

# The Advent Review

## AND SABBATH HERALD.

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

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#### BE STRONG, MY HEART.

Be strong, my throbbing heart, be strong!  
Let not the mighty flood of wrong  
Bear thee from what is right and true.  
"Some drink life's wine and some its rue,"  
For some 'tis mixed, of both a part;  
Be strong, my heart.

Be true, my human heart, be true;  
Say not, "There's naught for me to do,"  
See, here are poor and wronged and blind,  
Something to do can'st thou not find?  
Nay, nay, for thee there is a part;  
Be true, my heart.

Be glad, my human heart, be glad;  
Earth has enough, enough that's sad;  
Help to draw back the pall of sin,  
Help to let Heaven's pure sunlight in,  
Shrink not from doing all thy part;  
Be glad, my heart.

Be kind, my heart; around thee lies  
Enough of pain; sad, hungry eyes  
Ask thee for pity; hearts that ache  
Appeal to thee before they break;  
Be not thou dumb, and weak, and blind,  
My heart, be kind.

Be kind, be true, be glad, be strong;  
Stand fast, my heart, against the wrong;  
Hold up the Right, crush Evil down,  
That thou may'st claim at last a crown,  
Having been wise, and done thy part,  
Having been strong and true, my heart.  
—Constant Harle, in Advance.

#### Our Contributors.

##### THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

ALLEGORICAL INTERPRETATION OF THE  
SCRIPTURES ADOPTED.

How could these Platonic doctrines be harmonized with the Bible? How could the doctrine of the immortality of the soul, conscious state of the dead, etc., be reconciled with the opposite doctrine everywhere taught in the Scriptures? This was, indeed, a serious difficulty; but the genius of these Platonizing teachers devised a mode of harmonizing the two. It was this: They assumed that all the Bible was to be understood, not literally, or according to its plain, obvious meaning, but *allegorically*, or as *metaphors* under which the truth was concealed. By this method, of course, they could make it teach any doctrine they pleased! Clement and Origen, especially the latter, were the chief movers in this work.

So plainly and fully has the learned Mosheim, in his Ecclesiastical History, treated this part of my subject, that I have only to quote him. He says: "One of the earliest evils that flowed from this immoderate attachment to philosophy, was the violence to which it gave rise in the interpretation of the Holy Scriptures. For, whereas the Christians had, from a very early period, imbibed the notion that under the words, laws, and facts recorded in the Sacred Volume, there is a latent sense concealed—an opinion which they appear to have derived from the Jews—no sooner did this passion for philosophizing take possession of their minds, than they began, with wonderful subtilty, to press the Scriptures into their service in support of all such principles and maxims as appeared to them consonant to reason; and at the same time most wretchedly to pervert and twist every part of those divine Oracles which opposed itself to their philosophical tenets or notions." Of Clement he says: "Whatever, therefore, appears to him just and consonant to reason in the maxims or

tenets of the philosophers, he is sure to discover laid down somewhere in the books of the Old Testament; and this leads him, not unfrequently, to *strain and distort*, in a most extraordinary manner, the words of Moses and the other sacred writers, in order to make them, apparently, speak one and the same language with Plato and the rest of the philosophers of Greece."<sup>1</sup>

He also says they tried to make the Bible doctrine of the resurrection fit their immortal-soul theory. "The restoration, or resurrection of the dead, was so interpreted as to accommodate it to the tenets of the Grecian sages."<sup>2</sup>

Origen, who lived in the close of the second and the first half of the third century, was a disciple of Clement, and also for a long time sat under the teaching of Ammonius. These teachers he followed, and carried their Platonic doctrines still further, especially with respect to the immortality of the soul.

The following quotations from Mosheim will clearly show all this: "Origen's new method of explaining and illustrating religious truths by means of philosophy, required also a new method of expounding the Sacred Scriptures; for, meeting with many things in the Scriptures repugnant to the decisions of his philosophy, he deemed it necessary to devise some method of removing this disagreement. And, as it would add confirmation to his opinions if he could make it appear that they were supported by the authority of Scripture, some plausible way was to be devised which should make his speculations appear to be taught in the holy Oracles."<sup>3</sup> Hence, "perceiving that many of the facts and declarations of the Bible conflicted with the principles of his philosophy, he felt the necessity of resorting to some means of escaping their force; and he could find none more easy and effectual than this assumption: Whatever in the sacred books conflicts with my philosophy must not be taken literally, but must be converted into allegory. Safely posted behind this rule, he could easily resist whatever the Scriptures might oppose to his opinions."<sup>4</sup> "I have," says Mosheim, "already touched upon the causes which led him to adopt this very dangerous rule for interpreting sacred history. They are obvious to every attentive reader. The statements of the Bible respecting the creation of the world, the origin of man, etc., were contrary to the precepts of his philosophy, and, therefore, he would sooner deny the truth of a portion of sacred history than give up his philosophy."<sup>5</sup>

Was the Platonic, or Ammonian, doctrine of the soul among those errors which he wished to make the Bible uphold? Yes; hear our historian on this point: "The foundation of all his faults was, that he fully believed nothing to be more true and certain than what the philosophy he received from Ammonius taught him respecting God, the world, souls, demons, etc.; and therefore he, in a measure, recast and remodeled the doctrines of Christ after the pattern of that philosophy."<sup>6</sup> Here we have the doctrine of Christ recast and remodeled, and the Bible distorted, to make them fit the heathen doctrine of the soul, and other errors. Our author continues: "He could not discover in the sacred books all that he considered true, so long as he adhered to the literal sense; but allow him to abandon the literal sense, and to search for recondite meanings, and those books would contain Plato, Aristotle, Zeno, and the whole tribe of philosophers. And thus nearly all those who would model Christianity according to their own fancy, or their favorite system of philosophy, have run into this mode of interpreting Scripture."<sup>7</sup> Behold here the origin of the figurative interpretation of the Bible. It was invented expressly to harmonize that book with Plato's doctrine of the soul.

<sup>1</sup> Eccl. Hist., vol. i. cent. ii. sec. 33, p. 368, and note 2.

<sup>2</sup> Commentaries, vol. i. cent. ii. sec. 34, note 1, p. 273.

<sup>3</sup> Ibid., vol. ii. p. 165.

<sup>4</sup> Ibid., p. 170.

<sup>5</sup> Ibid., p. 184.

<sup>6</sup> Ibid., p. 169, note 8.

<sup>7</sup> Eccl. Hist., vol. i. cent. iii. part ii. p. 131.

So thoroughly was Origen possessed with Plato's doctrine of the immortal soul, that, though he professed to be a Christian and to believe the Bible, yet, says Hagenback, in his "History of Christian Doctrine," "Origen teaches that a belief in the doctrine of the resurrection of the body is not absolutely essential to the profession of Christianity, provided the immortality of the soul be maintained."<sup>8</sup>

This is but the natural fruit of that doctrine. If the soul is immortal, and lives without the body, what is the use of a resurrection?

The influence and authority of Origen extended far and wide, so much so that Mosheim says: "It would therefore be no mistake to say, that, as Constantine the Great imparted a new form to the civil state, so this Egyptian imparted a new form to the theology of Christians. . . . Origen introduced the Academy almost entire into the church."<sup>9</sup> "Indeed, it is not to be concealed that he coincided with Ammonius in the belief that the popular religions, if their fables and superstition were excluded, might, in a measure, be combined with Christianity."<sup>10</sup> "He unhesitatingly applied to Christ's soul whatever he had learned respecting the human soul in the school of his master, Ammonius."<sup>11</sup> Thus we have traced the history of the old heathen dogma of the immortal soul from Egypt, through all its developments, till it was received into the church. As we have seen, the last move was not accomplished without much opposition from the old-fashioned Christians, and a terrible distortion of the Scriptures on the part of its Platonic advocates. Platonism continued to obscure more and more the light of the gospel, till it deepened into the midnight of the Dark Ages. Thus of the fourth century we read: "Nearly all who attempted philosophy in this century were of the sect called Modern Platonists. . . . The Christians, from the time of Constantine the Great, devoted much more attention to the study of philosophy and the liberal arts than they had done before."<sup>12</sup>

Of the fifth century the same author remarks: "The superstitious notions and human devices by which religion was before much clogged, were very considerably augmented. . . . As no one in those times objected to Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like, and then transferring them into their devotions; and as no one proposed utterly to abolish the ancient pagan institutions, but only to alter them somewhat and purify them,—it was unavoidable that the religion and the worship of Christians should in this way become corrupted."<sup>13</sup>

Will the reader mark well the fact here recorded, that the pagan converts were allowed to retain and bring into the Christian worship the opinions of their pagan ancestors respecting the soul? When were those pagan opinions ever cast out of the church?—Never; they are cherished to this day, and the man who now undertakes to reject them is branded as opposing the Bible! Alas, how hard it is to uproot an error when it has once been allowed to grow among the tender plants of truth!

But I need not pursue this painful subject further. The evidence is overwhelming that Christianity, in the third century and onward, was grossly corrupted by Platonic philosophy; and that here was where Plato's doctrine of the soul found its way into the church. I will close with the following candid confession from an able orthodox writer: "We would express our conviction that the idea of the immortality of the soul has no source in the gospel; that it comes, on the contrary, from the Platonists; and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came

in to replace that of the resurrection. This was about the time of Origen."<sup>14</sup>

#### PAGAN AND CHRISTIAN DOCTRINES OF THE SOUL COMPARED.

I have already shown that the early Christians received from Platonism their doctrine of the soul. I have also shown that Christianity was grossly corrupted by the reception of pagan tenets, and that great numbers of the pagans who embraced Christianity still retained all their former notions, especially with regard to the soul. I will now present a few more points, and compare the pagan doctrine of the soul, and hell torments, with the views held by Christians on these subjects. This will show them to be the same. I have quoted good authors to prove that Christianity was deeply corrupted with pagan doctrines and practices from the last part of the second century till Catholicism was fully established, and the night of the Dark Ages spread its gloomy pall of superstition and heathenism over all the world.

Inspired men foresaw and forewarned the church of this apostasy. To the elders of the Ephesian church, Paul 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."<sup>15</sup> This apostasy from the truth was to begin, then, even in the days of the apostles, and was to arise among their own disciples. To the Thessalonians, Paul wrote: "For the mystery of iniquity doth already work."<sup>16</sup> Even while the apostles were alive had this delusion begun. Paul warned his brethren not to be deceived by any man, but to "prove all things," and "hold fast that which is good."<sup>17</sup> Yet men now think that the teachings of any professed Christian who lived as early as that, or even two hundred years later, are as good as the Bible, and not to be questioned. Hence, notwithstanding Paul's warning, many have been deceived. Some were so far deceived by vain philosophy, even in a large and flourishing church which had long enjoyed the watchcare of the apostle, as to deny the resurrection. Hence Paul's inquiry of the Corinthians, "How say some among you that there is no resurrection of the dead?"<sup>18</sup> As we have seen, all the authority of the apostles was not able to crush this false doctrine; so of other heresies. Of these early corruptions, Mr. Dowling, in his "History of Romanism," thus remarks: "There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise."

Robinson, author of the "History of Baptism," thus writes: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."<sup>19</sup> Yes; and this new modeling was done to make it fit their old pagan doctrines. Archibald Bower, in his valuable "History of the Popes," has clearly demonstrated that Catholicism is only paganism with another name. This he repeatedly declares and proves. He says that the Christians of Rome, in the fifth century, who had come over from heathenism, "were yet but half Christians, and had only grafted the Christian religion on the old stock of pagan superstition."<sup>20</sup>

Of the influence of heathen converts upon Christianity, Mr. Bower says: "For those rites and ceremonies, however heathenish, instead of ever being given up by them, were by degrees adopted by the Christian inhabitants of the countries where the new-comers

<sup>14</sup> Darby's Hopes of the Church.

<sup>15</sup> Acts 20:29, 30.

<sup>16</sup> 2 Thess. 2:7.

<sup>17</sup> 1 Thess. 5:21.

<sup>18</sup> 1 Cor. 15:12.

<sup>19</sup> Eccl. Researches, chap. vi.

<sup>20</sup> Vol. i. p. 286, Gelasius.

<sup>8</sup> Vol. ii. p. 404.

<sup>9</sup> Com. vol. ii. cent. iii. sec. 27, p. 145, ante.

<sup>10</sup> Ibid., p. 153.

<sup>11</sup> Ibid., p. 147.

<sup>12</sup> Mosheim's Eccl. Hist., vol. i. pp. 229, 230.

<sup>13</sup> Ibid., pp. 342, 343.

settled. And thus the half Christians, for they were no better, remained half Christians, while the true Christians became half pagans. Thus we may well account for the many errors and corruptions that overspread and disfigured the whole face of the church, after the irruption and conversion of the barbarous nations that broke into the empire in the fourth and fifth centuries. Their usages were first connived at, and afterward adopted by the church."<sup>21</sup>

Can any one wonder that pagan doctrines came into the church and supplanted the doctrines of Christ?

<sup>21</sup> Ibid., p. 416.

#### WORSHIP.

WHAT matter if sometimes my lips  
No formal words of prayer repeat,  
If I in spirit serve my Lord,  
And learn his teachings at his feet?

If to his service all be given,  
Moments and days and weeks and years,  
What matter, so it all is his,  
Though filled with praises, prayers, or tears?

If in my heart his name I wear,  
And in my life confess his way,  
What matter though I do not tell  
How learned the lesson to obey?

F. McCALLUM.

#### HOME.

Who can be happy without a home? What sweet recollections linger about the most humble home. How we look back to the home of our childhood, and dream bright dreams of a future home; and we will spend years of our life to make those dreams actual realities. As we go beyond this life of sorrow and care, and by faith catch a glimpse of the home of the soul, how it thrills our hearts with unutterable gratitude to Him who has gone to prepare "a mansion" for us in that bright world to come.

How we should endeavor to make these earthly homes pure and beautiful. It is not the grand mansion or the elegant furniture that makes the home; but love, and kind words, and pleasant smiles, and harmony will make the plainest cottage a type of Heaven. The ideal home is the mother's realm; and if she rules by the power of love, what a noble queen she is, and how willingly her subjects pay her homage.

While home is largely what the mother makes it, the father is the provider and guardian, and his responsibility is just as great as the mother's. The science of making home happy is one of the most important subjects of study; for the homes of the nation shape its destiny. Let us not forget the power and influence of our homes on individuals and society, and let us endeavor to make them the glad refuge of the old and young.

Teach the children that there is no place this side of Heaven so lovely and beautiful as their home; that it is their duty to be pleasant and agreeable, and make others happy; and that they and their companions are always welcome here. Bring, make, and do everything in the home that your means will allow,—books, music, flowers, paintings, statuary, easy chairs, and comfortable furniture. But first of all bring love to God, one another, and humanity; for love is the only power that can rule the heart wisely.

There are many who are making happy homes the ambition of their lives, and it is one of the highest, noblest, grandest achievements that can be attained. No laurels of fame can compare with the assurance that we have made a complete, perfect home. Even death cannot mar it. We are but passing to another home to await the coming of our loved ones.

S. L. GUERNSEY.

#### CAN SAINTS APOSTATIZE?

ELD. S. OSBORN.

(Concluded.)

Now let us turn to Heb. 12:14-17: "Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fall from [margin] the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." They must follow peace and holiness in order to see the Lord, and to prevent them from falling from the "grace of God." This plainly implies that it is possible they may fall. And to make it still more forcible, Paul brings up the case of Esau. It was impossible for him to regain the blessing, though he sought it carefully with tears; so it will be

with some who apostatize. They go so far back that it is impossible for them to return, though they may use their utmost endeavors to do so. The case of Esau illustrates how easily we may sell our right to eternal glory. Oh! may those who are in the light, walk in it, hold fast, and grow continually, and not be deluded by the fatal deception that there is no danger of falling away.

Let us consider one more portion of Scripture found in Heb. 6:1-6: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Notice the following points: first, they have tasted of the heavenly gift; secondly, they have been made partakers of the Holy Ghost; thirdly, they have tasted of the good word of God, and the powers of the world to come; fourthly, they were baptized, and received the laying on of hands; fifthly, they were required to leave the first principles of Christ, and not lay the foundation of repentance again. These points show their condition as converts to God. He adds that it is impossible (having fallen away) to renew them again unto repentance. It is evident that the impossibility spoken of in verse 4 does not refer to the falling, as it is asserted by some, but to the renewing again unto repentance. The context confirms this: "Seeing they crucify to themselves the son of God afresh, and put him to an open shame." What could be plainer? And in verse 8, Paul tells us of their final destiny: "But that which beareth thorns and briars is rejected, and is high unto cursing; whose end is to be burned." Thus they are finally lost. These texts prove beyond a doubt that final apostasy is taught in the Bible.

Now let us notice a few objections. John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." Chap. 6:47: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." From these texts it is asserted that those who are truly converted have everlasting life at the present time. This we admit; but the point to be considered is, Will they lose it? What is everlasting life? John 11:25: "Jesus said unto her, I am the resurrection and the life." 1 John 1:1, 2: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us)." Again, 1 John 5:11: "And this is the record, that God hath given to us eternal life, and this life is in his Son." Now carefully notice verse 12: "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

These texts show as plainly as language can express it, that eternal life is not inherent in our being, but is the gift of God through faith in Christ.

Let us see if Christ will abide with the professor under all circumstances. 1 John 2:23, 24: "Whosoever denieth the Son, the same hath not the Father." "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." He promises to be in us on condition that we abide, remain, continue, in him. Once more, 2 John 8, 9: "Look to yourselves that we lose not those things which we have gained (margin), but that we receive a full reward." He continues, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Could language be plainer? In verse 10 the apostle says further, "If there come any unto you, and bring not this doctrine (that is, the danger of losing our religion and not abiding in Christ), receive him not into your house, neither bid him God speed."

#### CONCLUSION.

This doctrine against final apostasy is one of Satan's devices to keep men at ease in Zion, a condition upon which a "woe" is

pronounced in Amos 6:1. It is self-evident that a person will never make advancement in any respect while he is satisfied with his present condition and attainments. Men are willing to labor perseveringly with untiring effort to obtain knowledge and the perishing riches of the world, because they know that in no other way can they be obtained. But let them become convinced that they would have these things whether they labored for them or not, and they would very soon become careless and unconcerned. So whenever a person becomes satisfied that he is sure of eternal life, he will lose his interest to strive for it. May the Lord help us to prove all things, and hold fast that which is good.

#### WALK IN THE LIGHT.

THE light of truth is an advancing light; therefore those who have accepted present truth should be ever ready to receive additional light. The truth is like a lantern on a dark night; those who would be benefited, must walk in its light.

The following address, which Robinson made to the Pilgrim Fathers at their embarkation on board the May Flower about 258 years ago, is worthy of our consideration:—"I charge you before God and his blessed angels, that you follow me no further than I have followed Christ. And if God shall reveal anything to you, by any other instrument of his, be as ready to receive it as you were to receive anything by my ministry; for I am confident that God hath more truth yet to break forth out of his holy word."

"I cannot sufficiently bewail the condition of the Reformed churches, who have come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be driven to go beyond Luther; for whatever part of God's will he hath further imparted by Calvin, they will rather die than embrace it. And so also the Calvinists stick where Calvin left them—a misery much to be lamented; for though they both were shining lights in their time, yet God hath not revealed his whole will to them."

"Remember now your church covenant, whereby you engage with God and one another to receive whatever light shall be made known to you from his written word. For it is not possible that the Christian world is so lately come out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."

Well does the historian remark: "This was the errand he gave them, and in this we have the fixed ideal of their undertaking. And they meant by 'reformation' all that God should teach them and their children of the coming ages, by the light that should break forth from his holy word."

WM. PEPPER.

Woodburn, Ill.

#### ACTS 4:28.

THIS text is as follows: "For to do whatsoever thy hand and thy counsel determined before to be done." Some have found it difficult to harmonize this language with the idea of man's free agency, but the difficulty may be readily removed by taking into consideration the particular point aimed at in the united testimony of the apostles. They did not on that occasion render praise because Herod, Pilate, and the Jewish people had taken the life of Jesus; but because in the death of Christ was accomplished that which the hand and counsel of God had before determined,—the opening of a fountain of life to mankind.

This view relieves the text of every apparent difficulty; yet the persistent objector arises and says, "Well, some one had to do that work, and whoever did it was only doing what God designed should be done." But because God had before determined that Jesus should die for the sins of the world, it does not necessarily follow that those particular persons were fore-ordained to engage in the work of taking his life. Admit that they were, and the Bible immediately becomes a book filled with inconsistencies of the grossest character; since it tells us that sin unpunished shuts one out of Heaven, and at the same time makes murder one of the most heinous crimes chargeable to mankind.

Now if it be true that those men did just what God ordained that they should do, it must be acknowledged that they were doing his will just as truly as were the followers of Christ, and their conduct was therefore as meritorious as that of the apostles. It would, then, seem very inconsistent for Peter on the day of Pentecost to upbraid them for killing the "Prince of life," and more so for them to repent of having done the will of God, and in consequence receive baptism at the hands of the apostles.

How, then, shall we account for the part they each acted in the great tragedy, if their course was not fore-ordained, since it was determined that Jesus should die for the sins of the world? They acted out the promptings of their own perverse wills, stimulated by religious enthusiasm. As a teacher and reformer, Jesus exposed the corruptions and improved the popular errors of the day. Not being able to refute his doctrines, the priests appealed to religious prejudice by misrepresenting his statements, and thus the people were gradually prepared to demand his death at the hands of Pilate and Herod, who, from selfish motives, yielded; and the deed was done. The fact that the deed was committed at that particular time and by that particular people argues nothing, since the same causes would have produced the same results at any other time or with any other people, as is plainly demonstrated by the religious bigotry and intolerance of succeeding generations, the results of which no one would think of attributing to any other cause than to the carrying out of the inclinations of a willful, unregenerate heart.

J. O. CORLISS.

#### THE BIBLE DAY.

WHEN did the day begin in the days of Christ and the apostles? This is a question in the minds of many, and when we refer them to Mark 1:32 and similar passages, and try to convince them that we are keeping Roman and not Bible time, they say, "Yes; it may be that we are keeping Roman time; but where is your proof from the Bible that the day began with the setting of the sun?" This we think is made very plain by the language of Christ and the actions of Peter.

Jesus, as recorded in Luke 22:34, said to Peter, "The cock shall not crow *this day*, before that thou shalt thrice deny that thou knowest me." Now the only questions to be settled are these: When was this said? and when did Peter deny his Lord?

When did this conversation take place? In Mark 14:17-20, we read that it was in the evening, or after the setting of the sun, in the first part of the night. (See verse 30.) This settles the point, so far as time is concerned. The next point is, when did Peter deny him? If it was before midnight, then so far as these texts are concerned the day might have closed at midnight; but if Peter did not deny him till just before daylight, the day could not have closed at midnight. From John 18:25-28, we learn that Peter denied his Lord just before he was taken into the judgment hall, and it was early, but whether early in the morning or in the evening this text does not say; but by comparing this with Matt. 27:1 and Luke 22:66, we find that the judgment hall is the same as the council of chief priests and elders, and that it was morning, daylight, when Jesus was taken there, and the crowing and denial took place just before this.

We have now shown that Jesus talked with Peter in the evening, or first part of the day, and told him that before the cock should crow that day, he would deny him. We have also shown that the denial of Peter and the crowing of the cock took place just before Jesus was taken to the hall of judgment. John 18:25-28. This was at daylight. Luke 22:66. Now if the day closed at midnight, Peter did not deny his Lord when Jesus said he would. Mark 14:30. Shall we believe Jesus? Yes, every time, before the traditions.

H. WOODRUFF.

#### DO THE LOWER ANIMALS THINK?

MANY suppose that the lower animals do not think and reason. This supposition arises from the doctrine of the immortality of the soul. Those who believe that doctrine say that only immortal beings have the power of reason, and that as man has this power, the souls of men must be immortal. But the actions of lower animals very often prove that they do think and reason, and therefore it must be acknowledged, either that other beings besides immortal ones have the power to reason, or else that dogs, horses, cats, etc., have immortal souls. The latter position will not be taken by any Christian, and if the former is proved to be true, then none can claim that man is immortal because he can think and reason.

Two anecdotes have been related to me lately, which I have good authority for believing to be true; and they show that horses and dogs have memory, and exercise the power of thought. Many such might be given to show the same fact.

A farmer had a very fine colt, which he kept in his barn haltered in a certain stall. Every time the man led the colt to water, he would let him go and play, and the colt formed the habit of taking a regular circuit, after which he would go directly to the sta-



ble, take the pin out of its place, open the door, and go into his own stall. When the colt was large enough to be used, some one stole him. Two years afterward, the real owner put up for the night at a farmhouse about one hundred miles from home; and there he saw his colt. He said to the man who then had him, "That is my colt." "No; I bought him," was the reply. They contended for some time, and finally the real owner said, "You must go home with me, and if the colt does not do what I tell you, then he is not mine." And he told him of the colt's habit. "Well, I will go," said the other. They both went; and at the proper time the colt was led out to water, as he had been two years before. After he had drank, the man let him go, and away he ran around his old circuit to the stable door, pulled the pin out with his teeth, opened the door, and went into his own stall. "Well," said the other man, "he is your colt."

The other anecdote is this: A minister usually took his meals at a certain house near his appointment, and the family always cooked a chicken for him when he came. One day he happened along; and the little dog, recognizing him as he came to the door, slipped out by him quietly, and in a short time brought a chicken to the door ready to be dressed for the preacher.

Such things prove that the lower animals have minds. The colt above referred to excelled his master in proving to whom he belonged; and men are no more ready to remember that horses eat corn than this little dog was to remember that the preacher ate chickens. G. V. KILGORE.

### FAITHFULNESS.

It becomes us to be faithful, firm in adherence to the truth, not vacillating, but true and loyal. These traits have always characterized God's true Israel. No one has ever overcome but by being faithful in the hour of the trial of his faith. No doubt Noah had his faith tried many times while building the ark, yet he stood firm amid the scoffs of that wicked generation. He was faithful, and was saved when others were lost. Abraham was tried, but he proved true, and became the father of the faithful. Daniel proved faithful when one of earth's mightiest nations legislated against him. John, the harbinger of Christ, lost his life because of his faithfulness. The Papal power found millions of victims among God's faithful ones. It was to the faithful that Paul instructed Timothy to commit the truths he had learned from him. It was not to the rich, to the high, or to the great men of earth, but to faithful men, who should be able to teach others also.

Those who have been faithful to God are the ones whom he has honored in all ages. Noah could have escaped the derision of that wicked generation; Abraham could have saved himself the keen anguish he must have felt when called to offer his son; Daniel might have made a compromise with Satan, and refrained from praying to God for thirty days; John might have omitted part of his message, and lived a little longer; Paul could have eased his burdensome life by neglecting to declare the whole counsel of God; but they were faithful, and, for their faithfulness, Abraham became the father of the faithful, Daniel was greatly beloved, John was to be great in the kingdom, and Paul could anticipate a crown of life in "that day."

God counseled his people in the Smyrna period of the church to be faithful, even at the expense of life. He now calls upon his people "to buy gold tried in the fire." Those who are now saying, "I am rich, and increased with goods, and have need of nothing," will not believe that those who have led out in this last, straight message have come up through such trials and tribulations, being pruned and trimmed until their faithfulness was proved. They think no such training is necessary. We look for faithfulness in them, because God has accepted them after thorough trial. God's hand is in this work. All must be tried and found faithful in a few things, before they will be called to rule over many. If we wish to be great in the world's estimation, we would do better to go and labor in its interest. This message has no place wherein such desires can be satisfied. This is a last message-bearing people, engaged in a high calling, with the interests of God's cause for almost six thousand years centering here and resting its heavy burdens upon them. We are sometimes told that we are too positive,—that we think we have the truth. Certainly, we ought to think we have the truth, and be very positive we have it. Our faithfulness will be in proportion to the confidence we have in the truth we profess. This is the last message. It embraces all Scriptural

truth. It promises a consummation of redemption's plan. Oh, what a solemn work! What inducements to faithfulness! The eye of Heaven's King is upon us. All his faithful ones will win a kingdom.

F. PEABODY.

### RETROSPECTING.

NEARLY a year has passed since the convention of our Biblical Institute at Rome, N. Y., and as we review the important instructions we received at that time, and are reminded of the good resolutions then formed, we feel to ask ourselves, Have we heeded what we have been taught? and are we the better for the privileges we enjoyed? What part of the time have we improved in working for Jesus? Have we gleaned well in the Master's vineyard? Have our words been idle words? or have they been such as we shall wish to meet at the final reckoning, when all our secret thoughts shall be brought to light—when we shall be judged according to the deeds done in the body? We have indeed been profited; and let us now go forth with that living faith that casteth out fear, scattering the good seed as we journey on; for we cannot tell in what obscure corner it may spring up, and bear fruit unto life eternal.

What a fearful account the slothful and ease-loving will have to render for their wasted life! As they meet the Master, who looks for perfect fruit, and receive from his lips the words of condemnation, how great beyond description will be their anguish! God forbid that we should be found with this class, but may we live so near to him that we may have wisdom to do our work energetically and acceptably. Let us not become discouraged at trifles, but let us persevere; and though we may not be able to accomplish any great work, let us be diligent in performing the humble duties that lie in our pathway. And if we meet at God's right hand even one soul saved through our efforts and influence, how great will be our joy. Let us not say there is nothing that we can do; but let us all, as the professed children of God, not become "weary in well-doing," knowing that "in due time we shall reap, if we faint not." MRS. WM. H. BROWN.

### ETERNAL MISERY.

My former article on this subject, signed "A Hearer," has moved the Congregational church of this place to withdraw its fellowship from me, because I have advocated and published my views upon the subject of *eternal misery*. I could have been in good standing if I had only kept still. John the Baptist would not have been beheaded if he had only kept still; Christ, Peter, Stephen, and Paul would have been let alone if they had only been silent; hosts of martyrs would have been spared a terrible fate if they had kept back the truth.

I united with the Congregational Church about two years ago. I had a private interview with the pastor, C. O. Brown, and told him that I did not hold the doctrine of the immortality of the soul and eternal misery. I told him that I held that the lost were punished with eternal death in the sense of extinction of life; that they sinned and suffered no more. He did not ask me to surrender my right to hold and publish my own views on this or any other subject. Not one in the church asked it. I never did, and never mean to be guilty of any such suicide.

If, to belong to a Congregational church, I must seal my lips and drop my pen as regards what I think is the truth, then I no more belong to or sanction such a church. To yield my right to publish all abroad my views of Bible truth, is to barter away my birthright to liberty, and to renounce my allegiance to truth. Does any church ask me to do this? If so, that church must be as barren of true religion as an iceberg. No person can unite with such a church knowingly, unless extremely ignorant or dishonest.

They bring no charge against me, except holding and publicly advocating heretical views. I claim that my views are Bible views, and that there is a mass of Scripture to support them. The Bible declares that man is made of the dust of the ground; that he is dust and shall turn to dust again. There have been millions of demonstrations of this. The Bible does not say that man is an immortal spirit,—that he shall never die. The devil and orthodoxy say this, but not God. I prefer to believe God, and not the devil. God says that he will destroy the persistent and irreclaimable sinner. (See 37th psalm.) The wicked must be punished with death, extinction of life, or rebellion must go on forever, and there can be no end of sin, and the demands of justice can never be satisfied.

If the sinner is so punished for sinning that he still continues to sin, then the penalty of the law can never be fully inflicted. Queer penalty that, which an infinite God, with infinite power and resources, can never inflict in full.

Such a view of God and justice is stark nonsense and entitled to no respect from any intelligent being. I prefer to be free, and obey God rather than man. I most heartily exhort all that read this to take the same position.

The worst heresy is that which denies us the right to think, speak, and publish what we conscientiously believe to be the truth. —C. A. Adams, in *The Sun* (Rochester, Mich.)

### ORIGIN OF METHODISM.

It is strange, and yet it is true, that out of the classic cloisters of Oxford, out of the conservative and consecrated shades of the English church, came this rough, fervent, urgent child of religion. In the year 1729 existed there the "Holy Club," composed of John and Charles Wesley—then twenty-six and twenty-one years of age—Morton, an Irish commoner, and Kirkham of Merton College. They read together, walked together, prayed together. They fasted twice a week, and received the communion once. They were a sort of monks, and in danger of becoming sick, and morbid, and foolish, and useless. But Morton inspired them to visit the sick, to go to the prison, to teach poor children, and thus laid the beginning of an active piety which never tired, and never ended, and never will end, we may hope.—*Selected.*

### WHAT STRONG DRINK DOES.

It costs annually \$1,000,000,000 in money.

It makes 50 per cent of our insane.

It makes 65 per cent of our paupers.

It is the direct cause of 75 per cent of the murders committed.

It makes 80 per cent of our criminals.

It sends forth 95 per cent of our vicious youth.

It sends one every six minutes to a drunkard's grave, or 87,500 every year.

In our own happy (or unhappy) America, in this enlightened nineteenth century, facts and figures show that 60,000 lives are annually destroyed by means of intoxicating drink, 4,000 commit suicide, and 200,000 orphans are made.

The crimes resulting from intoxicating drink cost the country annually \$40,000,000, and send to prison 100,000 persons.

New York City spends annually \$70,000,000 for strong drink, and only \$3,000,000 for public education. In the State of New York there are 21,242 licensed dram-shops, and perhaps one-fourth of that number more not licensed, and only 7,000 churches.

In the State of Pennsylvania \$83,487,000 is annually spent for strong drink, and only \$6,000,000 for public education.

In the United States over 400,000 more men are engaged in the liquor business than in preaching the gospel and teaching the youth.—*The Shaker.*

### A LESSON FOR GIRLS.

THAT was a wise father, who, on hearing his little daughter request her brother to drive a few nails in the woodhouse for her, said he would teach her how to do it herself. She was apt, and drove in all the nails successfully. So pleased was she with her success that she would have set a double row around the shed if her father had not concluded that these would answer for the present. "There, that little lesson helps to make you independent, my girl," he said. "Now, I will teach you some day how to catch and harness up a horse. You have already learned to drive a gentle one. Learn to sharpen a knife, and whittle too, without cutting your fingers. Don't let the doors creak for want of an oiled feather, or the little children's boots get hard in the winter for want of a little grease." Take a lesson from this, girls. You don't know where you will be cast away sometime during your life. The most helpless people I ever met are those who can only do one kind of work. Learn to help yourselves, even if sometimes you trench upon "boys' work."—*Selected.*

### SELF-SACRIFICE.

ONE day six boys, ranging in age from six to ten years, were playing in a gravel-pit. Suddenly a high bank above them fell, and covered them up. Some men who were near saw the bank fall. They had just before seen the boys, and concluding that they must be buried under the ground ran quickly to help them out. They soon uncovered the head

and neck of one little fellow six years old, and were going on to help him clear out, when he exclaimed, "Here are more boys under the ground. I can stand it now until you help them out."

And so the little fellow pointed with a gesture of his head, and telling where the other boys were, bravely remained in his prison of earth until his companions were rescued from death.

If that boy lives to become a man, and acts as he did when a boy, he will be brave and generous. Instead of whining about his own wants and discomforts, he will look to see if there are not others in a worse situation, and will try to relieve them. This single boy is worth a whole army of selfish fellows who cry out, "I look out for Number One first."—*Selected.*

### ORIGIN OF THE AMERICAN MISSIONARY BOARD.

On the twenty-eighth of June, 1810, twenty-one clergymen of Massachusetts convened in the Academy building of the quiet village of Bradford, to concert measures for the up-building of Zion. In the midst of that little band of brethren, four young men, members of Divinity College, presented themselves, and respectfully requested the attention of their reverend fathers to certain statements and inquiries. They stated "that their minds had long been impressed with the duty and importance of personally attempting a mission to the heathen; and that, after a prayerful consideration of the subject, they considered themselves as devoted to this work for life, whenever God, in his providence should open the way." They inquired "whether, with their present views and feelings, they ought to renounce the object of missions as either visionary or impracticable; if not, to what portion of the world they should direct their attention, and whether they might expect patronage and support." We scarcely need to add that the names of Judson, Nott, Mills, and Newell were appended to this memorial.

### Our Basket.

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

Good character is above all things else.

A REVIVAL that makes the air of Christian life too saintly to contain hypocrites is of great service.

THE *Evangelist* says: "The reform most needed in American life to-day is personal. It is not more nor better money, but more and better morality, that will bring good times.

Who knows what moral desolation is lying in ambush in a bad book, a bad companion, bad social customs—perhaps in a single glass of wine, a single visit to the play? "Beware of beginnings."

A KIND word of praise, a hearty expression of good-will, a little help offered at the right time—none of these things cost much, but each may make to many a sad heart the difference between joy and sorrow.

THE proper time, the right time, the prosperous time, the good time, the favorable time, the sure time, the very time, the precise time, the successful time, the exact time, the golden time—any or all of these—may be said to be comprehended in the great Scriptural idea of "accepted time." And this time is *now*.

WE ought to think much more of walking in the right path than of reaching our end. We should desire virtue more than success. If by one wrong deed we could accomplish the liberation of millions, and in no other way, we ought to feel that this good, for which, perhaps, we have prayed with an agony of desire, was denied us by God, and was reserved for other times and other hands.

GOOD ADVICE.—The following extract from a letter written by Rev. C. B. Boynton, D. D., to one of the members of his former church in Cincinnati, is well worth remembering: "I have no definite idea of the gifts of your pastor, but if he preaches the truth, is sincere and earnest, his ministry will not be without fruits. Make the most of him. Let him feel the cherishing of the church, which will make him do his best. It is the duty of a church to endeavor continually to bring out of a man all of good there is in him. The best ministers—those who have the finest organization—need kindly cultivation. A man of sense does not need flattery but sympathy. A noble horse, even, will be a nobler animal if he is made to feel that his master thinks well of him—likes him."

# The Review & Herald.

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

BATTLE CREEK, MICH., MARCH 20, 1879.

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

## THE PACIFIC COAST.

MUCH labor and means have been expended on the Pacific coast. Oakland, Cal., is a beautiful city of 45,000 inhabitants. In the center of this city is our Pacific Publishing House. On that goodly building is a gilt sign, "The Pacific Press." In that building are eight presses moved by steam, first-class printing material, complete bindery and type-foundry. Oakland and San Francisco will ever be regarded as the head-quarters of the cause on the Pacific slope.

The California Conference is without an acting president, for reasons we will not here explain. At the session of the General Conference last October, it was decided that Elder E. W. Farnsworth should take the California field. He will probably go there immediately after the General Conference meets, April 17. And there are reasons why Elder S. N. Haskell should spend at least six months in the Pacific coast States and Territories:—

1. That is a grand missionary field. There is a reading, thinking population where men move slowly and cautiously in religious matters. There very much must and will be accomplished with our periodicals and general publications; and as Bro. Haskell is eminently qualified for this important work, and has not labored in this vast field, it seems very proper and necessary that the cause there should have the benefit of his labors.

2. Eld. Haskell is a practical man, and knows how to lift at the great financial wheel, where and when the load moves heavily. The debts must be lifted from the Oakland house of worship, and from the Pacific Press during the year 1879, and our people on the Pacific coast need his counsel and labors.

3. Bro. H. is one of God's humble working-men, and will be of inestimable value to the cause on the Pacific coast as a practical preacher and laborer. JAMES WHITE.

## THE WORK IN NORWAY.

THE REVIEW of March 6 contains interesting and startling news of the work in Norway. What a statement is this from Elder Matteson in his report from Christiana! "Wednesday evening we secured a large hall in the theater, in order to get a reply before many. About eighteen hundred crowded in, and many went away for want of room."

Eighteen hundred persons in one assembly, listening to a defense of the great truth for our time, trampled under the feet of priests, and misrepresented and slandered in the public prints! These make hard work for those who, like Paul, are "set for the defense of the gospel;" but they have a part to act in this great closing work. They advertise for us by calling the attention of the people to our doctrines and work. Without them the world would hardly know we were in it. The battle goes well.

The statement of Bro. Matteson, that he had purchased real estate in Christiana to the amount of fifteen thousand dollars, really startled us at first. But as we read his explanation of the reasons for so doing, setting forth both the necessities of the case and the easy terms upon which the purchase is made, the movement appeared more consistent.

We honor the judgment of our dear Bro. Matteson in deciding to labor where he can accomplish most, and appeal to our people to assist and encourage him and all others who thus labor. The terms of payment of the fifteen thousand dollars are as follows:—

1. The time. This was doubtless set by the party who sold the property—thirty-three years. Eld. Matteson is not a timist. If he were, we have no idea he would place the period of the close of the message thirty-three years distant.

2. The rate of interest. Five per cent per annum is exceedingly low. Rents for a place of worship, which they now save, added to what rent they now receive for the remaining portion of their house, would far exceed the interest on the entire fifteen thousand dollars.

3. The annual payments. For the first five years they would have to pay \$266 annually. At the expiration of the five years the yearly payments would be \$532.

The system upon which these brethren and sisters are working to raise means is certainly a

good one. Thirteen and one-third cents per week seems like a small sum indeed, but in a year it would amount to \$6.93½. A church of one hundred members would raise \$693.33. A body of one thousand brethren and sisters would raise annually \$6,933.33. The strength of united action is here seen. At first, the payment of this debt will move slowly and heavily upon the few brethren in Christiana and the Scandinavian brethren in Europe. But as their numbers increase, and the sum of their interest is diminished by annual payments on the debt, the burden will grow lighter.

We set the time for the payment of this entire debt, including the cost of a complete publishing house, at five years. But in order to accomplish this, our brethren in Northern Europe must have help from America. First, the Scandinavian brethren in this country will esteem it their pleasure as well as their duty, to act a very liberal part for this mission, and, second, the American brethren, who take a deep interest in all our missions, will give of their means to assist this one also. Both are responding to our call for immediate help for Bro. Matteson. The receipts for Danish Mission in REVIEW of March 6 alone come up to the amount of \$488.

We will now suppose that it will require \$15,000 more to establish the press in Norway, and help support missionaries until the cause there shall be self-sustaining, making in all \$30,000 to be raised in five years, or \$6,000 annually. By the grace of God we will do it. And we suggest that the American brethren pay one-half this sum. As the cause is young and comparatively weak in Europe, the American brethren will have to raise the larger sum for a few years. Then as the cause in Europe gathers strength, the Scandinavian brethren will be able to come up with their half. This we represent as follows:—

YEARS.	AMERICAN.	EUROPEAN.
1879, .....	\$5,000 00	\$1,000 00
1880, .....	4,000 00	2,000 00
1881, .....	3,000 00	3,000 00
1882, .....	2,000 00	4,000 00
1883, .....	1,000 00	5,000 00
Total, .....	\$15,000 00	\$15,000 00

Thus the \$30,000 will be raised in five years. And of this sum Mrs. W. and the writer propose to pay \$1,000 in payments as follows:—

1879, \$300; 1880, \$200; 1881, \$200; 1882, \$150; 1883, \$150.

We wish this article to be regarded as suggestive rather than decisive. This, and many other matters of grave importance, will come before the General Conference the 17th of April. JAMES WHITE.

## WHAT OF THE NIGHT?

ASIDE from the light shed upon the pathway of human history by the lamp of prophecy, there is not much in the outlook of to-day to cheer one who is disposed to take a calm and considerate view of the situation. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," are the plain words of prophecy; and the only thing plainer is the testimony from papers, both secular and religious, that the prophecy is now passing into history, an unconscious testimony to the truth of the prediction.

The *Scientific American* of March 22, 1879, has an article entitled "The Menace to Europe," treating upon the danger anticipated from the plague which has broken out there. After stating that in the epidemic five hundred years ago, when Europe was not so densely populated as now, the plague swept off not less than 25,000,000 people, it refers to circumstances which are now especially favorable to the development of an irresistible scourge; such as the greater facilities for rapid communication, by which means a victim of the disease might traverse the entire breadth of the continent between the time of his exposure and the development of the disease, thus scattering its seeds all along his path; the impossibility of circumscribing it; the scarcity of medicines and physicians; and the state of desperation and despair upon the verge of which such multitudes stand to-day; and says that under these circumstances the plague "may diminish the population of Europe by one-half within the next five years."

Of the state of affairs in Eastern Europe we quote its own words:—

Consider the situation of affairs in Eastern Europe. Turkey is a chaos, and the military power which keeps a semblance of order there would soon break down with the plague in its camps. The local governments have neither the power nor the intelligence required to successfully combat an epidemic. The spread of the

plague is little hindered by climatic conditions. Russia seems to be unable to stay its progress. The Russian people are already upon the brink of desperation and revolt through poverty and military oppression. Let the controlling arm of the government, the army, be paralyzed, as it is liable to be by the plague, and Russia will present scenes of disorder and death appalling to think of. On such food the plague fattens. The government would be blamed for every disaster, and mobs, crazed by fear, and revenge, and hunger, and blood, would do their fatal work in every city. All who could command means of flight would fly, and carry the infection into adjoining lands in spite of the strictest sanitary regulations. Germany is almost ripe for revolution. Add to existing hard times and financial disorders the business derangements which precautions against contagion must entail, and a general lack of food and remunerative labor would necessarily ensue. Under such conditions, socialistic outbreaks would be inevitable. The experience of Russia would be repeated, and the steady advance of the plague over Western Europe would certainly follow. Once under way, the wave of death would sweep over Europe as surely and as destructively as it did in the fourteenth century.

Do we, therefore, predict a repetition of those terrible times? By no means. We have only shown that they are possible; that Europe presents conditions which, with plague upon its border, must be considered, to say the least, as decidedly menacing to the entire continent, if not to the entire civilized world. If reports are true, and the plague is steadily approaching the heart of Russia, the promptest, most rigorous, and most thorough-going measures to stay its advances are imperatively needed. Indifference and inaction now will entail the most fearful consequences.

Of the distress in Berlin, the capital of the German empire, which ought to be the most prosperous nation in Europe, another paper says:—

NEW YORK, MARCH 12.—The *Times* says: Probably in no city in Europe is there so much financial and social distress to-day as there is in Berlin. The millions which Germany exacted from France after the war, would, it was thought, greatly benefit the city; but just the contrary has happened. Things seem, in the last eight years, steadily to have gone from bad to worse. Apart from the number of unemployed persons there, estimated at 40,000, hundreds of men have been ruined by speculation, and there is more or less suffering among all classes. Well-educated citizens who before the war had an income of 80,000 to 90,000 marks, who fared sumptuously and were among the envied of society, are now impoverished, and compelled to earn a pittance by acting as legal copyists. The condition of things, judging from private letters, is very painful and is deteriorating rather than improving, and the political troubles add materially to the prevalent distress.

In our own country the prospect is by no means encouraging. Strong fears are expressed that the terrible scourge of last year but waits the coming of a little higher temperature to break forth in all its former malignity. Another presidential contest is approaching, which all thoughtful men regard with serious forebodings, as they consider the trouble and revolution which may attend it, from which we so narrowly escaped three years ago.

Meanwhile the utterly unprincipled, selfish, and reckless course pursued by many State legislators and members of Congress, is unsettling the confidence of the whole country, and begetting in many hearts a willingness to exchange Republicanism for some other form of government. The *Presbyterian* is said to express "the sentiments of the best citizens," when it gives utterance to the following vehement words:—

It is the behavior of our rulers that oppresses the nation. They bury hope in the breasts of those in whom the fires of patriotism are kept alive. But for the Christian sentiment of the nation it would be only an uncaged menagerie. And now, when hopefulness is so necessary to our relief in our deplorable financial condition, and also that the hopefulness should first come from the best classes, in order to the sense of security in the ventures of enterprise, we hear them say, "We have no confidence in our rulers. We cannot trust money in legitimate trade under the rule of such a Congress. They are more lawless than the wildest caprices of trade, and have no regard for God or the best interests of the nation." Every man who fears God or believes in his providence is afraid. The "hearts of men fail them" through fear of such rule. What motives have men to go into, or continue in business? It is a fact that the cold sweat comes over the faces of the best business men when either Congress or State Legislatures meet, and they accordingly determine to stop all progress until they see the end. So for half the year business stops, waiting until the intolerable National and State Legislative nuisances are over. We could put up with them if they would only squander the money; but they do nothing but convince the nation of their disregard of all that is sacred, and initiate scenes leading to moral and financial despair, until the prayer of the nation in the morning is, "Would God that Congress and the State Legislatures were adjourned," and at night, "Would God that Congress and the State Legislatures were over," and in the daytime, "Would God that they never could meet again."

In these experiments of human government

and misrule, all of which have proved such conspicuous failures, the child of God cannot take much interest. But we can rest with increasing satisfaction upon the assurance of the prophecy, "The morning cometh." "The night is far spent, the day is at hand." The "One whose right it is" is soon to reign; and his government shall be righteousness, and shall fill all the earth.

## CONSUMING.

THOUGH the prophet said of the papacy that they should "take away his dominion, to consume and destroy it unto the end," Dan. 7:26, it would hardly seem necessary that every power in Christendom which had ardently supported it, should, to fulfill the prophecy, withdraw its support and leave the papacy to itself. And if all these powers should take this course, every one would say at once that the prophecy was surely and emphatically fulfilled. Well, precisely this is the condition of the papacy to-day with respect to the powers of Europe. There is not one which can really be counted on as a supporter of that power. The following from *Harper's Weekly* of March 22, 1879, is a testimony worth marking on this point:—

Are there any longer "Catholic states" in Europe? is a question of moment to the secular as well as the religious world. It has been said in this journal that the Catholic powers are slipping out of the hands of the Chief Pontiff, and the fact is now reluctantly admitted by Church writers. The London *Tablet* confesses, with regard to France, Austria, Spain, Italy, Bavaria, Belgium, and Portugal, that whatever propriety there may have been in designating them as "Catholic" in former times "has almost entirely disappeared." The only one of them all in which the government is influenced by the Church is Spain, and even there, says the *Tablet*, "the Catholicism of the state is superficial and formal; and nothing like a warm support of Catholic interests at home or abroad is to be looked for from those in power." In France, once called "the eldest daughter of the Church," five of the present ministers of state are Protestants, and of the remaining four not one "is a practical Catholic." Since Austria, says this same paper, became a constitutional state, "the government can no longer be said to have any particular religious character." Portugal, from the days of Pombal, has jealously watched the Church; the same may be said of the policy of Bavaria; and the Belgian liberals have made a successful campaign against Catholic control of the government.

The *Tablet* takes, therefore, a gloomy view of the prospects of Europe. Whether this apostasy of the Catholic powers "is a precursor of the last days of the world's history" it does not know, but fears that the end is coming. More likely the signs indicate the end of the Church of Rome as a political power, but not necessarily the termination of its energy as a spiritual force.

## WHY DO MEN DIE?

MUCH fault is laid upon the God of the Bible because he lets men suffer and die, and this, in many instances, by those who extol the god of Nature. To those who reject the God of revelation, and deify Nature or any other fancied god, it is a sufficient answer to say that the god they admire is just as cruel—that he permits just as many to suffer and die—as the God of the Bible.

As I was speaking recently of the mercy and tender compassion of the Lord, that "like as a father pitieth his children, so the Lord pitieth them that fear him," I was met with this objection: Thousands upon thousands have been and are suffering and dying of famine. The Almighty God of the Bible could, if he would, prevent all this by a single word of his power, and give them food; but he does not; therefore—

Now the great aggregate of all this suffering is indeed terrible to contemplate; but, as individuals, each one only suffers all that his nature is able to endure, and is relieved by death. And such has been the lot of all the countless millions that have lived from the beginning of the world to the present generation, with but two exceptions. The question, then, is resolved to this: Is it right for God to permit men to die?

Our Bible informs us that God allowed our race to choose between obedience and life, and disobedience and death. Our first parents sinned, and death followed. "The wages of sin is death." At this point God might have given over the race to death and oblivion; but his tender mercy devised a way to redeem man from death by a resurrection, and the Father accepted the voluntary offer of the Son to assume our nature and die for us; so that, being redeemed from the death into which we had fallen, we might, as individuals, have another probation, that by faith and obedience and patient endurance we might have everlasting life in a world to come. "God so loved the



world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The provision is made, and all are invited freely to come. We may become the children of God by faith in Christ. We are saved by faith in Christ. We are saved by faith and hope. Death still is the lot of the righteous, as well as the wicked. It is at the resurrection of the just that the saints are actually redeemed from death. "For the trumpet shall sound, and the dead shall be raised incorruptible; . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory."

It will be seen in the end that God has dealt with our race in great mercy. He withheld not his Son, but gave him up for us all. We are his children by creation, but have become the children of the devil by doing his works. Still we may become the children of God by faith in Jesus Christ. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God has done, and will do, the very best for us that he can. He gives us the privilege of becoming sons of God and heirs of eternal life. And, "like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

R. F. COTTELL.

### THE CAUSE IN MINNESOTA.

We have spent four Sabbaths in the State of Minnesota, and held meetings at seven different points, occupying in all twelve entire days, besides other meetings in the evening. At these meetings a large proportion of the churches in this Conference were represented. One brother walked twenty-seven miles to attend the meeting at West Union.

The brethren seemed ready to co-operate in the efforts made for the advancement of the cause. Important steps were taken, which, if carried out, will prove a great blessing to the work in Minnesota. Much interest was manifested in placing Sister White's works in each church for a circulating library. Arrangements were made to place them in thirty-seven out of the forty American churches in this Conference, to be paid for by donations independent of other funds.

The tract society was in debt at the offices of publication to the amount of \$1,200, yet it had a credit of nearly enough from the various districts to liquidate this debt. Several men, by paying \$100 each, made an excellent commencement toward establishing a fifteen-hundred dollar reserve fund, so that business with both offices might be conducted upon a strictly cash basis. Over three hundred copies of the *Signs of the Times*, for missionary work, were subscribed for in clubs during our stay in the Conference. Each ordained minister was appointed to some district in the State, so that the churches might have more ministerial labor, and the young churches could be more fully instructed in every branch of this cause. The new fields entered would be included in their respective districts.

From Bro. Jasperson we learned more particularly of the state of the cause among the Scandinavians. God is also at work with them; and the writings of Sister White, as they have appeared in the *Review* and *Tidende*, have done very much toward establishing them in present truth. The same is true of our American brethren. If this work is of God, we cannot be too thoroughly acquainted with its character, and what is to be accomplished by it. If God favors his people with spiritual gifts, his blessing will attend those who regard them, and heed the instruction given. They should be read by every family of S. D. Adventists, and loaned to any who would be interested to read them.

The Sabbath-school interests were also considered in every place we visited. Steps were taken to procure maps, class records where they did not have any, and Sabbath-school secretary's books. The tithing system is generally adopted throughout the State. We shared a degree of God's blessing in each one of our meetings. The brethren appeared much encouraged, and we hope to see good results.

S. N. HASKELL.

### CALLING FOR HELP.

It is a matter of gratitude that the Spirit of God seems moving upon the minds of people in different parts of Vermont, awakening a desire to hear the truth. The earnest labors of Bro. Sanborn in the south part of the State last year, called the attention of many to the message we bear; and in addition to those who received the truth, others want to hear.

Within a few days I have received two very urgent letters from Jamaica, calling for ministerial help to enter these opening fields. The wife of one of the merchants in the place is keeping the Sabbath, and distributing reading matter to interest others.

In another town where Bro. Sanborn intended to hold meetings before leaving for Virginia, the people call for preaching, and will furnish a house for use. A brother taught school the past winter near Morrisville, where we held our last two camp-meetings; he reports that the people there want to hear preaching. The camp-meetings held at Morrisville left a most wholesome impression upon the minds of the people. The manner of conducting these meetings, the regulations and order upon the ground, and the preaching, were all different from what the people looked for. The editor of the Morrisville paper said at the close of a very friendly notice of our meeting held last September:—

"As a close to this article, we will express the hope of ourselves, and in expressing ours we know we do that of all our people, that we may see the seventh-day folks here again another year. Their earnestness in the work of Christ and his pure religion, and their general demeanor toward all, has won the highest esteem of our community."

An earnest revivalist has been holding meetings in one of our large villages west of the Green Mountains. Some tracts were put into her hands to read, which she gave a passing notice, and then committed to the flames; and she publicly recommended her hearers to do the same, if they should receive any.

This advertised our tracts so much that I am informed the people are inclined to read. Bro. Purdon wants the tent to go there another summer.

Bro. C. W. Stone is in the midst of a good interest in Troy, and writes that he must remain for the present. This is right. But preachers cannot do all the work. I am satisfied we are not doing as much in missionary labor as we should do. Who of us will awake to a sense of our duty? Much can be done in our own neighborhoods, villages, and towns by circulating reading matter, where but little or nothing is done. We cannot read the hearts of men, nor have we fore-knowledge. We know not who may be benefited by reading. It is painful to see copies of the *Review*, the *Signs*, the *Instructor*, or *Good Health*, when read, laid aside to do no one any good.

Some of these are cut up or torn up only a few weeks after publication. Now, why not, after thoroughly reading them, unless we wish to preserve them, lend or give them to our friends, neighbors, or townsmen to read, or send them away?

Two or three copies of the *Review* were handed some days since to a man in the village from which I write. He read them with much interest, and then remarked to one of our brethren, "I am fully with you in my feelings and convictions as to the Sabbath." He expressed a desire to hear preaching, and said he must have the *Review* to read if he could. May the Lord help us to work with his opening providences, at home and abroad. Glorious tidings salute our ears from the East and from the West, the North and the South. Shall we share in the reward given the laborers?

March 5, 1879.

A. S. HUTCHINS.

### WILL WE DO IT?

Much has been said in regard to our brethren raising means for the Dime Tabernacle and the Oakland meeting house. Both of these houses of worship are at central points in this work, and are of great importance. The debt upon them must and will be lifted. Some of our churches have done nobly. The members first gave their ten cents monthly, one dollar and twenty for the year; then as a Christmas offering they donated again; and at New Year's they did something more. Others have not manifested so much interest.

Now who will bring an offering for these houses of worship at the coming quarterly meeting? Some were too conscientious to have a Christmas-tree. We expect that all such will show in a practical manner that it was conscientiousness and not stinginess that held them back at that time. When there is a crisis, a financial battle to be fought, those who make a sacrifice to give of their means will not lose their reward. Shall we not hear from every company of Seventh-day Adventists at the time of the April quarterly meeting, even if the sum is small?

Those who have not paid anything will then have an opportunity to assist in these enterprises. Those who have made partial payments will then have an excellent opportunity to make another payment. And whoever has a willing heart, let him make an offering to the house of the Lord.

S. N. HASKELL.

### AN APPEAL TO THE MINISTERS OF MINNESOTA.

We have long felt the necessity of more thorough and systematic labor to bring our churches up to that state of spirituality and general interest in the work that gives a healthy growth, but have not known just how to bring it about. At our Hutchinson meeting steps were taken which we hope will facilitate this matter much. God has wonderfully blessed the missionary effort, so that Sabbath-keepers are very numerous in the State. Companies are being raised up everywhere. Many of these companies are very weak, but are being thoroughly established in the work of present truth. As a portion of the State has now been assigned to each minister, who has under his charge several churches, we wish you to notice certain things which should receive especial attention. It is expected that all the tract society officers and leading brethren will co-operate with you.

1. *The Sabbath-school.* The Sabbath-school interests should be looked after in every church. It is expected that each family will attend. Every child six years old and upward should be present every Sabbath when it is at all consistent. Each Sabbath-school should have a club of from ten to fifty copies of the *Instructor*, according to its size; and the lessons contained in it and the monthly Supplement should be used. The question book, "Lessons for Little Ones," is just adapted to the smallest children. The parents should see that the children have their lessons before coming to the school.

Where they can afford it, maps should be used. The smallest set on cloth consists of a map of Sinai and the journeyings of the children of Israel, price \$5.00, and two maps of Palestine, one of the country in Old Testament times, and the other at the time of Christ, at \$3.00 each. An occasional ten minutes' exercise from these maps, especially when the lesson pertains to some Bible country, river, or mountain represented on the maps, will add much to the interest of the school. We hope that in less than one year these maps and the "Song Anchor" will be used in each Sabbath-school in the State. The work should not stop when the machinery is perfect. Remember that the object of the Sabbath-school is not merely to interest youthful minds in Bible truths, but to get their hearts converted to God, and none should feel that their work is done until this is the case, and others, through the influence of the Sabbath-school, are being brought to the knowledge of the truth.

2. *Circulating Libraries.* The writings of Sister White should be more extensively read by our brethren and sisters. The position she occupies among us is made use of as a weapon to prejudice minds against the truth, and some become disaffected by the falsehoods circulated by designing individuals concerning her and her work. Her writings, therefore, should be extensively read, that their true character may be understood. It is not enough for one or two families to have them, even if they are willing to lend them. The church should own them. Not being private property, individuals will be more free to take them. Each church should own these books as a circulating library, and they should be paid for by donations outside the tract fund.

3. *The Tract and Missionary Society.* The interests of this work should be looked after in all its phases.

(1) A club of *Signs* should be taken in each church. A vigilant society should be organized or a committee appointed, so that each week the *Signs* will be sent to interested readers. Already this plan has proved successful in leading many to embrace the truth.

(2) Each S. D. Adventist should become a member of the tract society. See resolution passed at the meeting held at Hutchinson.

(3) It is very important that every family of our brethren and sisters have the *Review*, *Good Health*, and the *Instructor*. We understand that Eld. Lee was not able to induce a

single family to apostatize with him among the Swedes that had been constant readers of these periodicals and the writings of Sister White. Many who knew nothing of this work were thrown into confusion by him; and now, having lost confidence in him, they are at a loss what to believe and where to go. Do not, by any means, neglect this part of the work. If any are too poor to subscribe for the papers, let others of the same church pay for them.

An interest should be aroused in every department of this work,—foreign missions, the College, Dime Tabernacle, Oakland meeting-house, etc. To accomplish this will require much personal labor. Every family should be visited, all its members conversed with upon their spiritual interests, and the interest they are taking in the various departments of the work. It is not necessary that you should spend much time at each house; but come right to the point, talk and pray with the family, then go to another. It is not expected that one man can do all this work, but the proper persons should be encouraged to help. Men of good influence and discreet women can assist in this branch of the work.

When you enter a new field, do not leave your work until systematic benevolence is established, our periodicals are taken, a successful Sabbath-school is in operation, a tract and missionary society is organized, and the church is in good working order. And the principles of health reform should not by any means be neglected. We have made arrangements so that the publications for sale at the Office can be had in our own State, including maps, song books, circulating libraries, Testimony No. 28, and everything needed for our churches and the missionary work. All orders should be addressed to Miss Nettie Grant, Medford, Minn.

H. GRANT, Pres. Minn. Conf.

### THE GENERAL CONFERENCE.

THERE has been no time within the past twenty-five years, when it could be more truthfully said than now that "we have reached a very interesting and important period in the history of the third angel's message." The cause of present truth, which commenced in poverty and under very discouraging circumstances, has arisen and extended its influence until, like the rays of the sun, it is felt more or less in the different nations of the world.

The object of the coming Conference is to consider what steps should be taken to co-operate with the providence of God as it leads the way before his people. The cause of truth in Denmark and Norway, Switzerland, Italy, Egypt, and England, and in fact all over Europe, requires much prayerful consideration. The new missions in our own country, especially the one among the Russians, which the providence of God has seemed to open up before us of late, is one of no little importance. The wants of our own Conferences, camp-meetings, Sabbath-school interests, general missionary work,—all of which will be considered at the General Conference,—are matters which should command the attention of every individual interested in the progress of the third angel's message.

The dedication of the Tabernacle will add much interest and importance to this meeting.

The nature of this semi-annual gathering is such that each Conference should be represented either by delegate or letter, and there is no Conference that has more interest in this meeting than the State of Michigan. There should be one hundred of the leading men of this Conference present, besides as many others as can attend. Brethren and sisters everywhere, we want your co-operation, sympathy, and prayers. The cause is one. We have but one common interest, which is a preparation to meet God, and a faithful discharge of our duties to our fellow-men. The breaking out of the truth, like the growth of plants, is only a realization of that faith expressed by the pioneers of this cause years ago. The providence of God is far in advance of us. Remember what the prophecy says respecting the loud cry of this message. Indications of the promised "latter rain" are seen in the miraculous spread of the truth. Probation will soon be past. What is done must be done quickly.

Those Conferences near the State of Michigan, as New York, Pennsylvania, Ohio, Illinois, Indiana, Wisconsin, and Iowa, should be well represented at this meeting by delegates. We want to see the old, tried friends of the cause, and those who have more recently embraced the truth, at this meeting. Commence immediately to make preparations to attend. Come so as to be here Thursday morning, April 17, and remain until Tuesday. Preparations will be made to care for all the friends of the cause who may attend. S. N. HASKELL.

## ONLY BELIEVE.

ONLY believe! let your faith pierce the skies,  
And grasp with clear vision the throne of "our  
God."  
Tho' the billows of sin may wildly arise,  
Trust still in his promise, believe in his word.  
Have faith in the Saviour, who ruleth the storm,  
The Father, who constantly sits at the helm;  
Clasp your hand close in his, see his glorious form;  
Trust thou in Jesus, the Saviour of men.

Look up thro' the tears that struggle for birth,  
Wring out from a heart that with anguish is riven;  
Let the sunlight of love, beaming down upon earth,  
Lift your weak, struggling soul up to Heaven.  
"Only believe!" there is comfort and peace,  
Rest for the weary and hope for the faint,  
Courage and strength if we trust in his grace,  
Mercy and love awaiting each saint.

The life he has given may be taken again,  
And friends that we love may be torn from our  
hearts;

We may journey alone o'er the desolate main,  
And longingly wait for the waters to part;  
And yet thro' our tears we look calmly above,  
And smile thro' heart-ache and pain that is given,  
Believe in God's mercy, and trust in his love,  
And press thro' the storm to the sunlight of  
Heaven.

L. C. NOURSE.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless  
come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

## CHRISTIANA, NORWAY.

THE Lord is ever present with those that fear  
his name, and his blessings are all the more  
precious when the enemy is working with all  
power to destroy. It cheered us very much to  
get letters of encouragement from Bro. and Sr.  
White and from other faithful friends. The  
expressions of sympathy as well as the promises  
of laborers and means to help in this mission  
called forth tears of joy. My heart is bound  
up in this Scandinavian mission, and my high-  
est ambition is that it may prosper. We have  
already invested too much in it to draw back,  
and we must make all possible effort, under God,  
to have it prosper.

We need tracts and papers to scatter, and  
men and women to scatter them. We need  
printers who would handle holy things with holy  
hands. Tracts can be printed very cheap here.  
Two thousand copies of 32 page tracts can be de-  
livered ready to sell for \$17 or \$18, when they  
are first printed in the paper (*Vidernes Tegn*).  
If we had a press ourselves, it would cost less.

Our meetings are of great interest. The op-  
position continues without ceasing. Books and  
papers are printed, and filled with attacks, accu-  
sations, and arguments to overthrow our posi-  
tions and stop our influence; but the Lord con-  
tinues to give the people a hearing ear. Sun-  
day evening many had to go away for want of  
room. The truth is gaining friends, and souls  
are brought to the light.

Last evening about sixty poor people were in-  
vited to get something to eat. We had a choir  
of singers. The meeting commenced about  
5:30 P. M. with singing and prayer. Then all  
got enough plain food to satisfy their hunger.  
Afterwards we had singing, prayer, and a ser-  
mon. Then each one received half a loaf of  
bread to take home, and also some tracts and  
papers to read. All were very thankful. A  
friend, a laboring man, had furnished the money  
for this feast. There is much suffering in this  
city on account of poverty, and no possible  
chance for work.

We have formed a sewing society of sisters,  
who will labor to earn means to help meet the  
payments on our meeting house. Twenty-four  
joined, and several others will unite with them.  
Feb. 18, 1879. JOHN G. MATTESON.

## MINNESOTA.

Irving, March 10.—We have just com-  
menced a series of meetings in this place. The  
attendance is good. There is now a company  
of fifteen Sabbath-keepers here. We expect to  
remain two weeks, and organize a church.  
They have a Sabbath-school here of fifty mem-  
bers.

JOHN W. MOORE.  
EDWARD F. MOORE.

## WISCONSIN.

Weston, Dunn Co., March 7.—I came to  
this place, Feb. 16. Our congregations have  
averaged from twenty-five to fifty. We have sold  
quite a number of books, although times are  
very hard. As a result of our labors, four are  
keeping the Sabbath, and many others are con-  
vinced of the truth. We close our meetings  
here to-day. Pray for us. E. E. OLIVE.

## OHIO.

Paulding, March 10.—I commenced meet-  
ings here Feb. 14. Five have signed the cov-  
enant since I came, making twenty in all.  
Three others are observing the Sabbath, and in-  
tend to sign the covenant. All but one are  
heads of families.

I have made my home with Bro. W. F. Crouse,  
who is an old Sabbath-keeper, and by his Chris-  
tian example has gained many friends for the  
truth. He and Sister Crouse spoke to the peo-  
ple two evenings with good results. Bro. Hus-  
sey has been helping me some. Quite a num-  
ber are interested, and on the point of decision;  
among the number is a Methodist preacher.

We have organized regular meetings with  
Bro. Crouse as leader. The average attendance  
at the Sabbath-school for three weeks has been  
twenty-eight. I expect to stay here as long as  
the interest demands, but will meet the brethren  
at Unioopolis and Dunkirk as soon as possible.  
Bro. Hussey is holding meetings three miles  
from here. Some are interested.

G. G. RUPERT.

Hamler, March 10.—The meetings here  
have closed. Eleven signed the covenant.  
There will be an opportunity for baptism about  
the first of April. The brethren are agitating  
the subject of erecting a meeting-house.

A. A. BIGELOW.

## NEW YORK.

Lindley, March 9.—I returned from the  
T. and M. Institute, Feb. 11. Bro. Lane had  
been "holding the fort," and five had been  
added to the number of Sabbath-keepers. The  
interest seemed to be declining for a time, but  
it is now assuming a deeper and more perma-  
nent form. Last Sabbath two more expressed  
their purpose to keep the Sabbath, making ten  
who have decided since these meetings com-  
menced. We have an interesting Bible-class,  
and expect to organize a Sabbath school soon.  
Twenty adults were present last Sabbath.

D. T. FERD.

## MICHIGAN.

Gaines and Otsego, March 9.—I closed  
my labors at Gaines, Feb. 24. These meetings  
have been a source of encouragement to the  
church, and several have expressed a determi-  
nation to serve the Lord.

On the 25th of February I commenced meet-  
ings in the Otto school house, four miles north-  
west of Otsego, near Bro. Geo. Leighton's.  
Thus far the interest is good. Last Sabbath a  
man and his wife who have for some time been  
reading the Signs, united with us to keep the  
Sabbath of the Lord.

H. M. KENYON.

Lincoln, Isabella Co., March 9.—I closed  
my labors in Seville after a stay of eight weeks.  
Those who have taken a stand here are firm.  
The truth has been quite thoroughly presented,  
and as the result twenty have signed the cov-  
enant. Last Sabbath we organized a Sabbath-  
school of thirty-five members. Sabbath meet-  
ings and a weekly prayer-meeting will be kept up.  
The cause is still onward in this county. I  
have commenced meetings in another district.  
The prospects are encouraging, if the roads do not  
become impassable. The friends in this county  
are firm and united, and are squaring their  
lives by the word of God; this speaks well for  
the truth as we enter neighboring districts to  
labor for the people.

L. A. KELLOGG.

Sheridan, March 9.—I am holding serv-  
ices each Sabbath at Sheridan and Stanton, and  
the remainder of the time I spend at Stanton.  
In the latter place one has commenced to keep the  
Sabbath. At Sheridan two have begun to keep  
the Sabbath, four have been taken under the  
watchcare of the church on profession of faith,  
and four who were professors have joined the  
church. I have obtained three subscribers to  
our periodicals.

My address, for some time, will be Sheridan,  
Mich. O. SOULE.

Elk Rapids, Antrim Co., March 9.—Since  
our last report we have held about thirty meet-  
ings near Elk Rapids. The under-current of op-  
position was strong, and most professors of re-  
ligion staid away. Some, however, were de-  
termined to hear the word of God preached, and  
are now rejoicing in the advancing light of truth.  
Ten have fully decided to obey the Lord, and  
others are keeping the Sabbath with them. We  
have held two Sabbath meetings here, and at  
the last nearly all expressed a desire to seek God.  
Most of these give evidence of the work of grace  
commenced in their hearts.

We visited the friends near Spencer Creek,  
and found them growing in the love of the  
truth, although they have not held any meet-  
ings this winter because of the impassable condi-  
tion of the roads. Their growth in grace is  
chiefly due to the fact that they have the circu-  
lating library. Every little company should  
have this valuable help.

We gratefully acknowledge the blessing of  
God upon our feeble efforts, and with renewed  
courage press out into new fields. Pray for us.  
J. AND L. M. SISLEY.

## KANSAS.

Fort Scott, March 14.—On the 5th inst.  
I closed my labors in McPherson county for the  
present. I organized a church of nine members,  
to be known as the Empire church. An elder  
was chosen and ordained, and a secretary and  
treasurer were elected. The church bought the  
library of Sister White's writings, and sent for  
a club of *Instructors* for their Sabbath-school.  
A tract society was organized; and they pledged  
to the treasury of the Lord for the ensuing year  
the tithe of their increase. Four more are keep-  
ing the Sabbath in this vicinity, and four more  
at McPherson Center, about twelve miles away,  
who should join the Empire church, and prob-  
ably will soon.

We have encountered the most bitter opposi-  
tion, especially from ministers; and yet they  
dared not make any public opposition only as  
they resorted to sarcasm and slang.

The 9th we held a profitable meeting with the  
Elivon church. They appear to be gaining  
strength and knowledge. May the blessing of  
the Lord rest upon them. J. H. COOK.

## VIRGINIA.

Page Co.—On the 2d of March I closed  
my meetings in Page county, after having spent  
six weeks in faithfully persuading the people to  
turn to the Lord. Twenty-eight are now keep-  
ing the Sabbath, of whom seventeen have signed  
the covenant, and others have promised to do  
so. Eight have signed the tithing pledge. An  
elder, deacon, and secretary have been chosen,  
and a Bible-class and Sabbath-school have been  
organized. Twelve copies of the weekly *In-  
structor* are taken, and I obtained one sub-  
scriber for the REVIEW. Baptism was deferred  
until the quarterly meeting, which will be-  
gin there with the commencement of the Sab-  
bath, April 11, if the Lord permit.

Next first-day I am to commence meetings  
four miles west of Mt. Jackson.

I. SANBORN.

## ILLINOIS.

Beaverville, Iroquois Co., March 12.—  
Sunday, Feb. 23, I encountered bitter opposi-  
tion from a Lutheran minister. Among other  
things he advised the people not to let me sleep  
in their houses nor give me food. Some said  
they would never hear him again.

I came to Kankakee on the 5th of March,  
and spoke three times in Danish. On the Sab-  
bath I tried, for the first time, to speak in En-  
glish.

Yesterday I came to a Swedish settlement about  
six miles east of St. Mary. The most of those  
I have visited have been very much opposed.  
I shall hold a meeting to-morrow evening.  
Pray that good may be accomplished to the  
glory of God.

LEWIS JOHNSON.

## DAKOTA.

Finlay, March 11.—We had a crowded  
house to listen to the review of the Baptist min-  
ister's discourse on Tuesday evening, and a good  
impression seemed to be made. However, the  
Baptists have since been making a determined  
effort to keep the people away, and our audi-  
ences have been small; but notwithstanding all  
this, two more families have embraced the Sab-  
bath, and last Sabbath we had one of the most  
melting and powerful meetings of its size we  
have ever held. Between fifteen and twenty  
were present, and all but three or four took  
part. A Sabbath-school was organized, which  
we expect to get into working order by next  
Sabbath.

The Baptists are becoming very bitter in their  
feelings and course. They have been using the  
school-house Sunday evenings for a Bible-class,  
but without any special engagement. Two  
weeks ago we proposed to their pastor to allow  
us the use of a part of the evening, but instead  
of agreeing to that he announced to speak  
against us that evening. Last week we obtained  
permission of the school directors to use the  
house a part of the evening, and proposed to the  
minister to take the time after eight o'clock;  
but he again appointed a public service, and by  
a preconcerted arrangement remained away till  
very late and another minister had introduced the  
service. He then came in and stated that, as  
the directors had given the house to the Ad-  
ventists, they had arranged to hold their meet-  
ing in another place, whereupon the church re-  
tired, taking all the lamps there were in the  
house. Our friends all staid by us, however;  
a light was soon procured, and we held our  
meeting without further molestation.

These things are working as they usually do,  
giving us the sympathy of the candid portion of  
the community; and the last two meetings have  
been among the best we have held. To the  
Lord be all the praise. S. B. WHITNEY.

## NEBRASKA.

Nebraska City, March 10.—For the  
past six weeks Bro. Boyd has been with us.  
He has labored over four weeks of the time on  
Camp Creek, ten miles from the city. Seven  
united with the church, three by baptism, two  
subject to baptism, and two by letter. The re-  
mainder of the time has been spent with the  
church in this city. This labor was greatly  
needed here. The ordinances had not been cele-  
brated for almost two years. Little things  
had come up to mar the perfect harmony of the  
body, and those little things had been let alone,  
or rather had not been let alone, until there was  
more or less ill feeling existing almost through-  
out the church. There has been a great work ac-  
complished here. The ordinances were cele-  
brated. Love and unity prevail; and may the  
dearly-purchased experience of the past answer  
ever for the future. A. E. SHEPHERD.

## PENNSYLVANIA CONFERENCE.

East Otto, N. Y.—Met with the brethren  
here March 8 and 9, there being quite a good  
representation of the church. This is one of  
the strongest churches, financially, in the new  
Conference, and we believe that these brethren  
have, in a good degree, an interest to help for-  
ward the work with their means as the provi-  
dence of God may open the way. More than  
ninety dollars was pledged for the purchase of  
tents for the coming season, besides donations  
for other enterprises. The Spirit of the Lord  
was present with us in a good degree through-  
out the meeting. B. L. WHITNEY.

Chautauqua Co., N. Y.—The church build-  
ing at Blockville is well-nigh completed. This  
church is an illustration of what earnest, patient,  
united endeavor can accomplish. The members  
are poor; there is not one among them of wealth  
or any considerable means; yet with but very  
little help from brethren elsewhere (less than  
far than \$150) they have, by self-denial and  
perseverance, built a very neat, pretty, and  
commodious church. They hold meetings every  
Monday and Friday evening, and regular Sab-  
bath meetings, school, and Bible-class. Every  
meeting is well attended, spirited and interest-  
ing, and all take active part. This is the secret  
of their success.

On the 8th and 9th of March I was at Sin-  
clairville. I found a large attendance and a  
deeply interesting Sabbath-school. The inter-  
est among the people is still good. Meetings  
are held in a very comfortable hall, which is  
now secured to them without further payment  
of rent. By patient continuance, this company  
will insure a bright future. Some who were  
halting in indecision took a firm stand to obey.

The work at Gerry Hill is making good pro-  
gress. Two, heads of families, men of means  
and influence, expressed a determination to go  
with us in the straight and narrow way. We  
hope, on the completion of the church at Block-  
ville, to complete the organization of this prom-  
ising little company. May the Lord continue to  
direct and bless.

At Jamestown many discouragements have  
thinned the ranks; but a faithful few are hold-  
ing on, and, we believe, are the nucleus around  
which there will yet gather a strong company.  
The work is the Lord's; in him is our trust.

CHAS. B. REYNOLDS.

## CALIFORNIA.

At Arbuckle, where Bro. J. D. Rice is hold-  
ing meetings, eleven have signed the covenant.

Bro. W. C. Grainger has just closed meetings  
at Capay Valley, Yolo Co., with twenty-one  
names attached to the covenant. He remains to  
review, if necessary, a U. B. minister who is  
holding meetings here.

Bro. W. M. Healey is laboring at St. Helena.  
The rain has hindered some, but considerable  
interest is manifested.

## VERMONT.

South Troy, March 13.—I have been hold-  
ing meetings in this place since Feb. 1. The  
interest has been very good from the first, and  
at present fifteen have embraced the Sabbath of  
the Lord. We have held two Sabbath meetings.  
At the last about twenty were present, and sev-  
enteen bore testimony. It was a good season.

There were four or five persons keeping the  
Sabbath here before our meetings commenced.  
It was observed for a number of years by Sister  
Sisco and her daughter alone. Sister Sisco  
died about a year and a half ago, leaving six  
sons and this daughter. She was a faithful  
Christian. It was her custom to take her sons  
to her room and pray with them when they  
came home to see her. And at night, wherever  
they were, they knew that their mother prayed  
for them, calling each by name. Since her  
death, five of these sons have begun a praying  
life under the labors of first-day Adventist  
preachers. Now all five of them are rejoicing  
in the truth of the third angel's message with  
their sister, who has waited long, and offered  
many fervent prayers that this time might come.  
The most affecting season of prayer we have en-  
joyed for a long time was with these five broth-  
ers and two of their companions, who happened  
to be together at the house of one of them a  
few days ago. The last two had just decided  
to obey. And as we bowed in prayer, and all  
engaged, confessing their sins and thanking the  
Lord for the light of truth, the blessing of God  
was present in great measure.

Opposition has come in the low line of smut  
and slander. A no-law-advocate, who had been  
eader of the Adventists here for a long time, is  
busy peddling scurrilous books, and creating  
all the prejudice he can in that manner. The  
Methodist minister received this man's story,  
and repeated it to several. I called on him and  
told him that it was false, and blamed him for  
circulating so vile a scandal. I asked him to  
state as publicly that he had been informed that  
this story was false. He did so. It has gone  
so far that I shall take an evening to examine  
the book referred to, and to show the falsity of  
its statements before the public.

C. W. STONE.

## NOVA SCOTIA.

Freeport, Digby Co., March 1.—We came  
here last September, but not with the intention  
of laboring publicly. I accepted an invitation  
to lead an evening Bible-class, and this stirred  
up a spirit of opposition on the part of the Bap-  
tists. As they had no pastor, they employed a  
Methodist to preach against the Sabbath. At  
the close of his meeting, I announced a review.  
At the appointed time our house was filled  
with attentive listeners, who decided that we  
had the truth.

As I had no public place in which to hold  
meetings, I accepted an invitation to go to an-  
other place. The people kindly furnished me  
a hall, warmed and lighted. I held ten meet-  
ings with good interest. There being a Disciple  
church in the place, their elder felt called upon  
to oppose us on the law and Sabbath. I at-  
tended his meeting, and gave an appointment  
to review him. Our hall was filled, and the  
elder was present. I called upon those who be-  
lieved the law abolished to arise, and not one  
responded. The elder then left in a rage. As



the result, some have expressed a willingness to obey the truth. The Disciples, being in the majority, have closed the hall against us. I shall visit, and hold meetings in private houses as the way may open. Many are convinced of the truth; but as this is a fishing community, men are slow to obey, fearing that they cannot make a living.

I am greatly encouraged to labor on. We need reading matter for the people, and hope to receive some as soon as navigation opens between here and Boston. We should be glad to have some devoted brother join us in our work. The fare from Boston here is \$7.00.

JOHN R. ISRAEL.

### FRUIT APPEARING.

WHEN Bro. Lamson and myself left Portland, Mich., last summer, we feared no good had been accomplished; but I have just received a letter from Ely, Emmett Co., Mich., from a family that lived at P. while we were there with the tent. They write thus: "We are keeping the Sabbath. Light has come. It seems a little odd, after following the traditions of our fathers for over fifty years, but we cannot consistently do so any longer. There are those here who favor the truth in regard to the Sabbath, and we hope the teachers of the truth will not neglect this section of the country too long."

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that."

H. M. KENYON.

### WHY IS IT?

WHEN I was in Garden Grove, Iowa, recently, I reviewed two discourses that had been preached against our views on the Sabbath question. One of the ministers took the position that "Sunday, or the first day of the week, is the Christian Sabbath, the change having been made by the apostles, and authorized by Christ." And yet in the same discourse he stated that "God only requires us to keep holy a seventh part of time." Again he said, "You tear down the Christian Sabbath, and you tear down the Christian church." Yet "it is utterly impossible to keep the exact time" the world is round, etc.

The commandment for Sunday observance is found at last. He stated that, "if Christ did not forbid the assembling together on the first day, it was equivalent to a command, and to authorizing the same." And yet such texts as Luke 23:56, where it is said that the holy women "rested on the Sabbath day according to the commandment," and Matt. 12:12, where the Sabbath law is distinctly recognized, seemed to have been conveniently forgotten by him. Why is this? No answer can be given only that these, and a thousand like them, would be utterly fatal to his theory.

C. A. WASHBURN.

### WHAT THEY SAY.

Bro. D. Garrick, of Muskegon Co., Mich., writes:—

I will relate a little of my experience, as it may strengthen the faith of others. Two years ago I was sick all summer, and was obliged to hire one hundred dollars to pay hired help and meet other expenses. I had not been able to pay this debt. I had a horse that for several months I had wished to sell to pay the debt, but I tried in vain. I at length resolved that I would give to the missionary cause all I received over and above enough to pay the debt. The very next day I sold the horse, and according to my promise I now send fifteen dollars.

I paid my S. B. last year for the first time, and I know that the blessing of God has attended me in so doing. We have been keeping the Sabbath three years, but do not live where we can attend Sabbath meetings. We prize the REVIEW very highly.

Sister Mary Houser, of Arkansas Co., Arkansas, says:—

I have long been wishing to express through the REVIEW my gratitude for the truth, and my love for it and for my brethren and sisters in the faith. Myself and family are alone here; but I try to bring the truth I love so well before the minds of others, by loaning my papers and distributing other reading matter. I greatly enjoy reading the excellent and instructive articles in the REVIEW, and as I read them my heart is often lifted in love and gratitude, and I am led to rejoice in the hope of the soon coming of our dear Saviour.

Sister A. W. Gould, of West Wilton, N. H., writes as follows:—

We read in 2 Cor. 9:7 that "God loveth a cheerful giver." An interesting illustration of our Heavenly Father's care for one of this class came under my observation of late. A sister living in an adjoining town, who is in very limited circumstances, had expressed a desire to aid a little in the enterprises connected with the third angel's message. She had made an effort in the past to pay for the REVIEW, Signs, Reformer, etc., and said she could do without luxuries, but not without the papers. Not long since I paid her twenty-five cents for some work she had done for me, and she donated it to the Dime Tabernacle. I thought she had done well, and gave her ten cents more, that she might have something to carry home. A few days after, she called, and said she would have her daughter give the ten cents to the Tabernacle, and told how God had blessed her in giving. I then gave her fifteen cents more for her work, so she might have a trifle for herself.

The interest of a debt on their place was due at the bank. She did not know how it could be paid, but cast her burden on the Lord. A neighbor devised a way to meet the obligation, but the cashier could not accept the proposal. An entire stranger stood by and heard the conversation, and offered to lend this sister's husband the money to pay the interest. Thus, near mid-winter, their home was spared to them.

I said to her, I believe the Lord smiled upon that effort of yours. The very best investment we can make is in the bank of Heaven, and if we invest with right motives, the returns will be sure. What a chance the wealthy have at the present time to gain the approbation of God. If money is withheld by persons to whom God has entrusted it, they will be released from duty, and others will be brought in. Let us all make a good use of our means, that "well done" may be said of us.

This sister expressed a willingness to bear poverty without repining, if she might have the papers to read. This is real interest.

### GOOD NEWS.

THE Swedish V. M. Society at Allen's Corner, Me., has sent many Harolds and tracts to Europe, besides those sent to their friends in this country; and they have received many interesting letters from that far-off land. The following extracts from letters received speak for themselves.

A gentleman from Sweden writes: "I have received the Harold and tracts that you sent me, for which I feel thankful. I have lent them to others to read. I have taken them with me to our weekly prayer-meetings, and have read them there. I have been requested not to circulate them among the people; but they are obliged to acknowledge that these tracts and papers teach the truth, though it is a doctrine not known in this part of the country. I shall be glad to receive any reading matter you may send me. May it not be in vain that I receive it from the far-off country?"

Later he says: "Your letter was of much interest to me, also the blessed tracts; they preach the truth to us. I feel troubled in regard to the sleep of the dead, also about the end of the wicked. In regard to the Sabbath question, I say, Amen. I believe the seventh day is the Sabbath of the Lord. I cannot see that it ever was changed; therefore this doctrine is sweet to me. I meet with much opposition, but the Lord's will be done. I give you the names of a few persons to whom you can send the Harold; I send them with a beating heart, for they are noble men."

A friend from Iowa writes, "Your paper is of much interest to me. I believe it teaches sound Bible doctrine."

A lady in Maine says: "I believe in the soon-coming of the Lord. Once this doctrine was not so clear to me as it has been since Eld. James Sawyer was here. I am much interested in the Sabbath question, but am not as yet settled on that point. May the Lord lead me."

May God bless the workers, and help the Swedes in this country to remember the land of their birth, and put forth earnest efforts to spread the truth among the Scandinavians.

ELLEN NELSON.

Allen's Corner, Me.

### TO THE CHURCHES IN SOUTHERN KANSAS.

I SHALL start immediately to visit all the churches; but I cannot send appointments for the paper, as I wish to take some more than the usual time with some churches. I shall go first to Drywood, then to South Mound, Harrisonville, and Peru, and on my return I shall visit the others. Shall notify all churches in time. May the blessing of God be with you all. I trust these meetings may be seasons of great profit. I hope all will be prepared to do something for the Battle Creek and Oakland churches.

March 14.

J. H. COOK.

### INTERESTING EXTRACTS.

A PROFESSOR in the South, who has for two years been a paying subscriber for the Health Reformer, writes, "You will please order for me a continuance of the Health Reformer, now called Good Health, and greatly improved both externally and internally." And he further says, "Oh, if I only could sufficiently thank you for the interest you feel in that endless destiny which awaits me!" He has been a reader of our works for some time, and may the Lord help him to see the need of putting their teachings in practice.

The following is from a Methodist minister in Georgia: "I received your highly refreshing Christmas letter, together with a bundle of reading matter. I have a special liking for the writings of Mrs. Ellen G. White. 'The coming of the Lord draweth nigh.' I do not doubt it; but my great anxiety and care is, to be filled with the Holy Ghost always, and then, when the last trumpet shall sound, I shall be changed in a moment, in the twinkling of an eye, and be forever with the Lord. But inasmuch as God has not revealed to us the time of his coming, I do not stop to think much about that; but it will come 'as a thief in the night,' and I think of this, and humbly hope to have 'oil in my vessel with my lamp.' This is the all-important matter to us. A grand revival at Battle Creek some time ago filled my soul with gladness. The tireless zeal of the Adventists, their broad liberality, and the thousand-and-one good things they do, please me greatly. They are earnest, faithful workers in the kingdom and patience of our Lord Jesus

Christ; hence while I do not see some things in the light they do, I rejoice with them in their efforts to promote holiness of heart and life. I am always happy to hear from you. Would like several of the Battle Creek books."

Mrs. WM. H. BROWN.

Adam's Center, N. Y.

### Notes of News.

—HAYTI is suffering from an insurrectionary movement.

—THERE is a proposition before the Missouri Legislature to divide that State.

—THE agitation of the Chinese question will be resumed at the opening of Congress.

—THE value of the annual importation of food into Great Britain is about \$800,000,000.

—CONNECTICUT proposes to make the Land of Steady Habits uncomfortable for tramps.

—3,000 000 bushels of wheat were sold in Chicago the other day in accordance with a forged telegram.

—THE wealth of England is computed at \$39,200,000,000; the wealth of France at \$40,300,000,000.

—THE French Chamber of Deputies has voted 225,000 francs for participation in the Australian International Exhibition.

—ALL the cotton grown in North Carolina will not pay her liquor bill, which amounts to \$8,500,960 a year, by more than a million dollars.

—DURING 1878 about 5,000 books were published in England. In 1877 nearly 14,000 works, comprising over 20,000 volumes, appeared in Germany.

—BISMARCK's parliamentary discipline bill has been rejected by the German Reichstag. This is said to be an ignominious defeat for the government.

—A PHOTOGRAPHIC picture taken at midnight of the room in the mill at Willimantic, Connecticut, in which the electric light is used, is said to be clear and distinct.

—STILL another famine is reported. This time it is in the most fertile portions of Bolivia. In one small town 206 persons died from want of food in 20 days.

—KING HUMBERT has devoted a special room at the Quirinal for the preservation of the votive crowns offered to his father's memory by Italians in all parts of the world.

—THE Old Man of the Mountain will be saluted by the locomotive whistle next summer, as the railroad from Bethlehem, N. H., to the Profile House will be finished in June.

—MARASH in Central Turkey has a Y. M. C. A. of 144 members with a library of 137 Turkish, American, and English books, and with Committees who are earnest and vigilant in personal religious work.

—ELIHU BURRITT, "the learned blacksmith," died at his residence in New Britain, March 7. He was the author of "Sparks from the Anvil," "Miscellaneous Writings," "Olive Leaves," and other works.

—A SHORT time ago a London officer seized a number of sacks of flour containing 78 per cent of plaster of Paris; and it was proved that a baker had made and sold 114 loaves of bread therefrom.

—A FIRST of Mr. Edison's carbon telephone has been made in England, by which a conversation almost in a whisper, between persons in London and Norwich, 115 miles apart, was carried on without difficulty.

—THE beautiful village of Meiringen, one of the most picturesque in the Bernese Alps, has been almost entirely destroyed by fire, a third of its 2,800 inhabitants having lost their homes and all their property.

—MEASURES are being taken by the Brooklyn Board of Health to prevent the introduction of diseased meat into the market. The cattle brought to the slaughter-houses are to be examined by an inspector or veterinary surgeon.

—JAPAN, according to the geologists, has a supply of coal equal to the annual yield of Great Britain for a thousand years. It would not be surprising if these coal resources should figure largely in the future of that country.

—TELEGRAMS of March 10 give accounts of English reverses in Afghanistan. In Zululand, however, the British arms are triumphant. It is rumored that the Zulus desire terms of peace on the condition of tribal independence.

—A PRIVATE letter to the Pall Mall Gazette from a high London official says that the people of Cashmere are dying like flies, and that at the present rate of mortality the province will be nearly depopulated by the end of the year.

—ON the evening of March 12, an accident occurred at Gilmore's Garden, N. Y. A long section of the gallery suddenly sunk, while there were 10,000 people within the building. The panic was very great, and many were severely injured.

—ON the 12th of March an ice-gorge near Lock Haven, Pa., gave way, doing immense damage. The Philadelphia and Erie Railroad Company have sent 500 men to clear the track. In many places both track and road-bed are washed away.

—THE burning of infected houses in the plague districts of Russia has begun in earnest; but most of the houses of the Russian peasants are mere shanties, and it is also likely that the inhabitants will be indemnified by public subscriptions or by the government.

—THE announcement of the death of Shere Ali, Ameer of Afghanistan, was followed by great disorder and bloodshed. Three rival parties—one headed by the Ameer's son, the second by his brother, and the third by his nephew—contended for the throne. Shere Ali's son, Yakob Khan, was the successful contestant.

—SOME swindlers operating in Washington and New York have been circulating bogus pledges for a monument to Bayard Taylor. The names of John

B. Astor and Peter Cooper were forged to give the public confidence in the enterprise. The swindlers evidently expected to make something, as the circulars are tastefully printed on expensive paper.

—It is proposed in Ohio to obtain legislative permission for a lottery, the proceeds thereof to be applied to the payment of Archbishop Purcell's debts. This would be swindling the people outright, and it is to be hoped that the scheme may be dropped. Bad banking is a serious evil, yet is not necessarily criminal; but plundering the people by a lottery is a crime.—Harper's Weekly.

—A FIRE broke out at St. Louis, Mo., between 1 and 2 o'clock in the morning of March 9, and consumed 1 brick and 5 frame buildings, entailing a loss of about \$10,000. Five persons were burned to death, and another, in jumping from a window, was probably fatally injured. The fire is supposed to be the work of an incendiary, and the husband of one of the ladies burned to death is among the persons arrested for the deed.

—ON Monday, March 10, the 25th anniversary of the organization of the Atlantic telegraph company, Cyrus W. Field received at the hands of the Hawaiian Minister a concession granting permission to land on the Sandwich Islands a cable connecting the United States with Japan. Mr. Field also said at his jubilee reception that it was only within a few days that ocean dispatches had been sent both ways at the same time through both cables.

—IN consequence of the efforts of the Brooklyn Board of Health, the Governor of New York has prohibited the sale of the milk from several hundred cows confined in stables connected with distilleries at Blissville, Long Island. These stables had been visited by inspectors. The cows were diseased, and yet every day thousands of quarts were retailed to unsuspecting customers. It is believed that much of the prevailing sickness and mortality among children is due to the use of this poisonous milk.

—THE Brooklyn Presbytery have decided to try Rev. T. De Witt Talmage in the following charges: Deceit and falsehood in statements regarding his withdrawal from the editorship of the Christian at Work; in stating that sittings in the Tabernacle were free; in accusing J. W. Hathaway of dishonest practices, and then denying it; of falsehood in collecting subscriptions for the payment of the church debt; of deceit in the difficulty concerning the organist of the Tabernacle, and of stating that he was to be arraigned for heterodoxy, when he knew such was not the case.

CALCUTTA, MARCH 10.—Affairs in Mandalay cause grave anxiety. The garrisons in British Burmah have been doubled. The Burmese have interrupted the telegraph line between Rangoon and Mandalay. The situation in Upper Burmah is regarded as very serious for the European residents. It is stated that the recent massacres at the instance of the king only amounted to forty, but the killing was attended by every possible atrocity. The victims were kicked, and the women shockingly and shamefully abused. The Royal Princes were reserved to the last and made to witness the torture and death of their families.—Inter-Ocean.

HEATHEN JAPAN.—Professor Edward L. Morse, who holds a professorship in the university at Yeddo, has delivered a lecture on the manners and customs of that people, in which he alludes to their careful treatment of children, the invariable cleanliness of their houses, resulting in the entire absence of diseases such as scarlet fever, diphtheria, and other affections so common in this country. The people are of gentle manners and particularly kind and careful of their animals. During his residence there he never heard a cross word uttered by a native, saw no fighting, and heard no profanity.—Scientific American.

—ON the 12th of March, Szegedin, the second commercial town in Hungary, was destroyed by a flood caused by the overflow of the river Theiss. The river burst its last dam, and the waters rushed in with great force, destroying the town and rendering 80,000 people homeless. The suffering is terrible. A hundred square miles in the neighborhood of the town are flooded, and the crops in the district are destroyed. It is not known how many lives have been lost, but several thousand persons have been drowned. The towns of Csangrad and Szentes, one of 16,000 and the other of 26,000 inhabitants, are also fighting the flood.

### Obituary Notices.

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

RYLAND.—Died Feb 25, 1879, at Bonaparte, Iowa, Mrs. Jennie Ryland, aged 26 years. Sister Ryland was a loved and devoted member of the Presbyterian church. In August last she heard the Advent message, when she joyfully turned her feet into the paths of God's testimonies. Hers was the Christian's hope. She gently sleeps, awaiting the Archangel's trump. Funeral discourse by Mr. Welsh, Presbyterian. L. McCoy.

DE FORD.—Died near Mooresville, Mo., Feb. 10, 1879, Lora M., infant daughter of R. M. and S. E. De Ford. NAOMIA CHAFFER.

JOHNSON.—Died at Marshalltown, Iowa, March 2, 1879, Albert Johnson, only child of Bro. and Sr. Charles and Eliza Johnson, aged 4 months. The many sympathizing friends were addressed by the writer, from words found in 2 Kings 4:26. O. M. OLDS.

SPENCER.—Died of congestion of the lungs, at the residence of her daughter in Houghton, Ontario, Feb. 16, our mother, Lucy Spencer, in the seventy-second year of her age.

She embraced the Sabbath under the labors of Eld. J. N. Loughborough, while on a visit to friends in Orion, Mich., about eighteen years ago. Her life has since been that of a consistent Christian, looking for the soon coming of the Lord. Funeral discourse by Eld. J. V. Crocker, of the Messiah's Church. D. W. BARTHOLOMEW.

# The Review & Herald.

Battle Creek, Mich., Fifth-Day, March 20, 1879.

## RETURN FROM TEXAS.

We have spent nearly six months in Texas. We like the climate in winter, and shall probably return in late autumn next. The General Conference is at hand. Our address will be Battle Creek after April 7, till further notice.

JAMES WHITE.

## SPECIAL SESSION OF GENERAL CONFERENCE.

THE special session of General Conference announced in REVIEW of March 6, is postponed from the date there given, to April 17-21. This change is made because Bro. and Sister White cannot well be present before that time, and more time is needed to prepare some matters for the action of the Conference.

As this is not the regular annual meeting, statistical reports from the different State Conferences will not be expected. But every Conference should be represented, either by delegates or letter. A general invitation is extended to all who can come.

Make this a feast, if not of tabernacles, at least of The Tabernacle. We can now make all comfortable so far as a place of worship is concerned; and the Battle Creek church will do all in their power to make you comfortable at their homes.

The Tabernacle is now finished, and will be dedicated on this occasion. It is a building plain, substantial, commodious, convenient, and every way worthy of the cause it represents. Come and see it, and judge for yourselves.

Aside from this, the occasion will be one of great importance and interest. Bro. Andrews, who has not yet returned to Europe, will be present. At no previous period in our history could we point to so many marked evidences of the strength and progress of this cause. And the help of all is needed who have hearts to feel, and wisdom to plan, that the accumulating forces of this work may be properly directed.

Above all, we need, and expect to receive, the blessing of God upon this gathering of his people. Let us come seeking him, and he will be found of us. Let us come to pledge ourselves anew to this sacred work.

GENERAL CONFERENCE COMMITTEE.

We wish to suggest to brethren outside of Minnesota not to give the good "Appeal to Ministers of Minnesota," found in this number, all to them. It is free. Help yourselves to that part which we think will do you good—which is all of it.

## POSTAL LAW—IMPORTANT.

We understand that our brethren in some places have difficulty in mailing as third-class matter that which evidently belongs under that class, as postmasters decline to receive it as such. The following is that portion of the present postal law which refers to that point. All should preserve it, and, if need be, submit it to the postmasters themselves:—

"SEC. 17. That mail matter of the third class shall embrace books, transient newspapers and periodicals, circulars, and other matter wholly in print (not included in sec. 12), proof sheets, corrected proof sheets, and manuscript copy accompanying the same; and postage shall be paid at the rate of one cent for each two ounces or fractional part thereof, and shall fully be prepaid by postage stamps affixed to said matter."

"SEC. 18. That the term 'circular' is defined to be a printed letter which, according to internal evidence, is being sent in identical terms to several persons. A circular shall not lose its character as such when the date, and the name of the addressed and of the sender, shall be therein written, nor by the correction of mere typographical errors in writing."

The 12th section referred to above reads as follows:—

"That matter of the second class may be examined at the office of mailing, and if found to contain matter which is subject to a higher rate of postage, such matter shall be charged with postage at the rate to which the inclosed matter is subject; Provided, That nothing herein contained shall be so construed as to prohibit the insertion in periodicals of advertisements attached permanently to the same."

## WHENCE THE FANATICS?

The principles of Seventh-day Adventism do not furnish congenial soil for fanaticism. The

inexorable logic of the views which we denominate present truth, are a good safeguard against the loose notions which furnish the fuel for that wild fire. Hence it is that so rarely any one from the ranks of S. D. Adventists is led into fanatical views or practices.

But fanaticism is too good a weapon to be used against the cause of truth, to be neglected by the enemy, if by any means he can make it available. And being unable to find the ones he can use in the ranks of believers, he lays hold of fanatics outside, and leads them to adopt enough of our faith to cause people to confound them with S. D. Adventists, and then speeds them on in their fanatical work to bring this cause into disrepute. All we can do is to take a firm stand against such spirits, and head them off as far as possible in their nefarious work.

We have just learned of a case of this kind which has appeared in Nebraska. A brother writes that one Eld. Irely has appeared among them, claiming to be a Sabbath-keeper, coming not to be taught but to teach; and his teaching is that there are two Christs, one for the eastern hemisphere, the other for the western; that the latter was born in 1844, and is the man child of Rev. 12; and other like nonsensical stuff. We have no fears that any of our brethren will be at all moved by any such pretender; but this fact should be made as prominent as possible before the people, that no such person is a Seventh-day Adventist.

## A REQUEST.

TO THE MINISTERS IN MICHIGAN.

We deem it important that all the ministers in Michigan should attend the coming session of the General Conference. We therefore specially request you to be present, unless by so doing you will be obliged to leave some important interest where you are laboring.

MICHIGAN CONFERENCE COMMITTEE.

## A CARD.

I WOULD say to my many friends, who may be anxious to hear from me, that the cause of my long stay at Battle Creek is my health. I have been taking treatment at our Sanitarium all winter, at the same time attending the College and studying as much as I felt able. I hope, by the blessing of God and the privileges I have enjoyed, to be better able to present the truth, and to fill any place the providence of God may assign me.

E. W. FARNSWORTH.

## TO THE BROTHERS IN KENTUCKY.

LET us all begin now to make preparations to attend our soon-coming general quarterly meeting; for we have important matters relating to the T. and M. work to consider. Let every one make an effort to pay something on his pledge to the T. and M. fund; for the Office needs the means, and we should use every effort to pay up our pledges. How many will be prepared to cancel half of their pledge? Give this matter some attention; for a united front will drive the enemy back. The tracts are splendid ammunition for skirmishers. We hear of deeds of valor being done with them. Let every one come up to the help of the Lord.

JAMES B. FORREST, Director.

If it were only for a season of rest and worship that the Sabbath was given, any day of the seven might have answered the purpose; but to commemorate God's rest, or Sabbath, no other day is suitable but the one on which he rested.

## Appointments.

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

ELD. J. LAMONT is expected to attend the quarterly meeting at the Hester school-house, Mt. Vernon, Kan., April 5, 6. A. A. REED, Director.

I WILL be at Centerville, Linn Co., Kan., March 29, 30. At Mt. Vernon, Franklin Co., where Bro. Reed may appoint, at their quarterly meeting, April, 5, 6. We hope that all the brethren and sisters who live within a reasonable distance will make an effort to attend these meetings. CHAS. F. STEVENS.

QUARTERLY meeting of Dist. No. 1, Iowa, at Waukon, April 12, 13. T. H. CHAPMAN, Director.

QUARTERLY meeting of the S. D. A. church at Plainfield, Wis., at the Brick School-house in Deerfield, April 5, 6. Can Eld. Decker meet with us, as there is business of importance to be looked after. A. KISNER.

QUARTERLY meeting of the Rockville, Mo., church, April 5, 6, 1879. All are earnestly invited to attend, and those who cannot possibly do so will please report by letter.

J. F. KLOSTERMYER, Clerk.

DOUGLAS, Allegan Co., Mich., Sabbath and Sunday, March 22 and 23. H. M. KENYON.

No providence preventing, I will meet with the churches in Dakota as follows, meetings to commence on Friday evening:—

Sunny Side,	March 29, 30
Elk Point,	April 5, 6
Big Springs,	" 12, 13
Swan Lake,	" 19, 20

Would be glad to have the brethren at the above-named places except Swan Lake arrange their quarterly meeting to harmonize with the above. The meeting at Swan Lake is designed for the general quarterly meeting. S. B. WHITNEY.

## Publishers' Department.

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

We have received the second number of a paper called, *The Last Trump*, published monthly by H. B. Rice, Oakland, Cal., "devoted specially to the investigation of the time, manner, and object of the second coming of our Lord." \$1.00 a year.

*The Voice* is the title of a monthly journal devoted to voice culture, and to the cure of stuttering and stammering. It is the only journal of the kind published, and there is a large class in need of the instruction which it intends to give. Published at Albany, N. Y. \$1.00 a year.

*The True Mission* is the title of a new paper just started in Battle Creek, by C. E. Howe & Co., "devoted to temperance, religion, and general news." We judge that its special work will be in the great cause of temperance. If so, it has chosen a noble field in which there is still room for workers; and we wish it the success it deserves.

G. A. GILBERT, Wells, Faribault Co., Minn., would like to get places for his son and daughter to work among Sabbath-keeping farmers; also a place in a small family for his sister, lately come from Norway. She is not able to work hard, but is a good nurse and house-keeper. She keeps the Sabbath. For particulars, address as above.

To Dist. No. 10.—Those in Dist. No. 10, Kansas T. and M. Society, who know themselves to be indebted to the society on the REVIEW, *Instructor*, or *Good Health*, will please settle such dues at the close of the present quarter, as we desire to have the district clear of debt before camp meeting. Will each librarian please see to this matter? R. H. BAOCK, Director.

WANTED, a Sabbath-keeping partner in the sawing business, a head-sawyer preferred. Address, H. D. Clark, Macon City, Mo.

A SABBATH-KEEPING lad fifteen years of age would like a situation in a store or on a farm. Will do almost anything. Address, Ellison J. Harris, Jr., Newburyport, Mass. Box 558.

G. W. BARTLETT, Paint Creek, Washtenaw Co., Mich., wishing to raise means to patronize Battle Creek College, desires to sell a farm of forty acres, 10 miles south of Ypsilanti. Address as above.

I would like to employ a Sabbath-keeping blacksmith. For particulars, address, G. W. Hoskins, Danbury, Woodbury Co., Iowa.

Those who may have any shelf-worn books or tracts or old periodicals yet readable, and wish them judiciously distributed, will please send them by mail or express, free of charge, to J. K. Cartwright, 281 Cedar St., Nashville, Tenn.; and I will guarantee that they will be used to good advantage.

CLINTON OWEN, Director.

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

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

## Books Sent by Express.

James A. Ashbaugh \$7.86, Geo. Foreman 21.65, James M. Baker 4.75.

## Books Sent by Freight.

E. A. Wilhelm \$38.60, H. A. Whitaker 26.41.

## Cash Rec'd on Account.

Colorado T. & M. Society per I. A. Olmstead \$6.00, Minn. T. & M. Society per S. N. Haskell 560.00, Amos Snyder 25.00, J. S. Hoyt 20.00.

## European Mission.

Parkville per I. A. Olmstead \$3.50, W. D. Stillman per S. N. Haskell 15.00.

## Danish Mission.

E. B. Andrews \$5.00, Harvey Luce 35c, L. S. Boyd 2.50, S. Richer 2.00, Mrs. H. E. Francisco 5.00, Friends of Brighton, Iowa, 12 85, Nels Peterson & wife 5.00, P. F. Fensberg 1.00, P. Hallgren 1.00, Mary Lindblad 1.00, Ida Birath 1.00, Charlie Larson 1.00, Gustaf Freeman 2.00, Helena Lindblad 50c, Mrs. H. Stanley 5.00, Laura Jensen 1.00.

## English Mission.

Mrs. H. E. Francisco \$5.00.

## Mich. Conf. Fund.

Mattawan per W. S. Daily \$4.00, Kendall, Ella Markale 10.00, Grass Lake Mrs. H. E. Francisco 5.00, Rockwood L. N. Miller 15.00, Olivet 3.00, Dryden per Wm. H. Mills 4.65.

## Mich. T. & M. Society.

Dist. 3 Parkville per I. A. Olmstead \$2.50, Dist. 4 per A. Carpenter 5.50, Dist. 8 per A. Erway 2.00, Dist. 4 per H. Rumery 1.95.

## S. D. A. Society.

Mrs. W. D. Stillman per S. N. Haskell 25.00, A. Friend 10.00, Chas. F. Stillwell 5.00.

## STANDARD TRACTS.

**The Judgment;** or, the Waymarks of Daniel to the Holy City. A running exposition of Dan. 7, from the days of Babylon to the lake of fire in which the power symbolized by the last beast of Dan 7, is soon to be cast. 16 pp., 2 cts.

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