

# The Advent Review

## AND SABBATH HERALD.

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

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### THE LOVE OF GOD.

I.

Thou!—O Thou, the world's eternal Sire!  
Thine palace is the vast infinity;  
Thine space, height, depth, O God, are full of thee,  
Thy sun-eyed seraphs tremble and admire.  
Thou!—but thou art girt with vengeful fire,  
Thy mountains quake, and banded nations flee;  
Thy terror shakes the wide, unfathomed sea,  
Thy heavens rock with thy tempestuous ire.  
Thou!—too vast for thought to comprehend,  
Thy waste ere time,—shalt be when time is o'er;  
Thy ages and worlds begin—grow old—and end,—  
Thy elements and suns, thy changeless throne before,  
Thy silence and close their cycles:—lost I bend  
Thy earth my prostrate soul, and shudder and adore!

II.

Thou!—oh, clad in human lowliness,—  
Whom each heart its mortal kindred knows,—  
Thy flesh, our form, our tears, our pains, our woes:  
Thou!—wanderer o'er earth's wilderness!  
Thou!—whose every word but breathes to bless!  
Thou!—through thee, from long-sealed lips glad language  
Flows;  
Thou!—blind their eyes, that laugh with light, unclose;  
Thou!—babes, unchild, thy garment's hem caress.  
Thou!—thou!—doomed by bitterest pangs to die,  
Thou!—on the sad hill, with willing footsteps move,  
Thou!—thou!—scourge, and taunt, and wanton agony;  
Thou!—thou!—the cross nods, in hideous gloom, above,  
Thou!—thou!—through all—even there—be radiant Deity!  
Thou!—thou!—speechless I gaze, and my whole soul is love.  
—Milman.

### The Watch Tower.

Can ye not discern the Signs of the Times?" Matt. 24:3.

#### THE SOCIALISTS.

WHAT THE POLICE HAVE TO SAY ON THE SUBJECT.

The police authorities anticipate trouble from the Communists this summer, and, if the information they claim to have is reliable, there would seem to be some ground for their fears. It is a well-known fact that the Communists of Chicago have a strong organization, one which embraces seven or eight thousand men. The Superintendent of Police says that the Communists are killing in "circles" of twelve, so as to avoid exciting alarm, and that a great many of them have arms,—shot-guns, revolvers, field rifles, Springfield rifles, etc., quite a number, who were soldiers, having the arms they had during the Rebellion. He has detectives among them, who attend their meetings and know all their plans, and, while they are peaceable and law-abiding now, they are liable to

BREAK LOOSE IN A MOMENT AND MAKE THINGS LIVELY.

He deprecates the fact that the police force without guns, saying it is impossible to protect the people in case of a riot unless every man has a repeating rifle. The Departments of Boston, New York, Cincinnati, St. Louis, Louisville,—in truth, in every large city,—are armed and drilled, while Chicago is the only large city in the country whose police force is at the mercy of a prepared mob. The men now have no encouragement to risk their lives, being poorly paid and badly cared for by the city; and, besides, there are less than 350 to look after 500,000 people. "The citizens of Chicago," said he, yesterday afternoon, "do not realize the extent of the mine under their feet, or they would make preparations for the explosion when it comes." The reporter told him of the subscription on the Board of Trade, and asked how the money could be most advantageously used. "In having guns," was the reply.

A day or two ago a *Tribune* reporter had a long talk with one of the leaders of the Socialists in this city. Said he, "There is trouble brewing."

The reporter asked why, and he replied that times are not improving. "You will see something terrible in a short time; something that will open your eyes, and will compel you, as well as all wage-workers, to go with us."

"Do you mean to say that you will attempt a revolution?"

"I mean to say, sir, that a hatred has been engendered between the capitalists and laboring classes, and the time is ripe for a change. The capitalists are divided against themselves, and that is what will help us. I hate to see it coming, but there are going to be terrible times. I am afraid we can get reform in no other way."

"What do you mean?" asked the reporter.

"I mean, sir, that our rights are denied us at the ballot-box, and we propose to have them by force of arms;—have them we will."

"Do you mean to say that there will be blood-shed?"

"I say that there will be a change within the next ninety days, and we will bring it about."

"How?"

"By revolution. The mines are laid. We have the trains ready, and the firing will be begun all along the line at once. Capitalists will meet the laborer on the street, and the capitalists will be hanging from every lamp-post. The laboring men have been kept down long enough. What we want is a co-operative State, in which all rights of property shall be vested, and each man shall be recompensed according to his power or production. That is the object of the Socialistic party."

This conversation took place in the presence of a well-known local contractor, whom the Socialistic leader was not acquainted with.

The leader who was interviewed also stated that the Socialist party was working now under the instructions of the National Executive Committee, whose headquarters are at Cincinnati. A circular issued to the different sections of the country, some four months ago, advised the various committees to organize companies in each city, town, and hamlet, where it was possible, throughout the United States. In this State, Wisconsin, Michigan, Pennsylvania, New York, California, and Massachusetts, this has been carried out to the letter. To every company is appointed a Captain by the Central Section, and the two Lieutenants are elected after the organization is effected. Every ten companies constitute a battalion, which is in command of a colonel, appointed by the Executive Committee. It is claimed that in New York City there are twenty battalions organized, having an enrolled membership of over 16,000 men, largely composed of Poles, Bohemians, Scandinavians, Germans, Frenchmen, and a few Irish, under the lead of the notorious Megy and Schwab.

In this city there are claimed to be enrolled upwards of 14,000 men. Of these, it has been stated that 10,000 belong to the military organization. In California the best organization exists. Pittsburg is the armory for the party. The guns and ammunition that they possess, it is claimed, are stored there, because the leaders hold "that the boys there know how to use them."

It is still claimed that the riots of last summer were started prematurely, but this time there is to be no failure. The work is to commence in Chicago at a given signal, when simultaneously Schwab and Kearney and the other leaders will gather their hosts together, and the work of carnage and destruction commence.—*Chicago Tribune*.

### THE PARIS COMMUNE IN AMERICA.

WE shall not be accounted alarmists for quoting the following warning from the columns of the redoubtable champion of the Democratic party, the *New York World*:

"That the anniversary of the outbreak in Paris of the Commune, which startled the civilized world with its fruits of murder, sacrilege, incendiarism, rapine, cruelty, and cowardice,—which massacred priests, magistrates, and guardians of the public peace, and raised galley-slaves and thieves to absolute command over the fairest capital of modern times,—has come to be publicly feted in New York as Americans celebrate the birthday of Washington or the great day of our national independence, is a thing to give even this thoughtless capital pause."

"The French Communists who have fled hither across the sea have changed their sky but not their mind. They not only do not repent of deeds done abroad at which humanity shuddered, but they actually avow their desire and intention, if ever occasion serves them, to repeat those deeds in the land in which they have found an asylum; and while Americans who hold positions of responsibility and influence are lending these men countenance, the great body of the citizens of New York submit in apathetic indifference to a local despotism which, by its extravagance and its corruption, is daily manufacturing that raw material of public and private insolvency out of which Communism has in all ages and in all lands been developed."

"Citizen John Swinton and the native American idealists who think with him may believe—we hope they do believe—that when they assent to such doctrines as Citizen Megy (the commander of the firing party which massacred Archbishop Darboy and the other hostages) preaches and take part in his banquets they are not instigating a repetition here of the Commune of 1871, and are doing nothing to make such a repetition possible. But all history shows that it is precisely such men who by precisely such sympathy bring about outbreaks at which they stand aghast, which they are powerless to control, and of which they have not seldom been themselves the earliest victims. Citizen Megy takes the ground that the artisan's condition is becoming intolerable in America, and that it is his duty and sacred privilege to mend it by revolution. He holds, precisely as hundreds of men in what are called the 'better classes' of society now do, that our 'institutions' are a failure; that corruption and tyranny cannot be overthrown by the ballot or the existing machinery of our politics. The overthrow and breaking-up of the whole existing fabric of society by force and the partition among those who have not of the goods of those who have,—these are the short and simple methods of reform which he contemplates."

"That there are people in every crowded community in this country prepared to listen to this gospel of hate and chaos, who can doubt when he recalls the scenes which disgraced Pittsburg less than a year ago? Now that we have drilled preachers proposing to repeat these scenes systematically and as means to an end, is it not worth while to think what the phenomenon means and what it demands? New Yorkers at least cannot close their eyes to this revelation. While we have among us the lighted firebrand in the shape of these flaming Communists, and the magazine of combustibles in the 'suffering' and therefore 'dangerous' classes, our abominable municipal misgovernment is steadily bringing the two together. The Roman plebs of which Macaulay sings were not condemned to greater sufferings than our laboring men and their families endure under the regime of Tammany, which crushes all decency and comfort out of their lives by the squalor

in which it leaves them to live, and by its neglect of all sanitary conditions, fattens the soil of the Potter's Field with their dead. The misgovernment of Tammany weighs most heavily upon the workingman. It is upon him that by natural law the greatest weight of the burdens of taxation must forever fall. The regime of Tammany in New York was intended by its authors in the time of Tweed to be a regime of oppression, injustice, and lawlessness. What it was intended to be it was and it is. It is identical in principle, though it bears another name, with the regimes which bred the Jacquerie, and the Reign of Terror, and Commune of Paris. The man who preaches the destruction of law and the man who corrupts the laws are fellows in one evil work. In the eye of reason John Kelly completes Edmond Megy and is an essential co-worker with him."—*The Christian Statesman*.

### FAMINE IN INDIA.

ANOTHER disastrous famine is feared in South India. The weather was unfavorable last summer, seed was scarce, and oxen could not be procured to plow; consequently, less planting was done than usual. To add to the misfortunes of the sorely stricken natives, there were swarms of locusts and grasshoppers. The Rev. J. E. Clough writes of the Telugu Christians that they are nearly all in distress:—

"The number of people sick at the present time is beyond all precedent. As people in America and England judge of the needs of the sick, 'there are not well ones enough to take care of the sick.' Ague and fever, dysentery, dropsy, etc., are the prevailing diseases. We disburse all the quinine, etc., we can get; but this is only like adding a drop of water to the Bay of Bengal. The distress from want of food is still almost as great as it was in August. The price of grain has fallen but little. Many, very many, are too weak or too sick to work. Credit for the poor there is none. Hence, as government relief-camps at Ongole, Atloreki, and Pardoli have been injudiciously broken up, hundreds, yes, thousands go wandering about the country from place to place, begging, stealing, taking anything they can get their hands on, until too weak to go longer or until taken sick, when they crawl into some corner or into some hedge and die, their bodies too often being left unburied, food for crows, dogs, and jackals."—*The Independent*.

### THE TERRIBLE FAMINE IN CHINA.

[The following account of the famine in China, which I clip from the *N. Y. Sun*, may be of interest to the readers of the REVIEW. The frequency of famines and pestilences, of perils by sea and perils by land, should awaken all, especially those who have received the third angel's message in the love of it, to the momentous fact that the end draweth nigh, aye, is even at the doors. C. L. GREGORY.]

The dearth in China, which is perhaps the widest-spread and the most fearful scourge that has befallen humanity for the last two hundred years, began first in the autumn of 1875. Its immediate cause was the long absence of rain, but the phenomenon to which it was and still is primarily due is the gradual desiccation of the vast plains of Chihli and Shantung, a process which, commencing in the table-lands of Central Asia, has now reached the densely populated northern provinces of China. For the last two years I have been in constant communication with the famine-stricken districts, and the letters I have received from day to day can only be described as sickening.

Fancy a tract of country larger than thirteen Switzerlands a prey to want that

it is well-nigh impossible to relieve. The people's faces are black with hunger; they are dying by thousands upon thousands. Women and girls and boys are openly offered for sale to any chance wayfarer; when I left the country a respectable married woman could easily be bought for \$6, and a little girl for \$2. In cases, however, where it was found impossible to dispose of their children, parents have been known to kill them sooner than witness their prolonged sufferings, in many instances throwing themselves afterward down wells, or committing suicide by arsenic. Corpses lay rotting by the highway, and there was none to bury them.

As for food, the population subsisted for a long time on roots and grass; then they found some nourishment in willow-buds, and finally ate the thatches off their cottages. The bark of trees served them for several months, and last July I received specimens of the stuff to which the unhappy creatures had been by that time reduced. The most harmless kind was potato-stalks, tough, stringy fibers, which only the strongest teeth could reduce to pulp, and which entirely defied all my attempts at deglutition. The other description of "food"—I have seen it myself—was red slatestone. This substance, when rolled about the mouth and chewed, will eventually split into small splinters, which can be swallowed after practice. To such frightful extremities have the famine-stricken people in China been put.

The chief assistance which has hitherto been proffered has come from foreigners in the open ports, the missionaries, both Protestant and Catholic, acting as their almoners. Many wealthy Chinese have also given liberally; but the misery increases, and more help is urgently required. The sight of so much self-sacrificing labor by the missionaries throughout these troubles has filled the Chinamen with astonishment. It has opened their eyes entirely. It is well that their friendship and gratitude should be cemented by further deeds of mercy.—*Frederick H. Balfour, in the Spectator.*

The pope completed the re-establishment of the Roman hierarchy in Scotland by Apostolic Letters promulgated on the 4th of March.

## General Articles.

### THOUGHTS ON BAPTISM.

BY ELD. J. H. WAGGONER.

(Concluded.)

It is fitting that we notice an objection which is presented in the form of a query respecting

#### "A SAVING ORDINANCE."

There may be those who have so often heard the question, "Is baptism a saving ordinance?" asked by those in whom they have confidence, that they have come to think it allowable and proper. For such we desire to exercise the largest charity; yet we must express our conviction that the question originated in a spirit of rebellion and self-will. Its evident intention is this: If it is saving, if we cannot possibly be saved without it, then we will observe it; but if we can be saved without it, then we will disregard it. Or, in other words, we know that the Lord commanded it, and it is our duty to obey; but if we can be saved some other way, we choose to disregard his commandment. If this is not what the question amounts to, we must confess we cannot understand the language. A heart thus disposed would ask, "Lord, what may I do?" and not, "Lord, what wilt thou have me to do?"

It is not our province to inquire whether it is necessary to our salvation or not. We should look to *duties* and leave *results* with God. It is not the part of a faithful servant to ask, "Why am I required to do this?" It is enough to know that we are required to do it. James, the apostle of the Lord, gave a stern reproof to this spirit of caviling inquiry, in condemning those who assume to be *judges* of the law, rather than *doers* of it.

Our answer to the question is both Yes and No. *Everything* which the Lord requires is saving; yet *no one duty* has salvation in itself alone. If the question means this: Will baptism save me if I neglect other duties? then we answer, No; there is nothing in the Bible which is saving in this sense. Salvation was never made to rest on any such grounds. But if

it means: Must I submit to everything which God commands in order to be saved? then we reply, Yes; there is no other way of salvation but conformity to the divine will. Man shall live "by every word that proceedeth out of the mouth of God."

The spirit which prompts such a question is only a selfish one, and we aver that selfishness has no place in the gospel. The duty of the Christian is to follow Christ; and not a shade of selfishness was shown in all his life. He said he came not to do his own will; and if he, the Lord of life and glory, renounced his own will, is it too much for us to renounce ours? Can we indeed follow Christ and indulge our selfishness and self-will? If so, his example must pass for nothing.

If we can be saved in a way of our own choice, then did God reveal his will in vain, and Christ died in vain. We could follow our own ways and indulge our selfish feelings without the Bible and without the death of the Son of God. But the querist may say: "It was necessary for us that Christ should die, and open the way of salvation; but since he has died for us it is not necessary for us to be so strict in conforming to the rules laid down in the Scriptures. Before Christ died, in the dispensation of law, men were bound by the express terms of the revelation; but not so in this dispensation of grace, in which a larger liberty is allowed." This statement is no mere supposition or "fancy sketch." It has actually been urged, not on this subject alone, but on other subjects also. It is equivalent to saying that without the death of Christ obedience to the revealed will of God was necessary; but since he has died we may be saved without conforming to the rules he has laid down. But what is this but making "Christ the minister of sin?" whereas the Scriptures declare that he is the minister of righteousness. Have we yet to learn, in this our age, that he came to serve his Father's will; to "save his people from their sins;" "to put away sin by the sacrifice of himself?"

That antinomian position is so far from being true, that Jesus himself shows that sin would have been more excusable (if it be allowable to use the word in such a case), if he had not come into the world; "but now they have no cloak for their sin." If God would suffer and bear with those times of ignorance, he does so no longer, "but now commandeth all men everywhere to repent," or to turn from sin. Would that men would put aside their lawlessness and learn to submit to all the divine requirements. It is the self-same spirit which rejects the law of God and the ordinances of the gospel, for the gospel is the means appointed of Heaven to put away transgression and to bring sinful man to obedience to God. And it is the same spirit of submission to divine authority which leads to keeping the commandments of God, and the faith of Jesus. Rev. 14:12. Jesus said, "I and my Father are one," and men are now to honor the Son *even* as they honor the Father,—neither more nor less. They who do not find the gospel the means of glorifying God the Father, have studied it in vain.

Reader, have you followed the Saviour in this ordinance of his own appointment, which he honored by his own example? Have you died to transgression and been buried with your dying Lord in baptism? If not, then we inquire, "Why tarriest thou?" Some say they tremble and hesitate, because it is a very solemn thing to obey this ordinance. True; but is it not a very solemn thing to disregard and neglect it? If we should tremble at the thought of obedience to the divine requirements, much more should we tremble at the thought of disobedience.

We invite the *young*. We believe in baptizing the children when they turn to Jesus, the children's loving friend. As personified by Wisdom, he says, "Those that seek me early shall find me." Prov. 8:17. This is a precious promise; but if you neglect it, you will soon grow beyond it. By and by we may hear him speaking thus: "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. 29:1. Do not think it a hardship to serve the Lord; wisdom's "ways are ways of pleasantness, and all her paths are peace." Prov. 3:17. There is no peace found in sin. There is no sight more beautiful than to see young people give their hearts to God, and follow their Saviour in baptism.

Angels in Heaven as well as saints on earth rejoice at the sight. Do not say you will wait till you get older, if you are old enough to sin, you are old enough to re-

pent. And remember, too, *you are always old enough to die*. There is no time for delay. "You know not what a day may bring forth." Many, very many, have deeply regretted that they put off the work of obeying God. But not one, no, not one of all the multitudes who have served God all their lives, was ever known to utter one word of regret that he early set out to follow his beloved Lord. Come now. "Now is the accepted time."

We invite the *middle-aged*. How often do those in the prime of life say, When I get more settled in life, and old age comes on, then I will serve the Lord. Think what this means. Do you realize what an insult this is to your Creator? what a contempt of the claims of the Saviour? It means that you take pleasure in trampling on the law of the great God; though he is the author of every blessing you enjoy, and has a just right to the affection of your heart, and the service of your life, you choose to despise his authority and rob him of that which is justly his, as long as you can do it successfully, or can find pleasure in it. But when you have spent the strength of your manhood or womanhood; when you have insulted the love of God and defied his threatenings as long as you can, then, when your energies are failing, and your power to work in his cause is gone, you will come to him and offer him *the privilege* of taking you, a moral wreck, to save you from the consequences of your unutterable folly and wickedness. Do you not wonder that God, the infinitely just God, spares you to pursue such a course? Is it not surprising grace that he ever saves an aged sinner? Are you *sure* that you will live to carry out your plans; that you will not be cut off in your obstinacy? Is the dear Son of God, who died to open a way of salvation to you, and now pleads his precious blood in your behalf—is he less worthy of your best efforts, of the strength of your manhood, than Satan, who is ever seeking to ensnare you and to lead you on to ruin? Young man, young woman, what are you doing? Whither are you going? Reflect. Stop! your next step may take you beyond the bounds of mercy. Turn now from sin; die, yes, die to the transgressions of God's holy commandments, be buried with your precious Saviour, and rise to live unto God: to enjoy peace—his peace—a peace that passeth all understanding, even in this life, and eternal life and glory in his kingdom. Think of this joy and glory. And can you have it? Yes, you may; but do not delay, for the future has no certainties for you.

We invite the *aged*. What excuse can the aged offer for persisting in disobeying God? What hope of this life—what joy of earth—can stand between them and their duty to the Saviour? They will answer that it is hard to repent of a whole life of sin; hard to overcome habits of life so long settled; hard to change the whole current of thought, of feeling, and of action, when all have been so long established. They say: "If I were only young, how easy it would be to give my heart to God. If my sins were not so many, if my heart had not grown so hard in the years of my trifling and folly. O that I had repented in my youth! But now I fear it is too late." Let the youth listen to this and take warning. Too late! it is too late for you to linger, to trifle on the verge of eternity. Too late to waste any more precious time; you have none to spare. Jesus yet calls. Cast yourself on him now, and prove the depth of his love. It may indeed be too late to-morrow. His mercy has followed you all your life. It lingers for you still. You cannot afford to add to the ingratitude of your past life by spurning the last call of mercy.

"Let youth in its freshness and bloom, come!  
Let man in the pride of his noon, come!  
Let age on the verge of the tomb, come!"  
"And whosoever will, let him take the water of life freely."

**STRONG DRINK IS RAGING.**—A well-dressed stranger walked into one of the saloons at Woodstock the other day, leading a little boy by the hand, and called for a drink of whisky. The little fellow burst into tears, and begged his father not to drink, and the saloon keeper, to his credit be it said, refused him, whereupon the man jumped behind the bar, and seized a bottle of the article in question. The barkeeper attempted to take the bottle from him, during which the liquor was spilled and the stranger ejected. A man of family, who was present, was so struck by the conduct of the boy that he left the saloon, and made an oath that he would never drink another

drop! What a scene for an artist's pencil! A wonderful battle in which a little boy conquers the barkeeper and the man of family present, but cannot prevail over his own beloved but besotted father!

### OUR FATHER KNOWETH.

"Your Father knoweth that ye have need of these things."  
Luke 12:30.

THEREFORE, our Heavenly Father,  
We will not fear to pray  
For the little needs and longings,  
That fill our every day;  
And when we dare not whisper  
A want that lieth dim,  
We say, "Our Father knoweth,"  
And leave it all to him.

For his great love has compassed  
Our nature, and our need  
We know not; but he knoweth,  
And he will bless indeed.  
Therefore, O Heavenly Father,  
Give what is best to me,  
And take the wants unanswered  
As offerings made to thee.

—Selected.

### WHAT DOES IT MEAN?

THE world is unsettled. The Eastern Question is only settled for a time. The question of war or peace among the nations is unsettled; they talk of peace, but still prepare for war. No one can tell at what moment the "general war" so long anticipated—the "religious war" so much talked of—will come. The world is in suspense and agitation. None know the sequel but God, and those who learn from his word of promise.

The religious world also is unsettled. Theological landmarks, which have been so long accepted as settled boundaries, are being disturbed by new surveys. Old creeds are being called in question; and new departures are the order of the day. Many minds seem restless, and are in a chaotic and plastic state, ready to take some new form. What does it mean? and what will be the result?

God's providence is still over the world. He permits this state of things; for he has a design to accomplish in connection with his present work in the world. His present work is the closing up of man's state of probation. He has a present truth for his people; and in his long-suffering he desires that all the true-hearted may have chance to hear and obey it. Therefore he permits strong delusions to come, stirs up leading minds to revolt from long-cherished dogmas, rendering the confusion of Babylon still more confused, that those who will have the truth may be aroused to search for it in his word. "For there must be also heresies among you, that they which are approved may be made manifest among you." 1 Cor. 11:19.

It is no marvel that the appalling, God-dishonoring doctrine of eternal torture for the condemned should be called up for condemnation. The wonder is that a doctrine so revolting to moral sensibility, so unrecconcilable with the attributes of a God of justice, love, and mercy, and withal so contradictory to the Holy Scriptures, should have had so long and so general a sway over the human mind.

Many of the advocates of eternal conscious misery for the lost have felt the need of modifying the doctrine. They have not been able to see the reasonableness of eternal anguish in such a hell as the Bible describes,—a lake of fire; and therefore they have taken the ground that this language is figurative. But this does not help them out of the difficulty; for we may ask, as I heard one of this class ask, "If lake of fire burning with brimstone is merely a figure of the torment of the damned, what must the reality be?"

Some have tamed the eternal torment down to the upbraidings of a guilty conscience, making immortal sin its own eternal punishment. To a veteran sinner who has seared conscience this sort of punishment seems exceedingly mild. In this life the sort of punishment decreases with the increase of guilt, the first crime giving the conscience the greatest pain; but by repeated and increasing crimes the mind becomes so hardened that the most enormous sins give it no pain.

But what will be the result of this rebellious raid against this venerable dogma of the popular creed? It will have a different effect upon different minds. It is well to observe that the leading minds in this movement do not appeal to the Scripture to disprove the doctrine and show what the truth really is. They discard and denounce the doctrine for its unreasonable-ness. They cannot reconcile it with their



sense of justice and their views of the character of God. All right so far. But can they not see, that since they do not tell the people what the Bible does plainly teach with reference to future punishment, the mass of unthinking, sinful men will take it as a denial of the Bible, and the abolition of its hell? We hear it said, "Beecher has gone back on hell;" and this doubtless is a pleasing thought to many a lover of sin. It is easy to see that the result with thousands will be Universalism and spiritualistic infidelity. As long as the fundamental doctrine of spiritualism is held,—that the spirit is immortal and has a real conscious, active existence out of the body,—what can the denial of "eternal damnation" result in but universal restoration?

They reject endless torment for its unreasonableness, independent of the Bible, and then their reason tells them that, in order for God to be just, there must be probation after death, an idea that corresponds well with the "progression" which spiritualists talk of. Therefore it is quite evident that a large class will reject the Bible and embrace spiritualism, the last great deception of Satan.

There are those who reverence the word of God. This agitation of the waters will cause them to go to that word to learn its teachings on this question. They will there learn that "eternal damnation" is an irrevocable condemnation to death, "the second death," a death from which there is no resurrection; that "the wages of sin is death," and that death means death, not eternal life in misery; that "the gift of God is eternal life through Jesus Christ our Lord," and that all who close their probation out of Christ have no eternal life.

God's justice will be vindicated in the death of the incorrigible. Sin and sinners will be destroyed; and all remaining in this universe will unite in ascriptions of praise to God. Rev. 5:13. All will concur in the justice of the sentence; and after it is executed all will rejoice and praise God for a clean universe. "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. 104:35.

To make it possible that God might be just and forgive sins, our sins were laid upon his own beloved Son, who suffered the penalty due to us for our sins, which is death. He has since been an intercessor in behalf of all that come to God by him, a priest to make atonement for their sins. But his intercessions will soon cease, and he will come, to give to every one according as his works shall be. There is no probation for the guilty after that. The debt will then have gone forth: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22:11, 12.

God will overrule this commotion and conflict of merely human opinions to the furtherance of his truth and the salvation of souls. Among the fables which have supplanted the truth, according to the prediction of the apostle, 2 Tim. 4:2, that of the natural immortality of the human soul is not the least. Satan has been permitted to bring in spiritualism to sustain this fable in defiance of the Bible. At the same time, God is causing the truth on this subject to be proclaimed far and wide. This confusion among the hosts of errorists will be the means of bringing back many souls to the truth of his word, and will cause them to seek for and obtain "glory, and honor, and immortality" through Jesus Christ, through whom only this "gift of God" can come.

R. F. COTTRELL.

#### THAT FIFTY DAYS.

I HAVE always been in the habit of pressing my no-law friends to tell me what law governed the world between the cross and Pentecost, and I find them very loth to talk about it. A few days ago one of them who had heard me speak on the law, came over a mile, through the rain, to have a private talk with me, so as to set me right on that subject. He argued in the strongest terms that all law passed away at the cross, and the new law came in at Pentecost.

Said I, "Paul says sin is not imputed where there is no law, and where no law is there is no transgression. Now please to tell me what law governed the world between the cross and Pentecost?"

He tried several times to evade the question, but finding I was determined to have an answer, he said, "Sir, I believe God is able to hold the world for fifty days in such restraint that no sin will be committed."

I thought it required an intimation from the word of God to make me believe there was a period of nearly two months during which time not one of the teeming millions of our earth sinned in thought, word or deed; and he thought it more blessed to believe without seeing or hearing.

SMITH SHARP.

#### OUR CAMP-MEETINGS.

Who can doubt that the Lord Jesus meets with his people in a special manner at our camp-meetings? Is not this inducement enough to lead us to make sacrifices to attend them? When once our Saviour appointed a meeting on a mountain-side in Galilee (Mat. 28:16), what a precious privilege it was for all invited to attend it! Dear brethren, let us feel especially invited to attend our coming camp-meetings. God forbid that Satan should hinder us. Let us meet in the name of Jesus, having a full purpose to do our whole duty with meekness and zeal. Leaving worldly cares behind, let us take our children and our neighbors with us; and let us be sure that we have the blessed Christ in our company, yes, in each of our hearts.

Let us remember our duty to pray for God's ministers. Evening and morning let us pray that God will lead them, strengthen them, and greatly encourage their hearts; and that he will pour out his Holy Spirit upon all of us at our coming meetings. Let our hope be in our pitying Redeemer. Let our faith be without wavering.

Soon these precious opportunities will be past forever. Can we give too much diligence to make our calling to Christ's kingdom sure? Are we fearful of helping too freely the work of God, the cause of present truth? Christ has said, "If any man serve me, him will my Father honor." The apostle that counted all that he had but loss that he might win Christ, assures us that "he which soweth bountifully shall reap also bountifully."

Christ's glorious appearing is near. If we are faithful he will bring us a satisfying and immortal reward.

N. W. VINCENT.

#### WILL IT PAY?

WE often hear people say they want to work where they can get the best pay; and all avail themselves of any opportunity to secure a place of labor where there will be no failure in this respect. This is both reasonable and right. How often we see men work for months, and then lose their wages.

Everything is uncertain in this life. But the person who enters the missionary field to work in the vineyard of the Master for the salvation of precious souls for whom Christ died, is engaged in a noble work, and the result will be glorious and the reward sure. There is no such thing as a failure in this cause; "but he that reapeth receiveth wages, and gathereth fruit unto eternal life." Therefore, if we possess the real missionary spirit, and work in harmony with the mind of the Spirit of God, we need not fear the result. He who makes the right use of his talents and sacrifices for the truth's sake will lay up in store for himself a good foundation against the time to come, and will be ready to lay hold on eternal life.

The apostle says: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches [margin, uncertainty of riches], but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." 1 Tim. 6:17, 18. We shall soon be called to give an account of our stewardship, and the Judgment will reveal our true character; and if we are found to be the servants of God, we shall have our fruit unto holiness, and the end everlasting life. It will be true wisdom for us to invest some of our capital in the cause of present truth; and it will pay, for in the end the promise will be fulfilled to us: "And that which he hath given will he pay him again." Prov. 19:17.

Brethren and sisters, let our hearts beat in unison with the spirit of this work, and let our actions show that we believe that the third angel's message is the last message to be given before Jesus comes. We are too near the Judgment to be picking at straws. There is so much work to be done

that there is not a moment to spare in fault-finding. The Lord is coming, and that very soon; and who will be ready to meet him? Those that sacrifice self and all that they have for the truth's sake. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. Will it pay to work for the Master?

J. B. GOODRICH.

#### DISCUSSION IN CANADA.

ABOUT the last of March I heard a discourse by Mr. A. Hardie, Methodist preacher of Coaticook, on the subject of the Sabbath, which I reviewed that day at 4:30 p. m. At the close of his discourse I was allowed to ask questions, and to speak awhile; whereupon, in a candid manner, it was decided that a discussion should be held on the Sabbath question between Mr. Hardie and myself, in the Methodist house at Dixville, on Wednesday, April 3, in the morning, afternoon, and evening. Several ministers, and a large concourse of people attended the discussion. I led out, and held that the Sabbath of the fourth commandment was made for man, and is a part of God's holy law, which is immutable. At first Mr. Hardie took the position that God changed his own law of ten commandments at the exodus, after Moses broke the first tables; and that Christ also changed the moral law at his first advent. This, I showed, was contrary to plain Bible declarations, and opposed to the teachings of Luther, Wesley, Barnes, the Methodist Discipline, etc.

Then Mr. H. asserted that time has been lost, that we cannot tell when the seventh day comes, and hence are only required to keep a seventh part of time. Here I reminded him of the statement he had made just the Sunday before,—that Saturday was kept for four thousand years, from creation to the cross, and that Sunday was the day on which Christ arose from the dead. And I further showed that this view was contrary to clear scriptural evidence, and the evidence of the world; for in Asia, Europe, Africa, and America all agree that Saturday is the old seventh-day Sabbath.

Mr. Hardie held that the Sabbath of the fourth commandment, which he was pleased to call Jewish, was abolished, and that now Sunday is kept to commemorate the resurrection of Christ. But here, again, he had no Bible proof to substantiate his position. The Holy Scriptures *definitely* point out the seventh-day as "the Sabbath of the Lord." It is not called Jewish. In favor of its observance we have the example of the patriarchs, the prophets, Christ, and the apostles, who all kept it. On the other hand, there is no evidence in favor of Sunday. Dr. Neander says, "The festival of Sunday, like all other festivals, was always only a human ordinance." Dr. Buck says, "It must be confessed that there is no law in the New Testament concerning the first day." No; and the Bible nowhere shows that that day was kept as the Sabbath, either by Christ or his apostles, or by any of the primitive church.

In his last address, Mr. H. left the question, made some exaggerated speeches about us and our work which candid, thinking minds could not sanction; and finally brought some sprinkling of quotations from the fathers to make it appear that those who keep Sunday are on the right track. I showed that the fathers contradict themselves, and are not safe guides; and the Lord helped in summing up the claims of his holy day. The cause of truth has gained new friends, some of whom have already decided in favor of the truth.

A. C. BOURDEAU.

#### "WHAT IS THAT TO THEE?"

THESE words were spoken in a conference which our Lord held with Peter. Why Peter was moved to make the inquiry which called out this reply we are not informed. Whether his question arose from mere curiosity or from rivalry and jealousy, does not appear from the record. But it is plain that our Lord was displeased; for he checked Peter with the rebuking reply, "What is that to thee?" Attend to your own duty, Peter; mind those things that properly concern you; fulfill the part which I have allotted to you; "follow thou me."

The instruction we derive from this reply to Peter is that all prying inquiries into the state, circumstances, and character of others, by meddlers and fault-finders, are reprehensible and improper. That idle curiosity, that inquisitive and meddling spirit so frequently manifested even among the professed followers of Christ, is de-

trimental to the church, and brings lean-ness to the soul. It interrupts the order and breaks the peace of society. In this world we are linked together by many ties. We are bound by duty and prompted by interest to give mutual assistance and to perform friendly offices for one another. But these friendly offices are performed to most advantage when we avoid interfering unnecessarily in the concerns of our neighbor. Every man has his own part to act, has his own interest to consult, has affairs of his own to manage. In the performance of all these duties he may not come up to his neighbor's ideas of promptness and precision. Still it is no concern of neighbor B's if neighbor A. makes mistakes. Let the blame rest where it belongs; neighbor B. has no right to criticize.

The apostolic rule is, "That ye study to be quiet, and to do your own business;" and, indeed, this is the great rule for the preservation of harmony and order. But so it is that in every age a set of men have existed, who, driven by an unhappy activity of spirit oftener perhaps than by any settled design of doing ill, or any motive of ambition or interest, love to meddle with those things which do not concern them, to inquire into the affairs of others, and from the imperfect information which they collect, to form hasty conclusions concerning their neighbor's circumstances and character. These are they who in Scripture are characterized as tattlers, and busybodies in other men's matters; and from these we are commanded to turn away, for, as the apostle says, their tongue is set on fire of hell. It is an unruly member, speaking forth what the heart contains, and from it arise envy and jealousy. It foment ill-nature, pride, and self-righteousness. It propagates misunderstanding and discord. All these evils would be prevented, if men and women would oftener take home to their hearts the reproof which our Lord administered to Peter,—"What is that to thee?"

M. WOOD.

#### DON'T BE PARTICULAR.

IN a certain town in Wisconsin, a certain man calling himself "evangelist" held many meetings called union meetings among Methodists, Congregationalists, Seventh-day Baptists, and Universalists. After a great many had been converted, he told his converts "not to be particular about the day of the Sabbath; for that is non-essential." "It will not be asked in Heaven which day you kept, nor how you were baptized." I presume his converts accepted this advice, for few, if any, have witnessed any symptoms of genuine repentance among these converts. This evangelist receives high wages from the "Young Men's Christian Association." This is among the movements in these days which are very suggestive. But, at present, I make no comments.

MILTON JUNCTION.

#### SUNSHINE.

DID you ever notice what a different aspect everything wears in the sunshine from what it does in the shadow? And did you ever think what an analogy there is between the sunlight of the cloudless skies, and the sunshine that gleams into the darkened chambers of the human soul? How bright and beautiful are the golden beams that break the riven clouds to lighten up the world again after a succession of dark and stormy days. How happy and peaceful are the blissful words of hope and cheer that touch the heart and fill the soul with emotions of peace and joy after a long period of sorrow. There are none living who do not, in a greater or less degree, have an influence over the earthly happiness of others. The sense of contributing to the happiness of others augments our own happiness. Unselfishness, Christian charity, and loving-kindness, are sunbeams of the soul.—Selected.

RESTING IN GOD.—As the tremulous needle, however easily affected by foreign influences, never ceases to vibrate till it finds its rest in the center of attraction; so, the sensitive soul of the Christian, too easily disturbed by external forces, finds no rest but in God. If, for a moment, the enemy is permitted to harass with accusations of guilt, in him it finds pardon and peace. In weakness it turns to him for strength; in darkness, for light; in trials, for direction. Under all circumstances, it never fails to find in God an all-sufficient and sustaining portion.

## The Review and Herald.

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

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

### DISMAL FOREBODINGS.

How many myriads of eyes are now peering anxiously into the dark future. On the cars, the other day, we could but notice the general themes of conversation. They were the present unsettled state of society, the financial depression, the scarcity of work, and the consequent prospect of want and suffering; and the chief speaker, with a lugubrious oath, declared that he did not know what these things were coming to. To him whose treasures are in this world, whose affections and hopes are here, no ray appears to alleviate the gloomy prospect. One class of people only are prepared to consider the embarrassing present and the more cheerless future, undisturbed. They are those who understand why this condition of things has occurred, and what it means; who perceive that they have reached the time of which the New Testament speaks when it says that in the last days perilous times shall come, and that men's hearts will fail them for fear, and for looking after those things which are coming on the earth. So the deeper the darkness, the more light for the child of God; the more troublous the times, the greater the peace and joy that may reign in his heart; not on account of the troubles in themselves considered, but because they mark the coming of the long reign of life and peace for which we wait. In the language of Wesley's hymn we can say:—

"Whatever fills the world befall,  
A pledge of endless good we call,  
A sign of Jesus near."

As an exhibition of the financial condition of the country, and to show how it is regarded in the commercial world, we give the following from the Boston Herald of Apr. 23, headed "A Dismal Report":—

"We have never seen a more dismal bit of reading than the return of commercial failures in the United States for the first quarter of the present year. Nothing so bad is to be found on the blackest pages of the panics of the past. Messrs. Dun, Barlow & Co. report the number of failures since Jan. 1 at 3355, and the amount of liabilities at \$82,078,826. The disastrous magnitude of these figures may be measured by one fact. Since the first three-months' statement made its appearance in 1875, Messrs. Dun, Barlow and Co. have compiled thirteen quarterly returns, and the latest is by far the worst in every aspect. Until now the highest number of failures had been 2869, during the first three months of 1877, and the heaviest liabilities had been \$69,887,850, in the last quarter of 1875. The statement just issued exceeds the darkest previous record by 486 failures and by \$12,190,976 liabilities. To show the swift and fearful growth of commercial decay in every section of the country, except perhaps in California, we give below tables of the number of failures and the sums failed for during the first quarter of 1878 and 1877. We append in a third column the figures for the same period in 1875, the earliest date among the quarterly reports.

#### Number of failures in first quarter.

	1878.	1877.	1875.
Eastern States.....	539	418	356
Middle States.....	950	918	590
Southern States.....	483	384	269
Western States.....	1218	969	568
Pacific States.....	165	180	99
Total.....	3355	2869	1982

#### Amount of liabilities.

	1878.	1877.	1875.
Eastern States....	\$11,016,974	\$6,798,408	\$8,314,955
Middle States.....	32,274,606	28,308,354	18,623,146
Southern States....	11,699,029	6,666,391	6,689,784
Western States....	25,014,081	15,545,898	8,234,702
Pacific States.....	2,074,186	2,219,519	1,814,416
Total.....	\$82,078,826	\$54,538,070	\$43,176,958

"It will be seen that since last year the failures have increased by 385 and the liabilities by \$27,540,756, while within three years the present foul figures show the really terrific augmentation of 1373 in the number of failures, and of \$38,901,873 in the amount of the liabilities. If the totals for the whole year should bear their usual proportion to those of the first quarter, the number of failures during 1878 would rise to 11,266, and the liabilities would show a total of \$295,000,000. These respective aggregates would be far greater than any on record in the commercial annals of the United States.

### A CHEERING WORD FROM VERMONT.

A PRIVATE letter received from Eld. Albert Stone, Eden Mills, Vt., contains the following cheering words which we take the liberty here to reproduce for the benefit of the readers of the REVIEW:—

"The good cause is advancing in Vermont. Many are reading, and hearts are being prepared to receive the truth. The little church in Eden and Johnson received good additions as the fruit of our good camp-meeting at Morrisville. Our meetings, which were good before, have increased in interest since that time.

"The interest in our Sabbath-school is rising. One sister over seventy years of age takes her place weekly with the little children and recites from forty to sixty verses out of the New Testament.

"We rejoice in the general prosperity of the cause, and the good evidences we have that God is in the work. We sympathize with the truth and its abettors, whether they are in Europe or America, and rejoice in the hope that when the day of trial and toil shall be over, we may meet the entire family on the other shore."

### SABBATH DISCUSSION IN OHIO.

WHILE in Battle Creek, in March, I received a letter from Bro. St. John in which he said that Eld. Z. S. Vail had sent propositions for a discussion, and he requested me to open correspondence with him. This I declined to do, not wishing to have anything to do with it unless it was pressed upon me.

This is that Eld. Vail who had a debate of about eight days with Eld. Loughborough, in Ohio, several years ago. As near as I could learn, he has spent much of the time since that debate in boasting what he then did.

On my return to Ohio I found it had been worked up so that Bro. St. John thought a discussion could not well be avoided, and it was accordingly agreed to discuss the Law and Sabbath, and the Sunday, six evenings. Before my return, Eld. V. had published his propositions in the Clyde Sentinel, one of which stated that the New Testament and church history warrant us in keeping Sunday. In our conversation he affirmed that the early history of the church was as good authority on this question as the New Testament; but being pressed upon the point he was unwilling to go before the people on that position, and changed the question, insisting, however, on the privilege of appealing to history, which was granted to him.

In affirming, I first noticed the distinction of the two laws, and gave the reasons of the Sabbath institution; that it was sanctified, set apart to sacred use from creation, &c. To the surprise of all, Eld. V. did not attempt to invalidate my argument, but read what he had written beforehand, having no manner of reference to the points I had made. In regard to the word sanctify, to which I specially called his attention, he said he did not care about definitions of words, he had nothing to do with them!

He said, and several times too, that Nehemiah said the Sabbath was made known to Israel at the time the manna fell, which proved that it was not known before. I read from Nehemiah, showing that this was on Mt. Sinai, thirty days after the manna first fell, as also Eze. 39:7, showing that his inference was directly contrary to the Scriptures; yet he continued to repeat his assertions. These are but examples of his course.

The third evening I made the following points in the New Testament: The law is the revealed will of God. Compare Matt. 7:21-23; John 7:16, 17; Rom. 2:17-23. By the law sin is made known. It proves all the world, both Jews and Gentiles, sinners. It is not made void by the gospel. The gospel is necessarily based on it, as the gospel relates to sin, and sin is the violation of the law. And judgment will finally be by the law. Rom. 2:12, 16; Eccl. 12:13, 14.

Instead of replying to these, he read from his manuscript, occupying fifteen minutes, and said he had nothing more to do, and threw up his time, not even attempting to touch one of my arguments. In all my knowledge of discussions I never knew a man to make such an utter failure.

He confessed to the difference of the two laws, as claimed by me, but in his pretended argument he ignored this difference, saying it was all one law and was all abolished, so contradicting himself. He asserted that the Sabbath precept was not moral but the other nine were, but I could not, with much urging, get him to offer

a reason for the assertion. I gave reasons why the whole ten are moral, and offered to examine any reason he would give to the contrary. He only said it was so; and finally said he had shown it to be so, though he could not tell why it is so.

When he had obtained consent to occupy the remaining three evenings on the Sunday question, he promptly withdrew one, saying his business would not permit him to be there more than two evenings. On the first, he instituted an argument on the conditions of salvation, to show that the keeping of any day is not one of them; he said it is conceded there is no commandment to keep Sunday, and it is no condition of salvation. On this, and regarding the first question, he consumed the whole evening. Seeing his evident object, to hastily run over all his proofs and historical statements at the close, without giving time to have them examined, I took up the New Testament and examined the texts which speak of the first day.

He said the primary duty under the new dispensation is, to repent. When I showed that repentance is a relative duty, and that the existence of sin, of which to repent, proves the existence of the law, as the primary rule of obligation, he tried to make the audience believe that I had said that to sin was the first duty, and to repent a secondary duty. I felt it in place to sharply rebuke such dishonest quibbling, and it told strongly on the hearers.

The next evening, as I anticipated, he read a few texts, and hastily went over the usual quotations from Barnabas, &c., &c. I showed by well-accredited authorities that some of his quotations were apocryphal, and others misconstrued, to make them teach to the purpose, and he made no effort to vindicate them. So far as could be determined from his course, I think he is utterly ignorant of the facts of history with which he pretended to deal. Had he stood to his agreement, and occupied the three evenings, I had histories present from which to fully prove the fallacy of his position. I had the privilege, however, of reading some good testimonies from the fathers, such as are kept from the people by the advocates of Sunday.

Amongst his own people Eld. Vail has passed for a strong man. He is unusually strong in assertions, but not otherwise. He is one of that class, unfortunately too numerous, who pay no regard to the plainest Bible statements when they stand in his way.

It is always trying to the feelings to be compelled to deal with such men; yet the discussion has done good. Some who had heard of him as an able man expected he would do something to uphold the Sunday; but he really overthrew it. He conceded everything that could be asked of him, before he took up the cause of Sunday at all. People generally suppose that it is a duty to keep the Sunday, and not to keep it is to incur the displeasure of the Lord. But he destroyed all that by removing it entirely from the conditions of salvation. And many heard the reasons of our faith on the Sabbath as an institution dating from the creation, who were not aware that the foundation was so strong as it was then made to appear. Some have confessed that the Sabbath argument is much clearer to their minds than it ever before appeared. And some are reading with interest who had no interest before.

J. H. WAGGONER.

### BLESSED ARE THEY THAT DO.

THE religion of the Bible consists in believing what God says, and doing what he commands. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:14. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:22, 25, 27. To obey God's perfect law, honoring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion, of course, is impure and defiled.

The religion of many consists chiefly in feeling. They do what they feel it duty to do; but they do not always feel it duty to do what God says. They say they know that they are accepted of God; for they feel it so in their very souls. "The Lord saves me, and he saves me now," is a favorite form of expression. They know God answers their prayers, because they feel it so. On the contrary, an apostle has

said, "And whatsoever we ask, we receive him, because we keep his commandments, do those things that are pleasing in his sight." John 3:22. Here it is again: Blessed are they that do.

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to and to rejoice in the Lord. What is it that distinguishes the true religion from all false religions? Is it not that the truth of God lies in its foundation? True feeling, then, will always be found in conformity to this truth. The person must be intelligent in the truth before he can depend upon his feelings.

Do not false religionists feel? Do they manifest a religious zeal? What but the ardent feeling of devotion could cause a heathen mother to cast her infant into the river Ganges to be devoured by the monsters of the deep? To cast herself before the car of Juggernaut to be crushed to atoms? I think that there is feeling in every kind of religion; and therefore we will be deceived if we trust to feeling, unless we know that our faith and works are in conformity with the truth of God.

The first and most pressing want of the people in these days is instruction in the truth revealed in God's word. They need a foundation for their faith; and then they need a faith that will cause them to act—to do that word requires. Their ears have been turned away from the truth to fables. Thus as Paul foretold it would be.

Sensational preaching stirs the religious emotions or faculties, producing certain emotions or feelings, and this passes for genuine religion, though many of the duties therein revealed are neglected entirely, either from ignorance or unwillingness to obey. I repeat, Truth is the thing which distinguishes true religion from every false way. The truth is our Bibles; but in a land of Bibles the greatest need of the people is to be instructed in the truth. They talk of worshiping God in spirit, but they that worship him must worship "in spirit and in truth."

The truth is in the word of God. "The word is truth." John 17:17. "Thy law is truth." Ps. 119:142. "All thy commandments are truth." V. 151. This refers to moral law, the ten commandments. Every word of them is true; every jot and tittle of this law shall endure till heaven and earth pass. Matt. 5:18. Yet the leading ministers of churches of to-day are treading the fourth commandment of that law under foot. God is pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a light, the holy of the Lord, honorable; shalt honor him, not doing thine own ways, finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending fearful message of warning to the nations of the earth, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." At the same time he is calling the attention of all to his patient, enduring, and obedient people, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy of wicked power that should "think to change times and laws." Dan. 7:25. This satanic power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-14. The Roman popedom is the power thus foretold; and the Roman Church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change which there is no scriptural authority."

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church?



which claims the power to change the law which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfillment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a fallen church which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke 11:28.

Jesus said to the apostate Jewish church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Is not this his voice to the professed Christian Church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Listen to his voice again, in his last benediction to his people, recorded in the book of Revelation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

R. F. COTTRELL.

### "THIS GOSPEL."

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Does this text refer to the general preaching of the gospel during the centuries of the past, or to a particular phase of the gospel that would be necessary to meet the requirements of the people of God at a particular time? It seems to us the latter.

The object of the passage is to show the time of the second advent. Taking the former view, its force seems to be lost. The sound of the gospel went into all the world in the days of the apostles. Rom. 10:8. Since that time it has made the circuit of the earth, giving a second and more full testimony. According to the former view, two periods eighteen hundred years apart are given for the advent.

We think the passage applies to the preaching of John the Baptist, and of the twelve and the seventy apostles. They were sent to prepare the way of the Lord's first advent; but the particular phase of the gospel which they preached, though absolutely necessary at that time, would be inappropriate and unfitting after the death of Christ. Their preaching was limited to Judea and to the Jews, and differed, in many particulars, from the preaching that was to follow the resurrection of Christ. The first was to introduce to the Jewish nation the Messiah of the prophecies; the second was to go into all the world, and carry the good news of a crucified and risen Saviour to the perishing nations of the earth. The teaching of Christ, in this passage, seems to be that the message of John would cease at the cross, having performed its office for that time, but would be taken up again just before the second coming of Christ, and become the voice of him that crieth, not in Judea simply, but in the wilderness of all the world, to prepare the way of the Lord in his second coming to judge the world. John came in the spirit and power of Elijah, to proclaim the first advent of Christ, and is a fitting representative of those who shall go forth in the spirit and power of Elijah, to herald the day of wrath, and the second advent of Christ.

The three angels' messages of Rev. 14, now being proclaimed, are the Heaven-appointed counterpart of the preaching of John in Judea. As a whole, it is the most dignified and important message that God has ever sent to man. In the first instance it tested the character and decided the fate of the Jews. In the second, it will test the character and decide the fate of the last generation of men.

God did not reject the Jews when they persecuted and killed his prophets, but when, last of all, he sent his Son from Heaven to save them, and they rejected and crucified him, he gave them up to their strong delusions, to believe a lie, and to drink the bitter cup of retribution. Never had unbelief been so bold and defiant. Theirs was the most astounding rejection of God's revealed truth that ever had been. To them, it was a matter of infinite moment; yet with the proofs before them, they incurred the guilt of setting them aside. No other people had rejected so great light, no other people have endured so great punishment.

Such was the experience of the Jews in rejecting the first edition of the gospel of the kingdom.

What shall be the experience of the church and people of the Gentile world under the second edition? The history of the Jews is revealed as a warning to us upon whom the ends of the world are come. They would not improve upon the light given them, but instead, endeavored to extinguish it. They found an unequal warfare in fighting against God. Will a repetition of this warfare, under greater light, be more successful? If they fell through unbelief, can we stand without faith? Will not the same law that condemned them, condemn us if we are guilty of the same sins?

The Jews, as a nation, had their last call. Will not the world have their last call? What if the present call, as it purports, should prove to be the last? What valid evidence is there that it is not? Is the fact that the majority disbelieve, good evidence? Then the warning given through Noah to the Old World was a false alarm; and the preaching of John to the Jews was a myth. After the examples of the past, have men yet to learn that unbelief is not a saving ordinance? If not, then let us no longer practically regard it as such.

ALBERT STONE.

### CHEERING LETTERS.

NO DOUBT the results of the missionary work performed by our sister V. M. societies are sufficient to incite them to labor with unremitting zeal; but our interest is one, and we each like to know what others are doing.

A clergyman says: "I write to inform you that I am in receipt of your very interesting paper, THE SIGNS OF THE TIMES, for which please accept my thanks."

A lady writes: "Your note and papers were received with pleasure. Please accept my thanks for all your kindness to a stranger. I have read with pleasure the articles written by Mrs. White, also many others."

"Your grateful friend," etc.

A gentleman connected with a college at the South says: "Your kind note and the papers came promptly. I am grateful for all such consideration. I have long been an anxious inquirer upon the subject of the second advent. I am watching with deep interest passing events in Europe. Our own land also has its signs."

A student of a Western college writes: "I would thank you for the paper, THE SIGNS OF THE TIMES, which I have received. It is worthy the attention of all thoughtful persons. The doctrines advocated are new to me, and I would like to become thoroughly acquainted with them. I admire that quiet, loving spirit of our Saviour so thoroughly diffused throughout the whole."

An editor who is the author of several important works, having received a few copies of the SIGNS says: "I am desirous of subscribing for THE SIGNS OF THE TIMES. I am anxious to obtain the numbers which will contain Eld. Smith's 'Thoughts on Daniel.' If I send to California I may be too late for the next number."

A lady writes from Pennsylvania: "I was much pleased to learn who was the donor of those papers, THE SIGNS OF THE TIMES. I am heartily in sympathy with the doctrine of the second advent, and think your paper very interesting and instructive."

The following is from a young lady student of a Southern college. "None can know how much pleasure can be given by a letter, unless they have received one such as yours to me. I have been much interested in reading the papers you sent me. I have received much spiritual strength from their perusal, and have resolved to be prepared to meet my Lord."

A minister writes: "I wish to subscribe for THE SIGNS OF THE TIMES for myself. Below are the names of six of my friends who wish to do the same. Inclosed please find the amount requisite."

MARY MARTIN.

### IS IT STRANGE?

IN the last verse of the sixteenth chapter of Matthew, we read the promise of the Saviour to the disciples as follows: "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom."

Some men refer us to this text as proof that at some period of time prior to the death of all the immediate followers of Christ, his kingdom was set up on earth. When we point them to the transfiguration of Christ, recorded in the first verses of the following chapter, which set forth the future glorious kingdom in miniature, thereby manifestly fulfilling this promise, we are met with this question, "Is it not strange

that Christ should say to the disciples in substance, Some of you will live from six to eight days?"

Now if we understand the subject, the misapprehension lies right here: The Saviour designed to instruct them with reference to the glorious revelation which should be made unto them, not how long they should live. All the godly of every age up to that time had passed away without having seen the kingdom of God. They had not even seen it in miniature, as it was revealed to Peter, James, and John. Myriads of saints have since lived, who have died without the dazzling view of the glory of the future kingdom, as revealed on the mount of transfiguration.

There are those now living who are watching with great interest the evidences of the soon-coming of the King in all his unveiled glory. They are looking forward in joyful anticipation to the time when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

In this kingdom will be found the saints of every age,—those who have been translated to Heaven, and all who shall be found ready for translation at the coming of Christ, with all the truly righteous who have slumbered or may slumber in the dust. The surpassing glory enshrouding the disciples at the transfiguration of Jesus, is a lively and fitting representation of the glory which shall fill the earth in its redeemed state. Of this glory the Lord spake when he said, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21.

I see nothing strange in the promise of the Saviour referred to, unless it is that he should promise so great a blessing to mortal men. Respecting this scene on the holy mount, Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."

Who of us will be prepared to hear the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? The connection of this text shows that it will be such as work and suffer with the Lord.

A. S. HUTCHINS.

### A CASE OF PERSECUTION.

OUR readers have been told something about the Seventh-day Baptists of Pennsylvania, who are made to suffer under the laws of the State for living in accordance with their faith. They are quiet and orderly citizens. They rest and worship one day in each week, which is the essence of Sabbath-keeping. All this is admitted. But they are punished like evil-doers. We do not see how any Protestant, with the light of ordinary common-sense, and with Christian love in his soul, can do aught but condemn this, as an instance of gross persecution. But to our surprise, we find the following in the editorial columns of The New York Evangelist:—

"Senator Jones, of our State Legislature, this winter renewed his effort of last year to procure the passage of a bill exempting from the penalties for violation of the Sabbath laws, persons who religiously observe the seventh day of the week. The effort, however, failed more decisively than before. The like result has attended an attempt since to place it in a modified form as a rider on another bill relating to public moralities. The Senator is a worthy Philadelphian, of unquestioned Christian character, and there is no doubt that sincerity of conviction has led him to champion the cause of the Jews and Seventh-day Baptists. But in this State the cause of the Sabbath has, within the last year, assumed an importance which forbids any paltering with the claims of the day for a full legal protection. The country has adjusted its legislation to the apostolical 'first day of the week.' The dissentients are few in number, and the establishment of two legal Sabbaths (which would be the final result of the legislation sought) would be of disastrous effect upon the one institution as it is. Just now our Sabbath laws are the last of all things to be tampered with."

The editor introduces this as part of a letter from Philadelphia, but he utters no word of dissent. Had it appeared merely as correspondence, its admission to the columns of the Evangelist would have been sufficiently surprising. But when it is given the prominence of the editorial columns, and is sent forth to the world without a syllable of criticism, we must suppose that the editor approves it. The reference to the small number of those who are under the harrow is ineffably mean. If it is right to persecute ten men, it is right to persecute a million; and if it would be a crime to persecute a million, it is equally a crime to persecute ten. This is a question of principles, and not of num-

bers. With what conscience can the Evangelist denounce persecution in Russia and Turkey, while advocating it thus at home? With what reason can it urge Austria and Spain to protect the Protestants there, who are few in number, while lending its aid to fan the fires of religious passion in America, the home of religious freedom, on the ground that the persons made to suffer are not numerous? Perhaps our readers need to be told that the Evangelist does not represent the Romanists, but the Presbyterians, of the United States.—*Watchman*.

### THE SCHOOL OF LIFE.

THERE is much connected with school-life which well illustrates the Christian life. The mind of the child must be educated. Certain tasks must be learned daily, or mental growth is hindered. The law of the teacher must be obeyed, or punishment follows. Examination must precede promotion.

It is thus in life. The heart touched by the finger of love, and cleansed by blood divine, must be disciplined. The great Teacher assigns certain lessons which must be learned. If these duties are neglected, growth in grace is impeded and interest in the work soon lost. The law of the Most High must be obeyed, and although "sentence against an evil work" is not always "speedily executed," yet "the wages of sin is death," and pay-day will surely come. The lives of those whose names are recorded in the Register above, are now being examined, and when the Master appears seated on the white cloud rewards will be given.

Life's lessons are often accompanied with sorrow, heart-aches, and weariness of the flesh; but they are given in pitying love and lead to a nobler sphere of action. All through the weary days, the Hand that lays heavy burdens upon us is ever ready to give us strength. The streaming eyes that look upward will soon see the "King in his beauty," and the tired feet that march heavenward will soon tread golden pavements.

May our hearts ever respond to the sentiment expressed by Whittier in the following beautiful lines:—

"O Lord and Master of us all,  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine."

ELIZA H. MORTON.

Allen's Corner, Maine.

### TRANSFIGURED SORROW.

You may not know how it is supposed the pearl is formed. A grain of sand or some foreign substance, getting entrance within the shell of the oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion, and by degrees rounds off all sharp angles, molds it to a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies yields up, shaped and perfected, a perfect gem lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest, or suffering, a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long, perpetual pain and poison. Others, recognizing the trial as Heaven-sent, and therefore not to be escaped, accept it, not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development the growth of a grace which at the last proves to be the crowning adorning attribute of their character—the especial quality which, rounded out to perfect symmetry, reflects the beauty of Heaven.—*Christian Weekly*.

### Vermont Camp-meeting.

RESPECTING the time of our camp-meeting, the General Conference Committee advise us to hold it at a time when the greatest number would be accommodated throughout the State, and not with reference to the time of camp-meetings in other States. So far as I have heard, the majority of our churches much prefer that it should not be held earlier than the last of August or the first of September. Therefore it will not be held in June, but due notice of the time will be given.

A. S. HUTCHINS.

## LONGINGS.

Psalm XLII.

AS E'er the hart upon the mount  
Is thirsting for the sparkling fount,  
So, O God, on bended knee,  
"My soul thirsteth after thee."

By day and night my tears do flow,  
When shall I see? when shall I know?  
Yet, O God, on bended knee,  
"My soul thirsteth after thee."

The shadows gather thick and fast,  
The pain seems destined all to last;  
Still, O God, on bended knee,  
"My soul thirsteth after thee."

When trouble comes, with darkness dire,  
When of the world I seem to tire,  
Then, O God, on bended knee,  
"My soul thirsteth after thee."

My spirit longs for home and rest,  
I fain would live among the blest;  
And, O God, on bended knee,  
"My soul thirsteth after thee."

The Word doth fill my heart with love,  
And joy and peace come from above,  
When, O God, on bended knee,  
"My soul thirsteth after thee."

O comfort sweet! O joy divine!  
Blessed Redeemer! thou art mine;  
For, O God, on bended knee,  
"My soul thirsteth after thee."

ELIZA H. MORTON.

## Progress of the Cause.

"Ho that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

## TEXAS TENT.

TERRELL, KAUFMAN Co.—Another very encouraging week has passed. The good work moves on, and the interest is deepening and widening. We are now in the midst of the Sabbath question. The advent, and prophecies relating to it, were heartily indorsed by many. The Lord has given freedom in speaking his truth. We have already obtained eleven subscribers for our periodicals. We have sold a few books. Times are hard. The people are friendly and hospitable. Invitations are extended to us every day to visit at their homes.

We are of good courage in the Lord.

DALLAS.—Friday, April 20, I went to Dallas to attend the State quarterly meeting. Brethren were present from Cleburne and Grand Prairie. Four separate meetings were held on the Sabbath. While we spoke of "present truth" and present duties, and the adaptation of this glorious message to the present time, we were blessed and the brethren encouraged.

Four took their stand with us, and will identify themselves fully with this message. They are heads of families. The ranks of the Dallas company have been decimated by removals; but if the brethren who remain will patiently labor on and pray on, the seed will soon spring up, fruit will be reaped, and their ranks will be filled up. Some of wealth and influence are deeply interested through reading the Signs. If the church at Dallas will press together in love, and strive to get a burden for souls, and labor for the salvation of others, the differences and hindrances with which it has been beset will sink into insignificance. We hope for better days for the church there. R. M. KILGORE.

April 22.

## ALABAMA.

Oak Hill, Etowah Co., April 15.

THE work here is onward. On Sabbath, at 10:30 A. M., I met with Bro. Ellett and twenty or more where he is laboring who have decided to keep all the commandments of God; and at 2 P. M. I was back with this company. Our meetings are becoming very interesting. Fully forty in these two places, which are four miles apart, have decided to keep the Sabbath. Three weeks ago, there was but one S. D. Adventist in this portion of Alabama.

Urgent requests are received to go to other points. We are delighted with the climate here. Find warm friends, who supply all our wants. We wish to say to our T. and M. workers, You can accomplish very much good by sending the Signs, REFORMER, and tracts to this State; and if you do not receive answers to all your letters, do not be discouraged. Every letter is helping us. A. O. BURRILL.

## KANSAS.

THE quarterly meeting at Salem was not so largely attended as we had hoped it would be, several being kept away on ac-

count of sickness. Those who did attend, with a few exceptions, seem to be growing in their love for the truth.

Monday evening I spoke on spiritualism, which is becoming defiant here. The house was crowded to its utmost capacity, and there were many out doors at the windows. The hearty shake of the hand given by many citizens of the place at the close of the meeting, showed that they appreciated the effort to expose the deceptions of Satan, who is trying to entrap the people.

I also held three meetings about four miles north-west of this place, where quite an interest appears to be awakened.

I returned to Marsh Creek, April 13. Found this company growing. Two preachers had thrown in appointments for Sunday and Sunday night, although my appointment had been publicly announced four weeks before. One labored hard for three hours to prove that the law is abolished, and the other for an hour and a half in reviewing Eld. Canright's work on the two laws. I occupied about half an hour at the close of each sermon. The result was that seven more signed the covenant, making twenty-one in all. We organized a church of nine members, all heads of families. There is a good prospect here for further additions.

On the 17th inst., Bro. Hammond took me to the southern part of Republic county, where three brothers who had attended a few of our meetings at Marsh Creek had requested me to speak. On account of previous appointments I could only speak once. These three brothers, and five of their friends, are now keeping the Sabbath, making eight in all. They request a protracted meeting soon.

CHAS. F. STEVENS.

Concordia, Cloud Co., April 18.

## WISCONSIN.

Hillsborough.

I MET with the little church at Hillsborough April 20 and 21. We had a very encouraging meeting. Some were there who had kept the Sabbath for a number of years and had never heard a sermon from one of our ministers. Two or three started to serve the Lord for the first time. Five joined the church. The s. b. was increased. A number signed for our periodicals. A Sabbath-school and T. and M. society were organized. I left them much encouraged.

H. W. DECKER.

Leon, April 23.

## MINNESOTA.

Hutchinson, April 21.

I SPENT the last Sabbath and first-day in March with the Grand Meadow church. The brethren are of good courage. There was some outside interest, but I could not stay to follow it up. April 6 and 7, attended the quarterly meeting of the Stewartville church, at Pleasant Grove. Had a good attendance and interest. On Sabbath afternoon we celebrated the ordinances. The new members expressed great satisfaction on this first occasion of celebrating the ordinance of humility. On first-day, baptized one, and attended to the business of the church, and the organization of a legal society for holding church property. The brethren are building a neat, plain church, 24x40. The work is progressing finely, and the house will soon be in condition for use.

On my way home, I stopped over night with the brethren at Dodge Center. They had enjoyed an excellent quarterly meeting. Bro. Pierce was with them, and spoke once. Four strong members were added, two of them from the Wesleyan Methodist church. They have secured a neat and commodious hall for their meetings, entirely at their control.

Bro. Pierce is very feeble, and has been for several months. He expresses a desire and willingness to live, and do more work in the cause, if it is the will of God, and says that if the brethren wish him to live, they must pray for him. I trust that all the brethren, especially those who are personally acquainted with him, and know his worth, will remember his request, and submit his case to the Lord in earnest prayer.

Leaving that company, I came on to where Bro. Burch and my son were laboring, at Union Lakes, Rice Co. Found an interesting company of nine intelligent adults keeping the commandments, and rejoicing in the light which God had sent to them. Spoke to them that evening, and again next forenoon. The Lord was helping them, as they gave themselves up to

him, and put away those things that are ofensive in his sight.

I find the Hutchinson church increasing in numbers, and I trust growing in grace. Forty-nine members have been added since the last camp-meeting, and "still there are more to follow."

D. P. CURTIS.

## NEW YORK.

Adams Center.

I ATTENDED the district quarterly meeting here April 20, 21. We are encouraged in witnessing the degree of interest manifested by some in the tract and missionary work. There were good reports from every church in the district, and a good representation of the brethren from Mannsville. Several here have lately started in the service of the Lord as the result of the weekly prayer-meetings which the brethren have faithfully maintained. Eight were baptized, seven of whom have just begun to serve God.

B. L. WHITNEY.

Locke, April 25.

COMMENCED meetings at a place called Forks of Creek, town of Genoa, April 20. Have spoken five times to congregations ranging from thirty to sixty. The interest is increasing. The Lord has thus far given us freedom in presenting his truth. Pray for us.

Our P. O. address is Locke, Cayuga Co., N. Y.

M. C. WILCOX.

T. M. LANE.

## IOWA.

Platt, Union Co.

SINCE my last report, I have held meetings in Platt township. Two families in this neighborhood were keeping the Sabbath. As the result of the meetings held here, sixteen have signed the covenant, and some eight or ten more will probably join us if they can have more preaching when planting is over. There is a good interest here. They plead for a tent to be pitched in Platt this season. I think it a good location. Bro. Syp rendered efficient help in visiting and tract labor. Bro. Samuel Zollinger, formerly of Monroe, Wis., was elected leader in both meetings and Sabbath-school; and sister Martha Philpott, clerk.

ELI F. DEBORD.

Sac City, April 22.

I CAME to this place over two weeks ago, and found the little band of Sabbath-keepers here still faithful. They fitted up a hall for meetings, and I spoke to them and others fourteen times. They were much encouraged, and feel more sure than ever that this is God's people. We now expect to organize soon.

I met with the Fonda church last Sabbath and Sunday, and baptized three. The church here need help. I am to meet with them next Sabbath and Sunday. May the Lord meet with us.

Something to remind us of the coming of the day of the Lord, passed here yesterday. It was a tornado. People are crying because of the destruction of their property. How quick their homes were torn to atoms, and scattered over the prairie! There was hail with the storm. Some stones were twelve and some fifteen inches in circumference.

G. V. KILGORE.

## MICHIGAN.

Tuscola Co.

WE are glad to be able to report a growing interest on the part of the several churches in Dist. No. 9. Three months ago we held our first quarterly meeting, and we are informed that it is the only meeting of this character that has been held in this district for the past three years. Only three churches in the district were represented at this meeting.

The meeting for April 13, 14 was held at Vassar, according to appointment, with a good representation from each church in the district. Bro. R. J. Lawrence was present. He spoke three times, and was a source of strength in all our deliberations. His remarks were timely and much appreciated by the brethren and sisters. Especially was this true Sunday evening. The Spirit of the Lord rested down upon Bro. Lawrence, and accompanied the word spoken. One dear brother went forward in baptism, and upon the whole, it was a meeting long to be remembered.

We hope the dear brethren and sisters will put forth every effort in their power this present quarter to bring all the tithes

into the store-house and prove the Lord. May God give us faith to take him at his word.

WM. OSTRANDER, Director.

Lincoln, Isabella Co., April 24.

WE have had two opposition discourses one on the immortality question and one on the Sabbath question. These have opened the eyes of those that were investigating. We have a class of twenty-five members. Organized s. b. last Sunday, the amount of \$100. The little company here seem to be workers. They realize the importance of laying aside their idols. There is a good work begun in this county.

L. A. KELLOGG.

## OHIO.

Lockwood's Corners, April 21.

SUNDAY evening, April 7, I commenced meetings at this place. Many are already convinced that the seventh day is the Sabbath. As yet, there has been but little open opposition. Calls for meetings are coming in from different places. The people are slow to embrace the truth, fearing reproach.

H. C. BOOKER.

## VERMONT.

I COMMENCED a series of meetings at Bondville, Bennington Co., April 9. Have to date (April 15) held six meetings in the Methodist church. The congregations and the interest have steadily increased. The ministers attend, and assist in the opening and closing exercises. I am speaking of the immortality question. One of the ministers said to the congregation last evening that he did not like my doctrine, and that on the first Sunday in May he would preach that the soul is immortal, or he would quit preaching. I then told the people that I expected to be present to hear. He came after meeting, and said he did not know but he had taken too much up with him, "but I have promised," said he, "and must try."

Several of the first families are much interested, and anxious for me to commence on the Sabbath question, which I expect to do Wednesday evening. Have sold a few tracts. On account of the scarcity of money in these mountains, away from railroad communication, books and periodicals will sell slowly.

I am in the midst of the Green Mountains, which are full of villages and people that have never heard the third angel's message. I think I shall like this as a field of labor. Bro. C. P. Whitford will join me in this work. I shall prize his assistance.

I. SANBORN.

## PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

At the quarterly meeting of the church at Lone Oak, Cal., a few took their stand to keep the commandments of God and the faith of Jesus. Bro. Wood and Rice attended this meeting. Bro. Wood reported that fourteen have signed the covenant at Pleasant Valley.

At Sacramento, Cal., where Bro. B. Stephens has been laboring, two more have signed the covenant.

Elders Loughborough and Healey commenced meetings in the tent at the corner of 23d and Clapp streets, San Francisco April 12. So far the attendance is encouraging, and there is every prospect of a successful campaign.

## CANADA.

SABBATH March 30, the preaching and social meetings in our chapel at Dixville were encouraging, and we were pleased with the success which attended our first effort in having a Bible-class and Sabbath school.

Bro. Hutchins and Owen came here just after the discussion, which was held April 3, and were with us last Sabbath and Sunday. All appreciated their words of good cheer. I feel to say, "Courage in the war."

April 12. A. C. BOURDEAU.

## NEBRASKA.

Waco, April 22.

I FOUND the friends at Waco all holding on to the commandments of God and the faith of Jesus. Some of them are laying aside pork, tea, coffee, and tobacco, as articles injurious to health. Five more have



decided to keep the commandments of God and the faith of Jesus since my last report. May the Lord bless this little company, and may they walk humbly before him, that they may be the means of winning others to Jesus.

HENRY SHULTZ.

### THE WORK AMONG THE EUROPEAN FRENCH.

NOTWITHSTANDING the difficulties we have met and the affliction through which we have passed, to the praise of God we are able to report precious lessons learned, victories gained, and good prospects for the cause among the French in Europe.

In the past two years, God has given us witnesses in Locle, Switzerland, and in four entirely new fields situated at a considerable distance from each other; viz., Alsace (now a part of Germany), Southern France, St. Didier, near Lyons, France, and Morges, Switzerland. We wish there were more believers in these fields; yet we would not undervalue what God has done. In countries where stubborn difficulties are met at every step, and where the work must move slowly in the start, even a few witnesses are of incalculable value to the cause in removing prejudice and spreading the light in the midst of the dense moral darkness that envelops the people.

A French officer and his wife who took their stand for the truth at St. Didier, at the time of our recent trip in France, report encouragingly. They say God has given them great confidence in defending the truth against the attacks of different ministers. The brother will be obliged to join the army for a few weeks by the time this report appears in print. He wishes to be remembered in our prayers.

In Morges we have also met great opposition. We have had to meet in our kitchen, and some have even wanted to prevent us from doing this, and to devise some plan to have us leave Morges. But the authorities have checked them by saying, "As long as he behaves himself peacefully, and does not infringe on the rights of others, you cannot compel him to leave." A daughter of a wealthy citizen has been oppressed for the sake of the truth in a manner reminding us of the treatment some Christians received in the Dark Ages, and has been compelled to leave home. Still, there are seven at Morges who rejoice in the truth and are making daily progress. Others occupying public positions want to obey, but have not as yet had resolution to take up the cross. One difficulty in Switzerland and in Alsace lies in the fact that the laws require parents to have their children attend school on the Sabbath.

Although I have been detained at home much of the time, I have tried to labor to advantage. Besides five meetings a week, an extensive correspondence, and visiting, I have searched for a new field of labor, have written a brief reply to a tract in favor of Sunday that is being circulated, and have translated or written eight-page tracts to hand out at different stages of courses of lectures, to gain the good will of the authorities.

One favorable feature is that we find the people of Switzerland disposed to buy tracts. I have sold and given away not far from 100 francs' worth of tracts since coming to Morges, and I might have disposed of three times that amount had not sickness in my family hindered, and could I have obtained the right to sell tracts at the time the interest was the highest at Morges. I have also ordered not far from thirty dollars' worth of our new publications sent to my brother in Canada.

I learn that there is at least a limited influence in favor of the Sabbath in Geneva; and in Lausanne, a city of 30,000 inhabitants (and the birthplace of the missionary who founded the Grande Ligne Mission Institute, Canada East, in which I studied two and a half years), situated about six miles from this place, is a small independent hall with an adjoining room for preachers to rest in, which I can have for \$10 a month. And there are several openings in a canton north of this, that should not be neglected, and places in Alsace and France must be visited. But this point should be braced up by additions in this section.

It is therefore evident that whether we have a tent or not, at least a helper is needed in the French mission, besides the labors of Bro. Andrews when he is not engaged directly in the publishing work. When such cities as Lausanne and Geneva are entered, we shall have to speak to English and Americans as well as to those of other

nationalities. There are two churches in each of those cities to accommodate English and American citizens.

Mrs. B. is gradually improving in health, and is adapting herself to the climate here, which, according to the unanimous testimony of physicians and numerous cases of nervous fever, is hard on the nerves, especially in winter. The time has come for me to move out, and the language of my heart is: Let me see this cause, the best of causes, prosper; let the loud notes of victory echo from the New World to the Old, and from the Old back to the New; and let the message swell louder and louder and spread more and more, till earth's remotest bounds are illumined by its glory, and all the honest are gathered; and let me have a humble part in this glorious work.

D. T. BOURDEAU.

Morges, Switzerland, April 12, 1878.

### ORGANIZATION OF THE MICHIGAN SABBATH-SCHOOL ASSOCIATION.

At the quarterly meeting of the Seventh-day Adventists of Michigan, held at Battle Creek, April 21 and 22, 1878, the subject of a State Sabbath-school Organization was considered.

According to previous notice, the session for considering this subject opened at 7 p. m., April 21. Eld. D. M. Canright was called to the chair, and Eva Perkins was appointed secretary pro tem.

W. C. White stated the object of the meeting, and that the committee appointed at the time of organizing the General Sabbath-school Association, to draft a Constitution for State Sabbath-school Associations had already reported through the REVIEW.

The Constitution was then read and adopted, and the following officers were elected: President, G. H. Bell; Secretary, Lettie Loughborough; Executive Committee, G. H. Bell, J. Fargo, and W. C. White.

It was suggested that a weekly Sabbath-school paper was very much needed. Eld. Canright remarked that the INSTRUCTOR, coming as it does only once a month, could help our Sabbath-schools but little, and inquired if it would be consistent to publish it oftener. W. C. White said that the Publishing Association would be glad to issue the paper oftener if the people could afford to pay for it, as it would undoubtedly effect more good; and that when there was a sufficient demand for a weekly Sabbath-school paper, there would be no difficulty in securing its publication.

W. C. White suggested that agents would be needed in different parts of the State to assist in organizing Sabbath-schools; and that it would be very desirable to consult with the brethren now present from different parts of the State. To this end, the meeting was adjourned until 3:30 p. m., April 22.

#### SECOND SESSION.

After some remarks by the president, the report of the previous meeting was read and accepted.

Bro. W. C. White then remarked that there is a great interest at stake. He read a short extract from an article in the REVIEW of April 18, concerning the importance of Sabbath-school work, and the little interest that has been taken for the children in some of our churches. He then raised the question, How can we accomplish most in the shortest time and with the least labor?

Elds. Canright, Lamson, Jones, and others expressed their interest in the work, pledging themselves to do all in their power for its advancement.

After some further remarks, the following resolution was adopted:—

*Resolved*, That we request the ministers of this State to take a greater interest in the Sabbath-school work, and to labor for the establishment and support of the Sabbath-school wherever they go.

The following brethren were then nominated and elected as *special agents* to assist in organizing Sabbath-schools and in promoting the interests of the Sabbath-school work: D. H. Lamson, E. R. Jones, H. M. Kenyon, Wm. Ostrander, Franklin Howe, Alex. Carpenter, Elam Van Deusen.

The following resolutions were then presented and unanimously adopted:—

*Resolved*, That the custom of omitting the Sabbath-school at the time of quarterly or other important meetings is a bad one, and that we urge our ministers to attend the Sabbath-schools and labor for their interest.

*Resolved*, That the morning is by far the most favorable time for the Sabbath-school; and that whenever the Sabbath-school and meeting are both held at one session, it is advisable to hold the Sabbath-school first.

At this point in the meeting want of time and pressure of other business made it necessary to adjourn; but several of the ministers, together with the officers and special agents of the association, repaired to another room, where they freely discussed important matters pertaining to the interests of the Sabbath-school work.

The most entire unity of opinion and harmony of feeling seemed to prevail. All agreed that every member of the church should be a member of the Sabbath-school; and that all, especially parents, should join classes, learn the lessons, and recite as do the youth and children, invalids and infirm people alone excepted.

That a school should be organized in every church where no school is now in progress, and that schools already organized should take such steps as may be necessary in order to make their organization complete.

That a uniform course of lessons should be adopted and used in all our schools.

That Sabbath-school libraries, such as we can obtain, oftener prove a hindrance than a help.

That, in general, the practice of trying to get up an interest by offering rewards, in the form of merits, cards, etc., is open to serious objections, and has a tendency to divert the mind from the only source of healthy interest.

That the excellences and beauties of truth, as revealed in the Bible, have a power to charm youth and children, as well as older people; and our endeavor should be to make those truths so plain that their beauties and excellences will be apparent. An interest thus awakened will be enduring, and will bring forth fruit to the glory of God and the good of mankind.

That although it may sometimes be advisable to offer cards, etc., as a temporary inducement, for the purpose of getting some into the school who could not be reached from higher motives, yet an effort should be made to divert the mind from the rewards, and fix it upon the truths taught; and that as soon as this can be accomplished, the rewards may be safely dropped.

That the ordinary custom of concert exercises, in which verses containing some word or set of words are repeated or read, is little better than a waste of time, as there is seldom enough connection of thought to forcibly impress any lesson upon the mind. Different plans were discussed and that of making the general recitation a review of the day's lesson or of the two or three previous lessons, was highly recommended. This plan gives the superintendent an opportunity to bring out any important point in the lesson that may have been overlooked by the teacher.

The plans for securing a complete course of Sabbath-school lesson books was then discussed, after which the meeting adjourned.

G. H. BELL, Pres.

LETTIE LOUGHBOROUGH, Sec.

### BRETHREN OF KANSAS, ATTENTION.

ABOUT eight of our ministers that we sent out at our last annual gathering will come in shortly, with their reports of labor. We already know very nearly what report they will bring,—that our membership has been nearly doubled, and six or eight ministers have been added to their number. About \$1400 have been paid in, but this is not sufficient to pay these ministers, who have labored so faithfully. They could not have done so well as they have had not their wives stood nobly by them, and made sacrifices that few would care to make. May God bless them.

Now, brethren, come to the front, and lend a helping hand. Do not let these ministers and their faithful wives make such heavy sacrifices, and you stand idly by. Help lift the burden from off their shoulders, and bear your share of it. The Lord will bless your labors as he has those of these ministers and their wives, if help is extended.

We ought to have at least \$1000 more to meet expenses and start the work for the coming Conference year. If more means does not come, we will have to send some of our ministers home. We have a prospect of an abundant harvest of fruits and grains. Many of our brethren are poor, and can do but little till after harvest; then we expect they will come up nobly to the

work. Let each individual who professes to be looking for the Lord bring this subject faithfully home to himself, and say whether he or she can afford to have this work stopped. It is estimated that over one thousand emigrants are coming into Kansas each day, and we want to have the living truth to present to as many of these new-comers as possible. But the great consideration is, the Lord is coming, and are we ready? Have we done what we could to bring this message to the people?

The Lord will bless in proportion to the sacrifice we make. Will you bring or send means to our camp-meeting at Neosho Falls? Or, if you have not the means and cannot get it, will you give us your pledge, and tell what you will do and when you can do it? If you cannot do either, come to the meeting and see what others are doing.

A. J. STOVER.

Oswego, Kansas.

### EXTRACTS FROM LETTERS.

BRO. JAMES A. PARMELEE, of Park Co., Colorado, writes as follows:—

I have been mailing tracts and old copies of the REVIEW to all whose addresses I could find. I began in September. Here is an extract from one of the letters that I received from an old man who never heard of the third angel's message until I sent him "Thoughts on Daniel" and the REVIEW. See what he says:—

"There can be no doubt but the seventh day of the week was the Sabbath of the Lord till Jesus died on the cross; and after looking at those eight scriptures which refer to the first day of the week, I find them sadly wanting in the essential elements which it takes to make a true Sabbath of the Lord. Hence I find no command calling on me to observe it as a holy day. You will now ask me whether I have taken my stand on the old Sabbath. I candidly say, Not yet. It looks plain; but as yet I have some lingering doubts, and wish to investigate still further before I commit myself; for it is a serious matter out of which must come the issues of life or death."

Will not the people of God pray for this precious soul, that he may soon see the whole truth and accept it, and also for us here in Colorado, that God may help us?

From Madison, Madison Co., Neb., Bro. S. Arnold writes:—

I inclose \$2.00, for which send me the REVIEW, which I cannot get along without. I brought some tracts with me when I came here; these I have distributed among the people, and some are anxious for more. One man and his wife are keeping the Sabbath. I think there is an opening here, if any of our preachers could be spared. If any of our brethren should come this way, please inquire for me, and make my house your home.

### Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED of consumption, near Marengo, Iowa Co., Iowa, March 17, 1878, our father T. H. Sweazey, aged 63, years, 5 months, and 8 days.

Also, our mother, T. A. Sweazey, died March 24, 1878, aged 58 years and 11 months. They leave a large circle of friends and ten children to mourn their loss; but we mourn not as those who have no hope. Our mother embraced the third angel's message four years ago, under the labors of Bro. R. M. Kilgore. Soon after she connected herself with the Victor church of S. D. Adventists, and until her death remained an exemplary Christian.

P. J. AND M. M. DARNER.

DIED at Humboldt, Coles Co., Ill., March 9, 1878, sister Mary C. Smith, aged 61 years. She leaves a husband and several children to mourn her loss. She was an upright consistent Christian, and although a sufferer more or less for many years, yet she always wore a smile. She kept the Sabbath for some time before her death, and we fully trust she sleeps in Jesus.

C. H. BLISS.

DIED of diphtheria, in Poy Sippi, Waushara Co., Wis., April 18, 1878, Emily, youngest daughter of P. H. and N. J. Cady, aged seven and one-half years. Emily was loved by all who knew her, and we have laid her in the tomb only to sleep till Jesus comes. Our only desire is to prove faithful to the end, that we may share eternal life with those who sleep in Jesus.

VESTA J. OLSEN.

DIED in Rockford, Ill., Aug. 31, 1877, Sr. Caroline, wife of Bro. J. S. Waddels, in the thirty-seventh year of her age. She was converted at the age of twelve years, and embraced the doctrine of Christ's soon coming about five years before her decease. In June, 1877, she commenced to observe the Sabbath. Her husband, children, and friends were cheered with the confidence that she died in hope. Funeral sermon by Eld. R. F. Andrews.

G. W. COLCORD.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 2, 1878.

The regular series of articles on Baptism, by Bro. Waggoner, comes to a conclusion in this number. Next week we shall commence an article from the same writer, on "History and Trine Immersion."

The article we give on our first page on "The Socialists" is from a lengthy article in the *Chicago Tribune*. It is the view of the subject presented by the police authorities of that city. The *Tribune* itself, while it does not deny that the police take this view of the matter, affects to consider it a groundless alarm. But it is difficult to see why the police should so represent it, unless there was some ground for their expressed apprehensions. This view is greatly confirmed by the article given next in order, from the *N. Y. World*, on the Paris Communists in America. There are troublous times before us. Let the servants of God cut loose as fast as possible from this world, and transfer their effects over into that kingdom which cannot be shaken, by investing them in the cause of truth at this present time.

The general social meeting of the B. C. church last Sabbath afternoon, was one of a good degree of interest. One hundred and fifty-seven spoke in one hour and ten minutes.

It was found necessary to divide the church in Battle Creek into two divisions, for the celebration of the ordinances last Sabbath. Six of the thirteen classes of which the church is composed, met in the evening at the commencement of the Sabbath, and the seven remaining classes in the evening after the Sabbath. The house was filled on each occasion with as many as could be comfortably accommodated. Thus to suitably provide, on such occasions, for the number of Sabbath-keepers already here, we need a house of worship having a capacity double that of our present building.

The *Advent Christian Times*, started some years ago in Western Michigan, by J. V. Himes, but latterly published in Chicago, and which prospered until it was wrested from his management, has at length yielded to the pressure of the hard times, or the divided counsels of its supporters, and has been merged in *The Bible Banner*, published in Philadelphia, Pa. In consequence of this move, the question is now agitated of locating the latter paper in Chicago.

### To Correspondents.

Should such as use tea, coffee, pork and tobacco, be retained in the church? B. H.

Ans. If a church is properly organized, such will not come in at first, and no trouble can then arise on the question of retaining them. The use of tobacco, however, is the only practice of those named above which is made a test of fellowship.

Should we use leavened or unleavened bread at the sacrament? E. G. D.

Ans. As the Lord's supper is not the anti-type of the passover, we see no reason why we should confine ourselves to unleavened bread. Such has not been the practice of our people, so far as we know.

Would it be well to change our clock dials, so that midday would be marked by the figure 6, according to the Bible method of reckoning the hours of the day? E. A. L. and Q. M. W.

Ans. By no means. That would be drawing it out altogether too fine. The same may be said of some who contend that we should adopt the Hebrew names and reckoning of the months. We have before us a publication containing the following nonsensical effort to adopt a Bible date: "10th day of the thirteenth month, veadar, 1877," and then knowing that this would be utterly unintelligible to the common reader, they go on to explain that it is "March 19, 1878." This is a sufficient acknowledgment of the folly of any such effort at the present time.

### Western N. Y. Camp-meeting.

It is now decided to hold this meeting at Fillmore Park, East Aurora, N. Y., May 29 to June 4, 1878. This is one week earlier than was first proposed, and on account of this change we urge all our brethren who expect to attend this meeting to make their arrangements immediately about ordering tents, &c., that

everything may be in readiness in good season.

Tents can be rented as heretofore. Those wishing to rent tents will please write at once to Eld. B. L. Whitney, Rome, N. Y., stating size and number wanted. Parties wishing to buy tents can get them still cheaper than last year. The Buffalo, N. Y. and Philadelphia R. R. will give half-fare from all stations to the ground. General arrangements on the ground the same as usual. It is expected that one or more of the General Conference Committee will be present at this meeting.

We again urge that a special effort be made for a general attendance at this spring camp-meeting.

CONFERENCE COMMITTEE.

### Our Object.

In calling attention, in March, through the *Review*, to our church quarterly meetings, and appointing the place for district quarterly meetings, we suggested that these meetings be reported to the president. But one church and district has complied with this request. North Bloomfield church and Dist. No. 3, Bro. Wm. Chinnock, elder and director, reports a good meeting. I was present in Dist. No. 4 and Clyde church, and that released them. I do not write this to find fault, nor to secure reports of the past meetings, as it is now too late for that. I write to state the object in view in requesting such reports. My objects were distinctly two.

1. These reports would enable me better to understand the degree of prosperity in all the churches, and also in T. and M. work, and to provide help, according to necessity and ability, at the next quarterly meetings.

2. It was my thought further, to condense and arrange these reports for publication in the *Review*. Sometimes some of these meetings are very interesting, and should be published.

We here suggest, that if church clerks would report the church quarterly meetings, and the district secretaries the district quarterly meetings, to the president, these reports might prove of much advantage to him in many ways.

Brethren in Ohio, we have entered upon our last quarter before our camp-meeting. In many respects it is not the best season for missionary labor, yet much may be done by way of visiting, writing, sending out reading matter by mail, etc., etc. We are lagging in the work. Shall we not take hold and make our labors in behalf of fallen humanity more abundant this quarter, than they were the last?

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

H. A. ST. JOHN.

### Wisconsin Camp-meeting.

The Wisconsin camp-meeting will be held at Madison, May 29 to June 4. Probably this is the most favorable location for a camp-meeting that we have ever had in that State. We urge the friends of the cause to begin to plan now to come to this yearly feast. We invite all the Scandinavians to come. Eld. Olsen and other Scandinavian preachers will be present, and regular services in that language will be held daily. At this and the Minnesota meeting we hope to make arrangements for a more extensive work among that people this summer.

I did design to hold two general meetings in Wisconsin before the camp-meeting, but find I cannot do so. But if the preachers and officers of the State will remain over one week after the camp-meeting, we will take that time to instruct and drill them in the duties of their offices. Most of the business of the Conference and planning for the summer can be attended to then. Can we have such a meeting?

D. M. CANRIGHT.

### Minnesota Camp-meeting.

The Minnesota camp-meeting will be held at Hutchinson, June 19 to 25. Let us have a large meeting. Let all the Scandinavians come. Eld. Olsen will attend, and hold meetings for them every day. Beginning on Friday morning before the camp-meeting, we will hold a business school till the camp-meeting begins. All the preachers, and as far as possible all the officers of every kind in the State, should attend this school. It will be much more profitable to them than the camp-meeting. Will all come?

D. M. CANRIGHT.

### Notices.

At the last session of the Minnesota Conference it was voted that the Chair appoint the camp-meeting committee for 1878. Hence I make the following appointment: J. L. House,

of Hutchinson; E. H. Pullen, Kingston; P. E. Hanson, Litchfield; B. F. Lee, Round Grove; J. M. Comer, Howard Lake; D. Fulton, Hutchinson. HARRISON GRANT.

In the article published in last week's *Review* giving instruction how to come to the Kansas camp-meeting, I stated that on all roads except the L. L. and G. R. R. passengers will pay full fare to the camp-meeting, and receive a certificate on the ground, which will entitle them to return for one-fifth regular fare. The Kansas Pacific Railway prefer to sell round-trip tickets. The passenger buys his round-trip ticket from starting point for one and one-fifth fare. This will save all further trouble.

J. N. AYERS.

### Wanted.

A young man who is a Sabbath-keeper is wanted, to work on a farm the coming season. For particulars, address Adam Walters, Bloomingdale, Van Buren Co., Mich.

If any young, middle-aged, or elderly woman should want a home in a Sabbath-keeping family, I should be pleased to hear from her. Address Mahala Randles, La Fayette, Tippecanoe Co., Ind.

## APPOINTMENTS.

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

### Kansas Conference.

The third annual session of the Kansas Conference of S. D. Adventists will be held at Neosho Falls, Woodson Co., in connection with the camp-meeting, May 22-27, 1878. Each church in the Conference should see that its delegate is elected and provided with credentials signed by the clerk, and all unorganized bodies of Sabbath-keepers should be suitably represented. Delegates should bring reports of the standing and condition of their respective churches.

KANSAS CONF. COM.

### Kansas T. and M. Society.

The third annual meeting of the Kansas T. and M. Society will be held at Neosho Falls, Woodson Co., in connection with the camp-meeting, May 22-27, 1878. Every officer of the society (and every member too) should attend this meeting.

J. N. AYERS, Pres.

The Lord willing, our new meeting-house at South Lancaster will be dedicated May 4 and 5. The State quarterly meeting will be held here then. A general attendance is requested. A regular course of lectures will follow, if there is sufficient interest.

S. N. HASKELL.

D. M. CANRIGHT.

### Ohio Appointments.

#### CHANGES.

BELLVILLE,	May 1, 2.
Waterford,	" 4, 5.
Van Wert,	" 4, 5.
Newark,	" 11, 12.
Mendon,	" 11, 12.
Gilboa,	" 14, 15.
Hamler,	" 18, 19.
Bowling Green.	" 25, 26.

Brethren and sisters, turn out to these meetings. The Lord willing, a minister will be with you. The scattered membership of Defiance church will meet at Hamler, on the ridge. Church clerks and s. b. treasurers are expected to be on hand at all these meetings, with their books of record. We must see them. When appointments are for Sabbath and first-day, the first meeting will be at 7:30 Friday evening. Expect to see friends from Mendon at Van Wert.

H. A. ST. JOHN.

At Patricksburg, Owen Co., Ind., May 4, 5. Near Bloomington, Monroe Co., where Bro. Butcher may appoint, May 11, 12.

At Friendship, Ripley Co., May 18, 19. There will be opportunity for baptism at the above-named places.

S. H. LANE.

The meeting appointed by Bro. Haskell for Aroostook Co., Maine, to be held May 11-14, will be held with the church in Linneus. We ask for a general gathering of our people in that county. Let all make a special effort to attend all the meetings. Bro. H. is prepared to give us just the instruction we all need to make us effectual workers in the missionary field. Come one, come all.

J. B. GOODRICH.

We will commence a series of meetings, with the church at Ransom Center, Mich., May 4, at 10:30 A. M. As these meetings will be of a business nature, a general attendance of the members of the church is desired. Will Bro. Wilbur meet us at Hillsdale Thursday afternoon, May 2.

W. H. LITTLEJOHN.

M. S. BURNHAM.

I WILL hold meetings in Kansas, as follows: Limestone, May 2-5.

Morton, " 9-13. As these meetings are the last we can hold with these churches before camp-meeting, we hope those who are indebted to us for books will be able to make settlement in full.

J. H. COOK.

## Business Department.

"Not Slothful in Business." Rom. 12:12.

ELD. I. SANBORN's address, until further notice, will be Bondville, Bennington Co., Vt.

THE address of Mrs. H. T. H. Sanborn is North Scituate, R. I.

THE P. O. address of C. K. Drury is, for the present, *Review* Office, Battle Creek, Mich.

### RECEIPTS

For *Review* and *Herald*.

Annexed to each receipt in the following list, is the Volume and Number of the *Review* and *Herald* to which the money received corresponds—should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Sarah Prosper 53-22, John Rayle 54-1, Rodolph Fisher 54-22, Mrs J House 53-17, Jerred M, lernece 53-5, J T Richards 53-16, D Boardman 53-18, John D Chapman 53-17, A W Nary 53-9, L T Dyset 53-14, W W Lookwood 53-14, N Lawrence 53-17, M A Lawrence 53-17, Sarah C Johnson 53-17, C Gregory 54-9, A C Neff 53-17, Hattie Bolander 53-7, Frank P Hall 53-17, John Staines 53-17, E B Saunders 53-14, Mrs P D Lawrence 54-1, L H Denmore 53-11, Jane W Parsons 53-17, F D Graves 53-17, Wm Brown 53-15, G Meeker 53-12, S W Bird 53-17, Joseph Smith 53-15, A P Bump 50-10, Wm Bitter 53-1, A R Henry 53-17, C Penn 53-17, Marcus Grinnell 53-17, A Loveland 53-17, J Barrows 53-17, Erastus Mack 53-17, Ellis Clark 53-18.

\$1.00 EACH. F M Davis 52-17, Eli Lovelace 52-15, Paul E Gros 52-16, J L Harmon 52-17, Asa Hayes 51-20, Mrs D Sterling 52-18, Daniel Taylor 52-17, Bowen Blake 52-17, A H Tharp 52-17, S Woodhull 52-17, L G Moore 52-11, L Martin 53-1, Henry Allen 51-12, M A Holt 53-9, E M Smith 52-11, P C Rodman 52-18, Henry Shultz 52-20, J L Howe 52-17, H M Sargent 53-1, Carrie V Prier 52-17, Benjamin Leech 52-13, F D Snyder 52-18, Geo Hodgson 52-17, Geo Lowree 52-18, James Marvin 52-15, M D H Bullock 52-15, Frances Lawson 53-1, B Mattern 52-6.

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