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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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NATURE'S HYMN.

"Let everything that hath breath praise the Lord." Ps. 150:6.

Praise Him, O praise Him, ye ministering Seraphim!
Praise ye Jehovah, enthroned on high;
Awake every harp, ye archangels, and tell of Him
Shrouded in glory, yet graciously nigh.

Praise Him, bright Sun, in the glow of thy splendor;
Praise Him, thou Moon, silver queen of the night;
Ye Stars, who like virgin retainers attend her,
O praise the great Lord who hath robed you with light!

Praise Him, O praise Him, ye soft-flowing fountains,
Amid the lone valleys go murmur your song;
Uplift the loud anthem, ye thunder-voiced mountains,
Let peak answer peak and re-echo the song.

Ye forests—ye need no cathedral of marble,
No Thurifer's censer to perfume your shrine;
Your own winged choirs will His praises best warble,
Your woodland flowers scatter sweet incense divine!

Praise Him, ye mists which on mountain-tops hoary,
Like white wings of cherub the rock-clefts infold;
Praise Him, ye sunset-clouds, piled up in your glory,
Resplendent with amber, vermillion, and gold.

Praise Him, O praise Him, ye deeps with your wonders,
Discourse of His glory to earth's farthest shore;
In lullaby ripples, in hoarse-booming thunders,
In stillness and storm, lend your voice and adore!

All Nature arise! the great anthem intoning;
And from your vast storehouse a tribute-lay bring:
No voice can be silent, let all join in owning
Jehovah as Maker, Redeemer, and King!
—Dr. Macduff's "Gates of Praise."

Our Contributors.

THE EARLY FATHERS.

ELD. D. M. CANRIGHT.

ARNOBIUS, A. D. 300.

THIS author, in his large work, "Against the Heathens," shows that he still holds to the old faith; for he says that the wicked will "be thrown into torrents of fire, amidst dark caverns and whirlpools, where they shall at length be annihilated, and vanish in perpetual extinction."¹ He held that man was of a middle nature, neither mortal nor immortal, but capable of either condition.²

Of Arnobius, Dupin remarks: "He takes occasion from thence to discourse of the nature of souls; he pretends that they are of a middle quality between a spirit and a body, that they are by nature mortal, but that God of his goodness immortalizes the souls of those who repose their confidence in him. He confutes Plato's notions concerning the soul's immortality, and its excellency, dignity, exile, or imprisonment in the body. He supposes that it is corporeal and *extraduce*; that man is but very little different from the beasts; that his soul is mortal by nature, but that it becomes immortal by the grace of God."³

So D. T. Taylor says: "This writer evidently held to the annihilation of the wicked; for he says, 'They are hurled down and reduced to nothingness, they vanish away in the abortion of an eternal destruction'; 'they can die if they know not God'; this 'utter destruction' he calls 'the real death of man, which leaves him nothing.' 'Souls that know not God are consumed by long-continued torment by a fierce fire.' That souls are immortal, he calls 'a vain hope.'"

Thus he writes: "Wherefore we should

not be deceived or deluded with vain hopes, by that which a new class of men, elated with an extravagant opinion of themselves, tell us: that souls are immortal, next in rank of dignity to the Supreme God, derived from him as Creator and Father, divine, wise, inspired with knowledge, and free from stain of gross matter."⁴

Here is a square condemnation of the whole doctrine of the soul's immortality as now taught. Arnobius condemns it as an extravagant opinion of man's nature. He says it was then being introduced by a new class of men, which shows that it was not the old doctrine of the church.

That he taught the annihilation of the wicked is admitted by that great scholar, Prof. Shedd. He says, "The annihilation of the wicked was taught by Arnobius."⁵

Thus we see the leading men in the church all through the first centuries denying the immortality of the soul, but teaching the annihilation of the wicked.

Dr. Beecher says of Arnobius, "We now come to Arnobius; but his case need not detain us long as to the historic fact; for it is denied by no one that he taught the doctrine of the annihilation of the wicked."⁶

THE FATHERS IN GENERAL.

Of the early fathers and their faith Dr. Priestly, L.L. D., F. R. S., says: "It was the opinion of most of the early fathers that the world was to be destroyed by fire, and also that all men were to pass through this fire; that the good would be purified by it, and the wicked consumed." He further says: "The Gnostics are said to have maintained that the greatest part of mankind would be annihilated at the day of Judgment, which was probably the same thing that was meant by those who said that they would be consumed in the fire that was to destroy the world."⁷ "The ancient fathers only thought that when this world would be destroyed by fire, that fire would purify the good, and devour the wicked."⁸

It was the faith of the early church, as this learned author says above, that the wicked will be destroyed by the fire that finally purifies the earth. This is the teaching of Peter.⁹

Thus we have traced the history of the doctrine of the immortality of man, the sleep of the dead, and the annihilation of the wicked, from the days of the apostles down through the first, second, and third centuries, and even into the beginning of the fourth century. During these three centuries we have found many of the most noted Christian writers, fathers, and bishops of the church, holding these doctrines, and teaching them as the common faith of the church in those days. It is noticeable that the advocacy of these doctrines called forth no opposition or words of censure from any party, as being new or heretical. The effort of Origen against it is the first of the kind on record. No public disapproval of the doctrine is met with for several ages, though it was extensively held and taught, as we have seen. This shows that it was not regarded as heterodox in those days.

FROM THE THIRD CENTURY TO THE REFORMATION.

From the close of the third and the beginning of the fourth century, the doctrine of the immortality of the soul seems to have become quite generally established in the church as an orthodox dogma, though very many of the doctrines growing out of it were not at once seen and believed. Several learned historians say that Tertullian, A. D. 200-220, was the first Christian writer who expressly asserted the unending torments of the damned.¹⁰ He was originally a pagan in belief, and by birth an African. He was of

a fierce, fiery, rigid temper,—a fit man to father such a doctrine. He thus exults over the prospect of the pagans' burning in hell. "How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, so many fancied gods, groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord liquifying in fiercer fires than they ever kindled against the Christians; so many sage philosophers blushing in red-hot flames with their deluded scholars."¹¹ After quoting this, Gibbon exclaims: "The humanity of the reader will permit me to draw a veil over the rest of this infernal description."¹² But even this description has been surpassed in modern times by believers in the same awful doctrine.

Cyprian, the disciple and successor of Tertullian, zealously advocated the same doctrine. By their authority it obtained a firm foothold in the church. Of them an eminent historian says: "In order to ascertain the degree of authority which the zealous African [Tertullian] had acquired, it may be sufficient to allege the testimony of Cyprian, the doctor and guide of all the Western churches. As often as he applied himself to his daily study of the writings of Tertullian, he was accustomed to say, 'Give me my master.'"¹³

Says Neander, "Indeed, in many respects Tertullian stands generally at the line of demarcation between the old and the new time of the Christian church."¹⁴ This was certainly true with regard to the doctrine of the future punishment of the wicked, to which he gave an entirely new idea. Again Neander says, "Tertullian was the first who definitely and clearly proclaimed the doctrine of a proper human soul in Christ."¹⁵ Origen, the great corrupter of Christianity, then took up this new idea, and had it fully established in A. D. 244, as an orthodox dogma. Our historian says: "By means of Origen, who wrought out this doctrine so systematically, the idea of a proper, reasonable soul in Christ received a new dogmatical importance. This point, which up to this time had been altogether untouched in the controversy with Patripassians, was now, for the first time, expressly brought forward in the synod held against Beryllus of Bastra, A. D. 244; and the doctrine of a reasonable human soul in Christ was settled as the doctrine of the church."¹⁶ Thus we have the origin of that doctrine.

Augustine, A. D. 415, was the first writer who attempted to prove that the Greek word *aiōnios*, everlasting, strictly signified endless, and hence to conclude that sinners would be eternally tormented! Says the historian: "Augustine, who flourished about A. D. 400-430, was the first to argue that *aiōnios* signified endless."¹⁷

Dr. Edward Beecher says on this point, "Beyond all doubt, however, Augustine led the way in that style of reasoning on the subject which now prevails in the orthodox world."¹⁸ Again: "It is also worthy of note that, although this [an African school] is a Latin school, yet it was in this that the argument, now so familiar, for eternal punishment, from the necessary meaning of the word *aiōnios*, *aiōnios*, was first distinctly propounded by Augustine."¹⁹ He then gives the occasion which called forth this argument from Augustine. This was as late as the year 413. Strange to say, Augustine, the author of this famous criticism on the Greek word *aiōnios*, *aiōnios*, was almost wholly ignorant of the Greek, as he himself confessed! He says, "I am not so accustomed to the Greek language that I am at all competent to read and understand books on such subjects" (*De Trinitate*, iii., *Proem*); and again: "I have learned very little of the Greek language." (*Contra Iulianum Petilianum*, I., ii., c. 38.)²⁰

Thus, step by step, history points out the birth and growth of these heathen doctrines in the church of Christ.

From this time the fogs and mists of what deepened into the gloom of the Dark Ages began to settle down upon the church and the world. The light of Bible truth was almost wholly obscured. Errors and heathen doctrines grew luxuriantly. Hence for several centuries after this we find but few traces of the Scriptural doctrine of man's nature and destiny. Here and there are historical references which show that there were some all along the ages who had more or less light upon the subject. But the church was now in the wilderness (Rev. 12:14), and God's servants were hidden away in the mountains, where they were seldom heard from.

Gregory the Great (a pope), in A. D. 590, in one of his books, says Dupin, "undertakes to treat of the state of the soul after death, and to refute the opinion of some, who, without separating from the church, doubted whether the soul lived after its separation from the body." By this we may suppose that numerous believers, in standing in the Christian church, held to the doctrine of the unconscious state of the dead. No names are given, and we are not told that the believers of this sort wrote books in defense of their views.²¹

John of Damascus, who died about A. D. 750, refers to a sect who flourished in his day, called the Thnetopsychites, "who," says Dupin, "believe men's souls to be like the beasts, and that they die with them."²² The name of these believers is one given by John himself, and it is not stated that they formed a sect. We have just seen that persons holding this view existed in the days of Pope Gregory.

Maimonides, a very learned Jewish doctor, A. D. 1131-1202, taught that the wicked would finally be cut off from life eternal, and suffer excision, or annihilation of being. This extermination of being is regarded as the greatest of all punishments. He denied the immortality of the soul, though he held that the righteous would live forever. Some of the other Jewish doctors believed in the eternity of hell torments; but Prof. Hudson asserts that this view was never "an accepted Jewish doctrine." The Mishna makes no mention of the soul's immortality, nor of eternal pain; on the contrary, the soul, body, and spirit of evil men were finally to be totally destroyed.²³

Averroes, a famous Arabian philosopher in A. D. 1160, "rejected," says Ezra Abbot, in Alger's "Future Life," "the doctrine of individual immortality." Further than this, we do not know his views. He was persecuted for his belief. His views may have been the fruit of the seed sown very early in the days of the Arabian soul-sleepers, won over by the learning and subtlety of Origen.

Pope Boniface VIII., chosen to the papal see in 1294, appears to have questioned the soul's immortality. In June, 1302, at an assembly of prelates and nobility, in presence of the king of France, William Du Plessis and four French earls charged upon the pope "that he was a heretic; that he did not believe in the immortality of the soul, nor in eternal life; and that he doubted the reality of our Lord's body in the eucharist."²⁴

Pope Leo X. had, by the Lateran Council of 1513, declared the human soul immortal, and this belief to be an article of the Christian faith. All who rejected it were heretics.²⁵

These references all along show that some persons were teaching views contrary to the doctrine of the soul's immortality, though no names are given.

HAPPINESS is a perfume which we cannot sprinkle over others without spilling a few drops on ourselves.

¹Book ii. pp. 52, 53, quoted in Anct. Hist. of Universalism, chap. vi. p. 152.
²Book ii. chaps. xxxv. and xxxvi.
³Hist. Eccl. Writers, vol. i. p. 147.

⁴Adv. Gentes, l. 2, cc. 14, 15.
⁵The Doctrine of Scriptural Retribution, by Edward Beecher, p. 121.
⁶Doc. of Scrip. Ret., p. 216.
⁷Corruptions of Christianity, vol. i. pp. 411-413.
⁸Ibid., p. 414.
⁹2 Pet. iii.
¹⁰Anct. Hist. of Universalism, chap. iii. p. 80; Origen and Hist. of the Doctrine of Endless Punishment, chap. vi. p. 198; and Prof. Hudson, Debt and Grace, chap. viii. p. 326.

¹¹Gibbon's Decline and Fall, vol. i. chap. xv. p. 538.
¹²Ibid.
¹³Ibid.
¹⁴Church Hist., p. 110.
¹⁵Ibid., p. 395.
¹⁶Pp. 398, 397.
¹⁷Origin and Hist. of Endless Punish., p. 204.
¹⁸The Doctrine of Scriptural Retribution, chap. xxvii. p. 244.
¹⁹Doctrine of Scrip. Ret., chap. xxviii. p. 249.
²⁰Ibid., p. 251.

²¹See Dupin, vol. i. p. 581.
²²Ibid., vol. ii. p. 37.
²³Debt and Grace, pp. 335, 342.
²⁴See Dupin, vol. ii. p. 492; also Bower, vol. ii. p. 53.
²⁵For several of the above quotations, I am indebted to Eld. D. T. Taylor in the appendix to the first edition of my work on the Immortality of the Soul.

HOLD FAST THAT WHICH IS GOOD.

This is the day of motion; history
Fast and yet faster moveth; but all motion
Is not advancement. Thought is now adrift,
And who shall anchor it or hold the helm?
The anchored barques are tugging at their chains,
And the unanchored are all out upon
A sea of tumult, striking each the other.
Slow, and yet slower! for I hear afar
The sound of the fog-signals—slower yet!
The air is thick, and peril on all sides
Warns us to watch and keep the helm in hand.
The years are wiser than the days; let us
Be still and wait; the mist will rise ere long.

Meanwhile in silence the recumbent earth
Moves on, unconscious of the hurricane,
Round its old self, and round the constant sun,
Impelled by laws it knows not, yet obeys.
So let us glide upon our tranquil path,
Unswerving, with our eye upon the goal,
And in obedience to a law which sweetly
Draweth us onward, yet in doing so
Keeps us unshaken,—says to us, Be still!

—Bonar.

TWO CAUSELESS WARS.

It must be somewhat discouraging to those who are prophesying that the world is about to merge into that happy condition when men will learn war no more, to find one of the nations which stand in the forefront of Christian civilization, and which ought already to be committed to that policy, if that is what Christianity is designed to secure, now waging two wars for which no sort of an apology can be given. A correspondent of *The Religious Intelligencer*, writing from Midnapore, India, under date of March 14, 1879, says:—

It is a sad comment on our Christian age that the first and most powerful nation of modern times is now prosecuting two causeless and ruthless wars in this eastern hemisphere. A war for the establishment of a scientific boundary is, in a Christian sense, a causeless and ruthless war. That it is greatly to the discredit of England, every unprejudiced mind must naturally, and, I was about to say, intuitively perceive. I have failed to hear of the first Christian man who has even an apology to offer for this wicked war now being waged on our northern borders. Weeks ago, Lord Beaconsfield said that the Afghan war was over, and its objects attained. Whoever has studied the history of the noble Lord from well-nigh the beginning of his public career, will not be in the least surprised to hear, what was to be expected, that diligent preparations are now being made for a brisk spring campaign. The second campaign will probably be a stiffer and bloodier piece of work than the first. Heaven save us from a policy that wages war on so slim a pretext as the scientific rectification of a mountainous frontier! We predict that before the end of the year but very few Englishmen will be found, of any party, who will not be convinced that the Afghan war has been a deplorable blunder; and a war in these days that is a blunder cannot easily be distinguished from a crime. I regret to say that the present Viceroy of India, unlike Lord Lawrence and his other distinguished predecessors, is thoroughly a war-man; and though it is said that he is deeply versed in the highest order of state-craft, I fear, should he continue long in office, that sober-thinking men both here and at home will be unable to face the future without the gravest misgivings.

The Zulu war is, in like manner, a discredit and a blot. I have somewhere read of a certain missionary who carried the gospel with fire and sword into the wilds of New Zealand. Some native teachers belonging to the reverend gentleman were killed and eaten by the savages around, whereupon our church-warrior, having first armed a number of his flock, marched upon the enemy at the head of his men. How completely he avenged the unfortunate teachers is shown in a long list of burning houses and slaughtered cannibals; nevertheless that philanthropical society from which our military missionary was accredited was grievously exercised by his proceedings, which certainly seem to have taken an untoward turn.

But judging from recent developments at the Cape, this reverend gentleman of military tastes would prove a useful addition to Sir Bartle Frere's government just now. He would be the right-hand man for the English government of Cape Colony in his determination to propagate Christianity at the point of the bayonet.

There being nothing new to write in the regular line must be my apology, should one be deemed necessary, for this reference to the wars now being waged by a Christian nation. We find it far from easy to explain these things to the Hindoos and Mohammedans of this British colony. And now that the question is being mooted in the public journals that the enormous cost of this bloody and unrighteous war will be charged to India, I do

not wonder that the wealthy classes in native society begin to express themselves earnestly and plainly in opposition to the policy of the government. To be taxed for a war that brings neither fame nor treasure is naturally repulsive to the feelings of worldly men.

AN INSTRUCTIVE CONTRAST.

In 1865 the President of the United States was assassinated at the capital of the country. It was at the close of a long and terrible civil war. The whole nation was at fever heat. No circumstances in the dramatic and terrible incidents of the tragedy, and in the public sentiment of the entire nation, were wanting to make the event a national calamity, and to lead from it to national convulsion and disaster. In fact, however, the government passed by an easy transition from the President to the Vice-President. Though the political character of the Executive was suddenly changed, the nation went on in comparative peace and quietness. Military law was not proclaimed, arbitrary arrests were not made, and no citizen was disturbed in the possession of his peace, liberty, or property.

The week before last, an assassin attempted to shoot the Czar of all the Russias. The attempt was a failure. He was pursued and instantly arrested. There was nothing in the incident, nothing apparently in the condition of the country, to cause a revolution, or to call for extraordinary measures of national precaution; but, in fact, all Russia is convulsed, from the center to the circumference. Arrests have been made by the thousand. Military law has been proclaimed in the six greatest cities of the empire, and in the provinces of which they are respectively the centers. This means that in every one of these provinces the life, and liberty, and property of every citizen are subject to the irresponsible decree of the Governor-General of that province. He may be at any moment torn away from his home, sent into Siberia, or consigned to a dungeon, or ordered to execution, without even the form of anything worth being called a trial.

What is the reason of the difference between the United States and Russia?

Russia is a despotism; the United States is a democracy. In the United States, if there are any grievances, the people are free to discuss them in the papers; they are free to assemble to take counsel with one another in respect to measures for their correction; they are free to elect representatives to Congress who have power to correct these grievances. In Russia, there is no freedom of the press, no freedom of assemblage; there is no political body answering to the Anglo-Saxon House of Representatives or House of Commons. The people are absolutely without any protection whatever from the absolute decree of the Czar and of the subordinate officers who act in his name.

Hence the Nihilists. We do not defend, nor exculpate, nor excuse this organization; we simply endeavor to account for it. It is a secret society, whose members are bound together by the most horrible oaths, indorsed by the most solemn sanctions. They pledge themselves to execute any decree of the central authority, though it may involve assassination, and though it may be perpetrated at the hazard of their own lives. This society extends throughout all Russia, and includes people of every caste and class. It is strongest in the higher class, and has representatives among the princes of the Imperial household, and among the nobility. Its strongholds are the colleges. It is not the child of ignorance nor of poverty. Where such an organization exists, there must be some secret reason for it. In Russia, the secret reason for its existence is the fact that it is the only mode of protection possible to a people absolutely without liberty. Thus far it has proved itself powerful; it has brought the police of the great cities under its terror, it warns every police magistrate that he proceeds in the execution of the Bureaucratic decrees at the peril of his own life. The magistrate who sends an accused person to Siberia without adequate cause, has reason to tremble for his own trial before the secret tribunal, his secret condemnation, and his own sudden and unexpected execution. Already one chief of the secret police has been driven from power, a second killed, and a third shot at and wounded. The police themselves, if not connected with Nihilistic societies—and it is charged that more than half of them are—are paralyzed by terror, and their inefficiency is the excuse for the Czar's proclamation of martial law. Suspicion spares no one, not even the heir to the throne. The moment that such a society becomes powerful it becomes terrible, and the repressive measures which have been taken in Russia are themselves a demonstration that

the Nihilists are powerful. The weakness of Nihilism consists not merely in its criminal methods, but even more in the fact that it formulates no definite demands for reform.

Americans do not need to be stimulated to guard their own interests; but we do need sometimes to remind ourselves what freedom really means to us. Recently a boy in a Russian college wrote to his father that he was being urgently pressed to join the Nihilists. He implored his father to hasten to the school and take him home, as he feared for his life. The father did hasten to the school, to find the threats of the Nihilists already executed, and to carry home to burial the corpse of his son. What consideration would make any reader of the *Christian Union* willing to exchange the inconveniences and discomforts of American political life, of frequent elections and bitter partisan strife, of a too truculent and sometimes pernicious press, for a state of civilization in which such an incident as this would be possible?—*Christian Union*.

ABIDE WITH US.

No wonder that the disciples, when on their journey to Emmaus the blessed Jesus conversed with them concerning the prophecies, and the things concerning his kingdom, as the journey ended and the shades of evening fell, presented their request in the touching words, "Abide with us." Blessed Jesus, who would not gladly receive him as a welcome guest?

How cheering and refreshing his presence to those who entertain him. Whether they are in sorrow, joy, or anxious care, his presence is always welcome to his true followers, and they will be found in no place where the Saviour cannot go with them. No less cheering is his presence now than in past ages; and whatever our trial or joy, still from a heart burdened with our petition should the prayer ascend to the courts of glory, "Blessed Jesus, Saviour of men, now and ever abide with us."

V. J. O.

Belmont, Wis.

POWER FOR GOOD.

A LIGHT-HOUSE lamp, when so placed as to shed the greatest light, is itself invisible. We shall find that those persons who have the greatest influence in the world are the ones unrecognized. Those to whom are attributed the great achievements have only entered into the labor of almost unobserved workers. Fame and usefulness are not commonly united: or, surely, the most famous are those who have worked for the world most suffering; and those whose lives have poured light over many a stormy sea, and sent cheer to the soul of many a struggling seaman, are those whose names are not before the world,—those whose acts are recorded only in the one book, the Book of Life.

Was ever a one whose name is oftener on history's pages than is Alexander's? and did ever a one more shame the name he bore? Has ever a character more loathsome been lauded by civilized historian? Here, then, are the utmost credit and honor given to one who, while with his implicit power working sorrow and destruction world-wide, did in his life just one humane deed, so far as known;—he kindly cared for the body of one among the thousands destroyed in his wars.

See the reverse:—

"There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Eccl. 9:14, 15.

Yet God remembered that same poor man! and many of the lowly of earth will be of the high of Heaven.

There are many noble ones whose lives attest to their acceptance of these words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." This calls for work which shall cause men to glorify the Father in Heaven, rather than man.

Oh! there are noble workers in every sphere of life,—humble and true, living lives pure and righteous: and these, though they have not renown, are not unappreciated; for, in the same degree to which we possess godliness, we are also earnest in our indorsement of God's words of cheering approval to the faithful,—"Well done." The love and sympathy of God's true people—a type of the infinite love and good-will in his home in Heaven—is a motive to urge us onward in the right; and though, among the selfish of the world, "no one remember" the efforts the faithful make to attain to faithfulness, yet, if we are true to the truth, we shall be

assured of the sympathy of our Saviour and his people; and no effort is lost, even though it does not accomplish its direct object.

"If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along:
Though they may forget the singer,
They will not forget the song."

ADELAIDE DE YARMOND.

"BE OF GOOD CHEER, IT IS I, BE NOT AFRAID."

THE circumstance which called forth these cheering words was one of great peril to the disciples of Christ. They, with a large number of outsiders, had been together by the sea-side during the day, listening to the words of their Master. Five thousand people had been miraculously fed with five loaves of bread and two fishes. Christ had then sent his disciples away in a boat to the other side of the lake, while he dismissed the large congregation of eager listeners to his words of instruction. As evening drew on, Jesus went out into the mountain by himself to plead in humble prayer with his Father. The dusky shadows of night had already spread their gloom and darkness over the lake and the region round about, when a fearful storm arose, changing the calm waters into raging billows. In the midst of these the disciples struggled betwixt hope and fear to manage their boat, expecting every moment to be engulfed beneath the seething waves.

In this moment of peril and despair, the disciples no doubt thought themselves doomed to perish. Ah, had they forgotten the miracles Christ had wrought? and knew they not that he was able to save them in this hour of trial? The Saviour beholds them from the mountain, where he is pleading with God, and in tender pity and compassion he leaves his place of solitude to go to their rescue. He walks on the water; and as he draws near to the boat, the disciples, believing they see a phantom, cry out in fear. Their fears and dismal forebodings had now reached the highest pitch. But in the midst of these perils, when everything seems to doom them to a watery grave, the wind bears to their ears the cheering words: "Be of good cheer, it is I, be not afraid." Lo, it is the Master, who is thus coming to them. In an instant their fears were gone, their sorrow and anguish turned to joy and gladness. Christ steps into the boat, and immediately the storm is over, and the sea restored to its former calmness, insomuch that the disciples were exceedingly amazed, and wondered at the power and authority of Jesus.

While reading this incident in the life of Christ, my mind was led to consider the struggles, darkness, and perplexity which the Christian must sometimes experience, while sailing over life's ocean. At times the waves of discouragement and the powers of darkness will almost overcome him, and it seems as though the Heavens were shut against his earnest pleas. He stands ready to give up the struggle in despair. Just then comes the still whisper, inspiring him with new hope and courage, "Be of good cheer, it is I, be not afraid." Yes, Jesus is a friend that will always stand by us, if we put our trust in him. Then let us cast away all doubts and fears, and put our whole confidence in Him who is able and always ready to help in time of need.

Let discouragements fly away, and let us with cheerfulness, courage, and patience run the race set before us. And may we, when trials and darkness come upon us, ever remember these comforting and soul-inspiring words of our blessed Saviour: "Be of good cheer, it is I, be not afraid."

"Soldiers of God, go forth, be strong!
Through faith do works of great renown;
Your toils and strifes shall not be long;
Your Captain comes to bring your crown."

A. SWEDBERG.

HOW IS IT?

Do we believe that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"? Rom. 5:8. Do we believe that he left the indescribable glories of Heaven, and bore our griefs, and became wounded for our transgressions, until "His visage was so marred more than any man, and his form more than the sons of men"? Isa. 52:14; 53:4.

Do we believe that his agony while in the garden, the anguish which wrung from his breaking heart that soul-piercing cry while on the cross, the cruel laceration of his tender hands and feet, the piercing of his sacred side, were all suffered for us, because he loved us?

It is true. No wonder sinless angels were amazed. No wonder the sun refused to shine, and the earth shook and groaned in sympathy with the suffering of the sinless Lamb of God. How can we doubt such proofs of divine love? Still less can we doubt, when it is made plain that it was to give us "power to become the sons of God." John 1:12.

If we believed with an active faith which would enable us to realize the great sacrifice he has made, we should "love him because he first loved us." 1 John 4:19. If we love him, we shall keep his words. John 14:23. Some may say, "We do this. We believe the Saviour's words. We talk the truth to others; and, whenever we have opportunity, we do our duty in exhorting and praying." So far as it goes, this is right; but the word says, "My little children, let us not love in word, neither in tongue, but in deed and in truth." These two words, "deed" and "truth," are definite ones. Our Saviour's love was shown in deeds. It is true that gracious words fell like jewels from his lips; but, without the acts, he would not be what he is,—the complete Saviour, the perfect Pattern.

Such he is now; and with authority he says, "Learn of me; for I am meek and lowly of heart." Here some will say, "I know I ought to do something. I ought to labor, and I feel it my duty to give something to the cause; but I can hardly get enough to live on and pay my debts." Hold! Let me say to you that not the least of our Saviour's acts were those of self-denial. He has gone to glory, to prepare mansions—for whom?—For those who listen to and heed the words, "If any man will come after me, let him deny himself." Luke 9:23. Some who cannot spare any means for Christ, pay from twenty to thirty cents a week for tea, which does no good, but positive harm. Now let us see. Say twenty-five cents a week; in one year this will amount to thirteen dollars. Some may be using other articles which simply gratify a perverted appetite,—taste good.

Then we may be using means in other ways, for things which, had we only a little of the self-sacrificing spirit of the Saviour, we would deny ourselves, and save, and by devoting it to the work Christ requires of us would show our love to him, and our appreciation of what he has done for us. Then the hours we spend in unprofitable visiting and in other ways,—hours which might be given to Jesus! Do we believe that the end of all things is at hand, and that the loving Saviour is coming for us? Oh! if we do, we shall deny self, and follow him.

"I love thee, I love thee,
And that thou dost know;
But how much I love thee,
My actions must show."

D. T. FERRO.

THE KRUPP GUN WORKS.

ONE of the most wonderful manufacturing establishments in the world is the great cannon factory of Friedrich Krupp, at Essen in Rhenish Prussia. They were founded in 1810 by Friedrich Krupp, who died in 1826, and are now carried on by his son, Alfred Krupp, but under the father's name. The present Herr Krupp is a tall, fine-looking man of remarkably commanding presence, with white hair and beard, high forehead, bright eyes, and strikingly intellectual expression.

His father was a man of average means, who lost his money by unsuccessful inventions, and died leaving his son, at the early age of seventeen, with a small workshop, four workmen, and debts. By a life of incredibly hard work, amid many failures and disappointments, Herr Krupp has raised himself to the position of the richest man in Germany, the members of the Rothschild firm excepted. All his first efforts to make a career for himself were baffled by the persistent refusal of the government of the day to entertain his ideas for the improvement of guns and cannons.

At last, in despair, he offered his services to the French, who immediately desired to come to terms with him. Before concluding this arrangement, however, he wrote to Berlin to say that his offer had been accepted by the French, and that he was on the point of selling his inventions to that government; this opened the eyes of the Germans, and since that time the entire equipment of their army has been intrusted to his charge, with what brilliant results is shown by the successes of the late war.

Herr Krupp's house, a regular English mansion, is capable of containing one hundred guests and dining three hundred. Here the crown prince is a frequent visitor, the old emperor himself having more than once hon-

ored Essen with his presence. Dinner is served at six, after which a French play is read by Herr Krupp's faithful amanuensis, Dr. Pieper, followed by billiards, which is often played till two o'clock in the morning, the guests dropping off at any time that suits them. The master of Essen is not much of a card-player, so his visitors generally content themselves with dominoes and billiards.

Visitors are never admitted to the works unless personally known to the managers. Twelve thousand hands are employed, besides five thousand more at mines belonging to the establishment. The articles manufactured comprise axles, tires, car-wheels, springs, rails, shafts, cannon, gun carriages, etc. The establishment embraces 1,100 different furnaces, 264 forges, 240 boilers, 71 steam hammers (one of 500 tons power), 286 steam engines (over 1,000-horse power), and 1,056 machine tools. It contains also 300 miles of railroad, 15 locomotives, 800 cars, 3,154 dwelling houses, besides shops where supplies are sold to the employees at cost-price.

In the heart of the works stands a little house, carefully railed in and neatly kept. This is pointed out as the place where Herr Krupp's father died, and where he himself was born. Though it blocks up the way in just the busiest part of the manufactory, where every yard of ground is of value, he will on no account allow it to be touched or in any way interfered with.

A truthful anecdote is told in connection with Herr Krupp's marriage. One day, being in the theater at Cologne, he was struck by a girlish face in the box opposite; he begged one of his friends, who was acquainted with the family, to introduce him. Next day he was engaged, and in the following week the wedding took place. This marriage, concluded so hastily, has proved a most happy one, Frau Krupp being esteemed both far and near. A kind, polite hostess, and a most generous benefactress of the poor, there is not a person in the whole factory who does not brighten up at the sight of her face.

Herr Krupp's visits to the works are now few and far between, sometimes not twice in a twelvemonth, because, as he says, "I am getting old now, and they must learn to get on without me." The work is carried on by a committee, at the head of which are his son and brother-in-law; the former, although not yet twenty-five years of age, is a worthy follower of his father. The Krupp guns are considered by artillerymen the very best in the world.—*Detroit Evening News*.

WHAT PEOPLE WILL SAY.

A FEW days since, we were pondering the question why it is that, with few exceptions, every one is under the thumb of Mrs. Grundy, when we called to see a friend. Her little child was playing in the room. Presently the nurse girl came to take him away and prepare him for dinner. But the young gentleman preferred to remain with the company, when mamma interposed in this manner:—

"Oh! Willie must go and have his hair brushed. Why, that lady thinks Willie has not had his hair brushed to-day. See how astonished she looks! And [to the nurse], Mary, every one will think Willie has no more clean aprons unless you put one on him right away."

This had the desired effect. The child went at once to be brushed and dressed, from fear of what persons would think of him.

The next call made was on a poor, sick woman. She had a child somewhat younger than the other—two years old, perhaps. Soon the little one began to cry, interrupting our conversation.

"Oh, my!" said the mother. "See Gampa looking at you. He thinks it is awful queer Minnie should cry."

Now, Grandpa was a surly old man, sitting in the corner of the room, reading his newspaper, and paying no attention whatever to the child. But Minnie straightened her face, and wiped her eyes, to see whether "Gampa" didn't think her "awful queer."

This visit finished, we returned home, and proposed to take Ethel, our own little girl, out for a walk. We asked the lady who has her in charge to put on her coat. But Ethel said,—

"Oh, no! I want to wear my 'tittle boo shawl."

Immediately the lady exclaimed: "Mercy on us! If the little girl should go out with only her little blue shawl on, everybody in the street would look at her. And they would say to themselves: 'Is it possible that little girl has n't got her winter coat yet?'"

At this Ethel laughed. The coat went on, and the walk proceeded. The young lady carried herself and eyed every passer-by in a

manner that said, "Look at me. I've got my winter coat on."

Returned from the walk, her wraps were removed, but her mittens, being a novelty from gloves, she did not wish to relinquish.

"Mercy on us!" was again exclaimed. "Did I ever hear of a little girl wearing her mittens in the house? What would everybody think?"

At this point we sat down, with the clear conviction that we had arrived at the solution of the question previously pondered. From the earliest dawn of consciousness up to maturity, the motive most frequently held before our children is the opinion of others. What wonder that so many of us are slaves to Mrs. Grundy? Boys and girls thus trained will be at fourteen years of age thoroughly unconscious, and will ask themselves, in regard to every action, not what is wise and right, but "What will people say?" If parents and all who have the care of children will watch themselves, they will probably be surprised to discover to what an extent they present this motive. It is so easy in this manner to stop children from crying, or to induce them to conform to our wishes, that the temptation is great. But a very little thought will obviate this, and offer true motives of action.

For instance, take the case of Ethel. The very next day she was going to play in the yard, and her warm coat was needed; but again she preferred her shawl, and was cute enough to suggest,—

"Nobody can see me in the yard."

We drew her into our arms, and said:

"Our little darling must wear her coat because it is right to do so. Does she not remember how bad a cold and cough and sore eyes she had when she came from the asylum to live with us? She is now strong and well, and we love little Ethel too much to let her get so sick again. At that time, you know, Pet, you had no warm clothes to wear; but now our Heavenly Father has given you home and friends, and nice warm things, and he expects you to wear them and keep well. Is it not kind in our Heavenly Father to take such good care of little Ethel?"

By this time the coat was on and buttoned, and the child's lips were held up to us for a kiss, as she said,—

"I 'love Heav'ly Father most, and 'ou next."

And thus, with her thoughts drawn off from herself to the goodness of God, she went out to her play.

Now we submit if such motives are not far in advance of the former. Besides, the former are not true. People are not thinking about us, are not talking about us. If we pause to reflect, it is very apparent that the world—a few gossips excepted—is thinking of itself, not of us.

The one general reason to be given to children, however young, for any course to be pursued is, because it is right. Why it is right can also usually be explained to them. If we had one generation trained to such motives, we would need fewer prayers against a "man-fearing spirit," and heroes would be more common, who would "dare to be a Daniel, dare to stand alone."—*N. Y. Independent*.

A COURTEOUS man often succeeds in life, when persons of ability fail. The experience of every man furnishes frequent instances where conciliatory manners have made the fortunes of physicians, lawyers, divines, politicians, merchants, and, indeed, individuals of all pursuits. In being introduced to a stranger, his affability or the reverse creates, instantaneously, a prepossession in his favor, or awakens, unconsciously, a prejudice against him. In fact, civility is to men what a pleasing appearance is to women; it is the general passport to favor—a letter of recommendation written in a language that every person understands. The best of men have often injured themselves by irritability and consequent rudeness; whereas men of inferior abilities have frequently succeeded by their agreeable and pleasing manners. Of two men, equal in all other respects, the courteous one has twice the advantage, and by far the better chance of making his way in the world.

I HAVE never been able to discover that a man is at all the worse for being attacked. One foolish line of his own does him more harm than the ablest pamphlets against him by other people.—*Macaulay*.

WHAT we have to do in this world is not to make our conditions, but to make the best of them.—*Rufus Ellis*.

It is good to be early at our devotions. The morning is as good a friend to the graces as it is to the muses.—*Matthew Henry*.

WANT OF REVERENCE.

THERE have been ages—history denominates them *dark*—when men, enshrouded in superstition, shuddering amid the shadows, recognized the working of supernatural or infernal power in all the varied phenomena of nature, and, filled with dreadful awe, abased themselves not only beneath "the hosts of heaven," but before "four-footed beasts and creeping things,"—a lizard or a toad.

It is perfectly clear to any casual observer in America, that we at least have got far beyond that. We have swung to the other extremity of the arc; and though the most of us profess to believe in God Almighty, who is "glorious in holiness, fearful in praises, doing wonders," yet, so far from exhibiting such reverential awe as is becoming in his august presence, it is the rarest thing to see him treated even in his own house with anything approaching to decent respect. We remember the awe which he formerly demanded and inspired—Jacob at Bethel, Moses at the burning bush, Israel at the base of Sinai, when "so terrible was the sight that even Moses said, 'I do exceedingly fear and quake.'"

We remember the sudden smiting of Uzzah, because, in an unguarded moment, he touched the ark with forbidden hand; and how, for a similar offense against this sacred symbol of God's presence, more than fifty thousand men of Beth-shemesh perished. We remember how Isaiah in his presence-chamber became a dead man before him, and how Daniel worshiped him as the "great and dreadful God," and how John was overwhelmed with the glory of his majesty, in the isle of Patmos; and then, with all these records fresh in memory, we repair on the Lord's day to the Lord's house.

It is the hour devoted to the study of the Bible lesson. We are at the threshold. But who are these that stand without? They must be the sons of Eli, or near akin to them, judging from their manners in the precincts of the sanctuary. You press through the group, your nostrils offended with tobacco smoke, your ears with jests unseemly. You might think this the entrance to a Bacchanalian club-house, if you did not know it had been dedicated to religious uses. You enter. "Holiness becometh thine house, O Lord, forever." Such is the motto inscribed upon the wall, but it seems to have made little or no impression on anything but the wall. Before the school comes to order, if indeed it ever does, there are loud and boisterous demonstrations, frivolous laughter, and general jocularities, which are often only slightly intermitted during the opening exercises.

While prayer is being offered, many, even of the teachers, gaze vacantly around, as if the prayer were no concern of theirs, as is probably the fact. And the singing is done with a ring and a swing, and a jolly sort of sleigh-bell jingle, as if it were the glee of a carnival carousal, instead of a sacred song of praise offered up by grateful hearts unto the God of Heaven.

After the discussion of the lesson, in which things sacred and profane, things serious and ridiculous, have been recklessly jumbled, the school is dismissed, and the scholars tumble about as though it were a week-day school just dismissed for a Christmas holiday. Nor are the scholars the only sinners against the sanctities of the day and place.

Even the officers think it not amiss to have a little "religious fun." If a Sunday-school address is to be made, the funniest man that can be found is the man to be sought; but such is his popularity, so great is the rage for fun, that it is difficult to secure his services unless you engage him months beforehand, in which case he will be likely to forget it, for which all good people ought to be thankful.

When even in circles professedly religious we listen to the quips and puns that are based upon the Scripture; when we mark the familiar and flippant way in which men pray, and the frivolous way in which they conduct themselves in the sanctuary of the Most High, and then think of the awful majesty of "the God of the Hebrews," the God of the gospels, the God of the Apocalypse, we are ready to ask, "Has God come down so much, or has man come up so much, in this nineteenth century of the Christian era, that the creature can afford to treat the Creator with such jocose familiarity, as if he were altogether such an one as ourselves?" The fact is, this whole business of *fun* in religion is beginning to be serious; and, unless we are wise enough to consider our ways and reform our habits, to "stand in awe and sin not," we have need to fear that God will come and smite the earth with a curse, such as will turn our unseemly merriment into dreadful mourning.—*Selected*.

The Review & Herald.

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

BATTLE CREEK, MICH., MAY 15, 1879.

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

GROW OLD GRACEFULLY.

"Old men for counsel, and young men for war," is a time-honored maxim. With the Christian, however, the war is excluded, making it necessary to modify the latter part of the expression so that the whole may read: Old men for counsel, and to lay plans, and young men to take good heed, and to execute.

There is work enough for all to do. As a people we are pressed with labor almost beyond measure, demanding the united efforts of all, both old and young. There is one thing, and only one, that is worse than a careless, indolent, lazy young man, and that is an old man who has been worn with both cares and labors to that extent that his nervous and mental powers have become weakened, his spirits broken, and his temper soured. Such an one is worthless to any cause as a laborer, or as a counselor.

The years of a man's activity, till he reaches the noon of life, is the time for him to form a character, for his mental powers to ripen and become balanced by study, deep thought, and experience. By these, and the grace of God, his mind and heart become right before his God and before his fellows, and he is prepared for the responsible position of a framer of plans, and a counselor to the people of God.

The men of this world are wiser than the children of light. They never send green boys to the halls of legislation, and old men to the field of battle. But those who have made a success in life, and have, by close application and untiring effort, formed well-balanced characters, are the choice of the people to represent them in the great councils of the nation.

No man really becomes a man of power among men, who seeks to go through the world light loaded. It is the exercise of every muscle to its full extent that develops and balances the physical powers of the athlete. The great reason why there are so many feeble thinkers and feeble care-takers is because they have not trained themselves to think and take care while standing under a load of responsibility. They were too indolent to secure mental culture and strength by patient thought. But there is a period in the lifetime of every man who has trained himself to be a successful burden-bearer and care-taker, when he should seriously consider the fact that the time is not far distant when the feebleness of age will compel him to let those burdens he has well borne pass to the shoulders of others. Here comes in the careful study of every discreet man when to begin to lay off the burdens, and how fast; or, to learn to grow old gracefully.

The writer has been studying this matter several years. At the age of twenty we put the armor on, and for thirty-eight years ours has been a life of toil, care, perplexity, and sickness much of the time. Our nervous system has been shocked three times with paralysis, and three times the arm that traces these lines has fallen, for a time to be raised and moved only by the other. These dangerous attacks have usually occurred after severe mental strain, such as has ever been our portion at General Conference. We were reported absent from the late Conference in consequence of ill health. Thanks to that worthy body for the vote of sympathy. It is our duty, however, to state that our absence was through fear of another break down.

Both Mrs. W. and the writer have important writing to do, books to complete which should be in the hands of the people. If we attend the Conferences and camp-meetings at the call of our people, we shall never do this work, which is not second to any other. God gave us helpers in sisters Ings and Hall, and in our own children. Sister Ings was sent to Switzerland, though it was not her choice, and as much may be said of sister Hall, reported through the *Signs of the Times* as appointed for another year to fill an important place at the Office of the Pacific Press. And General Conference assigns posts of duty to our children at Battle Creek, Mich., and Oakland, Cal.

The persons mentioned are eminently qualified to assist us in the preparation of works for the press. And we very much need the assistance and counsel of our own dear children. But if the highest earthly authority of our people take these from us to occupy positions we cannot fill, we shall submit, and shall from ne-

cessity retire from the front to do what we can alone to finish the work God has given us to do in the line of preparing works for the press. Thus retired, with the blessing of God, we hope to restore that "lost art" in this fretting generation, of growing old gracefully. J. W.

DEPARTING FROM THE FAITH.

SOME, said Paul to Timothy, "shall depart from the faith." By "the faith" he of course means the truth of God as preached in its purity, and as pertaining to the time to which the declaration applies.

But he speaks this in reference to the last days. "In the latter times some shall depart from the faith." Then some right in that critical and solemn period when the end is upon us, and all our eternal interests depend upon our being faithful to the truth, will depart from that faith which sets forth and enforces these solemn realities.

This is no exception to what has happened throughout the whole gospel age. The net has always gathered in some bad fish. Some seed has always fallen upon wayside places, and upon thorny and stony ground, and come to naught.

But it seems more strange that this should be so in the last days. Here the overshadowing approach of the great day, the concentration of the light of six thousand years of the church's experience, the long lines of fulfillments of God's word, and the unmistakable developments of his great plans, all conspire to produce the clearest convictions, and awaken the strongest motives to a continuance in a genuine Christian life. Yet even under these circumstances, some shall depart from the faith.

It seems truly unexplainable that any, after having once embraced the truth of the Sabbath, and rejoiced in its blessed rest, should turn away from the holy commandment, and deliberately trample it under their feet. It seems strange that any having once come to see the evidences of the near coming of Christ, should shut their eyes to all the concurrent testimony of prophecy and history, and place themselves among the unbelieving. Yet this should not surprise us. When the Son of God himself was proclaiming his own truth in all its purity and power, and seconding the word by his gracious dealings with the children of men, and his own spotless life, men even turned away from him, and walked no more with him. If they could take this course then, in what generation since that time might we not look for them to do the same?

But our wonder is in no wise lessened when we look at the excuses which some render for departing from the faith. Says one, I did not consider sufficiently the step I was taking; I moved hastily and now conclude that I was wrong. But we ask, How long should it take a man to consider the fourth commandment? When God commands us to keep his Sabbath in language so plain that any one who can count seven, and knows the meaning of the little words "remember," and "rest," and "work," cannot fail to understand it, how long should it take us to decide whether we ought to obey it or not? Away with such excuses; they are all sham.

Perhaps some of these persons, when they embraced the truth, gave up the use of tobacco, and with a great flourish of trumpets trampled the weed beneath their feet. That was well enough, if supported by the constancy of subsequent life. But do they now think this was wrong? Will any man deliberately pronounce this filthy and hurtful habit of tobacco using right? Then what does all this talk about having moved too hastily amount to? The man only shows that he lacks strength of character, and is still a helpless slave before his lust. He prefers his idol to the grace and truth of God.

There are some persons in reference to whom, when they embrace the truth, all probabilities point to a short continuance therein. We generally know how it will be, as well as we know a few weeks later how it is, when their faith collapses, and they disappear like a bubble on the wave. Such generally make the most noise for the time being. Like a bundle of shavings they blaze up for an instant with great fury, and then are gone, leaving scarcely an appreciable residuum of ashes. They are mere creatures of influence. With Sabbath-keepers they keep the Sabbath; with opposers they do not. Like the little weather vane, they obsequiously follow the shifting wind; or like the chameleon, green on the leaf, and gray on the rock, they take the color of whatever object they happen to be in contact with. This vacillating, unequal, halting, shifting course in one who claims to be, and should be, a free moral agent, is truly a pitiable sight. Such persons might and should

know, that their first lesson is to learn to be men, to have stamina in themselves, to be able to stand though there should be a gust of opposition now and then. And they will have to learn this, or never reach the kingdom of Heaven.

Others stumble because they think that some do not set a good example, and have no religion; or at least such is their claim now. Dare they offer to the Master such a reason for disobeying him? Has he not indicated his will to us so far as the actions of others are concerned in the rebuke, "What is that to thee? follow thou me." When God tells us to keep his Sabbath, and prepare for the coming of his Son from Heaven, we had better attend to that instruction whatever course others may take. Otherwise we show that we do not serve him from principle, and are rendering no acceptable obedience to him.

Now and then one is shaken from his moorings on present truth by the idiotic frothings of such men as Ingersoll, or by the assumptions of science falsely so called, or by the pollutions of spiritualism. Departing from the faith, "giving heed to seducing spirits." Any one who wants to depart, can find an excuse in the validity of which he can bring a perverted conscience to believe. And he can do it in one place as well as another; in Battle Creek, with all the advantages, and evidences, and light concentrated here, as well as in other places. If a person wants to depart, if his desires are in that direction, if the carnal mind which is not subject to the law of God, is allowed to control, he will depart in the very face of circumstances and influences best calculated to lead him Heavenward. Yes, even from the feet of Christ himself some turned away to the fellowship of darkness and error; and from the very gates of the Heavenly city some will turn away to the region of despair and death. But woe to these deceived unstable souls who thus make shipwreck of their faith. It were good for them in the end if they had not been born.

A SPECIMEN OF KNOWLEDGE.

IN the *Scientific American* of May 17, 1879, appears an article headed, "A New Estimate of the World's Age." From this it appears that a Mr. Millard Reade, of Liverpool, has contributed to the Royal Society, a paper in which he claims to have found a new and satisfactory clew to the age of the earth. His argument may be summarily stated thus:—

Limestone has been in process of formation from the earliest period. Mr. Reade "estimates" the sedimentary crust of the earth at one mile in average thickness. Of this he says, "probably one-tenth consists of calcareous [limestone] matter." Seeking the origin of this calcareous matter, the article continues, "it is assumed that the primitive rocks of the original crust were of the nature of granite or basaltic rocks." Then the amount of lime salts in water drained from such rocks is found to be 3.73 parts to 100,000 parts of water. We quote again. "It is further assumed that the exposed area of igneous rocks, taking an average throughout all geological time, will bear to the exposures of sedimentary rocks a ratio of about one to nine." From these and other data it is then "concluded" that the elimination of the calcareous matter found in the sedimentary strata "must have occupied about 600 millions of years."

In the foregoing quotations, the italics are our own. The reader will see at once the basis of this wonderful conclusion: first, an "estimate," then a "probability," then an "assumption," then a fact which is available only if the assumption is correct, then another "assumption," then the grand "conclusion." And having thus positively proved Moses to be five hundred and ninety-nine millions, nine hundred and ninety-four thousand years from the truth, they are happy! How nice it is to have such clear and positive knowledge about these things!

RUSSIA'S TROUBLES.

RUSSIA has been subject to a series of calamities since the beginning of the Turkish war which invite comment. That war, though successful, was attended at times with humiliation and disaster for Russia. As it closed, the plague appeared. This plague is checked only, not extirpated. Then Nihilism suddenly became rampant, so that the government has been obliged to proclaim a practical state of siege throughout the empire. Indications portend that the conspiracy is so formidable and wide-spread that civil strife may break out at any moment.

Two remarkable conflagrations, at this juncture are naturally attributed to incendiaries, the first destroying Orenburg, the largest city of

southern Russia, the second, Gratcheuks, a village on the Volga. And mysterious whisperings now mention the names of Moscow and St. Petersburg, as the next objects of the incendiary's torch.

A late issue of *Harper's Weekly* contained an impressive cartoon on this subject. In the foreground was the Russian bear sitting bolt upright. In the background, a flag staff over a fortification contained the Turkish flag at half mast and the Russian flag over it. But the bear had one eye bandaged, and one paw muffled up to signify the wounds received in the Turkish conflict, and each paw vehemently clasp the opposite side, his good eye rolling in its socket, and his tongue protruding, to denote intense bodily pain. Beneath were the words: "More Trouble Bruin—Something the matter inside now."

To throw off the figure, into what this "more trouble brewing" may extend, and that speedily, it is difficult to tell.

FREEMASONRY.

DURING the past week, Mr. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, has given three lectures on this subject, in this city, working before the audience the first three degrees of the order. The object was to show the real character of the institution, as a safeguard to all who might witness its ceremonies against being drawn into its folds. Mr. Ronayne has been the "Worshipful Master" of a Master Mason's Lodge, being as high in the order, and as low in the degradation it imposes, as he could bring his conscience to consent to his going. He now feels it to be a Christian duty to expose its character and warn all against it.

He proves most clearly from the testimony of their books, that modern Masonry is identical with the ancient worship of Baal, its ceremonies being the same as the orgies and mysteries of the old pagan world. The ceremonies of initiation into the various degrees are not only disgusting and degrading, but are fearfully blasphemous.

We would recommend all wherever Mr. Ronayne may give these lectures and exhibitions, to hear and see them without fail; not that any S. D. Adventist needs this instruction for himself; for as a body we stand opposed to all secret organizations on principle, and do not knowingly receive any as members who do not stand clear in this respect. But for the sake of being better able to help others it is well to be informed in regard to these things, when it can be done so safely and so fully as by attending Mr. Ronayne's lectures. See Book Notice in Publisher's Department.

TAKE HEED.

T. AND M. LIBRARIANS.

DEAR BRETHREN AND SISTERS: Perhaps the most difficult office in the church, the one which involves the most work, and which will require the most attention and care, is that of the librarian, the one assigned to you. You will have to study your books carefully to know how to do your work properly. Be careful not to scratch or mar your books in any way. Do not fill them with pencil marks.

Be sure to keep an accurate account of every little item of business you do. Give the date, and make a note of just what you did. When you receive any business, attend to it at once. Do not put it off a single day. Keep on hand a good assortment of our publications, and everything needed in your office. Talk with every member of your society personally, and encourage them to work. Just before the end of the quarter furnish each one with a blank, and if necessary help him to fill it out. Be on hand at every meeting, and furnish members with what they need. Send all your business to the district secretary.

Much of the success of the tract and missionary work will depend upon the way you discharge the duties of your office. Go to the Lord much in prayer, and take time to attend to your work. Look after every family, and see that they take our periodicals. Keep all your pledges and debts collected up. Do not let your church get behind, and thus become discouraged.

TO THE SABBATH-SCHOOL SUPERINTENDENTS.

DEAR BRETHREN: This spring we should make a special effort to revive the Sabbath-school work. Of course we must depend almost wholly upon the superintendents to oversee this work and put life into it. They must have the direction of the work in the school, visit all the brethren and sisters personally, lay before them

the importance of the work, urge them to attend the school themselves and bring their children, supply them with question books, and help them in getting their lessons. Then be on hand yourself. Study to make your school interesting by good singing, proper instruction, and good teachers. See that the school is supplied with the "Song Anchor," Bro. Bell's question books, etc.

We also request you to carry out the recommendation of the General Association in having every member of the Sabbath-school and Bible-class bring a small contribution, a penny or more, every Sabbath. Read the articles in the *Review* and *Instructor* about Sabbath-schools. Fill your heart and mind with them. See that your secretary makes out a prompt report to the State secretary each quarter. You can do much in training the young people in the way of the truth. And may God bless you is our prayer.

D. M. CANRIGHT.

SOUTHAMPTON, ENGLAND.

SINCE my last report two more have commenced the observance of the Sabbath with us. Our Sabbath-school has increased in numbers until we have four large classes and a Bible-class. The children are especially interested in attending.

New parties are attending the discourses given in our house, and our congregations are about as large as we can accommodate. Our tent is now completed, and is really the best one for a single top I ever had. All the ropes and the lacings of the top are on the inside. On the outside, the lacing seam is covered with a strip of duck four inches in width. Between each section seam is worked in, showing on the outside, a cord of red bunting, which gives it a very neat appearance. The tent-maker requested the privilege of putting this in.

The wall is buttoned into loops in the top of the tent. These loops are about eighteen inches apart. The buttons, or toggles, as they call them here, are made about the shape of a gimlet handle, only some smaller. Once in three feet, at the bottom of the wall, are loops of rope passed through two brass eyelets, to be used in pinning the wall to the ground. Each hole in the canvas, in lacing seam and all, is furnished with a brass eyelet.

The side poles of the tent are of the straightest grained pine, eight feet in height and three inches in diameter. These are bound at each end with galvanized iron bands. At the bottom of each pole projects an iron pin six inches in length. This is to keep the pole in its place in case of wind. At the top of the pole is an iron pin five inches in length, which passes through a brass thimble in the top of the tent. On this pin, outside the tent, is placed an acorn of oak about seven inches in length and four in diameter. Around the neck of this acorn the guys of the tent are spliced, which holds the pole in place, and holds the acorn down upon the canvas. This gives the tent a very neat finish on the side poles. Ten of the twenty side poles are furnished with small tackle blocks for tightening the tent. The apparatus for hoisting the tent is peculiar, and consists of a traveler finished with an eye on each side. To this traveler is attached a tackle on each side of the pole, so as to prevent all springing of the pole, and there is no rope bale to the traveler to be sawn off on the pole. The tent is furnished with a superb center pole seven inches in diameter, straight as an arrow, and with a full complement of strong oak stakes all iron bound at their tops. These bands, as well as every iron about the tent, is galvanized, to prevent rust.

As we examined our tent, with flag, poles, stakes, all completed, with sacks, in a substantial and tasty manner, for \$425, we were thankful that we decided to purchase it here.

I wrote Bro. White that I thought it would cost about \$600 here to purchase a tent and seat it, and get it ready for meetings. We have succeeded in finding favors to that extent that we decided to add to our furniture a harmonium. The price of such an instrument in America would be about \$125. We paid \$40. It has an excellent tone, and is just the thing for a tent. We trust with its use to add to the interest of the meetings.

The cost of our tent, with seats, lamps, stand, carpet, harmonium, etc., will not probably exceed \$575 or £115. We have received donations toward the tent of £15, and others are planning to make sacrifices for the work.

One sister writes from the north of England: "I have dedicated a plot of our garden to the Lord, for the English mission, and have planted it with snow drops. They look very promising. You shall have what they make for your tent.

I think my bed of bulbs will make £1. If it makes more you shall have it."

I mention this to show that those here who receive the truth seek to do all in their power to advance the cause. We ask the prayers of all God's people that access may be gained to hearts and minds here.

J. N. LOUGHBOROUGH.

DISTRIBUTION OF LABOR IN OHIO.

WE wish to call the attention of the brethren to the arrangement of our labor in Ohio. The State has been divided into six districts, and one of our ministers placed over each district.

Eld. H. A. St. John has Clyde, Norwalk, New Haven, Troy, Cleveland, Wakeman, and the adjoining towns.

Eld. R. A. Underwood has Peninsula, Solon, Parkman, North Bloomfield, and all in this region.

Eld. A. O. Burrill has Corsica, Bellville, Waterford, Appleton, Newark, and all that section.

Eld. E. H. Gates has Springfield, Bowersville, New Antioch, Leesburg, Sabina, and this region.

Eld. G. G. Rupert has Dunkirk, Uniaopolis, Mendon, Van Wert, Paulding, and all that region.

Eld. O. F. Guilford has Hamler, Liberty Centre, Gilboa, Bowling Green, and this region.

The above includes all the State. These brethren will have in their respective districts the entire oversight of the work. This will include, of course, the spiritual wants of the churches, systematic benevolence, the tract and missionary work, the Sabbath-schools, and the labors of other brethren who are in their districts. We wish the brethren to give them their hearty co-operation. As each will live in the district assigned to him, the brethren can greatly lessen their expenses by looking after their families, and donating to them any useful articles, such as food, fuel, furniture, articles of clothing, and the like. They should also, as far as possible, carry them with their teams, so as to avoid railroad expenses.

When the tents are pitched, the brethren should carry in provisions, and furnish them lumber, so as to save expense to the Conference. Every tent will, if possible, be located where there are brethren. We expect the brethren in such places to bear the whole burden of that meeting. This is but just and right, and we shall be disappointed if it is not done.

Again we earnestly appeal to every Seventh-day Adventist brother or sister in the State to faithfully set apart one-tenth of his or her income this summer, to be paid into the S. B. treasuries for the support of the ministers. This will be absolutely necessary in order to meet our greatly increased expenses.

Consider a moment that we have six tents in the field, with two ministers and a tent-master with each tent. Besides this, Bro. Reavis and myself will labor constantly with the churches, making twenty laborers in all. The best we can do, our expenses for time and all will be over a hundred dollars a week. We have risked a great deal on our confidence in the liberality of our brethren. We have not been disappointed thus far, and hope we shall not be this time.

D. M. CANRIGHT.

IOWA CAMP-MEETINGS.

It is, perhaps, impossible for us to set before our brethren the importance of these meetings more clearly than has already been done; and yet we wish to add a few words. It is unnecessary to speak of the need of these meetings. This is more easily felt than told. These local camp-meetings are becoming more and more important; and it is not to be doubted but they will in time, to some degree, take the place of our more general meetings. By these local meetings, we are able to reach a class that is difficult to reach otherwise; and we hope all our brethren will exert their influence to get those who hardly ever attend such meetings to come.

At our general camp-meetings there is usually a great amount of business to attend to, and sometimes this has detracted from the religious interest; but at these meetings there will be no Conference business to look after. The great object will be to seek God. The T. and M. work will receive its share of attention. The Sabbath-school work will not be forgotten. The cause of health reform and Christian temperance will be remembered. But, while we shall talk of these things, we shall not cease to plead for more of the good religion of Jesus Christ.

Our meeting in the western part of the State will probably be held at Dunlap. We request Brn. A. W. Bunnell, Leonard Smith, and S. M. Holly to act as camp-meeting committee.

We would suggest to all the camp-meeting committees the importance of strictest economy in the management of the finances. Several such meetings have been held in Missouri, with no expense to the Conference. Perhaps Iowa can do as well.

We shall be disappointed if we do not see a general gathering of our brethren at these meetings. You cannot be benefited to any great extent unless you are there. There are a few things we wish you to leave at your homes when you come, and a few things we wish you to bring. First, leave your farms, and cattle, and your church trials, and your neighborhood difficulties. We have no use for these at a camp-meeting, unless you propose to donate the first mentioned to the cause: if so, bring them along; we will take them. But we have no use for the other things named, in all the work of God. So leave them at home.

The things we wish you to bring are, first, your children; secondly, your brethren who are on the back-ground, with hardly interest enough to go to meeting at home; thirdly, your neighbors and friends; fourthly, and the most important of all, bring Jesus and the holy angels with you. And may each morning and evening from this time till the meetings are past, be a witness that you have wrestled with the angel of God for his blessing to rest upon you and all who may attend.

E. W. FARNSWORTH.

AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THERE may be objections in the minds of some of our people against giving this Association their support. It may be said to be unnecessary, since the church itself is the best and purest temperance association possible; and hence the propriety of mixing with the world outside, recognizing three degrees of temperance by three different pledges, is questionable.

Such objections may seem quite plausible to some; but let us remember that our leading brethren have proposed this Association, and our General Conference, when gathered in council, and aided, as we trust, by the Spirit of God, have given it their recommendation. Our highest earthly authority sanctions it; and we have reason to believe that, as our cause is of God, this measure has the divine approbation. If we recognize the hand of God in our work, believing that he is bringing his people into unity of faith and action, we shall see the propriety of pulling together in measures thus recommended.

Trials as yet unseen, except by the eye of faith, are before us. Sunday laws and temperance principles are being mixed together in the minds of the people; and as we stand against Sunday legislation, a prejudice will be raised against us, if possible, on the ground that we favor the cause of intemperance and lawlessness also. Now, that we are publicly known as decidedly standing on temperance principles will serve to repel this charge, and convince honest men that it is false.

Again, there are various professedly temperance organizations, and we are solicited to unite with them; and our refusal may be taken as a sign that we do not favor temperance principles; but we can say that we are united with an Association founded for the express purpose of promoting these principles, and we are laboring specially to extend these principles, and thus save men from the evil and degradation of intemperance.

Many of these temperance associations are oath-bound, secret societies. Into these a Christian, who realizes his obligation of loyalty to his Master, cannot enter. And the meetings of many of them are absolutely a public nuisance in the neighborhood, demoralizing the youth and leading them into evil habits, well calculated to lead them to ruin. They get together to spend their evenings in idle and demoralizing conversation, and the fumes of tobacco, from its juice on the floor and sundry cigar stumps, attest the next day to their temperance and purity. I do not say this of all; but it is a sad fact in some places.

Now we have a means to show our hand on temperance, and at the same time avoid the evils to which I have referred. I believe the present organization will do much good. We, as a people, cannot object to the good it will do us as individuals, by bringing us up to a higher degree of advancement, in a reform which we acknowledge to be an essential part of our work in preparation for our coming King. There has been retrograding, though it is sad to say it, instead of advancement. Some have backslidden, while others have hardly taken the first step from which to backslide. Let us come up

to the help of the Lord in this, a thing which has been taught by the Spirit of God, and prove that we believe that God is leading in this work, and the consequence will be a genuine revival of religion among us.

R. F. COTTRELL.

LOVERS OF PLEASURES.

IN REVIEW No. 15, present volume, appeared two articles, one headed, "The Last Days," and the other, "Denying the Power," calling attention to two important points in Paul's declarations concerning the last days in 2 Tim. 3:1-5, and noting their fulfillment at the present time.

About the same time I clipped from the *Syracuse Journal* of March 17, 1879, the following item, which certainly indicates a condition of things necessary to the fulfillment of another specification of Paul's prediction, viz., "Lovers of pleasures more than lovers of God":—

"HAPPY TIME.

"The happiest time of the season in the Young Men's Christian Association was last Saturday evening. Over one hundred young men were present. Games, singing, and refreshments made up the programme. Secretary Sayford is puzzled to know where to get sufficient room to entertain the large number of young men now seeking the pleasure of the Saturday night social. We hope the friends of the Y. M. C. A. in our city will come to his support, and rescue him from his dilemma. His works are beginning to bear rich fruit, and his friends should see to it that he wants for nothing."

The association referred to above has been making strong efforts during the past winter to awaken a religious interest, especially among the young people of Syracuse—holding daily prayer-meetings and other religious services. We do not learn, however, that these have proved successful; but when it comes to the "social," the programme of which is given above, room is wanting, even in their spacious building, for the accommodation of those seeking the "pleasure" of the occasion.

This is only an instance of what we can see about us everywhere. Any careful observer cannot fail to be convinced that we are living in the time to which Paul referred. We are indeed in the "last days." The end is right upon us! May the Lord help us to arouse, and be prepared for it.

E. W. WHITNEY.

Manlius Station, N. Y., May 1.

NO ALTERNATIVE.

To him who has espoused the cause of the Master, there is opened an infinite field of spiritual development and progress. The Christian never reaches so great a moral elevation that he does not see heights of spiritual excellence towering beyond. "Forward" is the Christian's watchword. His very life consists in action, and that, too, in something besides a repetition of the forms and ceremonies of religious worship. There is no treadmill process about Christianity; when it approximates to such a condition, it soon ceases to be Christianity.

One whose heart and mind have been subdued by divine grace and love, is continually inquiring, "What more can I do to honor my Creator, who gives me life and every blessing? and how can I show my love for Jesus, who has shown me the way of life by his pure and holy example, and by his death and resurrection has opened a way of redemption, so that I may live with him in immortal glory?" To such a one no duty which the word of God makes plain is ever irksome; but with cheerful, joyous gladness will he walk in the ever-increasing light of divine truth.

How differently the unconverted receive this heavenly light. Said one recently who had heard the claims of God's holy Sabbath presented, "What shall I do? I wish I never had heard that sermon." Oh! sad will be the condition of such, as they meet the fearful doom which awaits the self-willed and unrepentant. The remark of another who was present on the same occasion suggested these thoughts. As he returned home, on meeting his companion he said, "There is no other way, wife; we have either got to keep the Sabbath or stop being Christians." He thus saw that to follow Christ is to keep the Father's commandments; and he yielded obedience, as all honest professors of Christianity will, when they plainly see the claims of God's law.

Oh that there was, in all those who call themselves Christians, more of the spirit of Him who said, "I came not to do mine own will, but the will of Him that sent me!"

GEO. D. BALLOU.

Deeds are fruit; words are but leaves.

THOUGHTS IN A WHEAT FIELD.

"The harvest is the end of the world, and the reapers are the angels." Matt. 13:39.

In his wide fields walks the Master,—
In his fair fields, ripe for harvest,—
Where the evening sun shines slant-wise
On the rich ears heavy bending.
Saith the Master, "It is time."
Though no leaf shows brown decadence,
And September's nightly frost-bite
Only reddens the horizon,—
"It is full time," saith the Master,
The wise Master, "It is time."

Lo, he looks. That look compelling
Brings his laborers to the harvest;
Quick they gather, as in autumn
Passage-birds, in cloudy eddies,
Drop upon the sea-side fields;
White wings have they, and white raiment,
White feet shod with swift obedience,
Each lays down his golden palm-branch,
And uprears his sickle, shining,—
"Speak, O Master, is it time?"

O'er the fields the servants hasten,
Where the full-stored ears droop downward,
Humble with their weight of harvest;
Where the empty ears wave upward,
And the gay tares flaunt in rows:
But the sickles, the sharp sickles,
Flash new dawn at their appearing;
Songs are heard in earth and Heaven;
For the reapers are the angels,
And it is the harvest time.

O great Master, are thy footsteps
Even now upon the mountains?
Art thou walking in thy wheat fields?
Are the snowy-winged reapers
Gathering in the silent air?
Are thy signs abroad,—the glowing
Of the distant sky, blood reddened,
And the near fields trodden, blighted,
Choked by the gaudy tares triumphant?
Sure it must be harvest time.

Who shall know the Master's coming?
Whether it be at dawn or sunset,
When night-dews weigh down the wheat-ears,
Or while noon rides high in heaven
Sleeping lies the yellow field?
Only may thy voice, good Master,
Peal above the reapers' chorus,
And dull sound of sheaves slow falling,—
"Gather all into my garner,
For it is my harvest time."

—Miss Mulloch

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.

SOUTHAMPTON, ENGLAND.

A REPORT from Bro. Loughborough, coming too late for this department, will be found in the editorial pages.

CHRISTIANA, NORWAY.

THE past week has been much occupied with meetings, nine being held in five days. This is the passover (easter) week, during which work is forbidden except on the Sabbath. On the Sabbath we had, nevertheless, a larger congregation than usual.

On easter-day it is the common custom to bring an offering to the meeting. The friends brought Kroner 92 (\$25) to our meeting, besides Kr. 10 (\$2.66) being placed in the contribution box.

Among the Sabbath-keepers in this place we have a good representation of Swedes and Danes as well as Norwegians. And we have already good evidences that we could find no better place in the three Scandinavian kingdoms from which to spread the truth than this city. During said meetings a number of hearers have been present from other places, among whom was a member of the legislature—our friend Jaabak—and a Baptist brother from Sweden who came on purpose to hear and understand the truth. He returns home with a number of tracts, and in union with the truth. He has preached some. Another brother from Sweden, who is preaching, writes that he is fully convinced of the truth except on the end of the wicked, and he wants books and help through correspondence. Another young brother, who has preached with good effect, has also through reading accepted the light. He is a Swede, lives now in a small city in Norway, but has expressed a desire to come here and gain some needed information, and then go into Sweden to help spread the truth.

The religious movements among the people in Sweden are such that there can be no doubt that Sweden will be the best field, at last, in Northern Europe, when proper help can be obtained.

JOHN G. MATTESON.

April 15, 1879.

THE MESSAGE IN ALEXANDRIA, EGYPT.

I FEEL I am a debtor to my dear brethren in America, not having for some time sent any accounts from this most interesting country. Work has so crowded upon me that I have been obliged to steal hours from the night, even for the necessary correspondence with the churches in Italy, every hour in the day and evening being occupied in the labor of preparing souls for the coming kingdom. Our hall is most invaluable for the work of the Lord; all day long we hold school in it, and in the evening we have

either Bible-class or preaching of the present truth.

I have now been here three months, and although Satan has used mighty efforts to overthrow us, my encouragement is great. This town is crowded with people from every nation of the three continents (even from Sweden, China, and Madagascar), and perhaps no other town offers such facilities for the wide diffusion of the message which it is our all-important duty to announce. It is time that the truth should flow forth from Egypt. From Alexandria were poured into the early Christian church the anti-biblical doctrines of the school of Plato; and now in Alexandria we have firmly established a school which teaches in five languages that immortality will be the gift of Christ at his coming, and that the wicked will perish from off the new earth.

I have sought in the beginning to consolidate our center, before laboring to increase our circle. It is necessary that our fortress should be firmly established, and provided with spiritual armor both defensive and offensive, before seeking to extend our lines. And this object is already nearly accomplished; for I have now around me several brethren well grounded in present truth, whom I have labored to instruct in the deeper subjects of the advent announcements given us by Daniel and John, and especially to show them the importance of the Sabbath as the seal of God. I have witnessed with pleasure their increasing fervor, and their desire to impart these truths to others. They have already voluntarily adopted the custom of opening and closing the Sabbath with prayer; and have begun to hold meetings from house to house in the houses of brethren who are prevented by illness or other causes from attending at the hall, thus increasing prayer and opening new centers in distant parts of the town; and having thus employed our first quarter, during which God has increased our number to double what it was when I came, we are now prepared to announce the truth in five languages to all who will come.

For this purpose I have announced a series of lectures on prophecy in English next month, and requested our sisters in Bale to print the announcements, as printing is enormously expensive here. I have already found several English friends who read our tracts with interest, and have also, through them, sent several addresses of influential people to Bro. Loughborough in England. I have found among others a Scotch lady who has for several years observed the Sabbath alone, having recognized it as God's day from reading the Bible.

I must make special mention of one brother whom the Lord has given us. He is of the house of Israel according to the flesh. His father still reads Moses in his native Hebrew, with the veil upon his heart. But God has taken the veil from before the son. I have found in him a very valuable assistant in the school, and being well acquainted with Arabic and modern Greek, he labors much at evangelization in both of those languages, as well as in Italian. He has also brought his sister and his younger brother to our school, where both have learned of Christ, the promised Messiah.

Our school is by far the most important work that we have yet undertaken. The chief schools here are that of the Roman Catholic Church, an immense establishment, where some five or six hundred children are brought up under the banner of antichrist; the Greek school, overflowing with saint worship; the schools of the German and Scotch churches, where the children are brought up in Platonism and in the veneration of the day of the sun; and the Italian public schools, where atheism is openly taught. Our brethren could not educate their children save by sending them to one of these roads to soul-ruin.

It was urgent in the extreme that we should open a school where the children of our brethren might learn the truth as it is in the Bible. But how was it to be done without teachers and without means? Well, we thought we would begin in God's name and look to him for help, and so we opened a school in our hall on the first of February, and have undertaken to do the teaching until help comes. And now we have already four or five precious little souls that give marked tokens of birth in Christ, who scarcely knew the existence of a God two months ago. They can now find chapters and verses in the Bible, and with their little lips they express their hope in the resurrection, and their esteem for God's day.

Our situation, however, is difficult in the extreme. The number of our scholars is increasing rapidly, the hall will soon be too small to contain them. I have the whole burden of the school on my shoulders; and unless I can soon employ some experienced Italian teachers, I know not how we will be able to get along. We have a very experienced master in the number of our Sabbath-keeping brethren at Naples; I hope we may be able to employ him. I ask most earnestly the prayers of our brethren, and the help of all who can help us; for I have already been obliged to refuse several children from not having the means or accommodations for taking them.

Our sister churches at Bari and Naples in Italy are holding firm in the Sabbath. Our brethren there are still firm in their zeal to announce the truth. Two or three new brethren have joined our meetings at Naples since I left.

Bro. Bertola writes that in Greece there are many who observe the Sabbath, and gives us hope that there also we may obtain fruit in the preaching of the commandments. I still keep up correspondence with Malta, where, although it is a most worldly and bigoted place, there are a few who take an interest in the Sabbath and advent questions. Our tracts have also gone to

Cyprus, and I have obtained a correspondence with Melbourne in Australia. I have recommended friends there to write directly to California for tracts, as it is nearer to them.

The time has now come when we require tracts in modern Greek. We have had much discussion already upon the Sabbath with Greek friends, of whom there is a great number here, but many of them do not understand any language but their own. I find I can acquire their language easily, and hope to be able to preach in it shortly. They are a very interesting people, and there is much encouragement to work among them; for their church, unlike the Latin one, favors the reading of the Bible, and many of them are well versed in the Scriptures. Moreover, many of them recognize the Sabbath, and as for baptism, it would be impossible for them to read the New Testament in their language and sprinkle infants. It is true, they immerse them, but they are very open to conviction on the subject, and their word *βαπτισμα* has already gained half the argument. I remain with Christian love,

Yours sincerely in the Lord,
H. P. RIBTON.

MICHIGAN.

Douglas.—After several months' absence, I met with the church here Sabbath and first-day, May 3, 4. I found them prospering far beyond my expectations. Not one of those who received the truth when the tent was here last summer has given it up. All are firm in the truth, and growing in grace and in the knowledge of Christ. Several have been added to their number since our tent-meeting. Quite a number are waiting to be baptized. The meetings are interesting and spirited. All are actively engaged in the missionary work. No church trials. The Sabbath-school is excellent. Some who do not keep the Sabbath send their children to the Sabbath-school. I remain in this vicinity to hold meetings till tent season, if my health will permit. E. R. JONES.

TEXAS TENT.

Denison, May 2.—I am still here with the tent. Since the first lectures by Bro. and Sr. White, the interest has been small, and upon the departure for Colorado of both them and Bro. Corliss, I anticipated a much greater reduction in numbers; but by the timely assistance of a small opponent in a public manner the attendance is augmenting. Our congregations are averaging about one hundred. Bro. T. T. Stevenson, of Terrell, is with me as tent master.

A letter from my wife brings the sad intelligence that our good meeting-house at Peoria has been fired by an incendiary, and destroyed. No insurance; a total loss. The brethren now talk of building a better one. This is the right spirit,—better than to sink down in discouragement. Many offer to help with their means. I hope the brethren will take advantage of the sympathy expressed by all around them.

R. M. KILGORE.

PENNSYLVANIA.

East Otto, N. Y.—The State quarterly meeting of the Pennsylvania T. and M. Society held at this place May 3, 4, was well attended, being the largest meeting ever held here by our people. All the directors except one, the Conference Committee, all the preachers belonging to the Conference, and other leading brethren from the different parts of the Conference, were present, and so good a degree of interest was manifested in the important work of the meeting that it was continued until Monday evening.

The quarterly report of labor in the tract society showed a good degree of interest in this work, and very harmonious action was taken in reference to the plans for labor for the summer. Four, and perhaps five, tents will be run in this Conference this present season, and laborers and fields were assigned to each.

By unanimous vote of the brethren, it was decided that the camp-meeting should be postponed till fall. If our brethren labor during the coming season with the spirit manifested at this meeting, we shall look for great success to attend their efforts.

J. N. ANDREWS.

B. L. WHITNEY.

Sunderlinville.—The Sunderlinville church held their quarterly meeting April 26 and 27, as the brethren from Sabinsville could not attend earlier. This was indeed an interesting meeting. Four from Sabinsville joined the church here, and four more intend to do so at the next quarterly meeting. The Sabbath-school is in a flourishing condition, numbering between thirty and forty members. Our first-day neighbors are sending their children, and a general interest is being awakened, which we are glad to see. May the blessing of God rest on the Sabbath-school here, and make it a powerful agency in removing prejudice, and uniting hearts in the study of the word of God.

I have spent the most of the past winter in trying to build up the cause in the Port Allegeny, West Pike, and Sunderlinville churches, and in doing missionary work. We earnestly desire the prayers of God's dear people.

J. G. SAUNDERS.

MINNESOTA.

Beaver Creek, Rock Co., May 5.—I have given twenty-one discourses in what is known as the Schofield neighborhood, and three have signed the covenant, and three more have

promised to do so, and still others are almost decided. Cannot some one come, and organize this little company? I would suggest that this field be joined to the Dakota Conference, as it is so far detached from the body of the Minnesota Conference, and so near the head-quarters of the D. T. Conference.

W. T. HENTON.

OHIO STATE QUARTERLY MEETING.

THIS meeting was held at Clyde, May 2-6. The weather and roads were fine, and we had the largest turnout from all parts of the State that we have ever had except at a camp-meeting. Nearly all the leading brethren from the various parts of the State were here. The whole burden of the meeting was, how to labor to the best advantage, and what arrangements to make, so as to push forward the work most effectually in all parts of the Conference. Reports from the ministers and the churches were listened to. All felt that the Lord had greatly blessed the cause here since last camp-meeting. Seven or eight new churches have been raised up, most of the churches have been revived, and nearly two hundred, in all, have embraced the Sabbath. The most promising fields are opening in every direction.

Financially, the brethren have done better than we had dared expect. The entire S. B. receipt for last year was only a little over \$1400; but during the last eight months the receipts have already amounted to over \$1700, cash received. This sum is nowhere near what it ought to be, but it is a great improvement on the past. The T. and M. reports show a corresponding improvement. Nearly double the work has been done during this quarter that was done in previous quarters. The receipts for the T. and M. work, and on different pledges, have run up to nearly \$2000 in the last eight months. We have paid up for the Signs, and are six months ahead, and I believe our treasurer is able, or nearly so, to pay our entire debt at the REVIEW Office.

We have purchased and paid for two new tents, and paid for the fitting up of two old ones. All these things encourage us and our brethren to enter upon the summer campaign with renewed zeal. Six tents, well manned and rigged, will be in the field in Ohio this season; all of them will be started by the first of June.

We divided Ohio into six districts, and placed one leading minister over each district, giving him the entire oversight of all the churches and laborers in that district. He will be responsible for everything pertaining to the cause in his field, and will see that every church is visited at least once a quarter. So no churches will be neglected. I am now visiting the churches as rapidly as I can, hoping to see every one of them before camp-meeting. Bro. D. W. Reavis will also visit all the Sabbath-schools in the State, and look after that branch of the work. Many interesting things occurred at the Clyde meeting which we cannot even mention. Eld. S. Shreve, Methodist minister at Newark, has just embraced the truth, and resigned his charge there. He now goes out with Eld. Burrill.

Five were licensed for the first time at this meeting, and Bro. G. G. Rupert, R. A. Underwood, E. H. Gates, and O. F. Guilford were ordained. At our last meeting, Monday evening, the house was full. The Lord gave good freedom in a short, appropriate discourse. Two had been baptized at noon; at the close of the sermon, these, with one other, were formally admitted into the church. Then took place the solemn ordination of the ministers, and indeed it was a solemn and touching season. Heaven seemed to draw especially near, and all hearts were touched and softened. At the close of the ordination we all engaged in celebrating the sacred ordinance of the Lord's supper.

Thus closed one of the sweetest meetings we have ever attended in Ohio, as all the brethren unanimously testify. We thank God, and take courage.

D. M. CANRIGHT.

DAKOTA.

Among the Russians, April 29.—In company with Bro. John Richards of Lincoln, who speaks the German language fluently, I started the 25th on a visit to this people, with whom I have long desired to form an acquaintance. We found a very interesting company of about thirty-five Sabbath-keepers. With one exception, they greeted us cordially, and seemed ready to receive instruction. Their experience in the old country has been such as to make them somewhat distrustful of strangers, and in addition to this they are a little inclined to superstition in their faith and worship. This was especially manifested in their aversion to the use of the charts, but by the blessing of God we were enabled to overcome their prejudices in a remarkable degree, and, as these yielded, the melting Spirit of the Lord came into our midst, inditing earnest prayer, and causing our hearts to run together, until we wept like children. Altogether, our visit to them was a success, and I am satisfied that there is an excellent field for a competent, judicious laborer, and one that should be improved.

Bro. Richards rendered valuable assistance, not only as an interpreter, but in his labors both public and private; and our success in gaining the confidence and affection of the brethren is largely due to his efforts and influence among them.

On our way back we called at Olivet, where there are two or three keeping the Sabbath, and found them anxious for meetings. Here we met a Free Methodist exhorter and his wife who are deeply interested in the truth, and who told me that that church is breaking up, and that some of their best members are leaving

them and looking toward us, hoping to find a more spiritual people. Our season with them was a precious one, and we hope to provide them with meetings soon.

Last Sabbath, May 3, I was with the friends in Finlay, and found their meeting and Sabbath-school prosperous. Opposition meetings have been held lately, and quite a bitter feeling has been raised in the community, but the friends all stand firm, so far as I know.

S. B. WHITNEY.

Howard, May 5, 1879.

INDIANA.

Salem Center, Wolf Lake, and Ligonier.—From March 28 to April 14, I labored at the above-named places. The meetings at Salem Center were held in the Methodist meeting-house. The turnout was large, and the people seemed deeply interested.

This church is the oldest one in the State, but it has been greatly reduced by removal and death. Although few in number, they still hold regular Sabbath meetings. One young sister walked seven miles over very muddy roads to be at the meetings. She embraced the truth in Iowa. Since her return to this State, she has been an earnest missionary worker, and is doing much good. This little church donated \$16.00 on tent fund.

At Wolf Lake the meetings were held in the Baptist church and the school-house. The interest manifested was remarkable. The turnout was large. The social meetings were affecting. Four united with the church. While holding meetings with them in January, we agitated the subject of building a meeting-house. During the winter the brethren procured nearly all the lumber necessary to erect a house 30x42. The last time we were there, a lot to build on was purchased. It is located in the highest part of the town. The lumber is now on the ground. Some \$400.00 has been subscribed, besides the material on hand, and the work of building will immediately begin. While there, we had invitations to give a course of lectures in four different school districts.

At Ligonier the meetings were good. The district T. and M. meeting was held with this church. The quarter's report was good, and showed that life and activity exist. This church has a model Sabbath-school. They have purchased all things suggested to properly carry on a school, and with the weekly *Instructor*, charts, class records, register, and Song Anchor, and a determined spirit to learn each lesson, they are making a success of the work.

These churches adopted the tithing system last January, and during the last quarter their s. b. was much larger than usual. To the Lord be all the praise for the spread of the truth.

S. H. LANE.

Frankton, May 5.—Bro. Rees and myself began meetings at this place, May 2, and continued over the 4th. We held seven meetings. First-day, at four p. m., three were buried with their Lord in baptism. Four others have expressed a desire to receive the ordinance next first-day. Nine gave in their names for church membership. They selected one of their number for a leader, and another for church clerk and treasurer. They also pledged to pay to the Conference \$19.50 for the remaining part of the Conference year (about four months). This amount will be increased some.

I remain in this vicinity for a few weeks. Bro. Rees goes to Wabash county.

WM. COVERT.

IOWA.

Kiron, April 30.—I have been here nearly three weeks, and have held nine public meetings, besides meeting with the Swedish Sabbath-keepers two Sabbaths. They have formed a Sabbath-school. Sixteen were present each day. Bro. Wakeham and his sister, who teach school in the settlement, have rendered efficient help. The school takes a club of six *Instructors*. The Swedish class use the questions in the Swedish paper. I have obtained four subscribers for the Swedish *Harold*. Some desire to know if it is the truth which is presented, and we pray daily for the Spirit of God to seal conviction to the hearts of the honest.

JAMES SAWYER.

Monona Co.—I came to Onawa, Monona Co., April 18, but the Scandinavians here did not want to hear these doctrines. This was discouraging to me, but God is my helper. Praise his holy name.

On the 19th and 26th I spoke in English to the brethren of the Belvidere church, I trust with good effect.

In this vicinity, or near the Moorhead post-office, I have held six meetings among as many Danish families. They all think what I preach is good, but I am afraid there are some stumbling-blocks among the church members that will hinder the prosperity of the cause. I have obtained six subscribers to the *Tidende*.

JOHN F. HANSON.

WASHINGTON TERRITORY.

The quarterly meeting at Walla Walla, as reported by Eld. I. D. Van Horn, was well attended. The most of the members of this church have adopted the tithing system.

Eld. Van Horn was at Dayton, April 8 and 9. The church here are doing nobly in financial matters and in the T. and M. work. The Lord is blessing them, and they are prospering. They are taking steps to build a meeting-house.

At Pataha Prairie one was baptized, and a church of ten members was organized. They fully and heartily adopted the tithing system. There seems to be, all through this country, an ear to hear the truth.

KANSAS.

Ward, Wilson Co., May 5.—We have finished a two days' meeting with this church. Two more united with us at this meeting. The Sabbath-school is interesting. The average attendance is about thirty. They have taken twelve copies of the weekly *Instructor*, also organized s. b. among the children, to furnish funds for the Sabbath-school, the pledge amounting to \$10 per annum. The s. b. of the church is a little over \$55. There are better openings in this county than ever before; for our tracts, scattered far and wide, have prepared the minds of the people to receive the truth. We hope to do a good summer's work here, if this should be my field of labor after Conference. Every family takes our paper.

L. D. SANTEE.

THE CAUSE IN THE SOUTH.

No providence preventing, I will leave Reynolds, Ga., to-morrow, May 5, with my team, to spend a few weeks in South Carolina, and then go to Watauga county, North Carolina, and spend some of the hot summer in that part of the State. There is quite an interest in Adventism in the places where I am going. Some, by reading, have been led to embrace the Sabbath; others have heard on the advent, but know nothing correctly on the Sabbath question and the third angel's message. I leave a good interest here. Some are reading. The following from a correspondent of one of the county papers will show how some hear:—

"The 'Seventh-day Adventist,' Mr. Taylor, of Reynolds, delivered a series of sermons at the Pine Level church on the 12th and 13th insts. to large and attentive congregations. And those who were not laboring under the influence of popular prejudice had an opportunity of gaining a great deal of information on Scriptural subjects. 'He chose for the basis of his first discourse the second and third chapters of the book of Daniel, and clearly proved to our mind that we are living in the very last age of the world, by showing that the four parts of the image in the dream of Nebuchadnezzar have respect to the four great kingdoms of the earth, which have flourished and decayed; but the last kingdom, the Roman empire, shall have in it 'the strength of iron,' but, being mixed with clay, shall be partly strong and partly broken.

"The ten toes of the image represent the ten kingdoms into which the Roman empire was subdivided. 'And in those days shall the God of Heaven set up a kingdom, . . . and it shall stand forever.' This furnishes incontrovertible proof that 'the days of these kings,' mentioned in chap. 2:44, refers to the subdivision of the Roman empire, which can never again be united under the government of a universal ruler. He very beautifully compared the four prophetic symbols of Daniel, which have all been fulfilled, to light-houses along the shores of the stream of time; and the last one having been passed, we may know that the world will soon reach its journey's end. The second discourse was on the twenty-fourth chapter of Matthew; it was very beautiful and explicit, but space will not permit us to give the details."

All are not so candid. In my trip during the next three or four months, I shall induce as many to read our publications as I can. Those wishing to send the *Signs*, will write me at Boone, North Carolina. I hope none will be discouraged in sending reading matter, if they do not get answers to their letters. Their "bread is on the waters." Do your duty faithfully, and leave it with the Lord. I send from here to South Carolina one hundred and twenty pounds of reading matter to be given away when I get there.

I will visit Alabama as soon as I can. Will some member of one of the churches there correspond with me, that I may learn where they are, etc.? I hope to visit New Orleans next winter.

My address, till the first of June, will be Cartersville, Darlington Co., South Carolina. After that, till further notice, Boone, Watauga Co., North Carolina. If any are in correspondence with persons on my route (which they can trace on the map), and wish me to visit them, please write.

C. O. TAYLOR.

NEBRASKA.

Saunders Co., May 6.—I held a quarterly meeting with the Stromsburg church in our new meeting-house. The Spirit of the Lord came in, and we all felt it was good to be there. One was taken into the church by vote. Union and harmony prevail.

From here I went to the Blue Valley church, where I attended the district quarterly meeting of the T. and M. society. We all felt encouraged to engage more earnestly in the work of the tract society. In connection with this meeting, the church held their quarterly meeting. We celebrated the ordinances of the Lord's house. This was a precious season to our souls. Our hearts were made glad by several new ones taking their stand to keep the commandments of God and the faith of Jesus.

From this meeting I accompanied Bro. Hurlburt to his home in Saunders county. In this place Bro. Hurlburt had succeeded in establishing a Sunday-school. Using our books, the neighbors became interested in studying prophecy, and were led to search for present truth.

I have held meetings with these friends for the last two weeks. Last Sabbath was a good day for this little church. The Spirit of the Lord seemed to walk through the congregation, until there was scarcely a dry eye in the house. Ten were added to the church, and the Sunday-school has become a Sabbath-school. Sunday forenoon, five were buried with their Lord in baptism. May the blessing of the Lord rest on this little company.

H. SHULTZ.

Notes of News.

—Some parts of India are suffering from a famine.

—DR. TALMAGE has been acquitted by a vote of 25 to 20.

—A BELGIAN physician attributes color-blindness to the excessive use of tobacco.

—THE grand Jury of New York City demand a more rigid enforcement of the liquor laws.

—It is expected that the Prince of Wales will visit the Australian International Exhibition.

—THE government of Japan has appropriated \$100,000 for the expenses of General Grant's entertainment.

—A STATUE to William Tyndale, the Bible translator, is to be erected on the Thames Embankment, London.

—THE Greek Archbishop of Cyprus permits an agent of the British and Foreign Bible Society to sell the Scriptures there.

—A CHINESE school and mission is to be opened in New York City under the charge of Moy Jin Kee, a converted Chinaman.

—MR. HENRY M. STANLEY has arrived at Zanzibar, to act as guide and interpreter to the Belgian Exploring Expedition to Central Africa.

—No less than 13,000 persons have died from hunger at Mogador, Morocco, and the famine still continues; thousands more are starving, and animals of all kinds have perished.

—OFFICIAL reports of the earthquake at Mearah, Persia, March 22, show that 21 villages were totally destroyed, and 2,660 sheep, 1,125 oxen, 124 horses, and 55 camels killed.

—THE balance of trade in favor of America has increased from \$200,000,000 for the year ending March 31, 1878, to \$284,000,000 for the past year. This is among the better indications of the times.

—GENERAL GARIBALDI's scheme for arming Italy has failed. The Italian government assures the other nations that it "will vigorously repress any attempts to disturb the harmony existing between Italy and other nations."

—NOT only has the new government four per cent loan been promptly patronized by Americans, but large sales have been made in London. This is a gratifying evidence of the public confidence in our national credit.

—AN exchange states that the poet Longfellow has received a gift of a pen made from the iron fetters of Bonivard, the prisoner of Chillon. The socket is made of gold, set with three rare gems, and the handle is a piece of oak from the old frigate *Constitution*.

—THE Main Building of the Centennial Exhibition at Philadelphia cost \$1,750,000; but it can be bought for \$250,000, and could be removed to New York for \$100,000; hence there is a proposition to remove it to the latter city, for the world's fair to be held there in the next decade.

—LARGE numbers of the police in Moscow have been transported to Siberia for supposed complicity in conspiracies. In many of the chief cities the police force is being continually changed, to prevent any tampering with these officials, who in Russia are peculiarly open to the temptation of a bribe.

—SIGNOR COSTANZI, the proprietor of two of the largest hotels in Rome, while excavating for the foundations of a new theater, discovered an ancient street eighteen feet wide, and a noble private palace with rows of columns forming its peristyle, pavements inlaid with the rarest marbles, beautiful frescoes, statues, and other works of art.

—SEVEN coal-miners working in a mine near Wilkesbarre, Pa., 1,200 feet below the surface, were suddenly entombed, April 22, by the falling in of the roof. By the brave and persistent efforts of their comrades, who worked night and day, forcing a passage through 1,200 feet of rock, slate, and coal, they were safely rescued, after being confined five and a half days.

—It is reported from Rome by a correspondent of the London press, that the progress of Catholicism in the United States has induced the pope to arrange for a complete organization of the hierarchy, and a more intimate union with Rome. New bishoprics will shortly be created, and the establishments of the Society of Jesus will be more satisfactorily organized.

—COUNSELLOR D. H. WELLS was imprisoned two days for contempt of court in refusing to answer questions concerning "the Mormon marriage ceremony, in the Miles polygamy case. In consequence, the Mormons, who consider Wells a martyr to the oppression of the government, observed the 6th of May as a holiday, and a procession of over 10,000 persons, with bands of music, marched through the streets to do him honor.

—THE *Christian Weekly* says editorially, "As if the wholesale spoliation of our Indian tribes and the violation of sacred treaties were not enough, greedy and unscrupulous speculators, lusting for the 14,000,000 acres in the heart of the Indian Territory, are organizing a movement to take possession of it. The unlawful plans are so nearly matured that President Hayes has been compelled to issue a proclamation warning them to desist."

—A DISPATCH from London says, that private letters received by bankers and others in London from correspondents in various parts of Russia contain accounts which would be almost incredible were not the accuracy of the letters beyond ques-

tion. The accounts which have been permitted to be transmitted by telegraph give an inadequate idea of the fearful condition of affairs which exists throughout the empire. The terror that prevails is extreme, and cannot be exaggerated.

—RUSSIAN life can scarcely be pleasant nowadays. A few weeks ago, as a young nobleman was entertaining a few friends at his home, the door suddenly opened, a handsome young lady came in, politely saluted the visitors, and then, drawing a pistol from her pocket, shot the host through the head. The fair assassin made no attempt to escape, and was, of course, arrested. It is said that the victim had two days previously received a threatening letter from the Executive Committee of the Revolutionary Society, which he had given to the police.

—HENRY KIDDER, for many years superintendent of public schools in the city of New York, has become a convert to spiritualism, and has published a book entitled, "Spiritual Communications." There are in the book communications from Judge Edmonds and other deceased friends of Kidder; also from Shakespeare, Bacon, Queen Elizabeth, Sir Isaac Newton, Mozart, Christopher Columbus, George Washington, Benjamin Franklin, Napoleon, William Cullen Bryant, Byron, Martin Luther, Pío Nono, St. Peter, St. Paul, and a host of others, including Boss Tweed.

—THE great metropolis of London has no less than 7,000 miles of streets, while on an average 28 miles of new streets are opened and 9,000 new houses built every year; 1,000 vessels and 9,000 sailors are in port every day. Its crime is also in proportion to its extent, no less than 73,000 persons being annually taken into custody by the police, while more than one-third of all the crime in the country is committed within its borders; 38,000 persons are annually found guilty of drunkenness by its magistrates. The metropolis comprises upwards of 100,000 foreigners from every quarter of the globe.

—*Harper's Weekly* of May 17 says: "Pope Leo XII. has again given expression to his dislike of the Protestant schools in the city of Rome. In a letter to the Cardinal Vicar, dated March 25, he discusses the best means of counteracting their influence. He says with much feeling: 'These schools are increased in number year by year by the work of strangers and by the aid of foreign gold, and that in a city where no teaching was set forth, or, in other words, permitted, but that pure doctrine willed by the Church. That these things exist affords proof how little the dignity and liberty of the Roman pontiff are provided for since the dominion of his states was taken from him.' Leo has, therefore, appointed a commission of prelates and members of the Roman nobility, who are to assume the direction of Catholic primary schools in the city of Rome, and give unity to Catholic education there. The pope contributes for this purpose 100,000 francs from his own revenues."

LEPROSY IN LONDON.—A fearful disease, which has not been heard of in Great Britain for over seventy years, has reappeared in London, but only a single case has become known. A poor woman who had been for nine months an inmate of St. John's hospital for diseases of the skin, suffering from leprosy in its most horrible form, died there on Saturday. The disease is undoubtedly contagious, and I have heard no particulars as to the isolation of the unfortunate victim, although I suppose that would have been provided for. In Cyprus, which I suppose we must regard as being in Asia, there is a village which is entirely inhabited by lepers. On the first symptom of the disease, the sufferer is driven from his native town, and gradually a colony of pariahs has been formed. A cordon is drawn around the place for miles, and it is to be hoped none of the British troops will wander into its precincts for curiosity.

Obituary Notices.

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

HAMILTON.—Died at St. Charles, Mich., April 3, 1879, Walter G., son of C. R. and Mary J. Hamilton, who live at Tawas, Mich., aged 2 years, 4 months, and 18 days. They left their home for fear of a dreadful disease which was prevailing in their town and bringing sorrow to many households, and came to St. Charles. Here their little one was taken sick, and in less than one week death claimed his spoil. As the grief-stricken parents turned their faces toward their now desolate home, they could realize more fully than ever before that death is not confined to any one locality. Funeral discourse by the writer at the Adventist house in Jay, Sabbath, April 12, from 1 Thess. 4:13.

E. R. JONES.

EGBERT.—Died at Jay, Mich., April 13, 1879, Sister Almira Egbert, aged 73 years, 11 months, and 17 days. Sister Egbert embraced the present truth about the year 1852, at Rochester, N. Y., and has ever since been looking with glad anticipations for the coming of the Lord. She was the first to represent the truth in Saginaw county, and she has ever maintained a consistent walk before the world, and the church to which she belonged. She leaves quite a large circle of children and grandchildren to mourn her loss. Funeral discourse from the words, "And there shall be no more death." Rev. 21:4.

E. R. JONES.

IRVING.—Died of dropsy, in Jay, Saginaw Co., Mich., April 23, 1879, Sister Sabrina Irving, aged 51 years. For years she has been a great sufferer. Those best acquainted with her feel that she has left good evidence that she will have a part in the first resurrection. Remarks by the writer before a large company of the friends and neighbors of the deceased. Subject, the hope of the Christian and its sure reward, founded on Bible promises.

A. N. FISHER.

(St. Paul, Minn., papers, please copy.)

JEYS.—Died at the residence of Bro. Smith, Steer Creek, Harrison Co., Iowa, Bertha Alice, infant daughter of George and Rebecca Jey, aged 4 months and 10 days. Words of comfort to the sorrowing friends by the writer, from 1 Cor. 15:55, 56. THOMAS J. BRYCESON.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, May 15, 1879.

The monster Sunday petition sent up to the Ohio legislature recently, was signed by Roman Catholics, as well as Protestants. The *Christian Statesman* thinks this significant. Correct.

The new Constitution adopted in California, the *N. Y. Times* describes as a mild form of socialism. Many of its requirements, it says, "are impossible of execution. Others will be evaded by corrupt officers. But enough will remain to bring disaster and financial distress upon the people."

The Camden (N. J.) Sabbath (Sunday) Union, met May 5, to forward its object in securing a better observance of Sunday. A resolution offered by Dr. Honeywell, that those who observe the seventh day as the Sabbath should not be considered by that society as Sabbath-breakers, was laid over to a subsequent meeting! We shall be interested to learn their final action.

Europe is not an uninterested spectator of the Russian crisis. Consternation, not indifference, is the word to express the predominant feeling. Telegrams from the various capitals reveal the state of apprehension into which the crowned heads have fallen as they have got a glimpse of the specter of the secret Nihilist conspiracy of Russia. Even England is said to be anxious to an unusual degree, so much so that Sir Robert Peel, in the house of Commons, two weeks since, asked whether the British Government would take steps "in the interests of humanity to mitigate the horrors and atrocities amid which the reign of terror is now being carried on in Russia over eighty millions of people." In no more accurate terms can a person, looking on the state of the world to-day, describe the scene, than those in which it was foretold by the lips of our great Prophet more than eighteen hundred years ago—"Distress of nations with perplexity."

Perhaps some of those ancient nations or individuals which are set forth in the inspired record as objects of God's signal displeasure, went further in impiety and folly than the person described below; but it seems hardly necessary for one to go further to cause his aversion to be manifested in as marked a manner:—

"The papers give an account of a fashionable lady, the wife of a New York banker, who appeared at a fancy dress ball recently as Capital. She was literally loaded down with wealth. The dress, cut *en train*, was covered on the skirt, so as to make it appear one piece, with \$100 and \$500 bills. The waist and sleeves were \$1,000 bonds sewed in, and her fingers and ears blazed with diamonds as large as peas. The tiara was said to have been worth \$80,000, and the total value of the notes and diamonds on her person was \$200,000. The pages carried her train, and watched lest the jewelry and greenbacks should roll or fall to the floor. This sounds very much like the narrative of Belshazzar's feast given to a thousand of his lords, when the 'Mene, mene, tekel upharsin,' was written by the finger of God on the palace wall. Oh! that this nation may speedily bow in humility before God, ere his wrath be kindled against us for our impious sins."

THE POCASSETT, MASS., MURDER.—Before the last number of the REVIEW went to press, a report had appeared in the dailies of a terrible murder in Massachusetts, by a Mr. Chas. Freeman, of Pocasset. The man was said to be an Adventist, and the crime was charged to his religious views. He conceived the horrible idea that he was to offer up a member of his family as Abraham offered up Isaac. Accordingly on the morning of May 1, he took his little daughter Edith, about five years of age, his wife, who had fallen under the same infatuation, consenting, and stabbed her to the heart, pouring out her blood upon a table improvised as an altar.

Knowing that this man had no connection whatever with Seventh-day Adventists, we have waited further evidence in regard to his class and standing. It appears that there is a company of some twenty-five so-called Adventists in the place, more or less fanatical like himself, as they tried to conceal the deed. The man having been published as one of the *Crisis* party, that paper of date of May 7, shows that the Advent-Christian Conference, which it represents, has no church there, and the man had no connection with them. If other reports be correct, he had received the doctrine of the non-resurrection of the wicked.

But, of course, the fault was in the unbalanced, fanatical, phrensed spirit of the man himself. No class of Adventists teach anything, so far as we are aware, which would legitimately or in any way lead to such terrible crimes. Yet we do believe that a consistent faith in God and his word would tend to balance weak minds and correct any disposition toward such horrible impulses.

THE SABBATH CONFLICT.

UNDER the heading "The Sabbath Conflict," by which it means the Sunday conflict, the *Christian Statesman* of May 1 presents the following comprehensive view of the agitation of this question in this country and in Europe:—

The American people are not permitted to lose sight of the Sabbath question for a single day. In quick succession, Philadelphia, Pittsburgh, Cincinnati, and Louisville have been the scene of earnest efforts for the maintenance of existing Sabbath laws. The demand of the Christian public for additional legislation in defence of the day is before the Legislature of Pennsylvania and Ohio. And now Newark, New Jersey, is the seat of a bitter and protracted struggle between the friends and foes of the Day of Rest. In Europe, the same struggle is in progress. "The International Federation for the Observance of the Sabbath" organized at Geneva in 1876, is to meet again in Berne, Switzerland, on the 9th and 10th of September next. It is important that the American Sabbath Societies be represented in that Conference. Such an international organization, serving to bind together the friends of the Sabbath in many lands, is a most important instrumentality in the pending and impending struggle over the law of the weekly rest.

MINNESOTA SABBATH-SCHOOLS.

THE Minnesota Sabbath-schools will recite the following lessons at camp-meeting, June 22: 1st Division, Lessons 7 and 8 in Bible Lessons for Little Ones; 2nd Division, Lesson 17, for first Sabbath in May, in *Instructor*; 3d Division, Lesson 43 in the same number of *Instructor*; 4th Division, Lesson 28 in Supplement for May.

Questions will be asked on previous lessons, to see which schools are most thorough in teaching and learning the lessons. The Kingston school will have a map recitation.

We know you will come prepared to recite well. W. B. HILL, Pres.

L. A. CURTIS, Sec.

OHIO SABBATH-SCHOOLS, ATTENTION.

FEELING a deep interest in the prosperity of the Sabbath-school work in Ohio, and being anxious to see it come up, we have taken a step which we believe will accomplish this purpose in a short time. I have so much to do besides, and can get around to the places so seldom, that it is impossible for me to do what should be done in this direction. Hence we have secured the services of Bro. D. W. Reavis, of Battle Creek, Mich., who will visit all our Sabbath-schools in Ohio, and give his whole attention to the Sabbath-school work this summer. He is thoroughly informed in this work, to which he is specially adapted.

We request all our friends in Ohio to give him a warm welcome, and a hearty support. Second his efforts, and carry out his plans as far as possible. He will have a full assortment of everything pertaining to the Sabbath-school, and also Bibles and other books. Whatever profits there may be in these will be applied on his expenses. We also ask the brethren to assist him in every way possible, to save expenses and pay for his time. D. M. CANRIGHT.

ARE THE DARK AGES RETURNING?

"A VIGOROUS enforcement of Sunday laws is needed. If a Jewish key opens a store, a policeman's baton should close it."—Rev. Mr. Cox, in *Christian Statesman*.

This text is certainly suitable to the "Dark Ages," when men were persecuted for conscience' sake. In spirit it harmonizes perfectly with the following, which the *Statesman* quotes from the Cincinnati *Gazette*: "Go to the bottom, and enact a law absolutely prohibiting labor on Sundays. It is useless to talk about excepting this class or that class; any law that will make exceptions will prove a failure." But there is one question to solve. If there are no exceptions to be made for any class, what about policemen going about the streets all day Sunday with their clubs, driving Jews out of their places of business, and conducting them to the lock-up?

It is but a few years ago that the editor of the *Statesman* was silly enough to argue that it was perfectly consistent, and for the interest of seventh-day Sabbatharians, to favor an amendment of our national Constitution that would enforce the observance of the first day of the week, Sun-

day, upon all. He held that it would be inconsistent for us to oppose the measure; pretending, by a bare-faced sophism which he put forth as sober argument, that after such enactment became a national law, we would be left free to settle the question of the particular day of the Sabbath by the Bible. The above sentiments in his columns show just how free we would be left to discuss this question. An Irishman described a free fight with the shillalah, in which he had been engaged, as "a little discussion with sticks;" but in this case the clubs would be only in the hands of the policemen.

R. F. COTTRELL.

SPECIAL NOTICE.

THE grounds for the Kansas camp-meeting have been changed to Soderis Mill on the Cottonwood. It is only half a mile south of the city, and more convenient.

C. F. STEVENS.

Appointments.

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

NEW ENGLAND QUARTERLY MEETING.

THIS meeting, previously postponed, will be held June 7, 8, at Amherst, N. H. All come who can. Come to seek God. Let the Sabbath-schools be all represented, either by delegates or letter.

D. A. ROBINSON.

WISCONSIN CONFERENCE.

THE next annual session of the Wisconsin State Conference for the election of officers, and the transaction of such other business as may come before the meeting, will be held in connection with the camp-meeting at Madison, June 11-17, 1879.

WISCONSIN CONFERENCE COMMITTEE.

WISCONSIN CAMP-MEETING.

THE Wisconsin camp-meeting will be held at Madison, on the same ground as last year, June 11-17, 1879.

COMMITTEE.

WISCONSIN S. S. ASSOCIATION.

THE Wisconsin Sabbath-school Association will hold its second annual session at Madison, in connection with the camp-meeting, June 11-17, 1879. Let all schools in the State, where it is practicable, send delegates.

H. W. DECKER, Pres.

POSTPONED.—The meeting for Jericho, Vt., will be held May 17, 18, one week later than previously noticed.

A. S. HUTCHINS.

Armada, Macomb Co., May 10, 11; Memphis, May 17, 18. Hope to see a general attendance of all our brethren in the vicinity of these meetings. There will be opportunity for baptism.

H. M. KENYON.

At Noblesville, Ind., May 14, 15. Mechanicsburg, " 17, 18. Yorktown, " 20-22. Marion, " 24, 25. Hope to see a general turnout at all these meetings.

S. H. LANE.

PROVIDENCE permitting, we will hold meetings at the following places in Ohio:—

Windsor, Thursday, May 22, at 7:30 P. M. North Bloomfield, Friday eve., May 23, continuing over Sabbath and Sunday.

Parkman, Tuesday, May 27, at 10:30 A. M. and 7:30 P. M.

Solon, Thursday, May 29, at 10:30 A. M. and 7:30 P. M.

Peninsula, May 31, 10:30 A. M. and 7:30 P. M., to continue over Sunday.

These will be important meetings. Come one and all, dear brethren and sisters, to seek God, and work for him.

D. M. CANRIGHT.

R. A. UNDERWOOD.

PROVIDENCE permitting, we will meet with the brethren in Ohio, as follows:—

Troy, Friday evening to Sunday eve., May 16-18.

Cleveland, Tuesday, at 10 A. M., " 20.

We urge all the friends of the cause in reach of these places to attend.

D. M. CANRIGHT.

H. A. ST. JOHN.

I WILL meet with the church at New Antioch, Ohio, Sabbath, May 10, and at Leesburg, Sabbath, May 24.

E. H. GATES.

PROVIDENCE permitting, we will hold a general meeting in the tent at Waterford, Ohio, beginning Friday evening, June 6, and continuing over Sunday, June 8. We specially urge a general turnout from all the surrounding region, particularly from Bellville, Corsica, Appleton, and Newark. We hope that this meeting will be of great importance to the cause in that district.

D. M. CANRIGHT.

A. O. BURRILL.

At the request of Eld. M. B. Miller, who is laboring in that place, I will meet with the Sabbath-school at Jasper, Lenawee Co., Mich., Sabbath and Sunday, May 17 and 18.

W. C. WHITE.

Du Quoin, Ill., May 30 to June 1. Bro. D. Morrison appoint for " 2-5. Carbondale, Ill., " 6-8. Bro. C. H. Foster appoint for " 9-15. P. O. address, Du Quoin. G. W. COLCORD.

MAY 18, 19, Ravenna. We hope to see a large gathering at this place, as we can be with this church only two or three days.

A. O. BURRILL.

Lapeer, Mich., May 24, 25. Flint, Sabbath, May 31 and June 1. Bro. Lamson will be with me at Flint. We shall expect a general attendance of our brethren at these meetings.

H. M. KENYON.

PROVIDENCE permitting, I will hold meetings at Grandville, May 24, 25. We hope for a general gathering of the friends in this district, and for a profitable meeting.

A. S. HUTCHINS.

PROVIDENCE permitting, I will meet with the brethren as follows:—

Clyde, Ohio, Sabbath and Sunday, May 17 and 18. Norwalk, Tuesday, May 20, at 10 A. M. and 7 P. M. Wakeman, Friday evening to Sunday evening, May 23-25.

New Haven, Wednesday at 10 A. M. and 7 P. M., May 28.

Troy, Friday evening to Sunday evening, May 30 to June 1.

My whole business at these meetings will pertain to the Sabbath-school work.

D. W. REAVIS.

Publishers' Department.

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

The *Detroit Echo*—the new weekly edition of *The Evening News*—is proving an admirable success, being very popular with all classes who cannot enjoy a daily paper. It is acceptable alike to Republicans and Democrats, and is filled with entertaining and instructive reading. The markets, and particularly the live-stock markets, are an especial feature, and altogether *The Echo* is just the paper for every farmer to take. It can be had for 75 cents a year.

BOOK NOTICE.

IN another column will be found a notice of three lectures on Masonry given by Mr. E. Ronayne in Battle Creek. Mr. R. is the author of two books on this subject, entitled the "Hand Book of Freemasonry," and "The Master's Carpet." This latter shows the identity between Masonry and Baal-worship, reviewing the similarity between Masonry, Romanism, and the ancient "mysteries;" and comparing the whole with the Bible. May be had at this office or of Edmund Ronayne, 104 Bremer Street, Chicago, Ill. Price of Hand Book, 50 cts., Master's Carpet, 75 cts.

If any of our scattered brethren in Southwestern Iowa desire preaching in their neighborhood, if they will correspond with me to that effect at Osceola, I will make my arrangements to meet with them.

A. W. H. MILLARD.

A FARM of thirty acres for sale by L. M. Jones, Allegan, Allegan Co., Mich. A good location for fruit.

I WOULD like to correspond with a middle-aged Sabbath-keeper, who would like to work cutting sawlogs or wood. Address, Flavel Simonson, Hillsdale, Rock Island Co., Illinois.

WANTED.—A tailor that is a Sabbath-keeper. A good cutter. Address, D. C. Phillips, Wellsville, N. Y.

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

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

Books Sent by Express.

J H D Camp \$6.84, Albert Kellogg 17.11, G K Owen 18.82, J H Bellis 5.00.

Books Sent by Freight.

John R Israel \$14.85.

Cash Rec'd on Account

O F Guilford \$12.60, Ohio T & M Society per J B G 500.00, Iowa T & M Society per L Hornby 674.94, D W Reavis 10.00, Ill T & M Society per Chicago T & M Society 6.85, D M Canright per Geo M Dimmick 10.00, Vt T & M Reserve Fund, J & J A Cady 80.00.

Gen. Conf. Fund.

Ohio Conference per J B G \$105.46.

European Mission.

B N Berry \$100.00, S J Hart 50.00, P E Ferrin 25.00, H H Perry 10.00, Mary E Ashley 10.00, E F DeBord 5.00, Hannah Johnston 5.00, John W Adams 5.00, Lucetia Berry 5.00, Lucinda Rue 5.00, O M Olds & wife 5.00, J V Wilson 5.00, Sarah Ferrin 5.00, Daniel Glunt 80.00, Martha S Rider 50.00.

Gen. T. & M. Society.

Willie Myers (s'r) \$1.00, Ill T & M Society, tithe 18.15.

S. D. A. E. Society.

E H Pratt \$15.00, John Sprinkle 20.00.

Mich. Conf. Fund.

Lapeer per J A Demill \$6.00, Kalamazoo per A Kellogg 10.62, Wright per C Buck 77.38, North Lansing per W H Kynett (Mary J Merrill 14.95, H J Newcomb 9.76, Emma TenEyck 1.00, Lydia E Kynett 80c, G W Masters 50c.)

Mich. T. & M. Society.

Dist 3 added ¼ Kalamazoo \$5.43.

M. C. Reserve Fund

H H Bramhall \$1.25, Frank D Starr 1.25.

Danish Mission.

Mrs C Williams 20c, Chicago Church 60.00, L Y Heller 8.00, John Lornitz 2.00, C D Rasmussen 5.00, Angie Gotfredson 1.50.

English Mission.

Mrs R C Glunt 2.50, M E Ashley 10.00, Miss H O Cruppen 5.00, H S Beaman 5.00.