

"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 WORLD AS IT IS.

- In the land of the sick and dying,
- A land that is full of pain, A world full of sorrow and crying,
- Where the mourners are weeping in vain ;
- A land where the churchyards are filling, Where the fair and the young pass away,
- Where death is the warm hearts stilling, And darkness follows the day;
- Where days have dawned full of beauty, But ended in darkness and storm;
- Where few have been faithful to duty Which many in wickedness scorn;
- Where the garlands that love has been twining Are fated to wither so soon;
- Where the sun that at morning was shining Is hidden in clouds ere the noon:
- Where the hearts that we trusted, believing In fondness and innocence there.
- Crushed out our fond love by deceiving,
- And filled our poor hearts with despair; Where coldness our love is returning,
- And faded the garlands of yore ; Where the soul's deep unspeakable yearnings Shall be satisfied here, nevermore :-

Yes, such is the land where I'm staying, Where darkness follows the morn;

'Tis a land of weeping and praying, A land of trouble and storm. But we see in the skies the glad token That Christ the Lifegiver is near,

- That the scepter of death will be broken, And the morning of Heaven appear.

The heavens now brighten in seeming, The day of salvation is near;

Oh, spend not the moments in dreaming,

But in peace, with unspeakable gladness, You'll rest with the ransomed at home. L. D. SANTEE

South Mound, Kansas.

Our Contributors.

THE IMMORTALITY OF THE SOUL. BY ELD. D. M. CANRIGHT.

IN THE UNITED STATES.

It is in the United States that this doctrine is taking the deepest root and spreading the fastest.

In the early part of the present century, publications upon this subject began to make their appearance, and a few here and there embraced the doctrine of the mortality of the

Aaron Bancroft, D. D., an author and able Unitarian minister at Worcester, Mass., in sermons published in 1828, advocated endless life alone through Christ. The same year J. Sellon, in a work of 106 pages, issued at Canandaigua, N. Y., maintained the extinction of the wicked. Walter Balfour, in 1829, at Charlestown, Mass., published a book advocat-ing the sleep of the dead.

Calvin French, a deacon of the Congregational church, and afterward a minister, published a pamphlet of 54 pages at Boston, 1842, in which he defended immortality as coming only through Christ, the annihilation of the wicked, and the sleep of the dead.

Very many of the denomination called "Disciples," or "Campbellites," believe in the sleep of the dead and the destruction of the wicked, though generally, as a denomination, they do not hold these sentiments.

In the providence of God, this subject was brought prominently before the Advent people in the great religious movement of 1840-44.

In 1837, Mr. Geo. Storrs, a Methodist preacher, first had his mind called to this subect by reading a pamphlet put out by Henry Grew, of Philadelphia. After thoroughly studying the subject for some three or four years, he adopted the doctrine of the mortality of man, the destruction of the wicked, etc. In 1841, he published "Three Letters" to prominent ministers, in which he advocated his views of this doctrine. In 1842, he preached to a congregation in Albany, N. Y., 'Six Sermons" on this subject. These he soon after published, and scattered exten-sively. In the fall of 1842 he embraced the doctrine of the soon coming of Christ, as taught by Adventists. The next year he traveled and preached very extensively among them, and freely distributed his "Six Sermons" among his hearers. His views met with much opposition at first; yet some prominent men embraced them. In 1843, he started the Bible Examiner, as an occasional issue, mainly for the purpose of disseminating light upon these subjects. Later, it was made a monthly.

After 1844, the Adventists almost as an entire body embraced the doctrine of the mortality of the soul, the unconscious state of the dead, and the final annihilation of the wicked. Those who did not embrace these views were left as a separate party, which has since dwindled to very small proportions, and they have nearly lost their position as Adventists.

About this time Eld. Jacob Blaine, Baptist minister, Buffalo, N. Y., put out a book of 117 pages, entitled, "Death not Life." This had a wide and rapid sale, soon running through many editions. The arguments being very plain and pointed, it made a powerful impression on the minds of thousands. H. L. Hastings, of Boston, Mass., also dealt some heavy blows against the doctrine of eternal torment. He wrote several stirring pamphlets upon the subject, which were extensively read.

600 ministers residing in nineteen different REVIEW AND HERALD, Battle Creek, Mich.; States, and in Nova Scotia and Canada. I estimated the whole number of Advent believers under the ministry and influence of these 600 clergymen to be 54,000, and the population of the community generally attending Adventist meetings as numbering 150,-000. Since this census and estimate was made-now eighteen years ago-the total number of preachers has increased, I judge, to over 1,000, and I think the believers have doubled. . . . Thousands and tens of thousands in the denominations also hold the doctrine in question."

We consider the above estimate too low rather than too high.

Prominent among those advocating this doctrine may be mentioned Prof. Chas. L. Ives, M. D., late of Yale College, and author of "Bi-ble Doctrine of the Soul," an able and scholarly work of several hundred pages; Rev. J. H. Pettengill, M. A., author of a masterly volume of 285 pages, called "The Theological Trilemma;" Rev. John Miller, of Princeton College, and Rev. A. G. Pease, of Rutland, Vt., both of whom have written able works defending the doctrine of immortality alone through Christ; Eld. J. H. Whitmore, a clear and forcible writer, the author of a book entitled, "Immortality." Eld. D. T. Taylor, of Rouse's Point, N. Y., has written many powerful articles on the subject. Eld. Uriah Smith, for a quarter of a century editor of THE ADVENT REVIEW, Battle Creek, Mich., and author of several volumes, has cast a heavy influence on the right side of the question. Besides articles and small tracts, he has written an excellent book on this subject, entitled, "Man's Nature and Destiny." Eld. J. N. Andrews, a critical scholar and a deep reasoner, the editor of a French paper, has written several tracts and many telling articles upon the subject. The following, among many other Seventh-day Adventist ministers, have publicly preached this doctrine through the length and breadth of the United States : Elders James White, J. H. Waggoner, J. N. Loughborough, Geo. I. Butler, S. N. Haskell, W. H. Littlejohn, and M. E. Cornell. Of the other bodies of Adventists who have preached the same doctrine, Elders John Couch, O. R. Fassett, J. V. Himes, Edwin Burnham, Albion Ross, A. A. Phelps, H. F. Carpenter, Geo. R. Kramer, and C. R. Hendricks, are among the most noted.

The Seventh-day Adventists have twenty organized Conferences, extending from Maine on the East to Washington Territory on the West, and from Minnesota on the North to Texas on the South. They have about 275 preachers, 600 churches, and about 20,000 believers. They publish nine periodicals. Of these, one is in French, one in Swedish, and two are in Danish. Their list of publications now runs up to about two hundred, embracing those from a volume of 500 pages down to a penny tract. They have foreign missions in England, Denmark, Norway, Sweden, Germany, France, Switzerland, Italy, and Egypt. They have a fine college at Battle Egypt. Creek, Mich., with an attendance of over 300 students. At the same place they have the largest and best conducted Sanitarium in America. Their publishing facilities are very great, their house at Battle Creek having a capital of over \$100,000. Some weeks they send out over 300 bushels of printed matter, which is scattered to all parts of the world. The great body of the Adventists having zealously embraced these views about 1844, as above stated, they immediately began to publish them with great energy. Numerous small tracts, many pamphlets, and finally bound volumes, were soon scattered all over the country, like leaves in autumn. Believers were raised up everywhere, and among them many able speakers and writers. This subject was preached upon, debated both orally and through the papers, and numerous churches were raised up in all parts of the United States largely upon this one issue.

The Signs of the Times, Oakland, Cal.; The World's Crisis, Boston, Mass.; The Bible Ban-ner, 506 Minor St., Philadelphia, Penn.; The Restitution, Chicago, Ill.; the Herald of Life, New York; Bible Examiner, New York; The Tidende, (Danish) Battle Creek, Mich. ; The Harold, (Swedish), same place. Nor is this question confined to the Adventists ; but some in every denomination are receiving these views. On this point, the Methodist Home Journal, for March 26, 1870, says: "There are many candid minds in the churches that are more or less unsettled, and honestly and eagerly seeking for new measures of light upon the question." In 1862, Prof. Hudson reported over forty evangelical clergymen of the great denominations, among his personal acquaintances, who held these views.

For fourteen years the author has traveled and preached upon this subject, from Maine to California, and from Minnesota to Alabama. In every community he has found persons, both in the church and out, who say that they have never been able to believe the popular doctrine on this question.

Bit, as might be expected, these attacks upon the old doctrine of an immortal soul and an endless hell have brought out numerous publications on the opposite side, advocating the "orthodox" theory of the immortality of the soul, and eternal misery of the wicked. Evidently this is becoming a leading theological question of the times. Bare assertions will no longer be taken as satisfactory upon it: the people demand proof and investigation. Debates upon it between different ministers are of almost weekly occurrence. The horrid descriptions of hell and the eternal torments of the damned, which were once so shockingly common, are now seldom heard from any pulpit.

During the last ten years it has become no uncommon thing to hear of ministers in the different orthodox denominations who have espoused these views, and have come out boldly to advocate them. Indeed, scarcely a month passes without our attention being called to some case like this. Hundreds of cases among the laity are noted every year. Probably no less than one hundred churches have been raised up within the last year of those who have accepted these views. Among the believers in this doctrine in the United States there are able scholars, professors in colleges, principals in academies, and other influential men. From these, critical and learned books are sent forth answering all the objections that can be raised to the doctrine both from Scripture and philosophy.

In the fall and winter of 1877, this doctrine was brought very prominently before the religious world. A couple of orthodoxministers in different places in New England came out and publicly rejected the doctrine of the immortality of the soul and eternal torment. This created great excitement in certain circles. Both the religious and the secular press took it up and commented upon it, which called universal attention to the subject. Then ministers of all denominations in nearly every city in the United States almost simultaneously preached upon the sub-ject of "Hell." The New York Herald stated that on one Sunday, in New York City alone, one hundred ministers preached upon that subject. On the whole, it seems evident that, in the providence of God, the time has fully come for the fables and errors connected with this important question to be exposed, and for the glorious truth of the Bible once more to shine out. This age of free thought, of general intelligence, and of careful scientific inquiry, is certain death to the old heathen dogma of an eternal hell of burning fire and tortures for the wicked, which flourished so triumphantly during the Dark Ages. Even those who still claim to hold to the old theory of an endless hell have so modified it that its old friends of two centuries ago would not recognize it !

soul and the sleep of the dead.

In 1803, a church sprung up simultaneously in many parts of the United States, calling themselves Christians. Some call them Christians. They rejected the immortality of the soul, eternal misery, etc. Of them, the histo-rian says : "They declared that the atonement was full; that the wicked at death were to be annihilated,"1 etc.; that is, at the second death. This, however, was not a prominent article of their faith; hence, at present, some of them hold to it and others do not. But, as many of their ministers publicly advocated these views, and a large share of their mem-bers believed them, it served to arouse discussion upon the point.

In 1808, Rev. Elias Smith, in the "first religious newspaper published in the world," viz., The Herald of Gospel Liberty, issued at Portsmouth, N. H., defended the view that immortality was God's free gift bestowed on the good alone through Christ at their resurrection, all the wicked utterly perishing and truly dying in the day of the second death. Thousands of his followers in the Christian connection held the same opinion.

¹The Religions of all Nations, Art. Christians, p. 175.

Mention should be made in this connection

of the writings of the late Prof. C. F. Hudson, of Cambridge, Mass. During the latter part of his life he became interested in the subjects of future punishment, nature of man, etc., and traveled extensively, visiting libraries, and consulting with literary men; and some of the fruits of his research were given to the world in an elaborate volume entitled, "Debt and Grace, as related to the Doctrine of a Future Life;" which was followed by "Christ our Life: The Scriptural Argument for Immortality through Christ Alone;" and some minor works. "Debt and Grace" is a volume of several hundred pages; and "Christ our Life" is an able work of 164 pages.

During the last thirty years so many ministers and scholars have written pamphlets and volumes advocating the scriptural view of the subject, that we could not undertake to name them all.

In answer to inquiries upon the extent of the spread of these views, Eld. D. T. Taylor writes the author thus: "In 1860 I made a partial census of the beliefs of the so-called

In this country alone there are now issued Adventist ministers and others on these ques-tions. I collected the names and addresses of this doctrine. The leading ones are : THE little about hell torments any way, and when

they do, it is more to explain them away than to advocate them. In most of the orthodox churches members are no longer expelled for renouncing the doctrine of eternal torment.

With all the foregoing facts before us, it is evident that a great theological revolution upon this doctrine has already begun. May the providence of a merciful God speed it on to a rapid and happy consummation.

MAN IN THE GARDEN OF EDEN.

THE following article on the Sabbath question is translated for the REVIEW by Bro. De Vos, from De Boodschapper, the paper published by Bro. Velthuysen in Holland.

We will now take up the question, "What was the relation of man, before his fall, to the Sabbath"; in other words, does the keeping of the Sabbath by man date back to Eden or Sinai? According to the idea which we are going to oppose, the latter is the case. But the teachings of the Bible first. We say Sabbath-keeping by man, since the opposers of the law assert that God alone kept the Sabbath, and this on the last day of creation week, but that nowhere else in the Bible is there anything said concerning resting on the seventh day, than alone in the commandment given to Israel on Sinai, and done away at the crucifixion of Christ.

From a work which has a great influence (it is to be feared, greater than the Bible) among those who foster this idea, and which also teaches that man in the garden of Eden had "nothing to do" but to "enjoy himself," we give below an extract as the point at issue

no command given concerning the Sabbath; we read only, that God rested on the seventh day. 'Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.' No command is given here to man; we are only informed that God rested. . . . There was nothing more to do; therefore God could rest. . . . God kept a Sabbath. . . . This is the the only Sabbath that God ever kept. . . Afterward (on Sinai) we read that God commands man (Israel) to keep the Sabbath holy. . . . Indeed, Christ had no Sab bath when he was on earth. . . . Do not compel the believer, as with an iron yoke, to keep the seventh day; . . . do not bring him by Sabbath-keeping out of Heaven, where he can rest, to a cursed earth, where no rest can be found."-Aanteek. op Genesis.

The italics in the above are our own. If the reader will be so kind as to compare the italicized sentences with each other, it must instantly appear plain to him that in this case also, he either makes that "which is written" appear as though it were not, through a desire to uphold their system, or that a willful darkening is uppermost to make the plainest declaration of God of no consequence. "We read only, that God rested on the seventh day"; then he takes the literal words of the "And God blessed the seventh day Bible : and sanctified it : because that in it he had rested," to repeat afterward, "We are only informed that God rested."

Where we read like this, it is no wonder that we should teach like this.

We are informed of three facts: 1. God rested on the seventh day; 2. God blessed the seventh day; 3. God sanctified the sev-enth day. The last two acts, viz., the blessing and sanctifying of the seventh day, had their origin in the first-named deed, the resting; for the text says, "God blessed the seventh day and sanctified it : because that in it he had rested." Notice also the word "wherefore" in Exodus 20:11.

So also here. Because of his own rest on the seventh day, and of his refreshing on that day, God "blessed" and "sanctified" that day, i. e., set it apart for holy use. And in this way the seventh day of the week became a Sabbath or rest day. God has never given another rest day. And for whose need did God give the seventh day as a holy rest, as a day of remembrance of his own rest after the completion of creation ? To this, our Lord Jesus, the Lord and the defender of the Sabbath, answers, "The Sabbath was made for man.

The Sabbath was made in Eden, before man's fall, and for his need. If he, obedient to the will of his Creator, had labored the first six days of the week, this same obedience would compel him to rest on the seventh day, and to spend that day as the glad day of remembrance of the completion of the work of creation.

Luther truly says: "From this it follows, that if Adam had not sinned, he would still have kept the seventh day holy; on that day he would have instructed his children and children's children what the will of God was, and in what his service consisted; he would have praised and thanked God, and offered offerings unto him. On the other days he would have tilled the ground and supplied the wants of his cattle.'

But, says one, there is no command given in Gen. 2 concerning the Sabbath. No; we read of no command there. But if God took his children, who were yet pure and blameless, and told them of his rest when the heavens and the earth were completed, and of the blessing and sanctifying of the seventh day afterward, on their account, to what would this, according to your judgment, have led them ?

The answer to this last question is at the same time the answer to the one with which we commenced : "What was the relation of man, before his fall, to the Sabbath?

"Christ had no Sabbath when he was on earth." says the law opposer. "I have kept my Father's commandments." "Which of you convince th me of sin ?" i. e., of transgression of the law, so speaks Christ. "Do not bring the believer by Sabbath keeping out of Heaven to a cursed earth," says the first. "The law is holy, and the commandment holy, and just, and good." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." "For whoseever shall keep the whole law, and yet offend in one point, he is guilty of So God's Spirit teaches the believer. all."

SABBATH SICKNESS.

This remarkable disease has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return every Lord's day, and hence it is called "Sabbath sickness," but by the faculty it is technically known by no other name than Diei Domini Morbus.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, and in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and it is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases this attack has come upon

erally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. It is also contagious-neighbors take it from neighbors, and children from parents. Selected.

THE NAME.

6

WHEREVER we go we find some persons who are great sticklers for the denominational They ask us why we do not take the name. name of Christian church, church of God, or some Bible name, and say they could go with us if we had the right name. But let me ask, What is there in a name to make people bet ter or worse? All must admit there is nothing. Still a name is desirable as denoting distinctiveness in character or belief. In Bible times it was not unusual to change names when distinction of characteristics required it.

Thus, in the beginning the Creator was called God; he was also called Lord. But he was known by the name of God Almighty to Abraham. Ex. 6. He made his name Jehovah known for the first time to Moses. Ex. 6:3. And in Ex. 3:14 God called his name I AM THAT I AM. He is also called Ancient of Days, Heavenly Father, etc. These names are expressive of the various relations which the great God sustains to men.

We will now consider the names by which Christ is known in the Bible. He is called Shiloh, Gen. 49:10; Captain of the host of the Lord, Josh. 5:14; Heb. 2:10; Prince and Saviour, Acts. 5:31; Wonderful, Counsellor, Everlasting Father, the Prince of peace Isa. 9:6; Michael, Dan. 12:1; The Branch, Zech. 6:12; a Priest, verse 13; and in the New Testament, Emmanuel, Matt. 1:23 Jesus, verse 25; King of the Jews, Matt. 2:2. He is also called Son of God, and Son of man. He is called a Priest forever after the order of Melchisedec; King of Kings and Lord of Lords, in Rev. 19:16; and in Rev 1:11, Alpha and Omega, the first and the last. Here we have some nineteen different names which are applied to our Saviour. Why so many names? Because they are suited to express his relation to man at different times. Abram's name was changed to Abraham, Jacob's name to Israel, these changes being made to express certain changes in their re lation to God and his people.

Now let us consider the different names which have been applied to the church. The name first given to God's people after the fall is found in Gen. 6:2; viz., Sons of God. They are called the seed of Abraham in Gen. 12:7, and Israel in Gen 47:27. Coming to the New Testament, we find the followers of Christ called disciples. They were afterward called Christians. Acts. 11:26. But they were called the churches of Christ once, Rom, 16:16; and the church of God eight times, as in the following places: Acts. 20:28, 1 Cor. 1:2, 10:32, 11:22, and 15:9Gal 1:13, and 1 Tim. 3:5. Now if "the church of Christ" was such an important name, why did it not have its origin sooner ? this being twenty seven years after it was said to be founded, on the day of Pentecost. And in fact it was ten years after that time before the disciples were called Christians. Acts. 11:26. It was in the year 60 that it was first called the church of God. Acts 20:28. And yet we know the church was in existence long before this time. Read Matt. 18:17; Acts. 7:38. The term church does not occur in the Old Testament, but the term congregation occurs several times, having the same meaning as the word church, as shown by Paul's quotation from Ps. 22:22, in Heb. 2:12; "Saying, I will declare thy name unto my brethren, in the midst

them after they have gone to the house of God, and has been attended with yawning and slumber. 5. In other cases there has been uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house several hours at a time, or stand in the street in the cold several hours to listen to a political harangue. 6. Persons affected with this disease never mourn on account of their confinement from public worship. 7. These persons often surprise their neighbors with great activity and health on the day following, however unfavorable the weather may be. 8. Most of the faculty agree that there is a low, feverish heat, technically called febris mundi or fever of the world, which may be detected in these patients during the intervening days of the week. 9. There also seems to be a loss of appetite for savory food, and a want of relish for Panis Vita-bread of life-which in this case is the indispensable remedy for this disease. 10. Persons affected with this disease gencontrition"; Sardis, "prince or song of joy," or that which remains"; Philadelphia, "brotherly love"; "Laodicea" signifies, "the judging of the people." (Cruden). It is evident that inspiration has chosen these terms to express the characteristics of the people to which they refer, and not because the names themselves possess any intrinsic value.

The foregoing thoughts are in harmony with the name Seventh-day Adventist. 1. It distinguishes them among the numerous bodies of Christians in the land. 2. It represents the two leading features of their faith; viz., that they are believers in the observance of the seventh-day Sabbath, and also in the speedy personal appearing of the Son of God.

No name could be more appropriate. Take, for instance, the church of God. Is there any class of people organized that can truly say they are all followers of God? No one will claim this. Again, take the name of Christian church. In order that the name be appropriately applied, each individual belonging to the body must be truly a Christian. Every one will admit that this is not true of any denomination, under the existing circumstan-There is a church of God and of Christ upon the earth; but it is found in no one organization. Acts. 10:34. Only those that fear God and work righteousness constitute S. Osborn. that church.

FOUND AFTER MANY DAYS.

WE must imitate the life of Christ in order to be true missionary workers. His was a life of self-denial, toil, and suffering. If we would share with him the rich reward of well-doing, we must willingly devote time, means and strength to the work he has assigned us of scattering the seeds of truth wherever opportunity offers. Each individual is required to act some part in this closing work; and while we continually hear urgent and repeated appeals for help, we cannot be ignorant of duty.

Let us go back to the time of Huss, Wycliffe, Luther, Judson, and others. They chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. The missionary work now requires the same spirit of self-sacrifice and devotion that characterized these servants of God.

Are we acting our part in this missionary work? Are we doing all in our power to scatter the seeds of truth far and near? Some may say, "I have continued sending away copies of the Signs and tracts for a long time, but having received no letters in reply, I have become discouraged, and think I will try no longer." And thus failing to exercise the required patience and perseverance, their efforts cease.

My former experience in this work has taught me a useful lesson. Nearly a year before the Vigilant Missionary Society was organized in this place, I sent for five copies of the Signs to distribute. At first I knew not how to obtain the names of interested readers, and therefore made it a subject of prayer. Before the papers came I received several letters containing more names than I had pa-pers to send. From that time to this I have had more names than I could use.

The first papers sent out were to four individuals in Florida. I commenced sending them in February, and continued during the following summer. I received several letters in reply, only one of them being of interest, and this was from a gentleman who, together with his wife, has since decided to keep the Sabbath. In the month of August I became very much discouraged, thinking I had made a mistake in sending for those copies of the Signs, and questioning in my mind whether I should not give them to some one who was better fitted for the work. While trying to decide what course to pursue, the words, "Be not weary in well doing," came forcibly to my mind, and I decided to continue in the good work. The following day I recived a postal from one of the four to whom I had been sending papers in Florida, stating that he had decided to keep the Sabbath, and asking for tracts on that subject for his friends who opposed him. To be brief, the result of this effort was that in less than six months forty families were observing the seventh-day Sabbath. An item of experience with the Health Reformer may be of interest. The Signs and Youth's Instructor were sent to a young lady in England. After receiving several copies, she wrote to an uncle in Pennsylvania, requesting him to send me the money to pay for the Instructor. The amount sent being more than the price of the paper, I sent him a copy of the Signs and Reformer for his examination. The Reformer seemed to be more to his mind, therefore I had it sent to him for six months. As the result of this he has

It seems that the blessing and sanctifying of the seventh day by God in Eden, and the reasons therefor, are not seen or understood by many. Let us remain by the Bible. The seventh day was a day of rest or refreshing (Ex. 31:17) for the Creator. Why? Can God become tired or have need of rest? Let the Scriptures answer: "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Tsa. 40:28. What did the Lord mean, then, with this his rest? Nothing else than by this means to lay the foundation of a "day of remem-brance." Because God rested on the seventh day, therefore he blessed and sanctified that day. Every one must be sensible that the blessing and sanctifying occurred after the rest day had passed. To illustrate : Because De Briel was taken on the first of April, 1572, by the "Water gueux," therefore, after that time, the first day of April is celebrated as a day of remembrance of that occurrence.

of the church will I sing praise unto thee. He here substitutes the word church for congregation.

From these facts we deduct the following conclusions: 1. That the "church" of the New Testament was the "congregation" of the Old; 2. That church, under that title, was perpetuated in this dispensation. Mat. 18:17; Acts. 7:38. 3. That the changes in the names applied to the same objects at different times in the Bible are for the sake of denoting distinguishing characteristics. This idea is fully sustained in the language addressed to the seven churches, in the second and third chapters of Revelation. The address made here to these churches was not to the differ-

ent organizations existing at any one time. but to the same church at different times in the gospel dispensation. (See thoughts on Reve-lation, chapters 1, 2, 3, published at the REview Office, Battle Creek. Mich.)

One point I will especially call attention to in support of the above position; viz., the signification of the terms used to denote the churches : Ephesus means desirable ; Smyrna, myrrh; Pergamos, height, elevation; Thyatira, "sweet savor of labor," or, "sacrifice of been a subscriber for the past two years. In his last letter he states that he likes Good Health for its temperance and Christian principles, and that he is himself a health reformer. I sent him an annual, which he showed to his friends, and they were so well pleased with it that he sent for ten more. Thus an interest is created in health reform, and I expect there will yet be some among the miners there who will accept the third angel's message.

Let none be discouraged if success does not seem to attend their efforts. God works in various ways to bring the truth to the candid and honest at heart. Our papers, tracts, and detters need to be accompanied with earnest prayers that God would send the good angels before them to prepare hearts for the truth; and if all who receive them do not appreciate them, they may fall into the hands of others who will. Only in the day of final account shall we know how much good has been accomplished by our efforts. It is well if we our weakness and incapability, for we shall not be so likely to labor in our own strength. God has promised to give wisdom to all who sincerely desire it. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." Surely we have everything to encourage us. Let us therefore enter into the missionary work with more energy and zeal.

Experience teaches us that the way to accomplish anything is to be steadfast in our purpose. This requires faith, perseverance, and practice. When our whole hearts are in the work, God will hear our earnest entreaties, and will do for us what we cannot do our-H. E. SAWYER. selves.

Battle Creek.

A POOR CAPITAL.

ONCE it was remarked to Lord Erskine that a certain man dying had left $\pounds 200,000$: whereupon he replied : "That's a poor capital to begin the next world with." What a failure was that man's life. He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever ? He died. What became of it? He left it. To whom? To those that came after, and to the squabbles of courts. If any good to the world ever came out of this £200,000, no thanks are due to him. He kept it as long as he could; and left it only because he could not carry it with him. If he had only "converted it," as the bankers say ! and it was convertible into the blessings of the poor; into the sweet consciousness of having done some good while he lived ; into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no hetter.

"The ground of a certain rich man brought forth plentifully : and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater ; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool ! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided ? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:16-21.---The Christian.

A PLEA FOR HONEST LABOR. BY GRANDFATHER GARRULOUS.

Es fur es my experience goes ('nd I reckon I've hed a deal), This world hes not so much o' woe es it hes o' weal,

But ye can't take up a paper 'nd read it 'thout much pain,

So many men, in places high, on their honor hes a stain,

So many guilty, sin-hard souls destroy their own bad lives (Es if God's punishment would be easier than man's

gyves). Though sin hes surely found 'em out, better fur 'em

to live. Live 'nd repent, with contrite hearts-then God 'll

pardon give. The doctors say 'tis liver bad, or brain crazed with o erwork,

That leads 'em to the awful deed, life's duties thus to shirk.

Now I'm inclined to think, my friends, the trouble lies back o' this: That parents in duty now-a-days are sadly, sadly

amiss. How many try the problem hard o' livin' 'thout

much work. Because from childhood they've been taught t' think that they could shirk.

The many tramps who at our doors do beg to dine or sup

Are not so very much to blame (they show their bringin' up).

How many girls are now-a-days raised up 'thout any

Now in my day the children hed to work their rege-

lar stent ; 'Twas good fur 'em, the discipline kept minds from

mischief bent. Who is it that they say finds work fur idle hands to

Do honest, busy minds 'nd hands often their labors rue?

Does not our Maker know what fur his children is the best?

Does he not give to honest toil the sweetest kind o' rest? Does not the blessed Book e'er teach not to idle time

away, To be diligent, not slothful, in business ev'ry day?

'Nd tu do with all our might all our hands can do, ye know? Fur there's no knowledge nor device in graves,

where all must go. Es fur es my experience goes, 'nd I'll stake my all

upon't, The dread o' work is allus worst than is the doin'

on't. -Christian at Work.

POLITICAL PLATFORM OF THE RO-MAN CATHOLIC CHURCH.

To give the Bible to the laity is to cast earls before swine.—Cardinal Hosius.

There is no other remedy for the evil but to out heretics to death.—Bellarmine.

The laity have no jurisdiction and power over the clergy.—Council of Constance.

Let the public-school system go to where it came from-the devil.-Freeman's Journal.

We hate Protestantism ; we detest it with our whole heart and soul.—Catholic Visitor.

It is utterly wrong to circulate the Scrip tures in the vulgar tongue.—Archbishop Xi menes.

We are not advocates of religious freedom, and we repeat we are not.—Shepherd of the Valley.

Religious liberty is merely endured until the opposite can be carried into effect.—Bishop O'Conner.

God's tribunal and the Pope's tribunal are the same. All other powers are his subjects. Muscovius.

We will take this country and build our institutions over the grave of Protestantism. Priest Hecker.

There is, ere long, to be a state religion in this country, and that state religion is to be

Roman Catholic.—Priest Hecker. There can be no religion without the in-

of man directly, she therefore commands the whole man and all that depends on man.-Civilta Catholica.

The Pope has the right to pronounce sentence of deposition against any sovereign when required by the good of the spiritual order.-Brownson's Review.

All those who take from the church of Rome, and from the See of St. Peter, one of the two swords, and allow only the spiritual, are branded for heretics.-Baronius

If the Catholics ever gain-which they surely will do, though at a distant day-an immense numerical superiority, religious freedom is at an end.—Archbishop of St. Louis.

Heretics, schismatics, and rebels to the said Lord the Pope, or his aforesaid successors, I will, to the uttermost of my power, persecute and wage war with .- Bishops' Oath.

What Father Walker says is only what has been said by the bishops all over the world over and over again, in their pastorals, and we heartily endorse it .- New York Tablet.

I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. -Jesuits' Oath.

Our school instruction must be purely materialistic. If the name of the Author of Christianity is mentioned at all, he must be spoken of as one of the men who figured prominently in history .--- Western Watchman.

No Bible shall be held or read except by priests. No Bible shall be sold without a li cense, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—Council of Trent.

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the holy Scriptures translated into the vulgar tongue.—Pope Gregory XVI.

FOUR IMPOSSIBLE THINGS.---1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position in society for influence, instead of bringing influence to your position. Therefore prefer rather to climb up the hill with difficulty than to be steamed up by a power outside yourself.

PETER'S INQUIRY.

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THE apostle has just been calling our attention to a most solemn event, the end of the world with its terrors to the wicked, when he makes this most pertinent inquiry, "What manner of persons ought ye to be in all holy conversation and godliness?" This language is ad-dressed to Christians, to those who are look-ing forward to the time when all these things which now appear shall be dissolved. This warning of Peter is not an exception. God has ever pointed toward the storm before it has burst upon the world. We might cite many passages of Scripture which would substantiate this statement, but time and space forbid. God has ever warned before he has punished. He has pleaded before he has executed his threatenings. Christ has been as untiring in his pleadings as we have been willful and stubborn in rebelling. Who can believe the chapter which contains Peter's inquiry, and be hoarding up means to be burned wnen the elements melt with fervent heat? Some people talk loud and long, even eloquently, about the coming of Him who is altogether lovely and chiefest of ten thousand : but when our faith in the coming One is weighed by Paul's weights of filthy lucre, the scale invariably shows what manner of persons we are. Who can believe Christ's words, that this generation shall not pass till all these things be fulfilled, and yet be living in open violation of God's holy law, at enmity with his brother, sowing discord among the brethren, living on crook the faults of others, and poisoning the minds of side?

the weak lambs of the flock with matter conceived in his own deceitful heart?

We need to We are too careless in our talk. heed the admonition given by the Saviour, "Be ye therefore wise as scrpents, and harmless as doves." By so doing, when a weak brother or sister gets into the dark, and wanders from God, we shall not point them to the faults and Israel. "By their fruits ye shall know them."

What your opinion or my opinion may be relative to a church and its discipline, will not add a feather's weight for or against it in the great gathering day. Peter was sharply rebuked by the Saviour for meddling with those things which did not concern him. Our work is an individual work. Let every man build over against his house, weed his own garden, and seek by earnest persevering effort to connect himself more firmly to Heaven and become a living branch of the true Vine.

What we most need to-day as a people is a new conversion, a fresh baptism, a deeper experience in the things of God. If ever I longed to be like Christ, it is now. My earnest prayer shall be, Lord arouse thy slumbering church. Just think of it, dear reader, a dying world in its last hours of probation! What manner of persons ought we to be?

M. WOOD.

8

THE PENALTY-WHAT WAS IT?

MUCH misunderstanding has arisen among those who hold the orthodox view of man's na ture in regard to the true signification of the penalty threatened Adam in case he partook of the forbidden fruit.

This penalty is found recorded in Gen. 2:17, in these words: "In the day that thou eatest thereof thou shalt surely die." It has been commonly thought that the death thus pronounced must come upon Adam in full the very day he ate of the fruit; and since he did not die, in the physical sense of the term as now used, the opinion has obtained that the term death must in this case be taken to mean a spiritual or moral fall or alienation from God, as expressed by the term "spiritual death.

A good rule of interpretation is, never to spiritual ze a Scripture expression unless the subject on which it treats, viewed in all its bearings, forbids its being used in its natural and literal sense. By carefully examining the marginal reading, it will be seen that the death threatened was not to be *fully* carried into effect in the very day he might eat of the forbidden fruit. The expression "thou shalt surely die," when literwhen literally rendered, "dying thou shalt die," gives the true sense of the original. This would ind cate a continuation of the act of dying; that he would begin to die that very day, and the proc-ess of decay and death would go on indefinitely until it became complete and final.

By his sin the man sowed the seeds of decay in his nature, the sure harvest of which would be death, complete and final. It is an unvarying rule in criminal cases that the sentence is always in accordance with the penalty; and applying this rule, we know that we are right in our interpretation.

Turn to Gen. 3:19. There we find the sentence pronounced on man at the close of the curse which God said would affect the earth for his sin, "In the sweat of thy face shalt thou eat bread until thou return unto the ground ; for out of it wast thou taken: for dust thou art and This sentence unto dust shalt thou return." certainly means physical death; and not simply physical death as commonly understood, but the death and dissolution of all that was alive about the creature whom God repeatedly addresses with the pronoun thou.

This position is further sustained by John 3:16: "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have ever-lasting life." Here the doom of man as a sinner without a Saviour, which was Adam's condition as soon as he disobeyed, is expressed by the word, perish; and this can be nothing less than total loss of life, extinction of being, death.

But there are certain fatal objections to the idea that the penalty was spiritual death. The first is that Adam was spiritually dead before he partook of the fruit. For was he not spiritually dead as soon as he felt a desire in his heart to taste the forbidden fruit? Most assuredly. Then the penalty fell on the man before the act for which it was threatened. But that would scarcely do. Again, all will admit that the real crime of Adam lay in his conceiving sin in his heart ; and this conceiving sin in the heart is spiritual death itself. Now, if we make spiritual death the penalty, we have the nameless absurdity of spiritual death being the penalty for spiritual death. This is a legitimate conclusion, if we allow the orthodox faith to be correct as to the penalty. No wonder people talk about the Bible being a mysterious book, when they hold notions which lead to such absurdities. One more objection arises from the statement of Paul in 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive." The Universalist can easily draw comfort from this passage, when upheld by the common view; for surely, if all die spiritually in Adam, all will be made spiritually alive in Christ. But let the death threatened Adam be just what we have death threatened Adam be just what we have shown it to be, death in the literal acceptation of the term, and this text fails to soothe the troubled minds which hope for spiritual life and immortality outside of repentance and righteousness. Why will not men see the crooked paths of error, and cease to walk by her ride? GEO, D. BALLOU.

AN EMPEROR OVERCOMING HIS ENEMIES.-A Chinese Emperor once heard that his enemies had raised an insurrection in one of the distant provinces. "Come, my friends," said he to those about him, "follow me, and I promise you that we shall destroy our enemies." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge. Instead of this, however, they were surprised to see the captives treated with mildness and humanity. "What!" cried one of the officers, "is this the way in which you fulfill your promise ? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned them all, and even shown special favor to some of them !'

"I promised," replied the Emperor, with a generous air, "to destroy my enemies. This I have done. For see, they are enemies no longer; I have made them my friends."

How well might Christian people learn to imitate so noble an example, and learn to "overcome evil with good."

GREAT hearts, like oceans, never congeal.

quisition, which is wisely designed for the promotion of the true faith.-Boston Pilot.

The exemption of clerical persons has been nstituted by the ordination of God and by canonical institutions.—Council of Trent.

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.-Priest Walker.

The Pope has redeemed the clergy from the bedience due to princes; therefore kings are no more the superiors of the clergy.-Bellarmine.

We hold education to be a function of the church, not of the state; and in our case we do not accept the state as educator.-New York Tablet.

We declare, affirm, define, and pronounce it necessary to salvation for every human creature to be subject to the Roman Pontiff. Cardinal Manning.

Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—Pope Pius IX.

As the church commands the spiritual part

THE REVIEW AND HERALD.



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

VISIT OF BRO. WHITE.

WE were happy, on the afternoon of June 4, to greet again Bro. and Sr. White, after their long absence from Battle Creek, and to see Bro. W. enjoying so good a degree of health and strength.

At the commencement of the Sabbath, June 6, he spoke to a large congregation in the tabernacle, on the sacredness of the Sabbath, and the importance of properly observing the beginning and ending of the sacred day. We should welcome it as a dear friend, as an honored and royal guest; and for its approach should make appropriate and ample preparation. Too many are careless and neglectful in this respect. The sixth day of the week is the day of preparation. On this day all provision should be made for the Sabbath that can be made beforehand, in the culinary department, in setting in order all things in our houses, and on our premises, and in proper care for our persons and apparel, leaving for the Sabbath only those acts of necessity or mercy which are inseparable from the day itself.

Preparation being thus made for the Sabbath, he further suggested that an appropriate practice would be, as the holy day is about beginning, to spend the twilight hour, commencing with the setting sun, in family worship; and likewise as the Sabbath is closing, let family worship begin at the setting of the sun, and extend to the period of darkness. Thus the Sabbatic period is guarded at either end, and is not, as in too many cases, a mutilated offering to the Lord.

Sabbath forenoon, Bro. W. spoke on the words of Christ in John 10:30: "I and my Father are one." He showed the relation of Christ to the work of creation, of redemption, the two dispensations, the typical system, the law, the Sabbath, and the work of communicating truth on the prophecies to the church, through his angel, Gabriel, and the prophets. He opened an immense field of thought before the congregation, presenting many new points, and many old ones in a new light.

In the afternoon the church and college divisions were called together into the central auditorium, and Bro. W. continued the subject. A social meeting followed, in which as many as time permitted expressed their appreciation of the light received, and the good season enjoyed.

Sunday evening a temperance rally was held in the tabernacle, at which a large congregation was present. Bro. and Sr. W. addressed the assembly, and a good number of signatures were obtained to the teetotal pledge.

Another temperance meeting is to be held Wednesday evening; and Thursday Bro. and Sr. W. expect to leave for the Western campmeetings.

THE CAMP-MEETING AT NEVADA, MO.

FROM the Kansas camp-meeting we came direct to the Missouri camp-ground. Arriving there May 30, we found a very pleasant encampment. Eld. Butler soon rallied helpers to pitch a tent for us, and with a floor laid and carpeted, a table, bedstead, lounge, and chairs, our temporary home was made tasteful and inviting. I was suffering from weakness and a severe cold, and would have been glad to keep my bed Sabbath morning, had I not been so desirous of speaking to the people. I was too sick to speak long, but in great weakness I sought to impress upon the people the necessity of preparing for a future life. I then invited sinners and backsliders to come forward. A large number responded, many making a start for the first time. The people who came upon the ground Sunday had been told that I would speak to them ; but it seemed like an impossibility for me to do so. My lungs were congested, and I was very hoarse; but, unable as I had been to sit up an hour since I came on the ground, I decided to venture out by faith. And, as on former occasions, I found the promises of God unfailing. "As thy days, so shall thy strength be." "Lo, I am with you alway, even unto the end of the world." I was strengthened of God to speak nearly two hours, and was not nearly as tired when I left the stand as when I went upon it. tent to attend the organization of a temperance does it refer, or how much does it include? In

our people present. Eld. Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance man, discarding the use of liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name under Col. Hunter's; my husband placed his name beneath Bro. Butler's, I wrote mine next, and Bro. Farnsworth's followed. Thus the work was well started.

My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence. Bro. Hunter, who was then called upon to speak. responded by giving a very impressive testimony as to how the truth found him, and what it had done for him. He stated that he had drank liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drank his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them.

As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance. E. G. WHITE.

TO CORRESPONDENTS.

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N. F. H.

23.—ZECHARIAH 4:2, 14. Of what is the candlestick in verse 2 a type? Who re meant by the two anointed ones in verse 14?

ANS. We think the golden candlestick, like the candlestick in the sanctuary, is a symbol of the Spirit of God. For in the explanation, verse 6, the angel said, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Again in verse 10, he speaks of "those seven," the seven lamps, as "the eyes of the Lord which run to and fro through the whole earth." See Rev. 5:6. Verses 11-14 of this chapter seem to be referred to in Rev. 11 4, and to point out the two witnesses, the word of God in the two dispensations. Their connection with the candlestick would indicate that that word was inspired by the Spirit of God.

24.---GREATER WORKS THAN CHRIST'S.

John 14:12 reads: "Greater works than these shall ye do, because I go to my Father." In what respects were the works to be performed by the disciples greater than those which were performed by Christ? W. D. MCL.

Ans. Some think this promise was verified in the experience of some, at least, of the apostles: Thus, 1. In Peter's case, his simple shadow healed disease. Acts 5:15. 2. A person was healed by touching the hem of Christ's garment which he had upon his person; but handkerchiefs and aprons which were carried away from the person of Paul and applied to the sick, healed them. Acts 19:12; and these are even called "special miracles." Verse 11. 3. Ananias and Sapphira were both struck dead, by just the word of Peter. Acts 5:5, 9, 10. 4. By the word of Paul, Elymas the sorcerer was struck blind. Acts 13:11. 5. Christ preached in Judea only, and only in the language of that country; but the apostles preached in all languages, and in all the countries of the then known world. 6. Christ told his disciples to tarry in Jerusalem till they were endued with power from on high. This was the promise he was to send when he went to the Father. And it was because he went to the Father that they were to do greater works than he had done. Hence when the Holy Spirit which he had promised, fell on them on the day of Pentecost, the result was that three thousand souls were converted in a single day. If we had nothing else, we could point to the more extended preaching of the gospel by the apostles, and the manifold greater number of converts, as a very satisfactory fulfillment of the promise.

verse 24 mentions of living things besides his son and daughters, oxen, asses, and sheep. It would be just and proper to destroy all that pertained to Achan as his possessions, but not his family unless they were associated with him in his transgression, as it seems they were not; and may not the word them therefore refer to these, oxen, sheep, etc., and not include his sons and daughters? The Vulgate renders the passage, "All Israel stoned him; and all that he had was consumed with fire." The Svriac says, "They stoned him with stones and burned what pertained to him with fire." Dr. Clarke says : "Instead of burnt THEM, מתא otham, two of De Rossi's Mss. read NIN otho, HIM ; which rendering, if genuine, would make the different members of the verse agree better. It is possible that Achan, his oxen, asses, sheep, tent, and all his household goods, were destroyed, but his sons and daughters left uninjured. But it may be asked, Why are they brought out into the valley with the rest? Why, that they might see and fear, and be forever deterred by their father's punishment from imitating his example."

26.-DAVID'S SIN IN NUMBERING ISRAEL. The same difficulty appears in the record of 1 Chron. 21. How were the people of Israel to blame for the sin of David in numbering them? 1D.

Ans. The first verse of the chapter says that Satan stood up against Israel. The destruction of Israel was the object at which he aimed ; and we may be sure that Israel was in some way involved in the guilt which brought down the judgments of God upon them. Indeed, they may have been the very instrument in the hands of Satan to "provoke" David to number them; as we are not told how it was done. The sin of numbering the people, in which the people as well as David were probably concerned, consisted, doubtless, in the fact that it sprung from pride, or the desire for conquest without the divine counsel or command. And nothing could more effectually cure this spirit than some judgment by which they would see that the hand of God could speedily reduce their numbers to nothing. David's choice between war, famine or pestilence, shows a very generous disposition on his part. If he should flee before his enemies, he need not be exposed personally to danger. If he had chosen famine, he had enough to keep him and his through it all. But he chose the pestilence,' in which he would be equally exposed with the humblest of his subjects.

M. BRACE: The article sent for review, Great and Noted Events of the Sixth and Seventh Seals, by D. Senger, published in The Brethren at Work, does not seem to us worthy of a review. It is a series of assertions, without proof, of the most unnatural, improbable, inconsistent and anti-scriptural propositions, that could well be put together.

THE KANSAS CAMP-MEETING.

THIS meeting was held, according to appoint ment, at Emporia, Kansas, May 22-27. I was present by invitation of the General Conference Committee and members of the Kansas Conference. It was doubtless the largest meeting ever held by our people in the State. Thirty tents were upon the ground, including the two large tents, one of which furnished lodging for many families. Probably upwards of three hundred and fifty lodged upon the ground, most of whom were Sabbath-keepers. On account of the change in the appointment being made so late, between thirty and forty came some two hundred miles with teams, a week too soon,

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necessary to remain one day longer than usual. Many of the brethren expressed the wish that these business matters might be attended to at a meeting specially appointed for the purpose. I think the plan of holding more camp-meetings in different localities will be adopted sooner or later, the annual Conferences being attended chiefly by delegates. This would be less expensive, give more people the benefit of our camp-meetings, and accomplish greater spiritual good.

Our beloved brother, J. N. Ayers, who has been president of the Kansas Conference ever since its organization, died upon the campground Monday night. He had long been greatly afflicted, and had he not been kept up by an indomitable will, it is altogether likely his life would have ended sooner. He enjoyed very largely the confidence of his brethren, and in his death the Conference has suffered a great loss. But the courageous heart lies still in death. During his last hours he was greatly comforted by the Christian's precious hope. Short religious services were conducted by Bro. and Sr. White before his remains were taken to his home, and a contribution, to bear his funeral expenses, was most cheerfully made by the deeply sympathizing audience.

Eld. Smith Sharp was elected president of the Conference and the T. and M. society. Bro. C. F. Stevens has been unable to perform much labor of late on account of sickness, and will retire this year entirely from his work, to regain his health. This will reduce the number of active ministers nearly half, both of these men having served on the committee since the Conference was organized. The Kansas Conference is becoming quite large. It receives accessions not only by conversion, but probably more largely by emigration. I should judge that upwards of one-third of its membership came from Iowa, and nearly all its ministers and officers are from that State. Kansas is an excellent field, and should become one of our strongest Conferences. More spiritual life and energy are greatly needed; but there are many who fear God and want to do all they can for his cause.

At this writing I am upon the camp-ground at Nevada City, Mo. Our meeting is well under way, and promises to be one of the best ever held in the State. GEO. I. BUTLER. Nevada City, Mo., May 30, 1879.

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CAMP-MEETING AT NEVADA CITY, MO.

This meeting, we trust, will prove a very profitable one for the cause in Southern Missouri. It was larger than we had expected. Twentyone tents were upon the ground, and upwards of two hundred campers. Considering that this meeting was for the smaller half of the Conference, the attendance was quite fair. The friends in Nevada showed a commendable spirit in making preparations for the meeting. The grounds were quite pleasant. Indeed, the church in Nevada felt such an interest in the success of the meeting that they appointed a special day of fasting and prayer beforehand, that God would make this meeting a success.

Preaching commenced Wednesday evening. Elders Farnsworth and Hollenbeck were present at the beginning of the meeting, and took hold earnestly in the good work. Bro. and Sr. White came Friday afternoon. Sr. W. was suffering from a bad cold, and therefore could not labor as much as usual. Bro. White spoke four times with usual freedom, and bore a cheerful

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25.—ACHAN'S PUNISHMENT.

Why were the family of Achan destroyed for his sin? How were they responsible for his crime? See Josh. 7.

ANS. We do not think the members of his family were responsible, nor that they were destroved with him. The text, verse 25, reads : "And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." The first clause using the singular pronoun him would seem to indicate that he alone was stoned. Why then is the Monday morning, we assembled under the plural, them, subsequently used, and to what mercane a mercane of enumerating the things that pertained to him,

and with difficulty were persuaded to stay over. This was a sore disappointment to them; but Elders Cook and Sharp held meetings a portion of the time before the regular appointment.

Bro. and Sr. White and Bro. Corliss were present at the meeting. We were glad to see Bro. White looking so well and hearty. We were also favored with the presence of Dr. Kellogg, of the Sanitarium, and Bro. W. C. White, a portion of the time. They assisted in the T. and M. work, and in that of the Sabbath school, also in the formation of a temperance association. Sr. White bore a very plain testimony to the people, especially upon the great subject of health reform, which is regarded so lightly by many. Her instructions were excellent. Bro White spoke also with his usual freedom. Efforts were made especially for sinners and backsliders on Sabbath and Tuesday, and many responded by coming forward for prayers and confessing their sins with tears. On Tuesday, thirty-five were baptized.

The large amount of business to be transacted in connection with the Conference, tract society, and other interests was unfavorable to the spiritual progress of the meeting. This made it was made in behalf of health reform and the

estimony, which encouraged the brethren.

There was a good interest manifested by the people of Nevada. Nearly every evening the large tent was full of interested listeners. Within a year or two, the interest among the people of that city to hear our doctrine has increased much.

Sabbath morning, Bro. Farnsworth superintended the Sabbath-school, and we had a profitable time. This important interest is rising in the State, and we trust it will be the means of much good.

Sabbath afternoon, Sr. White spoke-but with much difficulty, on account of her feeblenessand invited the penitent forward. There was very little urging. Nearly half the congregation responded. There seemed to be a good spirit of freedom in the congregation, and many spoke with tears. A solemn impression was made upon many hearts. There was good freedom in all the social meetings, more than is usually seen in our camp-meetings.

Sanday morning, we had quite a storm and much wind, and the weather was cold ; still, we had quite a good congregation. A strong effort temperance cause. Sr. White had pointed reproofs for us because of our backslidden condition on this subject. She spoke very solemnly, and represented our condition as being grievous in the sight of God, because we have not made better use of the light we have had.

Monday morning we met to form a temperance association, and we had a precious meeting. The Lord's Spirit was present, and many were deeply affected. Bro. Hunter took a noble stand in favor of the teetotal pledge, and headed the list with his name. Bro. and Sr. White, Eld. Farnsworth, and the writer followed with theirs. Some who had been unwilling slaves to the tobacco-habit pledged themselves to leave off, and, by the grace of God, overcome this evil habit. One hundred and thirty-two signed the pledge to leave alcohol, tobacco, tea, coffee, opium, and all other narcotics and stimulants forever. Some others signed the anti-liquor and tobacco pledge. This was the best meeting we had. God evidently blessed this temperance movement, and we were encouraged to go forward to help all within the reach of our influence to take their stand on the broad platform of true temperance, and to leave off all hurtful indulgences. Some who have never been addicted to the habit of drinking, or of using tobacco, etc., think there is no use of their signing the pledge. But can they not exert a far greater influence upon others by setting the example of signing it, and influencing others to do likewise? We hope to see our people take a better, truer, broader stand on the temperance question than any other people in the world.

On Monday afternoon, seventeen were baptized. Our closing meeting, Tuesday morning, was a solemn, touching season. We had been made to feel that we were in a position where we must take our stand upon higher ground, and a solemn sense of the necessity of more of the genuine religion of Christ in our hearts was generally felt. Many good testimonies were borne, and seriousness was impressed upon many hearts, which we trust will lead to good results. Our meeting was a profitable one, and we trust

its good influence will be lasting.

GEO. I. BUTLER, Leavenworth, Kansas, June 4, 1879. 14

CAMP-MEETING EXPENSES.

EXPENSES unavoidably attend every campmeeting, such as for the ground, for fitting it up, for straw, for advertising, for freight on the big tent, for lumber to seat it, for lights, and numerous other items. These are all indispensable in order to have a meeting; and of course they must be paid for in some way. If everything is favorable, something can be made at the stand, but not a tithe of the amount required to meet the expenses. How shall the balance be raised?

We have usually assembled on Monday, and raised donations from \$10 down to a quarter of a dollar. But it is remarked that certain ones manage to leave just before such a call, which causes some to feel that they are giving more than their share. And oftener than otherwise we fail to get enough in this way to meet expenses, thus leaving an embarrassing debt to be paid out of some fund needed elsewhere.

Is n't there a better way ?---one that will be more sure and yet more equal? After talking with scores of our brethren, we decide to try another plan for this year; then, if it is not acceptable to those interested, we will give it up. Every person above sixteen years old who camps on the ground will be expected to pay fifty cents ; those under that age, nothing.* All Sabbathkeepers in the State who do not attend will be

if they are interested in its advancement, if they are willing to bear necessary burdens like brethren among brethren, they will cheerfully give this small amount.

These sums may be paid at the meeting, or to the s. B. treasurer in each church, or they may be sent to me by letter. At the camp-meeting, a full report will be made of every cent received and paid out. D. M. CANRIGHT.

CHANGE.

"THUS saith the Lord God : This is Jerusalem : I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her, for they have refused my judgments and my statutes, they have not walked in them." Eze. 5:5,6.

In Matt. 5:14, Christ speaks of his people as a city that is set on a hill; they are also called by him the light of the world, and the salt of the earth; he places them in a conspicuous place, where the world is constrained to see their order and purity. Old Jerusalem was situated upon high mountains, and could be seen at a great distance; its temple and palaces, its lofty walls and towers, were the pride and gem of the age, and its beauty and strength and splendor might, with the far greater and infinitely more important system of religion which this city was intended to represent, have produced an abiding impression for good upon the heathen nations round about her.

But man is fickle, fond of change; and when the especial restraints of law were slackened by the death of good men, and good kings, and faithful prophets, and devoted and holy priests, then the people clamored for change they desired to be like the heathen, and to substitute the forms and ceremonies of the heathen instead of the forms of the Mosaic economy. The heathen form was cheaper and not so rigid. The Mosaic forms called for the best and most costly offerings without a spot or blemish. Not so the forms of the heathen; they could be free to offer whatever was most convenient, and so the laws of the heathen left each person more free to acts of a carnal nature, while the moral laws of God were strict and unchangeable, inflexible and eternal. The Jews as a people were human, and their natural inclinations were like the nations round about them, and we cannot wonder that they with their carnal natures unchanged, longed for the freedom of the heathen around them,-freedom from tithes and offerings, freedom from moral law, which continually stood in the way of their avarice, their pride, and their lusts.

On the same principle the Roman influence adopted a change of the fourth precept, because they could thus harmonize heathenism with Christianity, by compromising the law of God; and the laws of Constantine, A. D. 321, were just the thing for an apostate church, and now the same motive perpetuates the change.

How important for the church, the light of the world, a city set on a hill, the salt of the earth, to set a holy example, to give a true exposition of God's law and testimony, and a proper and correct representation of the gospel of Christ. For this God has set them on high as a beacon light to a lost and benighted world. Shall the church hold out a false light ? shall she change the law of God, and say he approves her action in the matter? Is it not blasphemy so to do? Is it not taking the position of those who entice seamen by false signals, to guide their hips, laden with precious life and treasure, upon the rocks and breakers of a desolate coast, that they may enrich themselves with the wasted cargo? Do not ministers, with their eyes open. defend the change of God's law, because this yields them a nice salary and parsonage and other temporal advantages besides that of being called Rabbi? but will not the day of reckoning come, when they will appear in their true character? Tell me, is there a church that is really holding out the true light? Yes; praise the Lord that, amid the moral darkness, the lighthouse sends forth its rays upon the waters far at sea ! Tell me, reader, do you ever hear error after error preached to the multitude, in sweet and eloquent strains, while the people applaud? Does not your heart throb with pain, and is not your soul almost crushed at the thought of the mischief to follow? "Thus saith the Lord God, This is Jerusalem; I have set it in the midst of the nations; . . . and she hath changed my judgments into wickedness more than the nations." Yes, this is the Christian,-the Protestant church of the purposes. Therefore, if this is the work of God, | ninteenth century, seeking, with all her moral | laration of the Saviour, "Blessed are the peace-

of the Papal errors. With the true light throwing its rays afar upon the earth, they still persist in ignoring the true light, and in extolling the false; and the multitude are led by the false light; and who will answer for the wreck of human hopes? Jerusalem, set on a hill, hath changed my judgments, and her light is misleading the nations round about; but the day of reckoning will come. Will there be then a Jeremiah to weep over the ruins of Jerusalem, set on high, to say, "Oh, that my head were waters, and mine eyes a fountain of tears"? But I forbear. This is a subject painful to dwell upon. JOS. CLARKE.

" IT IS A COVENANT OF SALT."

THIS expression in the word of God implies a covenant of incorruptibility and permanency, an everlasting covenant. In all the meat-offerings made unto the Lord, he required the use of salt, but strictly forbade the use of leaven in these offerings.

The nature and use of salt are directly opposite to the properties of leaven. Salt is applied to different kinds of viands to give them relish, and to preserve them from putrefaction and decay; while the pervading and transforming effect of leaven hastens these operations. Hence these substances are emblematic of opposite minds and characters in the Scriptures.

Said Christ to his disciples, "Ye are the salt of the earth." On one occasion he warned his followers to beware of the leaven of the Pharisees and of the Sadducees. This admonition they were slow to comprehend. They reasoned among themselves, saying, "It is because we have taken no bread." But this was not the trouble; it was not a neglect to provide for temporal wants. The false doctrine of these religious bodies was more to be dreaded than the pinchings of hunger. It is infinitely more important to know and to do the will of God than to provide for present necessities.

It has been well remarked, "Bad doctrines act in the soul as leaven does in meal; they assimilate the whole spirit to their own nature. A man's particular creed has a greater influence on his temper and conduct than most are aware of. Pride, hypocrisy, and worldly mindedness, which constituted the leaven of the Pharisees and Sadducees, ruin the major part of the world."

The leaven of "malice and wickedness," which lurk in the natural heart, the carnal mind, must be purged out and give place to the "unleavened bread of sincerity and truth." It is dangerous to cherish in our hearts any spirit or feeling contrary to the Spirit of God. "Know ye not that a little leaven leaveneth the whole lump?"

"Let your speech be always with grace, seasoned with salt." Col 4:6. "Have salt in yourselves, and have peace one with another." Mark 9:50. It is salt, the grace of God in the heart, which promotes and strengthens the bond of union, and secures peace one with another.

When, for any cause, Satan may have alienated and separated hearts for a season, how sweet the union which may again be formed and enjoyed, by the influence and help of the Holy Spirit. Matters of difference may be kindly talked over, confessions made, and each party mutually forgive the other. "Forbearing one another, and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye."

In the settlement of church trials it may sometimes be necessary to make a greater sacrifice of feelings or means than we had believed could be demanded. This may arise, 1. From an imperfect recollection of the matters of difference; or, 2. From the tendency of the human mind to construe words and actions more favorably for self than for others. Hence the injunction of the Saviour, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Or 3. The breach may have been widened by "busy bodies." This class of persons were alive in the days of Paul. He had learned their business, and tells us what it was,--" wandering about from house to house," "tattlers," "speaking things which they ought not." He kindly warns and exhorts them "to be quiet," and to do their own business, working with their hands. Peter also gives very wholesome instruction to such : "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters." 1 Pet. 4:15. Such persons seem to overlook the dec-

and civil force, to perpetuate the most glaring | makers." They use largely of leaven, but sparingly of salt.

But when the Holy Spirit of God is sent down to lead men to sacrifice for his cause, for the present and future good of their own souls. and for the salvation of others, and when, under its melting and cementing power, hearts are brought into union, it is dangerous for men to lay their hands upon this work, to undo it. Let the parties who have entered into solemn covenant. under the guidance and help of the Spirit of God, henceforth regard this as a covenant of salt.

Christ regards it a sin of fearful magnitude to cause even a child to offend, i. e., to stumble. Respecting this, says the pious Adam Clarke, "Let those who act the part of the devil, in tempting others to sin, hear this declaration of our Lord, and tremble :" " It were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." A mighty

struggle lies before the remnant church. Oh ! that we might not lose time or strength while we wait its arrival, and are seeking to do God's will. "Thou awful Judge of quick and dead,

The watchful power bestow; So shall I to my ways take heed, To all I speak or do." A. S. HUTCHINS.

LUCAS CAMP-MEETING.

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WE arrived at the Lucas camp-ground May 27. This meeting was held in the interest of Dist. No. 5, where Bro. and Sr. S. Fulton have been laboring the past year and a half. The Lord has helped them to build up the cause in this new field, and it is now in a good condition, fifty or seventy-five having embraced the truth under their labors. The roads were rough and miry, owing to the heavy rains, which kept a few from attending whom we had expected. We found quite a company from the vicinity of Durand, Buffalo Co., who were strangers to us; but we soon found they were not strangers to the covenant of grace. Nearly seventy-five were camped on the ground. Satan seemed to come in with mighty power to hinder the meeting ; but earnest prayers had ascended in its behalf, and the Lord suffered him not to prevail.

The meeting opened on time with a good spirit from the first. Thursday night we had a storm so terrible that our tents could not protect us. But next morning all appeared cheerful in spite of the cold and wet, and went to work with a will to prepare for the comfort of those who were yet to come. Six ministers were in attendance, and all felt that the preaching was meat in due season. Such an earnest, teachable spirit, and such perfect union and peace, I never saw during an entire meeting. Tears flowed freely, tears of joy for present blessing, and of sorrow in remembrance of past trials.

Our social meetings were indeed a feast. One aged brother and sister who came nearly forty miles said, "We heard one sermon from Bro. Sanborn nineteen years ago, and we had a few tracts, and that is all. We have been alonehave had no help-yet we pressed on. We heard of this meeting and prayed for its success. and now through the providence of God we are here. We were starving, but now we have a feast.

Many who had attended our large camp-meetings testified that at no other meeting had they seemed so much like one family. Satan seemed to come up and prowl around us, but we were protected. The last night, about 2 o'clock, six guns were fired in quick succession, which awoke all the camp. No one was hurt, but in the morning it was found that about forty buck shot had been fired through the new top of our preaching tent. Surely the wrath of the dragon is stirred. The meeting closed Tuesday morning, June 3. We are much pleased with its success, and thankful for the uniform kindness and H. GRANT. love shown us.

invited to pay seventy-five cents.

In the case of those who do attend, fifty cents is so small a sum that no one can justly complain. If any are really too poor to pay that amount, we will see that it is made up for them by those who are more able, so that none need stay away on this account. Those who do not come should cheerfully contribute the small sum of seventy-five cents, for several reasons : 1. The camp-meeting is gotten up just as much for them as for those who come. 2. The general expenses of a camp-meeting are as great for a few as for many. 3. Those who come buy provisions at our stand, and thus assist us; they buy books. in this way helping the T. and M. society; and they often pledge and pay more or less on various branches of the work ; while those who stay away do nothing in any of these ways. 4. Those who come, give a week or more of their time to the service of God and his work; while those who stay at home, take the time to work for themselves. 5. Those who come, generally pay out several dollars in traveling expenses ; while those who stay away, keep the money for other

PROGRESS IN KANSAS.

IT could but gladden the hearts of all that love the truth, at our late camp-meeting, to see how many had come to the camp ground. Here were two long rows of tents and wagons almost encircling the canvas tabernaeles, and extending away into the beautiful grove. Hundreds daily assembled for the worship of God. It was good to be there. What a proof of the increasing light and power attending the proclamation of

God's last message of mercy. Twelve years ago I knew of no S. D. A. com-pany in Kansas; now, as in so many other of our Western States, new churches are being raised up in Kansas every year. Truth that will tear every idol from God's throne is exerting its sanctifying power, and the results are sublime. N. W. VINCENT.

THE REVIEW AND HERALD.

WHAT WILT THOU HAVE ME DO?

WHAT wilt Thou have me do? I give mine all,-My heart, my talents and my life, to thee, Yet tremble lest the offering be so small That thou, dear Lord, canst make no use of me.

What can I do? If, humble though I be, I may the approval of my Saviour share, If I may win but one sweet smile from thee,-Who for my sake the crown of thorns didst wear,

If I may feel, when desolate and lone, That He who notes the tiny sparrow's fall Beholds my grief, that all my cares are known, I'll cheerful drink the "wormwood and the gall."

What can I do? To me thou didst not give Ten talents, Lord; but in my humble sphere I'll work for thee, the little while I live; I'll aid the weak, and wipe the mourner's tear.

Not to the warrior on the bloody field, Not to the monarch on his gilded throne, Not fame, or wealth, true pleasures ever yield, Not unto these the sweetest joys are known

Then, low and humble let me strive to be, And may I never from thy side depart ; Content to do the work thou givest me, Content to know thou lov'st the willing heart.

MRS. LILLA D. A. STUTTLE. Vernon, Mich.

Progress of the Cause. "Te that coeff for h and wegneth, hearing precious seed, shall doubtles come again with rejoiding, bringing his sheaves with him." Ps. 120 : 6.

KANSAS.

Ward, Wilson Co .--- Yesterday was a good day for the church in this place. Four were buried with their Lord in baptism. May he grant them his especial help while they try to walk in newness of life. L. D. SANTEE.

MASSACHUSETTS.

North Dartmouth, May 28.-Last Sunday, we met at Bro. George Ashley's, and after a sermon by Bro. Mooney, from Mark 16:16, we repaired to the water, and five were baptized. The Spirit of the Lord was in the meeting, and a more lovely baptism I never witnessed. least five hundred were present at the baptism. Bro. Mooney has visited from house to house, laboring for the good of souls. Brethren, pray for us.

THOMAS COTTLE.

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ONTARIO.

Chatham, June 4.-We have our tent pitched on a beautiful spot on one of the main streets in this city.

Although the rain has fallen almost every day, the attendance has been good from the first, and the interest steadily increasing.

Chatham has just passed through a great re-vival carried on by Hammond ; and as the people return to their right mind, we find an earnest desire to hear the truth.

One of the leading papers has kindly opened its columns to us, and contradicted the report that we were in sympathy with the Pocasset tragedy.

The way is opening up in all directions for the truth in Ontario, and in the fields where the enemy has seemed, heretofore, to gain a complete victory, the truth is steadily gaining ground. We look for a strong company to be raised up in this city. Brethren, pray for the cause in this new field. J. FULTON. J. W. MOORE.

TEXAS TENT, NO. I.

Denison.-By an action of the city council we were required to vacate the park before the first of June. We remained just as long as we could. Our meetings closed Wednesday night, May 28, with a large audience. A good

A set of the Testimonies was subscribed for. May God bless in the reading of them. We hope always to hear of the growth in numbers and strength of this company.

The company of Sabbath-keepers in Halifax have not grown as we hope they may hereafter, but a hearty repentance on the part of some will, we believe, result in a zealous Christian life, and we leave expecting to hear good reports. A severe hail storm broke in somewhat on our meetings.

We found the company in El Dorado growing in faith and love. Two have signed the covenant since the meetings closed, making sixteen in all. Four or five others are keeping the Sabbath. The subject of tithing was presented, and heart-ily accepted, as the Bible plan of supporting God's cause. This company are in harmony on every point of faith, and are working. God's Spirit was with us as we visited the above places, for which we feel grateful. GEO. B. STARR.

OHIO.

Solon and Peninsula.---Wednesday, May 28, Bro. Underwood brought me to Solon. He spoke to a few in the evening. Thursday, we held meetings all day in a cheese factory. There are only four or five keeping the Sabbath here, but these are good souls. They have a Sabbathschool and regular meetings. There is considerable interest outside; but there is also bitter opposition. We have not found the like in any other part of Ohio. Peninsula is about twelve miles from Solon.

Two Seventh-day Baptist sisters lived here, and so opened the way for Brn. Gates and Underwood to present the truth. But it is a rough place, and very few were interested. The husband of one of the sisters was converted, and I had the privilege of baptizing him on Sunday. An educated Christian lady has also embraced the truth. She has a sister who is a missionary in China. A lady friend from Michigan was with her while we were here. She is deeply interested in the truth, and we feel quite sure she will embrace it. They have a Sabbathshe will embrace it. They have a Sabbath-school. Probably the tent will be pitched between Solon and Peninsula, and so unite both companies.

Thus ended my work in this district. There are but few of our people in any one locality. It seems to be rather a difficult field of labor, for some reason; but those who do come out are good, intelligent, responsible people. D. M. CANRIGHT.

Leverings, June 2.- We have nearly canvassed the life and death question, and it is being well received. Yesterday it was somewhat rainy, yet the tent was well filled. We hope to see much good fruit from these meetings.

A. O. BURRILL.

3, 11

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SOUTH CAROLINA.

Darlington Co.---In coming to this county from Reynolds, Ga., I have had a very good opportunity to learn the sentiment of the people in regard to different truths of the Bible. We have traveled slowly, going only about twenty-five miles a day. The first Sabbath and first day we were at Linton, Hancock Co., Ga. spoke three times, with a large increase of in-terest each time. I made the acquaintance of the Baptist minister, a man of excellent spirit, and much interested in the signs of the times. In this county I find considerable interest manifested in the advent. Bro. P. G. Boman, formerly of the Methodist denomination, who received the truth in regard to the nature of man, has done much to awaken an interest on and other truths of the Bible. Friends from Reynolds have been sending reading matter here. Several are convinced on the Sabbath question, and one lady is keeping it. This is a good field of labor, and I can say the same of other places in the South. I should feel it duty to remain here longer, if my health was such that I could endure the hot season. I go to North Carolina in a few days, where there is an interest equal to the one here.

Some have requested me to send them names of persons to whom they may mail the Signs.

Haskell's meeting at West Union. I found them making good progress, and fully com-mitted to the work in all its branches, maintaining Sabbath and prayer-meetings, and Sabbath-They have furnished themselves with school. the maps and *Instructors*, and with Sister White's circulating library. I baptized five on Sabbath, and next day organized a church of eight members, with a prospect of several others uniting as soon as they can obtain letters from other churches to which they belong. There are a number who are keeping the Sabbath un-der difficulties which at present deter them from coming out and taking a stand openly with the Whether these difficulties will be rechurch. moved until they do this, is questionable. May the Lord give them courage and strength is my prayer. D. P. CURTIS. prayer. June 2.

MICHIGAN.

Memphis, Lapeer, and Flint.-Held five meetings with the church at Momphis, all of which were quite well attended. Five were baptized. This is one of the largest churches in Michigan, having a membership of eighty-three. There are no trials in their midst. I visited the Sabbath-keepers at Smith's Creek. An unfavorable influence has been exerted there in the past, which has discouraged some. Twelve are still holding on to the truth. They now hold Sabbath meetings, and have organized a Sabbath-school.

At Lapeer the brethren are of good courage. They are active in the missionary work. There was a willingness manifested to take an advance step in the S. S. work. Money was freely do-nated to pay for fifteen copies of the Instructor. I found a few keeping the Sabbath at Imlay City, Lapeer Co. I promised to meet with them occasionally, which was encouraging to them, as hey have been almost entirely neglected.

Bro. Lamson was with me at Flint. Our meetings were good. On the Sabbath, brethren were present from Mount Morris and Thetford so that our house of worship was quite well filled. There are a number here that are interested in the truth, who with a little labor may be led to obey. On first-day, June 1, five were baptized by Bro. Lamson. They are doing but baptized by Bro. Lamson. They are doing but little in the interests of the Sabbath-school, but are willing to take hold of the work. It was voted to send for fifteen copies of the Instructor, also a S. S. Secretary's Record Book. It was with some misgivings that I came to this part of the State; but as I have tried to do my duty I have received some encouragement, and find a willingness on the part of our brethren to co-operate with me. I hope to leave the cause of God in this section in a more healthy condition than at the present time. Will the brethren and sisters pray that the blessing of God may rest upon my labors. H. M. KENVON. June 3.

Mt. Pleasant and Seville.-May 24, 25, held meetings in Mt. Pleasant at what is known as the Hoag school-house. A year and a half ago there were eight scattered Sabbath-keepers in this county; now there are fifty-five. This is the result of persevering, continued effort. Sunday we repaired to the Chippewa River, where seventeen followed their Lord in baptism. A church of thirty-one members was organized, and more will soon be added. This is a very promising field.

In company with Bro. L. Kellogg, we came to Seville, May 27. Found several keeping the Sabbath, and desiring to become organized. We continued with them until Sunday, preaching every evening to a full house of attentive list-Eight were found ready for baptism and eners. organization; others will be ready soon. Sunday we went nine miles and baptized six. One encouraging feature is that the straight testimony was well received. After baptism, two brethren were solemnly set apart as elder and deacon. May they all walk worthy of the vocation where-with they are called. E. VAN DEUSEN. with they are called. June 3.

 $\mathcal{O}^{(i)}$ Eaton Rapids, Tent No. 3.-According to appointment I met with the brethren at Eaton

PROCEEDINGS OF THE KANSAS CONFERENCE.

THE fifth annual session of the Kansas Conference of Seventh day Adventists convened at Emporia, Kan., May 22, 1879, at 9 o'clock A. м. The president being unable to preside, the meeting was called to order by the secretary. Prayer by Eld. Geo. I. Butler. Bro. Butler was elected president pro tem. Twenty-two delegates presented credentials from churches belonging to the Conference, and were admitted to seats in the Conference. The organized churches at Great Bend, Empire, Solomon Valley, Elivon, Big Timber, Peru, and Ward were

then admitted with their respective delegates. *Voted*, That Bro. and Sr. White and Bro. Corliss be invited to take part in all our deliberations

Voted, That all persons of good standing in any S. D. A. church be invited to participate with us in our deliberations. The minutes of the last annual meeting were read, and after being amended so as to say that the company at Hymer were taken under the watchcare of the Conference instead of admitted to the Conference, were adopted.

Voted. That the executive committee appoint the usual committees, which appointments were made as follows :-

Committee on nominations, Jas. White, J. Lamont, J. A. Ashbaugh; committee on reso-lutions, J. O. Corliss, W. E. Dawson, L. D. lutions, J. O. Corliss, W. E. Dawson, Santee ; auditing committee, J. D. Rockey, Wm. McMoran, A. G. Miller, L. A. George, O.; Hill, Levi Crawford; committee on credentials and licenses, Smith Sharp, J. M. Stansbury, John Heligass. Adjourned to call of Chair.

SECOND MEETING. May 23, 9.30 A. M. Prayer by Smith Sharp. Seth Warren, from Marsh Creek, John Lawson, from Peru, S. A. Dick, from Ozawkie, and John Gibbs, from Rock Creek, having arrived with credentials since the last session, were admitted. Ira Fulton was accepted as a delegate from Independence

Voted, That the chairman appoint a committee of three to audit the treasurer's books.

The committee on credentials and licenses J. N. Ayers, J. H. Cook, C. F. Stevens, J. Lamont, L. D. Santee, and Smith Sharp be renewed, and that W. E. Dawson be ordained and receive credentials; which recommendations were adopted, excepting in the case of W. E. Dawson, whose ordination was deferred upon his request. Bro. Butler and Sister White spoke at some length on the subject of licenses. Adjourned.

THIRD MEETING. May 23, 4.30 P. M. Prayer by Bro. Stevens. Philip Herzer, having arrived with credentials from the Amity church, was admitted as a delegate. The committee on credentials and licenses

further reported, recommending that W. E. Dawson, John Gibbs, Marshall Enoch, Hattie Enoch, G. H. Rogers, J. S. Thorp, George Kennedy, Clarence Santee, N. W. Vincent, and R. F. Barton receive licenses, which recommendation was adopted.

A. G. Miller, John Gibbs, and R. F. Barton were appointed to audit the treasurer's books.

Voted, That we pay a tithe of our s. B. quar-terly to the General Conference. Voted, That we pay \$100 of the funds now on

hand to the General Conference.

The committee on nominations then reported as follows :

For president, Smith Sharp, Ottawa, Kan. ; for secretary, W. E. Dawson, Brookdale, Kan. ; for treasurer, A. G. Miller, Topeka, Kan. Executive committee, Smith Sharp, J. H. Cook, Ft. Scott, Kan., W. E. Dawson, Brookdale, Rush Co., Kan.

Each nominee was then voted upon separately,

and elected. Adjourned. FOURTH MEETING. May 26, 8.30 A. M. Prayer by Bro. Corliss. Dr. J. H. Kellogg and W. C. White, being present, were invited to take part with us.

The committee appointed to audit the treasurer's accounts reported that the treasurer's books showed that he had received

\$2256.00. Amount reported to secretary, \$1713.24. Amount paid out by treasurer, Amount in treasury, \$1953.75. \$302.85.

interest to hear on the part of many was still manifest. While a number are keeping the Sabbath, a much larger number are deeply convoicted. But here, as in all large places, the laboring classes are dependent on their daily toil for their bread. To keep the Sabbath, is to them a discharge from lucrative positions, and a case of starvation. Several who are employed by the railroad companies are fully satisfied, but can see no way to obey God. Oh, for a faith that will not shrink !

I have obtained eleven full paying subscribers for the REVIEW, two for Good Health, and two for the weekly Instructor. I remain here over the Sabbath to visit, and to assist in their meetings. Next week we move to Savoy, Fannin Co., twenty miles southeast of Denison, which will be our address.

R. M. KILGORE.

n

NEBRASKA.

Albion, Halifax and El Dorado.-When we closed meetings at Albion last winter, only nine took hold of the truth ; but upon returning we were rejoiced to find over twenty persons keeping the Sabbath. This is the result of earnest ing on the part of those who embraced the truth.

do so to-day. I could not send names to some who asked for them nearly a year ago; but if such or any others desire them now, they will please let me know. Address me at Boone, N. C. C. O. TAYLOR.

MINNESOTA.

Maple Plain and Sauk Centre.—I returned to Maple Plain the 22d of May, to complete the work which was begun there by Bro. Walker and myself last winter. Found the company all standing firm, and growing in strength and knowledge. They have a good Sabbath-school, Sabbath meetings, and weekly prayer-meeting. On Sabbath I baptized five, and on first-day organized a church of eight members, and or-dained Bro. T. J. Morgan, elder. There are some others who will probably come in soon, if those who are already members remain steadfast, and walk humbly before the Lord. I trust that with proper encouragement this little company will grow strong in the faith, and will be a beacon light in that locality. On Wednesday, the 28th, I came on to Sauk

Centre, where a small company came out last summer under the labors of Bro. Battin and myself. Bro. B. visited them in the fall, and last winter the most of them attended Bro. Rapids, May 10, 11. Found them desirous of having tent-labor in that vicinity. They need help. We had good meetings at private houses. In the evening, May 12, I met a few of the brethren in Charlotte. They were very anxious that a tent meeting should be held there. Visited Bro. Carman and Bro. Lewes of Dimondale. Wednesday and Thursday evenings had inter-esting meetings at West Windsor. Spent Sab-bath and first-day, May 17, 18, with the Alaiedon church. They seem to be doing well, but need encouragement on some branches of the truth. Shall try to help them. Visited the brethren in Lansing, the 19th. On account of sickness we had no meeting. Found Bro. Kynett in deep affliction on account of the death of his youngest child, and the sickness of another. After going to Eaton Rapids, getting out my handbills, and leaving them to be circulated, I re-turned to West Windsor, and held a meeting with good interest in the evening of the 23d. Spent Sabbath and first day at Dimondale. I think the spiritual condition of this church is good, but they need some encouragement. 26th, went to Battle Creek for my tent. The We pitched it and commenced meetings as appointed, May 30. Have held seven meetings with a fair attendance although it has been rainy. The interest seems to be increasing. Brethren and sisters, pray for us. T. M. STEWARD. sisters, pray for us.

The name of the Independence church was changed to Harrisonville. The name of the church at White Water was changed to Clarion. Voted, That the chair appoint a committee of three to district the State, and assign fields of labor to the different ministers. Smith Sharp, C. F. Stevens and J. H. Cook were appointed as said committee.

Voted, That we call for donations and subscriptions to raise a permanent camp-meeting fund.

The friends of the cause in N. E. Kansas tendered a new 40-ft. tent to the Conference, with a request that it should be used the coming season in N. E. Kansas. By vote of the Conference the tent was accepted.

Reports of the churches as far as heard from show about 500 members; but so many churches have failed to send in their report that it is no index to the actual number of members.

The committee on resolutions reported the

to the permanancy of the cause that ministers raising up new companies of believers should stand by their work until thorough instruction has been given on all points of the truth, faithful efforts made for the conversion of souls, organization completed where it is practicable, and the church reaches a position where it can become an active force in the cause of God; also that

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our churches receive all the labor that is necessary for their prosperity and efficiency.

Whereas, The duty of paying a tithe of our in-come to the cause of the Lord is clearly shown by the Scriptures to be binding upon us, and whereas some fail to pay the Lord's tithe as received, but use it for themselves, hoping to meet the obligation at a future time, and whereas they thus frequently, by inability to pay at the appointed time, cause trial to themselves and embarrassment in the finances of the Conference, therefore

Resolved, That all our brethren and sisters should regard it their duty to tithe all their income at the time they receive it.

Whereas, We find that the works of Sister White, when read and heeded, increase our devo tion to the cause of God and guard us against the evils of our times, therefore

Resolved, That we earnestly recommend each of our churches to procure a set of the books known as the "circulating library." Resolved, That we earnestly request our min-

isters to be thorough in teaching the principles of health reform, and to give especial attention to this important branch of the work.

We do thankfully recognize the hand of God in the prosperity attending our work, and express our thanks to Bro. and Sr. White for their able counsel and efficient labor at this camp-meeting. The first resolution was spoken to at length

by Elds. Geo. I. Butler, J. O. Corliss, and Sister White, and then passed unanimously. Remarks were made on the second resolution by W. C. White and others, and it was then unanimously adopted. The third resolution was unanimously adopted. The fourth resolution was strongly advocated by Sister White, and passed without a dissenting voice. The last two were adopted without debate. W. C. White introduced the following reso-

lution, which received the sanction of the entire assembly :-

Resolved, That we recommend to the members of this Conference that they co-operate heartily with the Health and Temperance Association re-cently organized, and that State and local organizations be effected as rapidly as the officers of the Conference deem best.

Whereas, In the mysterious providence of God, he has seen fit to remove from us our beloved brother J. N. Ayers, therefore

Resolved, 1. That we bow in meek submission to the will of the Lord.

2. That in the death of Eld. Ayers the church has lost a faithful member of the Conference, an efficient officer, and his family a kind husband and father.

3. That we tender the bereaved family our heartfelt sympathy in their deep affliction.

Resolved, That a copy of the minutes be sent to the REVIEW for publication. Adjourned sine die. GEO. I. BUTLER, Pres. pro tem. SMITH SHARP, Sec.

32 KENTUCKY STATE QUARTERLY MEETING.

On account of high water and bad roads, our general quarterly meeting was postponed until May 24, 25. This is why the reports from the T. and M. society and the Sabbath school convention were not in time for the Supplement. Our meeting was an excellent one. About fifty Sabbath-keepers were present, the most that were ever assembled at a meeting of this kind in the State. Six counties were represented.

On Friday evening, an hour before the Sabbath, every team was on the ground but one (which was excusable), so that all the bustle was over before the sacred hours of the Sabbath came on. This is as it should be; brethren should always arrange to be at such meetings in time to begin meetings with the Sabbath.

Sabbath morning, at 8:30, the Sabbath-school met. It was divided into two classes numbering over forty scholars. Although this was the first meeting of the kind, it was quite a success, as will be seen from the secretary's report. meetings on Sabbath and Sunday were acknowledged by nearly every one present to be the best they had ever attended. Perfect union and harmony prevailed throughout. On ac-count of the scattered condition of our people here, these meetings are the only ones which many of them ever attend, and it is truly a feast to them. The brethren and sisters came with a mind to work, and a burden was felt for the unconverted. Sabbath was especially occupied in laboring for souls, and it was rejoicing to our hearts to see the old, the middle-aged, and the young seek the Lord. On Sunday, at 11 A. M., after a discourse on baptism, we repaired to the water, where six willing souls were buried with their Lord in baptism. Sunday evening, at the ordinance meeting, two more gave their hearts to the Lord. Monday morning one was baptized, mak-ing in all eight who were added to the churches. To the Lord be all the praise. Others were almost persuaded, and we trust ere long will bow to the mandates of Prince Immanuel. Our business meetings were very encouraging. Pledges to defray tent expenses for this season amounted to over \$100.00. As there are some who cannot pay their pledges now, we appeal to all the Sabbath-keepers belonging to this State to send in their pledges as soon as possible, and thus help in this the best of all enterprises. Send to J. B. Forrest, Knob Lick, Metcalf Co., Ky. The tithing system will test our honesty with God. It is encouraging to notice how particular some individuals are to give the last cent of the tenth to the Lord, and not rob him of his rights. While others do not yet see the importance of this system, we look for improvement here in this respect. There are some in this Confer- cess from an appeal to a secular ordinance as

ence who oppose the tithing system, and have urged that we would not receive as much by this method as by the former system of s. E. But the receipts for the quarter ending Jan. 1st were \$39.00; while under the tithing system the amount received for the quarter ending April 1st, was \$67.75, and this was obtained outside of those who oppose the present system. This should silence the opposition. God will carry on his work though men may oppose.

We expect to be in the field with the tent in a few days, to do what we can by the help of the Lord. On the whole we are of good courage. We ask the prayers of God's people. S. OSBORN.

KANSAS T. AND M. SOCIETY.

THE fourth annual session of the Kansas T. and M. society was held at Emporia, Lyon Co., May 22, at 5 P. M. Vice-president in the chair. Prayer by J. A. Ashbaugh. Clarence Santee was elected secretary pro tem. Minutes of the last meeting were read and approved. A nominating committee of five were then appointed. On motion, a committee of three were ap-

pointed to audit accounts.

SECOND MEETING.—Meeting called by the ringing of the bell. Bro. Lamont in the chair. Prayer by Bro. Cook. The committee on nomi-nations were called, and submitted the following eport :-

For officers for the coming year: president, Smith Sharp, Ottawa, Franklin Co., Kansas; vice-president, Joseph Lamont, Mound City; treasurer, Wm. Dail, Ozawkie, Jefferson Co.; secretary, no nomination. For Directors: Dist. No. 1, J. A. Ashbaugh,

For Directors: Dist. No. 1, J. A. Ashbaugh, Salem, Jewell Co., Kansas; No. 2, A. Hoover, Leopaa, Clay Co.; No. 3, T. H. Wakeman, Palermo, Doniphan Co.; No. 4, Wm. Dail, Ozawkie, Jefferson Co.; No. 5, John Gibbs, Williamsburg, Franklin Co.; No. 6, A. G. Mil-ler, Topeka, Shawnee Co.; No. 7, John Riley, Council Grove, Morris Co.; No. 8, John C. Evans, Great Bend, Barton Co.; No. 9, H. C. Main Clarion Sedemick Co. No. 10 O Hill Main, Clarion, Sedgwick Co.; No. 10, O. Hill, Canola, Elk Co.; No. 11, S. N. Ayers, Centerville, Linn Co.; No. 12, Robt. Aitken, South Mound, Neosho Co. These were the nominations made by the nominating committee, and they were voted in as recommended. The nominating committee further agreed to recommend that Osage county be transferred from Dist. No. 6, to Dist. No. 5; also that Republic, Cloud, and Ottawa counties be transferred from Dist. No. 1, to No. 2. Action was taken by the dele-gates, and these changes were made.

There was one more meeting of the T. and M. ociety, but the minutes were whirled off the table by the high wind, and lost. During this meeting it was recommended by the committee that sister Dawson be chosen secretary; also that she go to Battle Creek to receive thorough practical instruction in relation to all the duties pertaining to that office. These recommenda-tions were taken up and unanimously approved by the meeting. Plain and practical remarks were made by Brn. Butler and W. C. White on the most judicious manner of working in the T. and M. cause, also by Dr. Kellogg on the importance of this work. J. LAMONT, Pres. L. D. SANTEE, Acting Sec.

3,' KENTUCKY AND TENNESSEE T. AND M. SOCIETY.

THE Tennessee division of this society convened at Edgfield Junction, April 20, 1879. Meeting opened with prayer by the president. On account of high water the quarterly meeting of the Kentucky division was postponed until May 25, 1879, at 8 A. M. Prayer by the vice-president. Interesting letters were read at each meeting, which shows that an encour-aging religious interest is being awakened by the efforts of our society.

The following is a summary of the labor per-

letters written, 55; Signs taken in clubs, 21; subscribers obtained for periodicals, 45; pages pamphlets loaned, 1,090; pages tracts given away, 7,902; periodicals distributed, 1,804;

might be gained from standing firmly by the law of God. But the movement is a noble one, and will result in good to our city.-David Swing.

BROTHER AYERS.

36

BRO. N. W. VINCENT offers the following additional tribute to the memory of Bro. Ayers :-

In a humble tent on the Kansas camp ground, an hour before midnight, Eld. J. N. Ayers tranquilly, without a struggle, resigned his life to God. He had toiled hard when others would have thought they could do nothing; he had hopefully praised God when others would have murmured. The president of our Conference, he had come to the camp ground that he might work as long as he should live, that, like a good soldier of Jesus Christ, he might fall at his post. He spoke a last fervent "good bye" to his weeping brethren; and then, with an earnest, "Oh! I long to be there," he surrendered all to Him who is so soon to come to receive him.

Potes of News.

-A HEAVY shock of earthquake was felt in Ber muda May 28. There was no loss of life.

-The River Po has made a breach in the embankment between Sermide and Revere, doing serious damage.

-THE Amoor River and the tributaries in Eastern Asia have overflowed, and it is thought a famine will ensue.

-SEVERAL females of the royal family of Burmah have been placed in irons, and will probably be starved.

"-An avalanche at Fontana, Switzerland, has de-stroyed a church and several houses, and killed six persons.

-A PLOT to blow up the court in which the despotic military tribunal at Kief, Russia, is sitting has been discovered and frustrated.

-FERD DELESSEPS is about to issue a prospectus inviting subscriptions to the Panama canal project. He goes to the Isthmus in September.

-THE Russian towns of Walnike and Gbojez, and four large villages in various districts, have been burned, and thousands of peasants reduced to beggary.

-DEAN STANLEY says that the total contributions of the whole Roman Catholic church do not equal one-third of the contributions of the Protestant churches of Great Britain.

-AN Italian government grant of \$100,000 has been proposed for the relief of the sufferers by the Alessandria floods and the Mt. Ætna eruption. The sum is wholly insufficient.

-AT Newark, Vt., nine children have died from drinking the water of a stream poisoned by the de-caying carcasses of animals which had been thrown into it. Five of these were from one family.

-MANTUA, Italy, is inundated, and Rovigo is seriously threatened. At the latter place 2,000 men are at work strengthening the embankments of the river Mincio. The river Adige has also risen.

-Owing to the continued increasing eruption of Mt. Ætna, the village of Majo has been abandoned. The bed of the Alcantara river is covered with lava, and agriculture has been seriously damaged.

-Four revolutionists, named Endelmann, Ossynuke, Brandtner, who was a Prussian subject, and an unknown man, who is believed to have been the conspirator Antonoff, were hanged at Kief June 2.

-THE democrats swept everything in the late judicial election at Chicago, giving such large ma-jorities to their candidates that the republican ma-jorities in the townships of Cook county cannot overcome them.

-AT Salt Lake, recently, Judge Emerson sentenced Miles, convicted of polygamy, to pay a fine of \$100 and imprisonment for five years. An appeal has been taken to the Utah supreme court, and the bond fixed at \$5,000.

-THE Ohio Democrats have nominated Gen. Tom Ewing for governor, and Gen. A. V. Rice for lieutenant-governor. The greenbackers nominated Gen. A. Saunders Piatt for governor, and Hugo Preyor for lieutenant-governor.

-IF the puddler's lockout continues at Pittsburgh, Pa., nearly 50,000 men and boys will be thrown out of employment. A meeting is to be held between representatives of the employers and employes, to endeavor to agree upon arbitration.

The government will submit measures to alleviate the effects of the ten years' war in Cuba, and with the Cortes will endeavor to assimilate the position of the colony to that of a province of Spain, and hasten the complete abolition of slavery.

-IT is said that the late Portugal ministry, before its retirement, concluded a treasy with Great Britain, looking to the suppression of the slave trade, the development of commerce, and the civilization of Africa. The treaty provides for the freedom of commerce and navigation between adjoining British and Portuguese colonies, declares the Zambeze River Britain facilities for the passage of troops and munitions of war across Portuguese territory to South Africa.

-RECENT dispatches from Kansas show that the loss of life caused by the cyclone is much greater than at first reported, reaching appalling figures. At Irving and Frankfort 20 deaths are certain, and 65 people are badly injured. The dead are all buried, and the wounded are being tenderly cared for by a committee of relief of surgeons and citizens.

In the vicinity of Delphos, Ottawa county, 15 deaths are reported and many wounded, while accounts are coming in of casualties in other parts of the county traversed by the storm. It is certain that no less than 40 have been killed and 70 or 80 wounded, all the latter very severely.

There is much distress at Irving among people whose houses have been wrecked, and they want money for immediate necessaries which are at hand. Fifty to sixty families are houseless and destitute of everything at Frankfort, and more aid is needed. everything at Frankfort, and more and is needed. At Sabettra 85 to 100 persons are destitute, and bedding is badly wanted at Beattie. The destruc-tion of property will foot up very largely, but no reliable estimates can be made. Hundreds of houses have been destroyed, and the crops in the path of the cyclone utterly ruined. Its track varied from three-quarters of a mile to a mile in width, and wherever it touched the ground it swept everything clean of houses, trees, and crops. It lifted every drop of water out of the Blue River where it crossed, and in passing a well at Irving scooped it dry.

AMERICAN BAPTIST PUBLICATION SOCIETY.

SARATOGA, N. Y., May 28 .- The American Baptist Publication Society held its fifty-fifth anniversary this afternoon. An abstract of the annual report was read. At the close of last year the society had a debt of \$25,000. By earnest efforts in January \$19,420 was collected, and the balance had been covered by reliable subscriptions. The total receipts of the business and missionary departments were \$335,413, being \$30,800 over last year; \$57,000 was donated by churches and received from invested funds for missionary work. The total issues of the society since 1824 foot up 107,500,000 pooks, tracts, and periodicals. During the year the society s col-porteurs visited 650,000 families. All the missionaries appointed since 1867 are strictly missionary. and have organized 4,000 Sunday-schools. Among the wants are \$10,000, to be invested, the income to be used in the distribution of Bibles among colored people, and a like sum for a permanent fund.

MESSINA, Italy, May 30 .- The eruption of Mount Ætna which is now in progress is the 79th eruption of this volcano of which there is record. It promises to be one of the most memorable of this long list of eruptions. It is continually increasing and assuming vast proportions. Enormous showers of ashes have fallen in Messina, which is forty-five miles northeast of the mountain, and they have also reached Reggio, in Calabria, nine miles southeast of Messina. Showers of ashes and clouds of smoke issuing from the volcano obscure the sun, and give to the scene an indescribably somber and lugubrious aspect. Vast streams of lava are flowing down the sides of the mountain and threatening destruction to Santa Maria and other villages at the base. The cra-ters have thrown out immense fire balls, which burst with great brilliancy and tremendous reports. The scene is impressively and terribly grand. Several severe shocks of earthquake have been felt at Mes-sina, and the apprehensions of citizens are excited to a very high pitch. A stream of lava flowing down the mountain side is already 280 feet wide and four miles long. The three new craters are very active

Ohilunry Poliqes.

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

THOMAS. - Died, at Little Genesee, Allegany Co., N. Y., March 11, 1879, Sister Sabrina Thomas, wife of Bro. Sylvester B. Thomas, in the forty-ninth year of her age. Her life for a number of years had been one of intense suffering from the effects of a cancer preying upon her system ; but with the most remarkable patience she resigned herself to the will of Him who doeth all things well, and quietly fell asleep in Jesus. Funeral discourse by Eld. T. B. Brown, S. D. Baptist, from 1 Cor. 15:26: "The last enemy that shall be destroyed is death."



annuals sold and given away, 185. Total re ceipts, \$117.30.

Remarks made by Eld. Osborn were encouraging, and were appreciated by all.

CLINTON OWENS, Pres. BETTIE COOMBS, Sec.

THE SUNDAY MOVEMENT.

CHICAGO preachers recall few so large gatherings of their number as came together last week to consider the Sabbath question. Speeches were made and resolutions passed, and arrangements made for a united effort on the part of all citizens without respect to religious convictions.

Those present realized that they had opened a war which might be a long one, and want every man to enlist. It is a matter of great interest that a similar movement is springing up in other cities. Dayton, Ohio, is organizing in defense of the day of rest. Newark, N. J., has begun in earnest to enforce the law for Sabbath observance. Saloons, cigar stores, and Sunday papers have to retire. In Springfield, Ohio, the Christian people have formed a law-and-order association for the suppression of Sabbath desecration. The effort of the Chicago meeting is to secure simply a day of rest, a Sunday and not a Sab-bath. They cannot therefore hope for that suc-

-LATER reports of the naval battle off the Peruvian coast show that the Peruvian ironclad turret ship Huascar sunk the Chilian wooden ship Esmeralda, and the Peruvian armor plated ship Independ-encia, in pursuing the Chilian wooden ship Cavadonga, ran on a reef and was wrecked.

-OFFICIAL reports from Cashmere say that it is impossible to exaggerate the distress the famine is causing there. The Maharajah of this province, at the urgent request of the Viceroy of India, is proceeding to Serinagur to superintend the organization of relief. Three thousand five hundred tons of grain are in transit to the Valley of Cashmere.

-London, June 4.-The Vienna correspondent of the Times says the relations between Russia and Turkey have become cooler in consequence of the events attending the installation of Aleko Pasha. The Sultan particularly begins to doubt Russia's sincerity, because of the discovery of correspondence between Slav committees in Russia and branches throughout Turkey, showing a design for the union of all Bulgarians in accordance with the treaty of San Stefano.

-MADRID, June 1 .- King Alphonso opened the Cortes to-day. In his speech he declared that the ministry will continue the practice of liberal princi-ples. Relations with foreign powers are satisfactory. The budget will contain no new changes.

"Go to thy rest in peace, And soft be thy repose ; Thy toils are o'er, thy troubles cease, From earthly cares, in sweet release, Thine eyelids gently close.'

S. A. H. LINDSEY.

KALE .- Died in Peru, Iowa, April 29, 1879, Bro. Reuben A. Kale, aged 68 years. Father Kale had been a great sufferer for several years; but he was sustained by the Christian's hope, and bore his sufferings patiently. He embraced present truth un-der the labors of Elds. Carright and Butler, at Win-terset, Iowa, in the summer of 1870, and he after-ward clung to the views then received with remarkable firmness and faith. Funeral discourse by the writer, on Sunday, June 1, to a large congregation of mourning relatives and sympathizing friends, from 1 Thess 4:13-18.

"He sleeps in Jesus-cease thy grief; Let this afford thee sweet relief, That freed from death's triumphant reign, In Heaven he will live again." W. D. MCLAUGHLIN.

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Battle Oreek, Mich., Fifth-Day, June 12, 1879.

mer The interesting and important articles on the Immortality of the Soul, by Eld. D. M. Canright, are brought to a conclusion in this number. A vast amount of historical information has been brought out, which is entitled to great weight on this subject. The matter will soon be issued in book form, when we expect our brethren will make efficient use of it, all along the line.

mer We call the attention of S. D. Adventists to the notice of the American Baptist Publication Society given in our news column. The Baptist society is, to be sure, much older than the S. D. A. society, with, of course, a much larger membership. But unless this is immensely larger, the report of work done contains an important lesson for us. According to the quarterly report given in our last Supplement, the families visited by the members of our T. and M. societies in a year would not number 50,000; while the Baptists report 650,-000 families visited.

TEXAS.

23

Some years since there appeared in the RE-VIEW a description of the advantages of the State of Texas as a place of residence, from one who had recently moved there. Some statements we had withheld, and greatly modified the one published, but yet it seems that it was too highly colored and overdrawn. Some worthy persons have been deceived by representations from these parties into the enterprise of emigrating to that section, resulting, in the end, in loss of health and financial embarrassment.

Bro. White has just returned from that State, where he has witnessed the misfortunes and penury of those who have been led away by these deceitful statements, according to his article in the REVIEW of May 29. He has advanced hundreds of dollars to relieve their wants and to help them to better locations; and it is but justice to him to state that he is in no way responsible for the representations by which these persons have been misled. If any regard him otherwise they do him a great wrong.

We here take occasion to caution our brethren everywhere against being imposed upon by such glowing accounts from those who have recently moved into new States : and also to warn those who make such representations of the responsibility they incur by so doing.

LABOR IN MICHIGAN.

THE division of the State into eight sections was entered upon as an experiment; and we now wish to call the attention of our brethren to the arrangement for the remainder of the conference year, hoping for a hearty co-operation of ministers, churches, and scattered brethren in carrying on the work. This plan was devised for the purpose of saving expense in travel, etc. The minister having the charge of a section is expected to watch the interests of the cause, and labor under the direction of the Conference Committee to bring up every branch of the work to a proper standard. Other laborers will be furnished to each division as far as possible, to assist in the work. The sections are as follows :---

Section 1 embraces Jackson, Hillsdale, Washtenaw, Lenawee, and Monroe counties. Eld. pense of the Conference very much. Tents will be pitched near a church or company of Sabbath-keepers, and while the ministers labor more especially for the unbelieving, the churches may also be strengthened and the scattered ones gathered in. Brethren and sisters, these meetings bring an individual responsibility upon you. Your help is needed to advance the truth. Bro. W. C. White will visit the churches in the interest of the Sabbath-school work as far as possible. We shall also visit the tent companies and churches when practicable, to counsel and help in every branch of the work as best we can. J. FARGO.

OHIO CAMP-MEETING LOCATED.

WE decide to hold our camp-meeting at Spring Mills, Richland Co., five miles west of Mansfield. In order to secure as large an attendance of Sabbath-keepers as possible, we sought to locate the meeting at a convenient point. The place selected is the most central for our people of any in the State. Three important railroads, viz., the Baltimore and Ohio, the Pittsburg and Ft. Wayne, and the Mansfield and Coldwater, run within sixty or eighty rods of the camp-ground, and have stations there, though there is no village. But on every side there are large villages. The people can come directly to the ground either by cars or teams. We have seen the railroad officials, and hope to get reduced rates and excursion trains on Sunday. Near the ground are two of the finest springs I ever saw in any part of America. They are so large that they run a good flouring mill.

Now let all calculate to come. Remember it is Aug. 21-25. D. M. CANRIGHT.

NOTICE.

I WISH all the scattered Sabbath-keepers in Ontario to send me their address. Will the prethren in the States send me the address of any persons whom they may know in this field who are keeping the Sabbath, or who are interested. There are brethren scattered over this Province who do not take our periodicals : we wish either to visit these or correspond with them. Address, JOHN FULTON. Chatham, Ontario.

SOUTHERN AND WESTERN IOWA SABBATH-SCHOOLS.

THE Sabbath-schools to be held in connection with the Indianola and Dunlap camp-meetings will recite the following lessons :---

Indianola, Sabbath morning, June 21, 1st division, Bible Lessons for Little Ones, lesson 15 2d division, Lessons for Children, lesson 24 3d division, Lessons for Youth, lesson 50; 4th division, Lessons on Prophecy, lesson 31.

Dunlap, Sabbath morning, June 28, 1st division, Bible Lessons for Little Ones, lesson 18; 2d division, lesson 25; 3d division, lesson 51 4th division, Lessons on Prophecy, lesson 32.

The weekly Instructor will contain the lessons chosen for the 2d and 3d divisions, and the Supplement, the lessons for the 4th division.

All for whom these camp-meetings were appointed are earnestly invited to attend, and take part in the exercises. It is designed that these schools shall be model schools, and they can only be made such by good attendance and thoroughly learned lessons. The S. S. work stands second to no other interest in the cause of God. We desire to see, as a result of these schools, an impetus given to the good work, that will be felt all along the lines.

LEROY T. NICOLA, Sec.

White, and Brn. Butler and Farnsworth will be present. All who possibly can, are requested to bring bedding, tents, and tent-poles. Those who cannot bring tents will be provided for in the large tent. Let all be in season, so as to begin meetings Thursday.

CAMP MEETING COM.

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GENERAL MEETING AT NEW ANTIOCH.

THE Lord willing, the tent will be pitched for a general meeting at New Antioch, June 20-23. Meetings will begin at the commencement of the Sabbath, and hold till Monday evening. Preaching three times on both Sabbath and Sunday. This is designed for the benefit of all the Sabbath-keepers in the southern part of Ohio, especially those from Leesburg, Sabina, Bowersville, Hillsborough, Meigs county, and all scattered Sabbath-keepers. Come friends, drop your work one week, and attend this important meeting. No doubt the New Antioch friends will gladly entertain all who come. Southern Ohio has spent little time in attending general meetings, so they can afford to come D. M. CANRIGHT. now.

E. H. GATES.

V. M. SOCIETIES, ATTENTION !

WE appeal to you for help for Canada. Here are 4.000,000 intelligent reading people. Very little has been done to hold up the light of present truth in this field ; but it is one of the most promising fields for missionary work in the world. We will furnish names of interested readers; and let every V. M. society respond to this appeal, and inform us how many copies you will furnish of the Signs or REVIEW.

ELDS. FULTON AND MOORE. Address, Chatham, Ontario, Canada.

THE WISCONSIN CAMP-MEETING.

OUR meeting at Lucas was a grand success. To the Lord be all the praise. Brethren were in attendance from Lucas, Lincoln Center, Pleasant Valley, Menomonee, Durand, Bear's Valley, Burnside, Maiden Rock, Rock Elm, Eau Galle, Weston, and Prescott. Eld. Fulton has labored hard in this part of the Conference the past year; and the results of this meeting must have been a source of encouragement to him. Monday evening, Eld. Dimmick spoke on the subject of the gifts. The Spirit of the Lord was present to aid in the remarks made on this occasion. We join with others in the oft-expressed desire to carry the good Spirit enjoyed at this meeting to our homes, and let it influence our daily lives.

Tuesday morning, after a farewell meeting, the tents were struck, and those living at a distance returned joyfully to their homes, while some living near remained to put things in J. AND J. S. OLIVE. order.

Appointments.

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

SPECIAL APPOINTMENTS.

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

WESTERN CAMP-MEETINGS.

r Fairfield Jefferson Co

Let all the T. and M. officers in the State be pres-ent if possible, with their books. Important steps will be taken, and plenty of opportunity given for all live tract workers to work.

H. GRANT, Pres.

	-	
PROVIDENCE permitting I	will meet	with the
rches in Michigan as follow	/8 :	
Vest Plains,	June 13, 14	15, eve.
Saranac,	" 17, 18,	19, "
Matherton,	·· 20,	**
	21, 11 л. м.	and eve.
Istella.	June 23,	eve.
thaca,	·· 24,	**
Alma,	·· 25,	"
At. Pleasant,	" 27,	""
the evening meetings will c	ommence at 7	o'clock.
5 5	E. VAN D	
NORTH BLOOMFIELD, Ohio,	June	13-15.
Parkman, Wednesday, 11 A.	м. and 5 р. м.	June 18.
Sellville,	June 2	21, 22.
Orsica.	6 S	28, 29.
Vaterford,	July	5, 6.
Newark,	66	12, 13.
Il these meetings are in th	e interest of	the Sab-
h-school.	D. W. R.	
Ve urge the brethren and rough effort to come and br se meetings. Do not let	ing all the ch	ildren to
se meetings. Do not ret	your rack or	11001050

thor thesdiscourage Bro. Reavis and prevent the Sabbath-D. M. CANRIGHT. school work.

PROVIDENCE favoring, I will hold	d meetings in Kan-
sas as follows :	-
Osage City,	June 14, 15.
Emporia,	$\cdot \cdot 21, 22.$
Otter Creek, Greenwood Co.,	** 28, 29.
Peru, Chautauqua Co., ;	July 5, 6.
Meetings at each place to begin	at the commence-
ment of the Sabbath.	SMITH SHARP.

Springfield, Wednesday evening, June 18. New Antioch, June 20-22. D. M. CANBIGHT.

A GENERAL meeting to be held at Mackinaw, Taze-Well Co., Ill., commencing Friday evening, June 13. All our brethren and friends in this part of the State are invited to attend. C. H. BLISS. State are invited to attend.

DAVID City,	Neb.,	June 14,	15.
Seward.	"	**	17.
Eagle,	**	"	21.
Weeping Water,	"	64	22.
Nebraska City,	" (church	quarterly	

meeting), July 5, 6. Meetings will be held at the usual places. There will be opportunity for baptism at each of the meet-ings. Let all the scattered friends be present to especially seek the blessing of God.

CHAS. L. BOYD.

PROVIDENCE permitting I will meet the friends at Howell, Liv. Co., Sabbath and first day, July 5 and There will be opportunity for baptism. Hope neet the entire church. T. M. STEWARD. to meet the entire church.

FLINT, Mich., Sabbath, June 14. Pontiac, Sab-bath, June 21, 2:30 P. M. Birmingham, Sunday, June 22, 10:30 A. M., and in the evening. H. M. KENYON.

Publishers' Depantment.

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

Me have received from the author, Bro. C. P. Whitford, Berkshire, Vt., a copy of a new and stirring temperance song, entitled, "Cold Water for Me." It may be sung either as a solo or a quartette. Price 10 cts. To be had by addressing as above.

NOTICE.

HYMNS to be sung at the Minnesota Sabbath-school at camp-meeting : Song Anchor, pages 21, 50, 64 and 70.

WANTED.--A Seventh-day Adventist, with team, to carry on a place of about 40 acres under plow. Good terms for one year or more. For particulars, address Geo. H. Smith, Salem, Kan.

WANTED.-Situation as stationary engineer, or other employment, by a Sabbath-keeper. Address, Hiram Fait, Clyde, Sandusky Co., Ohio.

WANTED.-A shoemaker. Correspond with George Hendry, York Center, Stuben Co., Indiana. THE P. O. address of Eld. H. M. Kenyon, is Flint, Genesee Co., Mich.



M. B. Miller.

Section 2: Calhoun, Van Buren, Branch, Berrien, and Kalamazoo counties. Eld. E. R. Jones.

Section 3: Allegan, Ottawa, Muskegon, Newago, Kent, Barry, and Oceana counties. Eld. E. B. Lane.

Section 4: Ionia, Montcalm, Mecosta, Isabella, and Gratiot counties. Eld. E. Van Deusen.

Section 5: Clinton, Eaton, Ingham, Shiawassee, and Livingston counties. Eld. T. M. Steward.

Section 6: Oakland, Macomb, Wayne, Genesee, Lapeer, and St. Clair counties. Eld. H. M. Kenyon.

Section 7 : Saginaw, Tuscola, Huron, Sanilac, and Midland counties. Eld. R. J. Lawrence and Wm. Ostrander.

Section 8: Antram, and the North. John Sisley.

These ministers desire the assistance of the brethren in selecting places for tent labor, and in furnishing lumber and moving tents from dinavians, and hope to be favored with the pres-

TENTS FOR MINNESOTA CAMP-**MEETING** !

Some eight or nine good duck tents, 12x16, can be furnished on the ground, with poles and stakes ready to set up, at a rent of \$4.00 each. If any of the brethren wish to rent, and will write Bro. Warren Walker, Minneapolis, Minn. immediately on receipt of this notice, he will see that the tents are on the ground the first day of the meeting.

D. P. CURTIS, Conf. Sec.

IOWA CAMP-MEETING.

THE Dunlap Camp-meeting, June 26 to July 2, will be held about three-quarters of a mile west of town, near Schofield's Mill. Teams will be in attendance at the trains, Thursday and Friday mornings. There will be a provision stand on the ground ; hay and grain will also be furnished at reasonable rates. We would invite a general attendance, especially of the Scanplace to place. Such help will lessen the ex- ence of Eld. John F. Hanson. Bro. and Sr.

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"	"	Indianola, Warren	÷ 6	44	19 - 24.
4.6	" "	Dunlap,	June		July 1.
Minne	sota,	Lake Ĉalhoun,		" "	18-24.
Salem,	Oreg	gon,	June	$25\ { m to}$	July 1.

MINNESOTA CAMP-MEETING.

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

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

The annual session of the Minnesota T. and M. Society will be held in connection with the Minne-sota camp-meeting, at Lake Calhoun, June 18-24.

THE Post-office address of Eld. J. W. Moore, formerly of Minnesota, is now Chatham, Ontario, Canada.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper, if these changes do not in due time appear, and if books or-dered by mail are not received, notice should be given. All other business is acknowledged below.

Cash Rec'd on Account

S Osborn Grove Powder Mills church \$3.00, Samuel Bosouri di 1000 and 1757, CA Washburn 10.00, David Alway 2.00, C S Veeder 5.75, Norman Dewey 7.77, Frank Starr 4.00, Ind Tent Fund per J S Shrock 25.00, B C V M Society per W C Sisley 34.50.

Mich. Conf. Fund.

G W Masters tithe \$1.00, Ransom, Hattie Wilber S B 1.00, Imlay City, per O Albro 1.00, Berlin, C N & S L Fox 10.00.

Mich. T. & M. Society.

Dist 8 per Albert Erway \$2.00, Reserve Fund Dist 2 per L A B 6.00, Dist 15 per L G Moore 2.25.

Danish Mission.

Oakland Wis church \$7.00, August Johnson 1.00, Karen Johnson 1.00, N Hendirksen & wife 2.00.

European Mission.

Chester McReynolds 7.80.

Books Sent by Express. Dr G S Honey well \$2.00, C H Veeder 8.89, John Ful-ton 17.47, E P Daniels 11.62, Mrs Anna Miller 4.10.

Books Sent by Freight. John Sisley \$27.54.