

The Advent Review

AND SABBATH HERALD.

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

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PAST, PRESENT, AND FUTURE.

What saith the past to thee? Weep!

Truth is departed;

Beauty hath died like the dream of a sleep,

Love is faint-hearted;

Trifles of sense, the profoundly unreal,

Scare from our spirits God's holy ideal;

So as a funeral bell, slowly and deep,

So tolls the past to thee! Weep!

How speaks the present hour? Act!

Walk, upward glancing;

So shall thy footsteps in glory be traced,

Slow, but advancing.

Scorn not the smallness of daily endeavor,

Let the great meaning ennoble it ever;

Droop not o'er efforts expended in vain,

Work as believing that labor is gain.

What doth the future say? Hope!

Turn thy face sunward!

Look where light fringes the far rising slope,

Day cometh onward.

Watch! Though so long be the twilight delaying,

Let the first sunbeam arise on thee praying;

Fear not; for greater is God by thy side,

Than armies of Satan against thee allied.

—Home Journal.

Our Contributors.

THE RESURRECTION.

BY C. W. STONE.

THE hope of the true people of God in all Bible times was in the resurrection of the dead; but a different religion has crept in and usurped the place of truth, until to-day men have lost sight of the resurrection of the dead, and have placed their hope in death itself; and they sing,—

"Death is the gate to endless joy,"

while they preach that all the good go to Heaven, and all the wicked go into the place of endless torment, at death. People should not close their eyes to the fact that only about three hundred years have passed since our forefathers were all Roman Catholics, and Protestantism was yet unheard of; and it is not surprising that Protestantism should have brought with it from the parent church doctrines taught by the papacy, and resting solely on the dictum of the Catholic church, some of which even in the lapse of three hundred years have not been purified or displaced by the progressive light of truth. Among such false theories is that of the immortality of the soul, that which teaches that men go to Heaven or into hell fire at death, and that dismal doctrine of endless misery.

If it be true that the righteous go to their reward at death, it is logical and sensible to conclude that there is no resurrection. What the sense of a resurrection, what the use of it can be, if the real man has been in Heaven for years, enjoying the bliss of the redeemed, is something that the wise men have not yet been able to show. They say that the body is but a clog, which is cast off at death, leaving the soul unfettered to fly to the realms of unbounded joy. In the name of all reason, why should that body, that clog, ever be raised out of the dust, and the soul be brought back from Heaven and thrust into it? If the soul can exist in the fullest exercise of all its powers without the body, what is the use of the resurrection? If that theory be true, then the resurrection is not a Bible doctrine. The two are not in harmony; and God is not the author of discord. Many men are seeing this; and while some of them are examining the whole question by the Bible, others, taking it for granted that they have an immortal soul in them, say little about the resurrection, or repudiate it en-

tirely. They take it for granted that they shall go to their reward at death. Mother says so, grandmother said so, and the minister says so; therefore it is so.

We will take neither view for granted, but will go to the Bible to see what it says of the resurrection. We go back to the time of Moses, and we find that the Lord taught him that there should be a resurrection. The Saviour says so in his answer to the Sadducees. Luke 20:37. They came to Jesus with a question, hoping to ensnare him thereby, and thus more firmly to establish their theory. Knowing that these men were ever ready to appeal to Moses, in whose writings they pretended, at least, to have implicit confidence, the Saviour met them with proof from Moses himself. In his reply he said, "Now that the dead are raised, even Moses showed at the bush" (Luke 20:37); and his answer was so conclusive a proof that Moses taught the resurrection, that it put the Sadducees to silence. Matt. 22:34.

The hope of Job, that man who "was perfect and upright," was in the resurrection of the dead. He had no idea of going to Heaven at death, but expected to sleep unconsciously in the dust, until Christ comes to raise the dead. He says, in chapter 14, "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" "Gone to Heaven," says our friend of the other school. Well, that is his answer; but please allow Job to tell us how that is. He proceeds thus: "As the waters fail from the sea, and the flood decayeth and dryeth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job represents the dead as having gone down into decay, to remain there for a time in the sleep of death. He is very explicit. In the next verse he tells where he expected to go at death. "Oh, that thou wouldst hide me in the grave,"—he had no thought of going directly to Heaven,— "that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Job desired that God should remember him, for if he were forgotten he would never live again. The Lord would not be likely to forget Job if he were taken right into the presence of God at death.

At this point Job asks the direct question, "If a man die, shall he live again?" That is what we want to know, so let us hear Job's answer: "All the days of my appointed time will I wait, till my change come." He had desired the Lord to appoint him a set time, and now he says that all that time he will wait. Where will you wait, Job? in Heaven? in some theologian's "half-way house," or "ante-chamber to Heaven"? in the grave? O tell me where, Job, for death is a cruel foe. No one loves his approach, and we would fain know where he will leave us. Where will you rest, Job? Here comes his answer, calm, firm, and sad: "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister." Job 17:13, 14. In verse 16 he speaks of resting in the dust. The waiting place of Job is in the dust, in the grave. Now we see the infinite importance of the resurrection. Shall the dead live again? We return to chapter 14, and read Job's answer. "All the days of my appointed time will I wait [in the grave], till my change come. Thou shalt call, and I will answer thee."

Job looked forward through the grave to the time when he should hear the voice of God, and answer him; and his faith was in perfect accord with the testimony of Jesus in John 5:28, 29: "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Yes, the voice of the Son of God shall pierce the gates of the tomb, the dead shall hear, "and they that hear shall live." John 5:25. Job will answer that call, and then he will wait no longer in the grave, but come forth alive and immortal.

He gives this remarkable testimony in chap. 19:23-27: "Oh that my words were now written! oh that they were printed in a book!" It must be that Job has something very important to say. What is it? "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." This tells the whole story. Job was to die, go into the grave, wait there, be consumed by worms, hear the voice of the Redeemer at the resurrection day, answer the call, and come forth clad in flesh to see God.

How any one can read these plain, simple statements of this inspired writer, and then believe that the real man goes off to Heaven at death, a formless, fleshless, intangible, immaterial being, to float around "without body or parts," as the creeds describe a spirit, is more than I can tell, unless he first confess that he don't believe Job knew anything about it. But the moment he does that, he may just as well say the same of all the other Bible writers, and of Christ himself, for they all agree with Job. They all point forward to the resurrection as the time of reward, the time when God's people will be taken home.

Just as conclusively as Job teaches that the righteous reach their reward by a resurrection from the dead, he teaches that the wicked are brought from the grave by a resurrection, to be punished. Speaking of the wicked in chapter 21, he says, "For ye say, Where is the house of the prince! and where are the dwelling-places of the wicked?" Verse 28. That is a direct question. Where are the wicked? Where do they dwell? "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? They shall be brought forth to the day of wrath." The first part of this answer is very significant, and the latter part very pointed. "Have ye not asked them that go by the way?" that is, Have you not asked them that pass by the sepulchers, them that go by the graveyards? "Do ye not know their tokens?" that is, Do you not see the tombstones? Do you not know that they are the tokens of the dead? that they stand there as silent witnesses, by their presence saying, "Here they lie"? And then he says, having shown where the wicked rest, "They shall be brought forth to the day of wrath." That is a plain declaration that there shall be a resurrection of the wicked, and that they await the resurrection day for their punishment. He repeats the fact that they all go into the grave and molder back to dust, in verses 32, 33, which read thus: "Yet shall he be brought to the grave, and shall remain in the tomb. The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him." All men, good or bad, go into the grave and remain there till brought forth by a resurrection. Thus we find that Job makes the resurrection, not death, "the gate to endless joy," to one class, and the morning of the day of wrath to the other. Pray tell me how the doctrine that sends men to Heaven or to hell at death can be true, while the inspired writer teaches that they must wait in the grave till the resurrection.

Job's view is reasonable. But the moment one wanders away from the truth, he finds himself surrounded by difficulties, and things unreasonable come up and ask to be accredited. As the patient who is daily growing worse under his treatment swallows the nauseating dose the doctor mixes because he is assured that it will do him good,—a dose which he could not swallow were he well, and which if swallowed would make him sick,—so the individual who is off the track of truth learns to swallow the greatest absurdities, many times because the minister says "it will do him good," and sometimes

because he acquires a taste for them. Had men never heard any but the Bible doctrine of the state of the dead and the resurrection, it would require a great stretch of the imagination to believe, when we see a man lie down upon his bed and die, that the real man does not still lie there in sight, only dead, but is gone off somewhere in the form—no, it has no form—gone off as an immaterial spirit, formless, armless, headless, without feet, without brains, unsubstantial, immaterial, consisting of nothing. And yet this nondescript immateriality, we are asked to believe, is our real brother, father, child, friend, the veritable one we loved, and with whom we talked, gone to his reward. The morbid thoughts of a dreamer could hardly be more imaginary. Awake! "Gird up the loins of your mind," and no longer dream that you believe such mythological absurdities, and go with me a little further while we search for what the Lord has revealed through the prophets.

The inspired men of the Bible did not think of their dead friends as having gone off in such a manner, nor as having gone to Heaven in any form; but they saw them put into the grave, thought of them as in the grave, and looked forward to the resurrection as the time when they would be delivered from the grave, made to live again, and then taken in one grand company to their reward.

We have seen that such are the teachings of Job, such were his expectations with regard to himself. We next inquire of David's belief. Did he believe in the resurrection? Let the reader remember that our proposition is this: The hope of the inspired writers of the Bible was in the resurrection. If this is established, then the doctrine that men go to Heaven at death is a mistake.

David expected that when he should die he would go down into the grave. He was once very sick, and came near dying; but the Lord spared his life in answer to prayer. Speaking of this, David says, "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." Ps. 30:3. If the Lord had not interposed, David knew that he would have gone down into the grave, into the pit, even David himself, for he says it of himself, even of his soul. In verse 9 he says, "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee?" No, the dust cannot praise God; and David expected to go down into the pit and return to dust when he should die. He had no idea that the Lord was mistaken when he said, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. David certainly believed he should go down into the dust. Said he, "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. 89:48. No, man cannot ward off death; and as surely as death comes, just so surely his soul will go down into the grave. All cold, and silent, and thoughtless must he wait there. He says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And speaking of man he says, "His breath goeth forth, he returneth to his earth"—he, the real man, returneth to his earth, just as the Lord told Adam he should return to dust; "in that very day his thoughts perish." Ps. 146:4. He does no more thinking after death. We can understand this when we know that a man returns to dust at that time; but how he could go right to Heaven, and still do no thinking, is a mystery.

Now that we have seen what David expected in relation to himself, let us see what really did happen to him. The record is brief and pointed. "So David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. That is just what David expected. But he did not believe he should always stay there. He believed in the resurrection; and looking forward to that event he saw that ray of light which cheers even the dark, damp realm of the dead; and

in the calm enjoyment of this blessed hope he said, "I shall be satisfied when I awake with thy likeness." Ps. 17:15. When will the dead awake? At the resurrection. "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. When shall the saints of God whom David addresses be fashioned in the likeness of the Lord? When the Lord comes to raise the dead. Says Paul, "From whence [Heaven] we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." At the coming of Christ, the righteous dead will awake and arise, and with the righteous living, who shall be changed to immortality at that moment, they shall bear the likeness of the glorious Redeemer. That is the event to which David looked forward when he said, "I shall be satisfied when I awake with thy likeness."

We have seen that David was buried in the grave. Is he in the grave now? Yes; and Peter, while speaking under the influence of the Holy Ghost on the day of Pentecost, said so. David "is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29. And then he added, as though he would leave no possible chance for doubt upon the subject, "For David is not ascended into the heavens." Verse 34. No, he is in his sepulcher, waiting for the resurrection; and that is just where he expected to be. He has not gone to Heaven yet. How, then, can men in the nineteenth century expect to go to Heaven before the resurrection?

(To be continued.)

AN ALARM SOUNDED.

We find the following in *Messiah's Herald*:

We have received from a friend in the West a copy of the *Wisconsin State Journal* of April 8. It contains a sermon preached at Oregon, Wis., March 30, 1879, by Rev. Matthew A. Fox. We do not know his denominational standing, but suppose him to be a Congregationalist. Basing his remarks on Isaiah's prediction of the treatment of Messiah (Isa. 53:3), "He is despised and rejected of men," etc., he proceeds to speak of Strauss, Renan, Ingersoll, and other modern opponents of Christianity, and in a way to show that he is not looking for a golden millennial age soon to be introduced through the preaching of the gospel. He says of

THE RISING STORM:

"As a minister of Christ, thankful for the privilege of being his witness, and charged in his providence with the ministration of the gospel in this place, I deem it my duty to sound an alarm, and warn the people of what they may expect. Let no one be deceived; the strong delusion of the latter days will prevail to an extent little thought of. The belief of the lie of those days will wonderfully obtain ascendancy. The 'unclean spirits like frogs,' going out to the whole world (Rev. 16:13) will arouse to a conflict, which will force the conviction of an antagonism involving strategy and skill, and power and intensity, beyond the conception of the many, who, vainly dreaming of progress and advancement to a golden age, will find instead the blackest and thickest storm. It is quite possible that in the views I present I may be regarded as a visionary enthusiast, proclaiming what some have caricatured as 'the gospel of despair'; be it so—we cannot put darkness for light, nor mistake bitter for sweet: there may be a few, however, who will give my words a passing consideration, and if these few live a very few years, when they shall be in the midst of the storm, my words will have weight.

"Bitter opposition to Christ and to Christ's people is becoming so intense, so clamorous, and so bold, that we are compelled to recognize it; we do not intend, however, to engage in discussions with these scorn-ers; we think the very best refutation of their principles is the practical working of those principles; 'the tree is known by its fruit.' In the columns of the leading papers, in public lectures—in the obtruded volume, are violent and bitter attacks upon the Bible, upon the church and its ministry, which convince us that we are now in the intense wickedness that Revelation has assured us shall mark the latter day (Matt. 24:12; Luke 17:26); and to this fact we would fain arouse attention, and to the duty to which Christ's witnesses are immediately called."

DANGER AND SAFETY.

After showing what the tendency and aims of infidelity are, Mr. Fox justly continues:—

"Despoil man of all religious emotions, and what is he? Take away from social life the principles, the Bible principles, that are the safeguard and the bond of home, and what

becomes of the sacredness of the family and the tender reciprocities of affection? Blot out the Lord's day, crush the Bible, turn your churches into lyceums, and let the ministry of the gospel be succeeded by wandering lecturers, blatant reformers, and shallow, frothy and disgusting necromancers, and the world would speedily become a realm of the bottomless pit.

"There is an aspect of the matter, however, that is very solemn. It is that of man contending with his Maker. There will come an end to this. God will vindicate his cause sooner or later. He will crush out all opposition. 'Woe unto him that striveth with his Maker; let the potsherd strive with the potsherd of the earth.' We have wept beside the open grave; we have followed in thought our loved ones as borne by angels to the realms of bliss; we have been comforted in the hope of the resurrection, and have looked forward to restored companionship in the kingdom of our God. Shall we write upon the grave-stone, 'Death, an eternal sleep'? shall I suffer infidelity to rob me of all that is sweet and tender and precious in Christian faith and hope? or shall I cling in all the warmth of my soul's affections to Him who is the resurrection and the life? My heart, my judgment, my sympathies cry out,

'Jesus, Saviour of my soul,
Let me to thy bosom fly,' etc.

We hold forth the word of our testimony: 'Christ, the incarnate God; Christ our suffering and accepted substitute; receive him, and you must be saved; reject him, and you must be lost.'"

SOME CORPORATION INIQUITIES.

Is it any wonder that so many complaints are made against corporate bodies, when so much iniquity is perpetrated by them? Only a few years ago the president of a great railway corporation secured a large amount of its stock, which he bought "on margin." Then he watered it 50 per cent, giving one share of stock for every two held. As he held millions of the old stock, he gave himself—or rather forced the company to give him—millions of the new, which he turned into the market and sold, putting the money into his own pocket, and with that money bought a railway which was a necessity to the corporation! Meantime the new stock is a debt of the corporation, who are obliged to pay interest on it the same as on the original stock.

Take another case: "An ocean telegraph company's stock was quoted at 70. A New York trustee with some others quietly bought it up; in fact, the New York trustee offered to buy at 70, and prominently largest stockholders ostentatiously reported that they thought best to sell. So the smaller stockholders followed suit and sold. And then one fine morning it was discovered that the large stockholders who had ostensibly sold their stock, with the trustee alluded to, were really a ring for securing the whole control; and it was also discovered that a large surplus had been allowed to accumulate for some years with the knowledge of a very few who were in the ring, and who as soon as they got the stock at 70, declared an enormous dividend, which enabled them to get their stock for a song.

In the construction of the elevated railways of this city a *Credit Mobilier* was organized, the companies paying enormously for the construction of the road in order that a certain ring—and not the stockholders—might make fortunes. And the last step in the same direction has just been taken. A new company, styled the "Manhattan Company," has taken possession of the New York and Metropolitan Elevated Railroads—the arrangement for such transfer having been confirmed by the stockholders of both companies on Saturday of last week. The Manhattan Company guarantees 10 per cent dividends on the old stock. Each holder of old stock receives in its stead one share in guaranteed stock in the old roads and one share in the Manhattan. The two roads will be run under one management. What does this mean? Why, just this, that the roads could pay greater dividends than 10 per cent, so a ring is formed for running the road on a guarantee dividend of 10 per cent to the stockholders, the excess between what the road really does earn above the per cent—and which must be a princely fortune—being devoted to enrich the members of this "Manhattan" Ring! How much higher in the scale of morality such proceedings are than the doings of the late lamented Tweed Ring, the reader can judge for himself. For ourselves, such proceedings are none the less dishonorable and dishonest that they are set on foot by those wearing the garment of eminent respectability, and even claiming the Christian name.

In view of these and other like doings on

the part of corporations, it is clear that wholesome legislation is needed to protect the rights of stockholders and prevent the aggrandizement of the favored and rapacious few. In England such proceedings as the watering of stock, the doings of construction mobiliers, and other abuses common to this country are not allowed; why should they be permitted here? We need wholesome legislation which shall make these abuses the crimes in our criminal code that they are in the code of morals. Then the bona-fide stockholder will be protected in his rights, he will not be robbed right and left under forms of law; and if these malpractices are not at once suppressed, those indulging in them will at least become amenable to law, and we may reasonably expect they will receive the just punishment which they so richly deserve.—*Christian at Work.*

INTERESTING COMMENTS ON GENESIS.

The following comments are from Prof. Bush and others; and I send them, thinking they may be of interest to the readers of the REVIEW.

M. E. CORNELL.

The subjoined, on Gen. 6:3, is from Prof. Bush:—

"The Lord said,' i. e., to himself, purposed, resolved,—'My Spirit shall not always strive with man.' Heb., shall not judge, i. e., contend in judgment, as the word signifies, Eccl. 6:10. As if he should say, 'My Spirit shall not perpetually keep up the process of judgment, rebuke, conviction, and condemnation.' The Gr. translates it, 'My Spirit shall not continue in these men.' Chal., 'This evil generation shall not continue before me forever, because they are flesh, and their works most wicked; and an end shall be given unto them, an hundred and twenty years, if perhaps they may be converted.'"

"The language plainly implies that ample time and opportunity had been already afforded for this purpose; 'the longsuffering of God has waited,' but all to no effect, and now an end is determined to the divine forbearance. Still, as the justice of Heaven is reluctant to take its course, it shall not be immediately executed; a limited respite is granted, which, once expired, no further indulgence is shown.

"There is a time, and Justice marks the date,
For long-forbearing clemency to wait;
That hour elapsed, th' incurable revolt
Is punished, and down comes the thunderbolt." —*Cowper.*

"For that he also is flesh." Chal., 'for that they are flesh, and their works evil.' Had the sons of God kept themselves separate, and preserved their purity, God would have spared the world for their sakes, but they mingled together, and became in effect one people. God therefore, seeing they had become virtually one, called them all by one name, and that is *man* (*Adam*), without distinction; and in giving the reason why his Spirit should not always strive with man, special reference is had to their having become degenerate. It was 'for that he also,' or *these also*, were flesh; even his own professing people, those who had been denominated and deemed the 'sons of God,' even they too had become fleshly, corrupt, profligate. The original is peculiarly emphatic, as if such a result would not have been to be wondered at in regard to the Cainites, but that it was a matter of astonishment and regret that the pious stock of Seth should have thus grievously apostatized; but seeing that they had in fact joined themselves to the opposite party and become the promoters of the general iniquity, they must expect nothing else than to share in the bitter consequences. Men are worse than others, just in proportion as they ought to be better, and are dealt with accordingly."

"There were giants in the earth."—Gen. 6:4.

Jacobus says:—"The *nephilim*, rendered 'giants,' are literally the fallen, or those who fall upon or violently assault others." Har-emic understands the term to mean *fallen ones*—*apostates*."

Prof. Bush:—"A term descriptive probably not so much of great strength and stature as of great cruelty, rapine, and violence; though the first, as a secondary sense, may still be included. Heb., *nephilim*, *fallers*, i. e., apostates fallen from God and the true religion, and by violence and cruelty falling upon their fellow-men, injuring their persons, and invading their rights; usurpers, oppressors, tyrants, monsters of wickedness, and lust. . . . By the Greeks, this class of men are termed *Gigantes*, from two words signifying to be born of the earth; a term from which we learn both the origin and the import of the English word 'giant.' The giants of the ancient mythology are fabled to have sprung from the earth; from some broken traditions respecting these antediluvian apostates, who,

in the sense of being earthly, sensual, vile, despising heavenly things, might be justly denominated, 'earth born.' There are more frequent allusions to them in the original Scriptures than are obvious in our translation or any other. Thus, Prov. 9:18, speaking of the young man enticed into the abodes of the adulterous woman, 'He knoweth not that the dead (Heb., the giants, the rephaim) are there;' i. e., he does not consider that it was by this sin that the renowned rebels before the flood perished, and that he is in danger of meeting the same fate. Prov. 21:16, 'The man that wandereth out of the way of understanding shall remain in the congregation of the dead (Heb., of the giants);' i. e., shall be in imminent peril of being joined to that wretched society.

Job 26:5: 'Dead things (Heb., the giants, rephaim), are formed from under the waters, and the inhabitants thereof.' This conveys no intelligible meaning. It is probably more correctly rendered in the Lat. Vulgate, 'The giants groan (Heb., shake, or tremble) under the waters with the inhabitants thereof.' The clew to this is to be found in the fact that it was this class of men who were buried in the waters of the deluge."

Dr. Adam Clarke says: "Nephilim from naphal, 'he fell.' Those who had apostatized or fallen from the true religion. The Septuagint translates the original word by *γεγαντες*, which literally signifies *earth born*, and which we, following them, term *giants*, without having any reference to the meaning of the word which we generally conceive to signify persons of enormous stature. But the word when properly understood makes a very just distinction between the sons of men and the sons of God; those were the nephilim, the fallen earth born men, with the animal and devilish mind. These were the sons of God born from above."

OUR RESPONSIBILITIES.

To understand properly what our responsibilities are, we must have a correct view of our moral, social, and political obligations. *Moral* includes, essentially, the claims of God upon us; *social* embraces the claims of society; while *political* refers to the claims of the government under which we live. These three authorities are all to be recognized in their proper spheres.

However, there is a power which, being in itself a self-constituted, mutinous, rebellious, piratical power, must be recognized as such; not because it has in itself any right to exist, but because it does by permission exist for a limited time. To ignore this power would be fatal, because it is an open enemy to the other three,—the moral, social, and political. This power is the satanic: Satan is its head.

To properly understand our responsibilities, then, we should examine closely the nature and proper relations of each of the above mentioned powers,—the moral, social, and political; not forgetting the hostile satanic power against which we have to contend. A proper view of our responsibilities obliges us to recognize only such authority as is backed by proper claims upon us. Sometimes these powers conflict in their instructions and laws; and hence we must view each from a correct standpoint. Thus, if we have a political bias, we shall be forever testing the moral and social by that; and by giving too much weight to this, we shall be in danger of relying upon the political power, to the neglect of the moral, which should be placed first of all. And if we view everything from the standpoint of mere social life, and look only upon the claims of society, and friends around us, our extent of vision will be far too narrow, and our mistakes many and fatal.

Moral law should hold the first place everywhere; and by this all other laws should be tested; and no law, social or political, should be considered valid unless based upon moral law. Such a decision, carried out, would enhance human happiness, and tend to a proper development of character.

But the great difficulty lies in the fact that a rebellious power has arisen, at war with moral law, and, by infusing its poison, has tainted the social and political powers to such an extent that they do not fully recognize the moral power. Being thus blinded, moral distinctions are often lost sight of in the desire for present convenience, and what is deemed utility, or the good of the whole. The power which has done and is doing all this mischief is the satanic power, and must be viewed as wholly independent of the first three,—the moral, social, and political.

There are many reasons why we must view the satanic power as an isolated and exceptional one. The second and third are necessary and good in themselves, when regulated by moral power; and they are evil only when, by the instigation of the satanic power, they enact laws and customs which conflict with

moral law; and we see, too, that the moral, social, and political powers might all of them exist harmoniously together, were it not for the fact that the satanic power is constantly fomenting discord.

One great reason why we should view the satanic power as an isolated one, is that Satan himself, the head of this power, is continually at work to deceive the people by making them believe that evil is a necessary element in the constitution of God's government, and that happiness and good are the result of his (Satan's) work; and consequently that evil and good must somehow or other combine and work in harmony; and that he, the "father of lies," is in fact as much in his place and duty as any other power, a necessary appendage to the court of the universe: when at the same time he is a blot, a curse, a sore plague, an enemy to all happiness and to all good.

Having once arrived at this only legitimate conclusion, that the empire of Satan is limited, is isolated; that it is evil, and only evil; that it is a deadly enemy to man in all his interests; that his work is unnecessary and immoral; that it is debasing in every respect; and that his influence is constantly used to promote rebellion, and to cause the social and political powers to be at enmity with the moral power; I say, when we come to this conclusion, deliberately and understandingly, we are far on the way to see what our responsibilities are. Please read the work, "Origin and Destiny of Satan, and Ministration of Angels," published at the REVIEW Office.

To see our grave and important responsibilities at the present time, it is also necessary to understand the prophecies of the Old and New Testaments, and to drink deeply of the Spirit which actuated those holy men, who were inspired of God to write out those precious words of truth for the last generation of our race, which would be so highly privileged as to be enlightened on these subjects once so dark and mysterious. But we are here. The court of Heaven is in session. Reader, you and I have each a case in that court. Shall we not give it prayerful and solemn attention? Read "Our Faith and Hope," also "Spirit of Prophecy."

In order further to realize the responsibilities resting upon us, we need to acquaint ourselves, as far as in our power, with the Bible, its history, its doctrines, and its spirit, and prayerfully and diligently seek aid from God in all our investigations. A general knowledge of profane history will give interest in this work, and stimulate inquiry. We need constantly to consider the work of God, and the work of the enemy, and to carefully discriminate; for Satan's power has arisen, by trying to combine evil with good. There is a great difference between good and evil—"a great gulf fixed;" but Satan has succeeded in blinding the multitudes, until evil is called good, and good is called evil; virtue is branded vice, and vice is called virtue; darkness is called light, and light is called darkness; and thus, things are turned upside down, and the moral sense of our race is perverted, because of error and sin. Error leads on to or excuses sin, and sin again strengthens the error from which it sprang, and thus, by mutual attraction and affinity, a strong web is woven, which holds its victims securely in its grasp.

Mohammed was not more deceived than are men now, in upholding milder forms of error, but from their plausibility all the more fatal; our fathers did thus and so, and if they did so, and were still good men, why may not their sons do the same and be saved?

Error perverts the judgments of men, and bends the will. The papist becomes a sincere worshiper of the pope, and calls him infallible, when he knows it is not in man to be perfect in judgment. The Protestant condemns popery, yet upholds its strongest props; the Protestant honors the reforms of the sixteenth century, yet opposes the reforms of the nineteenth century. A film is upon all eyes, and all hearts are hardened by error.

To remove this blindness of mind, and this hardness of heart, is the work of all who would realize their responsibilities. Light is shining brilliantly upon the path of the righteous, and the pages of prophecy are all aglow with life. Reader, can you neglect so interesting and profitable employment as reading upon prophecy, such works as "Matthew Twenty-Four," "Signs of the Times," "Sanctuary and Twenty-three Hundred Days," "Thoughts on Revelation," and "Thoughts on Daniel"?

Again, to realize our great responsibilities, we need to draw near the Lord in earnest prayer and praise, and to live near to him from day to day. We should now seek and strive for a condition in the Christian life far in advance of the piety of the present age; an age which accepts the profession and the

gloss, but is content with bombast and shams. We must maintain a humble walk with God, and like Enoch have the testimony that we please God. We have been on the enemy's ground as long as we have been careless and lukewarm. Let us arise and see things as they are. Satan's wish is to have the care of our eyes. He prepares an ointment which he applies; but instead of that we need the true eye-salve, the enlightening influence of God's Spirit, and we need the white raiment, and the fine gold.

Perhaps you have talents; haste to put them to proper use. Have you wealth, haste to put it into the work. Give by the tens, or hundreds, or thousands. Do not think it hard to give according to your ability. Ought a Wesley to be content with being a teacher in a primary school, when he is fit to preach to an emperor? Or should a Washington serve as corporal in the ranks, when he is fit for a commander? No more should a rich man be content to give the gifts of a poor man. Look at the gifts of Barzillai to an army; or the great gifts of David and his lords to the temple, while it was yet upon paper; or of Moses who gave his lifetime, without even an item of salary, or a sinecure for his sons. Gifts! how they came in to the Bible society on its formation. And see the amounts: \$5,000 from one; from another \$10,000; from another \$20,000, and so on.

And shall we not give our hearts, our souls, unreservedly to the work of the Lord? Shall we let the golden opportunity slip? Shall the man of mind and ability stand still while the Master calls for reapers? Shall the rich man throw his silver and gold into the streets, which might have been sent on to the bank of Heaven? JOS. CLARKE.

OUTRAGES IN IRELAND.

THE pope is in a high state of excitement over the establishment of Protestant churches and Protestant schools in Rome, under the very shadow of the vatican, and the pope's representatives in Ireland are similarly excited on account of Protestant education in that priest-ridden country. At the last accounts, a trial was in progress at Clifden, County Galway, of Father Rhatigan, a Roman Catholic priest, and nearly forty other persons, two of whom are women, for alleged riots and unlawful assemblies on the 2d, 4th, and 23d of March, at Omev Island, Connemara, where a Protestant missionary school was established. Mr. McNeice, the school master, who was recently violently assaulted and obliged to retire from the place, was brought there under the protection of the police to give evidence. A variety of outrages upon Protestant farmers and others had been practiced, their houses assaulted and their crops destroyed. A policeman testified that an inflammatory altar address was delivered by Father Rhatigan, on Sunday, the 2d of March, and that a riot occurred at Claddaghduff, in which the priest took a prominent part. When the address was over, the congregation left the chapel, and accompanied by the priest proceeded to the house of a Protestant convert named Courcey, hooting and throwing stones. The witness told Father Rhatigan and the crowd to go home and throw no more stones. Father Rhatigan replied, "My people will not be dictated to by you or by any one but myself." Witness remained about the place for some time after the crowd went home, to protect the Courceys. Constable Sheeham, who on March 23d was severely beaten, and had one of his ribs broken, confirmed this evidence. At Ballinaboy, which is about two miles from Clifden, a mission school was wrecked.

The Dublin Evening Mail gives the following account of these proceedings:—

"Tranquillity prevailed in Connemara until the Roman Catholic curate of Clifden, Rev. Mr. Rhatigan, commenced to visit the schools belonging to the Irish church missions, with the ostensible object of seeing if any Roman Catholic children were being educated in them. The schools are open to all children who choose to attend them. The priest went round the entire children, asked their names, and ordered some of them out of the school. On the school-mistress interfering, he called her a 'rap' and 'an unfortunate wretch.' On the 28th of February he entered the school, situated on Omev Island, about ten miles from Clifden. This school was established about twenty-five years ago, and being licensed, is also used as a church. Rev. Mr. Rhatigan pursued a somewhat similar course with regard to Omev Island school as he had done previously at Balleek, and on the school-master interfering he was struck twice by a stick which the priest carried. The master then forcibly ejected the priest, who fell upon a rock outside the school-door. The people assembled around the school-house immediately, and made an attack upon the building.

Mr. McNeice (who also acts as a mission Scripture-reader) succeeded in barring the school door, and by placing chairs, etc., against the windows, protected himself from violence. The mob, however, threw stones freely, and having broken mostly all the glass in the windows, they retired. Since this occurrence the Rev. Mr. Rhatigan has, it has been deposed, incited his parishioners by inflammatory addresses from the altar to further violence, and they have acted up to his advice. Further attacks were made upon Mr. McNeice afterward, and members of his family. Two hundred panes of glass were broken in the church of Renvyle, which is many miles from the scene of the Omev Island outrage."

This is the spirit of Romanism wherever it has had rule. But the days of its power have gone, and in Rome, France, and Ireland, as in other parts of the world, priestly tyranny will soon be a thing of the past. It dies hard, but die it must.—*Christian Statesman*.

THE SELLING TIME.

THE work of converting sinners from the error of their ways, and saving souls from death, is of infinite importance. Our Saviour says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, . . . and in the world to come eternal life." Mark 10: 29, 30. For the sake of the gospel, men in every age have had to part with possessions and friends; and for doing so, they will have a sure reward.

Shall we expect salvation on any easier terms now? No, indeed. The closing work of the gospel calls for an increased amount of mind and means. But some are waiting to see the work progress a little further before they invest much in it. They want to have a little clearer evidence that the end is at hand. They think that just previous to the end the "selling time" will come, and then they will invest all in the work; but until they see the work of the third angel's message further advanced, they do not feel like sacrificing of their means for it. All concede that when the image of the beast is erected, and the mark enforced, time will be very short. Then those who are now halting will probably be ready to "sell out," and give generously. But, alas, none but those who have the mark of the beast will have the power to sell. Rev. 13: 17. Unfavorable selling time! How much better to step out by faith now, relying on the abundant evidence we already have, and sacrifice as the cause of God demands. F. STARR.

THE LAST RESORT.

AFTER every other argument to support first-day sanctity has been fairly met and refuted by Bible testimony, it is generally asserted, as a last resort, without an attempt at logical demonstration, that "it makes no difference which day we keep, if only we keep one day in seven." Now it is a remarkable fact that about every one who urges this assertion, practically nullifies the argument by observing the first day only, and condemning the observance of the seventh day whenever policy renders it prudent to do so.

If we could witness, on the part of the advocates of this principle, frequent or even occasional deviations in favor of the second, fifth, or seventh day of the week as the Sabbath, we would be compelled to admit their honesty; but in the absence of such demonstration we cannot but regard it as a dishonorable subterfuge. If such would lay open their hearts in the sight of God, they would discover the hidden motives of action to be worldly interest, popular sentiment, fear of reproach, or love of self, and not the honor of God alone, and a desire to advance the interests of revealed truth in the world.

Reader, if you keep the first day as the Sabbath, do you do so to honor the Creator of heaven and earth, and do you fear that you would dishonor him by observing the seventh day, of which alone there is Bible evidence of sanctification; or can you see in the terms of the preceding paragraph a reflection of the secret springs of action that animate your practical life?

It may be that you do not believe the evidence adduced in support of the Bible Sabbath; but, while your unbelief will make no difference with the facts in the case, it will make a difference with you in the day of Judgment. You need not look for a supernatural demonstration in favor of the Sabbath, for God will doubtless never give it you. You have the Bible in your own tongue, and it will witness against you in the last day if you allow any influence to turn

your feet aside from the highway of truth and holiness therein revealed.

When the sun goes down on the sixth day, stop a moment, I pray you, and consider that, whether you believe in the Sabbath or not, God has a people scattered over the earth, who, at that very time, are seeking to honor him by observing the day he has commanded us to keep holy; and while, on the seventh day, you are hard at work preparing for the so-called "Christian Sabbath," but, in fact, the heathen feast day of the sun, and the adopted institution of the papacy, they are resting from worldly cares and engaged in the public worship of God; and thus reflecting, I exhort you, like the Psalmist, to make haste to keep all the commandments of God.

A. SMITH.

EMPEROR OF CHINA.—Sir G. Staunton related a curious anecdote of old Rien Long, Emperor of China. He was inquiring of Sir George the manner in which physicians were paid in England. When, after some difficulty, his Majesty was made to comprehend the system, he exclaimed: "Is any man well in England, that can afford to be ill? Now I will inform you," said he, "how I manage my physicians. I have four to whom the care of my health is committed. A certain weekly salary is allowed them, but the moment I am ill, the salary stops till I am well again. I need not inform you that my illnesses are unusually short."

Our Basket.

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

It is easier to believe an ill report than to inquire into the truth thereof.

SPIRITUAL hungering and thirstings are satisfied only with spiritual things.

THAT man cannot be upright before God who is unjust in his dealings with men.

HE who has not known adversity is but half acquainted with himself or others.

WHEN things are come to the execution, there is no means of success like celerity.

MINDS of only moderate calibre ordinarily condemn everything that is beyond their range.

HE who takes care of the universe has arranged all things for the safety and good of the whole.

IF one strives to treat others as he would be treated by them, he will not fail to come near the perfect life.

HE that cannot forgive others, breaks the bridge over which he himself must pass; for every man has need to be forgiven.

No man has a right to expect the approbation of his neighbors while he has the disapprobation of his own conscience.

THOSE that are willing enough to take the pleasure and profit of sin are backward enough to take the blame and shame of it.

HEAVEN BETTER THAN EARTH.—John Newton once said to a lady with ideas of a pure church: "Well, madam, if there were a perfect church on earth, it would cease to be so the moment you and I entered it."

HE that is much in prayer shall grow rich in grace. He shall thrive and increase most that is busiest in this, which is our very traffic with Heaven, and fetches the most precious commodities thence.—*Leighton*.

WE may lose Heaven by neutrality, as well as by hostility; by wanting oil to our lamps, as well as by taking poison. The unprofitable servant will as surely be punished as the disobedient and rebellious servant. Undone duty will undo the soul!

HERE we walk with God as a Saviour, and if we walk humbly we shall not go about to establish our own righteousness, but submit ourselves unto the righteousness which is of God, and acknowledge that we have nothing to glory in before him.—*Jay*.

THE world is governed by three things—wisdom, authority, and appearances. Wisdom is for thoughtful people, authority for rough people, and appearances for the great mass of superficial people, who can look only at the outside.

THERE is no sweeter will than that which prompts a woman to be of some service to another being than herself. The willingness with which a woman slips into an easy, helpless, idle life is an exact measurement of her poverty of character. Any woman with wealth of soul and vigor of character would, rebel against such a life, and find her way to something better.

The Review & Herald.

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

BATTLE CREEK, MICH., JUNE 26, 1879.

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

THE NEW VOLUME.

We this week enter upon volume fifty-four, the REVIEW being the oldest prophetic journal but one published in the United States.

The volume just closed was, in the interesting character and importance of its matter, second to none that has yet appeared. Over the portals of the incoming volume we inscribe the word "Better," determined that the last volume shall always be the best.

We expect our contributors who have so faithfully stood by the paper during the past volume, will continue their efforts, and still earn the warm gratitude of their readers during the volume to come.

Thanks are also extended to those who have interested themselves to increase the circulation of the REVIEW, by which the subscription list has been very materially enlarged during the past volume. A continuance of their efforts is earnestly solicited. Every Sabbath-keeping family should have the paper; and it should go to thousands of those without.

Let every worker in the great vineyard be faithful; and soon He who has something better to give than gold and silver, will say, Such as I have give I unto thee. Arise, and enter into the joy of thy Lord!

POCASSET AGAIN.

THE FACTS IN THE CASE.

IN view of the use which is made of the Pocasset murder in some quarters where no other Adventists are known but Seventh-day Adventists, it was thought advisable that an effort be made to ascertain the actual facts in the case by a personal visit of some one competent to interview the proper parties in reference to this unfortunate affair. We accordingly wrote to Eld. D. A. Robinson, who has made a visit to the place, and gives us below the result of his inquiries. His report not only confirms what has been re-iterated through the columns of the REVIEW, that there was no possible connection between that company and Seventh-day Adventists, and that we are no more to be associated with their doings than with the doings of any other denomination, but it also shows that they were entirely ignorant of S. D. Adventists; that, with the exception of one man, they did not even know of the existence of such a people as S. D. Adventists; and he knew so little of us, that he did not know we owned an office of publication, or that we published any books or periodicals; from which it follows, as they themselves acknowledge, that they have not received an idea they hold, from our people.

These facts, with some of the principles so ably set forth by Bro. Littlejohn in No. 23, last volume, may be embodied in pamphlet form for use in those places where people attempt, on account of this matter, to cast odium on Seventh-day Adventists, if the brethren so desire.

Bro. Robinson visited the Methodist minister of Pocasset, the interview with whom he thus records:—

"I asked him what he understood the report in the Boston Herald to mean by the branch of Adventists called Seventh-day Adventists. He replied, 'I have a letter here I will show you that may give some light on that point.' The letter was from an Adventist in Rose Water, Mich., requesting him to send them a statement of the faith of the company in Pocasset." The writer then added, 'We are what are called "First-day Adventists," and then stated the points of their faith. 'Now,' said the minister, 'they believe exactly as this company here, excepting in regard to the resurrection of the wicked dead, and on the point of the Sabbath.'

"What does he mean, said I, by 'first-day' etc. 'I suppose he means, the old first-day,' was the answer. I asked him if he meant the Jewish Sabbath. He said, Yes. I asked him especially if there were any of that class here; and he was very positive there were none."

Bro. Robinson also had an interview with the man Davis, who has been prominently set forth as the associate of Freeman in this tragical matter. Of this interview he gives the following full account:—

INTERVIEW WITH DAVIS.

After some preliminary remarks the following conversation in substance ensued:—

"How long was Freeman a resident here?" "About six years. He came from Lynn here, but his home, I think, was in New Hampshire. When he lived in Lynn, she that is now his wife went from here and worked there also, and there they were married. Subsequently he came here and got a little place and settled down."

"Was he an Adventist when he came here?" "No, sir; he was a Methodist, though inactive for years after coming here."

"What first led him, since coming here, to become an active Christian again?" "Well, sir, one year ago last February Captain Bray, who had been a helper in the Moody meetings, came here as an evangelist and had a revival in the M. E. church. He dwelt considerably on entire consecration, etc. In that revival Freeman came out very strong."

"Who first preached Adventism here, and when was it?" "An Eld. Flagg held a tent meeting for a week, two or three years ago. One year ago the first of this month, Charles Brown, of Orrington, Maine, came here and had one meeting. There was one man here who was much interested in Adventism, who induced Brown to come. Last summer the Adventists had a camp-meeting at Tremont, and we went up and were baptized."

"Whom do you mean by we?" "Charlie [Freeman], and his wife, and myself."

"What do you understand the Boston Herald to mean by the various branches of Adventists?" "The Adventists first started with Miller, and they believed Christ was coming bodily as he went up—not a spiritual affair. Since the passing of Miller's 'time,' they have become divided up, yet I think nearly all look for a personal coming of Christ. The difference between the *Crisis* party and our folks, 'Life and Advent,' is so small it should not divide us."

"What do you mean by life and advent?" "Well I hardly know what gave rise to the name, but we mean by it, life only in Christ—no life to the sinner."

"They never will be raised, then?" "No, sir! never!"

"That was Freeman's faith, was it?" "He was a firm believer in that."

"This was Brown's faith also, was it?" "Oh, yes! he preached it."

"This camp-meeting you spoke of was held, then, by this branch of Life and Advent or non-resurrectionists?" "Oh! no, it was the *Crisis* party."

"Well, but how came they to baptize you, believing as you did?" "I don't know as they knew we had different ideas; we desired immersion, so they granted our request."

"Who was the administrator?" "Eld. Hem-enway. I think his home is in Athol, Mass."

"What is the organ of the *Crisis* party?" "The *World's Crisis*, printed in Boston."

"The Herald spoke of Seventh-day Adventists. What do you understand that branch to be?" "Well, they keep the Sabbath."

"Do not you and all Christians also keep the Sabbath?" "We keep what is called the 'Lord's day,' or Sunday. They keep the old seventh day."

"The Jewish Sabbath, then?" "No, the Bible Sabbath."

"Are there any of that class here?" "Not one. I think there never has been one in town. I did not get my ideas from them. I obtained them years ago; but it is an impracticable idea, so I never have troubled myself about it."

"How many are there in your company now?" "About fifteen adults. Last fall Eld. Brown came down here again, and also Eld. Burbank of Philadelphia, and from that time we have held meetings all winter."

"What caused the trouble between you and the Methodists in their meetings?" "It was because we advocated ancient Methodism, that is, entire consecration, and they could not stand it."

"What preachers have been here besides Brown and Burbank?" "One Eld. Luther Howard, from somewhere in Maine. He held a few meetings here early this spring."

"What is the organ of the branch of Adventists to which this company belong?" "It is the 'Herald of Life.'"

"Printed where?" "Springfield, Mass."

"Then of the branch of Seventh-day Adventists you have none here?" "Not any. Most everybody keeps what is called the Lord's day, and under the circumstances we could not do differently. We never have paid any attention to that question, and I doubt if one of our company knows anything about it."

"What is the organ of that peculiar branch of Adventists?" "I do not know. Don't know as they have any."

"Their preachers never have been here, then?" "No, I think not."

"What do you think was the real cause of Freeman's act?" "You want the bottom facts, do you?" "Yes, sir." "Well, it was his implicit faith in the Bible, laying aside his reason and going by faith, thus becoming insane on that point at least. A man is sane when he uses his reason, otherwise insane. God told him to make a sacrifice. In reading his Bible he found that other men had had the same experience as himself. And, by the way, the night after the act I stayed there, and while there I took up a book; it was Josephus, and while glancing through it, my eye rested on the account of the Abrahamic sacrifice, all pictured out in flowery style. Charlie had marked passages all through this. He found in the case of Abraham one parallel to his own, and he acted out his faith."

"What do you understand by faith?" "Well, Paul says it is the substance of things hoped for, the evidence of things not seen."

"What evidence did Freeman have that such an act would be right?" "The Lord told him to do it. God told Abraham to offer his son. He did it, and it was accounted to him for righteousness. He told Charlie to do a similar act, and now that is accounted to him for unrighteousness."

"How did God tell him this?" "In here," pointing to his heart. "God speaks to men differently now from what he did in Abraham's day. Paul says that God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken unto us through our hearts." *

"Did not God speak in a different manner to Abraham?" "Well, let us look at the account a few moments. God took Abraham out and showed him the land of Canaan, and told him he would give it to him. Afterward he told him again that they should have a son Isaac. Abraham doubted this, and his faith failed him, so God tries him again."

"How did God communicate this instruction to Abraham?" "Well, it says God spoke to him, and I suppose he did."

"Must he not have heard an audible voice, or was there not an angel or some personal intelligence that came to him?" "I suppose so. I was about to say that God tried him again, and told him to take his son and offer him up for a burnt-offering."

"Did not the Lord tell him this in the same manner that he spoke to him previously? and if so, does it not show a great difference between his case and that of Freeman? An angel came to Abraham and told him those things, but Freeman was led simply by his imagination." "Well, I don't know whether God spoke in this case as he had previously or not; I have not examined that account since the tragedy. I have about made up my mind that the quicker we get out of this idea of faith, and trust to our reason, the better it will be for us. I want to add that the reporters have done me great injustice in representing me as an unsafe character in the community. If I had always lived here it would not matter so much, for my neighbors know me; but I am known through the State, and not only in this State but in several of the States, having been an agent for several years for Fairbanks' scales."

Mr. Davis expresses all confidence in the idea that he will succeed in bringing the press to an account for the manner in which they have handled his character.

In summing up the results of his visit, Bro. Robinson gives the following as the conclusions to which he was led by all the facts he could gather:—

1. That Freeman has been an out and out Adventist only about one year.

2. That one prominent feature of his faith was "entire consecration," and that he brought with him from the M. E. church.

3. That he belonged to that class of Adventists known as the "Life" party, or "non-resurrectionists."

4. That he, his wife, and Davis, were baptized by the *Crisis* folks last June, Eld. Hem-enway officiating.

5. That no Seventh-day Adventist preacher has ever been in the town.

6. That no Sabbath-keeper is now there or ever has been, so far as is known.

7. The only man that could give me any light in regard to S. D. Adventists (Mr. Davis) was so little acquainted with us as a people, that he did not know whether we printed a paper or not, but thought we were so few in numbers that we did not.

*If that is the way they read Scripture it is no wonder they are led into extravagant notions. Paul says God hath spoken unto us by his Son.—Ed.

8. That the preachers who have been there were all of the class mentioned in (3), and they were Messrs. Flagg, Chas. Brown of Orrington, Me.; Eld. Burbank of Philadelphia, and L. L. Howard of Maine.

SURRENDERING.

A SINGULAR and significant movement is commencing among the Jews in reference to the Sabbath. Is this people who have so long observed the Sabbath to surrender it at last, just as a great movement is inaugurated to elevate it to its proper place in Christian worship? Some at least, it seems, are willing to subordinate principle to convenience and profit. The *Inter-Ocean* of June 19 thus speaks of the movement:—

"Is the sacredness of the Sabbath to be transferred from Saturday to Sunday by Jew as well as by Christian? Are synagogue and church to stand open together, and shall one day commemorate the creation and the resurrection? It appears that the more progressive portion of various Jewish congregations have, for the sake of convenience, favored the holding of public services on Sunday, not giving up, however, the regular service on Saturday. A custom of double service of this sort has sprung up in the Sinai congregation of this city, which seems to threaten a disruption of the organization. Dr. Kohler, the minister, has resigned by reason, he says, of the differences of opinion among his people on this Sabbath question; and the meeting held on Tuesday evening, which accepted his resignation, broke up in some confusion, while a set of resolutions, covering the matter of Sunday service, was before it and undisposed of."

"While there is no disposition on the part of any of the Jews to recognize the Sunday as differing in character from either of the five days that succeed it, there is a disposition on the part of some to forego the strict observance of their Sabbath, and, purely as a matter of greater convenience, to hold their public religious exercises on the same day as the Christians among whom they dwell. Of course this offends the more conservative branch—the rigidly orthodox Jews—and, remembering how tenacious some of the evangelical Christians are for the strict observance of the day which they have invested with the name and sanctity of the Jewish Sabbath, it is not to be wondered at that a suggestion to weaken the reverence for the Sabbath of his fathers should strike a devout Jew with something like consternation."

"There is not in this country any branch of business in which Jews usually engage that can be carried on with any profit on Sunday. Those who stand fast by their own Sabbath are practically compelled to keep two holy days in a week, and the consequent loss of time becomes a serious burden, from which it is not strange that some are seeking a way of escape. Where the Jews are persecuted there is not the least danger of their relaxing the strictness of their Sabbath observance; but the tendency of toleration from others is to induce an assimilation in habits of domestic and public worship, as in all other matters, to those of the people in whose midst they are. Jews are not likely to be Christianized, nor Christians Judaized, by living together; but both may possibly be humanized, and many uncomfortable points of difference may be worn away."

ACROSS THE ATLANTIC.

WE embarked at New York on board the steamer Virginia, Thursday, May 29, for Glasgow, and shall go thence by railroad to London. The weather has been unpleasant nearly all the way across the ocean. It has been cold, foggy, and rainy most of the time. We have had high winds much of the way, but no fierce gales. No severe seasickness has been experienced, but the rough sea has kept the passengers a little sick most of the time. Our accommodations have not been so stylish as we might have had by higher priced lines; but everything has been good enough. The captain and all of the officers have shown us great kindness. By request of the captain, I have spoken both Sundays to the passengers.

I still feel considerable prostration, and request prayer that I may have strength for the work before me. I desire to devote myself without reserve to the cause of Christ. We are now at Greenock, waiting for the tide to enable our steamer to go up the Clyde to Glasgow.

J. N. ANDREWS.

Greenock, June 9.

In doing the Lord's work we may expect the Lord's smile.

SOUTHAMPTON, ENGLAND.

NOTWITHSTANDING the cold and wet weather, we have up to date held twenty-four services in the tent. These discourses have awakened a deep interest with a few; and now, as the weather is milder, we hope for an increase in attendance. It takes a longer time to raise an interest in such a meeting here than in America. To a large extent the services in the churches here consist in set forms and prayers more than in expositions of Scripture, so that it is like a new departure with many to listen to preaching requiring deep thought and study on their part, and we "must meet the people where they are."

Some, seeing a prospect that the tent meeting is liable to make a stir, are very busy in circulating falsehoods respecting the preaching at the tent. Even this, we trust, may be turned to account; for some say, "Well, I am going now to hear for myself what they do preach." They come and hear, and become interested. This proves the word true that "they can do nothing against the truth, but for the truth." Our daily prayer to God is that in this case he will fulfill his word. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

Since my last report we have received a number of friendly responses to missionary letters. One says: "I wish to express my thanks to you for your kindness and trouble in sending me those valuable and interesting papers, the *Signs of the Times*, as they are full of information. They furnish a vast amount of useful knowledge, especially on Bible topics. I should very much like a continuance of the paper." Inclosed we found pay for the *Signs* for one quarter.

Another writes: "As a Christian I am encouraged by reading the truths the *Signs* teaches. It is a paper admirably conducted. . . I never read any other paper which so faithfully argues for the position it takes, in the same spirit meeting the objections of others."

Another, who has been receiving the *Signs* from St. Helena, Cal., writes: "We are greatly obliged to you for taking such an interest in us, in sending us those nice papers to read. I think they give us a great amount of information as to the times in which we live. We all take an interest in reading them."

These responses, and other tokens of good, encourage us to persevere in the work of sowing the seed, and we earnestly pray that the Lord will abundantly water the seed sown. One party, after reading a short time, has decided to pay for eighteen copies of the *Signs* and *REVIEW* to be sent for one year to different parts of Great Britain. So it may be observed there is some missionary work going on here, if it is not all systematically organized.

Pray for us. Our daily prayer and ardent desire is that the Lord will bless the workers and the work everywhere.

J. N. LOUGHBOROUGH.

P. S. A card received this 11th day of June, tells of Bro. Andrews' safe arrival in Glasgow, Scotland, yesterday. He was to come to London to-day.

J. N. L.

CAMP-MEETING AT WALLA WALLA, W. T.

THIS meeting was held in a grove of cottonwood trees, about five miles from Walla Walla City. The ordained ministers present were Elds. I. D. Van Horn, A. T. Jones, W. L. Raymond, and the writer. Twenty-eight tents were upon the ground, and two hundred and twenty-nine campers by actual count, while some who lived near by did not camp on the ground. Those who attended this meeting were mostly Sabbath-keepers living east of the Cascade mountains. Their numbers and wealth are sufficient to sustain an independent Conference, and the Cascade mountains seem to be a natural division between the brethren here and those farther down the Columbia River. In view of this and the expense of traveling between the two points, the propriety of dividing the Conference was considered. After consultation it was decided that under the existing circumstances it would not be for the interest of the cause to make such a division at present, though it may be accomplished next year. We were happily disappointed to see the strength of this portion of the North Pacific Mission. Some of the time during the meeting the weather was cold and rainy. This made it quite uncomfortable; yet all made the best of it, and were cheerful and happy.

Friday, P. M., an invitation was given to those who wished to seek God to make it manifest by coming forward. About fifty responded, many

of whom were seeking God for the first time. Entire families who had never given their hearts to God came to the front seats. Parents and children, brothers and sisters, wept together before the Lord. While we were bowed in prayer, and during the testimonies borne, the entire congregation were at times in tears. Certainly the Lord came very near. On the Sabbath a similar move was made with similar results. On Monday, fifteen willing souls were buried beneath the liquid wave in commemoration of the burial and resurrection of our divine Lord, and most of these were converted at the meeting.

The tract and missionary work was taken hold of with a good degree of interest. About fifty subscribers were obtained on the camp-ground for the *REVIEW*, *Good Health*, *Signs of the Times*, and *Youth's Instructor*. This was doing well, considering the circumstances.

Much interest was manifested in the Sabbath-school work. A State association was organized, and Sabbath-school records and maps were taken. The Song Anchor and *Youth's Instructor* had been previously subscribed for by the churches.

The closing meeting was held at 5½ A. M. Tuesday. Thus closed an interesting and we trust a profitable camp-meeting to the northern Pacific Mission, and the first one of the kind ever held in this part of the country.

S. N. HASKELL.

Walla Walla, June 10, 1879.

CAMP-MEETING AT FAIRFIELD, IOWA.

FAIRFIELD, Iowa, a pleasant town of several thousand inhabitants, situated at the crossing of the C. B. & Q. and S. W. branch of the C. R. I. and P. Railroads, was chosen as the place for the first of our three Iowa camp-meetings this year. Lectures were once given here, and there was a society of our people here eight or ten years ago, several families still remaining faithful to the cause. Nineteen family and church tents were pitched, besides the two large tents, one of which furnished camping room for many. About three hundred camped on the ground. Some of our churches turned out remarkably, fifty-six being present from Mt. Pleasant, forty-six from Sigourney, etc. We had a beautiful ground about half a mile from the square, with a pleasant grove and nice sod. The weather was much against us. It rained, I think, every day for five days, before the last day of the meeting. Sunday we had perhaps 1200 people on the ground, who gave excellent attention. Had the weather been favorable we should have had a large crowd. Our canvassers did well Sunday in obtaining 15 subscribers for *REVIEW*, 24 for *Good Health*, 4 for the *Signs*, 11 for the *Instructor*, and 68 for the *College Record*; in all, 122.

The Lord helped in preaching. Bro. Holbeck rendered acceptable service in preaching and in the music. We were glad to have father Stephen Pierce with us. His cheering testimonies were much appreciated by the brethren. Our devotional meetings were good, especially toward the last. On Monday we had a most precious season. Nearly half of the congregation were forward for prayers, and quite a number made a start for the first time. The Lord came very near to us, and many hearts were melted in love and tenderness. Some of our children made a start for the kingdom. Twenty-two were baptized in a beautiful pond near the ground. Most of these have started within a few months, and a goodly number at this meeting. It was one of the most pleasant baptisms I ever participated in.

Our T. and M. work was considered, and several hundred dollars subscribed to the reserve fund, also some to the tent and camp-meeting fund. We had an interesting Sabbath-school, in which nearly all participated. Our State is making good advancement in the Sabbath-school work. We had about three hours' talk on the health and temperance subjects, and Monday morning we obtained about one hundred and fifty signers to the teetotal pledge. A good advance was made in this direction, and its influence will be felt.

Altogether this was an excellent meeting, and it left a good impression on believers and unbelievers. Outsiders offered a good sum toward expenses if we would stay with the tent and hold lectures. The people were evidently favorably impressed, and I believe this will be a good point for future labor. Many of our own people came to this meeting who never attend our large annual gatherings, and they were deeply affected by it. I feel sure the time will come when we shall have many more camp-

meetings than we have now, and thus reach many more than can be induced to attend the annual meetings. In our closing meeting held about 4 A. M. Tuesday morning, it was refreshing to hear expressions of gratitude from the people for the benefits of this camp-meeting. We felt much encouraged to labor on in the good cause of God. Truly the Lord is good to us, and we hope to see the cause greatly benefited by our three camp-meetings in Iowa this season.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, June 18, 1879.

WISCONSIN CAMP-MEETING.

THE Wisconsin camp-meeting and Conference for this year were held at Madison, the State capital, opening Wednesday evening, June 11, and formally closing Tuesday morning, the 17th. The camp was located in a beautiful grove of elm and maple, on the bank of Fourth Lake, about a mile and a half from the center of the city. A more pleasant location for such a meeting we have never seen. The weather was fine throughout the meeting, except a slight rain Sabbath morning and a continued one on Sunday. Forty-six tents were upon the ground, and about four hundred Sabbath-keepers were in attendance.

Considerable interest to attend the meetings was manifested by the citizens of Madison and vicinity, though the rain on Sunday was a disappointment to many, as it was thought that otherwise we would have had the largest crowd ever in attendance at any of our meetings in this State. As it was, the attendance on that day was about fifteen hundred, and the best of attention was paid to the word spoken. Bro. White spoke in the forenoon of Sunday, on the "Reasons of our Faith and Hope," and in the evening from Rom. 6:17. Sr. White spoke in the afternoon, choosing one of her favorite themes, Christian Temperance.

The meetings on the Sabbath were good. The model Sabbath-school at 9 o'clock, conducted by W. C. White, was an interesting feature of the day's services. Bro. White preached at 10:30 A. M., and Sr. White delivered an effective discourse in the afternoon upon the Love of Christ, after which, an effort being made for sinners and for those who felt their need of the Saviour's pardoning love, about seventy responded by coming forward for prayers. On Monday nineteen were baptized.

The preaching throughout was practical, and the social meetings were interesting; yet we must acknowledge there was evidently not that spirit and power in the meetings we should witness on such occasions. Many of the brethren did not arrive until Thursday, others not until Friday, while some came Sabbath morning. And early Monday morning, the hammer, which until Friday evening had been engaged in preparation, began to sound in the work of tearing down; and during the day many departed.

The meetings of the Conference were harmonious, and showed some advancement in this State. Thirteen brethren received credentials, three being ordained at this meeting, and eleven received licenses to preach.

A good degree of interest was shown in the Sabbath-school work. About forty schools were represented in the association meeting. Monday afternoon a State Health and Temperance society was formed, and though nearly one-half of our brethren had left the ground, one hundred and forty signed the teetotal pledge.

G. C. TENNEY.

FAINT NOT, NOR FALTER.

"THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil."

From this language of Scripture we are led to the conclusion that Job was a loyal subject of the most high God, walking blameless before the Lord, keeping all his commandments, and believing in the second advent of the blessed Redeemer. God blessed this ancient worthy in a most wonderful manner. His worldly possessions were immense. In short, this man was the greatest of all the men of the East. He was more eminent than any other person in that region in wisdom, wealth and piety,—all within was holy, all without was righteous; and his whole life was employed in abstaining from evil, and in seeking God; yet this saint was not exempt from the vicissitudes of life, nor from the power of Satan. Says Job, "Man that is born of a woman is of few days, and full of trouble."

Satan, while going to and fro in the earth, beheld Job walking before God with integrity and uprightness of heart, and basking in the

smiles of the Almighty, and he cast his revengeful eye upon this man of God, and sought to destroy him. Satan reasoned very much as men reason to-day relative to God's people: "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Let poverty and affliction come upon him, and he will prove a traitor to his Master. We know how well Job stood the test, and how the Lord turned his captivity when he prayed for his friends, and gave Job twice as much as he had before.

But how will it be with us; will our lives be such as to put to shame the enemies of the cross of Christ, and prove them false prophets? or shall we succumb to the temptations and trials which we encounter by the way, and yield the ground so nobly gained? God forbid that we should falter now. No man has ever attained to the full stature of manhood who has not been ground as it were to powder, by the deprivations, hardships, and trials which he has encountered in life. This is a world where men are fitted for a higher sphere. They are not made by velvet fingers, but molded by iron hands.

"Oh for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe."

M. WOOD.

RELATION OF THE OLD TESTAMENT TO THE NEW.

THE following, copied into the *World's Crisis* of June 18, from *Zion's Herald* of June 5, is good testimony from such a quarter for the inseparable connection which still subsists between the Old Testament and the New:—

"Some timid saints are disturbed because the enemies of revelation charge upon the Old Testament Scriptures the occasion, if not the cause, of the Pocasset murder. In the same manner the sweet grace of the gospel has been held responsible for the madness of certain unsound minds which have been disturbed by religious excitements. But the Bible has borne without injury much severer attacks than this, and Christ still lives. The best apology to offer is to preach more earnestly Christ and him crucified, and to stand up more firmly against all the idle and ignorant follies that creep into the churches. Neither doubt nor ridicule can overthrow the truth, as even fiery persecution has failed to do this. Wisdom is justified of her children, and Christ will take care of his church, if that church will only be true to him. This is no hour in which to lower the standard, to array the New Testament against the Old, to talk about the legendary parables of the Pentateuch, and the traditions of a barbarous and bloody age. It is an hour to stand firmly by the Bible as it is, inspired of God and profitable for instruction; its ancient covenant embodying the new, and presenting, in symbol and sign, the promised divine Son, whom God the Father spared not, for our salvation. The New Testament discloses simply the full significance of the Old."

AGGRESSIVE SABBATH REFORM.

A BROTHER has sent us a copy of the *Camden* (N. J.) *Daily Post* of June 12, 1879, containing a notice of the S. D. Baptist Association just held in that place. Our readers will be interested in the following resolutions passed at the meeting:—

"Resolved, That the time has come for increased effort in behalf of Sabbath reform, and we should be both aggressive and conservative; and that we should teach Sabbath truth not only by precept, but also by a well ordered life and character. And while we urge upon our young people never to forsake principle for any earthly gain or advantage, we do also urge upon our Sabbath keeping capitalists and employers the duty of giving preference to those who observe the Sabbath of our Lord.

"Resolved, That the great success of the Temperance reform, which in so many States of the Union for the past few years denotes a sign of progress and token of the ultimate glorious victory, is an occasion of unbounded gratitude to God, and that it is the duty of every lover of humanity to identify himself with this labor to remove this greatest curse of the race."

They also passed a resolution urging the duty of systematic giving to sustain missionary work, and resolutions condemning the use of tobacco, and the practice of dancing. In all of which we bid them God speed.

THE most fearful commotion ever on the earth, in our judgment, is just beginning to come, in its destructive and infernal elements, to the surface of social life. It is Nihilism in Russia, Communism in France, and Internationalism in this country.—*Presbyterian*.

THE DANCE OF SALOME.

THERE was feasting and joy in the palace of Herod,
And all the enchantments of music and song:
No thought of the future, no care for the morrow,
E'er hushed the gay mirth of that festival throng;
And the sparkling gems, and the jewels fine,
Were mirrored back from the purple wine.

But, hushed for a moment the din of the banquet,
In mute admiration they gaze on the scene,
As the radiant form of a beauteous fairy
Appears 'mong the guests, like an orient queen;
'Tis the lovely Salome, who appeareth to sing
And dance for the joy of the sensual king.

The heart of the monarch is snared by her beauty;
A subtle enchantment is over him cast;
His senses are held by a wild fascination,—
The charmer hath conquered proud Herod at last;
And he maketh a vow, and a solemn behest,
To grant the fair damsel whatever she request.

With heart throbbing wildly, and spirit exultant,
She flies from the scenes of that festival bright,
And thus in the ear of Herodias speaketh,—
"What, what shall I ask of the monarch to-night?"
"Return to the banquet, and make no delay,
And thus to king Herod my daughter shall say:—

"Go, send ye your soldiers to yon dreary dungeon,
And bid them prepare, and make ready to bring,
And place in a charger the head of the prophet,—
Lo, this is the trophy I ask of the king."
The horrible message is quickly said,
And the proud king's visage pales with dread.

But his terrible promise can never be broken,—
The oath of the king must unaltered remain;
And soon the dark cell of the herald of Jesus
The soldiers have reached—and the prophet is slain.
The ghastly head on the charger lies,
And the maid departs with her gory prize.

But a terrible pall like a mantle of darkness
Is spread o'er the king, like a withering blight;
In vain from his fancy he striveth to banish
The face of the dead, on that horrible night,
The ghastly smile which the white lips wore,
The matted locks, and the dripping gore.

At last, in the midst of his triumph and splendor,
He feeleth the stroke of the chastening rod;
'Mid terrible anguish, the trembling monarch
Is smitten with death, by the angel of God.
No hope of the future dispelleth the gloom,—
'Mid silence and darkness, he lies in the tomb.

MRS. LILLA D. A. STUTTLE.

Vernon, Mich.

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.

PENNSYLVANIA.

North Warren, Tent No. 4, June 13.—We held our first meeting last night. There is much prejudice to be removed. Brethren, pray for us.
F. PEABODY.
D. BALL.

NEW YORK.

Chautauqua Co.—Since the dedication at Blockville, I have visited and held meetings with the friends at Jamestown, Chautauqua Lake, Gerry, and Sinclairville. A good interest was manifest with those I met in these places. I feel much interest in behalf of some aged people in Jamestown, who were Adventists in 1844, some of whom I visited; and I intend to correspond with them, and send them reading matter. I return now to labor in my district, in the T. and M. work, and in behalf of the health and temperance reform.
June 17. R. F. COTTRELL.

MAINE.

Aroostook Co.—Came to Sherman, May 29, and held meetings Sabbath and first-day. Found the few that had taken hold of the truth in this place still firm, and having a desire to walk in all the light. June 1, two were baptized. After the baptism we met and organized a church of six substantial members, all heads of families. Pledges were made on s. b. amounting to \$11.96. Obtained two subscribers for the REVIEW, one for Good Health, one for College Record, and two for the Instructor. The Lord has abundantly blessed the company of believers here, and if they are humble and faithful, and stand firm for the truth, others will yet be added to their number.
SAMUEL J. HERSUM.
ALICE K. HERSUM.

INDIANA.

Arcadia, Tent No. 3, June 17.—We began meetings here June 6. Congregations range from one hundred to two hundred or more. The interest is not deep, but is increasing. Have sold books to the amount of \$4.00. We might have sold more, but our supply is limited. We shall introduce the Sabbath question this evening.
WM. COVERT.
J. P. HENDERSON.

Warsaw, Tent No. 1.—During the past week our congregations have ranged from one hundred to three hundred and fifty. The best

of attention is given to the truth spoken. Some are becoming deeply interested.

Our collection last night toward tent expenses was \$3.00. The people are becoming friendly, and profusely decorate our stand with choice varieties of flowers. We are disposing of our publications, and some are reading them. We hope by the blessing of the Lord to accomplish good.
S. H. LANE.
W. W. SHARP.

ILLINOIS.

St. Anne, June 16.—Since attending the special session of General Conference, I have spent five weeks at Serena and Sheridan, speaking to the people on the Sabbath, and during the week laboring with my hands, and translating and preparing a library of small tracts on the nature of man, the soul and spirit, the sleep of the dead, the sinner's fate, brief answers to common objections, and advantages of the doctrine. I have taken solid comfort in testing the pillars of our faith on these subjects, in the light of the original and of different translations, and I find them very firm.

My health is improving. All those who embraced the truth in Martinton and Pittwood still adhere to the faith. I am making preparations for a tent campaign in Illinois.
D. T. BOURDEAU.

Norway, La Salle Co., June 13.—Began meetings in the new fifty-foot tent, Wednesday evening. About sixty-five were present last night. We speak alternately in Danish and English. We ask the prayers of God's people in our behalf.
LEWIS JOHNSON.
A. A. JOHN.

Mackinaw.—Sunday, June 15, a meeting was held by the church at this place in a grove near town. Short addresses were given by Brn. C. H. Bliss, B. F. Merritt, and others, on subjects pertaining to the interests of the cause, setting forth the duties connected with missionary work, the importance of the Sabbath-school, etc. A portion of the time was occupied with Scripture recitations, the reading of essays, and a social meeting. In the afternoon three were baptized. Altogether, the day was profitably spent, and we trust that some fruit will appear as the result of this day's meeting.
S. STOUT.

TEXAS.

Covington, Hill Co., June 10.—I was delayed here two weeks on my way to the Norwegian settlement in Bosque Co.

About a year ago seven persons here began to keep the Sabbath, from reading; since then four more have joined them. I gave ten discourses, mostly on the law and the Sabbath; and four more expressed a willingness to keep the Sabbath, and to suffer reproach with the people of God. Others are convinced, and we hope a few will yet join us.

I crave the prayers of all the faithful of the Lord.
A. W. JENSON.

Denison, Tent No. 1.—I remained here a week after tent labor closed, and spent the time in visiting; also met with the friends in Sabbath and Wednesday evening prayer-meetings. Here were gathered together those who had been numbered with worldlings, Methodists, Presbyterians, Episcopalians, Universalists, Baptists, Christians (Campbellites), and Roman Catholics. It was good to see them united, humbly testifying to the harmony of present truth, and stating that in receiving new light they had found Christ anew, and more precious. Obtained four more subscribers to our periodicals. Here are twenty-three who keep the Sabbath.

Savoy.—Have held four meetings here. The tent is filled. Some are coming seven, eight, and ten miles to attend the meetings. The Methodists are holding a protracted meeting next door to us; but we labor on. While I write, I am suffering severely from poison. Last Sabbath, while walking in the grove, I encountered an ivy vine. Monday my face was so swollen it was difficult for me to see, and now the poison has spread over my entire body; but I have not lost a meeting on account of it. God has blessed in speaking the word. I hope for good.
R. M. KILGORE.

June 11.

COLORADO.

Longmont, June 11.—We began meetings in the tent at this place May 22, and up to the present time twenty-six discourses have been given. The number in attendance has increased from twenty-five to one hundred and fifty, with an average of about seventy-five regular interested hearers. Six or more have already decided to keep the Sabbath. A Methodist minister and his wife are of the number. Their testimony in our Sabbath meeting was truly rejoicing to our hearts.

The interest has greatly increased since the arrival of Eld. J. O. Corliss, June 1. His discourses have been well received by all classes. Our offer of the tent for the defense of Sunday-keeping has been accepted by a popular Dunkard preacher, and a new interest will no doubt be awakened. The liberality of the friends has fully met our running tent expenses thus far.

Judging from present appearances, we shall not leave here before the first of July. We now expect to pitch the tent in Denver City; and as our expenses will be considerable, we invite all the scattered friends in the State to help us, as they are able, by both their means and prayers.
M. E. CORNELL.

MICHIGAN.

Kuhn School-house, June 17.—The work moves slowly here, for prejudice is strong. Nine have signed the covenant, two of whom have since moved away. I remain here for some time, visiting, holding meetings, and giving instructions in singing.
ORLANDO SOULE.

St. Johns, June 17.—We have a nice hall in which to hold meetings, with half the rent paid for the year. Mrs. Starbuck spoke every night for five weeks. One has decided to keep the commandments, and others are convinced. There are some to be baptized. We need the help of a minister. We design to continue the work until next spring.
J. G. STARBUCK.
C. M. STARBUCK.

Palmyra, Lenawee Co., Tent No. 4.—We have held four meetings in this place. It has rained most of the time, but still quite an interest is manifested. The people are beginning to examine the Bible, and questions are coming in thick and fast. We have more invitations to visit than we can accept at present. The people here kindly provide for our wants. We hope to see a little company in this place obeying the truth. Remember us in this part of the field.
J. I. COLLINS.
B. F. RICHARDS.

June 16.

MET with the church at Carson City, according to appointment in the REVIEW. All bore testimony in favor of the truth.

June 3d, I was at Bushnell. The Lord is adding to this church. Several will be baptized as soon as we can return to them.

The 4th, at Sheridan. Nearly all came to the meeting, and took part in it. This church is passing through some trials, but with their trials they have cause for encouragement. They are having additions to their number, as the result of Bro. Soule's labors.

The 5th, at Six Lakes. Found six here who are trying to sustain Sabbath meetings. They are in need of help. Will endeavor to meet with them again soon.

The 6th, at Lakeview. Spent the Sabbath here, and tried to encourage those who are holding on to the truth. I think a visit from the president of our Michigan Conference would be a help to them.

Sunday, at three o'clock, found us at Morley. Brn. Wellman and Gilbert are holding tent meetings at this place. The weather has been rather cool, which has had a tendency to keep people in the community from attending; but we think there is a prospect of good being accomplished here.
E. VAN DEUSEN.

VERMONT.

West Jamaica, June 15.—Have just closed a short series of meetings here. Gave in all fifteen lectures. The interest increased from first to last. God blessed in our efforts to lead the unconverted to seek an interest in the Redeemer, and some enlisted for the first time in the cause of religion. Eight persons signed the covenant to keep the commandments of God and the faith of Jesus. Many others acknowledge it to be their duty to keep the Sabbath. Brethren from the Jamaica church will meet with them weekly in a prayer-meeting. We are called away to labor with the tent.
R. S. OWEN.

Cabot.—I have recently spent two Sabbaths with the church here. A solid foundation is laid for a house of worship 30x40, and most of the lumber is ready. The brethren have labored hard to advance the work thus far. Those to be relied upon in carrying forward this enterprise are few in number, nearly all being in moderate circumstances, if we except those laboring under financial embarrassment; yet the motto of the workers is, "Onward with the work."

It is questionable whether we could have found a place for the tent where greater success would have attended the labors, or where more opposition would have developed itself, than has here since the close of the tent-meetings. And still the conflict between truth and error deepens.

One brother, whose circumstances demand his labor what time God has given him, has been prosecuted for Sunday labor, and the papers are made out for others. A decision of the prosecution is pending. An editor in giving this prosecution a passing notice, suggests that inasmuch as it is deemed advisable to lift the arm of the law in favor of "the obsolete Sunday," it might also be well now, in the same vicinity, to use the same power to suppress the violation of the statute law of the State against profanity. Others do not understand why our no-law friends should object to labor on Sunday.

Last Sabbath a sermon was followed by an excellent social meeting. I seldom hear better testimonies. The meetings and Sabbath-school will be much better, we trust, when we have a more convenient place to assemble than a dwelling-house.

Will our brethren and sisters remember this

people in their prayers? and will it not be a privilege to contribute somewhat of your means to help them on the house? Some have already done so without solicitation, for which we are all thankful. We ask no greater favors for them than others have shared in this direction. The cause is one, and we hope many of our brethren and sisters in Vermont may yet attend meetings here, if we are prospered in building, and that Eld. G. I. Butler may hold a general meeting here next fall.
A. S. HUTCHINS.
June 18, 1879.

OHIO.

Liberty Center, June 13.—Our meetings have continued for two weeks. The attendance has been large, and interest good from the first. Several have decided to keep the Sabbath. We desire the prayers of all, that a good work may be done here.
O. F. GUILFORD.
A. A. BIGELOW.

Wakeman.—Our meetings continue, with some interest. We have much rain, yet our audiences seldom fall short of one hundred. There is much opposition by ministers in the vicinity. Investigation continues. Very good Sabbath-schools and meetings are held in the tent on the Sabbath. A few have taken their stand to obey the truth. Yesterday (Sabbath) we baptized six persons. The Sabbath-school numbers about thirty. Fourteen copies of the weekly Instructor are taken, and many study the lessons with deep interest. We remain here another week.
H. A. ST. JOHN.
A. M. MANN.

Leesburg, Highland Co., June 16.—We have been holding meetings in our tent for about two weeks. The outside interest is comparatively nothing; but the meetings have been a source of great encouragement to the brethren here. On Sabbath, June 14, we organized a church of fourteen members. Others will come in soon. Bro. Glascock was elected elder, and Bro. Wright, clerk. On Sunday we repaired to the water, where six willing souls were buried with their Lord in baptism. Others will follow soon. We spoke on the subject of s. b., after which the tithing covenant was signed by nearly all present.
May God bless the Leesburg church.
WM. COTTRELL.
E. H. GATES.

Waterford, Newark, and Springfield.—Thursday, June 5, I came to Waterford, and remained two Sabbaths. There is quite a large church here, financially as able as any in Ohio, and in talent probably second to none in the Conference. They have a neat meeting-house. Altogether this church should exert a strong influence in favor of the cause; but Satan has tried hard to hinder this, and has succeeded too well. An independent, rash spirit in some has occasioned much trouble; while petty jealousies and evil surmisings in others have made more. We hoped to remedy these evils, and largely succeeded.

Bro. Burrill put up his new tent here, and from the first the interest has been good. On both Sundays there was an immense crowd, both sides of the road being lined with teams for more than half a mile. They came from fifteen miles each way. Through the week the attendance was good. Sabbath and Sunday, a large number of Sabbath-keepers came in from the adjoining churches. One-half or more of these were new converts to the truth. This was cheering. Quite a number of young people made a start on the Sabbath. The next Sabbath twelve united with the church, receiving the right hand of fellowship. Bro. E. C. Penn was elected and ordained leader. A clerk for the church, and also another for the legal society, was elected. Then we enjoyed an excellent social meeting, in which all took part. All seemed encouraged and strengthened. We closed by uniting in the communion.

During the week we tried to settle up a long-standing difficulty. With the exception of one family, all are fully satisfied and in perfect harmony. Some have learned to be more cautious, and they now have greater confidence in their brethren and the message than before. We feel hopeful that the church will hereafter get along much better. The amount pledged on T. and M. work in their own church, to be paid in 1879, amounted to \$150. This will pay all their debts, and furnish a fair stock with which to work. For the Sabbath-school and Sr. White's books, \$25 was raised. The business here has been managed most miserably, or rather it has not been managed at all. We gave all the books a thorough going over. They are now in good shape. Sunday, in the presence of hundreds, Bro. Burrill baptized nine souls. About half a dozen have embraced the Sabbath, while we hope for others.

I am sorry to say that one J. W. Heath, of Alabama, who has been with us some, has proved a source of great annoyance and trial, so that we were obliged to turn him off. He now threatens to injure us all he can. He goes to New York and Baltimore. Look out for him.

Came to Newark June 16, and spent one day. Some poor material has drifted off; but there are about a dozen good, faithful souls here, and they are doing well. They have done nobly in meeting the debt on their new house. The tract society owed a small amount, which they raised and paid to me, so it is entirely clear from

debt, and has some money on hand. On the whole, I was much encouraged by my visit to this little church.

June 17 and 18, I was at Springfield. They now have their hall nicely carpeted and well furnished, the rent paid up, the Sabbath-school furnished, and quite a stock of tracts for the missionary work. All these are paid for, and they owe not a dollar. We advise them to keep out of debt in every branch of the work, and this they mean to do. They now need to raise a fund of about \$50 or \$75 during 1879, to furnish them a good capital for missionary work during next fall and winter. Every member of the church, in the city or out, will be invited to contribute to the necessary fund. We enjoyed a pleasant meeting in the hall Wednesday evening.

D. M. CANRIGHT.

THE WORK IN NEW ENGLAND.

Our quarterly meeting is now in the past. The resolutions formed and vows made have all been recorded on high. Will they be faithfully carried out? is the interesting question we are now individually by our course of action deciding. This work will soon be cut short in righteousness. Then happy will be the people who have faithfully labored and sacrificed to see it advance.

From the location of this meeting, we did not expect a general turnout, the place being off the line of railroad, and consequently accessible only by teams. It was, however, the largest meeting ever held at Amherst, excepting, of course, the camp-meeting. The absence of our beloved Bro. Haskell was felt by all, especially on Sunday in our business meetings. The meetings on the Sabbath were seasons of profit. The testimonies of the brethren and sisters indicated a deepening conviction that our working time will soon be over, and that what we do must be done quickly. The social meeting at the close of the Sabbath was one of deep interest. After a short discourse, fifty-one testimonies were given in quick succession, and all felt that it was good to be there.

The secretary's report will show what was accomplished on Sunday. The two special objects considered were the reserve fund, and the new tent we have just purchased to be used in this Conference. Pledges were made on both these objects, and nearly one hundred dollars were paid. The reserve fund is designed to be made up by those who can pay in large sums, but this deprives none of doing what they can; and I wish to add right here for the benefit of our scattered brethren who hardly ever get out to meeting, that pledges from such on our tent and the tract society will always be in order. These pledges should be sent to the secretary, Sr. Eliza Thayer, South Lancaster, Mass.

Dear brethren and sisters, do not forget the cause, which needs your help now. Soon our efforts will be of no avail. May God help us to arouse ourselves to a deep sense of the solemn moments in which we live, and to act in such a manner that life with us shall prove a grand success by our being permitted to share the life that is to come.

D. A. ROBINSON.

NEW ENGLAND T. AND M. SOCIETY.

The business session of the N. E. T. and M. Society was held in connection with the quarterly meeting at Amherst, N. H., June 8, at 9 o'clock A. M. In the absence of the president, Eld. D. A. Robinson, vice-president, occupied the chair. Meeting opened by singing, "He that goeth forth with weeping," followed by prayer by Eld. G. F. Haines. The report of the previous meeting was read, also report of labor for quarter ending April 1. The financial report given was as follows:—

Rec'd on donations and membership,	\$196.65	
" " Book sales,	225.96	
" " Periodicals,	262.00	
Total receipts,		\$684.61
Expended for publications,	\$205.56	
" " periodicals,	262 18	
" " freight, etc.,	54.30	
Total expenses,		\$522.04
Excess of receipts,	\$162.57	
Due at beginning of qr.,	\$868.25	
" April 1,	\$705.68	

This indebtedness does not include the amount due on clubs of *Signs* for the year, but only to the time stated. An examination of this report shows a gain of \$140 during the quarter. At the same rate the society might clear itself of debt in less than eighteen months. New Hampshire is doing a good work in this direction. One brother who visits among the churches carries with him a pledge paper soliciting donations and pledges for the tract society. He thus obtains the names of a large part of the brethren and sisters, and even small children, for sums varying from five cents to several dollars, as their various circumstances will permit. These donations, though small in themselves, amount to quite a sum, and prove a real help to the tract society; and He who notices the giving of a cup of cold water to a fellow-disciple will regard these offerings to his cause.

Eld. Robinson favored the meeting with very interesting and appropriate remarks upon the different branches of the T. and M. work, dwelling quite at length upon the subject of sacrifice, and showing it to be the privilege as well as the duty of God's people to help with their means to advance his work. Such privileges will soon be past, and the means withheld from God's suffering cause will be swept away. The sin of covet-

ousness, though common, can never be accepted of Heaven, nor can those possessing it be admitted through the pearly gates. One of the Christian graces is a spirit of sacrifice; and in Christ, our pattern, we find an instance of sacrifice without a parallel.

Eld. R. was followed by others who spoke upon the same subject, and practical demonstrations were made in the form of pledges to a reserve tract fund and new tent for the Conference, to the amount of \$300.

After further remarks upon the interesting results of the distribution of reading matter, the meeting adjourned.

D. A. ROBINSON, Vice-President.

ELIZA THAYER, Secretary.

OHIO SABBATH-SCHOOLS.

SINCE our last report we have visited the Wake-man, Norwalk, New Haven, Troy, North Bloomfield, and Parkman schools. These schools are doing well, and are trying to make the Sabbath-school work what it should be, yet there is a great lack of real interest with some of the members. Some excuse themselves from attending the Sabbath-school, and all the meetings held in behalf of its interest, upon the plea that "We have no time." They should be pointed, and come directly to the fact in the case, and say, We have no interest. A man will generally be found where his interest is. All should attend to their business, and make the necessary provisions for their families; "but seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Many say, We can, and we will, and they commence to act; but are greatly hindered and discouraged by others who say, "We can't, and we will not."

All of the officers and most of the teachers of these schools have a good interest in the work, and to them we shall look for the rise and progress of their schools. Each school has a club of the *Instructor*, secretary's book, teachers' records, Song Anchors, and most of them are getting, or making arrangements to get, all of our large maps. They are beginning to give the synopses of their lessons, and to make their Sabbath-schools a success.

D. W. REAVIS.

THE CAUSE IN KANSAS.

BRETHREN AND SISTERS: The cause in our State has been steadily advancing for the past few years, and I have no doubt we are all anxious to see a still greater advancement in time to come. I believe the reason why it has prospered is because it has had some zealous, self-sacrificing friends who have held its interests first in their hearts. Now we ask, What can be done to keep the cause moving? I deeply regret that we have so few laborers that we cannot have all the tents in the field, or answer all the calls for help. The committee that was appointed at the camp-meeting to district the State, and assign fields of labor to the ministers, found it a difficult matter to accomplish, in a State 200 miles broad and 400 miles long, with some forty churches to look after, and but four or five ministers to depend upon.

One of the tents that was on the camp-ground has been assigned to Bro. Lamont, to be used in Marion and adjoining counties, and it is expected that his labors will be confined to that section for the year to come. Bro. Santee's field is in Wilson and adjoining counties, where it is expected that he will spend the year in new fields and in taking care of the companies that he has lately raised up. Bro. G. H. Rogers will use one of the tents in Osage county, laboring entirely in new fields, and with or near his own church.

I had hoped that one of our most experienced laborers could go to the north-western part of the State, and take charge of the tent now in Osborn county; but at present it does not seem that it can be done. I have written the director of that T. and M. district to locate the tent in a new field, and make use of the best talent available in that part of the Conference until other help can be furnished. Bro. Cook is busy visiting those whom he has lately brought into the truth, and cannot now leave to go with a tent.

I had sincerely hoped that the new tent could be used in north-eastern Kansas; but unless some one can be found outside of the Conference to take charge of it, it will probably have to lie still at present. I have written thus because I know that in some places there will be disappointment on account of not having all the labor that has been expected; but when all is done that can be, and the brethren are apprised of the efforts that are being made, we hope that none will be dissatisfied. The Conference is crippled for the want of efficient help; but sickness and death have done the work, and we should not murmur. There are many ways in which our brethren scattered over the State can assist in the good work. I expect to labor all that my health will admit, wherever it is thought best.

The condition of our finances has improved since the titling system has been advocated, because some have adopted it. If all would adopt it, there would be an abundance of means in the treasury. Now, my brother or sister, whoever you may be, if you have not already signed the pledge to pay a tithe of your income to the Lord, I ask you to seriously consider whether you are not helping to cripple the work, in failing to do what God's word plainly requires? I will not take space to argue the question, for enough has already been said through the *Review*. An effort will be made to induce each one to subscribe to this pledge.

There are hundreds of S. D. Adventists in Kansas who are not members of the T. and M. society. If these would join the society and

pay the initiation fee, it would help greatly in this branch of the work. About \$1,000.00 in pledges will be due the society this fall. The money is very much needed, and it is hoped that every one who has pledged will now set about the work in earnest to make arrangements to pay as soon as possible.

A subscription was started near the close of the camp-meeting, to raise a permanent camp-meeting fund, and the sum of \$120.00 was pledged. Many who did not attend the meeting, and others who had gone home before the pledge was circulated, will want to donate toward this enterprise. Let the officers of the churches and T. and M. societies take this in hand, obtain pledges and send them in to the directors; then let the money be collected the same as T. and M. money, and sent to the T. and M. treasurer. We need a permanent fund of this sort. We shall need some of the money soon, as it is probable we shall hold three camp-meetings this fall. Let an effort be made to collect enough of it to defray the expenses of these meetings. They will not be so expensive as the spring camp-meeting was, and every effort will be made to curtail expenses as much as possible.

A State Health and Temperance Association was organized at the Emporia meeting; and as no minutes of the meeting have appeared, I mention it here. Eld. J. Lamont, of Mound City, was elected secretary and treasurer, and is the one to whom you should write for instruction in regard to laboring in the interests of the association. I am heartily in favor of the temperance move. I believe it is needed in connection with the third angel's message, and that our people should all sign the teetotal pledge. Let pledges be sent out to the different churches, and let an effort be made to obtain signatures. What good reason can any S. D. Adventist give for not signing it? This is a good work in which our people can engage. I know of several of our people that would be relieved of the headache in a short time if they would sign it and never violate it. Brethren and sisters, sign it, although you may never have formed an appetite for strong drink.

A resolution was passed by the Conference, but failed to appear in the minutes, making it the duty of the leader of the church to write a letter to the president of the Conference immediately after each quarterly meeting, giving full particulars of the condition of the church, T. and M. society, and Sabbath-school. I hope this will be remembered and attended to promptly. Your letters will be carefully read and considered, and all will be done that can be to assist you.

Let us all take hold in earnest in the different enterprises, and pray much to God for his blessing upon the laborers and the work in our State.

SMITH SHARP.

Notes of News.

—SECRETARY MCCRARY is said to be an ardent spiritualist.

—At Tamworth, England, 2,000 miners have struck against a reduction of wages.

—At Cherson, southern Russia, the receiver's office was undermined June 17, and robbed of 1,500,000 roubles.

—In the recent Sicilian riots at Calabiano, 18 persons were killed and 60 wounded, and 70 arrests have been made.

—A FRESHET at North Adams, Mass., and vicinity, has damaged property to the extent of \$100,000 or \$150,000.

—THE membership of Spurgeon's church now amounts to 5,166. During the past year 394 new members were received, and 57 died.

—AN exchange says that in Calcutta there are 199 Hindoo temples, 117 Mahometan mosques, 31 Christian churches, and 2 Jewish synagogues.

—A MINISTERIAL crisis is at hand in Turkey. In consequence of the circulation of threatening documents against the sultan, numerous arrests have been made.

—NEGRETTE, commanding general of the Mexican army, has pronounced against Diaz, and has left the city of Mexico, followed by 3,000 adherents of Diaz. Chief Justice Vallarte is acting president, and congress has disbanded.

—FRESH inundations in Galicia, Silesia, and Hungary. Half the town of Troppan, in Austrian Silesia, is under water. The Danube is still rising, the hay crop is destroyed, and seven iron bridges have been demolished.

—MESSINA, June 17.—Continued shocks of earthquake, which are attributed to the action of Mount Aetna, have occurred near Santa Venere and Guardia. Several houses have fallen, others are in danger of falling, and there has been some loss of life.

—U. S. Marshal Shaughnessy and a banker named McCormick, at Salt Lake City, Utah, have been appointed receivers of the late Brigham Young's estate, on application of Amelia A. Young, who claims that the executors have improperly made way with \$1,000,000 of the \$2,500,000 at which the estate was valued.

—A HAILSTORM six miles wide passed from east to west near Germantown, Columbia county, N. Y., about midnight of June 15. The hailstones were as large as hickory nuts, and broke panes of glass in every farm-house, killed poultry, destroyed fruit, uprooted trees, blew down fences, and near Clermont unroofed several houses.

—News was received in Paris, June 20, of the death of the Prince Imperial of France, at the hands of the Zulus. The sentiment of the Paris press is divided as to its probable effect on the political situation, some of them regarding the event as the virtual end of Imperialism, while others favor the idea of putting forward another claimant to the throne

in the person of the Prince Jerome. The ex-empress Eugenie is said to be prostrated by the news.

—Four thousand nine hundred and fifty-three persons were killed during the last year in the north-west provinces of India and in Oude by wild beasts and snakes, and of these 3,871 owed their death to snake bites. No less than 10,513 head of cattle were also destroyed, mostly by leopards in the vast grazing plains of the Terai. Rewards to the extent of 10,000 rupees were paid by the government for the destruction of 3,910 wild animals.

—THE New York *Witness* says: "Crime is increasing fearfully in Germany. In 1871 the number of offenses legally investigated was 82,000; in 1876 it swelled to 133,700. Perjuries increased from 491 to 800; offenses against morality rose from 1,072 to 2,000, and bodily injuries from 7,900 to 15,400. In six years the number of offenders, under eighteen years of age, increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity."

—GALVESTON, Texas, June 18.—The *News* Laredo special says: "Negrete's pronunciamento against Diaz has been confirmed. Governor Diaz Gutierrez of San Luis Potosi has been killed by the revolutionists. All mails in the interior of Mexico are interrupted. All the newspapers of Monterey except the official journal have been forced to suspend. General Trevino is expected to pronounce soon. Naranjo is in Lampazos organizing against Diaz." A Brownsville dispatch from Saltillo says that the governor of Nueva Lioña was killed by the revolutionists at Saltillo yesterday.

—A LETTER from an English missionary in Mogadore, Morocco, gives a harrowing account of the miseries caused by the famine in that unhappy country. In Mogadore alone over 13,000 persons have perished from hunger, and all the cattle, camels, horses, sheep, and other domestic animals have starved to death. Only the dogs have survived, and these, finding no food in the towns, are roaming over the country in bands of from twenty to fifty, sometimes attacking and devouring every person they meet. In their hunger these animals have also dug up the buried bodies of the dead and stripped their bones.

—PARTICULARS of a cloudburst near Buffalo Gap, Dakota, on the 12th inst., have been received. The waterspout caused a sudden rise in the water of Beaver Creek, near the banks of which was camped a party of nine persons from Mills county, Iowa, and four men from the Black Hills, and Montgomery Bros. and Clark's freight outfits, loaded with 40,000 pounds, principally machinery, which was nearly destroyed and scattered for miles around. Within five minutes of the first alarm everything was flooded. The water covered a space of 40 miles wide, but subsided within two hours after the rise in the Creek. Fragments of wagons, etc., were seen three to five miles from the scene of the disaster. All the creeks around the hills are unusually high. Eleven persons were drowned. Six bodies have been recovered.

Obituary Notices.

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

INGLE.—Died in Lovington, Ill., May 24, 1879, Sister Nancy Ingle, aged 55 years. Sister Ingle embraced the truth over four years ago, under the labors of Brn. Colcord and Bliss. She leaves nine children and many friends to mourn their loss; but we are comforted with the hope that in the morning of the resurrection she will awake to life and immortality. Words of comfort were spoken by Eld. R. F. Andrews, from Job 14:14, 15.

JACOB NEWLAN.

WEEKS.—Drowned at Pleasant Grove, Minn., May 28, 1879, little Emma, daughter of Bro. Samuel Weeks, aged 7 years, 4 months, and 21 days. She was playing on the bank of Root River, when some stones upon which she was standing gave way, and let her into the stream. The river being much swollen by the recent rains, she was instantly carried away. Search was instituted at once, but the body was not found until six days afterward. When found, her little hands were clasping firmly some willows which she had seized in the last efforts of life. Remarks by the writer from Eccl. 7:14.

What! gone without one farewell word or kiss,
Our loved one, source of fond parental bliss?
Yes, it is so; death's cold and ruthless hand
Has wrested one from our most happy band.

We fondly loved her, yet the summons came,
And now with saddened hearts we speak her name.
The vacant chair, the little waiting bed,
Too plainly say, Your Emma dear is dead.

That resting-place upon the quiet pillow
Was changed for one beneath the angry billow;
The fond embrace at each last waking breath
Gave place to one, the cold embrace of death.

How sad the scene,—and shall we ever be
Beyond the realm of this mortality?
Will ever father, mother, daughter, son,
Be where all partings, sighs, and tears are done?

Yes, blessed hope! a brighter morn will dawn
Than mortal eyes have ever looked upon,
When from the silent tomb, the briny deep,
The pure, the blest will wake no more to weep;
In happy union all will notes prolong,
And swell the chorus of redemption's song.

Then Emma, clothed with immortality,
May pluck the golden fruit from life's fair tree,
And by life's river join the pure and blest
Who safe in Jesus' love will ever rest.

JOHN M. HOPKINS.

THOMPSON.—Died at South Newstead, Erie Co., New York, June 8, 1879, Sister Catherine Thompson (mother of Sister Gorham Newcomb), in the sixty-eighth year of her age. She embraced present truth in 1872, and lived an earnest, humble, Christian life, beloved by all who knew her. Funeral discourse by the writer, from Rev. 14:13.

CHAS. B. REYNOLDS.

The Review & Herald.

Battle Creek, Mich., Fifth Day, June 26, 1879.

We learn that a new journal is soon to be started in the interest of Sunday-keeping. It is to be a monthly, entitled, "The Christian Sabbath," and to be published at \$1.00 per year, by Rufus Johnson, Gerlaw, Ill.

Reader, what convictions are forced upon your mind when you read such an article as is given in another column, entitled, "Some Corporation Iniquities," and then find the statement that even some wearing the Christian name are connected with such transactions?

At a meeting of the Methodist ministers of Chicago, June 16, Mr. McChesney speaking of his visit to Arizona Territory, said:—

"Here, as in other parts of the West, the traveler was struck with the gambling, profanity, and prevalence of worse crimes. There were about 20,000 white people in the Territory, and not more than three or five—it was disputed which—churches. The Methodist church, he thought, should do something to help dispel the heathenism here, as dark and dire as in the most benighted parts of Africa."

"On motion of the Rev. Mr. Colville, it was resolved not to oppose Sunday trains to the camp-meeting."

The great, grand, majestic, magnificent, solemn, awful, sublime, and momentous, event of the age seems to have just taken place! At least one might judge so when he sees the papers on both sides of the Atlantic full of it, scores of thousands crowding out to witness it, and immense sums of money changing hands because of it. And what is it? Why, two men, it is no matter whether the reader ever knows their names or not, got into some boats on the river Tyne, England, to see which could row the faster. And lo! one rowed faster than the other! And this one was from Canada, and the other from England. And immediately all the world is agog, and men can neither think, read, or talk, of anything else. Verily, fame must be famishing for subjects.

MORE HELP FOR EUROPE.

BRO. J. P. JASPERSON and wife, Sister Anna Rasmussen, and Bro. Matteson's children are now on their way to Europe to join Bro. Matteson in his Norwegian mission. On their way from Wisconsin, they stopped a few days in Battle Creek. Bro. Jaspersen addressed the Danish brethren and sisters one evening while here. They left this city the 9th, and sailed from New York in the steamship "City of Chester," the 14th. Bro. Matteson's hands will be much strengthened in his important work by this re-inforcement.

THE EATON RAPIDS CAMP-MEETING.

THIS meeting, appointed for July 31 to Aug. 4, is one of three or four local camp-meetings to be held in Michigan this season. It is not designed to have any general camp-meeting in Michigan this year, but to hold about four instead of the one. These will be located so that all in the State can attend at least one of them. But all who live in the counties designated for this camp-meeting should make a special effort to attend this one. The others will be so far away that you cannot well attend them.

All the interests of the cause in the section embraced by this camp-meeting will be considered at this time. The preachers in these two districts should be at this meeting as far as possible, but none need leave their work in other fields to attend this meeting. As there will not be much Conference business to take our time, we can give the more attention to religious exercises.

Begin now to make your calculations to attend. Get your tents ready. If you have none, buy or make them. Invite interested friends and neighbors to come. Bring the children. We will do all we can on our part to help those who come. D. M. CANRIGHT.

TO MINISTERS VISITING CHURCHES.

EACH of our preachers in Ohio who has the charge of any church is provided with the following list of business to be attended to when he visits a church. A reference to these items will aid his memory, and may help him to make his labors successful. It is of small account for a minister to simply preach to a church and attend social meetings, while he leaves the real

work and the most important matters wholly untouched. Thinking this might be of use to others, we give it here.

MINISTERS' BUSINESS.

1. Examine church records.
2. Look up and visit all Sabbath-keepers.
3. Never rest till all take the REVIEW, Instructor, and Good Health.
4. Examine the s. b. book, and balance accounts.
5. Preach on s. b., and induce all to sign the tithing pledge.
6. Examine the T. and M. books, and instruct the librarian.
7. Urge all to join the T. and M. society and support it.
8. Attend Sabbath-school, and look after all its interests.
9. Obtain pledges and payments of previous pledges on enterprises which are in need of funds.
10. Inquire if all have family prayers and attend meetings.
11. Converse personally with each member in regard to his spiritual condition.

D. M. CANRIGHT.

CAUTION.

WE take this means to caution our brethren in the western States, Kansas, Nebraska, Iowa, and Dakota especially, against receiving and fellowshiping professed Seventh-day Adventists coming from Wisconsin without proper recommendations. Those in good standing can easily procure them; but many, having disgraced the cause, go West hoping to conceal their true character, and to palm themselves off upon our too credulous churches.

Quite a number have left this State in this condition, and there may be others going. Hence we advise caution upon the part of our brethren in the West. WIS. CONF. COM.

TENT LABOR IN WISCONSIN.

ACCORDING to present arrangements, Wisconsin will have eight tents in the field this summer, manned and located as follows:—

- No. 1, O. A. Olsen and E. G. Olsen, Sturgeon Bay, Door Co., to begin in about four weeks.
- No. 2, G. C. Tenney and J. J. Smith, Del-lona, Sauk Co.
- No. 3, C. W. Olds and E. M. Crandall, some point in Racine Co.
- No. 4, O. A. Johnson and Andrew Christianson, Rockton, Vernon Co.
- No. 5, N. M. Jordon and Andrew Fuller, Green Co.
- No. 6, S. S. Smith and Eli Osborn, Mack-ford, Green Lake Co.
- No. 7, T. B. Snow and Chris Holms, Weston, Clark Co.
- No. 8, A. D. Olsen and A. J. Breed, Retreat, Vernon Co., or Mt. Sterling.

"THERE'S NO TO-MORROW. Though before our face The shadow so named stretches, we always Fail to overtake it, hasten as we may; God only gives one island inch of space Between the eternities, as standing place Where each may work—th' inexorable to-day."

If I cannot see things just as God sees them, it is a comfort to know he does not see them as I do. If I fail to realize that faithfulness in little things is just as pleasing to him as faithfulness in more, I can rejoice that the fact does not depend upon my consciousness of it.

Appointments.

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

OHIO CAMP-MEETING LOCATED.

WE decide to hold our camp-meeting at Spring Mills, Richland Co., five miles west of Mansfield. In order to secure as large an attendance of Sabbath-keepers as possible, we sought to locate the meeting at a convenient point. The place selected is the most central for our people of any in the State. Three important railroads, viz., the Baltimore and Ohio, the Pittsburg and Ft. Wayne, and the Mansfield and Coldwater, run within sixty or eighty rods of the camp-ground, and have stations there, though there is no village. But on every side there are large villages. The people can come directly to the ground either by cars or teams. We have seen the railroad officials, and hope to get reduced rates and excursion trains on Sunday. Near the ground are two of the finest springs I ever saw in any part of America.

They are so large that they run a good flouring mill.

Now let all calculate to come. Remember it is Aug. 21-25. D. M. CANRIGHT.

CAMP-MEETING in the vicinity of Eaton Rapids, Mich., July 31 to August 4. This meeting is designed for the special benefit of the brethren in Monroe, Lenawee, Hillsdale, Jackson, Washtenaw, Clinton, Eaton, Ingham, Shiawassee, and Livingston counties. Eld. D. M. Canright will attend this meeting.

The above counties embrace Sections 1 and 5. We hope the ministers who have charge of these sections will do all they can to secure a general attendance, and try in every possible way to make the meeting a success.

We expect to hold three or four meetings of this kind this season, in different parts of the State. By so doing all can attend without going so great a distance from home. Brethren, do not fail to attend these meetings. Come prepared as far as possible to care for yourselves.

J. FARGO, Pres. Mich. Conf.

THE quarterly meeting for Dist. No. 2, Neb. T. & M. Society, will be held at Seward, Seward Co., Nebraska, July 12, 13.

E. D. HURLBURT, Director.

THE church quarterly meeting at Humboldt, Neb., is postponed until July 12, 13. We desire the attendance of all within reasonable distance. Bro. Boyd will be with us. D. H. MAXSON.

DISTRICT quarterly meeting and S. S. convention for Dist. No. 3, will be held at Mansville, N. Y., July 12, 13. A general rally of the friends of the cause is desired, as a special effort will be made to advance the interests of the T. and M. and S. S. work. Wm. H. BROWN, Director.

No providence preventing the quarterly meeting for Dist. No. 2 will be held in the tent at Appleton, Ohio, July 12, 13. A. O. BURRILL.

QUARTERLY meeting for Dist. No. 13, will be held at Memphis, Mich., July 12, 13. There will be preaching. GEO. O. STATES, Director.

THE quarterly meeting for Dist. No. 11, will be held at Alaledon, Ingham Co., Mich., July 12, 13. Sabbath meeting at the usual hour. Hope to see a good attendance from all the churches in the district. Let all be sure to hand in reports. C. N. STUTTLE, Director.

OUR State T. and M. quarterly meeting will be held at Edgefield Junction, Tenn., July 19, 20. We want to see every representative of present truth in the State at this meeting. The importance of the T. and M. work will be considered, and a Sabbath-school convention will be held. This will be a tent-meeting, and ample provisions will be made for those coming from a distance. We trust you will be repaid ten-fold for all the sacrifice made to attend this meeting. The ordinances will be celebrated, and there will be opportunity for baptism. Bro. and Sr. Owen will attend. CLINTON OWENS, Pres.

PROVIDENCE permitting, we will meet with the brethren and sisters at their next quarterly meeting at Soliloquy, Shenandoah Co., Va., commencing with the Sabbath, July 4, and continuing over first-day. We hope to meet all who can possibly come from Page and Rockingham counties, and from Buck Hill. Especially do we desire to meet H. H. Stone and J. A. Stuart.

Brethren and sisters, the time in which to save perishing souls around us is very short. We are therefore anxious to meet you in counsel, that we may wisely lay our plans for future labor. Be sure to bring in all the reports of missionary labor during the last quarter.

We will also meet the brethren of Page county in their quarterly meeting, commencing with the Sabbath, July 11. All the scattered Sabbath-keepers are especially urged to attend. Mrs. Sanborn expects to accompany me to these meetings. I. SANBORN.

Publishers' Department.

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

THE P. O. address of the following persons is wanted at the Review Office: Hiram Hiestand, Jennie Chamberlain, Samuel Bigelow, Mary Young, Harriet Martin, Julia Noble, Hattie Harden, Ann Bartlett.

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