

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 51.

BATTLE CREEK, MICH., FIFTH-DAY, JUNE 6, 1878.

NUMBER 23.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, *President.*  
 J. CHAPMAN, *Secretary.* H. W. KELLOGG, *Treasurer.*

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar  
 Volume of 25 Numbers. When paid for by Tract Societies or in-  
 dividuals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

#### SHALL I BE THERE?

When upon the "great white throne"  
 Christ shall sit as Judge alone;  
 When the "book of life" is read  
 There before the risen dead,  
 As are turned those pages fair,  
 Shall my name be written there?

When is closed the Judgment day,  
 When this earth has passed away,  
 When the city new shall come,  
 And the saints be gathered home,  
 Shall I in their triumph share?  
 O my Lord, shall I be there?

When the mighty "white-robed" throng  
 Swell the all-triumphant song,—  
 Glory to the "Great I Am,"  
 Glory, glory, to the Lamb,  
 Ringing on the balmy air,  
 Saviour mine, shall I be there?

If I follow Jesus here,  
 If I hold my trust most dear,  
 If I plunge beneath the flood,  
 If I'm washed by Jesus' blood,  
 If for Christ I do and dare,  
 Yes, my Lord, I shall be there!

—Selected.

### General Articles.

#### HISTORY AND TRINE IMMERSION.

BY ELDER J. H. WAGGONER.

(Concluded.)

AGAIN: we must notice the

#### REASONS FOR THREE IMMERSIONS.

It will generally be found that, in regard to religious rites and institutions, scriptural reasons and scriptural methods stand or fall together. When any people give an unscriptural reason for their practice, the presumption is that their practice is itself unscriptural, or a perversion of Scripture. Very early in the Christian Church reasons were assigned for three immersions which are either contrary to the Scriptures, or others than those given in the Scriptures. While, on the other hand, wherever we find "one baptism" literally and strictly followed, there we find the scriptural reason assigned for the action.

1. Paul says we are baptized into the Saviour's death, and raised in the likeness of his resurrection. But this reason was not only ignored, but *condemned*, by those who advocated three immersions. This speaks more against the theory and practice than whole volumes of history can speak in its favor. It brands it as an innovation, setting aside both gospel faith and gospel practice. Speaking of trine immersion Bingham says:—

"Two reasons are commonly assigned for this practice: 1. That it might represent Christ's three days' burial. . . . 2. Another reason was that it might represent their faith in the holy Trinity."

Pope Gregory the Great wrote to one who inquired of this:—

"Concerning the three immersions in baptism, you have judged very truly already, that different rites and customs do not prejudice the holy church, whilst the unity of faith remains. The reason why we use three immersions (at Rome) is to signify the mystery of Christ's three days' burial, that whilst an infant is thrice lifted up out of the water, the resurrection on the third day may be expressed thereby."

This reason is unscriptural and inconsistent. We are baptized into Christ's death; he died but once. We are raised in the likeness of his resurrection; he was raised but once. "Thrice lifted up out of the water" cannot be made to represent his resurrection, even though a *great pope* says it; while the Scriptures say nothing at all of the three days being represented by baptism.

The very first witness claimed by trine immersionists as speaking in favor of the practice, gives this same unscriptural reason. This is Clement of Alexandria. We incline to the belief that the testimony is apocryphal, but if it is not, it only serves to show how very early this erroneous view was grafted into the Christian faith. These are the words ascribed to Clement:—

"Ye were conducted to a bath, just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial."

Thus this testimony, whatever its origin, stands self-condemned, as being directly outside of the scriptural ideas of baptism. It is based on a false view of the ordinance.

And the famous fiftieth "Apostolical Canon," which does such good service in the cause of trine immersion, says:—

"If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed."

The word of the Lord is yea and amen, not yea and nay. If we had no other evidence that the three-immersion theory is based on a false construction of our Lord's commission, this is sufficient, that it could only be maintained by setting aside the words of Paul in Rom. 6. There is no discrepancy in baptizing into the names of the Father, Son, and Holy Spirit, and baptizing into the death of Christ, if we preserve, in the action, the likeness of his burial and resurrection. But it was clearly seen by the originators and early advocates of three immersions, that that practice could never be harmonized with the words of Rom. 6. Therefore an order of deposition was issued against any one who baptized into the death of Christ, notwithstanding that such was the baptism of the gospel according to the writings of the apostle Paul, not according to "apostolical tradition."

And not only the early advocates of three baptisms denied the words of the apostle on this subject, but their followers of the present day maintain the same unscriptural position. Thus Mr. Moore, speaking of the words imputed to Clement, says:—

"Christ was placed in the grave, they in the water; Christ three days, they three times."

It is only by a wondrous strain of the language that any analogy can be found between three immersions and lying three days in the grave. If Christ had been *buried once each day*, or had *three times died and been buried*, then they would have their case. But as he *died once*, and was *buried once*, and was *raised up once*, we can be baptized into the likeness of his death, and raised in the likeness of his resurrection, only by a single burial or immersion, and a single rising out of the water. And all the flourish about "the fathers" so well understanding the Greek language amounts to nothing on this question. The Greek can never be forced to favor "three baptisms," three burials, or three resurrections. Good common sense and reverence for the exact words of Scripture are quite as essential as a knowledge of the Greek. We know that these same fathers were advocates of innovations and absurdities in both faith and practice. And we are assured that if they speak not according to the law and the testimony their words are not light, but darkness.

Again: Mr. Moore makes the Scriptures conflict with themselves in the following language:—

"The law of holy baptism demands that all persons should be baptized 'into the name of the Father, and of the Son, and of the Holy Ghost,' while the contrary law requires baptism 'into the death of Christ.'"

We know not in what words to express our surprise that a man should quote the *exact words of Scripture* which refer to baptism, and denounce them as a "contrary law" and a perversion of the doctrine of baptism! The words of Rom. 6: 3-5 are as follows:—

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

These words, according to Eld. Moore, contain the "contrary law" which he and his associates refuse to follow! We fully agree with him that it contains a rule clearly and explicitly *contrary* to "trine immersion." But we shall never admit that these words of Paul's are contrary to the commission of the Saviour while we retain any reverence and respect for the Bible.

One thing is now most clearly proved, which is this: ROM. 6: 3-5 IS CONTRARY TO THE CONSTRUCTION WHICH IS PUT UPON THE COMMISSION BY THE TRINE IMMERSIONISTS. This is proved by their arguments and their own admissions. The conflict is evident, and the issue is a plain one. And one question alone remains: Which is correct, Rom. 6: 3-5, or their construction of the commission? We are at no loss for the answer. We do not see how any one can have confidence in their view of the commission while it involves such a plain contradiction of the Scriptures. The trine-immersion theory stands self-condemned.

2. Those who will have the patience to read the writers of the early centuries in their controversies over the doctrine of the Trinity, must agree in this, that very much which was then written on the subject was an interminable jargon, a bitter contention over words to no profit; made up more largely of invectives and personal criminations than of argument; showing more zeal for party success than piety. With one thing we have been particularly struck,—that the dominant or orthodox writers sometimes expressed their faith in the very same words which were bitterly assailed as the rankest heresy when used by an opposing party. The "Athanasian creed" was saved only by the greater influence of the bishop of Rome. Athanasius himself was not always considered orthodox; he was not only banished from his place in the church, but a reward was set upon him by the emperor Constantius "to whomsoever should bring him alive or dead." The bishop of Rome endeavored to procure his pardon, to whom the emperor replied:—

"All without exception have been injured by him, but none so deeply as I have been. Not content with occasioning the death of my eldest brother, he endeavored to excite Constans, of blessed memory, against me; and had not his aims been frustrated by my moderation, he would have caused a violent contest between us. None of the victories which I have gained, not even those obtained over Magnentius and Silvanus, appear so satisfactory to me as the ejection of this despicable man from the government of the church."—*Theodore*, b. 2, chap. 16.

The creed was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who, to reach the minds of that class, often

made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this view. Bingham speaks of the vague views held by some in the following significant terms:—

"There were some *very early* that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, co-ordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism."—*Antiquities*, b. 11, chap. 3, § 4.

Who can distinguish between this form of expression and that put forth by the Council of Constantinople in A. D. 381, wherein the true faith is declared to be that of "an uncreated and consubstantial and co-eternal Trinity"? The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper "relation of Father and Son" to be found in the words of the council, above quoted. And we willingly leave it with the good judgment of every unprejudiced reader that *three baptisms* are more consistent with the idea of "three collateral, co-ordinate, and self-originated beings," than with the idea of baptism into the names of the Father, Son, and Holy Spirit, and in the likeness of the Saviour's death and resurrection.

Bingham says this error in regard to a Trinity of three co-ordinate and self-originated and independent beings arose in the church *very early*; and so we find it in the earliest authors after the days of the apostles. He said that a change was made in the form of baptism corresponding to this form of belief; and so we find that *three baptisms* were announced by the same writers. Three baptisms are contrary to the express words of the Scripture, and contrary to the Scripture ideas of baptism into the death and resurrection of Christ. We must determine, and that to a certainty, that *three baptisms* is that erroneous form which was made to correspond to the doctrine of *three co-eternal beings*, which did not regard the true relation of Father and Son, and which gave rise to a rejection of the baptism of the gospel, into the death of Christ.

Eld. Moore says:—

"We have shown conclusively that Justin was baptized 'in the name of the Father, and of the Son, and of the Holy Ghost,' and by trine immersion, which traces trine immersion in an unbroken line to within thirty-three years of the close of the apostolic age."

We quote this to show with what surpassing confidence he claims to have proved conclusively that of which he has not given one particle of evidence. And this seems to be characteristic of that class. The most absurd and improbable things are put forth with as much assurance as if they were demonstrated. Again he says:—

"The origin of single immersion can be found among the innovations of the fourth century, while sprinkling and pouring, as well as infant baptism, can boast of no better birth."

We say that single immersion has not been and cannot be traced to the innovations of the fourth century. It is according to the plain teachings of the New Testament; and the historian or tradition-monger who seeks to elevate another form to its place only proves that he does not follow the light of divine truth. And, if Eld. Moore means to say that sprinkling and

pouring and infant baptism are also among the innovations of the fourth century, then he states what every one knows to be untrue who does not take all his historical knowledge at second-hand. Or, if he means to say that sprinkling and pouring and infant baptism, and, we may add, infant communion, have not as good historical evidence in their favor as trine immersion has, he then speaks against his own knowledge, or shows that his knowledge of history is really very limited. On this point we are willing to rest the case on the evidence herein presented.

THE CONSEQUENCES.

Some may be led to inquire, Does it not invalidate the Christian faith, or raise a doubt of the accuracy and sufficiency of the New Testament, to thus prove that the writers of the second and third centuries were so divided in sentiment, or so completely followers of traditions? We answer, Not at all. It proves the correctness of the New Testament, which pointed out this very state of things as soon to exist after the days of the apostles. Even in their own times they had to labor against this spirit of contention and division, which already began to distract the churches. Paul at Ephesus said:—

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.”

This fitly represents the condition of the poor, distracted church, under the leadership of ambitious men, such as obtained the controlling influence in the early centuries. We have no doubt that many honest souls mourned over this declension, but the willful and the ambitious are the ones who are heard, and who leave their impress on the multitude, and stand out most prominent in history. This contentious and ambitious spirit gave rise to the Roman hierarchy, a dominion in the church of Christ such as the Scriptures never sanctioned, and Christ himself forbade. The Papacy, as a power among the kingdoms of earth, was erected in the sixth century; but we shall greatly mistake if we think it arose so late as that. Paul, speaking of the “falling away” and the revealing of the “man of sin,” said, “The mystery of iniquity doth already work.” We must bear in mind that this mystery of iniquity was working in the church; it was by a falling away that the man of sin was developed. Such being the case, is it any credit to any system or doctrine that it found advocates and followers in that age? If we pay proper regard to the warnings of the apostles, and respect to the Scriptures as the only and sufficient rule of faith and practice, we should rather avoid quoting the opinions of “the fathers” in favor of any dogma, knowing that they lived in an age of darkness and great confusion. We pass no judgment upon their sincerity of purpose or honesty of intention. But we do affirm that it is not safe to follow every one who, we think, intends well; we must remember their liability to be deceived. We contend for “the Bible and the Bible alone.” Centuries ago this was declared to be “the religion of Protestants.” But alas for the day! Protestants, or those calling themselves by this name, are turning again to the fog of tradition for support, and rejoice when they can find the testimony of the fathers on their side, as if they had found great treasures.

We do not consider it necessary to consume time and space to show why the writings of the fathers have not been preserved as free from corruptions and interpolations as the Holy Scriptures. Reasons, good and sufficient, may be given. We never feel more thankful that we have the Bible, given by inspiration of God, and wonderfully preserved by the providence of God, than when we are reading the writings of the successors of the apostles. They present a labyrinth of contradictions and superstitions, from which we turn to find glad relief in the writings of those who “spoke as they were moved by the Holy Ghost.”

“Should all the forms that men devise Assault my faith with treacherous art, I'd call them vanity and lies, And bind the gospel to my heart.”

WHICH IS THE HEATHEN?

The old dragonic spirit is getting waked up here. A few months ago a gentleman supposed to be of very liberal sentiments religiously forbade Mr. B., a Sabbath-keeper, the privilege of crossing a field of his on

Sunday, under penalty of prosecution and not being allowed to cross at other times. Mr. B. was about his legitimate business, that of drawing logs to a saw-mill. The road running through the field is used as a public highway, and the field in question is out of sight of any inhabited dwelling. His route ran near no house where he could disturb the inmates, nor within four miles of any place of worship on that day. The parties have always been on good terms heretofore. The only excuse the gentleman offered was that “it was heathenish to work on the Sabbath” (?) where people could see you (he can go hunting though).

Now the definitions of heathen are: “An idolater; a pagan; a worshiper of false gods.” David, by inspiration, says: “For all the gods of the nations are idols; but the Lord made the heavens.” Ps. 96:5. Yes; the Lord made the heavens and the earth, and gave us his holy Sabbath as a memorial of his creative work, and that we might know his true character. (Eze. 20:12, 20.) We are commanded to “keep it holy;” we are told that “the seventh day is the Sabbath.” The Lord never revoked this command. His Son never changed it. (Matt. 5:17, 18.) He never commanded us to keep any other day. On the contrary, he has commanded us to labor six days, and I do not see why this part of the commandment is not just as binding as any of it.

On the other hand, the first-day institution was set up by a corrupt nation and a more corrupt church. The first command for first-day observance was given A. D. 321, by Constantine, a heathen emperor. An institution begotten by Paganism, brought up by Popery, and exalted and enthroned by Protestantism, is the rival of the Lord's Sabbath! See how opposite are the commands:—

The Lord says, “The seventh [day] is the Sabbath of rest, holy to the Lord.” Ex. 31:15. The Lord speaks of the Sabbath as “my holy day.” Isa. 58:13. The Lord says: “Remember the Sabbath day, to keep it holy. The seventh day is the Sabbath of the Lord thy God.” Ex. 20:8-10. Paganism says, Abstain from labor on “the venerable day of the sun.” Paganism says, The first day is the Lord's day. Protestantism says, The first day of the week is the Christian Sabbath, the Lord's day.

Which will we believe? Whom will we obey? Says the apostle Paul, “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Rom. 6:16. Who is the heathen? MILTON C. WILCOX. Oxbow, N. Y.

“FEARFUL TO CONTEMPLATE.”

THIRTY-THREE estimates, carefully compiled, from different parts of the United States, and all brought to harmonize, show the following startling facts:—

Table with 2 columns: Description of the issue and its cost. Items include: There is drank each year, in our government, 561, 600,000 gallons of ardent spirits, which, at manufacturing prices, cost the consumers the round sum of \$3,841,264,000; It kills 164,062 persons each year, whose days are each shortened ten years, making a total of 1,640,620 years of time; put at \$50 per year, this makes 82,031,000; There are 1,523,662 regular or moderate dram drinkers, who lose one-third of their time drinking, and preparing for the drunkard's grave, which is equal to 100 days to each man in the year, put at 50c. per day, this makes 76,183,100; The total amount of crime costs the government annually \$32,528,437, three-fourths of which is caused by ardent spirits 24,396,328; Add cost of pauperism, both public and private, caused by this evil, 21,375,000; Total: \$4,045,249,428

This amount in one-dollar greenback bills, laid lengthwise (one touching another), would make a line 453,176 miles long. To count this amount at the rate of one dollar per second (eight hours in a day) would require 384 years of time, about eleven average lifetimes. And all this enormous tax for what? To degrade mankind, and hurry them off to the drunkard's grave and the drunkard's hell. This vast sum, if turned in a proper direction,

would educate, clothe, feed, and provide a home for every poor orphan in the land; would build up every institution of learning necessary; pay off every pastor; build every church house needed; and in a short time send the gospel to earth's remotest bounds; and no one harmed or hurried off to hell by it. Oh, how merciful and forbearing is the Almighty!

Now let some brother or sister, who is not held in bondage by “tobacco,” come out and show us the figures on that question.—Texas Baptist.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own. Remember those with home of glass Should seldom cast a stone It we have nothing else to do But talk of those who sin, 'Tis better we commence at home, Than from that point begin.

We have no right to judge a man, Until he's fairly tried; Should we not like his company, We know the world is wide. Some may have faults, and who has not? The old as well as young; Perhaps we may, for aught we know, Have fifty to their one.

I'll tell you of a better plan, I find it works full well, To try my own defects to cure Ere I of others tell; And though I sometimes hope to be No worse than some I know, My own shortcomings bid me let The faults of others go.

Then let us all when we commence To slander friend or foe Think of the harm one word may do To those we little know. Remember curses, sometimes, like Our chickens, “roost at home;” Don't speak of others' faults until You have none of your own. —Selected.

THE LAW OF GOD, AS RELATED TO BOTH THE OLD AND THE NEW COVENANT.

THAT the old covenant was not the ten commandments, but an agreement between the Lord and the people respecting them, is clearly established by the concurrent testimony of Moses and Paul.

In Ex. 19:5, 6, the Lord, through Moses, addressed the people thus: “Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.” “And ye shall be unto me a kingdom of priests, and a holy nation.” Moses bore the message to the people, and in the eighth verse their answer is given: “All that the Lord hath spoken we will do.”

As recorded in chap. 24:5-8, the people twice renewed their promise to obey the words of the Lord. Moses wrote their words in a book, called the book of the covenant. This solemn covenant was then dedicated with blood, when Moses said (verse 8), “Behold the blood of the covenant, which the Lord hath made with you concerning all these words.” What words are referred to? The words of the ten commandments. To prove this we have only to read in connection Ex. 19:5: “Now therefore, if ye will obey my voice indeed, and keep my covenant;” and Deut. 4:13: “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.”

Now notice that the covenant was made between the Lord and the people, and concerning the ten commandments, as is clearly shown by the above scriptures. Then it is certain that the ten commandments are one thing, and that the covenant, which was made concerning them, is a separate and distinct instrument. But we are not left to our own deductions in this matter, though the case is a plain one; for the apostle Paul has given an inspired commentary on this very point. In Heb 9:18-20 he refers to the acts of Moses recorded in Ex. 24, and declares that that was the dedication of the first covenant. The words covenant and testament are used interchangeably, as will be seen by reading Heb. 8 and 9.

Once when discussing this subject with a member of the Disciple church, an illustration came to my mind which silenced my opponent. I said, We will suppose that a wealthy gentleman decides to build a house. He carefully draws up a design, and contracts with certain mechanics to build the house according to that design, and for doing this, he agrees to pay a stipulated price. The contract is put in writ-

ing and sealed, and the workmen commence. They have not proceeded far, however, before the gentleman discovers that they are not fulfilling his design. He consults with them. They promise to do better; but he becomes satisfied that they are not doing their work according to the plan, and he declares the contract forfeited and discharges them. Now does the failure on the part of the workmen obliterate the gentleman's design, so that he thenceforth gives it up? Rather does not the fact of his discharging those men show that it is still uppermost in his mind, and that he will accept nothing but a strict compliance with it?

We will suppose that this gentleman has an only son who possesses a generous and sympathetic heart, and who is in perfect accord with his father. He deeply pities those men, who have failed to secure the reward they so much need. He approaches his father and says, “I have decided to undertake to help those men, if you will accept my mediation. I propose to go and personally assist them. I will instruct, and work with them; and by the great sacrifice that will make for them, will so endeavor them to me, that they will be successful in their second attempt. I will superintend the work and through my influence it shall be done.”

In the above illustration, the design of the gentleman of course represents the law of God; the contract between him and the workmen, the old covenant, which the Lord made with the people concerning his law; and the generous-hearted son very feebly represents our adorable Redeemer.

The prophet Isaiah said of Christ, “He shall magnify the law, and make it honorable,” chap. 42:21; and, true to the divine prediction, we hear him, immediately after commencing his ministry, teaching that the law relates not simply to the outward actions, but also to the motives; thus showing that in order to be fully kept, its principles must be implanted in the heart.

Now let us read the promise of the new covenant, in connection with certain other scriptures bearing upon this point. In Jer. 31:31 we read: “Behold the days come saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.” Verse 33: “But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Thus we see that in his second attempt for the good of his people, the Lord makes his law the basis. It must be put into their hearts, in order that he may be their God, and that they may be his people. A mark: this is the manner in which the new covenant is made. It was instituted by Christ, and ratified by the shedding of his blood. Matt. 26:28: “For this is my blood of the new testament [covenant] which is shed for many for the remission of sins” (transgressions of the law; 1 John 3:4). “For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:3, 4.

We are plainly told in the above scripture that the object of Christ's mission to this world was that the righteousness of the law might be fulfilled in us. Man, having inherited a sinful nature, and having indulged in sin, was incapacitated to keep the law of God; hence it could only condemn him. In this sense it was weak through the flesh.

Now we are prepared to ask, How is a person inducted into the new covenant, and what is conversion?

To the first question the answer has already been foreshadowed. It is the receiving of the law of God into the heart, and by faith in Christ, and through the assistance of his grace, fulfilling its righteousness by carrying out its principles in our lives. And when this is accomplished, the work of conversion is also. Hence they are identical.

Under the new covenant, which covenant was ratified by the death of Christ, the law of God is put into the hearts of his people. No event that could have been instituted by Heaven could so affect the heart of fallen man as the vicarious death of the Son of God. Christ dying for us! “Oh, for this love, let rocks and hills their lasting silence break!” All, whose hearts are touched with his love will try to walk as He walked who kept his Father's com-



mandments, and such shall at last "have right to the tree of life, and enter in through the gates into the city."  
In view of the above facts, how glaringly false is the position of those who teach the abrogation of the moral law under the gospel. Rom. 3:31. This doctrine subverts the gospel, which undertakes to save men from sin instead of *in* sin. Matt. 1:21. It is as far from the truth as the earth is beneath the heavens.

In conclusion I would say, lest we be misunderstood, that we do not believe a person can be saved by any meritorious works of his own, but only through the merits of Christ; for we are all under sin. Neither can we be saved when we knowingly commit sin. C. A. RUSSELL.

**A REMINISCENCE.**

The first Seventh-day Adventist I ever saw lived in Washington county, R. I. Some one (he never knew who) sent him a few numbers of the REVIEW. This was about twenty-five years ago. He was pleased with it and subscribed for it, taking it ever after until his death. For many years he was the only Seventh-day Adventist in Washington county, but he lived to see three churches raised up within a few miles of him, and to see other members of his own family brought into the faith. The last act of his life was to attend a Seventh-day Adventist meeting, and he was drowned while on his way home.

Should the person who sent him the REVIEW ever get into the kingdom, and there meet old Bro. Holloway, will it not be reward enough? The fields are white for the harvest, but where are the laborers? We cannot all be lecturers, we cannot all fill responsible positions; but we can all send a paper to some one who may be benefited. J. S. M.

**SHOULD PARENTS ATTEND THE SABBATH-SCHOOL?**

We say, Yes, by all means; and for important reasons: 1. Because the influence is better on the children, as they usually love the Sabbath-school and the truths it inculcates in the same degree that their parents do. 2. The parents, by studying the truth through this medium, become more firmly established in it, and better prepared for usefulness in the family and in society. Children look to their parents for examples, as they should do; and if the parents pass this important branch of education by as of little consequence, they need not be surprised to very soon find their children regarding it in the same light. If, on the other hand, the parents manifest an interest in the Sabbath-school, and labor for its prosperity, they may be rejoiced to see the children following in their footsteps.

Some have regarded the Sabbath-school as a place for children alone to receive religious training, hence have clothed and sent them there, taking but very little, if any, interest in the lessons to be learned, much less in teaching them to their children; and they have then persuaded themselves that their duty in this direction was done. The result of such a course is painfully evident. The lessons are not learned, the school becomes uninteresting, and the children gladly seek an excuse to absent themselves from it. Finally, at an early age they graduate; one step after another in the wrong direction is taken; they are soon beyond the influence of their parents and of the church, and are lost to the cause of God.

Do you ask, What more can I do for my children relative to the Sabbath-school? We answer, Take such an interest in the school as will lead you, not only to be there every Sabbath with your children, but to have your lesson thoroughly learned. As your interest in the lessons increases, you will see a decided improvement in the school; the children will learn to love it and will grow up in the truth, and you will have the satisfaction of seeing them gathered into the church and become fitted for a home in the kingdom of God.

When parents shall see the importance of this work, and take hold of it in earnest, the children will readily drink into the same spirit; and while engaged in preparing their lessons each week, they will look forward to the approaching Sabbath-school with delight. It will add to their interest, if, when Sabbath morning comes, and all are ready for the Sabbath-school, the family is called together, and each rehearses the lesson for the last time before going to the class.

Such a course would not only be pleas-

ant and profitable to the children, but of advantage to many parents who would not otherwise study the word of God. Their minds can be drawn away from worldly cares to the great themes of the Bible, and thus in a measure they can be preserved in faithfulness to the duties God has enjoined upon them. Then for their own good, as well as their children's, it is essential that parents attend the Sabbath-school.

J. O. CORLISS.

**THE WORSHIP OF IMAGES.**

It was not without design that the Lord left no image or picture of his holy person behind him. He put the question of worshipping an image of himself out of sight by leaving no image. There is not even the shadow of authenticity upon any reputed relic. We are not even sure of the site of Calvary or Gethsemane, the place of his crucifixion or his burial. Even the mount of his ascension is not known or named. The "fragments of the true cross," the "holy coats," etc., are all impostures. Nobody but the most superstitious and ignorant Romanists believes that there is on earth one genuine relic of the Lord, or of his mother, or indeed of any early saint.

There was a design in this. Considering all things,—the reverence and love of the apostles, for instance,—it is very strange that there is no word for ages of any relic of our Lord's early life, and that "the discovery of the true cross," in the fourth century, by Helena, should have been so suspiciously a cooked-up thing.

No picture and no relic, whose genuineness is even probable, exists of our Lord, or of his apostles, or indeed of any early Christian worthy. One cannot help connecting the strange fact with that second commandment which our Roman Catholic brethren are in the habit of omitting from their list, and with the petition in the Lord's prayer.

The pictures, so-called, of the Virgin—there are scores of them, in all positions, and they are highly revered by our Romish friends, and dilettanteized and sentimentalized over by many of our Protestant friends—are, we all know, when we think, only portraits of women by no means always reputable, the mistress of the artist, painted as the Madonna in one picture and as Venus in another.

The pictures, so-called, of our blessed Lord are more shocking still. An Italian beggar man or thief, with a picturesque beard and hair, is painted, and the painting labeled with the holiest name!

The pictures of the apostles are conventional. A monk with a lion is St. Mark, a monk with an eagle is St. John, a monk with a sword is St. Paul, and one with a big key is St. Peter. They are merely pictures of the most picturesque old loafers the painter could find for his model.

Here, then, is where the Romish argument fails to reach us. We have heard it a score of times, and expect to a score or two more. We admit, in one way, its force. We do venerate the pictures of great men. We do love, and might perhaps "salute," the picture of a very dear friend. We are free to acknowledge we should deeply venerate the picture of our Lord, or of one of his apostles. But when our Romish friend puts us in front of a dime lithograph, manufactured in Ann street, and tells us that is our Lord's picture, we beg leave to retire before our disgust gets the better of us. Or, when he soars a step higher, and shows us the picture of a picturesque Italian bandit, and says that is Christ's, and we should salute it and kneel before it, we respectfully decline so stultifying ourselves and insulting our Master. Or, again, when he presents us to the portrait of a young woman of questionable life, with an infant in her lap, and demands that we shall reverence this picture as that of the Virgin Mother and her child, we might beg that he will please to go no further. The thing is getting unbearable. His anxiety to reverence "sacred pictures" is rapidly carrying him beyond Christian decency.—From Dr. Hugh Miller Thompson's "Copy."

**KANSAS CONFERENCE.**

THE fourth annual session of the Kansas Conference of S. D. Adventists convened at Neosho Falls, Kansas, May 22, 1878. President in the chair. Prayer by Bro. Lamont. Sixteen delegates were present with credentials, representing twelve churches. Bro. Thomas Gibbs, from Rock Creek, and Bro. Yates, from Eureka, were admitted from their respective churches.

Elds. Butler and Farnsworth were invited to participate in all the deliberations, and also all other brethren in good standing in any S. D. A. church. The president was authorized to appoint the usual committees.

At the request of Bro. Stevens, the church at Marsh Creek was admitted. The churches at Otter Creek, Independence, Hanover, and Hymer were admitted into the Conference.

It being ascertained that this Conference had never adopted a constitution since the dissolution of the Kansas and Missouri Conference, the constitution recommended by the General Conference was read and adopted.

The president appointed the following committees: On Nominations, J. A. Ashbaugh, J. P. Henderson, J. M. Adams; On Credentials, Jacob Yates, M. J. Pearse, J. M. Stansbury; On Auditing, Wm. Dail, J. D. Rockey, A. J. Miller, R. H. Brock, O. S. Stevens, Henry Dickson; On Resolutions, C. F. Stevens, G. H. Rogers, J. S. Thorp.

Adjourned to call of chair.

**SECOND SESSION.**

Conference called at 5 p. m., May 24, 1878. Prayer by Bro. Dawson.

Bro. A. J. Stover, of Oswego, and John Gibbs, of Rock Creek, presented credentials from their churches and were admitted. The churches at Cherokee and Amity were admitted. The unorganized companies at Great Bend, Barton Co., Morton, Cherokee Co., and Tabor, Clay, Co., were taken under the watchcare of the Conference.

The Committee on Nominations reported as follows: President, J. N. Ayers, Garnett, Kan; Secretary, Smith Sharp, Ottawa; Treasurer, A. J. Stover, Oswego; Executive Committee, J. N. Ayers, J. H. Cook, and C. F. Stevens.

Each nominee was voted upon separately, whereupon all were unanimously elected.

The Committee on Credentials and Licenses reported as follows: For credentials, J. N. Ayers, J. H. Cook, C. F. Stevens, J. Lamont, and Smith Sharp. For licenses, J. D. Santee, Geo. Kennedy, J. S. Thorp, J. W. Bagby, John Gibbs, B. F. Truex, W. E. Dawson, G. H. Rogers, and J. P. Henderson.

All licenses and credentials were granted as recommended, except that the case of B. F. Truex was referred to the Executive Committee.

Adjourned to call of chair.

**THIRD SESSION.**

Conference convened Sunday, May 26, at 4 p. m. Isaac Palmer admitted to represent Zion church.

Voted, That the deficiency of money for paying the ministers be raised by donation, and that a committee of two be appointed to solicit donations.

The treasurer reported as follows:—

On hand at commencement of year,	\$00.00
Received from s. b.,	1884.88
"    on tent fund,	55.50
Total,	\$1940.38
Paid out on orders to ministers,	\$1853.55
Tent fund,	25.90
Total,	\$1879.45

Cash on hand to balance, \$60.93  
A. J. STOVER, Treas. Kan. Conf.

J. S. Thorp and A. G. Miller were appointed to audit the account of the treasurer.

Calls for labor were made by the several delegates. The name of the Elk Falls church was changed to Bloomfield.

Voted, That we hold a general meeting in the fall; time, place, and securing of labor from the General Conference to be left to our Conference Committee.

Adjourned to call of chair.

**FOURTH SESSION.**

Conference called, Monday, May 27, at 5 p. m. Reports of the churches showed the following: No. of churches reported, 23; No. of members reported, 536. Amount of s. b. pledged, \$1,350.00.

Several of the reports show that the churches have pledged one-tenth of their increase, so it is difficult to ascertain how much s. b. can be depended upon.

The committee to audit the treasurer's report reported that they found it correct except a deficiency of \$1.50 s. b. from Conola church. Treasurer's report accepted.

It was voted that a license be granted to Marshall Enoch.

Bro. N. W. Vincent, State colporteur, reported as follows: No. of subscribers obtained on periodicals, 243; Annuals sold and distributed, 20; tracts distributed, pages, 32,000, also a few books and pamphlets. Preached and lectured thirty-three times.

The president, after being duly authorized, appointed the following Camp-meeting Committee: C. S. Glover, A. G. Miller, and J. A. Ashbaugh.

Remarks on the duty of ministers and licentiates were made by Bro. Butler and Farnsworth. The following resolution was adopted:—

Resolved, That we express our thanks to the General Conference for the efficient help they have sent us at this camp-meeting.

Voted, That a copy of these minutes be sent to the REVIEW for publication.

Adjourned. J. N. AYERS, Pres.  
SMITH SHARP, Sec.

**KANSAS T. AND M. SOCIETY.**

THE third annual meeting of the Kansas Tract and Missionary Society was held at Neosho Falls, Kan., May 23, at four o'clock p. m. President in the chair. Prayer by Eld. Geo. I. Butler.

Chas. F. Stevens was elected secretary *pro tem*. The minutes of the last meeting were read and approved.

It was moved and carried that a committee of three be appointed by the chair to nominate officers for the ensuing year; whereupon the following persons were named for said committee: J. H. Cook, Wm. E. Dawson, J. A. Ashbaugh.

Adjourned.

**SECOND SESSION.**

The second session was held May 26, at 5 o'clock p. m. Prayer by J. S. Thorp.

The Committee on Nominations reported as follows: For President, J. N. Ayers, Garnett, Anderson Co.; Vice-president, J. Lamont; Secretary, A. J. Stover, Oswego, Labette Co.; Treasurer, John Heligass. For directors: Dist. No. 1, Reuben Worick; No. 2, J. H. Coffman; No. 3, T. H. Wake-man; No. 4, Wm. Dail; No. 5, A. A. Reed; No. 6, A. G. Miller; No. 7, John Riley; No. 8, E. H. Fortner; No. 9, H. C. Main; No. 11, A. W. Cone; No. 12, A. J. Stover; No. 13, J. P. Henderson.

The above-named persons were elected to their respective offices, with the exception of the nominee for treasurer. On motion duly seconded, A. J. Stover was elected treasurer for the ensuing year.

Voted, That Dist. No. 10 be dropped from the records, and the territory divided between Dists. 9 and 11, Greenwood county being annexed to Dist. No. 9, and Coffee and Woodson counties to Dist. No. 11. It was then voted that Dist. No. 13 be changed to Dist. No. 10.

Adjourned.

CHAS. F. STEVENS, Sec. *pro tem*.

**FLOWERS ON DINING TABLES.**

NOTHING can equal the beauty and appropriateness of flowers at meal time, and during the season they should never for once be absent. It is a custom which should become universal among rich and poor. Even grasses and leaves and ferns add cheerfulness to the room, and to the hearts of those assembled around the board.

Very pretty ornaments are made by uniting fruits and flowers. Such fruits as have long stems or grow on slender branches are better suited, such as strawberries, cherries, currants, gooseberries, etc. But no matter what the flowers or fruits or what may be used to put them in, let them be found upon the tables during floral season. Set the children to preparing the dinner-table bouquet; it will prove a useful lesson to them; and beget a love for flowers and floral ornaments.—*Temperance Blessing.*

**A BEAUTIFUL FLORAL ORNAMENT.**—Take a soup plate or pickle dish, and fill it with sand. Moisten the sand with water, and heap it to a cone, and then thrust into the wet sand flowers and foliage enough to cover the whole surface, and you will have, if you arrange it well, the most beautiful floral ornament that can be imagined. This is an excellent way for arranging short-stemmed flowers, or those the petals of which are too soft to be tied without injury among stiffer ones. Or place in the center of your soup plate a tea cup, a child's mug, or a wine glass, in which insert a made bouquet, and then, filling the plate around it with sand, proceed as above. This will give a better cone than the first method.

## The Review and Herald.

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

JAMES WHITE, }  
J. N. ANDREWS, } Corresponding Editors.

U. SMITH, - - - Local Editor.

### BOGUS SANCTIFICATION.

ELD. S. H. LANE, *Dear Brother*: We are pained to learn the condition of Bro. B., and to know that Satan is pushing him on to cause disaffection in the Indiana Conference under the pious guise of Christian holiness. Both you and ourselves fully believe that holiness of life is necessary to fit us for the inheritance of saints in light. We contend that this state must be reached in a Bible way. Christ prayed that his disciples might be sanctified through the truth, and the apostles preached of purifying our hearts by obeying the truth.

The professed church of Christ is full of the spurious article, and one distinct feature of it is, the more one drinks into the spirit of popular sanctification, the less he prizes the present truth. Many of those who are the open opponents of God's Sabbath, the third angel's message, and the health reform, are among the sanctified ones. Some of them have even reached the almost hopeless position that they cannot sin. These, of course, have no further use for the *Lord's prayer*, which teaches us to pray that our sins may be forgiven, and but very little use for the Bible, as they profess to be led by the Spirit.

Now we do not doubt the sincerity of Bro. B. Satan has taken advantage of the weakness of his body, with which his mind is of course in sympathy. We do not doubt but he is led by a strong spirit, which he thinks is the Spirit of God; but God's Spirit will never lead one in a course that is contrary to his word, or that leads to separation from that people who are giving the last message of mercy.

Is Bro. B. preaching the Laodicean message? That is well; but let it be borne in mind that the person who has become so sanctified that he cannot sin is the veriest Laodicean. The true Witness appeals to such in these words: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." What a terrible deception! They think they are complete in Christ, and know not that they are wretched, blind, miserable, poor, and naked.

We would recommend that Bro. B. be treated at the Sanitarium, at Battle Creek, for the improvement of his health. It is hoped that this, in addition to the strong influence for the truth there, would greatly improve his physical, mental, and spiritual condition; for no matter what a man may preach under the spirit of strong delusion, he is sure to have some followers, however great may be the heresy. Unless he can be helped, loss will be sustained to himself and the Conference in Indiana.

We warn our brethren of the Indiana Conference and elsewhere. Our position has ever been that true sanctification, which will stand the test of the Judgment, is that which comes through obedience of the truth and of God.

The position which we have both taken in our writings is too plain to be misunderstood. Much of our most laborious labor for the past thirty years has been to meet that fanaticism which has grown out of the teachings of ultra holiness. God is leading out a people, but it has been Satan's effort all the way to induce certain ones to set up their judgment against that of the body, and thus lead them away from the body to certain ruin. Thus have self-deceived souls fallen all the way along during the history of the third angel's message. Those who are led by fanaticism will gradually feel in harmony with those who fully reject the truth, and unless they can be arrested in their course will, sooner or later, be in the ranks of our bitterest opponents.

JAMES WHITE.

ELLEN G. WHITE.

Healdsburg, Cal., May 20.

### ELDER HIMES.

We have recently found a letter addressed to us by Eld. J. V. Himes, soon after the Lansing camp-meeting. It is written in the spirit of kindness. He speaks of the hospitality shown him upon the camp-ground in terms of gratitude. He speaks of his disappointment in not being able to confer with Mrs. White and the writer relative to the signs of the times and the near coming of Christ, because of Mrs. White's arduous labors and our many cares and feeble state of health. He states that although we differ on some points of practice, yet he would

not say or do anything to wound our hearts, and that for what he has said which would have this tendency he asks forgiveness. Cheerfully and heartily we forgive. And more, we never can forget to respect the man who acted so noble a part in the first angel's message, which message we fully believe was in the direct providence of God. Eld. Himes acted a liberal part in publishing a defense in response to a wicked article that went through his paper against Mrs. White and her work. Whatever may have been the mistakes and errors of Eld. J. V. Himes, we shall ever extend to him the friendly hand, and bid him a hearty welcome to our hospitalities should we have opportunity to do so. We wish that those who have tried to crush him were as willing to confess their faults and sins as he is.

JAMES WHITE.

### THE COMING STORM.

As S. D. Adventists have, in years past, expressed their convictions from the prophecies that a time of trouble was approaching which would bring distress of nations with perplexity and cause men's hearts to fail them for fear, culminating in the great destruction of the last day, they have been set down as alarmists, uttering their warnings and creating fears, without cause or occasion. But the indications of such approaching trouble are now too apparent to be ignored, and the staid religious and political papers of the land are becoming as intensely alarmists as ever we have been.

The country is becoming thoroughly aroused by the evils which already perplex, and the dangers which so alarmingly threaten us; and such leaders of thought as the *Independent*, *Scribner's Monthly*, *Christian Union*, *Advance*, *Presbyterian N. Y. Tribune*, and other papers are loud in the utterance of their apprehensions of what may be experienced in this country, unless the storm can be averted.

Those who read the prophecies aright are not taken by surprise in this matter, and we have no occasion to act as though any new revelation had been made to us. There are those bearing the Advent name who have lost their message and have scarcely any other stock in trade but the "signs of the times." The zeal of such rises with prodigious effervescence when some startling event transpires, or some great revolution is impending, but as readily subsides when the event becomes old, or the danger passes.

The true basis of our faith is the purpose of God as revealed in his word. But yet these signs have their place and are entitled to their share of consideration as corroborative evidence. The moral and political phases which the world now presents, would be no definite indication of the last days, had not prophecy connected this condition of things and the last days together. On the other hand, if, having the predictions, no such state of the world was evident, it would show that we had not yet reached the time for the fulfillment of the prophecy. But when we have them both together, all doubts, like metals in the mingling flames of a compound blow-pipe, instantly melt away.

All the baleful elements which led to the reign of terror in France in 1793 and 4, are now at work throughout all Europe and America, threatening to precipitate upon the world within a few weeks or months at most, the direst, because the most wide-spread, calamities the world has ever seen. In relation to the times and prospects we quote a few of the now extensively published opinions of the press.

*Scribner's* leading topic in the March number is entitled "An Epidemic of Dishonesty." It calls for some concert of action to preach down or pray for "the removal of this awful epidemic of dishonesty." It says that while the head is orthodox, the heart and life are heterodox, and until these are reached as they are not now, this epidemic will continue and become a national disease like the leprosy in Arabia.

The present Congress is characterized by such unwise and unsatisfactory legislation, that the *Philadelphia Ledger* declares that the country will keep an informal day of thanksgiving when its law-makers disband.

The Tilden-Potter resolution introduced in the House of Representatives, which looks to the ousting of Mr. Hayes from the presidential chair, the *N. Y. Independent* denounces as revolution, "and what that revolution would involve," it says, "no one can tell until the facts themselves should become their own reporters." Again, referring to the Congress by which the votes were counted it says:—

"The action of the latter settled the question and put it beyond controversy, except by a *quo*

warranto proceeding under law; and, if the question thus settled is to be unsettled by a subsequent Congress, and thus this Government is to be Mexicanized by a defeated and revolutionary faction, then the people may as well understand first as last that the days of the Great Republic are numbered. We are not alarmists without an occasion; yet we cannot conceal from ourselves, and will not from our readers, the fact that there are immense possibilities of mischief in this new movement of the Democrats."

The municipal debts of our cities are becoming a source of perplexity, increased taxation, and consequent distress. The twelve largest cities of the Union have more than doubled their municipal debts within the last ten years, thus swelling the annual taxation to \$80,000,000, or about \$16 per capita of their entire population.

Of the Communistic movement the *Christian Statesman* says:—

"That the Communists are drilling in various cities, and maintaining a semi-military organization, can no longer be denied. A call was issued last week in St. Louis, for all Internationals who had seen military service in this or other countries to meet for organization. Three or four hundred men assembled in response to the call, and the object was declared to be to organize military companies to maintain the rights of workingmen against the police. We are no alarmists. We have no fear that Communism will ever destroy American institutions. It did not destroy France, and probably never will, but it gave infinite trouble, and will again. It will do the same in America. It is no wiser to ignore social dangers than to exaggerate. The semi-military organization of Roman Catholics in their various societies, displayed occasionally in public processions, is another fact which, however inveterate optimists may flout it, their leaders are careful to maintain."

Of the threatening dangers of Communism, and their immediate cause, the *Presbyterian* says:—

"We have mutterings of a storm in our political and social sky. Angry flashes are shot athwart the land, ominous enough to awake the stolid and heartless, were it not that many may be deceived by names. It is called Communism, Internationalism, Workingmen's Associations, Red Republicanism, which in themselves are bad enough, but under these are concealed real want, which is more to be dreaded than devilry. The desperate in purpose are leading the desperate in condition, and when combined they are fearful; and if a divorce is not obtained between honest need and organized conspiracy, and the former relieved soon, and the latter stamped out, we may have a fearful crisis, to meet perhaps in blood. There is no time for trifling. The extremes of need and of diabolism are making a junction, and like two charged clouds, when brought in contact, a tempest will ensue.

"In the cities, where Communism is now growing so rapidly, untold and indescribable sufferings exist among those who would toil if they had any opportunity. And we are not guessing at this state of things. As pastors, we know it, until our hearts feel at times as if they were leaden, over the greatness of their privations, and our utter impotence to help. It is said in the last stages of hunger the stomach itself begins a kind of self-digestion, and then the victims see phantoms of devils. And if this starving process goes on much longer men who, with the most ordinary provisions for sustenance, are peaceful and well-disposed members of society, will not only see phantoms of devils, but will make society see them before long."

The *Sabbath Recorder* in an article headed, "What are We Coming to?" says:—

"We are not an alarmist, but confess to an uneasy state of feeling. We are not among those, if any such there be, who think that there were no occasions for fear in the past, and that only evil exists at the present time. Nevertheless, we believe that the society of to-day is thoroughly honey-combed with evil of the most threatening character. Nor is this evil confined to the outside world, but in many instances those at one time standing high in the confidence of the churches have proved rotten through and through."

"But this is only a drop in the bucket. Society, to its center, is corrupt, and doctrines the most destructive are everywhere prevailing."

"Nor is this all. The foundation of the social fabric is assailed, and society is threatened with total disruption. Communism, that foe of the Old World, in many places is here an organized force, having its center in the great cities, but spread widely through the land, and at present is growing rapidly. This is not simply an idle, foolish sentiment, but is an organized, unlawful, brutal force, with sword, gun, and saber in hand. Nor is this organization committed to the defense of the country, but it is the drilled enemy of law as ordained for the protection of our social system. If it be said this evil is of too diminutive a character to excite fear, only numbering as its adherents those in the humbler walks of life—that no one should argue from this cause the general corruption, then we call attention to the political condition of our country. We know that from the organization of our government, political corruption has existed in many forms, but yearly this corruption has increased, until the doctrine that might makes right, if not openly professed, is boldly and shamelessly acted out. Peculation and gross dishonesty, not only here and there, but almost everywhere appear. But this

is an organized evil. Rings are everywhere formed for plunder or its equivalent, and it is next to impossible to break them up, as with the gigantic struggle in the city of New York a few years since. There is, however, another form in which this evil is working, which is worthy of the most serious and thoughtful attention of every citizen, and that is the corrupt management of the politics of the government especially in the planning and conducting of political campaigns. This is a growing evil, and we should awake to the fact."

"Reader, are there not things transpiring in this country at the present time that suggest to us that we are on the verge of revolution? It is not in the province of this paper to advocate mere party measures as such, but may we not speak out when rash and destructive measures are violently pressed against the protests and remonstrances of the more thoughtful, sober, and experienced? Or, when vagabonds and unthinking masses, who congregate at grogeries and other schools of vice, organize, and with the implements of death, thread the streets of our cities, is it not time to speak out? Warn our citizens, declaring there is danger and to shut our eyes to this is not wise."

The *N. Y. Tribune*, in an article headed, "The Danger Ahead," calls attention to the fact that the Communists are securing control of the powerful "Trades Unions," and thus becoming strongly fortified for the carrying out of their aims. It says:—

"In Chicago secret labor organizations, numbering three or four thousand men, have been armed, and for some weeks have been drilling in that city. There is little attempt to disguise the purposes of these organizations in this country. Sheltered by freedom, they are here to destroy freedom." They are preparing "open warfare against social order and civilized society. It is high time to give this matter serious attention. Men who love order, have property to lose, cannot afford to treat with indifference the steady advances of Communism in this country."

Add to all this the exceptional atmospheric disturbances of these days, the cyclones, tornadoes, tidal waves, the terrible famines in Asia and the political unrest of all Europe, the eastern difficulties still unsettled, and the nations putting themselves to the last degree of exertion to prepare for impending strife, and who dare prophesy peace and safety? and who can fail to see that we have reached the preliminary movements of the great battle of Armageddon.

### APPEAL FROM ITALY.

The following appeal for help comes from those who have embraced the truth through the labors of Bro. Ribton, at Naples. It was written by them of their own accord, and not at the request of Dr. Ribton. They sent it to me to be forwarded to the General Conference Committee, at Battle Creek. I send the original, with twenty-two names appended, and I send also translation to be printed in the *REVIEW*. I know not what words I can use that will add to the force of this appeal. When I was in Naples a small hall was found that could be had if we would lease it for nine months. But it was not even furnished with seats, and it was very uninviting. Just opposite to this hall is a Roman Catholic church, with an image of the Virgin in front, and this prayer to her inscribed in stone: "Show thyself to be a mother."

I could not regard such a hall thus situated as a promising place for the preaching of the truth. It would cost fifty francs (\$10) per month, and it must be furnished with seats and lamps and other necessary things by us. But Bro. R. had sought a hall for many months, and this was the first one that could be had. It was first offered while I was there, and there was no other which we could obtain. At first I was averse to hiring the hall. I told Bro. R. that if the hall was hired I feared that I could do nothing for his personal expenses, and that he would suffer for means to sustain his family. But he said nothing could be done in Naples without a hall, and that he would trust God to sustain him in the work. I was at last perfectly satisfied that it was duty to hire the hall. But as it is easy to make mistakes even when we think we are right, I determined in my own heart that if there should be nothing accomplished by the preaching in the hall, I would as soon as possible replace in the funds of this mission all the money that I should take for the expense of the hall.

Our lease expired May 4, and cannot be renewed only at much higher figures; but it is not desirable to continue in that hall. Now what has been accomplished? Bro. R. has preached in it a great number of times. In one letter to me the past winter he says: "The past fortnight I have preached sixteen times, written many letters, and made many visits." The opposition has been so violent that they have been obliged to have the police station guards at the door. Stones have been thrown through the



windows, and on one occasion a quantity of fire works were exploded within the hall, so that the congregation was obliged to disperse. It has been at the peril of assassination that Bro. R. has continued his labors. And now behold the result. Here is a company of twenty-two persons who unite in such a declaration of their faith as is expressed in the following appeal. Several of these persons are able themselves to become teachers of the truth to others.

These brethren ask that means shall be sent to sustain and enlarge the work in Italy. I second this request with as earnest entreaty as my heart can utter. Naples is one of the dark corners of the earth; but there God is causing the light to shine. Is it not a great privilege to do something to help in such a work? But why not let the Italian converts sustain the work in Italy? Those who ask this question know not the situation of Italy. The wealth is all in the hands of a few wicked men. The mass of the people are extremely poor. There are no openings as in America, for men who live by their labor to ever gain even a moderate competency. I will say in behalf of these friends that they will do all that they can; but they must have help for the present. I have hitherto taken great responsibility with regard to the work in Italy. It would be a great relief to me if some member of the General Conference Committee would visit Italy, and make report as to what ought to be done.

It seems from some facts which Dr. Ribton writes me that there is a providential call to send the truth to the island of Sicily. For a very small sum one of Bro. R.'s helpers in Naples might be sent to do this work. There is a Baptist minister on the east coast of Italy who has had our paper for some time past, and who is convinced of the truth. He has a great desire to see Bro. Ribton, so much so that he proposes, when he can, to visit Naples. But Bro. R. ought to go at once and visit him. I have not been able to send him means for this.

For a year or more we have been sending the paper to certain friends in Alexandria, in Egypt. There is in that city a considerable number of Italians who associate together for worship, and who understand the French language. The reading of our paper has convinced this entire company that Christ is about to come again. Five of these persons have received the Sabbath. Dr. R. must go, before long and visit them. We are sending a number of our papers to the island of Malta, and it is not unlikely that we shall soon have a call for help from that island.

We have printed French tracts till we have nearly all that are needed to cover all the ground of our faith. We have nearly a sufficient variety of German tracts to answer the same purpose. Our expenses in the publication of French and German tracts for some time to come will be much smaller than heretofore. But now comes the same work for Italy. We have printed an excellent thirty-two-page tract, "The Sabbath of the Bible," in the Italian language. We have also in type, "The Sunday." The expense of a sixteen-page tract, 5000 copies, for press work and for white paper, is about \$20, the paper being of nearly the same quality as that used in our American tracts. We do all the work ourselves except that of the press, and as our printers work without wages the money expense on our publishing work is for press work and for white paper.

Yet the living expenses of those who do this work must be met. This means house-rent, fuel, food, and clothes, and whatever may be really necessary. We must take from the funds of the mission the greater part of this expense, but beyond this we are not willing to take anything. We study to make our living expenses as small as possible, and to practice the strictest economy. We know that the money raised for this mission is given by many who must deny themselves in order to give. We therefore seek to use it so that every dollar shall count.

I am fully in agreement with the caution of Bro. White that those who are in want or in poor circumstances should consider themselves excused from contributing to this part of the work. In general, these persons are in danger of going beyond their duty. They may give where their brethren who know their circumstances can advise with them as to how much they should give. But if our brethren who have wealth, and who are adding to it from year to year, will open their hearts and their purses to supply the missionary treasury at Battle Creek, so that this Italian work can be sustained, we promise them that not a dollar shall be wasted. If you would like to have your money used for tracts in Italian, we will print them for you at the above rates. Or if you

would choose to help in the living expenses of those who do the work, you can do so.

But we beg that the appeal of these Italian friends may be regarded. There can be no greater privilege than that of giving in so sacred a work. Our paper must soon be printed both in Italian and in German. It will cost some money; it will cost also much labor, and care, and patience to print in these languages. But we are sowing the seed in Europe, and it is already springing up in distant places. Whatever money our friends raise goes into the hands of the General Conference Committee to be appropriated from time to time, according to their best judgment. The following is the translation of the appeal from the Italian brethren.

J. N. ANDREWS.

THE SEVENTH-DAY ADVENTIST CHRISTIANS OF NAPLES TO THEIR BELOVED BROTHERN IN AMERICA.

VERY DEAR BROTHERN IN JESUS CHRIST: We, the undersigned, who have recognized the perpetuity of the moral law, the sacred duty to observe all the commandments of God, not excluding the fourth, that is to say, the sanctification of the Sabbath of the Lord, and who have received the doctrine of the near advent of Christ, unite to send you our fraternal salutation, and to express our gratitude for the interest that you, and especially our dear Bro. Andrews, have had for our dear country, and for the aid you have sent us, by the means of which we have been able to hear these great doctrines. We are now desirous to unite as a church. It has been unfortunate for us that our hall which we have occupied hitherto has not, because of its unhealthful condition and its unfavorable location, permitted a numerous auditory. In a few days we must leave this hall; nevertheless we feel the need to meet together often to confirm one another in the faith and to instruct one another in the word of God, and to announce to the thousands who surround us, who are in ignorance, superstition, and idolatry, the good news, the commandments of God, the gospel of the kingdom, and to preach to them: "Repent for the kingdom of Heaven is at hand."

But besides ourselves who have already recognized these great truths, there are many persons who desire to hear these subjects preached, and to study all these questions; but we see that this is impossible without a better hall, and without an Italian journal equal to LES SIGNES DES TEMPS, and without tracts in the Italian language. Without these, we fear that the good fruit already obtained will in part be lost.

We are exceedingly grateful to our dear Bro. Ribton that he has, with zeal worthy of a Christian in apostolic times, instructed us in the word of God, and given discourses of profound interest upon the prophecies, upon the fourth commandment, and upon the striking signs of the near advent of Christ. He has labored beyond his strength in this work; and though he has an ardent desire to preach the word of God, he is not able to dedicate himself entirely to the work of the Lord, because he must also labor for the support of his family.

Though we have lacked the means necessary to work to good advantage, yet in a few months' time we have accomplished relatively greater results than any of the evangelical churches of this city; though they have existed here for many years, and though they have sufficient means. It is with profound grief that we see that we are not able to respond to the growing demands of this work in its present state.

For these reasons we make appeal with confidence to you, dear brethren in the same faith, in the hope that with the fraternal love that you have already testified in our behalf, you will be able to aid us to obtain a hall suitable to receive the people that desire to attend, and so that Bro. Ribton may be able to devote all his time to those who desire to learn the great facts concerning the advent of our Lord.

We all believe that the Son of man is near, even at the door, therefore we burn with desire to announce, while yet there is time, this great truth to our brethren.

We regret extremely, dear brethren, that we have not the means necessary to sustain the work ourselves, as do our brethren in other places; but owing to the peculiar situation of our country, we are all poor; a part of our number are students who receive from their parents scarcely the means to live; the others are persons who by their labor sustain their families with difficulty.

Receive, dear brethren in Jesus Christ, our salutation and love which abides forever.

[To the foregoing appeal were appended twenty-two names of the brethren and sisters in Naples.]

THE APPEAL FROM OUR ITALIAN BROTHERN.

It may be thought by some, as they view the rapid progress of the work in this country, that the Italian mission is expensive. Let such consider the following facts:—

1. The brethren in Italy labor under the greatest difficulties, and persecutions, as the following extract from a postal card from Dr. Ribton, dated April 28, will show; yet they are of good courage: "The persecution against me is inconceivable. No one will admit me into his house; every door is shut in my face where I am known. If I am not left out upon the street it will be owing to the special interposition of God. Hope to have good news to send you in a day or two."

2. Those embracing the truth partake largely of the missionary spirit, and commence at once to send light to others. The letter this week from Egypt concerning a company there shows something of the result of their labors.

3. None of them have ever heard a course of lectures by an experienced S. D. Adventist minister; but their work has commenced, and is being carried on, so far as our people are concerned, by publications.

4. Through this mission in Italy we are already seeing fruit in Egypt, Greece, and the islands of the Mediterranean Sea. In short, it is the only door the providence of God has opened for us to reach many dark portions of the globe.

5. Those embracing the truth give the greatest proof of sincerity. They not only sacrifice all their earthly prospects, but they are ready to give their lives for the promulgation of these truths, and go to any part of the world to carry them, without a promise of support from any Conference of S. D. Adventists. This is a worthy example. We believe that the appeal from Italy in this week's paper will reach ten thousand hearts, and that they will respond in a practical manner. Especially to our brethren who can give their hundreds we would say, Now is the time to help the struggling cause in Europe.

S. N. HASKELL.

THE KANSAS CAMP-MEETING.

In company with Eld. E. W. Farnsworth, President of the Iowa Conference, I attended this meeting held May 22-28. Preparations were quite well advanced at the appointed time, and Eld. Ayers gave a discourse on the evening of the 21st. The weather had been very wet before the meeting, though the heaviest rains were further east. These hindered the brethren coming from that direction nearly two days; but most of the brethren were in good season. Though we had a long rain the first night, yet we were mostly favored with fair weather. Nearly three hundred Sabbath-keepers camped on the ground. Some of these came three hundred miles with teams, many of them half that distance, and the going was very bad at that. This shows a good degree of zeal truly. There were about twenty family tents up, besides the two large ones. A mistake, I think, was made in the location of the ground. As Neosho River was too high to ford, it was two miles around from the village, over a very bad road; so that very few besides our own people came out, except on Sunday, when there were perhaps four hundred outsiders present. The fair-ground, which was much nearer town, might have been obtained at little extra expense, and it was much nicer.

I saw many encouraging omens at this meeting,—evidences of progress since I met with these brethren three or four years ago. There has been a large increase of numbers, and many good, sensible people have been converted to the truth. The cause has made a very encouraging growth. People from all parts of the country are gathering into Kansas. This year the emigration has been very large. It must be that many of these can be reached by the truth. There are many Iowa people in Kansas, and many of our Sabbath-keepers are from that State. Indeed, four out of five of the ordained ministers of the Conference were from Iowa, and all the officers of the Conference and T. and M. society except one, and many of the leading brethren besides. It seemed almost like being at home.

In financial matters the Conference has hardly kept pace with its other growth. The s. b. was not sufficient to settle up with the ministers, but three hundred dollars were promptly raised on the ground for this purpose, more than covering the deficit. A fund of \$1000 for the better carrying on of the T. and M. work was also started on the ground, and about \$500 sub-

scribed. Times are not as hard in Kansas as in Iowa, as Kansas has been reasonably favored with crops since the grasshopper raid, and the large emigration brings means into the State. Some of the brethren could do much more than they are doing financially to build up the cause.

We tried our best to care for the spiritual interests of the meeting, and found Bro. Farnsworth most efficient help. He has a large place in the hearts of all present. The Spirit of the Lord came in with power several times during the meeting, and souls melted under its influence, though on the whole there was not as much accomplished as we hoped for. One great hindrance in this respect was the course of a person from a distant Conference holding credentials from our people, who came without invitation, with special light, as he claimed, for our people on holiness, and with "power" to keep his "sins under his feet," living without sin. He claimed that our people are among those "having the form of godliness but deny the power thereof." He tried hard to get a chance to preach his special light from the stand, but failing in this had considerable to say in the social meetings and in private, till it became evident he was doing harm and bringing confusion into the meeting. We then had a kind private talk with him, and tried to dissuade him from this course, but all to no purpose. He said God had impressed him to come all this distance to deliver his message, and he *must do it*.

On Sabbath, when some fifty were forward for prayers, and souls were seeking the Lord with tears, and we were giving them instruction just before praying for them, he got up and insisted on speaking and giving in his special light. We tried to have him stop, telling him this was a special meeting for a special object. (We had not refused him the privilege of speaking in our ordinary social meetings.) He persisted and refused to sit down. He threw everything into confusion for the time being, till the camp-meeting committee finally quietly led him out of the tent. It was one of the most persistent attempts to take a meeting out of the hands of those conducting it I ever saw. I was fearful it would ruin our meeting completely. It was the most critical point of the whole meeting. Yet he had some sympathizers. Next evening, after a careful statement of the whole matter, almost every person in the congregation voted that they did not want to hear him further. He troubled us no more at that meeting, but has come on to attend the meeting at Appleton City, and says he shall attend all the camp-meetings he can, and give his testimony. He intends to be at Gallatin and Minnesota. We would say little about this, were it not for this fact. Our brethren should know what to expect.

After this our meeting recovered beyond our expectation. On Monday about as many came forward as on the Sabbath. The Spirit of God was present. Several made a start in the religious life for the first time, and backsliders were aroused. Eleven were baptized. The brethren seemed to be of good heart to go on in the work. We were compelled to leave for the next appointment at 8 p. m. Monday, very weary from the anxieties of the meeting, hence were not present at the close Tuesday morning. God bless the Kansas Conference. Men of promise are taking licenses this year, and we wish them great prosperity.

Our meeting at Appleton City will be very small, as the fearful rains of a week or two past, west of here, have raised the streams. The Osage river bottom was covered with water five miles wide in places, and trains could not cross it for nearly a week. The railroad had to ferry for two and a half miles. The streams are much lower now, but few can come.

GEO. I. BUTLER.

Appleton City, Mo., May 29.

Important Notice.

The following is the description of a farm lying in Wolcott, which belongs to the Bingham estate. The avails of this place, when sold, will go to the Publishing Association. We are anxious to sell this farm. For further particulars, address A. B. Smith, of Morristown, Vt., or myself.

One hundred and seventy acres of land, about one hundred under tillage and in pasture; will keep twelve cows and a team. Most part of it produces good quality of grass, much of which can be cut with a machine. Good sugar place, with plenty of spruce and hemlock. Place well watered, buildings quite good, fences in a good state of repair. About 1½ miles from North Wolcott and some six miles from the depot in Wolcott. This farm would be sold at low figures for the times, for cash or for notes which could be cashed on short time.

A. S. HUTCHINS.

## "THE LABORERS ARE FEW."

STILL the fields are waiting, waiting,  
For the laborers to come,  
And the golden grain is dying,  
Yet they tarry, heedless, dumb.

Few the brave and noble toilers  
In the harvest-field of life,  
Mighty, mighty throngs are groveling  
In the dust 'mid brutish strife.

White the harvest, weak the reapers,  
While the idling crowds are strong;  
Weary, scarred, and singled-handed,  
Must we struggle, Lord, how long?

To the fields, the gracious Giver  
Points again with pitying pain,  
With the words of promise cheering  
Those who sheave the precious grain.  
—Selected.

## Progress of the Cause.

"He that sows forth and sows, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

## PENNSYLVANIA.

Covington, May 28.

IN my last report from this place I should have stated that the Presbyterians had taken their house from us, and we had returned to the Odd Fellow's hall.

Yesterday I listened to the discourse which the Disciple minister had announced against the Sabbath, and reviewed it in the evening in the hall, which was well filled. Nothing new was presented except that the Elder seemed especially anxious that the people should understand that he did not claim any command for keeping Sunday. The Lord gave freedom in reviewing him, and the friends of the truth were much pleased and encouraged by the victory which was gained for it. Two more were baptized.

Reached home to-day, and had a meeting with the church and baptized three. Design to start with the tent as soon as possible.  
S. B. WHITNEY.

## VERMONT.

Holland, May 24.

WE came to the northern part of this town to hold a few meetings before tent season. Since May 17, have given eight discourses. We have now reached the Sabbath question. The interest is good. Three have already decided to obey. We hope for others, as they hear further.  
R. S. OWEN.  
M. E. KELLOGG.

## MICHIGAN.

Coldwater.

MAY 14, by urgent request, we commenced meetings in a school-house about six miles south-east of Coldwater. We have given fifteen discourses, which have been listened to with interest. Two adults had commenced the observance of the Sabbath before we came.

We have tried to render the churches of Bronson and Quincy some help. At the last-named place we have met with them in Sabbath meetings. The Lord blessed. On Sunday last we baptized three, one of their number and two who had lately embraced the truth. They have re-organized their Sabbath-school.

Bro. E. P. Daniels assisted me in these meetings, until he was taken sick of a fever. We still continue the effort at the school-house.  
M. B. MILLER.

Canandaigua, Lenawee Co., May 24.

WE have labored at this place and in the vicinity for the past four weeks. We have held meetings when we could and visited from house to house; sold some books and loaned a number of thousand pages of tracts. These have been read and returned.

We praise the Lord for some signs of success. Many are convinced and are still investigating. Six have said they would keep the Sabbath, and we expect as many more to join them by another week. We have appointed a Sabbath meeting; quite a number have said they would attend.  
JOHN I. COLLINS.  
T. P. BUTCHER.

## ALABAMA.

Gadsden, May 27.

DURING the past two weeks, the attendance has been very small on account of a large Methodist revival which was in progress when we erected the tent, and of which we were not apprised. Those who

do hear are very attentive and regular. Among them is a U. S. commissioner. About fifteen were out to our Sabbath meeting. We expect a few will be found here who will be numbered among the "remnant."

We find it more difficult to reach men with the truth in Alabama than in Michigan.  
A. O. BURRILL.  
J. W. HEATH.

## TENNESSEE.

Goodlettsville, May 27.

WE commenced meetings here in the tent on the 22nd inst., under very unfavorable circumstances; but prejudice is giving way and increasing interest is manifest. The attendance has not been very large, but our audiences have been composed of the best class of citizens, and the best of attention is given. The officers of the town offer protection, if needed to secure order. Last night the tent was about full for the first time. We think our meetings are now extensively advertised.

We pray and labor for success. We have good health and courage in the Lord, to whom we give all the praise for every good omen he gives us here. Pray for the success of the truth in this place.  
S. OSBORN.  
G. K. OWEN.

## NEBRASKA.

IN company with Bro. Hackworth, I went to Weeping Water last Thursday, and commenced meetings in the evening. We found this company, not only firm, but growing in grace. A church of eighteen members was organized. Ten were baptized. Bro. J. C. Williams and W. Brookins were elected and set apart for the respective offices of elder and deacon. Systematic benevolence was cheerfully pledged to the amount of \$122. All were glad to here meet a company from the Nebraska City church. Meetings closed with the celebration of the Lord's supper, of which quite a number partook for the first time.

In the gathering out of this company the hand of God is very manifest. While passing through the county, Bro. Jas. Clark heard of a *believer* in the advent faith. He sought and found a wandering brother. He influenced him to attend the camp-meeting which was soon to be held at Fremont. He here renewed his covenant with God, and went home to sow seeds of truth by scattering tracts and living a Christian life.

In the winter Bro. Hackworth went there to hold meetings, and found several who had already embraced the Sabbath, and others inquiring for light. They were instructed, others brought in, and the result is as above stated.  
CHAS. L. BOYD.  
Seward, May 28.

## OHIO TENT.

I COMMENCED meetings in the large tent near Cook's Corners, Huron Co., O., May 17. Bro. Mann arrived to assist me on the 23d. The spring was so open and mild that we looked for an early season for tent work. But May has been generally wet and cold. Even last night it was uncomfortable in the tent, and we think of putting up a stove in it to-day.

We could not find a very favorable location for the tent. It is in a pleasant grove, but a little out of the way. There was more prejudice here than we expected to find; but it is giving way on the part of many, and the attendance and interest is now quite good. We are just about opening the Sabbath question.

We have found some good friends here, who have shown us much kindness. Brethren of the Clyde church did most of the labor of pitching and seating the tent.

We ask the prayers of all.  
Our post-office is "Four Corners;" but letters sent to Cook's Corners, Huron Co., will come all right, as the place is known by that name. It is "a Corners," with not much village; three miles from Mcnroe-ville, thickly settled.  
May 29. J. H. WAGGONER.

## IOWA.

Bentonsport, May 30.

OUR meetings still continue with unabated interest. Twenty-four have signed the covenant to date. The Methodist minister comes to the front, and begins to review us. We shall look after him. We hope for some others who are much interested.  
L. McCoy.

Decatur County.

IN company with Eld. G. I. Butler, commenced meetings near Davis City, May 10, and continued them till May 20. Close, practical subjects were presented by Bro. Butler, and were well received by the people. The subject of health reform was presented from a Bible stand-point. Some good persons resolved to break away from the wrong and strong habit of using tobacco.

Eight were baptized. As husband and wife, brother and sister, side by side followed their Lord to the watery grave, angels seemed to draw near, and in some cases those who are not with us in faith were affected to tears. A church of twenty members was organized. These were mostly heads of families. About \$100 per year s. b. were pledged. Ten or twelve others are keeping the Sabbath, besides many others who are convinced, but halting.

Bro. Butler spoke twice in Davis City, presenting, on the last evening, the subject of spiritual gifts,—the difference on this subject between S. D. Adventists and Mormons, of whom there are many in this county. He showed that Seventh-day Adventists try spiritual gifts, and all other points of doctrine, by *the Bible*. But Mormons, some at least with whom I have conversed, test points of faith and Bible doctrines by what they call spiritual gifts. It is a noted fact that some of their leading men take the position and teach others that the ten commandments are abolished. Isa. 8:20 was produced as positive proof that there was "no light" in any who speak not according "to the law and to the testimony."  
C. A. WASHBURN.

## MINNESOTA.

Granite Falls, Chippewa Co., May 22.

I HAVE labored with this dear people for some time. Some of them formerly belonged to the Baptist church. Our friends here are humble and faithful, trusting in God. Two were baptized, and six signed the covenant to keep the commandments of God and the faith of Jesus. A church was organized. We celebrated the ordinances, and felt the Lord very precious to our souls.  
C. NELSON.

## INDIANA.

Friendship and Wolf Lake, May 29.

SINCE my last report I have labored at several different points where we have established churches. At each place the friends of the cause have been greatly strengthened and encouraged.

May 19-21, I spent at Friendship, Ripley county. The friends here embraced the truth last winter, and thus far seem very firm. May 19, baptized three. This baptism seemed of especial interest, as it is the first ever celebrated by our people in South-eastern Indiana. Monday, May 20, organized a church of seven members. There are more keeping the Sabbath who will soon unite with them. The subject of s. b. was introduced, and the church pledged \$51.00 per year. We feel to praise the Lord for this the first church in South-eastern Indiana.

May 25, 26, I was at Wolf Lake, Noble county. About two months ago I commenced at this place the organization of a church. During my last visit the organization was completed. Seventeen entered into church relation. They seem earnest in the work, and not only report good meetings, but a growing interest in them.

I first presented the truth to them two years ago. At that time a few embraced it. Have since visited them occasionally, and reading matter has been distributed and signs taken, and thus quite a number have been led to embrace the truth. Nine were baptized, one of whom is a brother ninety-three years old. Two years ago, when the truth was first presented to him, he was using tobacco. Though he was ninety-one years of age, and had been addicted to its use for seventy-five years, he willingly discontinued it. Organized s. b. to the amount of \$103.00 per year.

At this meeting I had the pleasure of meeting my brother, E. B. Lane, for the first time in nearly two years. He aided much in the meeting. He administered baptism to the candidates. The meetings increased in interest to the last, the house not holding the congregations, and quite a number listening on the outside at the windows.

Monday, May 27, held meetings at Lig-  
onier. This church has been passing

through a severe trial for some time. Bro. Shilling, one of the Conference Committee Bro. Weber, and my brother rendered valuable aid here. A better state of feeling seems to exist in the church at the present time than has existed for months in the past. To the name of the Lord be all the praise.  
S. H. LANE.

## TEXAS.

Terrell.

SINCE our last report, Parson Daniel (Baptist) has given seven discourses against us. We dismissed three meetings in order to let our audience hear the other side, leaving an appointment for Sunday p. m. at which time our large congregation voted for us to go on with our meeting, stating that they had heard enough of the other side. We gave two discourses in review of his assertions on the Sabbath question. Our friends are all stronger than before. We lost none, but gained some. To God be all the praise.

We are not able to tell how many are keeping the Sabbath. Our Sabbath-meetings are excellent. The truth is settling deeper into the hearts of many. We have of new ones every day. We are laboring incessantly visiting from house to house and we see no stopping place yet. We are gathering names from different parts of the State, and sending out our periodical Times are hard, and there is but little money afloat. Have sold but few books; but people are reading their Bibles, and listening attentively to the word spoken.

About the last of July or the first of August we contemplate having a general rally of all the friends of the cause at the close of our next tent setting. We hope all the brethren and sisters in the State will make arrangements to attend. We want to become better acquainted with the general workings of the cause, and better acquainted with one another, so that we may labor more effectually for God and the blessed truth.  
R. M. KILGORE.  
L. CALDWELL.

Cleburne, May 19.

SABBATH, May 18, we were with the brethren at Cleburne. It was a rainy day yet a goodly number of the brethren came out, some coming seven miles. The Lord met with us. We found the brethren united, and firm in the truth. We visited nearly every family, and prayed with them and left them much encouraged.  
A. H. KING.  
A. B. RUSTEN.

## MAINE.

Linneus, Littleton, and Oakfield, May 24.

I ATTENDED the general meeting held at Linneus, May 11-14, which was a season of profit to us all. I hope the good instruction and encouraging words we heard from Bro. Haskell and Goodrich will soon be forgotten.

May 17-22, held meetings in Littleton. Found all holding on to the truth. Bro. Goodrich, returning from New Sweden stopped in Littleton and held an evening meeting.

In company with Bro. Goodrich, I attended the meetings in Oakfield, which commenced Friday evening, the 24th. These meetings were generally good, though there was not that promptness on the part of some to take part in the meetings which we would have been glad to see. Our meeting Sunday morning was one of interest and profit. We came together at eight o'clock, and after talking over matters connected with the cause, the importance of Sabbath-schools, &c. s. b. was re-organized, which amounted about \$90.00 a year. If our brethren and sisters carry out the tithing system, many of them have resolved to do (and verily believe they will), it will far exceed the amount pledged. At this meeting we sold about twelve dollars' worth of books.

May the Lord help our brethren and sisters to enter into this work as they never have before. Pray for us.  
S. J. HERSHMAN.

## PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]  
Lemoore, Cal.

A good interest is manifested here, though a strong effort has been made to keep the people away from the tent. At the time of writing, May 17, Bro. Wood and Rice were presenting the Sabbath question, and expected to hold their first Sabbath meeting May 18.



San Francisco, Cal.

SIXTEEN have signed the covenant here, and others are deciding and will probably soon take a stand for the truth. Brn. Loughborough and Healey intend to remain here at least another week, and to labor for those interested. Bro. Israel was to join them, and give himself entirely to the missionary work.

North Pacific T. and M. Society.

A SUMMARY of the work done by the Society of the North Pacific Conference is as follows:—

No. of members, 113; No. that reported,	
families visited, 119; letters written,	
No. of subscribers for periodicals,	
periodicals distributed, 330; tracts and pamphlets distributed, pages, 18,792;	
books and pamphlets loaned, pages, 3,982.	
Rec'd on membership,	\$ 3.00
“ by donations,	28.10
“ on book sales,	7.40
“ “ periodicals,	123.50
Total,	\$162.00

**CLOSING REPORT FROM NEW ENGLAND.**

About the middle of June, 1877, myself and family went to New England to labor. In a few days we were joined by Bro. Stone, from Michigan, and Sr. Lamson, with her little daughter Mary, from New York. We began our labors at Newburyport. We had also the assistance of other brethren of the New England Conference. At Newburyport we remained but a short time, as the interest was small. At Danvers, having a much better interest on the part, we staid a much longer time. Sr. Lamson remained with us only four months.

Besides the above places, I labored some at Seabrook and Kensington, N. H., where several embraced the truth. Bro. Stone, in connection with Bro. Robinson, labored at West Newbury, and with Bro. Haines at East Salisbury and Ipswich. At these places some good souls have come into the truth. In all, I myself have labored in New England eight months; Bro. Stone, some longer. It is due to our brethren of that Conference to say that from first to last they gave us their fullest sympathy and co-operation. Everything that they could do reasonably was done to assist us; nor did I hear any fault-finding from any one. Bro. Haskell, particularly, has stood by and helped us most faithfully. We parted with all with the most tender feelings of sympathy and Christian love. We feel that in answer to their prayers and constant sacrifices the Lord was pleased to bless our labors. Not far from two hundred souls have embraced the truth in that Conference during that period. Quite a number of these were brought into the truth by the labors of Bro. Robinson and others.

Two good meeting-houses have been built. The brethren at South Lancaster have taken extra pains in erecting a good house. It has cost them about \$8000. Probably it is the best finished and most tasteful house erected by our people this side of California. We spent two weeks there at the dedication. There is some outside interest. I think that a thorough course of lectures there some time in the future will result in the addition of quite a number. Our house at Danvers is plainer, costing only \$2000, but all like it very much. We have a good working church at Danvers, with a large outside interest.

At Newburyport, contrary to our expectations, the cause has grown steadily up from the first. The brethren there began meetings with about a dozen, in a private room. Then they hired a very small hall. In a few months this hall would not hold them. They have now a very neat, pleasant, larger hall, which is also becoming crowded. When I was there two weeks ago at my last meeting, I found forty-five keeping the Sabbath. Others are constantly coming in. We organized a church of twenty members. I baptized eleven. Some were not ready to be baptized, and others wished to wait a little while before they joined. These will unite in due time. They have a good Sabbath-school thoroughly organized, also a tract society. Their s. b. pledge is \$200 a year. At Danvers it is \$500; so these two new churches have added \$700 to the s. b. of the Conference.

We leave five brethren now preaching in that Conference. It is expected that two tents will be run this summer. The brethren report encouraging openings and calls for labor in a great many places. If

it should be the will of God, I hope to spend a few weeks in Danvers and Newburyport next winter.

Last week myself and family came to Battle Creek. Mrs. Canright is now at the Sanitarium. She is comfortable, but quite feeble. She would be very glad to receive letters from any of the brethren and sisters, but she is not able to answer any.

D. M. CANRIGHT.

**A LETTER FROM AFRICA.**

For fifteen years I was a member of the Wesleyan Methodist church, and during the whole of that time I was deeply convinced of sin. Although the last three years of that time I was appointed class-leader and local preacher, I did not feel what I tried to point out to others,—the experience of a true believer in Jesus; but the more I studied their doctrines the more I became bewildered, until I finally decided to try no longer to attain that high of perfection which is set forth in the Scriptures; for when I examined their teaching in describing the personality of God, I found that it was altogether contrary to the word of God.

While disputing this matter with some of the brethren, Bro. Hunt placed in my hands THE SIGNS OF THE TIMES treating on the subject. I studied it well, and compared it with Scripture; and such beautiful harmony was displayed that I was led to read several of your works and compare them with Scripture. From this examination I am forced to acknowledge that the truth is with you; and I have since that time taken a stand for the truth, and am determined, with the help and blessing of God, to keep all his commandments.

As I have embraced the S. D. A. faith, it is essential for me to conform to the law. Baptism by immersion is one of the precepts set forth by the blessed Saviour; and this greatly troubles me, as there are no Baptists on the Fields. I find that our Lord and Master, before he went forth to proclaim his message of love to a perishing world, set an example in this respect. As I wish to move forward in this great work, it becomes me to walk in his footsteps.

There is a great work to accomplish here in the midst of the wealth-seeking thousands of the Diamond Fields, and I know that there will be great opposition; but with the blessing of God and the aid of the Holy Spirit, I hope to overcome all obstacles. I have persuaded one brother and three sisters to examine the truth for themselves, and they are ready to join me in this great work of proclaiming the gospel of the kingdom, for they are fully persuaded that it is the truth. My wife is also with me in the work. There are two others now examining, and several others are fully convinced that you have the truth, and are ready to flock to the standard as soon as it is unfurled.

I ask the prayers of the church of God, and of his faithful ones, that I may be sustained and strengthened in this great work. With the help of God I hope ere long to see here in the Diamond Fields a flourishing church of commandment-keepers. The few brethren and sisters here who are striving to obey the truth send greeting to all the true believers in our blessed Lord, and ask the prayers of the united churches for the prosperity and spread of the truth in our midst. May God grant it for his name's sake. Amen.

I remain your brother in Christian bonds,  
J. H. C. WILSON.

**LETTER FROM SCOTLAND.**

It is now a few years since I have been a Sabbath-keeping Christian. I have become one from conviction and the fear of God. I in some measure strive to obey. There is none other here to be a companion. I have found first-day people most ignorant on this subject, and yet bigoted in “Sunday,” as they call it. Many even go to the length to threaten violence. I feel assured that the origin and continuance of first-day rest, and of course Sabbath desecration, stands against the clergymen. I am not disrespected by any of them in Elgin, though I have spoken plainly of and to them. I have publicly disowned the Sunday, and called on them or any to defend it; but none dare, but the regardless, that I do not think proper to meddle with; they would turn and rend me.

I am sorry progress is slow in Britain. Had my advice, and the advice of Brn. Jones, of London, and Mills, of Glasgow,

been taken, I think there would have been self-supporting churches in Scotland ere now. I wanted meetings in the open air, and offered to lead off, but this plan was not adopted; hence there has been no progress. Still, seeds have been sown, and it is my opinion that if there was a suitable missionary here,—one that would preach Christ's gospel and teaching, and of course the Sabbath-keeping, in the corners and public places in summer, and indoors in winter, progress would be made, and it would cost but very little. About £200 might nearly cover the entire expense for one year.

Suppose two hundred persons, as an experiment, would subscribe £2 each, to be paid in quarterly, as needed, it would be no mighty matter as to the money whether it would succeed or not; then let a missionary be engaged for two years, who will be subject to a director or directors in America or Scotland, or in both countries combined; let him preach to all, immersers and sprinklers in baptism; let there be free communion, but make it imperative to preach salvation to all, the duty of keeping the ten commandments unabridged, the second coming of the Lord, and the life everlasting. Let this be done, and no doubt the reef will be cut, and the golden treasure found in abundance.

To talk of progress here in the present state of matters would be but to delude. How can anything be done without hands? At a great sacrifice and risk, I here, and another in Glasgow, a third in London, and a fourth in Ireland, may keep our lights burning; but what progress is made? But let there be a combined effort, and there will be progress. Distributing tracts will never form churches. I hope that the subject will be considered, and that some who have faith in God, as the husbandman has, will cast the seed on the earth, that it may appear afterward.

Permit me to convey a declaration of my love for the brotherhood.

JAMES SCOTT.

**LETTERS.**

BRN. W. WALKER and E. H. Pullen are engaged in missionary work in Minneapolis, Minn. Bro. W. reports it to be a fine city; and as they visit every house, they find many pleasant people, and have many interesting conversations upon points of our faith. They think three courses of lectures in a tent could be given there this summer with the best prospect of success.

The following extract from a letter from Washington, D. C., will be of interest to the readers of the REVIEW. Sr. Olive R. Dolton says:—

It has been about three years since I voluntarily commenced my labors with Sr. Cook, in this city. We have visited from house to house distributing tracts, and have found many inquiring souls anxious to hear more about present truth.

A Methodist minister, leader of their “holiness meetings,” invited Sr. C. and myself to come to their meetings and take part with them. We would often touch upon present truth, but very cautiously; they would sometimes allude to Millerism, but we paid no attention to what they said.

I felt that I had a message for them, one from the Lord, and must deliver it. I tried to shun the cross, but the burden was on my heart. Oh how I prayed to my Heavenly Father to give me wisdom and understanding, that I might do it to his honor and glory. When the time came, the Lord stood by me. I spoke of the Sabbath and the coming of the Lord. I felt there was a solemn grandeur in the message. It reached the hearts of the people, and it seemed as though angels were near. I had such a view of God's goodness and mercy as I never had before. All fear of man was gone, and Jesus was near. The minister wept; some said, “That is just what I believe;” others said, “Amen.” After the meeting closed, I distributed tracts and gave the minister “Christ in the Old Testament, and the Sabbath in the New.” He promised to read. We stopped on our way home at an out-door meeting, and distributed a large number of tracts.

In a few days Sr. C. and I called on a family who professed holiness. The gentleman said he did not want us to come to their meetings and talk about Jesus's coming, and if he had been there he should have stopped me. We had a long talk on the Scriptures. The Lord was with us, and the gentleman was completely broken

down; the spirit of the dragon fled; they took us by the hand and said, “Come again.” The man said he thought Jesus might come within forty years. I told him that we did not set any time, but hoped they would be led to see the truth. Sr. C. gave them THE SIGNS OF THE TIMES; they had had tracts given them previously. We bade them farewell, and I have not seen them since.

The following interesting extract from a letter from Sr. C. F. Phelps, of Cedar county, Iowa, will be encouraging to tract workers:—

I have been an interested reader of the REVIEW about two years, and wish here to bear my testimony to the great good your publications are accomplishing through the blessing of God. I have never met with an Adventist minister; but through your paper and tract publications, in the hands of a faithful T. and M. worker, I have been enabled to see the truth, and, by the grace of God, have come out fully on the Lord's side, resolved henceforth to be found among those “who keep the commandments of God, and the faith of Jesus.”

**TO WHOM IT MAY CONCERN.**

THE person referred to by Eld. Butler in his report of the Kansas camp-meeting, is Eld. A. W. Bartlett, of the Indiana Conference. His course in his own Conference has done much harm. The Indiana State Conference Committee, advised by the General Conference Committee, have demanded his credentials, but he will not give them up, so we take this means, advised by the General Conference Committee, to let our brethren everywhere know that we do not indorse his views or course, and that he does not legitimately hold credentials from the Indiana Conference of Seventh-day Adventists.

S. H. LANE, Pres. Ind. Conf.

**THE DEAD.**

How little do we think of the dead. Their bones lie entombed in all our towns, villages, and neighborhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same road, walk the same path, sit at the same fireside, sleep in the same rooms, ride in the same carriages, and dine at the same table, and seldom remember that those who once occupied these places are now gone—alas, forever! Strange that the living so soon forget the dead, when the world is full of the mementoes of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast to the exclusion of those so dear. To-day man stands and weeps over the grave of his departed friend. To-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved; to-morrow the image of that friend is effaced from his heart and almost forgotten. What a commentary upon man.—*Selected.*

**RELIGION UNDER DIFFICULTIES.**

A CHICAGO writer tells of a woman who would not call the minister of her church to her death-bed. “Every time during her illness that he who was her pastor entered the room to bring the consolations of the blessed gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco. To whisper into her dying ear the words of Jesus the Saviour on the breath of tobacco was more than the dying saint could complacently bear. The words might reach the ear, but so would the breath the nostrils.”

**Obituary Notices.**

“Blessed are the dead which die in the Lord from henceforth.”

FELL asleep in Jesus, May 10, 1878, in Jackson, Mich., Sr. Nancy Knight, aged seventy-four years. Her disease was inflammation of the bowels. Three sons and one daughter mourn their loss. She was among the first to embrace the Sabbath in Michigan, and was a faithful and earnest Christian; therefore she will be greatly missed by the church of which she was a member. Funeral discourse by the writer Text, 1 Thess. 4: 13. J. E. FELSHER.

DIED in Vassar, Mich., March 20, 1878, Kenneth Guy, infant son of G. W. and M. K. McClroy, aged one year, two months, and twelve days. We mourn our loss, but sorrow not as those that have no hope. Words of comfort were spoken by Mr. Clark, Presbyterian, from 2 Sam. 12: 22, 23.

M. R. McCLROY,

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, June 6, 1878.

We learn by telegraph that Eld. James White started from Oakland, Cal., Friday, May 31, for Battle Creek.

To those organizing Sabbath Schools we would say that the supply of question books has run low, we will give S. S. lessons each week in the REVIEW till such time as a new supply of books can be prepared. Will those concerned please inform us at once how many extra copies of the REVIEW, with lessons, they will want for the use of their schools, that we may know how many to print.

No 3 of the present volume of the COLLEGE RECORD is in preparation. It will be out on time, and will be a number of more than ordinary interest. We trust all the friends of the College will do what they can to greatly extend its circulation.

We are in receipt of two copies of the Wisconsin State Journal, bearing dates of May 30 and 31, giving an account of the opening of the camp-meeting at Madison. It appears from these reports that the meeting has opened very encouragingly, and is exciting a good deal of interest among the people of that city.

We present in the REVIEW this week what should cause the hearts of all the friends of the cause in which we are engaged to thrill with emotions of joy and gratitude to God; namely, letters or information otherwise gathered, from the diamond fields of Africa from Egypt, Italy, Switzerland, Denmark and Scotland, our home missionary fields of Texas, Alabama, Virginia and District of Columbia and the State Conferences of Oregon, California, Kansas, Iowa and Nebraska, Minnesota, Wisconsin, Indiana, Michigan, Ohio, Kentucky and Tennessee, New York and Pennsylvania, Vermont, and Maine, all giving an account, either of souls joyfully accepting the truth, or of remarkable openings which are presenting themselves for the spread of the message, and inviting us to enter in. The third message of Revelation 14, is fast becoming what it must be as it closes, a world-wide message.

To illustrate with what facility we are now prepared to accomplish work at this Office, we refer to the following fact: Eld. Canright, on his way to the Wisconsin camp-meeting, stopped with us Sabbath and Sunday, May 25 and 26. On Sunday we commenced the printing of his late work, The Bible from Heaven, a book of over 300 pages. For this a portion of the type had yet to be set, plates prepared, the printing to be all done, cases to be made and embossed, and the books to be bound. Yet several hundred of these books were finished in good style, and were on their way to him by Thursday, May 30, to be in season for the camp-meeting at Madison, Wis., June 1 and 2.

### Punctuation.

In Answers to Correspondents last week we referred to a newspaper paragraph in which the invention of the comma in its present form was assigned to the year 1790, and attributed to Aldus Manutius. From evidence we have since looked up concerning the time when this writer flourished, we are satisfied that a typographical error was made in the paragraph referred to, and that the date should be 1490 instead of 1790.

### The Cause in Virginia.

A PRIVATE letter from Virginia to Bro. E. B. Lane gives a very encouraging report of the prospects for the cause in that State. Bro. R. T. Fults, who writes, states that himself and another brother meet a very friendly reception from the Disciples, are invited to their meeting-houses, and have very great freedom in presenting the truth, which is awakening an interest in the minds of many. People leave other meetings almost at their own doors, and come quite a distance to hear on the truths they have to present. One man, not a professor, but who stands high in the community, offers to fit up and seat a grove on his own land, if they will come there and preach to the people. A Bro. Rife is preaching at another place with a good interest. When Bro. Corliss and Lane left, the people looked for the movement to die out; but

now instead of two, there are five or six talking the truth, and they do not know what to make of it. He reports the cause as looking brighter in Virginia now than ever before.

### Salvation by the Sunday Law.

THE troubles and calamities into which this nation seems about to plunge, are to be made the fulcrum for a strong appeal in behalf of the movement for the Religious Amendment and the Sunday Law. This is foreshadowed by such expressions as the following from the organ of the National Reform Association, the *Christian Statesman*. In its issue of May 16, it says:—

"The relation of this commonwealth to the Sabbath is a question at this moment of supreme importance. On a right answer to it depends the continued favor of God, with our prosperity and our very existence."

In its issue of May 23, the same paper says:— "Nothing but a thorough religious reformation can lift our government up to the plane where divine wisdom will guide its action, and the reverence and confidence of the people will attend and support its decisions."

Just as soon as a sufficient number of persons can be brought to believe, as the friends of the amendment movement are now urging, that "the divine favor," our "prosperity," and even our "very existence," depend on the proposed action in favor of Sunday, then the "thorough religious reformation," based on legal enactments, will not be far away.

### The Theological Tri-lemma.

We have received a work bearing this title, written by Rev. J. H. Pettingell, M. A., and published by Sherwood & Co., New York. It is a discussion of "the threefold question of Endless Misery, Universal Salvation, or Conditional Immortality" to which latter proposition is wittily and forcibly applied the Darwinian principles of "the survival of the fittest!" So far as we have had time to examine this work, we have read it with unfeigned pleasure. It handles the unscriptural dogmas of Eternal Misery and Universal Salvation as they deserve, and is a clear, concise, and forcible defense of the doctrine of conditional immortality or life only through Christ. It is written in a pleasing style, and the logic and spirit of the work are such as must commend it to every clear thinker, and candid seeker after truth. At this time when the old stereotyped creed of Christendom, on this question is being largely fused by the popular agitation of the subject, to be re-cast, we trust, in a better mold, we are glad to see a work of this kind from this source, believing it will be a valuable help in building up a correct public sentiment on this question. We can heartily wish it a wide circulation. Cloth, 286 pp., price, single copy by mail, \$1.00. Address Sherwood & Co. 76 East Ninth street New York.

### Ringsted, Denmark.

We arrived at Sjælland last Thursday. I have held two meetings at Ordrup, at the house of a brother of Bro. Anders Petersen, Iowa; and I have visited several friends who believe in the truth. There are some Sabbath-keepers here, but they are rather scattered. One brother who lives north of Sorø has kept the Sabbath more than four years. Another brother in Ordrup has kept it two and a half years. There is one more Sabbath-keeper in Ordrup and two at Ringsted.

Our opponents dislike to have us so particular concerning the Sabbath (though we do not consider the other commandments of any less importance; would that we could regard them all much more sacredly than we do!); but we do not make void the law through faith. Rom. 3:31. We believe that it is the love of God that we keep his commandments, 1 John 5:3; and we know that the Papacy has tried to change times and laws, Dan. 7:25; and that we worship God in vain by teaching for doctrines the commandments of men—commandments which God has not given. Matt. 15:9. We are therefore very happy sometimes to find a faithful soul who loves the Lord's Sabbath. For we can in no better way show our love for God than by trying continually to do his will as we find it revealed in his holy word.

We have received a letter from the brethren in Alstrup and Tylstrup. They assemble every Sabbath to receive strength and encouragement from the word of God. We consider it our duty to try to encourage the few souls at Sæjland, who have the same precious faith as we, and, as far as God will give us grace and opportunity, to preach the Second Advent to our dear countrymen on this island. It is quite difficult

for us to work in a place altogether strange to us; but we try to rely upon the living God, who is the only one that can save souls, and who can cause his down-trodden and despised truth to shine forth among the people of the last generation.

We have rented a small room in this city, and intend to stay here for the present.

JOHN G. MATTESON.

Ringsted, May 15, 1878.

### Letter from Egypt.

EXTRACT from a letter to Dr. Ribton from Bro. Bertola, Alexandria, Egypt, March 31, 1878.

DEAR BROTHER IN CHRIST: I arrived here on Tuesday, March 25, after a tolerably fair passage, but so cast down in health and spirits that even to-day I can hardly write a line, feeling myself almost paralyzed. Notwithstanding all this work of the evil one, I met with a warm and fraternal reception from all the dear brethren here, and all reported having received letters and papers from you, which they had carefully studied. At our first meeting the subject of the observance of the fourth commandment of the decalogue was taken up, and it still continues to be discussed. The doctrine of the near approach of the advent of our Lord has been accepted by all these brethren, without contradiction. In the observance of the Sabbath we have already a few brethren and one sister, and if the Lord will bless his word, with the assistance of these, we will be able to impart this truth to others. I hope that after a short time these brethren will write to you, first separately, then all together, professing their adhesion to the doctrine of the Sabbath, and thanking you that through your means they have been able to comprehend better the will of the Lord and acquire strength and courage to obey it.

I met with much opposition on the part of one brother who had been brought up in a Waldensian college; but I do not at all despair of him, for in a discussion which we held yesterday evening he seemed already inclined to yield, retaining still only a doubt whether the day called *Sabato* by the Italians is really the same day of rest that was consecrated by the Lord.

Dear brother, I ask you and all the brethren of the church of the Lord who assist you in testifying to the integrity of God's word free from human traditions, to remember me in your prayers; for I have never felt so much need of prayer as now.

Salute our dear Bro. B., and tell him that his words at parting are still impressed upon my heart. Kind regards also to our dear Licausi and the other brethren, and I hope that very soon the salutes from Egypt will be many in number, and from brethren of equal faith with those in Naples, to the glory of our Lord.

### The Vermont Camp-meeting.

THE Vermont camp-meeting will be held at Morrisville, in the same grove where it was held last year, and about the same time in the season. The present is none too early to commence arrangements to attend this camp-meeting.

A. S. HUTCHINS.

### Notice.

ALL business connected with the Kansas T. and M. Society, to receive prompt attention, must be done through the secretary, A. J. Stover, Oswego, Labette county, Kansas, as I shall be from home most of the time.

All pledges made at our camp-meeting, for the Conference or T. and M. Society can be sent direct to him, as he is treasurer of both, and has the pledges.

J. N. AYERS, Pres.

### APPOINTMENTS.

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

PROVIDENCE permitting, I will meet with the brethren in Nebraska and Iowa as follows:—

Orleans, Harlan Co., Neb.,	June 13-14
New Era, Furnas Co., "	" 21-27
Waco, York Co., "	" 27-30

Linwood, Butler Co., where Bro. Crampton may appoint, July 4-8

Smithland, Woodbury Co., Iowa, July 11-15

We would be glad to see a good attendance of our brethren at all these places.

E. W. FARNSWORTH.

QUARTERLY meeting for the church at Burnside, Wis., will be held July 6, 7, 1878. The churches of Augusta, Arkansas, Eau Galle, and Rock Elm are invited. Let us make this a special time of seeking the Lord. Let us leave our business and cares at home, and come expecting to receive a blessing.

Cannot Bro. Decker or Bro. Olsen be with us?  
J. D. MULHOLLEN.

No providence preventing, I will meet with the church in Convis, Mich., Sabbath, June 8. Attendance from the region around is invited.

L. BEAN.

THE Lord willing, I will be at Independence Kan., June 13.

Canola,	June 15-18
Elk Falls,	" 22, 23

Hope to see at these meetings all who live within a reasonable distance, and those who will labor in this part of the State. J. N. AYERS.

We will be at Osawkee, Jefferson Co., Kan. June 22, 23.

Richland, Shawnee Co.,	June 29, 30
------------------------	-------------

They have a new meeting-house at each of the above places, and dedication services will be held at each place on Sunday, at 11 o'clock A. M.

Meetings will be continued as the interest demands. A general attendance is desired.

C. F. STEVENS.  
SMITH SHARP.

MEETINGS will be held in Canada as follows:— At South Stukely (near Waterloo), P. Q., the lecturing tent, June 8 and 9.

At Dixville (near Coaticook), P. Q., in the Adventist chapel, June 15 and 16. The chapel is completed and will then be dedicated.

The meetings in each place will commence Friday evening and continue over two days longer. Eld. S. N. Haskell, a member of the General Conference Committee, will hold the meetings. Cannot the president of the Vermont Conference attend also? The meeting will be advertised largely. Brethren and sisters come, praying that the Lord may meet with us.

A. C. BOURDEAU.

## Business Department.

"Not Slothful in Business." Rom. 12:11.

### RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money copied pays—which should correspond with the Numbers of the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Geo M Atkinson 53-22, Juliett Shear 54-1, David Scott 53-22, James Green 53-21, G M Stover 53-21, E Frichenor 53-21, Mrs Fuhrman 53-21, Morton 53-18, Chas Bartley 53-22, Mrs Wm Minnie 53-22, Robert W Day 53-22, H N Austin 53-25, Sage 53-22, J M Palmer 53-23, E Whipple 51-20, Eliza E Stark 53-17, Mary I Kilgore 53-11, Isaac D 53-22, Mrs A G Pixley 54-1, J G Saunders 53-21, J Kennedy 49-8, John Pugh 53-22, Thomas Walker 53-22, J R Israel 53-22, Sarah F Hubbard 53-22, Helen Morse 53-22, M S Spicer 53-22, H S Gates 53-22, Ward Taylor 53-22, Wm Gosnell 53-22, H W Baber 53-22, John French 53-22, J B Kaler 53-22, R J 53-22, Robert Sawyer 53-18, Emma Helligoss 53-22, Joseph Miller 53-22, M A Coons 53-21, Wm T Seare 53-22, Moses B Edwards 53-22.

\$1.00 EACH. Oliver Hoffer 52-22, Mrs Rachel D 52-18, Belle Carver 52-22, M L Tyson 52-22, O W 52-22, A G Wilbur 52-22, F A Dayton 52-22, The Birmingham 53-4, N L McClintock 52-21, Peeler 52-22, C N Pike 53-1, S D Barr 52-20, Nettie erson 52-22, Mrs O L Taft 52-20, Alva True 52-22, Cogswell 52-23, Alice Johnson 52-23, Edwin Mum 52-22, James Barcus 52-8, Mrs D F Davis 52-22, S ley 52-25, S O James 52-21, Mrs C E Bell 52-22, Est Tyler 52-22, David Barr 52-21, Mrs P W Cottrell 52-22, H C Q James 52-14, C K Farnsworth 52-24, Bayliss 52-22, Mrs H Chatfield 52-1, Mrs Mary A Noun 53-1, John P Rathbun 53-1, O F Tripp 51-16, J Kemp 52-20, Mrs Diana Smith 52-25, Mrs E B S 52-3, M D Matthews 52-22.

MISCELLANEOUS. A Mead \$1.50 53-22, P Light 50c 52-18, Mrs Philip Cudwith 1.50 53 10, John W bur 1.50 53-21, Lovina L Arnold 1.50 53-22, Stepp Marlow 50c 52-10, Jennie Adams 1.50 54-12, Mrs B Bivins 1.50 53-22, H E Olmstead 50c 52-12, H J Spi 50c 52-9, Oscar Foster 75c 52-22, J S Maxson 1.50 53-22, W C Long 50c 52-9, E B Ward 1.50 53-22, Ann E H son 75c 52-22, Mrs Ann W Doherty 75c 52-22, John Nelson 1.50 53-22, Orrin P Terrill 75c 52-22, Curti Frost 75c 52-22, Eli Joyce 75c 52-22, Joseph Willis 52-22, Chase Straw 75c 52-22, Alexander Boyden 52-22, Prescott Knight 75c 52-22, John Gage 75c 52-22, J Redout 1.50 53-22, H H Stanton 1.50 53-22, A M nold 1.50 53-22, A H Smith 75c 52-22, N H Withing 75c 52-22, M J Ward 50c 52-9, J D Mulhollen 50c 52-22, Wm Everington 1.50 53-22, Mrs M M Roper 1.50 53-22.

### Books Sent by Mail.

S S Martin 25c, Mrs S A Blackford 25c, N J F 25c, Mrs W S Wright 35c, Mrs M J Spaulding 50c, Mrs A E Stevens 1.00, Matthew Crawford 50c, H Stone 25c, Almira Ricker 20c, James P Ward 75c, H Dalrymple 10c, W S Barber 1.00, Milo Bright 1.00, Michael Johnson 3.00, Geo O Hoyt 75c, Wm J Boyer 4.05, J E Creswick 25c, A H King 50c, Francis P Chan man 2.50, D N Wood 2.75, Mary A Van Horn 1.00, Luhsinger 25c, Sylvia A Sanford 3.50, E G Har 50c, A H Wentworth 1.00, Wm A Johnson 1.00, Bowers 36c, I H Moses 25c, M C Goodrich 90c, Jose Leasia 25c, Scott Kilgore 1.00, Mrs Adaline John 1.00, A Slade 2.00, John Roberts 1.90, S A Wheeler 10, Fannie Holland 25c, Joel Hersey 1.00, Mrs A Bennett 10c, Ida B King 75c, G G Rupert 4.68, O Coates 30c, G H Hurlburt 1.50, H L Roberts 25c, G H Briggs 3.40, Mary Payne 25c, Marshall Hubbard 50c, A B Nordberg 25c, August Peterson 25c, Mary E Bate 25c, Ellen Lowe 25c, Minnie D Tryon 25c, M Y Sargent 25c, M W Robinson 25c, Abbie E Sargent 50c, Wm Ostrander 3.12, H C Sweet 3.90, Alonzo Nickson 1.00, Flora J Piper 7.02.

### Books Sent by Freight.

H M Kenyon \$12.59, D H Lamson 12.59, H H Per 31.66, S N Haskell 846.45.

### Cash Rec'd on Account.

Geo A King \$13.00, M B Miller 25c, Kan Conf Fur per A J Stover 4.00, Kan T & M Society per A J Stover 336.00, G G Rupert 3.00, H Wren 1.25, Chas F Stevens 8.45, C L Boyd per E H Crampton 65.00.

### Mich. Conf. Fund.

Wright per C Buck \$81.00, Orange per F Howe 5.50, Carson City 6.62.

### Mich. T. & M. Society.

Dist No. 6 per F Howe \$2.25.

### European Mission.

Geo Leighton \$70.00, Pelina Russell 1.00, Lovia Rosa 25.00, Ellen S Armstrong 2.00, Frances Ros 10.00.