

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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CUMBERED ABOUT MUCH SERVING.

"Come ye yourselves apart, . . . and rest awhile," Mark 6:31.

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He oftentimes counts a service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds fullest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer, to endure!

Well, God loves patience! Souls that dwell in still-
ness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please in whatsoever he bids thee,
Whether to do, to suffer, to lie still;
'Twill matter little by what path he led us,
If, in it all, we sought to do his will!

—Standard and Home Journal.

Our Contributors.

EVIL EFFECTS OF THE PLATONIC PHILOSOPHY.

ELD. D. M. CANRIGHT.

RESTORATIONISTS AND UNIVERSALISTS.

It is also noticeable that a large number of those in the Christian church who first began to believe and teach the Platonic notion of the immortality of the soul, with it also taught the restoration, or universal salvation, of all souls. This fact is so well known that I do not stop to give the proof here. If any wish the evidence in full, they can read it in the "Ancient History of Universalism," by Hosea Ballou; or in "Debt and Grace," by C. F. Hudson; or in "The Scriptural Doctrine of Future Retribution," by Edward Beecher.

This view was held by Origen, A. D. 230; Gregory Thaumaturgus, A. D. 243; Pierius and Theognostus, A. D. 282; Methodius, A. D. 290; Pamphilus, A. D. 294; Eusebius, A. D. 320; Titus, A. D. 362; Didymus, A. D. 370; Jerome, A. D. 380; Gregory Nyssen, A. D. 371; Diodorus, A. D. 378; Theodore, A. D. 394; Maximus, A. D. 662; and Nicholas, A. D. 1096. All these, and probably others, held to restorationism.

Origen went so far as to hold that the devil himself would finally be saved. Others held to the same. Indeed, restorationism and universalism appear to have been the popular faith during the labors of Origen in the third century, and for some time after. Universalists admit that they can find but few traces of their doctrine in the church till the close of the second century.¹ The fact is, there is no trace of it until the Platonic doctrine of the soul was introduced.

That Origen, who was thoroughly in love with Platonism, and who, as all agree, did more than all others to corrupt the simple doctrines of the gospel by introducing Platonic philosophy, was the man who intro-

duced the doctrine of universalism into the church, is confessed even by Hosea Ballou. He says, "It appears that Origen introduced the doctrine of universalism and that of the pre-existence of souls together."² He then quotes Origen as saying of the doctrines he was introducing, "Indeed, they are advanced by us with much hesitation, and more in the way of investigation and for the sake of discussing them, than as pronouncing them certain and indisputable."³

Here, in the beginning of the third century, was the origin of universalism in the Christian church. This doctrine came in naturally with that of the immortality of the soul; but finally the doctrine of an eternal hell and endless suffering crowded it out, and it was condemned as heretical.

THE HEATHEN HELL MAGNIFIED.

Finally, the most horrid of all the results of receiving Plato's dogma of man's natural immortality was, that with it also came the heathen theory of the torments of the damned in Tartarus, or hell. Had even this view been left as the old pagans taught it, it would not have been so fearfully horrid. But getting the idea from thence, the Romish priests, aided by the ignorance and superstition of the people, added greatly to the doctrine, increased its dimensions, and intensified all its infernal horrors. The number of those who went there was vastly larger than the number of those sent there by the pagans. They only doomed some of the worst cases; but now all out of the church must go there, together with heretics and apostates from the church. Plato's hell only lasted till the periodical renovation of all things, as we have seen. This was a very long time, yet it was only a drop in the ocean compared to an actual eternity. But the Romanists made it eternal, sure, without hope of end. All the strong words the language knew, all the illustrations ingenuity could invent, were exhausted to convey the idea of its unending duration.

Plato had described hell as a place of great suffering; but now these sufferings were multiplied and intensified a hundred-fold. With Plato, hell was only a speculative idea, which affected nobody; but with the Romanists it was an ever-present, almost visible reality. The first thing the prattling child learned was to fear hell. The mother talked of it, the father warned of it, the teacher described it, and the priest threatened it. "Never," says Michelet, "can we know in what terrors the Middle Age lived. There was all abroad a living fear of men, fear of the State, fear of the church, fear of God, fear of the devil, fear of hell, fear of death. Preaching consisted very much in the invitation, 'Submit to the guidance of the church while you live,' enforced by the threat, 'or you shall go to hell when you die.'"⁴

"A gloomy mist of credulity enwrapped the cathedral and the hall of justice, the cottage and the throne. In the dark shadows of the universal ignorance, a thousand superstitions, like foul animals of night, were propagated and nourished."⁵ The learned author continues: "Suffice it to say, the monks appeared at midnight in the cells of various persons, now impersonating devils, in horrid attire, breathing flames and brimstone; now claiming to be the souls of certain sufferers escaped from purgatory; and again pretending to be celebrated saints, with the Virgin Mary at their head. By the aid of mechanical and chemical arrangements, they wrought miracles, and played on the terror and credulity of the spectators in a frightful manner."⁶

The Mediæval belief in a future life was practically concentrated, for the most part, around the ideas of Satan, purgatory, the last Judgment, hell. Says Neander, "The inmost distinction of Mediæval experience was an awful sense of another life and an invi-

ble world." "No oblivious draught, no pure spiritualization, had freed the departed souls from earthly bonds and associations. Light pretexts drew them back to their wonted haunts. A buried treasure allowed them no rest till they had led some one to raise it. An unfinished task, an uncanceled obligation, forced them again to the upper world. In ruined castles, the ghosts of knights, in their accustomed habiliments, held tournaments and carousals. The priest read mass; the hunter pursued his game; the specter-robber fell on the benighted traveler."⁷

Ghosts and specters walked on every hand, and lurked in every dark corner. The devil, with his cloven feet, long tail, horns, and breathing fire, was often seen. He made special contracts with desperate men to serve him for so long for certain worldly prosperity. Souls from purgatory frequently appeared, and told of their awful sufferings and who were there with them. They warned their surviving friends to believe the church and obey the priests. Now and then the door of hell was opened, and certain persons saw the smoke and the flames, and heard the cries and moans of the damned. Hell was no myth, no merely symbolical place, not simply a guilty conscience. No; hell was a dread reality, a real place, a lake of burning, literal fire. The belching of a volcano was the vomit of uneasy hell. If a man wishes to get a correct idea of the popular feeling touching hell in the Middle Ages, let him read the "Divine Commedia" of Dante. The transactions of hell were thought of and spoken of as familiarly as we now speak of the business of a neighboring city from which come the cars and the papers daily!

THE FIRES OF HELL LITERAL.

"Many persons who have not taken pains to examine the subject, suppose that the horrifying descriptions given by Christian authors of the state and sufferings of the lost were not intended to be literally received, but were meant as figures of speech, highly wrought metaphors, calculated to alarm and impress with physical emblems corresponding only to moral and spiritual realities. The progress of thought and refinement has made it natural that recourse should often be had to such an explanation; but unquestionably it is a mistake. The annals of theology, both dogmatic and homiletic, from the times of the earliest fathers till now, abound in detailed accounts of the future punishment of the wicked, whereof the context, the train of thought, and all the intrinsic characteristics of style and coherence, do not leave a shadow of doubt that they were written as faithful though inadequate accounts of facts. The church, the immense bulk of Christendom, has in theory always regarded hell and its dire concomitants as material facts, and not as merely spiritual experiences.

"Tertullian says, 'The damned burn eternally without consuming, as the volcanoes, which are vents from the stored subterranean fire of hell, burn forever without wasting.' Cyprian declares that 'the wretched bodies of the condemned shall simmer and blaze in those living fires.' Augustine argues at great length, and with ingenious varieties of reasoning, to show how the material bodies of the damned may withstand annihilation in everlasting fire. Similar assertions, which cannot be figuratively explained, are made by Irenæus, Jerome, Athanasius, Thomas Aquinas, Bonaventura, Gerson, Bernard, and, indeed, by almost all the Christian writers. Origen, who was a Platonist, and a heretic on many points, was severely condemned for saying that the fire of hell was inward and of the conscience, rather than outward and of the body.

"For the strict materiality of the fire of hell we might adduce volumes of authorities from nearly every province of the church. Dr. Barrow asserts that 'our bodies will be afflicted continually by a sulphurous flame, piercing the inmost sinews.' John Whitaker thinks 'the bodies of the damned will

be all salted with fire, so tempered and prepared as to burn the most fiercely, and yet never consume.' Jeremy Taylor teaches that 'temporal fire is but a painted fire in respect of that penetrating and real fire in hell.' Jonathan Edwards soberly and believably writes thus:—

"The world will probably be converted into a great lake, or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be overwhelmed, which will always be in tempest, in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, of which they shall forever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever, without any end at all, and never, never be delivered."

"Outraged humanity before the contemplation cries, 'O God, horror hath overwhelmed me; for thou art represented as an omnipotent fiend.' It is not the Father of Christ, but his antagonist, whose face glares down over such a scene as that! The above diabolical passage—at the recital of which, from the pulpit, Edward's biographers tell us, 'whole congregations shuddered and simultaneously rose to their feet, smiting their breasts, weeping, and groaning—is not the arbitrary exaggeration of an individual, but a fair representation of the actual tenets and vividly held faith of the Puritans. It is, also, in all its uncompromising literality, a direct and inevitable part of the system of doctrine, which, with insignificant exceptions, professedly prevails throughout Christendom at this hour. We know most persons will hesitate at this statement; but let them look at the logic of the case in the light of its history, and they must admit the correctness of the assertion."

"The world is to be burned up, and the damned, restored to their bodies, are to be driven into the everlasting fire prepared for them. The resurrection of the body,—still held in all Christendom,—taken in connection with the rest of the associated scheme, necessitates the belief in the materiality of the torments of hell. That eminent living divine, Dr. Gardiner Spring, says, 'The souls of all who have died in their sins are in hell; and there their bodies too, will be after the resurrection.' Mr. Spurgeon also, in his graphic and fearful sermon on the 'Resurrection of the Dead,' uses the following language:—

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of Judgment thy body will join thy soul, and then thou wilt have twin hells, thy soul sweating drops of blood, and thy body suffused with agony. In fire exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every nerve a string on which the devil shall forever play his diabolical tune of 'Hell's Unutterable Lament'! and, if this doctrine be true, no ingenuity, however fertile in expedients and however fiendish in cruelty, can possibly devise emblems and point pictures half terrific enough to present in imagination and equal in moral impression what the reality will be to the sufferers. It is easy to speak or hear the word 'hell,' but to analyze its significance and realize it in a sensitive fancy, is difficult; and whenever it is done, the fruit is madness, as the bedlams of the world are shrieking in testimony at this instant. The revivalist preachers, so far from exaggerating the frightful contents latent in the prevalent dogma concerning hell, have never been able—and no man is able—

¹ Anc. Hist. of Univer., p. 85.

² Anc. Hist. of Univer., p. 86.

³ Future Life, p. 407.

⁴ Alger, Future Life, p. 417.

⁵ Alger, Future Life, p. 419.

⁷ Alger, Future Life, p. 415.

¹ Preface to Anc. Hist. of Universalism, p. 19.

to do anything like justice to its legitimate deductions.

"Edwards is right in declaring, 'After we have said our utmost, and thought our utmost, all that we have said and thought is but a faint shadow of the reality.' Think of yourselves seized just as you are now, and flung into the roaring, glowing furnace of eternity; think of such torture for an instant, multiply it by infinity, and then say if any words can convey the proper force of impression. It is true these intolerable details are merely latent, and unappreciated by the multitude of believers; and when one, roused to fanaticism by earnest contemplation of his creed, dares to proclaim its logical consequences and to exhort men accordingly, they shrink, and charge him with excess. But they should beware ere they repudiate the literal horrors of the historic orthodox doctrine for any figurative and moral views accommodated to the advanced reason and refinement of the times,—beware how such an abandonment of a part of their system affects the rest."

* Alger's Doctrine of a Future Life, chap. iv. pp. 516, 517, 518.

THE LAST DAYS.

"THIS know also, that in the last days perilous times shall come; for men shall be . . . despisers of those that are good." 2 Tim. 3: 1-3.

The present age is especially noted for its hatred of the good. It has always been thus: the evil have hated the good; and the apostle tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. He also tells us that all who will live godly in Christ Jesus shall suffer persecution. It makes no difference what people may profess, he who is not with Christ is against him. It is through much tribulation that God's people shall enter into the kingdom. They shall not reach the rest that remains for the people of God without being contemned and scorned by the world, and persons who will not serve God themselves often hate those who do.

In reading the history of the Jews, we find the same spirit manifested among them. When they apostatized, they stoned the prophets, persecuted the servants of God, and even slew them; yet they claimed to be favored children of God. Years after, when the prophet was in his grave, when he could not rebuke them, they honored him and were loud in his praise. But if a prophet had appeared, and denounced them for their sins and covetous practices, he would very likely have been stoned to death, or put out of the way in some equally ignominious manner. Those who were so loud in praising the prophets, especially referring to Abraham and Moses, when Jesus was on earth, were the very ones who cried, "Away with him; crucify him." Because he reproved them for their hypocrisy and deadness of heart, and they could not endure his just and merited rebuke, they cried out for his blood, they hated and slew him without just cause.

The same spirit prevails to-day. We find men who speak very highly of Jesus Christ, the twelve apostles, the martyrs, and the reformers; but if Jesus and these holy men were on earth to-day, and took the same stand they did when here, they would be despised and persecuted by the very ones who praise them so much now because they are out of harm's way. The living ones are not the favored of earth. In all ages the real servants of God have been called to withstand persecution for truth's sake while alive. They cannot cease proclaiming God's word and his truth, and they consequently incur the displeasure of many who have a form of godliness, but deny the power thereof. They cannot endure sound doctrine. So long as the gentile dispensation continues, will the world love its own. Jesus said, "If ye were of the world, the world would love its own;" but ye are not of the world, for "I have chosen you out of the world." If a man or woman is lifted up from the depths of sin, and becomes a new creature in Christ Jesus by obeying the commandments of God, and keeping the faith of Jesus; by discarding the mythological orthodoxy of the day; by waiting for the Son of God from Heaven; by believing God's promises concerning the new heavens and the new earth; by expecting immortality only through Jesus Christ at his coming,—he or she, as the case may be, becomes a mark for reproach, a sort of gazing-stock to the community; but, unmindful of these things, the man of God is willing to suffer the reproach of the world, that he may bask in the sunlight of God's love.

Those whose religion is only a formality are to-day "despisers of those that are good."

An upright man is not apt to be rich; for the majority of men become rich by fraud

and oppression, by grinding those whom they get into their power; yet men who are rich are honored. No matter by what means a man obtains his wealth, whether by selling liquors, gambling in stock, getting up corners on wheat and crushing those who are unfortunate enough to be short, or by various other tricks that are dark and vain,—no matter how,—if a man only has wealth, the world will fawn upon and flatter him. The poor man is despised, yet it is more likely that he is the honest and generous man. The upright man follows Him who had not where to lay his head. He is a pilgrim and stranger on the earth. He looks for a city that hath foundations, and longs for the rest that remaineth for the people of God. Consequently, he has little time and no desire to become engaged with the jars and wrangles of the age, and because he will not do so, he is despised. But let him stand on the street corners, and talk Republicanism, Democracy, or Greenbackism, and traduce and calumniate those who think differently, let him buy votes with money or brandy, and that man straightway becomes honorable and popular in a worldly point of view. But because he will not stoop to such trickery, he is despised.

The man of God asks no honors that are obtained by fraud. Wealth that passes away, and that shall perish in the fires of the last day, is not to be desired. His treasure is in Heaven, from whence he also looks for the Lord Jesus Christ. His crown is laid up for him, and for all those who love our Lord's appearing. He cannot stop for trifles; for beyond this world he sees his rest and joy. He is willing to wait for the glory that shall be revealed. Of course, by living thus in waiting and expectation, he puts himself in direct opposition to earthly things. He finds himself in a minority, and a very small one at that, because his belief and practice are not at all popular. He cares not for majorities; his ambition is to be right, knowing that righteousness will in the end have success.

He is called a fool and a fanatic by those who pass judgment, but never investigate. He is strange, peculiar. His opinions are worthless, because he has no position in society, no money; in fact, he is esteemed as nobody. But he has in mind the words of his Master, "Woe unto you, when all men shall speak well of you." He knows that when men are petted and popular, "first-rate fellows," etc., they are far from the kingdom. There are foolish girls who spend on dress all they can earn or can coax out of half-ruined, indulgent fathers, so that they can make a good appearance in society, with stylish dresses, stunning hats that are neither useful nor ornamental, and all manner of gewgaws and jewelry; who are exceedingly careful of manners in public, but not so careful of morals in private; who associate with men of depraved natures and infamous characters, but scorn the man whose garments are not in style or perhaps are threadbare, or who has not a beaver hat, or a flashy chain and jewelry, or a fragrant havanna. Such girls do not consider the godly man desirable, nor are they to him; for brains and common sense are of greater importance to him than powder and paint. A meek and lowly spirit in woman is to him of great price; but such a treasure he finds not in the ranks of those who import their styles and morals from that modern Sodom, Paris.

Men who desire all manner of evil, who do not love to hear the truth, are greatly troubled and agitated because the man of God has the boldness to denounce their crimes. He is termed a busy-body; for if no one said aught against them, they could rest easier with their ill-gotten gains. Those who crush the poor, and strip him of all he has,—those who oppress, rob, and commit all manner of iniquities, fairly hate the sight of him who tells them of a Judgment to come. Of course, they have preachers who officiate in mammoth piles of brick and mortar, but they are paid to say smooth things. They do not talk about a Judgment to come; or if they do, they sugar-coat it by saying that it is a great many hundreds of thousands or millions of years hence. So their hearers think, "Well, that is a great ways off; perhaps it will never come at all." And they are lulled to sleep in false security, and on Monday pursue their old tricks with new zeal.

The well-paid and well-fed minister is very careful not to say anything that would cause a pang of conscience. If he did, he would soon get his discharge; for the time has come when men will not endure sound doctrine, but after their own lusts they heap unto themselves teachers having itching ears, and they turn away their ears from the truth unto fables. So, in order that the prophecy may be fulfilled to the very letter (unknown to him, however), the minister makes a beautiful prayer, and reads a short essay on "The

True and Beautiful," "The Philosophy of Religion," "The Aesthetic Tendencies of Christianity," or "The Difference between the Objective and the Subjective." Perhaps he tells his hearers to contribute liberally for the poor heathen in Africa, who are in sad need of the excellent light they have on the Scriptures, and also cautions them not to forget the sociable at Bro. K.'s house. He wants them all to turn out, and have a jolly time. Of course, they turn out *en masse* to the sociable, and are merry; but how many attend the prayer-meeting?—Perhaps ten or a dozen, who sigh and cry for the abominations done in their midst. After another beautiful prayer, the minister dismisses these poor, misguided mortals, who go marching out to the music of the organ. The more interesting the fable, the more palatable the smoothly told lie, the higher the salary. The man who cannot bind his conscience to such proceedings, which God has never warranted, becomes an outcast, and is despised. The man who is fearless in doing right, knowing that he must give account to Him who is ready to judge the quick and the dead at his appearing and his kingdom, becomes a by-word and a reproach. The actions of the so-called Christian world are to him sufficient evidence that we are in the last days, and that perilous times have come, when men should be "despisers of those that are good."

B. F. WISE.

Winterset, Iowa.

DENYING THE POWER.

WE are forewarned in the Scriptures of a class of religionists that should appear just prior to the second advent, possessing a form of godliness, but denying its power. Evidently the Holy Spirit would not name a peculiarity as distinguishing any time, place, or people, without also making it possible to determine what constitutes such peculiarity. It is not likely that the class in question will deny what they believe to be the power of godliness; but, on the contrary, we may expect them to boast of possessing it, for they are declared to be boasters. Their negations, therefore, must be concerning what really constitutes the power of godliness.

This power, at any time, evidently consists in believing and accepting the truth of God for the time then present; and a denial thereof consists in denying such truth.

Had the Jews accepted the testimony of John the Baptist, when he preached the first advent of Christ, they would have been prepared to receive the Messiah; their polity and nation, freed from a foreign yoke, and their sacred capital with its beautiful temple, would doubtless have stood forever. But the care with which the zealous sects of that day taught and practiced their ancient customs and ceremonies, had no power to save while they denied what to them was present truth, and rejected and crucified the Saviour.

The flood, the exode, the Babylonish captivity, and the first advent, were all events to the preaching of which the Holy Spirit witnessed in due time; but had any man or class of men undertaken to transpose them, the Holy Spirit could not have applied the testimony to the hearts and consciences of men, though such testimony should have been given in the prescribed form, except as to the time of application; and such preaching would have failed to save the souls of men.

The preaching of the second advent as an impending event is God's truth for this time, or it is a fanatical movement upon which Heaven will frown. Let the fruit which it bears witness to its character. From a small beginning, within the present generation, it has become mighty in its power, and world-wide in the extent of its influence. But, what is better, it has transformed the infidel into a devout believer; changed the thoughtless, selfish worldling into the humble Christian; and raised the child of God, whom it found in fetters of error, to an elevated plane of spirituality and usefulness. Is this the fruit of fanaticism, the result of deception? No. God is in this movement; and in the Judgment those who clog its wheels or delay its progress will have to answer to him for their misdeeds.

That there are many now claiming to be Christians who deny the importance of the advent movement, and especially reject the Sabbath of the Bible, even after the claims of the third angel's message have been set forth before them with convincing power, is apparent to the most casual observer. Professed ministers of the gospel will, from the desk, infer or directly express their antagonism to the whole law of God, in order to get rid of the Sabbath which it embodies. The destiny of souls may hang upon their words, yet they do not fear to allow personal feeling or interest to dictate their enunciation.

What a fearful responsibility rests upon those who, while claiming to be ambassadors for Christ, and pointing the way to Heaven, lead souls on to irretrievable ruin!

Reader, God has given you the Bible as a sure guide amid the errors of these last days; then, though a professed angel from Heaven should appear with a testimony not confirmed by that holy word, receive him not. "If they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "From such turn away." 2 Tim. 3: 5.

A. SMITH.

ROMAN CATHOLIC COLONIZATION.

THE *Catholic World* is always interesting by reason of its vigorous treatment of topics of instant interest from the Roman Catholic standpoint. Its current number, for April, is especially so, with pungent essays on "Our Diplomats," "The Proposed Expulsion of the Teaching Orders from the Public Schools of Paris," "Private Charities and Public Lands," and "Catholic Colonization as actually Established." The last-named paper is specially worthy of Protestants' attention, as throwing light upon the method by which the Roman Catholic Church is quietly pushing ahead in its effort for the ecclesiastical possession of the country through the interior and the great West. We do not think the effort will be a successful one; but in the bravery, intelligence, and fervor of it there is much to admire and imitate.

The work in Minnesota may be taken as happily exemplifying the system and its operation. There is in that State a "Catholic Colonization Bureau," which is under the auspices of the Coadjutor-Bishop of St. Paul's. It is the object of this Bureau to encourage, direct, and nourish the planting of Roman Catholic colonies in the State, upon lands either bought of the railroad companies or taken up under the Homestead Law. Four such colonies have been successfully placed since 1876. One, that of Swift county, occupies a strip of territory lying for thirty-six miles along the St. Paul and Pacific Railroad, one hundred and twenty miles west of St. Paul City. This colony is organized in two parishes, each with its pastor, church, and schools. The farms range from eighty to five hundred acres each. Grain elevators, stores, mills, trade-shops, immigrant depots, and *no saloons*, dot the landscape; and such township names as St. Michael's, St. Joseph's, St. Francis's, attest the ecclesiastical atmosphere which pervades the same.

Beyond Swift county lies the colony of Graceville, where in three months last year one hundred and seventy-five families were located. The first building up was the church. Around this is now grouped a pretty village, and at least a hundred and fifty settlers' cabins have arisen within a radius of half a dozen miles. In Southwestern Minnesota is a third colony, of St. Adrian, where the Bureau controls seventy thousand acres, of which twenty-two thousand have been already sold to settlers. Here the parish priest was on the ground when only three houses had been built; and there is now a school-house, a church, a pastor's house; while a population of one hundred and sixty Catholic families is expected by the coming spring.

The fourth and newest of these Minnesota colonies is that of Avoca, just north of St. Adrian, comprising fifty-two thousand acres. The rule in the founding of all these colonies has been that the resident priest and the church should go in with the first settlers, whether they be few or many. The Roman Catholic idea is not our idea, but who shall say that it is failing of its effect? Is not the Church of Rome in the United States laying deep and broad foundations for the future? After all, its policy is only that which was followed in a different form by our Pilgrim Fathers at Massachusetts Bay, and it is by no means certain but that the Pilgrims' sons need to revive it in their time.—*Christian Union*.

A LIE AWFULLY VERIFIED.

It is recorded of the excellent Archbishop Leighton, that while traveling on one occasion from Glasgow to Dunblaine, he was overtaken by a tremendous storm of thunder and lightning. As the storm came on, he was seen, while still at a considerable distance, by two men of bad character. Not having the courage openly to rob him, but wishing to hit upon some method of extorting money from him, one of them said, "I will lie down here by the wayside, as if I were dead; and you must tell the archbishop that I have been killed by the lightning, and beg money to bury me." When Dr. Leighton arrived at the spot, the wicked fellow told him this fabricated tale. The archbishop

condoled with him and gave him money, and then proceeded on his way. But when the man returned to his companion, elated at his success, he found him *really lifeless*! Immediately he cried aloud, "Oh, sir, he is dead! oh, sir, he is dead!" On which the archbishop, perceiving the fraud, left the man with this serious admonition: "See, it is a dangerous thing to trifle with the judgments of God!"—*Christian Herald*.

BY AND BY.

WEAK and weary, worn with care,
Feeling life's load hard to bear,
Striving hourly, failing oft,—
Looking still to Thee, aloft,—
Pitying Father, hear my cry,
Make me perfect—by and by!

Home on earth Thou know'st I've none—
Scarce a friend beneath the sun!—
Sick and lonely, pining sore
For the dear ones now no more;
Pitying Father, hear my cry,
Waiting for "the by and by."

Give me strength to do Thy will,
And, if needs be, suffer ill;
Give me patience as I wait,—
Heaven's help is ne'er too late,—
Pitying Father, hear my cry,
And send succor by and by.

Give me wisdom from above
How to treat the friends I love;
How to live so that they may
Know me as a child of day,—
Pitying Father, hear my cry,
Let us all meet—by and by!

H. A. STEINHAUER.

March, 1879.

A LETTER.

THE following is a letter written by one of our ministers to a church in the West. Thinking it may benefit other churches, I copy it for the REVIEW.

"DEAR BRETHREN AND SISTERS: I address you now on matters pertaining to the prosperity of the cause of God in your midst. What I say is said in Christian love, and with the hope of doing good. I deem it very necessary that union and Christian fellowship should exist among brethren. 'If a house be divided against itself, that house cannot stand,' says Christ. Mark 3:25.

"Lest your church fall to pieces, those things which trouble you must be got out of the way. But it is not best to be too hasty about bringing such matters before the church, if there is hope of offenders repenting. There is a way, the best of all, to reconcile all difficulties between church members, and that is for each one to examine himself thoroughly and honestly in the light of God's word, and if he finds even the least wrong away down in the lowest corner of his heart, let him make that wrong right. It may be that to confess such wrong would humble the man in whom it is found; but better be humbled now before men than to be humbled before the awful judgment-seat of God at last. All things will be made known there.

"When the saints sit in judgment during the one thousand years, they will see the record of all the deeds and secret designs of those who are lost. Then, if we want to keep our brethren and sisters from knowing what thoughts we have harbored, the only way to do it is to get right in the sight of God now. If we are lost, all our evil deeds, all the secrets of our hearts, will appear on the books for our friends to read. Think of it, brethren, and let every one see to it that he examines himself closely. Do not examine one another. Do not think and talk of the faults of one another. But take one whole week, from the day that this letter is read, to meditate and pray in secret about your own cases. And then the next Sabbath come to the meeting with a submissive spirit, and confess what wrongs you have done to others. Make a full and hearty confession. No other kind is genuine. Do not say, 'I will do better in the future, if all the rest will;' but say, 'By God's grace I will do better.' Let the rest take care of themselves. Every one should remember that others are of the same fallen race, and are not expected to be as perfect as an angel of God, while in this mortal life. Therefore, wrongs that are confessed should be freely forgiven.

"If any have offended a brother or sister, they should make their confession to the offended one, and to God. But if any one has wounded the cause of God by an ungodly life before the public, such a one ought to confess his wrongs publicly to the church. Confessions are really necessary where wrongs exist. No church can prosper unless there is harmony among its members, and harmony cannot be found where ill feelings are cherished. Read the third chapter of James, and chapters four and five also. Follow the admonition of the apostle. Each one must

make straight work for himself. The faults of others will never excuse us in the last day. Oh, how many stumble and fall just because they think somebody else has done wrong! How foolish those are who see everybody's faults but their own!

"How pleasant it is to meet with a church that is all alive, and full of the spirit of our message. It is a rest to the laborer. He feels like preaching with greater earnestness when he goes to his field of labor again. He can tell people that 'our people are all in earnest and doing their duty; and they are not like the pleasure-seeking members of other bodies.' The cause is prospered then, and the truth takes effect upon the people. I wish that every member in our ranks could realize this.

"The harvest is great, and our laborers are few; therefore, there is the more need of our churches being in good working order, and keeping themselves in such order, instead of keeping a minister from the field to look after them. The truth would not spread very fast were each church to keep a minister from new fields to look after it; and God would dismiss all of us who were at ease in Zion, and would raise up other men to carry his message. But let all the churches be in working order; let them lighten the burden of the president of the Conference and of the ministers who have charge of the churches; let them cheer instead of discouraging the ministers; in short, let them be men and women of God,—then the cause would prosper, and the sound of the third message would be heard in all parts of our land. The servants of God would all soon be sealed, and Jesus would come.

"The winds (wars) of these days are being held until the servants of God are sealed with the seal of the living God. We must not hinder the work. If we are out of the right way, we must get into it again as soon as possible. Pray much, dear friends, and read the Bible and the testimonies; and may the God of Israel lead and bless you."

We should all heed these good admonitions. May God help his people to walk in the light, as they ought to walk. M. C. N.

"IS CHRISTIANITY A FAILURE?"

THE following article, written for the New York Herald, James Gordon Bennett's paper, was called out in response to articles which had previously appeared in the Herald discussing the subject, "Is Christianity a Failure?" A correspondent sends it, and asks if it was written by an Adventist. We leave the reader to judge.

Before complaining that Christianity has failed, should we not examine fairly what Christianity was meant to accomplish so far as the only authority we have on the subject (the Bible) tells us?

All through the New Testament we have Christ's own words that he came not to rule this world, but to warn it—to make it perceive that it is a fallen world in need of redemption. He says, "The prince of this world cometh, and hath nothing in me." "Father, glorify thy Son, as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "I have manifested thy name unto the men which thou gavest me out of the world." "I pray for them: I pray not for the world, but for them which thou hast given me."

He never once urged his followers to seek influence in worldly affairs, to look after politics or fame, or even intellectual influence. He said: "Seek ye first the kingdom of God and his righteousness, and all these things [for daily living] shall be added unto you."

There is no word that the mission of the church was to reform the world. He came to redeem sinners out of a condemned world.

The Bible tells us that this world is for a length of time in Satan's power; that it will grow worse and worse until the time of Christ's coming again, when he will conquer Satan and become the real ruler.

Until that time he only wants his followers to remain patient in suffering, steadfast in faith, and to keep unspotted from the world. We are never told to rule it or guide it. St. Paul says, "We are troubled on every side, yet not distressed; we are perplexed, but not without help." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and "beware lest any man spoil you through philosophy and vain deceit," etc.

"In every direction," says one of your cor-

respondents, "we find a yearning after something new in religion."

Alas! what he wants is simply the true faith, the love of Christ. Then his own soul will be renewed, and that is the only thing new any one can find about any religion. Because he has the yearning, let this anxious soul pray earnestly, giving up all intellectual speculations for a while, allowing the still, small voice of spiritual life to enter his mind, and he will find the new light, which is new to every one of us in a certain moment, although old as eternity in itself.

He complains over the "extraordinary disturbance that prevails in the religious elements"—well! and in all other elements? In social, political, commercial elements as well? Was there ever so much trouble, and stagnation, and breaking down, and disaster? Is that the Christian's fault? Can the true believers possibly help that among them, in all congregations and denominations, hypocrites and shallow, formal shams of people intermingle, calling themselves Christians and drawing blame and shame over the few faithful ones? In the parables the Lord foresaw all this, and told us how the good seed must grow with the tares until the harvest time should come.

Your correspondent speaks of "the pain and anxiety of those who believe that in a pure and undefiled Christianity lies the permanency of governments, and the happiness and prosperity of peoples."

Let him wait for the harvest time, and not expect the fruit before the time.

Who runs this world, after all? The Bible tells us that this dispensation shall come to an end, with all those signs of distress of nations, famines, plagues, wars, that we now all see.

A conflict is raging between good and evil far beyond our little interferences. We are told that before the day of Christ shall be at hand, much tribulation and disorders will appear; "for that day shall not come except there come a falling away first, and that man of sin [anti-Christ] be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2. "Remember ye not that when I was yet with you, I told you these things?"

And instead of watching and noticing the fulfillments of all these warnings, instead of cheering one another in faith and hope, remembering his words, shall we put forth our criticisms, saying, "Why does God do this, or allow that, or neglect this?"

Can we dare to accuse him and his gospel of failure? If everything seems to go wrong, shall we not comprehend that he may have his reasons; that he knows what we know not, and so learn to stoop down to our daily task, and wait, and say, "His will be done."

The fruit of the Lord's personal ministry when on earth was only about one hundred and twenty souls.

The population of the world, as reckoned now, is about one billion four hundred millions. Of these, only three hundred and thirty-five millions are Christians, even in name.

This does not prove that Christianity has failed. It proves that Christianity never was meant to conquer and rule during this dispensation, but to stand as a witness until the prince of this world should have done with his experiment to rule it without God, should be cast out, and bound. We must not forget that Satan has power yet, and that he works even in the world's religions.

Does not the Bible speak of an apostate church, and how God remembers her iniquities and will utterly destroy her? Rev. 18. Forms of churches will crumble, are crumbling.

The faithful are secretly marked, Rev. 7:3, and will be gathered to the true church of God. Remember how "two men shall be working in the field, and one shall be taken and the other left;" how only half of the virgins going out to meet the bridegroom will be ready and acceptable; and when the foolish other half of them shall knock, and call, "Lord, Lord, open to us!" he shall answer them, "I never knew you." "Many are called, but few chosen."

No, no! let not your hearts be troubled, but believe in God, and let him manage it all.

As John says, "Little children, let us not love in word, neither in tongue, but in deed and in truth."

SIR WALTER RALEIGH one day asking a favor from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" To which he replied, "When your Majesty leaves off giving." So let us be asking from God, who is ever giving, and is ever willing to give.

"I CAN'T GET ACQUAINTED WITH THE MEMBERS OF THE CHURCH."

So said a lady who had recently been admitted by letter into the membership of a large church, to the pastor.

"I am very sorry, my sister, was the reply; the members are generally considered quite friendly, and there is much pleasant social intercourse among them. Do you speak to them?"

"I do not like to speak first. It was so very different in the first church I joined."

"Where you passed the days of your childhood and youth, you were, of course, more widely known; and your baptism was a more direct appeal to the Christian sympathies and affections of the church. Do you attend the prayer-meetings?"

"No; I have not been yet."

"The best place to form acquaintances among the members is at prayer-meetings. The Sabbath congregations are so large, and so many strangers attend, that members can scarcely become acquainted with one another, if they meet only there. But if you are in regular attendance at the prayer-meeting, you will soon be recognized and welcomed. Have you been to the Dorcas Society?"

"Oh, no; I do not like to go where all are strangers to me."

"But how are they to become acquainted with you, if you do not give them an opportunity? I hope you have visited the Sabbath-school."

"No; I should like to take a class, but have been waiting for an invitation."

"My dear friend, do you not perceive that you are far more to blame for remaining a comparative stranger among us than the members of the church generally can be? You are waiting for advances from those to whom you give scarcely an opportunity for friendly intercourse. You give them no reason to think that you desire an acquaintance-ship. Now, my advice to you is, attend the more familiar meetings of the church, manifest an interest in its spirituality and prosperity, kindly recognize any whom you know to be members, dispense with the worldly courtesy which requires a formal introduction to the disciples of Jesus. If they remain indifferent to you, the blame will then be with them."—*Watchman and Reflector*.

Applicable in other climes.

Our Basket.

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

WHAT God wants is millionaires in grace. Get rich if you wish to. If you remain poor, it is your own fault.

A MAN ought to grow in grace every minute, from the time he is converted to the time of his death.

I RECKON him a Christian indeed who is neither ashamed of the gospel nor a shame to it.—*Matthew Henry*.

THOSE who pray with an unforgiving spirit curse themselves every time they say the Lord's prayer.—*Matthew Henry*.

POWER is not a stock in trade for us to hoard up within, and dispense when we please. It is just the ability to do at the right moment what God requires of us.

WORK on in perfect trust,
Nor think some other field
Might, with the self-same toil,
More harvest yield.
'Tis thine to sow the seed,
God gives the sun and rain
And, in his own good time,
The ripened grain.

WE cannot love God without first believing him. Faith, therefore, stands first in order, and may be regarded as the intellectual condition of sonship. Love, taking a more inward and central position, is the emotional or affectional condition of sonship. So that, if faith stands first in order, love stands first in rank.—*Upham*.

GET to the root of things. The gold mines of Scripture are not the top soil. You must open a shaft. The precious diamonds of experience are not picked up in the roadway; their secret places are far down. Get down into the vitality, the divinity of the word of God, and seek to possess it with all the inward work of the blessed Spirit.

WHAT you find to do, do it with your might. Be diligent in business; do one thing at a time, and finish what you begin. Let nothing divert your study of the interests of your employer. Make his interest your interest; he will, in time, if not at first, appreciate and reward your efforts. Be prompt, temperate, industrious; never "in the drag;" always up to time, or a little ahead.

The Review & Herald.

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

BATTLE CREEK, MICH., APRIL 10, 1879.

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

SOMETHING TO KEEP.

THERE has been considerable discussion, and there is destined to be still more, over the question whether the first day of the week is called the Sabbath in the Greek New Testament. There would be no discussion on this point at all, if those who presume to handle the question had sufficient acquaintance with the original to treat it intelligently from that standpoint.

Appeal is made to the Greek of Matt. 28:1, and the seven parallel passages in which the first day of the week occurs in the English version to support the claim that the first day of the week is called the Sabbath, because the word from which week is translated is *sabbaton*. When we defend the common translation, it is thought by some that we are trying to make out a case, and our testimony is discounted accordingly.

But we are happy to present below testimony on this point which is as impartial as any that we may reasonably hope to obtain, and the reliability of which no one can question. The matter was lately referred to the Faculty of Oskaloosa College, who deal with it as scholars, not as theologians, and one of their number, G. T. C., publishes the following in the *Sigourney* (Iowa) *News* of April 3, 1879.

Those, both papers and preachers, who have used the Greek ignorantly or deceitfully in this controversy (for it has been one or the other), if they are not so far gone in the path described in Eph. 4:19 as to be without feeling, should blush when they think of their work. The article is headed, "Sabbath—First Day of the Week," and reads as follows:—

"Not long since a dispute arose between certain religionists, as to whether Matt. 28:1, and parallel passages, should be translated 'first day of the week' or *Sabbath*. The question was referred to the Faculty of Oskaloosa College, not as theologians, but as scholars. As the results of the examination of the subject are fresh in our minds, we have thought a few notes upon the subject might interest our readers, especially as the Sabbath question is still one of some interest in certain localities.

"There are two Greek words in the New Testament that have been rendered Sabbath. These are *Sabbaton* and *Sabbata*. Perhaps it would be more nearly correct to say that there grew up two forms of the same word; one of which belongs to the second declension, from which we have *Sabbatoon* for the genitive plural; in which case stand seven of the eight occurrences of the word where it is rendered 'first day of the week,' in the Common Version. Since it is well known that the common rendering of *Sabbatoon* is Sabbath, it is very natural that those having a very little knowledge of the original should confound the two words, and seek to uniformly render them by the word *Sabbath*. Perhaps few instances better illustrate the new popular adage: 'A little learning is a dangerous thing; drink deep, or taste not the Pierian spring,' than the one under consideration.

"As already indicated, the expression, 'first day of the week,' occurs only eight times in King James' Version; viz., in Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; and 1 Cor. 16:2. In each of these passages the genitive plural (*Sabbaton*) occurs, except in Mark, where the singular is used. But even in this instance, Greenfield, in his Greek Lexicon, supplies the plural in the margin, which, doubtless, is correct. Thus we invariably have the genitive plural (*Sabbaton*) where we have rendered it 'first day of the week.' The word *Sabbatoon* in these passages means only week, the associated words being translated from other words, expressed or understood, in the original.

"That the word *Sabbatoon* may be properly translated week, is held by all the Greek lexicographers and critics known to us. We have seven different versions before us, among which are Rotherham's, the Bible Union, and the Living Oracles, all of which recognize such a rendering. We know of no standard authority that renders the word in the passages cited, Sabbath. It should never be thus translated when it refers to the Lord's day, the first day of the week.

"The absurdity of attempting to always translate *Sabbatoon* Sabbath, will be sufficiently apparent by the consideration of a few passages.

"In John 20:1, we have *mia toon Sabbaton* (first day of the week) mentioned as referring to the early Sunday morning; whereas in the nineteenth verse of the same chapter we have the same form of expression following the word day (*hemera*), and referring to the evening. Now, it cannot be that these two periods of time, not less than fourteen hours apart, can refer to the first (*mia*) of the Sabbath day, but only to the first day of the week. Greenfield supplies the word *hemera* (day) in these instances. But it would make nonsense to say 'the first day of the Sabbath day.' Again, in Luke 18:12, we have the Pharisee boasting that he fasted 'twice a week,' (*dis tou sabbaton*). Now it does not seem to us a matter of which to boast that a man should fast twice on the Sabbath day, surely the fasts were of no great duration! Beyond all cavil, the passage is properly rendered 'twice a week.'

"Greenfield very properly defines the original term under consideration (singular and plural): 'A Sabbath; a period of seven days; a week,' etc. To this agree other standard lexicographers. Hence the apparent error of those who would attempt to fasten the name Sabbath upon the first day of the week by a reference to the original. Others, with no better reason, have attempted to refute Sabbatarianism by claiming that one set of Sabbath days gave way to another series of Sabbath days. In both cases there is a coloring of learning, but neither sound erudition nor truth.

"We shall do well, therefore, if we restrict the use of the word to the seventh day of the week, and in its Jewish recognition, while we apply the term first day of the week, or Lord's day, to the day commonly called by its civil appellation, Sunday."

TO CORRESPONDENTS.

6. THE 2300 DAYS.

C. R. Voorheis: Our views of the 2300 days, and the events to transpire at their close, are fully set forth in the work entitled, *The Sanctuary and its Cleansing*.

7. THE ABOLISHED LAW.

What law was it to which reference is had when it is said that Jesus took it out of the way, nailing it to his cross? F. STEWART.

ANS. The law of types and shadows. The apostle qualifies all his statements on this point by saying, "Which are a shadow of things to come, but the body is of Christ." Col. 2:17. For an answer to your other queries, and for a full exposition of the distinction between the two laws, moral and ceremonial, we refer you to the pamphlet, "The Two Laws."

8. THE COVENANTS.

1. Is the word *covenant* applicable to a law, when that law is not related to, or has no connection with, a contract? 2. What is the sense of the word *covenant* in Ex. 19:5? 3. Could "written and engraven in stones," 2 Cor. 3:7, have reference to Deut. 27:2, 3; Josh. 8:32? H. A. S.

ANS. 1. No; but is not a contract implied in all law; namely, that by obeying we are to receive, and by disobeying we forfeit, certain benefits? 2. We understand that by the word "covenant," in Ex. 19:5, God refers to his moral law, called his covenant, because it is the condition of that original and universal contract which God entered into with the human race, through Adam. 3. We do not think that 2 Cor. 3:7 can refer to the scriptures named in this question; for the time to which Paul evidently points us is the time when Moses came down from the mount with the tables of stone in his hand, and was obliged to veil his face on account of the glory of his countenance.

9. WAS ADAM IMMORTAL?

Did Adam and Eve possess immortality before their fall? W. C.

ANS. In one sense, yes; in another, no. Mortal means "subject to death," but to this they were not subject so long as they refrained from sin, and thus perpetuated their access to the tree of life. In this sense they were not mortal; and as immortal means not mortal, in this sense they were immortal. But immortal is also defined to mean, "exempt from liability to die," and this exemption they did not possess; for they were liable to sin, and did sin, and thereby incurred death; in this sense they were mortal. The reader may, perhaps, more readily comprehend their condition, if he will consider what his own would be, should he, in his present state, be granted access to the tree of life, and be told that as long as he, through obedience, maintained that relation and partook of that tree, he would live; but if he sinned, which it was possible for him to do, he

would be denied longer access to the tree, and death would follow. Under these circumstances, reader, which would you be, mortal or immortal?

DUTY TO PAY OUR PLEDGES.

IN carrying on the various branches of the third angel's message, it often becomes necessary for our brethren and sisters to make definite pledges to assist in the different departments of the work; such as pledges for our houses of publication, foreign missions, meeting-houses, tents, etc.

These pledges are made in good faith, and those who make them intend to pay them; but sometimes they are allowed to run on year after year unpaid, and in some cases they are never paid. Those who made them seem to forget their obligation to fulfill their promise. Times are harder than they expected, and they have found other ways for their means, and they persuade themselves that it is not a debt anyway, and they can let it go unpaid. But the Lord does not regard it in that light, as we shall show from the Bible. He plainly and repeatedly declares that a pledge, or vow, once made to the cause of God, is sacred, and must be fulfilled; that the Lord will hold it as a sin against them if it is not paid. Thus the Lord says: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Eccl. 5:4, 5. It is right to make vows and pledges to the work of God; for the Bible says, "Vow, and pay what thou vowest."

Generally these pledges are made to the cause of God when our brethren and sisters are in favorable circumstances to see their duty in this respect. The wants of the cause are set before them. Their hearts are touched by the Spirit of God and the power of the truth. Others are making pledges, and the servants of the Lord are earnestly appealing to them to do their duty. Under these circumstances, they begin to have some proper sense of what they ought to do, and they pledge accordingly. But afterward, when they are no longer under these good religious influences, and their fervor decreases, and the cares of life press upon them, and selfishness returns, and there is no one to urge them to duty, they forget the promises they have made. They excuse themselves in various ways, and then finally make themselves believe that they are not able to pay these vows, or will put it off indefinitely, and thus virtually neglect to pay them at all.

This is nothing new; for the Lord has frequently spoken in the Bible upon this point. In the text above quoted, the Lord says, "When thou vowest a vow unto God, defer not to pay it;" that is, do not keep putting it off, serving yourself, gratifying all your own wants, and leaving the cause of God until the last. Then he says, "Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." While it is our duty under certain circumstances to make solemn vows to the Lord, and the Lord is pleased with such vows, yet it is far better never to make them than to break them after we have vowed. So the Lord decides. In another text we read:—

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:21-23.

Here the Lord says that when you have made a vow to God, you should not be slack about paying it. This is the same idea again. Do not put it off, keep deferring it, neglecting to do it, and let your own wants come in first. By doing this way, you will finally neglect it entirely. But will not the Lord forget it, and let it pass? No, indeed; for he explicitly says, "The Lord thy God will surely require it of thee, and it would be sin in thee." Thus we see that every pledge we have made to God is recorded in Heaven; it will never be forgotten; the Lord will not excuse us; it must be paid. It will be sin in us if we do not pay it.

Once more I read: "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2. This is to the same effect. When you have given your word in a

vow to God, you shall never break your word. The Lord says you shall do according to all that you vow and your mouth has spoken.

Dear brethren and sisters, look over the promises you have made to God, sacred promises, recorded in Heaven and remembered of the Lord. Have you done your duty in fulfilling them? Have you not allowed self to come in, and take its place before the sacred cause of God? I find in different States, and districts, and churches, old pledges on the College, on tent funds and our missions, and particularly on S. B. Some of these are three or four years old. This looks bad; it is certainly displeasing to God, and the Lord says it is a sin. Don't think you can excuse yourself in not paying them. You should use judgment in making these pledges, but when once you have made them, remember they are sacred promises, and it will be sin in you if you do not fulfill them.

D. M. CANRIGHT.

WANTED.

A MORAL nerve for men who are clinging to a false hope; a theological sedative for minds that desire to rest where they are, but find it difficult; a Biblical counter-irritant that will remove mental inflammation by a transfer thereof to another's mind; a Scriptural alternative that will gently alter the forlorn circumstances of anybody who desperately desires to prove something, yet has nothing with which to prove it. Every theological doctor in the country is satisfied as to just what the needed remedy is, as these doctors are in most cases as subject to these internal agitations as are the patients for whom they prescribe; but, alas! like those ancient alchemists who grew gray and died in their fruitless endeavors to discover the "Elixir of Life," these moderns, who have now sought diligently for more than thirty years, without a ray of light to cheer their anxious search, are likely to fade away, and expire before this universal panacea may be found.

The thing so much desired is a text which says, The first day of the week is the Sabbath of the Lord thy God; or, Sunday is the Christian Sabbath; or, The first day of the week is the Lord's day.

Such a text is in so great demand that, could it be found by the doctors, the sound of their horses' feet would not die away till every hamlet in the land had received the prescription. It would be neatly wrought in a silken banner, and raised upon a sanctified flag-staff in every little village. Yea; it would grace the walls of every church, be written upon the door-posts of the houses and shops, and engraved upon the bells of the horses. But, alack-a-day for the D. D.'s! that text *non est*.

Therefore, as is the practice in all schools, no specific having been agreed upon, each doctor takes the liberty to experiment. One recommends the fluid extract of the "Seventh-part-of-time," to be taken, of course, when the patient feels like it. This remedy does not prove universal, as it does not necessarily fall on the first day of the week, but is as liable to select Tuesday as any other day. Moreover, it seems to produce no effect at all upon the seventh-day people, for they long ago agreed that a seventh part of time is sufficient, provided it come upon the day that God appointed,—"The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11.

For these patients the doctors recommend a Hebrew emetic. It is labeled thus: "The seventh day is an old Jewish Sabbath." They hope first to make the patients sick of the institution, when they hope they will throw it up. This medicine is to be swallowed in a solution of ridicule, and administered with a sneer. The doctors are very careful not to swallow any of this poison themselves; for they well know that it would cause them to throw up their faith in the Bible, for that was all written by Jews, excepting Job perhaps. Away would go the promises, and even Christ must be cast out, for he was a Jew. Rom. 9:4, 5. And as "salvation is of the Jews," that must be ejected also. John 4:22. But the seventh-day people do not take this medicine at all; for they see that unless the Jews made the world in the six days, it could not have been the Jews that rested on the seventh. God made the world; God rested. That day became God's rest-day. It was instituted about two thousand years before ever a Jew was born. For these reasons it is plain that the Sabbath is not Jewish, but the "Sabbath of the Lord thy God."

Many of the doctors give the third trituration of extracts from the "fathers" in homeopathic doses. It is well known by all physicians who study their books that the solid extract will spoil

any man's theology. Dr. Adam Clarke says of the "fathers," "There is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine their authority is with me nothing."—*Comments on Prov. 8*. In his Autobiography, p. 134, he says, "We should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold." Thus this eminent physician condemns the use of this medicine. Besides, it is well known that much of it is very badly adulterated. For instance, there is one kind which bears this trade-mark: "The Epistle of Barnabas." This is universally acknowledged by the chemists to be spurious. The doctors ought not to use it, but they do. It is too bad to be forced to buy our drugs of the fathers of a backsliding church, some of whom were prophesied of by Paul as "grievous wolves" (Acts 20:29), and then to take them so badly adulterated.

But the last remedy generally prescribed by the theological school of physicians, as a sort of croton oil to be given when all other cathartics fail, is a large pill called "The Round World." It is said that the world is round, and therefore it is impossible to keep the seventh day anywhere. This pill must be swallowed whole. It is said that the effect is very wonderful. It acts chiefly upon the eyesight, making the world appear round on Saturday, but quite flat on Sunday. This pill is kept by nearly every practitioner, and we wonder why it is not administered at the first appearance of this mental trouble, since its effect is such as to render every other drug unnecessary. It should be used like the first reason of a certain lawyer: "May it please your honor, there are three reasons why my client is not present to-day. First, he is dead. Second,"—"No matter about the other reasons," said the learned judge, "your first is quite sufficient." But the real reason why this pill is not thus used is probably on account of its enormous size. It is not often that a person is found who is capable of swallowing it. It is thought by those who have examined the matter that the effect which this pill has upon the eyesight is not due to any medicinal property which it contains, but is simply a mechanical injury caused by over-exertion in swallowing.

In conclusion, let me suggest the propriety of taking a simple hygienic treatment for a few days. All that will be found necessary to correct this difficulty effectually is the good old family Bible well studied. There I read, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. Then in Matt. 28:1 and Mark 16:1, 2, I find that the Sabbath comes the day before the first day of the week. That was this side of the crucifixion. The disciples kept the "Sabbath day according to the commandment" after the crucifixion. Luke 23:56. Luke, while recording those facts nearly thirty years after the crucifixion, still calls that day the Sabbath, and shows that the day following it was the first day of the week. Chap. 24:1.

In answer to the troublesome question, "Shall we keep Saturday or Sunday?" I reply, If you follow the Bible, you will keep the seventh day; if you follow the fathers, you will partly observe both days or no day; if you follow the "doctors," you will keep Sunday till you find that "you cannot do it because the world is round!"

C. W. STONE.

LIBERALITY.

LIBERALITY is a good thing, especially when exercised in the use of that which we may claim as our own; but we are often inclined to be more liberal with others' goods than with our own.

Sectarian bigotry and exclusiveness have prevailed to such a degree that a reaction has set in, and many now pride themselves upon their extreme liberality. It is well to cherish the spirit of liberality, and to extend our sympathies and good wishes to those not of our creed, even if we have to yield that which costs us a struggle; but liberality in some seems to consist in leveling all distinction between truth and error, and fellowshiping all conflicting creeds, and making divine truth of little importance. In other words, the truth of God is yielded for the sake of union. They are liberal to the extent that they will waive what they know to be the divine requirement; and this they esteem a real virtue. This I call a liberality with things which belong to God, and not to themselves.

To make myself better understood, I use the following illustration: A Baptist minister, con-

versing with some of his friends, to evince his liberality of sentiment and feeling, stated that he had acted as pastor of a Congregational church for a year, and enjoyed the best of feeling. Said he, "I loved those brethren, and our hearts seemed knit together, so that I felt loth to part with them. Of course," said he, "I did not teach them my views of baptism. They knew my views, but I did not urge them upon them." This is the tenor of the conversation.

Now that man, being a Baptist, and being professedly acting under the apostolic commission to teach all nations and baptize, spent a whole year in teaching a congregation of unbaptized persons, according to the best of his knowledge and belief, and never once presented this duty to them.

This looks like being liberal in that which was not his own. What right had he to rob God by suppressing his truth, and defraud men by keeping back a portion of the truth which it was their interest to know and obey.

This is a sample of modern liberality,—a liberality which places the truth of God upon a level with the doctrines and commandments of men. And this is the basis of the modern idea of Christian union. If they would propose a union by renouncing their errors, giving up that which is decidedly the property of sinful humanity, and holding to all that which the word of God plainly enjoins, that would be a union that would please God. Then would the church all "speak the same thing," and there would be "no division" among them. They would be liberal of that which is their own, and not of that which belongs to God.

But we are told that men do not see things alike. That to one the Bible teaches immersion, to another sprinkling, to another pouring. To one it teaches a seventh-day Sabbath, to another a first-day Sabbath. If this is so, the fault is in the Bible, and it were better to throw it away; and this they virtually do, when they propose a union which ignores its teachings, putting no difference between truth and error—between the commandments of God and the doctrines of men.

R. F. COTTRELL.

PROFOUND LOGIC.

DR. TALMAGE recently preached a sermon on, "Shall we know each other in Heaven?" His text was, "I shall go to him," being a part of the twenty-third verse of 2 Sam. 12. We make some quotations from it:—

"There is a very sick child in the abode of David the king. Disease, which stalks up the dark lane of the poor, and puts its smothering hand on the lip and nostril of the man and master, also knocks at the palace door, and, bending over the pillow, blows into the face of a young prince the frosts of pain and death. . . . He (David) wipes away the tears from his eyes, and clears the choking grief from his throat, and exclaims, 'I shall go to him.' Was David right or wrong?"

Answer: David was right; but Dr. T. is wrong. Hear him again:—

"Why, we are to be taken up to Heaven at last by ministering spirits. Who are they to be? Souls that went up from Madras, or Antioch, or Jerusalem? Oh, no; our glorified kindred are going to troop around us." Again he says: "We will come down to the river of death, and give a signal to our friends on the other shore, and they will give a signal back to us; and the boat comes, and our departed kindred are the oarsmen."

This is certainly a flowery description of the last enemy, 1 Cor. 15:26. It seems by this learned man's arguments that the waters of death are not to touch us after all; for we are to be paddled over by our dead friends, who "troop around us," as the doctor says. These flowery arguments (?) he afterward denies, however, in the following words:—

"And so I see a Christian soul coming down to the river of death, and he steps into the river, and the water comes to the ankle. He says, 'Lord Jesus, is this death?' 'No,' says Christ, 'this is not death.' And he wades still deeper down into the water until the flood comes to the knee, and he says, 'Lord Jesus, tell me, tell me, is this death?' and Christ says, 'No, no; this is not death.' And he wades still deeper down until the wave comes to the girdle; and the soul says, 'Lord Jesus, is this death?' 'No,' says Christ, 'this is not; and deeper in wades the soul till the billow strikes the lip, and the departing one cries, Lord Jesus, is this death?' 'No,' says Christ, 'this is not.' But when Christ had lifted this soul upon a throne of glory, and the pomp and joy of Heaven came surging to his feet, then said Christ, 'This, O trembling soul, this is death!'"

Several queries are suggested to our mind from reading the above:—

1. Which position does the learned doctor regard as the true one? Do the departed ones go over in boats escorted by kindred souls, or must they wade through the billows?

2. Is he in doubt as to which is the true position, and so takes both, to be on the safe side?

3. Is the lifting of a "soul upon a throne of glory," with "the pomp and joy of Heaven surging at its feet," death? The doctor says it is. Well, if so, what does Paul mean when he says, "The last enemy that shall be destroyed is death"? 1 Cor. 15:26.

4. If our departed kindred "troop around us," what did David mean in the last clause of the verse from which Dr. T. took his text? Verse 23: "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." Here we find that the doctor squarely contradicts Inspiration, and that, too, in the very verse from which he selects his text.

5. If Christ has lifted David to a "throne of glory," who can tell us what Peter meant, when, more than a thousand years after the death of David, he said, "For David is not ascended into the heavens"? Acts 2:34.

6. Why did good king Hezekiah "mourn" and have "great bitterness" at the prospect of death, if death is what the doctor describes? It was after the Lord lengthened out the king's life that he gave utterance to the following words: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption. . . . For the grave cannot praise thee; death cannot celebrate thee."

We quote one paragraph more:—

"We read in the first book of the Bible that Abraham died, and was gathered to his people. Moses died, and was gathered to his people. What people? Why, their friends, their comrades, their old companions. It cannot mean anything else. So in the very beginning of the Bible four times that is taken for granted."

We notice first the expression, "gathered to his people." What people? "Their friends," the doctor says. Very good, and we will say friends very closely related. Proof: "And thou shalt go to thy fathers in peace." Gen. 15:15. Did Abraham go to his fathers? The promise was that he should. Where were his fathers? Dr. T. would answer, "In Heaven." There is one remarkable fact we discover in examining the character of Abraham's ancestors that positively forbids such an answer. It is this: Abraham's ancestors were idolaters. "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Paul says, "They which do such things shall not inherit the kingdom of God." If souls go to their reward at death, then the souls of Abraham's ancestors must have gone to a place of punishment; and secondly, Abraham must have gone there too; for he was gathered to his fathers. These conclusions legitimately follow from the supposition that the soul is immortal.

What is meant, then, by being "gathered to his people"? Answer: Going to the grave, the common receptacle for all the dead. The Lord says, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." So again he says to king Josiah, "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace." 2 Kings 22:20.

D. A. ROBINSON.

BENEFITS OF SABBATH-SCHOOL CULTURE.

THE primary object of the Sabbath-school is to impart religious truth, and to impress its principles upon the hearts of the youth. But besides this, there is a mental culture that necessarily results from the faithful labor of every Sabbath-school scholar, which is an attainment of no trivial importance.

In all our educational efforts for the youth, our chief desire is not so much that they may gain a knowledge of the sciences, an acquirement of facts, as that the powers of their minds may be fully developed. This can only be accomplished by a proper exercise of the mind in study, and what better themes for thought are given us than those found in the sure word of God?

There is no other study so well adapted to develop the mental faculties as that of the Bible. Though it is not a scientific treatise, it neverthe-

less embodies all the principles necessary to a perfect human development. A careful study of it trains the reason, excites the imagination by contemplating the glories of the future, and stimulates all the mental faculties to a healthful activity. Indeed, many have become eminent for mental power developed chiefly by a close application to the Bible.

My dear young friends, depend upon it; though you may be deprived of the advantages of a thorough school education, you may still accomplish much in mental training by wise and faithful efforts in the Sabbath-school.

S. BROWNSBERGER.

TO DIRECTORS OF TRACT SOCIETIES.

DEAR BRETHREN: You have been placed by the Conference in very responsible places. The director of a district is the one who must give life and efficiency to the missionary work in his district. If you do not do this, it will not be done. Let me call your attention to some of the duties of the director. You should see that the church has a proper person for librarian. Then you should thoroughly instruct that librarian in all duties pertaining to that office,—how to keep the books and how to do the business. Then look over the books yourself. Look over every item of business, and see that it is done correctly. If you do not know how to keep the books, study them carefully until you do know.

Get the church together, talk up the T. and M. work, and urge every member to take part in it. Get up a club for the Signs. See that all sell the Annuals. There are two special duties you should be sure to see are done: 1. You should see that every Sabbath-keeping family has the REVIEW, Good Health, and the Instructor; 2. You should see that every Sabbath-keeper in the church or out of it pays s. b. Let each director, within the next three months, or sooner if possible, personally visit every Sabbath-keeper in his district. Talk with them. Lay before them the wants of the cause. See if they pay s. b. See if they engage in the tract work. See if they are living out the truth. See how you can encourage them in the good way. We recommend that you go around from house to house, get a few brethren together, and have a little evening prayer-meeting. Talk up the work. Then in particular see that you visit and look after the lonely and scattered ones and those who are in discouragement, who have fallen back, and even been turned out of the church. My brethren, you must not give up these dear souls. You must not leave them to perish alone.

We find that nearly one-third of all the Sabbath-keepers are lonely, scattered ones. Please sit down and make a written list of all the Sabbath-keepers that you can hear of in all your district, and then lay your plans to go and see them immediately. Take some good brethren with you, and stir them up in this work.

D. M. CANRIGHT.

THE GENERAL CONFERENCE.

WE have reached a point of the most thrilling importance in the history of our work in the last message. The world is on the eve of great events; and never was there a time, since the great plan of redemption and salvation was laid, of greater importance to the people who would have a part in this great salvation.

The session of the General Conference at this time is a meeting of the deepest interest to the lovers of truth. Deliberations of the deepest importance in the cause of God are to be had; and it is most ardently to be desired that right decisions may be the result; so that measures may be taken such as the Spirit of God will approve.

All who have an interest in this meeting, and who would be glad to be present, cannot attend. Many who would be present will of necessity be absent. But we all have the privilege of meeting in spirit around the throne of grace, now and onward to the close of the session, and praying God to give wisdom and guidance to his servants, that the best interests of the cause may be promoted, and the salvation of many souls may be the result.

Have you a deep and abiding interest in the work, pray for its success; if not, pray God to awaken your own soul to a sense of duty and of the importance of these swiftly passing moments, that they may be spent in the cause of God and dying humanity.

R. F. COTTRELL.

OBEEDIENCE is the proof of our love. "Why call ye me, Lord, Lord, and do not the things which I say?"

MY LIFE.

In days of light and joy below,
At home or far, where'er I go,
All my life and song shall be,
Loving, Lord, yes, loving thee.

In hours of darkness and of gloom,
When trials dark before me loom,
All my life and song shall be,
Loving, Lord, yes, loving thee.

In glory soon earth's King I'll see,
Eternal rest he'll give to me;
Then my life and song shall be,
Loving, Lord, yes, loving thee.

ELIZA H. MORTON.

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.

I DESIRE to acknowledge with thankfulness that we have received great encouragement from our brethren in America, and also substantial help. May the Lord bless you abundantly.

The cause is onward here. The number of Sabbath-keepers is increasing, as well as the number of interested hearers and readers. Twelve hundred copies of our little paper, *The Signs*, are sent out and read every week, besides those that are sent to America and Denmark, and besides all the tracts and books that have been circulated. We have sold tracts the two last weeks for Kr. 30 (\$8).

This city is a central point for commerce on the sea in Northern Europe. The greatest source of income to Norway is the sea. Vessels go from here to almost all parts of the globe, and it is astonishing to see the mass of ships that now fill the harbors. Here is, consequently, an excellent place, with good opportunities to send the truth unto the ends of the earth.

We are connected with Sweden by railroads as well as by steamers; and she is calling for help. Near Söderhamn six brethren and sisters have commenced keeping the Sabbath, and meet for worship. They want instruction and baptism. Our prayers ascend to the Lord for old Sweden, that the commandments of God and the soon coming of our divine Lord may soon be proclaimed in power.

Sunday forenoon we hired the theater on Tivoli to answer Pastor Brun's lecture against the Sabbath. We had to pay Kr. 50 (\$13.32) for this hall. This expense was nearly covered by the audience. Between eight hundred and nine hundred were present. Hundreds more would have attended if it had been in the evening, but then we could not have the hall. This man is one of the most respected priests in town. His admissions are therefore of no small importance. We quote here seven remarkable admissions:—

1. The rest-day, Saturday, which God has instituted in the third (fourth) commandment, is really the Sabbath.

2. In the law, God has expressly commanded to keep holy the seventh day, or Saturday.

3. The holy word of God shall be our rule and guide in faith and practice.

4. The Sabbath commandment is expressly instituted by the law given on Sinai, and the third commandment is written with the other nine on the two tables of stone. By this we understand the great importance of the commandment, and that it stands on the same ground as all the rest of the commandments.

5. Our Lord Jesus did himself keep holy the Saturday; . . . and he has honored the Sabbath by the very works which he performed on that day.

6. We do not find in all the New Testament any commandment which says that the Sunday must be kept holy, and the Saturday set aside as a day of rest.

7. The Lord has not ordained that the seventh day should be changed, and Sunday take its place.

His proof for Sunday was purely Catholic,—the authority of the church.

JOHN G. MATTESON.

MICHIGAN.

Sheridan, March 27.—Four more have commenced to observe the Sabbath, and still we hope for others. ORLANDO SOULE.

Morley, April 2.—On account of sickness, the tent-meeting held here last summer was closed when the Sabbath question was only partially before the people. However, four decided to obey. These are still firm.

We have just closed another short series of meetings in this place. The interest seems to be deeper now than at any previous time. There are now nine, all heads of families, rejoicing in the truth. These will be baptized when the assistance of a proper person can be obtained. Others are deeply interested. We held our first Sabbath meeting, March 29.

G. H. GILBERT.
D. A. WELLMAN.

GEORGIA.

Houston Co.—I was in Houston county a week ago, and spoke three times at the court-house in Perry. The congregation was not large, but the most were very attentive. Four received the ordinance of baptism. There are now thirteen in that county keeping the Sab-

bath. Nine are freedmen. Two of the number have been ministers in other denominations.

I wish to visit Cleveland, Tenn., and would like the address of some one in the same county. Will Bro. J. E. Allen write me, and let me know where he is? C. O. TAYLOR.

Reynolds, Taylor Co.

WISCONSIN.

Spring Lake, March 28.—We have closed our meetings at this place. Over thirty are keeping the Sabbath. A Sabbath-school has been organized, consisting of forty members. Twenty-one copies of the *Youth's Instructor* have been sent for. Almost all of the Sabbath-keeping families are taking our periodicals; and the circulating library of Sister White's writings has been obtained, and is read with care.

The health reform and systematic benevolence have been presented, and are generally accepted by the brethren.

I expect to spend some time with the churches and the scattered brethren. S. FULTON.

ILLINOIS.

Jefferson Co.—I recently held meetings at the Hales school-house, a large new house. Had good congregations. Three commenced the observance of the Sabbath. March 1, a Methodist minister had the house by previous appointment. I remained with them, and was recognized. There was no opposition that I could see or hear from the Methodist ministers. The presiding elder said no one could enjoy the love of God without keeping all the commandments blameless. Some desire baptism. I have formed a circuit of appointments. The cause of truth is growing stronger. Tobacco is in the way of several. J. B. LOGAN.

Beaverville, Iroquois Co., March 31.—Not finding much interest among the Swedes in the vicinity of Beaverville, I went to a Danish settlement a few miles across the line in Indiana. I spent a week there, and visited twelve families, sold ninety cents' worth of books, gave away about four hundred pages of tracts, and obtained one subscriber for the *Tidende*. I spoke three times in Danish and once in English. Some Americans gave me their names, requesting me to send them reading matter. I have sold ten Bibles within the last month.

As I read of the Tabernacle and its dedication in the *Review* to-day, my heart was filled with joy. May the Lord meet with his people and bless them, as they worship within its walls. LEWIS JOHNSON.

IOWA.

River Sioux, April 1.—I have been here three weeks. Last Sabbath was a good day for us. One load came from Onawa, and some came from the country. The Lord was with us by his Spirit. Good testimonies were borne; and ten, mostly young persons, arose, asking the prayers of the people of God.

Some have embraced the truth. The opposition is very strong; the churches are uniting against us. After presenting the Sabbath question, I asked how many believed that Sunday was the Sabbath, or Lord's day. One man arose. I asked him to state his reasons for his faith. He declined to do so then; but the next night he came, and his father, who is a minister, came with him. The minister spoke fifty-five minutes, and stated that there was no Sabbath, that the fourth commandment was abolished, and that there was no command for Sunday-keeping in the Bible; so his reason for Sunday-keeping proved a failure. I replied, speaking as long as he did.

Another man then took up the opposition, and tried to prove that the ten commandments were abolished, but he became involved in a difficulty by having nine of the commandments reinstated before they were abolished. Last Sunday an old man, a broken-down Mormon preacher, one whom the Mormons have discarded for his dishonesty, spoke in favor of the Sunday. The house was full to hear him. The boys cheered by stamping on the floor, and the people became disgusted, and went out until only five were left. So the Lord made the wrath of man to praise him. J. BARTLETT.

INDIANA.

Labor among the Churches.—Since last tent season, my health has been so poor that I could labor but little; but I begin to feel that I would like to do something for the Master.

March 22, 23, I was with the Bunker Hill church. This church has passed through some sore trials, but I believe there are better days in store for them.

March 24, I was at Peru, looking after the scattered ones. Had a good meeting with them. Only a few are left here, as some have died, some moved away, and some given up the truth. I left them much encouraged.

March 26, 27, I was with the church at Peoria. Eight commenced to keep the Sabbath when Bro. Sharp and myself were here with the tent almost two years ago. They are all doing all they can to advance the truth. The outside interest was good.

March 29, I came to Somerset, but found it necessary to postpone for a short time the series of meetings I had intended to hold here. Seven good souls are keeping the Sabbath. There is

quite an interest to hear. Obtained one subscriber for the *Signs*, and sold about one dollar's worth of books.

March 31 and April 1, I spent with the church at Marion. The cause here is prospering. This church is building a meeting-house, which will be the means of bringing the truth more fully before the people.

I looked after the Sabbath-school interest at each place I visited, and all are doing well. J. M. REES.

NEBRASKA.

Eagle, April 4.—The way for the work at this place was opened by the missionary labors of a sister. Her nephew embraced the third angel's message last summer. Being a man of "good repute," an interest was soon awakened throughout the community. Reading matter was distributed, and ministerial help obtained. A part of the result was mentioned last week. Seventeen signed the covenant; others are keeping the Sabbath; still others, being disgusted with the course pursued by professed Christians, are "watching to see how this company holds out" before joining their number.

The M. E. minister has seen his flock fed present truth without offering protection; but now that our ministers are gone, he advertises to show the eternal burning of the wicked. I hope soon to return, and to see a strong church organized. For the present, meetings closed last Sunday evening, with a crowded house of attentive listeners. CHAS. L. BOYD.

KANSAS.

Centropolis, etc., April 2.—I closed my meetings near Centropolis, March 9. Many acknowledged the truth, but only two promised to obey it. However, there are four or five others keeping the Sabbath near them, and I hope in time for a small church.

March 12-18, I was at Richland. This church has become quite large, numbering over seventy members, and is scattered over considerable territory; hence it was thought that more officers were needed, and they were accordingly elected.

March 22-28, I was with the church at Leopaa. The members there are not all making the progress that they should. A number of them are old Sabbath-keepers, and those that have come in lately have made more progress in laying aside tobacco, tea, coffee, etc., than the older members. Some interest is manifested among those not of our faith.

March 29 to April 1, I was at Hanover. On the Sabbath we had a good number of Sabbath-keepers together, five or six teams coming from eighteen to twenty-five miles. There is a good interest all around; pressing calls come in from places where expenses will be met. Five have promised to begin from this time to live Christian lives, and keep all the commandments. Others are interested. SMITH SHARP.

OPPOSITION IN VERMONT.

In my report of March 13, I stated that since their mother's death, the five Sisco brothers had begun a praying life under the labors of first-day Adventist preachers. I am happy to correct this. It is better. Two of them were converted before their mother's death, and are members of the Methodist church.

Since that report, the Methodist minister has spoken upon the Sabbath question once, at Westfield, a mile away. His text was Col. 2: 16. He said that for four thousand years the seventh-day Sabbath was observed as a memorial of the greatest work that had then been accomplished,—creation. When he came to speak of his text, he said that it was evident that Paul referred to some things connected with the ceremonial law; but that the expression, "the Sabbath days," must refer to the Sabbath of the decalogue, and, said he, "Paul says that was a shadow, of which Christ is the body."

I reviewed his discourse at South Troy in the evening, before a large audience. Eld. Evans acknowledges that the Sabbath was instituted at creation, and that for four thousand years it was a memorial thereof. Then it is a shadow, not of things to come, but of things past; and the body that casts the shadow is creation. By this truthful acknowledgment he spoils his argument from the text, and unwittingly acknowledges that the text can have no reference at all to the weekly Sabbath; for the text speaks of sabbath days which are a shadow of things to come. Such were the annual sabbaths of the Jews. See Lev. 23: 24, 27, 32, 34, where three of those annual sabbaths are mentioned. These were connected with meats and drinks as those are in Col. 2: 16. They were for the purpose of offering burnt-offerings, meat-offerings, and drink-offerings (Lev. 23: 37) which were typical of the offering of Christ on Calvary.

Thus those were "shadows of things to come; but the body is of Christ." But they are clearly distinguished from the Sabbath of the Lord in the very next verse, that is, in Lev. 23: 38. The Sabbath was instituted before sin entered the world, and could not point forward to Christ; for there was at that time no promise of a Saviour, nor any necessity for one, for man had not sinned. After sin entered, the plan of salvation through a crucified and risen Saviour was made. Then was instituted a system of worship including ceremonies, as the offering of the blood of animals, designed to keep in mind the promise of the offering of the blood of Christ, and pointing forward to that. Those annual Sabbaths were devoted to such purposes; but the Sabbath of the Lord stands unconnected with these. It existed before them, it points

back to creation, and the law commanding it is enshrined amid the moral precepts of God's unchanging words. The ceremonial sabbaths, with the whole system of rites pointing to Christ, ceased at the cross. Right here we have the Lord's supper and baptism, as similar rites in this dispensation to point us back to the death, burial, and resurrection of Christ.

Eld. Evans spent but very little time in the use of Scripture, but fled to the fathers, where he could find spurious testimony to supply that which is wanting in the Bible. The epistle of Barnabas was quoted as though genuine.

One more decided to keep the next Sabbath, and is now rejoicing in the truth.

The next evening I had liberty in examining before a good audience the slanderous statements afloat in the community, and the scurrilous book from which they were taken. The evening following, I presented the subject of spiritual gifts.

Soon after, I was present at a prayer-meeting where the man referred to in my report of March 13 was present. At the close of the meeting he produced and read that report, and asked if it referred to him. I told him it did. He complained of the language. I told him I was sorry that the report represented him as "peddling scurrilous books," for it sounded harsh, and was too broad; but it was not exactly according to my copy.* As for his course, I told him that I called it very wrong. He had circulated a vile slander, and reported things from that book that were base falsehoods. I proposed to visit him, and give him proof that those things were false. He said he did not know that it would be of any use. Last Monday evening the Methodist house at Westfield was opened for the purpose, and this man stood before an audience, and read for over an hour and a half from the slanderous portion of that book, commencing with my report of March 13.

When persons teach that the ten commandments are abolished, and then publish such vilifying reports of their neighbors, we can at least see a consistency between their theory and their practice; for one of those precepts says, "Thou shalt not bear false witness against thy neighbor." And when a person will publicly circulate such libelous publications, at the same time under protest, and rejected offer of proof of their real nature, we can account for it only by charging it to the same theory. Both those who make and those who love a lie are respectfully referred to Rev. 22: 15, with a prayer that they may see their unchristian course before repentance shall be too late.

C. W. STONE.

South Troy, April 2.

*Bro. Stone's copy read, "is busy peddling —'s scurrilous book," giving the name of the author of the book. We chose to suppress the name, and wrote books instead of book, as we supposed that there was, of course, more than one copy in circulation. If the man was peddling only one copy of the book, so that it would not be correct to say books, the opposition must charge the inaccuracy upon this Office, and not upon Bro. Stone.—ED. REVIEW.

B. C. MATERNAL ASSOCIATION.

EIGHTH ANNUAL REPORT.

At this, the eighth annual gathering of the friends of the Maternal Association, for the purpose of stimulating and encouraging the workers, and to commemorate the formation of the Society, we feel exceedingly grateful that we are able to present a much more encouraging report than for some time previous.

For the first three quarters of the year, our Society moved on in its accustomed channel, holding regularly its weekly meetings for reading, prayer, and the social intercourse of thought. Very refreshing and precious were the seasons thus spent, when the Lord condescended to meet with us to lighten our burdens, and to verify his promises in our experience. Still our hearts were grieved that so few, considering the great number of mothers around us, should avail themselves of the privilege. The inquiry often arose among us, "What can be done to create a more general interest?"

It was thought by some that the principles and object of the Society were not fully understood, especially with regard to the students. Although it has been our uniform practice, ever since the students have been among us, to remember them earnestly in our prayers, to strive to influence their minds for good, and, as far as possible, take an interest in their spiritual and physical welfare, yet no mention was made of it in our constitution, for this reason, that when the Society was formed eight years ago, we had no college or students in our midst; so it was evident that we had outgrown the few simple rules that used to govern us, and it seemed necessary to revise and amend them. A meeting was accordingly appointed for that purpose on the seventh of January last. The necessary changes were made, and in the place of one officer several were appointed.

At this meeting was talked over the suggestion before made with regard to devoting some time to needlework for the special benefit of the students, some of whom are in needy circumstances, and far away from their relatives. As the result, we determined to meet the first Tuesday in every month, and oftener if necessary, and spend the time in repairing and making clothes. In order to raise funds for this desirable object, we have been writing to our absent members, over fifty in number, to induce them to pay their small annual subscription, and to increase it if willing and able. We have received several very encouraging letters, and a few have responded to the call. From others we have had no reply, but we wait in hope. We have already spent several afternoons in this agreeable occupation; and although some were weary with the burden and responsibility it nec-

essarily brings, we have been far more than repaid for all our toil by the hearty thanks and grateful appreciation of those we have aided. But we prize more highly the Spirit's gentle whisperings of the words of our blessed Master, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

We have found it necessary to form a Vigilant Committee of seven. Their duties are responsible and laborious. To them are referred, for their careful investigation before presenting them at our weekly meetings, all cases needing sympathy and assistance. They also purchase the materials and arrange the sewing, and act in harmony with the President in all matters pertaining to this part of the work.

To this committee, and to the friends they have influenced to assist us in various ways, we are greatly indebted. Our earnest prayers often arise to our Heavenly Father that grace and wisdom may be given them, rightly to perform their arduous duties.

Another cause for encouragement is found in the increase of our numbers. Although a very few in response to our inquiry have informed us that on account of the great distance that intervenes they cannot hope for the privilege of meeting with us again, and so think they had better sever their connection with us, in some instances asking advice with regard to forming similar societies in their own locality, twenty-three others have, during the year, added their own and children's names to our list, making in all one hundred and fifty mothers and five hundred and twenty-two children. This is quite a large number, still there are several who yet stand aloof, and others have recently come to reside in the place, whose presence and co-operation we greatly desire.

Surely no mother, with such tender solicitude and ardent longings as only mothers can feel for their unconverted children, would willingly stay away from meetings such as these. Although considerable time and attention must now be devoted to supplying their physical necessities, the salvation of their precious souls is the paramount object for which we pray and strive. Here, free from restraint, we can confer over our trials and perplexities, hopes and fears, frequently finding relief and aid, always sympathy and encouragement.

Never was there a people so laden with solemn duties and fearful responsibilities on account of the great light and blessed privileges so mercifully bestowed upon them as the people of Battle Creek. Never did mothers need the aid of such a society so much as now. Our children are rapidly growing, forming characters for time and eternity; and our opportunities of assisting them are fast drawing to a close. The few remaining events of prophecy are evidently on the eve of fulfillment, hurrying on the end of all things earthly.

With gladness of heart to render any service for the welfare of the youth around us, and to aid one another in our high and holy calling, let us gird ourselves anew, and enter another year of labor, confiding in God, who alone can give success. "Establish thou, O Lord, the work of our hands upon us; yea, the work of our hands establish thou it."

MRS. H. F. SPRAGUE, Pres.
MRS. SUSANNAH SISLEY, Sec.
Battle Creek, Mich., April 1, 1879.

PARENTS AND THE SABBATH-SCHOOL.

In all ages of the world, it has been the duty of parents to teach their children to love, fear, and reverence God, and to keep his commandments. Had this always been faithfully done, what a vast amount of crime of every character, and distress of mind, and eternal condemnation, the human family would have been spared. The fundamental principles of truth are the same in all ages; but the allurements to vice increase as we enter the perils of the last days.

The command to the Hebrews was: "Thou shalt love the Lord thy God with all thine heart." And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7. Read also Deut. 4:9; 11:19; Gen. 18:19, and especially Ps. 78:5, 6. The seventh verse tells us why the Lord is thus particular that we should teach our children to love and reverence him,—"That they might set their hope in God, and not forget the works of God, but keep his commandments." We see how particular the Lord was with his people in that age of the world, when he that cursed and blasphemed God (Lev. 24:11, 16) was not permitted to live upon the earth, but was put to death, as was also the Sabbath-breaker (Ex. 31:14, 15); and the "stubborn and rebellious son," who would not "obey the voice of his father, or the voice of his mother;" and the one that was "a glutton, and a drunkard" (Deut. 21:18-20); and when, in short, all that would presumptuously transgress the commands of God (Num. 15:30, 31) were cut off from society, so that children were not under their influence. And how much greater is the responsibility of the people of God to bring up their children in "the nurture and admonition of the Lord" (Eph. 6:4), when they are obliged to associate more or less with many who violate God's holy day, take his name in vain, and often curse their father and mother.

Sins are fostered in the professed church of God, which should be the guide of our youth, that forty years ago would have shocked the moral sensibilities of the whole community. I refer to festivals, grab-bags, fishing-poulters, mock post-offices, etc., which are resorted to to raise money for the support of the gospel; and

they have the audacity to ask Christ to meet with them. "Lovers of pleasures more than lovers of God, having a form of godliness." 2 Tim. 3:5, 6.

In view of this popular and almost unrestrained current of immorality and vice, is it not high time that we should awake to the salvation of our children? You may ask, What can I do? Let all the preachers and directors in our State (Missouri) talk up the interest of the Sabbath-school wherever they go, and encourage each company they visit to take hold of this work in earnest. Let each Sabbath-keeping family attend the Sabbath-school with the children whenever it is possible for them to do so; and let them see that the lessons are well learned. Try to encourage your superintendent, teachers, and children, and to make your school one of interest. Those who live at too great a distance from the church should have a Sabbath-school at home.

The *Instructor* is now published weekly. Each number contains two lessons, one for the children, and one for the youth. Each family of S. D. Adventists should have at least one copy of the *Instructor*, and more if you are able to take it to send to your friends. A club of five costs only 60 cents each, and ten copies can be had for fifty cents each. See that the children have the paper, and all the help you can give them; and when they find that you are really interested in their welfare, you will soon have the pleasure of seeing them interested in their school and lessons. They will look forward to the Sabbath with delight; and you will have done your duty to lead them to Christ, who taketh away the sins of the world.

J. G. WOOD.

Wadesburg, Mo., March 27.

WHAT THEY SAY.

SISTER MARY L. OLIVER, writing from Washington Co., Arkansas, says:—

The people for several miles around are reading our works. We have during this quarter distributed 1,775 pages of tracts and 134 periodicals, besides keeping some bound books in circulation. Had we had more, we could have distributed them. I handed "Thoughts on the Revelation" to a Methodist preacher. He said he liked it; for it was condensed, and to the point. He afterwards told some of his members that they might just as well say there was no one named any other name but their name, as to say there were no Christians but the Methodists. Some are still bitterly opposed to us, and say they will have nothing to do with our books. There are three families of Sabbath-keepers in this community. We would like to have a preacher come here with a tent this spring, if possible. We feel like sheep without a shepherd. We are striving to do all we can, by the help of the Lord, trusting he will send us one soon. This is a healthy climate. There is plenty of wood, and good water, with quite a diversity of rocks and hills.

Bro. N. L. McCormick, of Walla Walla Co., Washington Territory, writes as follows of the work there:—

There are eleven Sabbath-keepers in this neighborhood, and four or five twelve miles from here, the result of Bro. Van Horn's labors here last fall. He and Bro. Wm. Raymond held meetings about four weeks. There is considerable opposition to the truth.

Bro. Van Horn is preaching in Oregon this winter. He was holding a three weeks' meeting at Hillsboro, Feb. 11. We are anxious for him to return. Two are awaiting baptism. We wish we could have preaching as often as once a month. This is a good field for tract distribution. I am sending out some. I intend, after reading the *REVIEW*, to send it to others.

AFFAIRS IN RUSSIA.

THE Nihilists in Russia are not backward in taking the full responsibility of the recent murders of officials. A placard posted on the streets avows that Prince Krapotkin was "executed" by the "Russian Socialist revolutionary organization," and gives the reasons therefor. Among these are the barbarous treatment of political prisoners, and his false report to the Minister of the Interior that the students began the celebrated university riots. The placard specified in detail certain barbarities of the Central prison, such as starvation, confinement in unventilated dungeons, etc. The man who shot the prince from the steps of his carriage, but who is not known, wrote a letter to the Revolutionary Committee, in which he said: "The bitterness of my heart can be understood when I ponder the fact that such barbarities remain unpunished. . . . The Russian public must be informed that a similar indignation and a similar desire stir the feelings of every honest man. It must be told that so long as its lethargy lasts, it can only participate in the funeral rites of persons in high places." The leaven which makes revolutions is surely at work, perhaps more rapidly than is known by the world outside of the domain of the Czar.

The suppression of newspapers like the *Russki Mir*, is another straw. But this shows rather the unwisdom of the repressive policy of the government than the extent or intensity of the popular excitement. Here is one of the passages which gave offense. An editorial speaks of "the old, trite, well-known fact that the true interests of the State cannot be maintained without an active participation of the people and of society at large." But in Russia "there is neither a national thought nor a legal form for the expression of the popular will. . . . Not only has the late war not led to any real polit-

ical life among us, but its result has been that we have sunk deeper into the mire." It seems that such expressions of a longing after a Constitution are regarded by the government as treasonable. Will Russia never learn to heed this voice of the people as the voice of God? If she is too proud to yield to the warnings of her own dissatisfied masses, she might, at least, study again the example of Peter the Great, who was willing to learn from other nations. Lord Dufferin, who has just been appointed as Minister at St. Petersburg, would doubtless be a good instructor as to the advantages and the methods of representative government.—*The Advance*.

THE conscience has to do, not with fitness, or expediency, or advantage, but with right and wrong.

Notes of News.

—CHILI is preparing to go to war with Bolivia.

—IN the Charkoff (Russian) prison, 200 of the 500 inmates have died within four months.

—THE ex-Vice-president of the Southern Confederacy is a member of the United States Congress.

—THERE are now 350 churches in Burmah, and nine-tenths of the work is done by native teachers.

—THE work of tunnelling the Detroit River for railroad purposes is to be commenced early this month.

—THE English language will be the medium of instruction at the Syrian Protestant College at Beirut after next September.

—THE natives of Burmah believe their king is about to form an alliance with China. The English are sending troops to British Burmah.

—PRINCE LEOPOLD, one of Queen Victoria's sons, has a strong leaning to clericalism, and wishes to adopt the church as a profession.

—TRINITY College, London, is to be opened to women as well as young men, and the first public examination will be held at midsummer.

—IN the House of Commons, the motion censuring the English government's Zulu war policy, which has been before the House for some time, was defeated by a vote of 306 to 246.

—A BILL has been introduced into the Illinois Legislature, providing that any person who "treats" another in a liquor saloon shall be fined not less than \$5, and not over \$15, for every offense.

—AT a recent Sunday evening meeting in the Methodist church in Rome, Bishop Bowman preached, and among his hearers was a Canon of St. Peter's, who is a friend of Dr. Vernon, the pastor.

—THE Virginia House of Delegates celebrated St. Patrick's day by inviting Bishop Keane, of that Catholic diocese, to open their session with prayer. The bishop officiated in his canonical robes.

—AN Indian campaign, it would appear from the military preparations that are making in Washington, is expected by the War Department this spring. Montana is the seat of trouble this time.

—IT is proposed to organize in the city of New York, at an early date, a society, limited in number to about a dozen energetic workers, lay and clerical, for the diffusion of Jewish knowledge among the Jewish working classes.

—FEARFUL tempests are reported from Algeria. During one storm, the hailstones killed a woman working in the fields. A flight of pigeons were also killed, and after the tempest a great number of hares and partridges were found dead on the ground.

—THE Moravians report 323 missionaries, occupying 95 stations in Greenland, Labrador, among our Indians, in the West Indies, Surinam, South Africa, Australia, and Central Asia, at which have been gathered 70,646 adherents, including 23,185 communicants.

—THE largest Sunday-school in the world is probably at Stockport, Chester county, England. The school-building cost \$100,000, and has between 80 and 90 teaching-rooms. Since the institution was opened, 5,085 teachers have been employed and 90,804 scholars registered.

—EUROPEAN naturalists are investigating the possibility of re-stocking the Alps with the ibex, or wild goat, that disappeared about two hundred years ago. A few still remain in the Tyrol, and Victor Emmanuel had a flock of about 500 in the Piedmont mountains, but they will not bear removal.

—A CORRESPONDENT of the *Christian Weekly*, writing from Valparaiso, South America, says that the Jesuit Redemptionists are going about the country planting crosses in high places, urging the people to more devout worship of Mary as the "Redentora," and destroying copies of the New Testament wherever they can.

—AMONG the English-speaking people of the world, Episcopalians, with their 17,750,000 communicants, rank first in point of numbers; Methodists are next, numbering 14,000,000; then come Roman Catholics, numbering 12,500,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000.

—THE number of men actually engaged in fishing in the four provinces of Nova Scotia, New Brunswick, Quebec, and Ontario is 42,000. It is estimated that about 200,000 persons are supported by the various branches of this industry on the shores of those provinces. One thousand decked vessels are employed in this British North American fishery, and 17,000 open boats.

—THE total receipts of the British government, from various sources of revenue, for the financial year now closed, are £88,115,972, which is £114,028 below the estimate. The receipts from customs show a deficiency of £184,000; from excise £200,000, and from stamps £200,000. Other branches of

the revenue show increased receipts. The net increase of revenue, compared with the last financial year, is £3,352,673.

—TERRIBLE prairie fires have been raging along the Big Sioux Valley and in Southern Dakota. The poles on the telegraph line on the Sioux City and Pembina Railroad have been burned, and many farmers have lost their houses, barns, hay, seed-grain, etc. The telegraph office and government stables at White Swan, and a large church, are among the buildings destroyed by the fire. The damage is immense. Five persons have been fatally injured.

—A SUPPOSED advantage of the electric light was, that, giving out neither carbonic acid nor sulphurous acid, it would not damage gilding, books, furniture, etc. The discovery has been made, however, that the intense heat of the electric arc causes the oxygen and nitrogen of the air to combine, and produces nitric acid, a far more destructive agent than carbonic acid. It is stated that an electric light will produce at least ten grains of this acid per hour.

—A RARE meteorological phenomenon has been observed in Switzerland. While the temperature in the valleys and plains has been low, the waters covered with ice, and snow resting on the ground, a warm south wind has prevailed in the uplands and among the higher Alps, where the streams remain unfrozen, and the snow has almost disappeared. This has been especially the case in Uri, Schwytz, the Grisons, Neuchâtel, and the Bernese Oberland.

—IN the House of Lords, Lord Beaconsfield acknowledged that the depression in the agricultural interest was unprecedented, but a depression was anticipated when protection was abolished. It was estimated that the public wealth had diminished £80,000,000, and the area of land under cultivation had diminished 1,000,000 acres. English industry and commerce, however, kept well on a level with those of foreign countries. They suffered only from low prices, the cause of which was, partly, the depreciation of silver.

—SINCE 1873 scarcely any new lines of railway have been built, property of that kind having failed to enlist the enterprise of capitalists. All at once, however, there seems to have come an extraordinary revival. Not long since Mr. Oliver Garrison, vice-president of the Missouri Pacific Railroad, and brother of Commodore Garrison, stated that 12,000 miles of new railroad are to be built in the United States during the coming summer, all to be laid with steel rails. Most of these roads will be constructed in the West and Northwest.

—THE new social, scientific and religious resort of the Northwest, Minnetonka Lake Park, lies fifteen miles south-west from Minneapolis, between the arms of an inland lake covering 16,000 acres and navigable for small steamers. The Camp-meeting Association has plotted its 225 acres of rolling timber land, and is erecting buildings and other improvements at a cost of \$40,000. The Association is undenominational, claims to be free from speculation, putting all profits into park improvements, and is engaging many prominent people of both sexes for its Sunday-school Assembly through the first half of August.

—NEW YORK, March 28.—A letter received here from Brazil says that 18,000 people, one-fourth of the population, died in Tartaleza in December; that 27,000 recorded interments were made in two months, while a number of bodies were sunk in the bay. In the villages round about, poor people were dying like sheep. A horrible stench arises from the cemeteries, and the black plague is feared. Starving refugees clamored at the barracks for food. The commandant attempted to arrest the ringleaders, but was shot down. Four soldiers and several rioters were killed in the struggle that ensued. Finally, the military were driven out of the town, and the provision houses sacked.

Obituary Notices.

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

HUNTER.—My wife, M. Kate Hunter, departed this life March 23, 1879, at Nevada, Vernon Co., Mo. She was born in Jackson county, Alabama, Feb. 28, 1835, and with her father, Dr. Wm. G. Blake, came to Missouri when young. She was married to the writer, Dec. 25, 1855. Her husband, one son, and two daughters, with numerous friends, mourn her absence, but not without hope. She joined the Disciples in 1850, and remained with them until January, 1874, when she received the third angel's message. She has since been a lover of the truth, and a zealous worker in the cause of God. She was patient under her long affliction, and at all times gave strong evidence of her faith in Jesus. In her last days she gave her friends strong testimonies, and with earnest appeals admonished them to keep the commandments, and prepare to meet her in that beautiful city. She said that Jesus had a beautiful crown for her. With her dying breath she cried, "Victory over death, in the name of Jesus!" She sleeps in hope. D. C. HUNTER.

MILLER.—Died of whooping-cough, at Burlington, Mich., March 25, 1879, Alta, daughter of E. B. and S. M. Miller, aged one year and seven months. Remarks by the writer from 1 Cor. 15:26.

E. W. FARNSWORTH.

WELLS.—Died in Milton, Wis., Jan. 30, 1879, of a complication of diseases, my dear mother, Emily L., wife of Wm. B. Wells. Very many hold her in grateful remembrance, especially students of the Milton College who have lived with her in past years, but now reside in many different States. We hope, if faithful, to meet our precious mother when the Lifegiver shall come. M. E. STEWARD.

CHASE.—Died, March 27, 1879, at Berlin, Wis., Mrs. Martha Chase. Sister Chase was a great sufferer for more than six years. She embraced the advent faith last summer, and died with a full hope of a part in the first resurrection. Remarks from 2 Sam. 14:14, by P. H. Cady, of Poyssippi.

V. E. M.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, April 10, 1879.

THE OAKLAND CHURCH.

A RECENT report from Oakland, Cal., presents a more easy condition of things relative to the house of worship there. The payments run as follows:—

May 3, 1879, \$2,000 May 3, 1881, \$2,000
May 3, 1880, 2,000 May 3, 1882, 3,000

This gives three years to raise the \$9,000. Already about \$1,000 has been paid in. Those who have pledged to pay during the year 1879, are invited to pay their pledges as soon as possible. As we have borrowed money, and have advanced on the first payment, payments of pledges should be remitted to Elder James White, Battle Creek, Mich. We are glad to know that we have three years to raise the \$9,000, instead of one, as we feared.

JAMES WHITE.

SPECIAL SESSION OF THE GENERAL CONFERENCE.

THE General Conference will hold a special session in Battle Creek, according to previous notice, April 17-21. At this meeting arrangements will be made for the coming campaign throughout the home and foreign fields. All lovers of the cause have an interest in this meeting, as the progress of the work in the immediate future will be largely affected by its deliberations. Let the fervent, effectual prayers of the righteous, which avail much, ascend to Heaven that wisdom may be given to rightly plan at this interesting stage in the progress of our work.

The tabernacle will be dedicated Sunday, the 20th. A general invitation is extended.

GEN. CONF. COMMITTEE.

See change in Iowa T. & M. appointment.

A correspondent calls attention to an error in the article headed "A Dialogue," in the REVIEW of March 27. It is there stated that the "seventh day" and the "six days" are mentioned each three times in Ex. 20:8-11, whereas they are mentioned but twice each. It often happens that in the hurry and pressure of office work we are unable to verify references and quotations by turning to the passages, and we will thank our readers always to point out any such inaccuracies.

Week before last, a grand demonstration of the communists of Chicago, in the Exposition building, was attended by over 25,000 of that class, some 5,000 of whom were armed. Commenting on this, the *Alliance* says:—

"The tramp of armed communists over our pavements, the Exposition building a Babel of foreign oburgations against capital, and the Sabbath stillness broken by the turmoil of a communist mob, evince the mighty undercurrent of unrest moving the workmen. What the event will be, none can foretell. A resort to force is not the wish, but is evidently the determination, of these men, if their demands are not acceded to."

CHURCH STATISTICS.

THE following table showing the relative numerical strength and the wealth of the principal religious denominations in the United States, has been carefully compiled by the *Inter-Ocean* of Chicago, and was published in the daily edition of that sheet, dated April 5, 1879. Our brethren will do well to preserve it for future reference.

DENOMINATION.	Church organizations.	Church edifices.	Church sittings.	Church property.
Methodist.....	25,278	21,337	6,528,209	\$69,854,121
Baptist (regular)...	14,478	12,857	3,997,116	39,229,221
Baptist (other).....	1,355	1,105	863,019	2,378,977
Presbyterian (reg'r)...	6,292	5,638	2,198,900	47,828,782
Presbyterian (oth'r)...	1,562	1,388	499,344	5,436,524
Roman Catholic.....	4,127	3,808	1,990,514	60,985,566
Congregational.....	2,887	2,715	1,117,212	25,069,698
Episcopal.....	2,335	2,601	991,051	36,514,549
Lutheran.....	3,032	2,776	977,332	14,917,747
Christian.....	8,518	2,822	885,602	6,425,187
Universalist.....	719	602	210,884	5,692,325

"It will be seen from the above that the Methodist Church is the strongest in point of numbers and in wealth; next in point of numbers, but not in wealth, come the Baptists, and third in point of numbers are the Presbyterians. The Catholic Church ranks second to the Methodist in point of wealth, and next to the Presbyterian in point of numbers."

The statistics mentioned in our news column embrace all Christendom; the above is confined to the United States.

A REMARKABLE PHENOMENON.

THE *Inter-Ocean* of April 5, 1879, publishes the following question from a correspondent:—"In talking over the 'signs of the times,' an old gentleman said that about twenty years ago a circle was seen in the heavens, and within this circle there was a well-formed cross. Please state if there was such a thing, and if so the probable cause."

To which it makes the following reply:—"The phenomenon undoubtedly alluded to by our correspondent is one that appeared in the early part of January, 1861, and is thus described by Lieutenant Richard Hammill, of this city, who witnessed it at Mineral Point, Wisconsin: 'It was a gloriously illuminated day, and the sky was unusually clear from clouds. The thermometer stood a few degrees below zero all day. Sun appeared at 10 o'clock A. M., with halo and two sun-dogs; at meridian with five halos and twelve sun-dogs, also a bright cross. When at meridian, sun-dogs were too bright for the naked eye.' Lieutenant Hammill sends us a full description of the phenomenon with a number of diagrams, which, unfortunately, lack of space prevents us from publishing."

NOTE.

MANY thanks to the unknown friend that has sent me the REVIEW the past year.

V. HULL.

RULES FOR MINISTERS.

1. Be brief. We are living in an age of short-hand, telegraphy, and telephones.
2. Be pointed. Don't preach all around it, but hit the text.
3. Be explicit. Without too much minuteness, give us bold propositions.
4. Be direct. Plunge into your subject like a swimmer into clear water.
5. Condense. Be sure you have an idea; then speak it right out, in the plainest, shortest terms.
6. Avoid high-flown terms. Quote no Hebrew or Greek (unless while quoting another); but aim simply to be a preacher.
7. Stop when done.

TRANSLATIONS BY WAKEFIELD.

"THAT ye may be blameless and uncorrupt, spotless children of God, amidst a crooked and twisted race." Phil. 2:15.

"Let your reasonableness be known unto all men." Phil. 4:5.

"Be ambitious of peace, and to mind your own business." 1 Thess. 4:11.

"Encourage each other with these doctrines." 1 Thess. 4:18.

Jesus Christ, who hath destroyed death, and spread abroad the light of everlasting life by the gospel." 2 Tim. 1:10.

"Refresh my feelings in the Lord." Philom. 20.

"Of whose father, mother, pedigree, birth, and death there is no account." Heb. 7:3.

A REQUEST.

Will the Sabbath-keepers in Wilson Co., Kan., address me immediately, telling me their location and surroundings. Some need organizing, some need labor, and some should unite with the church nearest them. Let us hear from you at once, as we wish to visit you, and to help you all we can. Direct to Ward, Wilson Co., Kan.

L. D. SANTER.

GEMS.

1. EVERY trial says: "Go to Jesus; go now."
2. Valuable thoughts, like flocks of birds, will fly away unless made secure. Note that rich idea now, ere it be flown forever.
3. "Gems cannot be polished without friction, nor man perfected without trials."
4. "Domestic failings should not be published."
5. Though the term of life be but "three-score years and ten," man entertains sufficient anxiety for a thousand.

Appointments.

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

KANSAS CAMP-MEETING.

THE Kansas camp-meeting will be held near Emporia, Lyon Co., Kansas, probably in the latter part of May, but subject to the action of the General Conference that convenes April 17, to which we have appealed for help. KANSAS CONF. COM.

QUARTERLY meeting for Dist. No. 3, Michigan, at Marshall, April 12, 13. Surrounding churches are invited to attend as far as possible, and all the librarians are especially requested to be present. It is expected a minister will be there. R. SAWYER, Director.

QUARTERLY meeting for Dist. No. 6, at Orleans, Mich., April 12 and 13. Meetings to commence Sabbath at 10 A. M. That all may have a personal interest in the Sabbath-school, we suggest that the Bible-classes learn Lesson 8, Recapitulation (Supplement); the youth, Lesson 8, The Test of Obedience; the little ones, Lesson 17, Mount Ararat—The Rainbow. If all are on time, we may have an interesting Sabbath-school to begin our meeting with.

F. HOWE.

THE general quarterly T. and M. meeting at Cornville, Me., is put off one week. It will be held April 26, 27.

J. B. GOODRICH.

No providence preventing, I will attend the quarterly meeting for Dist. No. 8, to be held at Jay, Mich., April 12, 13. A general attendance is earnestly desired.

E. R. JONES.

QUARTERLY meeting for Dist. No. 9, Mich., at Vassar, April 12, 13. Meeting to commence Sabbath eve. Bro. R. J. Lawrence is expected.

WILLIAM OSTRANDER, Director.

THE general quarterly meeting for Dakota will be held at Swan Lake, April 19 and 20. We hold this meeting at this central and commodious point, that we may have as full a representation of the cause in the territory as possible, and we urge our brethren everywhere to attend it, as very important matters connected with the cause and in which all should be interested, will demand special attention. First meeting, Friday evening. S. B. WHITNEY, Pres.

THE Illinois T. and M. quarterly meeting will be held April 24-27, 1879. Hold librarians' and directors' meetings at the appointed times. Report to the State Secretary at Belvidere. First service of the State meeting, April 24, at 7:30 P. M., at Serena. I regret that I was necessitated to postpone several of my Southern Illinois appointments. Excuse me, dear friends, and when I do meet you I shall endeavor to remain longer. G. W. COLCORD.

THE Indiana T. and M. Society will hold its, its next State quarterly meeting at North Liberty, April 26, 27. This meeting is appointed one week later on account of the General Conference being held at the time of the regular appointment. Let all the districts report to the State Secretary.

S. H. LANE, Pres.

QUARTERLY meeting for Dist. No. 5, Iowa, will be held in connection with the State quarterly meeting at Sandyville, April 26-28.

N. HODGES, Dir.

THE State quarterly meeting of the Iowa T. and M. Society will be held at Sandyville, Iowa, April 26-28. Business of importance will be transacted.

L. MCCOY, Pres.

Publishers' Department.

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

A NEW BOOK.

THE late articles by Eld. Osborn, "Can Saints Apostatize? or the Doctrine of the Final Perseverance of the Saints Refuted," has been issued in pamphlet form, and is now ready for orders. Edition limited. 32 pages. Price 5 cts.

THE P. O. address of L. McCoy is Battle Creek, Mich., Sanitarium.

THE P. O. address of Eld. J. O. Corliss will be, for the present, Denison, Texas.

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.

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A. H. King \$10.00, Smith Sharp per Chas. F. Stevens 4.00, Miss T. & M. Society per W. I. Gibson 125.00, D. Morrison 1.05.

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Wm. A. Johnson \$5.00, N. L. McCormick 1.66, Andrew Johnson 1.00, J. P. Johnson 2.00, N. Peterson 5.00, Jens B. Nielson 1.00, Chr. Erikson 50c, Karen M. Mathison 50c, Ludvig Jorgensen 2.00, Ole Hansen 50c, Fred Johnson 1.00, Ole Poulsen 3.00, Lars Hansen 4.00, Paul N. Aggergaard 1.00, Niels Mortensen 1.00, Hanna Mortensen 1.00, Andrew Praudsen 3.00, J. Nelson & wife 10.00, John Peterson 3.00, O. A. Olsen 4.00, Jennie Olsen 2.00, Katie Hansen 2.00, Alfred B. Olsen 25c, Mahlan E. Olsen 25c, G. A. Gilbert 6.00, Soren Peterson 3.00, Karen Peterson 1.00, J. O. Drott 15.00, H. Woodruff 1.00.

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Mich. T. & M. Society.

Dist. 15 Hastings M. Randall added 1/2 50c, Dist. 4 per J. M. Baker 3.40.

Mich. Conf. Fund.

Ransom Mary Wolcott \$1.80, Henry Keith Hilldale 20c, Theoford Center Nettie Johnson 4.05, Marshall, tithes, per J. Dickey 4.28, Seneca Class per Mille E. Holmes 7.50, Hastings M. Randall 1.50, Hickory Corners per Geo. Risley 13.25.

European Mission.

Mrs. E. Ireland 50c.

Gen. Conf. Fund.

L. S. Chesbro (trespass offering) \$5.00, Mrs. E. Ireland (s. n.) 50c, Mrs. A. C. Moore (s. n.) 1.25, Illinois Conference per J. F. Trevillo 88.20.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association, and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Elder J. N. Andrews. 528 pp. \$1.00.

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This question has developed the people known as the Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pp. \$1.00.

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Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00.

The Biblical Institute. Containing a synopsis of the lectures given at the Institute held at Oakland, Cal., in April, 1877. These cover the main points of our faith, giving facts and dates. 352 pp. \$1.00.

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00.

The Spirit of Prophecy: or the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each 400 pp.

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Vol. III. The Death, Resurrection, and Ascension of Christ, with the Lives of His Apostles. \$1.00.

Vol. IV. (In preparation.) \$1.00.

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. \$1.00.

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The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 cts.

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The Three Messages of Revelation 14:6-12. Particularly the third angel's message and the two-horned beast. By J. N. Andrews. 144 pp. 15 cts.

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The State of the Dead. By John Milton, author of "Paradise Lost." This work shows that Milton was a decided believer in, and an able defender of, the doctrine that in death man is unconscious. 32 pp. 5 cts.

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