be at least five inches in diameter and four feet long. With a spade dig a hole three feet deep, and pack stones around the stake. It is not an hour's work for one man. Then you are secure. The trouble is, some of us are afraid of a little hard work and so let it go with, "I guess it will do."

The small guy stakes should be at least two feet long, driven down eighteen inches. If the ground is sandy or soft they must be longer. Better do a little extra needless work on the start than risk a blow down afterwards.

D. M. CANRIGHT.

TO BRETHREN IN MAINE.

At our meeting in Hartland, Maine, June 14, at 10 A. M., we hope to see all take a deep interest and make it a success. I am satisfied that we have not given the Sabbath-school work that attention that we should. We invite the parents and children to take hold of the work together. The Lord will help us when we are

willing to help ourselves. We shall have a supply of the "Song Anchor" at the meeting, and pieces will be selected from it. Lesson for infant class, Progressive Lessons, No. 1, page 26, lesson 16. For more advanced classes, Progressive Bible Lessons for Youth, page 50, lessons 2 and 3, subject, the Old and New Covenants.

We invite all the superintendents and Sabbath-school teachers to be present. Come, with your hearts full of the love of God, to work for the good of both old and young. There must be a greater effort on the part of parents for the children, or they will be lost. May the Lord help us to awake to the importance of the times in which we are living, and may our prayers come up unitedly for the salvation of our children. J. B. GOODRICH.

READ IT; HEED IT.

PEOPLE frequently say, when spoken to concerning the so-called Sunday-Sabbath question, the mark of the beast, etc., that when they see these things so long predicted come to pass, then they will believe it. Do not such items as are given below show that the predictions are fast coming to pass? The clouds which overshadow the earth portend a coming storm such as never was since there was a nation. The following, which we clip from the Worcester Spy is an indication of what we may expect a little in the future:—

A meeting was held at Lowell, Mass., Sunday afternoon, May 18, 1879, to protest against the desecration of the Sabbath by excursion trains and steamers. Gov. Talbot presided, and made a speech in favor of repressing the threatening evil. Resolutions were passed, calling on the mayor and aldermen not to license steamers to run on Sunday, and railroad managers to stop the running of Sunday trains. Nearly all the Protestant ministers of the city preached on the subject in the afternoon.

THE SUNDAY LAW AT NEWARK, N. J.

NEWARK, N. J., April 27.—Sunday was observed with more strictness even than last Sunday. Nearly every saloon in the city was closed. A majority of the cigar stores were closed, but a few kept open all day and did a large business. The agents of the Citizens' Protective Association stopped the sale of New York papers this morning. About twenty complaints have been made against parties for traveling for pleasure, selling cigars, liquors, etc.

M. WOOD.

Appointments.

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

WESTERN CAMP-MEETINGS.

Iowa, near Fairfield, Jefferson Co., June 12-17. " " Indianola, Warren " " 19-24. " " Dunlap, " June 26 to July 1. Wisconsin, Madison, " June 11-17. Minnesota, Lake Calhoun, " 18-24. Salem, Oregon, " June 25 to July 1.

THETFORD, Genesee Co., Mich., Sabbath, June 7. Hope to see all within reasonable distance at this meeting. H. M. KENTON.

NORTH BLOOMFIELD, Ohio, June 13-15. All who are interested in the Sabbath-school work are urged to attend. D. W. REAVIS.

NEWARK, Ohio, June 13-15. Springfield, Wednesday evening, June 18. New Antioch, June 20-22. D. M. CANRIGHT.

PROVIDENCE permitting, we will meet with the brethren at Jasper, Lenawee Co., Mich., June 7, 8. The churches around are invited to attend this meeting, as we wish to consult them in regard to tent labor. J. J. COLLINS. B. F. RICHARDS.

No providence preventing, I will be at Locke, Cayuga Co., N. Y., where Bro. Ballou may appoint, June 7 and 8. There will be opportunity for baptism. B. L. WHITNEY.

As there are some in the vicinity of Eaton Rapids who desire baptism, I have appointed Sabbath, June 14, to attend this ordinance. Let those who wish baptism make it known to the church with which they wish to unite, so that action may be taken in reference to individual cases. Let each come prepared to make a full surrender to God. T. M. STEWARD.

THE WISCONSIN CAMP-MEETING.

This meeting will be held, as appointed, at Madison, June 11-17, on the same ground as last year. We urgently invite all our brethren and sisters to avail themselves of this opportunity to receive a special blessing from God. Come, and bring your children and unconverted friends with you. Be willing to make some sacrifice. Come with the burden of the truth and the salvation of precious souls on your heart. Come to earnestly seek the blessing of God for yourself and others, and we shall see the salvation of God.

Efficient help will be rendered from abroad. Bro. and Sister White and Bro. Littlejohn will be here. We want all tents pitched as soon as the 11th, as far as possible, so that meetings may begin that evening, and go on, uninterrupted. We request those who have family or church tents to send them on in

advance, so that we can get them in time. We will pitch them, without charge, and have them ready for you to take possession of when you come. Send them to N. M. Jordan, Madison, Wis.

COMMITTEE.

Those going to the camp-meeting at Madison by the way of either division of the C. M. & St. P. R. R., will pay full fare going (not the round trip), and on the ground they will receive a certificate which will entitle them to return at one-fifth fare.

G. C. TENNEY, for Com.

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 $\frac{1}{2}$ 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 campground is about 40 rods from the Junction. H. GRANT.

MINNESOTA CONFERENCE.

THE Minnesota Conference will be held in connection with the camp-meeting at Lake Calhoun June 18-24, 1879. Let every church in our Conference see that they are represented at this meeting by delegates. HARRISON GRANT, Pres.

A session of the S. S. Association will be held in connection with the Minnesota camp-meeting, June 18-24. Let every Sabbath-school be represented by delegate or letter.

Every school of fifteen or less members is entitled to one delegate, and an additional delegate for every additional fifteen members. W. B. HILL, Pres.

PROVIDENCE permitting I will meet with the churches in Michigan as follows:—

Morley,	June 8,	eve.
Howard City,	" 9,	"
Pierston,	" 10,	"
Coral,	" 11,	"
Gowen,	" 12,	"
West Plains,	" 13,	"
Greenville,	" 14,	11 A. M.
Orleans,	" 15,	eve.
Saranac,	" 17,	"
Portland,	" 18,	"
Lyons,	" 19,	"
Matherton,	" 20,	"
Carson City,	June 21,	11 A. M. and eve.
Estella,	June 23,	eve.
Ithaca,	" 24,	"
Alma,	" 25,	"
Mt. Pleasant,	" 27,	"

The evening meetings will commence at 7 o'clock. E. VAN DEUSEN.

Publishers' Department.

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

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.

THE P. O. address of Eld. T. M. Steward will be Eaton Rapids, Mich., until further notice.

Mr address until after the Wisconsin camp-meeting will be Madison, Wis. H. W. DECKER.

A LADY aged forty-three years would like to work for moderate pay for some Sabbath-keeper not over one hundred miles from her residence. Address Johanna Herrguth, Grass Lake, Jackson Co., Mich.

Books Sent by Freight.

Nettie L. Grant \$156.76.

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Cal P. Bollman 4.00.

Cash Rec'd on Account:

Wm Beebe per J. D. Chamberlain \$10.00, Ind. Tent Fund per S. H. Lane 31.65, Ind. T. & M. Society per S. H. Lane 16.80, D. Morrison 2.00, Vt. T. & M. Society per A. S. H. 22.57, Wis. T. & M. Society per C. Sorensen 6.00, Ky. T. & M. Society per B. Coombs 100.00, Helen L. Morse 40.00, Sarah M. Swan per E. R. Jones 60.00, Vt. T. & M. Reserve Fund S. A. Cardell 1.00, R. F. Barton per Eld. J. White 4.54.

Mich. T. & M. Society.

Dist 6 per F. Howe \$2.50, Dist 15 per L. G. Moore 4.00.

Mich. Conf. Fund.

Muir & Lyons \$5.00, Augustus Becker (s. b.) 11.00, Johanna Herrguth (s. b.) 9.90, Hastings per D. A. Owen 24.00, Carson City per W. R. Evans 7.37.

Gen. Conf. Fund.

E. C. Hendee (s. b.) \$5.50, Mr & Mrs I. T. Rogers 8.00, Vt. Conference, tithe, 50.00.

English Mission.

Asenath Adams \$1.00, Mary Tripp 10c.

S. D. A. E. Society.

Lovisa Filer \$2.00.

Mich. Camp-Meeting Fund.

Carl Herrguth \$2.00.

European Mission.

Gustave Bernard \$100.00, Henry Mack 12.65.

Danish Mission.

Mine Olsen Esvig \$1.00, Niels Hansen 10.00, J. L. Prescott 5.00, Hattie Lumbard 2.00, Ole C. Haugsted 1.00, Laurine C. Haugsted 1.00, Laura L. Cook 1.00, John N. Calhoun 50c, J. M. Whitney 80c, Max Johnson 1.00, A. L. Prescott 5.00.