

# 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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### IN THE ROUGH.

The marble was pure and white  
Though only a block at best,  
But the artist, with inward sight,  
Looked farther than all the rest,  
And saw in the hard, rough stone,  
The loveliest statue the sun shone on.

So he set to work with care,  
And chiseled a form of grace—  
A figure divinely fair,  
With a tender, beautiful face:  
But the blows were hard and fast  
That brought from the marble that work at last.

So I think that human lives  
Must bear God's chisel keen,  
If the spirit yearns and strives  
For the better life unseen.  
For men are only blocks at best,  
Till the chiseling brings out all the rest.

—Sel.

### The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

### A FEW REASONS FOR OBSERVING THE SABBATH.

BY ELD. A. O. BURRILL.

[Some time since, Bro. Burrill received a challenge to debate the Sabbath question with Eld. Barnaby, of the United Brethren Church, which, after much pressing of the matter from the other side, he finally accepted. According to agreement and appointment, Eld. Burrill appeared at the United Brethren church in Orange, Mich., to discuss with Eld. Barnaby, having left his studies in College for that purpose; but Eld. Barnaby did not appear. However, he sent word that he would be there in two days, and Eld. Burrill waited for him. He did not come. By invitation, Bro. Burrill spoke to the assembled congregation, and the following is his discourse as photographically reported by Bro. Joseph Haughey of Battle Creek. O. W. S.]

DOUBTLESS this congregation, as well as myself, are disappointed. When we left home to come here, it was in good faith that Eld. Barnaby would be present with us to discuss this question.

As I have been invited to speak to you this evening, I will read from Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world. Amen." These words contain the great commission of our Lord, by the authority of which his apostles at that time, and his ministers ever after, were to go forth and teach the gospel to all nations. But what were they to teach? The commission is plain: Teach them, the text says, "to observe all things whatsoever I have commanded you." By this you see he refers their minds back to the lessons and the instructions he had given them during his ministry here upon the earth. Thus they are to remember and practice these lessons they have been taught by Christ.

It is a prominent fact in the history of our Lord, that, at the very beginning of his ministry, he chose his twelve disciples. See Matt. 4:12-25; and John 1:26-50. It appears that he kept his disciples with him constantly during his ministry. Why did he do this? He did not need them to help him. While Christ was here upon earth, they themselves preached but little, if any. The reason is evident; viz., that he might prepare them for the great work of preaching the gospel to all nations; which work was entrusted to them after his resurrection; and upon which they immediately entered after his ascension into Heaven.

The Saviour taught the people carefully, according as they were able to hear his in-

structions; but to the disciples he expounded things more fully, that they might know what to teach in the future. "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not to them; and when they were alone, he expounded all things to his disciples." Mark 4:33, 34. Paul says, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. 2:3. This shows that the gospel which the apostles preached was the same as that which Christ began to unfold in his ministry. Indeed, the very object of that ministry was to introduce and inculcate the principles of that gospel which was soon to be heralded to the world. Thus Luke says, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16:16.

The doctrines of Jesus' kingdom, then, began to be preached from John's time: so Peter says, when he opened the gospel to the Gentiles at the house of Cornelius, "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts 10:37. Where did this gospel begin? At the baptism which John preached. St. Luke records these words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Chap. 4:18. It is seen by this that the *gospel* was preached by Christ. In Acts 1:1, he says, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach."

When Matthias was chosen to take the place of Judas who had fallen, Peter said, "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1:21, 22. A man must be found who had been with the disciples and with Christ during his whole ministry. Why was it thus? Because it was necessary to have a man who was fully acquainted with all of Christ's teachings and doctrines, that he might correctly represent and teach them to others.

Let us carefully examine what Christ did teach his disciples. In Matt. 5:1, we read, "And seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him." Here the Saviour retires away from the throng; and as he sat down, his disciples "came unto him." There were Peter, James, Andrew, John, and the others, sitting ready to listen to his gracious and instructive words. "And he opened his mouth, and taught them." Verse 2. In his last commission he taught them that they should teach all nations to observe all those things which he had taught them. Therefore, we should the more carefully examine what he says. "Blessed are the poor in spirit; for theirs is the kingdom of Heaven." Verse 3.

That these are gospel truths, my preaching brethren here in the desk will not deny. They are not things which were to be taught to the Jews only, or for the two or three remaining years of the old dispensation merely. Verses 4-6, and in fact every sentence, contain sufficient matter for a good gospel sermon. Indeed, this sermon on the mount contains the very heart and essence of every gospel truth. In closing this remarkable sermon, he says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24.

When the time comes for Gov. Hayes to enter upon the duties of the administration, the first thing he is expected to do is to deliver his inaugural address. We all look forward to this time with great interest,

because we all expect this address will set forth the principles upon which the government is to be conducted. And so it is with Christ's sermon on the mount; he there sets forth the principles by which his people in the gospel dispensation are to be governed. This sermon was delivered at the very beginning of his ministry; delivered to those who in the future were to be the great expounders of his gospel to the nations of the earth; and I think I am right in saying it is the greatest summary of truth that the world ever heard. Therefore, we look to this sermon with the greatest interest to know what he has said of that law which was spoken in the most solemn manner from Sinai.

Does he tell them that he has come to abolish it, that it is to end at the cross, and that they are to teach a new law? or does he instruct them to obey it, and to teach others to do the same? These are important questions; and we would not naturally expect the great Teacher to pass them by unnoticed. Just listen to his words: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verses 17, 18.

What law is this to which he calls the attention of his disciples? Evidently not some new law of his, which he was about to give, but an old law, one with which they were all familiar, the one associated with the prophets. He says, "I am not come to destroy the law." And it was the law which already existed; for it would be inconsistent with reason to say that he had not come to destroy his own law, which he had not yet given. It was a law *already* written, and one written with "jots" and "tittles." Now "jots" and "tittles" are found in the Hebrew language and no other; and the law of God, the ten commandments, was written at this time in the Hebrew language, and therefore contained "jots" and "tittles;" but none of Christ's teachings were written at this time, and when they were written, it was not in the Hebrew language, but in the Greek, which contains neither "jots" nor "tittles."

We therefore maintain that he is speaking of that law which existed in the old dispensation. Of this fact there is the plainest evidence. To leave no doubt of what law he is speaking, Christ quotes the sixth and seventh commandments of the decalogue: "Ye have heard that it was said by them of old time, Thou shalt not kill." Verse 21. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Verse 27. The law, then, under consideration is the ten commandments. Notice, he calls it *the law*, not a part of the law. In Ex. 24:12, we read, "The Lord said unto Moses, Come up to me into the mount and be there; and I will give thee tables of stone, and a law, and commandments which I have written." In the Hebrew it is written, "The law, and the commandments." When the article *the* is placed before a noun it makes it definite. For instance, in speaking of a minister, I say, *The minister*, I mean some particular minister. And here it says, *The law*. Thus the law under consideration is the ten commandments; and it is a law distinct from the ceremonial and civil laws.

As this law was given from Heaven in so solemn a manner, and that, too, by Christ himself (see Heb. 12:22-26, and Deut. 10:1-4), and had occupied so important a place under the old dispensation, it was to be expected that he would particularly instruct the disciples what to teach concerning it in the gospel dispensation. This is an important point. "Think not," says Christ, "that I am come to destroy the law or the prophets." John, Peter, James, do not get the idea that I have come to destroy the law or the prophets. Because I have condemned many of the traditions of the Phar-

isees, and have introduced many new truths, do not conclude therefore that I mean to abolish the law that I gave upon Sinai.

That this is what he means, his own words plainly show. He says, "I am not come to destroy." To destroy is defined by Webster as follows: "To pull down; to bring to naught; to put an end to." Christ, then, plainly tells John, Peter, and James, that he has not come to pull down in the gospel dispensation that law which he built up in the Mosaic; neither to bring to naught, or to put an end to it. Now the original word is equally forcible, if not more so. Greenfield defines it thus: "To loose; to dissolve, that is, to destroy, demolish, overthrow, throw down; met. to render vain or null, abrogate; to unloose one's girdle, etc., for the night." This gives a plain idea of the word. Mark, Christ, says he has not come to do any of these things to the law or the prophets.

This idea is clearly expressed in the following translations: Norton renders it, "Think not that I have come to *annul* the law or the prophets; I am not come to *annul*, but to perfect." Dickenson translates it, "Imagine not that I have appeared to subvert the law or the prophets; I am not come to *subvert*, but to *establish*." So we might mention many other translations to prove the same. There is no language which could more clearly express the idea that Jesus had not come to destroy or abolish the ten commandments.

After telling his disciples for what purpose he had not come, he proceeds to tell them for what purpose he had come. He said, touching the law and the prophets, that he had come to fulfill them. Webster defines fulfill as meaning to "carry into effect." To fulfill the law, then, was to do what the law required. That this is the true meaning is evident from the Bible itself. Jesus in speaking to John said, "It becometh us to fulfill all righteousness." Matt. 3:15. That is, to do everything that is right. By fulfilling a thing, do we do away with it, or end it? If so, then Christ taught John that it became them to do away with, or to end, all righteousness. How unreasonable! But does not a law end when it is fulfilled? We answer most emphatically, No.

Let us read Gal. 6:2, where Paul says, "Bear one another's burdens, and so fulfill the law of Christ." Did the law of Christ end when it was fulfilled? We answer as emphatically as before, No. For if so, it was abolished in the days of the apostles. To illustrate: The fifth commandment of the law says, "Honor thy father and thy mother." Now, we all believe that Jesus obeyed his parents; and the first time that he honored them he fulfilled this commandment, did he not? Certainly he did. Well, did that law end then? Was he not under further obligation to honor his parents? Or even after he had fulfilled that law all his life in honoring them, did that terminate that law, so that others after him are under no obligation to honor their parents? What absurdity it would be to expound the Scripture in this way!

Now take the fourth commandment, which requires the sacred observance of the seventh or Sabbath day. When Christ had kept one Sabbath, he had fulfilled that law. Did the law end there and then, so that he was not obliged to keep the next Sabbath? If so, the law ended, not at the cross, as is generally thought, but years before, even the very first moment after Christ had once kept it. My hearers, do you believe this? Then to obey a moral precept once, twice, a dozen, or any number of times, does not lessen the obligation to do so.

To fulfill a prophecy is quite a different thing. The prophecy said that Jesus should be crucified. The moment he died, that prophecy was fulfilled, and will never have to be fulfilled again. So it is with all prophecies, but not so with the moral law. To obey to-day does not end the obligation

for to-morrow. "Thou shalt not steal." To refrain from stealing to-day does not leave us at liberty to steal to-morrow. So you see the law must be fulfilled just the same to-day, to-morrow, the next day, and so on throughout all generations.

That Christ does not here teach the abolition of the law, but its perpetuity, is manifest from what follows. He continues, "For verily I say unto you." He is about to give a reason for stating that he had not come to abolish the law. Why had he not come to abolish the law? Because, "verily I say unto you," that is, *emphatically*, I say unto you, "Till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law till *all* be fulfilled."

Now let us observe these two "tills" in this verse. (1) "Till heaven and earth pass." (2) "Till all be fulfilled." What does this teach us? Our opponents claim that it means simply this: that no part of the law was to pass away, till it was all fulfilled; which was accomplished when Christ died upon the cross, about three years after he uttered these words. But this would be an absurd and unnatural use of language. He first says, "Till heaven and earth pass" away; and although more than eighteen hundred years have passed since that time, heaven and earth still remain. The second "till" is stronger than the first, and extends further down into the future.

(1) The law shall not pass away till heaven and earth pass. (2) It shall not pass till *all* be fulfilled. All what? That of which he was speaking, "the law and the prophets." "I have not come to destroy the law or the prophets, but to fulfill." To fulfill what? Both the law and the prophets. We therefore see that the term fulfill not only applies to the law, but also to the prophets, or prophecies. No part of the law, then, shall pass till the prophecies are all fulfilled. Were the prophecies all fulfilled at the death of Christ? No, indeed. Will they all be fulfilled even when the heavens and the earth have passed away? Let us hear what the apostle has to say on this point. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. See also Isa. 66:22, 23.

But our opponents meet us here, and say that "all" refers to the "law," meaning all the law. *Law* is a noun and *all* an adjective. If the word *all* limits *law*, meaning all the law, then, according to the law of grammar, the adjective must agree with its noun in number, gender, and case. A glance at the Greek text will show that the word from which law is translated is a noun, in the singular number, masculine gender, genitive case. The word from which *all* is translated, is an adjective in the plural number, neuter gender, nominative case. It will, therefore, be seen that all cannot possibly refer to the law, because it agrees with it neither in number, gender, or case.

Not one jot or tittle shall pass from the law till heaven and earth pass away, no, not then, for it is to remain till all things in the law and prophets are fulfilled, which carries the law entirely through and beyond the gospel dispensation. That this is the meaning of Christ's language is positively proved by the following verse: "Whoever, therefore"—a conclusion from what he had previously stated. What is this conclusion? Is it that we need not keep or obey the law? No, indeed. "Whoever, therefore, shall break one of these *least commandments*, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whoever shall *do* and *teach* them, the same shall be called great in the kingdom of Heaven." Verse 19. Now Peter, James, and John, you are soon to go out to teach, and you shall be called *least* in the kingdom of Heaven, if you are slack about your work, and instruct men that it don't make much difference if they do not keep *all* the commandments. The term, "least commandments," indicates that there are greater ones. Turning to Matt. 22:36-40, we read, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it,—Thou shalt love thy neighbor as thyself. On these two commandment hang all the law and prophets." Then there are two great commandments, (1) To love God supremely, and (2) to love our neighbor as ourselves. And mark, these were not new commandments, for he quoted the first from Deut 6:5, and the second from Lev. 19:18, and says, "On these two commandments hang all the law and the prophets."

Observe he does not say that the law and prophets are to hang on these till the cross, or that they *used* to hang upon them, and have dropped off, or are about to do so.

How could language be stronger than this? 1. Jesus indorses and ratifies the law as a whole, in stating that he had "not come to destroy" it. 2. He indorses every commandment in the ten, even to the "least" one of them; "whoever therefore shall break one of these least commandments." 3. He indorses every letter in the law. "Not one jot," he says, shall pass away. A jot is the smallest letter in the Hebrew language. 4. He indorses even the smallest tip of a letter. Says he, Not one "tittle" shall pass away.

We therefore see by the authority of Jesus Christ our Lord, that we have the law of the ten commandments, spoken by his own voice mid most wonderful scenes, brought over into the gospel dispensation without any change. Some say we have no authority in the New Testament for observing the seventh-day Sabbath. But was not the Sabbath one of the commandments? Of course it was. Then Christ's language covers this one. "Whoever shall break one of these least commandments." The Sabbath is enforced by one of them, and is, therefore, included in Christ's words. So says our Saviour, and so we believe. Hence, that law still reads, "The seventh day is the Sabbath of the Lord thy God."

And now, to show beyond a possibility of a mistake that the instructions of Christ in his sermon on the mount do apply this side of the cross, in this dispensation, notice what he says of the ceremonial law, or the law of Moses. Having finished his instructions concerning the moral law, teaching its perpetuity in the strongest terms, he now takes up the ceremonial, or law of Moses, and sets it all aside, and directs his apostles to teach others not to regard it. Thus he says: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." Matt. 5:31. This scripture may be found in Deut. 24:1, in the ceremonial law of Moses. It allowed a man to divorce his wife for a very slight cause. Now what does Christ say, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." Verse 32. Thus he set aside that law.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Verse 33. Here is another quotation from that law, which may be found in Num. 30:2. Now what does he say about this? "But I say unto you, Swear not at all." Thus you see he cuts it right down. Again, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth." This is found, not in the ten commandments, but in Ex. 21:24. Set this to one side. "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Verses 38, 39. Notice, this was just the opposite of what Moses had said. See verses 43, 44; Deut 23:6. What he taught privately to his disciples here, they were not commissioned to teach until after the cross. Hence, when he says of the moral law, "Whoever shall break one of these commandments," etc., he means, whoever shall in the gospel dispensation do it.

"But," says the objector, "why didn't Christ recommend the Sabbath?" He has done even more than this. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming? and of the end of the world?" "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee to the mountains. But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:3, 15, 16, 20. Like the fifth chapter, this was spoken privately to his disciples, only a very short time before his death, and has its application in this dispensation. Hear what he says of the Sabbath, "Pray ye that your flight be not in the winter, neither on the Sabbath day." When was this flight to take place? Why, when the Roman army should be seen by them. When was this? About A. D. 70, or 39 years after the cross. Then Christ recognizes the Sabbath institution about forty years after our opponents say it was abolished. He not only refers to it as then in force, but gave a command concerning

it to the early Christian church. Query, Do you suppose we who are assembled here this evening would be likely to forget that about which we were to pray, not once each week, but as often as we should come before the Lord in secret prayer?

Now to prove that our position is correct, and that we have placed the right interpretation upon the instructions of Christ to his disciples, both in chapters 5 and 24, let us follow them as they go out in after years to preach the gospel, and see how they understood his teachings concerning the decalogue.

James was one who listened to this sermon on the mount. About thirty years after this he writes his general epistle to the brethren scattered abroad. In chapter 2:8-12, he says, "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well." Thus he introduces the subject of the law in almost the very words that Christ did, when he said, "I am come to fulfill the law." So James says, "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

How exactly James repeats the lessons of his Master! Jesus said whosoever should break one of the least of these commandments should be least in the kingdom of Heaven. James says, "Whoever shall offend in one point is guilty of all." Thus we see Jesus recognized even the *least* commandment, and James the *whole* law, not nine-tenths of it. Christ illustrated what law he meant, by quoting the sixth and seventh commandments. Now notice how carefully James uses the same illustration, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

Let us try James' reasoning upon the commandments. "For that law which said [marginal reading], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Again, For that law which said, Do not take the name of God in vain, said also, Remember the Sabbath; now if thou do not take the name of God in vain, yet if thou break the Sabbath, thou art become a transgressor of the law. By this we see that the apostle was faithful to the commission. Says Jesus, "Teach them to observe all things whatsoever I have commanded you." And as his Lord had referred to the Sabbath as an existing institution in Matt. 24:20, so James does in the great Christian council of Acts 15. He says Moses was read in the synagogues "every Sabbath day."

Thus we see that this apostle, all the way down in the gospel dispensation for thirty years, repeats and enforces the very lessons that the Lord had taught him concerning the decalogue. Then he adds, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

*Apostolic observance.* They all kept the seventh day as the Sabbath. He commanded his disciples to regard it as late as forty years after his resurrection. Matt. 24:20. The holy women kept it after his death. Luke 23:56. Acts was written A. D. 60, thirty years after the resurrection. In it the Holy Spirit calls it "the Sabbath day." Acts 13:14. Paul called it "the Sabbath day." Acts 13:27. The Gentiles kept and called it "the Sabbath day." Verses 42, 44. Luke called it "the Sabbath day." Acts 17:2.

It was the great apostle Paul's "custom" to preach upon the Sabbath day, Acts 17:2, which he did for one year and a half at one place. Acts 18:1-11. And, finally, the apostle James recognized the fact that no other day but the seventh is the Sabbath. Acts 15:21. He says, Moses is "read in the synagogues every Sabbath day." This proves that the phrase "every Sabbath day" includes only those days on which the Jews met in the synagogue to read the law; to wit, every seventh day of the week; and that it did not include the first day, for they did not meet on that day in the synagogues to read the law.

Cannot tell which is the seventh day. This is usually the last excuse. But that we can tell when the true seventh day in the cycle of the week comes is a fact. We refer you to Christ's sayings. He said unto them, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord of the Sab-

bath." This was the day that Christ, as well as the Jews, kept. If the Sabbath had been lost, he would have known and corrected it. But he gave no intimation of it to the Jews, or to his disciples. He not only kept it himself, but he said it was the "Sabbath." In Luke 23:54-56; 24:1, we read thus: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid; and they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

Here are several important declarations: 1. We have the preparation day, which, according to Ex. 16:5, was the *sixth* day of the week. 2. Following this, we have "the Sabbath day according to the commandment," which carries us back to Ex. 20, where we read, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the *seventh* day is the Sabbath of the Lord thy God."

Then these Christian women had the true seventh day, and kept it as the commandment required. What does this law require? "Remember the Sabbath day. . . the *seventh day* is the Sabbath," not is a Sabbath, but is the Sabbath. And why is it the Sabbath? "For," because, "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Why, then, did the women rest? Because the "commandment" required it. And why does the commandment require it? (a) God made or created all things in the first six days. (b) He blessed the seventh day. (c) He sanctified it; and to sanctify is to set apart to a holy or religious use. Since it was set apart, it must have been for somebody. And for whom? Christ answers, "For man." Man is here used in a general sense, and means all men,—the whole human family. Then, from the foregoing facts and reasons, we see that the true seventh day in the cycle of weeks had not been lost at Christ's crucifixion, for Christian women kept the Sabbath "according to the commandment," for inspiration says so.

After this, the Sabbath is frequently mentioned in the book of Acts. See the chapters already referred to. The last time it is named is in Rev. 1:10, A. D. 96, which brings us to the close of the Bible, and of the first century. Now we have spanned 4100 years of the world's history, and find the Sabbath has not been lost. But has not time been lost since the year A. D. 96, perhaps during the dark ages? Let us see. At the time of Christ, and ever since, the Jews were and have been great sticklers for the Sabbath—very careful in observing it. In A. D. 70, about 40 years after the resurrection of Christ, Jerusalem was destroyed by the Romans, and the Jews were led away captive into all nations; and though 1800 years have passed, the Jews are still a scattered nation, yet a distinct people. In every country, in every clime, in every nation, and in almost every city, to-day may be found the Jew.

During these eighteen long centuries, under every vicissitude, they have still kept, and tenaciously clung to, the Sabbath. Every person of intelligence knows that the Jews all keep the Sabbath on Saturday. Now that they have not lost the Sabbath day, but have kept the day of the week correctly, is easily demonstrated. Scattered as widely apart as they have been all this time, had they lost the correct numbering of the days of the week, they would now be found to disagree among themselves as to which was the true Sabbath day. Some would claim that it was on Monday; still others, that it was on Tuesday, etc., etc. But there is no such disagreement among them, as we all know. In Asia, in Europe, in Africa and America, all agree that the Sabbath comes on Saturday. With these facts before us, I think we will say that Saturday is the true seventh day.

It was only two or three centuries after Christ that the Christians began to regard the first day of the week as a sacred day. Gradually this practice became quite general among Christians. Christendom is divided into three great branches; viz., The Greek Church, numbering 66,000,000; the Catholic Church, numbering about 170,000,000—[Here Eld. Carter corrected Eld.

B., saying, "They number 225,000,000."—Reporter.] Thank you for the correction. The Protestant churches not far from 100,000,000; making a total of more than 375,000,000. All these have always been, and are now, unanimous in teaching that Sunday is the first day of the week, the resurrection day, and that Saturday is the old, original, seventh-day Sabbath. No one ever thought of disputing this until lately, since they find there is no Bible proof for the sacred observance of the first day of the week, or Sunday.

The Mohammedans, numbering 160,000,000, observe the sixth day, or Friday. In conclusion, let us sum up some of the many facts which we have brought before your minds this evening.

1. The Sabbath was made at the close of the creative week, and for all mankind. Gen. 2: 1-3; Ex. 20: 8-11; Mark 2: 27.

2. The great God rested upon this day. Ex. 20: 8-11.

3. He blessed it. Gen. 2: 2, 3.

4. He sanctified it. Ex. 20.

5. Made not merely for a physical rest, but for a memorial. Ex. 31: 16, 17.

6. It was a part of God's holy law before Sinai. Ex. 16: 4, 27-29.

7. It was associated with moral precepts. Ex. 20: 1-17.

8. It was commanded by Christ's voice from Heaven. Heb. 12: 21-26; Acts 7: 38; 1 Cor. 10: 1-4; Deut. 10: 3, 4.

9. They were written by Christ. Compare Heb. 12: 21-26, with Deut. 10: 1-4.

10. When our Lord appeared upon earth he ratified the law of ten commandments as a whole. Matt. 5: 17.

11. He ratified every commandment. Matt. 5: 19.

12. He ratified every letter of the commandments. Matt. 5: 18.

13. And finally, even every corner of a letter of them. Matt. 5: 18.

14. It was his custom to keep the Sabbath. Luke 4: 16.

15. He even gave commandment concerning it. Matt. 24: 20.

16. His disciples taught the perpetuity of the law. James 2: 8-12; 1 John 3: 4; 5: 2, 3; Rom. 3: 31; 7: 7.

17. The apostles observed the Sabbath. Acts 13: 14, 42, 44; 17: 2; 18: 1-11.

18. The holy women kept the true seventh day in the cycle of the week.

19. It has not been lost since.

20. Only those who have kept all the commandments will have eternal life. Matt. 5: 19; 19: 16-19; Rev. 22: 14.

And in conclusion, let me say, These are important matters. May it be the happy lot of us all to have eternal life in the kingdom of God.

GOD OUR TRUST.

"THEY that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever." Psalm 125. 1.

The word of God is a sure defense, his promise is a covering in time of danger, and his love is a fortress and a sure place of safety. Here David felt secure at all times. When in danger from his foes, he always hid himself under the shelter of Jehovah's power. No enemy could harm him there; there he slept in safety. In the care of angels he felt secure when combating Goliath, or fleeing from Saul, or when in the heat of battle.

When Ahithophel gave counsel against him, he left his cause with God. When he had sinned against God, and forfeited his crown and his honor, then he felt he was in danger; for God could not justify nor accept him, nor protect from the just award of his sin. He hastened to return to the God he had forsaken. With deep sorrow he deplored his selfishness and his crime. He did not rest content till he felt that God had restored him to his favor. For this, he humbled himself, and bewailed his sin, and secured help from God, till his heart was cleansed from the foul stain, and he was again restored to divine favor.

If we could shut up the tender mercy of God against repentant David, the same principle would shut us also out of the sympathy of God. If he could shut his heart against David, he might also look upon us in anger, and leave us to the famine and the pestilence. The mercy which gave pardon to David is now manifest in sparing the world a little longer. And to us, too, he grants a little space for repentance.

Let us praise the Lord for his mercy and his love which shielded David when he turned to the Lord with sincere repentance and with confession. Were he not merciful, who could be saved?

JOSEPH CLARKE.

A CHANGE.

OVER the roofs of the pioneers  
Gathers the moss of a hundred years;  
On man and his works has passed the change  
Which needs must be in a century's range.  
The land lies open and warm in the sun,  
Anvils clamor and mill-wheels run—  
Flocks on the hillsides, herds on the plain,  
The wilderness gladdened with fruit and grain.

But the living faith of the settlers old  
A dead profession their children hold;  
To the lust of office and greed of trade  
A stepping-stone is the altar made.

The church, to place and power the door,  
Rebukes the sin of the world no more,  
Nor sees its Lord in the homeless poor.  
Everywhere is the grasping hand,  
And eager adding of land to land;  
And earth which seemed to the fathers meant  
But as a pilgrim's wayside tent—  
A nightly shelter to fold away  
When the Lord should call at the break of day—  
Solid and steadfast seems to be,  
And Time has forgotten Eternity.

—Whittier.

CAMP-MEETING IN WISCONSIN.

WE have already been admonished that the camp-meeting season is drawing near, and preparations should be begun in time so that all may attend who can possibly do so. Much pains have been taken to select a location which is accessible from different parts of the State, and grounds are secured, which seem to be excellent for beauty and convenience. It is hoped that our people will avail themselves of this opportunity and make this the largest meeting of Sabbath-keepers ever held in the State. For two years we have had two camp-meetings in our Conference, each accommodating different portions of the State, and many of the church and private tents could be used at both so that we could get along with fewer tents than when we have but one meeting. Therefore let all who can do so provide themselves with tents. Church tents are very good, but family tents are doubtless better.

Instructions have been given through the Review for making duck tents; or they can be bought of Wm. Armstrong, Chicago, and of others. They should be ordered in season. Good and cheap tents can be made of the best sheeting, which is by many estimated better than duck tents.

We will give some instructions for making one 10x15, 9 ft. high, 3 ft. 8 in. walls. Different sizes can be made with the same proportions.

Cut five strips of cloth twenty-three feet long. Sew them together with two seams by lapping the edges one-half inch. This forms the roof and walls of the tent. Hem the ends one inch wide. Three feet and eight inches from the ends make a strong tuck two inches wide. In the edge of these tucks insert an eyelet hole in each seam for the ropes. Perhaps the most difficult part is to make the ends of the tent of the proper slant. This can be done by drawing a plan of the same size as the end of the tent upon the floor or some even surface, and cutting the cloth by it. A fly roof should be made by cutting five strips of cloth seventeen feet long and sewing them together. Hem two inches, and work eyelet holes in the ends of each seam. This is put on over the tent and raised a few inches above the tent at the eaves.

A tent made in this way will be cool in hot weather and dry in rain. One of this size will accommodate six or eight persons, and will take about eighty yards of sheeting which can be had for eight or nine cents per yard. We want to see one hundred tents on our camp-ground.

WIS. CONF. COM.

WAS THE LAW OF GOD ABOLISHED BY THE NEW COVENANT?

SOME suppose that it was; but that this is not the case is a point than which few are made plainer in the Scriptures. God says by Isaiah, "Hearken unto me ye that know righteousness, the people in whose heart is my law." Isa. 51: 7. But how does his law get into their hearts? Hear Paul, in Heb. 8: 10, quoting from Jeremiah, in relation to the new covenant (chap. 31: 33): "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts," &c.

But you will further observe in the quotations from Isaiah that those in whose hearts God's law is, are the ones that know righteousness. This would seem to indicate

that God's law and righteousness are the same, and this is confirmed by David in Ps. 119: 172: "My tongue shall speak of thy word, for all thy commandments are righteousness." We are thus shown that God's law is put into the hearts of his people under the new covenant, and that his law is his righteousness.

Now turn again to Isa. 51, and you will see how plainly God has spoken on the point we are considering. In verse 6, after predicting some of the fearful scenes of the last days, he says, "But my salvation shall be for ever, and my righteousness shall not be abolished." Again in verse 8, "But my righteousness shall be for ever, and my salvation from generation to generation." This needs no comment, and certainly settles the question.

S. B. WHITNEY.

WHERE TO BEG AND PROSPER.

Two beggars met one day, and thus they talked as they rested on the roadside:

"Ours is but a poor trade, I am getting very tired of it," said one.

"Are you? Well, it is not so with me. I find it a prosperous business, and like it better every day," said the other.

"Strange enough, that," was the answer. "There are so many things against us. First of all, one dares not go to the same persons too often."

"That is not my experience," said the other. "I find that the oftener I go, the more readily I am heard."

"You don't say so!" exclaimed his companion. "I get turned away with, 'Saucy Fellow!' or some such name, and am told to take myself elsewhere. As to money or bread, I may knock pretty often before I get sight of it."

"Now I can truly say," said his companion, "that if I don't get what I ask for, I have something better instead of it."

"A lucky fellow you are, and in these times, too, when people shake their heads and declare they have need to go begging themselves."

"Ah! that I am never told. I go where riches abound, and where there is enough, and more than enough, for all that ask."

"If I put on a doleful face they call me hypocrite; if I put on a merry air, they say I am not in want; there is no knowing how to succeed with them."

"When I am in trouble, I get pity; when I am full of praise and joy, I get a more abundant blessing."

"Wonderful! wonderful! They grow tired of my story, I find, before they have half heard it, and suspect it is false, without caring much for me, even if it were true."

"How contrary my case! I cannot tell my sorrows and wants too often. I am told to come with every one of them, and, strange to say, so deep is the interest in my behalf, that what I have to tell is better known where I beg than I know it myself."

"Why, what house do you beg at?" asked the astonished beggar.

"At the gate of Heaven," said his companion. "Where do you beg?"

"Oh! I beg of the world," said he.

"Then no wonder you are tired of your trade. Come and try my gate. If you make your stand at that, you will never be disappointed, never get an angry or unkind word, and never, never, be turned empty away."—Sel.

THOU ART THE MAN.

ONE of the hardest things in the ministry of the word of God, is to bring it home to the conscience of the individual. And in speaking to a large assembly of people, those portions of truth which are adapted to one particular class are almost sure to be appropriated by another, while those for whom the admonitions are especially intended pass them by without consideration. If we preach against covetousness, and enjoin liberality, old deacon Hunks, who sits in the corner, wraps himself up in his long robe and says to himself, "Well, that does n't mean me, I'm sure;" while the next day, perhaps, we shall find that some dear, earnest, generous soul, who has been for years habitually casting all her living into the treasury of the Lord, is aroused and alarmed by the thought of being covetous, and so proceeds at once to make some fresh sacrifice for the sake of benefiting others around her, who, perhaps, are better able to aid her than she is to assist them.

If we rebuke levity and vanity, instead of our words' reaching the hearts of the gay and high-headed and light-hearted, they fall with chilling weight upon the tender conscience of some poor soul, whose

smile on emerging from regions of darkness is fresh and fragrant as a May-flower creeping out from among departing snows, but who is now chilled and discouraged, and sinks back again into despondency and gloom. If we rebuke worldly and excessive care for the things of time and sense, the thrifty worldling at whom we aim our shaft passes it unnoticed, while his neighbor, who is shiftless and thriftless, and who was never busy enough to earn an honest living for himself and his family, picks up our words and uses them to excuse himself in continued idleness and indifference, under pretense of trusting in the Lord.

There seems to be only one way of meeting this universal tendency of fallen nature to evade and disregard the divine precepts, and that is by direct personal appeal to the parties concerned. David would have listened approvingly to any number of homilies treating of justice, mercy, purity, morality, and the fear of God, and gone away neither better nor worse for the instruction which he received; but when the prophet Nathan laid hold upon his conscience with the grip of honest faithfulness, and said to him, "Thou art the man!" he quailed before the servant of God, and reverently accepted the message which he brought.

"I taught you publicly and from house to house," said the apostle; his method of labor was "warning every man, and entreating every man," that he might present every man perfect in Christ Jesus. It is difficult to remedy personal faults by public exhortations. Sometimes we may attain our end, but often it will be much more easily accomplished by direct, personal endeavor. We need to take men by the hand, to speak to them face to face, kindly but faithfully pointing out their errors, showing them their wrongs, and entreating them to turn from every false way. We may fear rebuff, but usually our fears are vain, and if our proofs are disregarded, there is still some satisfaction. The man of God who rose from his bed to reprove a blasphemer, and only received in return scoffs and taunts, when asked what he got for his pains, answered, "A soft pillow." And when in the fear of God, and in the spirit and love of Christ we have done our duty to persons who are going astray, we win for ourselves a quiet heart, a soft pillow, a conscience void of offense toward God or man.

But often the seed that is sown in these private conversations becomes fruitful beyond all our expectations; since it does not depend upon our own power or standing to give force to what we say. The child may sow seed which shall bud and blossom and bring forth plenteous fruit. A little hand may place in the soil the seed which shall spring up and reach gigantic stature, and live when we are dead. Thus the word which we speak with trembling may be made powerful by the blessing of the Lord, and our prayers may be answered and our tears rewarded by the turning of sinners from the error of their ways, and the joy that is in Heaven when they come home to God.—The Wayside.

A CARD ON GIVING.

1. LET every one contribute something. A mite is acceptable to the Lord.
2. Lay aside every week something for the Lord.
3. Give liberally.
4. Give as the Lord has prospered you.
5. Give to those who are in need.
6. Give cheerfully. "God loveth a cheerful giver."
7. Give freely. "Freely ye have received," etc.
8. Give, remembering your accountability as stewards of the Lord.
9. It is a test of your love to Christ and to his cause.
10. It is the way to prosper. "Give and it shall be given to you."
11. Remember the Golden Rule: "As ye would that others should do to you, do ye even so to them;" and the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."—Religious Intelligencer.

WHINING IN PRAYER.—A curate who adopted a monotonous whine in his prayers, on being remonstrated with by his diocesan, pleaded that such a tone was proper to acts of supplication, because beggars always assumed a whine when they asked for alms. The bishop replied:—

"Yes; but when they do, I always know that they are impostors, and give nothing."

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 5, 1877.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

### TRACT AND MISSIONARY WORK.

WHEN the Tract and Missionary work was first introduced among our people, we felt it necessary to labor through our prints to bring the brethren all up to the work, for a strong pull, and a long pull, altogether. We had succeeded wonderfully in raising means to carry forward the several branches of the work by stating the wants of the cause to our people through the REVIEW, and we had no doubt of success in raising funds for the Tract and Missionary work through the same means.

Others viewed the matter in a different light. One good brother said he must speak to the brethren assembled in order to move them to take hold of this work. He has proved himself able to do this. But in order for him to serve the cause fully in the wide field, according to his plan, it would be necessary for him to be in fifty places at the same time. He could occupy but a small portion of the field, hence but few of our people have as yet taken hold of the work as the few have who have had his personal labors. And some fields are now suffering from shameful re-acton where verbal appeals have been made for means, and matters have been carried pretty strongly in that line. When clear, plain, straightforward statements through our prints will not move our ministers, the elders of our churches, the T. and M. officers, and the brethren generally, then we shall cease to hope for the success of the T. and M. cause.

Our brethren in California, New England, New York, Ohio, and Wisconsin are doing something to circulate the SIGNS. Other States, in consequence of little or no action in past time, or from want of action at all, are doing next to nothing. This is the natural result of not taking hold of this work in the right way. We must be able to reach all our people on this subject through our prints, before we can have a strong pull, and a long pull, and all pull together.

We are surprised at inquiries whether the added one-third to the regular s. b. income should be used to pay for packages of the SIGNS, on the installment plan, to be used in missionary work. The plan of adding the one-third to s. b. was introduced to take the place of calling for donations which are never made on an equality. To reach an equitable position, and also to secure sufficient funds, the system was instituted. And the plan of paying in installments was to encourage all churches to send for packages at once, and pay for them as they should collect the added one-third, month by month.

The added one-third is to be used in the T. and M. work, especially for the circulation of the SIGNS and the REFORMER. Those Conferences whose churches are not coming up to this plan will find themselves destitute of means to carry forward this work.

But this work will not long move so heavily. Care must be taken to select men for executive committees in our Conferences, who have sufficient breadth of calculation and energy to do their duty. The action of the General Conference, last fall, on this matter of equality in raising means for the support of the cause was right. The matter must be pushed forward in a liberal and proper manner in all our Conferences and churches, and should be cheerfully carried out by all our scattered brethren and sisters. Oh! for a strong pull, a long pull, and all pull together.

Much will be accomplished on the plan of equality in 1877. Ten times as much will be done in 1878. If the added one-third is not all used in the T. and M. work in 1877, let it be carefully preserved for a grand campaign in 1878. Eld. Haskell says that the T. and M. Societies will send abroad 25,000 copies of the SIGNS in 1878. Meantime, during the remainder of 1877, let all our churches and scattered brethren take packages of the SIGNS. Should any, at the end of three months, find that they have more copies on their hands than they can well use, or than they can well pay for, they can have the number reduced. Let all do their duty in 1877. Let none over-act, so as to fall back in the work. Let all get ready, and be ready for a strong, united effort.

J. W.

### ROME TO THE RESCUE.

THE *Presbyterian* has an article headed, as quoted by the *Statesman*, "A Sabbath-keeping Revival in France," in which it is stated that one M. de Cissey, a layman and a Romanist, is "preaching to crowded houses in various parts of the Republic, urging a reform in Sabbath-keeping, arguing for the Scriptural sanctity of the day [meaning Sunday] and its observance." The writer says, "France has no Sabbath in the true sense of the word. The 'Sunday' is the hebdomadal holiday, the stated or extraordinary election day, the public *fete* day, the day for military reviews, inaugurations, imposing parades, and all other grand demonstrations on the part of the government, and on the part of private people a day of work or amusement, as humor or advantage may prompt."

This manner of treating Sunday, if not marked with all the pious reverence for that day that the papacy has claimed for it, is at least but the natural result of her teachings upon its origin and claims to sanctity. Let us see. The Catholic Church claims that the first-day Sabbath is a Catholic institution. In a work entitled, *Catholic Christian Instructed*, pp. 209-211, we read as follows:—

"*Ques.* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"*Ans.* We have for it the authority of the Catholic Church, and apostolic tradition."

"*Q.* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"*A.* The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."

It will be seen by the above that Sunday is classed with the "festivals" ordained by the Catholic Church. The same is found in all their standard works upon the subject. In *Abridgment of Christian Doctrine*, we find the following testimony:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

It being clear that Sunday is regarded by the Catholic Church as simply a festival or holy day of that church, it is proper next to inquire, "What are the days which that church commands to be kept holy?" The answer to this question, we quote from the *Catholic Christian Instructed*:—

"*Ans.* 1. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom we keep the feasts of St. Patrick, our principal patron."

Having now an idea of the holidays of the Catholic Church, Sunday heading the list, it is easy to see why Catholics in general treat the day as they do, not regarding it as a day to be kept in any sense as the holy, sanctified Sabbath of the fourth commandment was ordered to be observed, but simply keeping it as a holiday. But the writer in the *Presbyterian* says that

Romanists are beginning to see that this lax observance of Sunday has an irreligious tendency. He says,

"This open profanity, this desecration of the holy day of God, and even destruction of the faintest form of its sanctity, have proved an offense even to those who have a devout horror of Puritanism. Conscientious Romanists have seen that a dishonored Sabbath means the decay of religion, the demoralization of the people, the disturbance of the foundations of social order, purity, and peace. Monsieur de Cissey is at once the evidence and the advocate of this healthful reaction. Even though very slight, and though it come from the bosom of Rome, necessarily wearing a Roman coloring, we hail the movement with pleasure, and wish it God speed."

"M. de Cissey appears before his hearers in dress coat and white cravat, and with easy address, good-humored manner, and pleasant tones, lively anecdotes, and withal with deep earnestness and sincere conviction, pleads for the revival of a Sabbath in France. . . . The new cathedral at Digne has been opened to him, and the impression made upon the audience that filled the house was profound. . . . We trust that our hearty Presbyterian benison will in no wise neutralize the benediction which the Roman Pontiff is said to have given the new crusade. Moreover, we venture to commend the case of this lay preacher to the consideration of such of our Roman Catholic friends as have been exercised over the apostolic authority and ecclesiastical propriety of Mr. Moody's work."

Passing over the fact that the writer of the above has ignorantly or otherwise called this Romish festive day "the holy day of God," we cannot help noticing his anxiety to have Catholics and Protestants join hands in this effort to put a false Sabbath in a respectable attitude before the world. This move on the part of the Catholics may prove a powerful auxiliary to the "Amendment" party of this country, whose chief end is to put this same institution of the Catholic Church "on an undeniable, legal basis in the fundamental law of the land."

These moves are no surprise to us. For more than twenty years, Seventh-day Adventists have been showing from the prophetic word that Sunday-keeping would yet be established in this country by law; and we look upon the agencies that are at work in this direction as simply fulfilling the prophecy of Rev. 13:14,— "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

But a very remarkable circumstance of this move in France remains to be considered, and that is this: It arises after our people have succeeded in awakening a great and increasing interest in that country upon the subject of the true Sabbath of the Lord.

It is a self-evident fact that a counterfeit is never made until after the genuine appears. Now, whenever it has appeared to the adversary that he could more successfully hinder the work of God, and destroy souls, by introducing a counterfeit religion, than by direct warfare against the truth, the counterfeit has been devised and presented; and a large number have always been ready to take it at par. Moses was sent to work miracles before Pharaoh, through the power of the Holy Spirit, and immediately the sorcerers, ancient spiritualists, imitated those miracles. But their power was limited; they could go so far and no farther.

The first advent of the Messiah took place as was foretold. Satan blinded the eyes of the majority of the professed people of God so that they did not know him; and since that time, he has presented a long list of false Christs, counterfeits, who have led millions to destruction.

When the appointed time came, the messages of Rev. 14 began to be sounded; and the people that John foresaw would at that time be keeping the commandments of God, and would have the testimony of Jesus, began to appear upon the stage of action. See Rev. 14:12; 12:17; 19:10. The spirit of prophecy was first manifested among S. D. Adventists in 1844. Not long, however, was the genuine allowed to be exercised alone. The counterfeit made its appearance four years after in the Fox family, near Rochester, N. Y., in the form of modern spiritualism; and so thoroughly had the theological track—the doctrine of the natural immortality of the soul—been laid for this engine of the devil to run upon that it made rapid progress, and now numbers its votaries by millions.

The great reform upon the observance of the true Sabbath, foretold in Isa. 8:16; 56:1, 2, 3;

58:12, 13, was commenced by the S. D. Adventists in 1844. At first, the work was carried on under difficulties, and moved very slowly; but it has been firmly advancing with increasing rapidity until the present. For several years, the enemy confined his plans to direct attacks; but this not promising to be a method so successful as was desired, he soon brought into requisition his skill in counterfeiting. He saw that if men could be made to conceive a greater fondness for the false Sabbath, already in vogue, if they could be made to take a patriotic view of the national benefits to be derived from giving Sunday an honorable name and legal protection, under the impression that by this the name of God would be honored and his authority acknowledged in the great Constitution of our government, a basis would be laid for a building of large proportions.

Alas! that the people might know what god they honor when they lift up the institution of Sunday-keeping. The God that made heaven and earth never authorized it, never sanctified it, never blessed it. He sanctified another day, the seventh day of the week, his own holy rest-day; and when he commanded man to do his own work upon the other six days, he forbade forever that man should set apart any one of those working days to be regarded regularly as a sacred day of rest. The god that is honored by religiously observing any one of these days is the individual or power that authorizes such observance; and when the time shall come when the law of the land shall demand that people reverence the first-day Sabbath, then it will appear whether we will worship God or another.

This national revival of the Sunday Sabbath first took form in a convention at Xenia, O., in Feb., 1863, composed of eleven different religious denominations. The association here formed was at first called a "Religious Council." It was soon after known as the "National Association to Secure the Religious Amendment of the Constitution of the United States." Its meetings have been frequent, and its popularity is increasing. It is supported by senators, members of the high courts, doctors of divinity, presidents of colleges and universities, editors, and men of high standing and great influence.

And now that the long-obscured light of the fourth commandment is piercing the moral darkness of France, where the papacy has long been a power, and the down-trodden Sabbath of the Lord is being made known to the people of that country, a Catholic layman, with the benediction of the Roman Pontiff, flies to the rescue of the Catholic Sabbath, and "conscientious Romanists" begin to see "that a dishonored Sabbath [Sunday] means the decay of religion." Thus the raising of the ensign of truth is again followed by the unfurling of the banner of error.

As the third angel's message is borne from land to land, and yet is one united voice, so may we not expect a union of churches that arise to oppose it—a union, the chief object of which is to contend for the only disputed doctrine upon which they can seem to agree,—that of the observance of the first-day Sabbath? We think there are indications of this, when Rome takes the sword, and Protestantism, to cheer her on, sends her "benison" across the Atlantic.

C. W. S.

### HOW SHALL WE ACCOMPLISH IT?

THERE are several evils which I know to prevail quite generally among our churches, but especially in New York. I refer to the celebration of the ordinances, attention to absent church members, backsliding persons, and to the regular payment of s. b. The church at Roosevelt, N. Y., had not celebrated the ordinances for eight years! It is a shame to say it, but that is the truth. I know of other churches who have not had the ordinances for five years, some for three years, and many not for a year. In fact, there are scores of persons who have been in the truth and members in our churches for years, and yet have never attended the ordinances once, or even seen them celebrated. Now this is not only a shame, but it is worse, a sin against God. It is despising the ordinances of his house.

If these ordinances were of no account and no consequence, then they never would have been given to the church. Whatever the Lord commands is important, and it is of some consequence that we respect it, and practice it. In the Old Testament they had their regular sacrifices. Could a man, then, enjoy the favor and blessing of God while continually despising these, paying no attention to them? No. Instead of these sacrifices, which then pointed for-

ward to Christ, we now have the ordinances, which point back to Christ, viz., the Lord's supper and baptism. Paul says, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. This is a very solemn and affectionate ordinance. It is to call up the remembrance of the terrible sufferings and death of our divine Lord. It is to remind us of our continual dependence upon him.

But, says one, "The reason we do not have the ordinances is because we are not prepared for them: we have some trials in our church, and we want them settled first;" and so they wait from one quarter to another, and from one year to another, and finally never have them at all. Now I believe that one object for celebrating the Lord's supper is to cure these difficulties, or better still, avoid them. The apostle thus states how very solemn this ordinance is: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11: 27, 29.

Well, says a brother or sister, that is a very solemn test, I do not want to take unworthily and be condemned. Exactly; and that is just what this ordinance is for,—to rein us up frequently to this solemn nearness to Christ and view of ourselves, so that we shall correct our wrongs, repent of our sins, and draw near to God. Hence Paul says: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Verse 28. That is it; before partaking of the Lord's supper, every one should solemnly and searchingly examine himself with prayer and supplication. If he will do this, any existing wrongs will be discovered, and then they will be corrected.

Suppose it is understood that the church will celebrate the ordinances regularly on such a Sabbath. What effect will it have? Just what the Lord designed. Every person will feel as that day draws near that he must prepare for it; he must get his heart right. If there are any divisions among brethren, an effort must be made to settle them up. If there are vows to the Lord unfulfilled, they must be attended to. Hence, it will have the effect to rein up the whole church to self-examination, and preparation to commune with the Lord. It is the very thing to prevent trials, or to secure their correction if they have occurred. Hence the ordinances should not be postponed on this account.

Another thing I observe by examining the church records. There is frequently a great slackness in attending to the business of the church. For instance, I find names on the clerk's book of this church, Adams Center, which have been here for six or eight years, or even more; yet these persons have moved away, and have never written to the church, nor been written to. Other names stand on the book as members in good standing, where they left the truth years in the past. This thing is entirely out of order.

It is the duty of every person to report to his church once in three months, either personally or by letter. And it is the duty of the clerk and officers of the church to see that it is done. But unless there is a regular time appointed to attend to this, it never will be done. And then every person, as far as possible, should form the habit of paying his s. b. regularly every three months. It seems to me that these are very important matters. How shall we remedy these things? I think a plan can be adopted which will regulate these matters very much, and greatly relieve the difficulty. That is this: Let the church have a meeting for the express purpose of attending to all these things, the first Sunday in every third month, commencing with January at the beginning of the year,—on the first Sunday in January, first Sunday in April, first Sunday in July, first Sunday in October; that is once a quarter. Let it be understood that without any fail, on these days there will be a meeting of the church for the express purpose of celebrating the ordinances, looking over the list of the church, attending to any difficulty, receiving in members, paying up pledges, etc.

Before this meeting assembles, the clerk, deacons, and elder of the church, should come together, take the church record, and read over the names belonging to the church. As the names are read, let any inquiry that is necessary be made with regard to them. If they live near the church, are they living out the truth? Do they attend meeting? If not, why not? What is their condition? Have they been visited? Has an effort been made to help them?

If they are absent, have they been heard from? Have they been written to? and what is their condition? Are there any that should be received into the church? Let them be looked up and invited to come in. Are there any trials in the church to be seen to? Then let the clerk make a list of all these matters that should be attended to, and read it before the church at the meeting. This will tend to keep all church matters straightened up.

Then the s. b. treasurer should be there with his book, and call the attention of the brethren to their pledges, and what is due; and, as far as possible, all should pay them up. After these matters are attended to, then the church is prepared to celebrate the ordinances, and do it with the blessing of God.

The brethren at Roosevelt heartily indorsed this plan, and unanimously voted to carry it out. Adams Center did the same thing. Shall we not adopt it throughout this State? Why not? What objection is there to it? Would it not remedy many of these evils? To me it would be an interesting thought to know that on such a day all the churches in our Conference were assembled in their places of worship, attending to these matters, and celebrating the Lord's supper. I believe God would bless such a course. D. M. CANRIGHT.

#### VALENCE, FRANCE, AND PIUS VI., Or Important Testimony Marking the Ending of the 1260 Years of Papal Supremacy.

FROM a history of the department of La Drome, France, first published in 1817, and from monuments of long standing and inscriptions written thereon in Latin, Gallic, and French languages, it is very apparent that Valence has acted a prominent part in the events that make up the history of France. It is one of the most ancient cities of this country. It has monuments with inscriptions of respect to Julius Cæsar, and to Cæsar Augustus, who was emperor of Rome at the time of our Saviour's birth. See Luke 2:1. It became a Roman colony under Cæsar Augustus, and its inhabitants added to its name that of *Julia*, in grateful remembrance of the protection they had recently received from Julius Cæsar during his stay among them.

The gospel was first preached in this city by Felix, Fortunat, and Achillie, disciples of Irenæus, bishop of Lyons, at the opening of the third century. Five councils have been held in this city. The cathedral of this city was dedicated to the Virgin Mary in the latter part of the eleventh century, as appears from the following translation of a Latin inscription preserved by Mr. de Catelin, in his *Antiquities of the Church of Valence*:—

"The year of our Lord one thousand ninety-five, second indiction, and the fifth day of the month of August, the Pope Urban II., assisted by twelve bishops, dedicated this church to the honor of the blessed Virgin Mary." It will be observed that the spirit of this inscription comports well with the testimony in Eld. J. N. Andrew's History of the Sabbath, which states that this same pope dedicated the ancient Sabbath to the worship of the Virgin Mary.

It was in this city that Napoleon Bonaparte spent the first years of his military life. But the most interesting fact of all is that it was also in this city that Pope Pius VI. died in captivity in 1799, at the end of the 1260 years of papal supremacy, in fulfillment of the sure word of prophecy. Dan. 7: 25, 26; Rev. 13: 5, 10. In the history of this department mentioned above, pp. 628-630, which was written by a Catholic, I find the following testimony:—

"Pius VI. dwelt in this ancient Government Hall, which to-day is so dilapidated, during his captivity of 1799. The garden in the form of a terrace may be seen from a part of the city and from the valley of the Rhone. The scenery is magnificent, and it is said that when Pius VI. appeared on this terrace for the first time, he exclaimed, 'Oh! che bella vista!' He died in this hall the 29th of August of the same year, 1799, aged 82 years.

"There exists in the cathedral a monument of white marble, that was reared in 1811, by order, and at the expense, of the imperial government, in memory of this pontiff, whose heart and entrails it contains. . . .

"The body of Pius VI. was embalmed, and was first placed in a cave dug expressly for it in the city of Valence, and a monument was put over it; but it was afterward returned to Pius VII., and taken to Rome under the care of the cardinal Spina, archbishop of Genoa. The city of Valence has since reclaimed the heart and entrails of the pontiff; these were sent to it

from Rome, and they rested in an ardent chapel of the church of Saint Appolinaire, until the erection of the monument raised in the same church in memory of Pius VI., with great solemnity the 25th of October, 1811. The consecration was effected by Mr. the cardinal Spina, assisted by Messrs. Bécherel, bishop of Valence, and Périér, bishop of Avignon. Mr. Bécherel had the following inscription placed on this monument:—

"*Sancta Pii Sexti redunt Præcordia Gallis. Roma tenet corpus. Nomen ubique sonat. Valentie obit 29 August, Anno 1799.*" The proper rendering of which is: "The holy entrails of Pius VI. are returned to the French; Rome possesses his body; his name resounds in all places. He died at Valence the 29th of August, 1799."

This agrees with the testimony of Thiers in his History of the French Revolution, which states that the 10th of February, 1798, Berthier, general of the French, subjugated the city of Rome; that the 15th day of the same month, Pope Pius VI. was taken prisoner, and shut up in the Vatican; that he was then carried captive to France, where he died in 1799.

How faithful God has been to fulfil his Word! A time, times, and a half a time, or 42 months, or 1260 days of years, were marked off as the period of papal supremacy. These commenced when the conquest of the Ostrogoths, the last kingdom that hindered the pope in taking the reins of civil government, took place. According to Gibbon, this conquest was effected by Justinian's army in A. D. 538. Consequently, the 1260 years would end in 1798. It was then that a deadly wound was inflicted by the French upon the civil power of the papacy, and that he who had led others into captivity was himself led into captivity. Rev. 13: 10.

As we have visited the very spots where the events connected with the captivity of Pius VI. took place, and have seen his monument and bust in the cathedral of this city, we have been struck with awe and overwhelmed with a sense of gratitude in view of the care, wisdom, and love that God displays in fulfilling his word. Infidels, and others who have opposed the word of God, have, unawares, produced testimonies which in a wonderful manner show the fulfillment of God's word; and God in his providence has seen fit to choose infidel France to act a leading part in fulfilling prophecy. Truly, where sin and error have abounded, grace and light are mercifully displayed, that God's people may rejoice and be strengthened, and that sinners and infidels may be without excuse.

D. T. BOURDEAU.

Valence, Drome, France, Feb. 22, 1877.

#### TO THE DIRECTORS AND MEMBERS OF THE IOWA T. & M. SOCIETY.

At our recent quarterly meeting at Sigourney, matters came before the board for their consideration relative to the prosperity of our Society. Among these came the question, What can be done for the circulation of the SIGNS OF THE TIMES? We have in this Conference made almost a total failure in our efforts to secure subscribers for this valuable paper. This is a cause of deep regret to me. This has been partly owing to the difficulty of obtaining money these hard times. Many would like to read the paper, they say, but have not the money to spare to pay for it. Some of our workers have told me they have solicited as many as fifty persons without getting one full-paying subscriber, and yet many would say they would like to read the paper. Such most certainly ought to have the opportunity. What is the best way to do this? The board of directors at the recent meeting fully decided to recommend the plan of clubbing the SIGNS, as is being done in other Conferences, and as Bro. White and Bro. Haskell have recommended in REVIEW. This seems to us the most reasonable way, the most economical, and the most likely to produce permanent benefit to the workers, as well as to the readers of the paper.

In case a person has the paper ordered to him for a year through the Society, and at the Society's expense, and he cares nothing for it after looking at a few copies, the balance of the year is most likely lost. But in the clubbing plan, if it was found there was no interest after a little, it would be sent to others, and most of the year's issue saved. It might thus be changed, and many have the light offered to them. This plan tends to train a body of workers in every church, and get them interested in the salvation of their fellow men. This is a crying want among us. We want to get our people to plan, and pray for the salvation of our fellow men.

Many are dying spiritually for a lack of this exercise. A body of workers who would meet every week to consider and plan, and pray for openings to scatter light, and fill them, if not more than three in number in a church, would be a source of light and strength to that church.

There is many a church, which, if a few of the workers were taken from it, would fall to pieces, but which will prosper because there are a few earnest workers in it. Such have light, food, and spiritual strength, which are felt in the meetings of the church. The more of these workers there are in a church, the more strength will be manifest in that church. What a relief it would be if every church would organize a club for the SIGNS, of from five to eight copies, and look up openings every week where these could be judiciously circulated!

The board of directors earnestly recommend the directors to visit every church in their several districts, and lay this before the members of the Society and encourage them to subscribe for copies, either on the installment plan or by paying down at once, as recommended by our leading brethren. At the Sigourney church one brother orders ten copies. These and others will come to one address, and the members will find names to whom these will be sent. We hope this will be carried out in all our churches. Here is an excellent field in which our sisters can work. Though it is very late in the spring, yet much can be done. Better commence now, and do what we can.

We intend to ask all our churches to adopt the plan of giving one-third additional to the amount of their s. b. for the support of the T. and M. work. This will put our Society upon a firm basis, and we may hope for its prosperity with the blessing of God, which will be sure to come when we all get to work earnestly for the Lord. Wherever I go (and I expect to visit many churches between this and camp-meeting), I shall use my influence to have this plan carried out. This Conference is an excellent field in which to circulate the SIGNS. This work is onward. Let us take hold of it. Our debt is nearly paid off. A little more effort the present quarter will place our Society once more above want, when we shall be in a condition to do something for the Master. Come, friends, one and all, let us go to work.

GEO. I. BUTLER.

#### IS THERE ANY DISAGREEMENT?

IT MAY seem to some that there is a disagreement between the method suggested by Eld. White and that proposed by Eld. Haskell for paying for the copies of the SIGNS that are taken in clubs. Eld. W. states that "the added one-third is to be used in the T. and M. work, especially for the circulation of the SIGNS and the REFORMER," and also that "the plan of paying in installments was to encourage all churches to send for packages at once, and pay for them as they should collect the added one-third." Some will say that Eld. Haskell is introducing a different plan,—to raise the monthly installments to pay for all the SIGNS taken outside of the one-third. This idea might be gathered from that paragraph in last REVIEW, which refers to a suggestion in SIGNS of Dec. 14.

If I was mistaken as to the source from which the funds were to come to pay the installments as suggested in SIGNS of Dec. 14, there is still no clashing of our methods of carrying forward this work. We heartily indorse Bro. White's suggestion that each church immediately order a package of the SIGNS where they have not already done it; and the one-third is security for the pay. As we stated last week, "you are entitled to this sum, the one-third, for the missionary work."

But we have further suggested, where our brethren were able, and felt so disposed, that they make donations in monthly installments in addition to the one-third, that they might have more means for the missionary work. In many cases the one-third would be insufficient to pay for the number of copies of the SIGNS taken. There is a church in Michigan that formed a club for 21 copies. This was more than their one-third would pay for. Since then, they have added to that number 8 copies, and with these they have obtained a goodly number of paying subscribers.

Let the work not be retarded. Where clubs are formed and arrangements are made to pay outside of the one-third, go ahead. And to every church in the land we would say, do not wait for any special arrangement, but send immediately for a package of the SIGNS; and your one-third can be used to pay for the same, while the donations of those who are able are always acceptable.

S. N. HASKELL.

## A PENITENT'S PLEA.

LIKE a child that is lost  
From its home in the night,  
I grope through the darkness,  
And cry for the light;  
Yea, all that is in me  
Cries out for the day—  
Come Jesus, my Master,  
Illumine my way.

In the conflicts that pass  
Twixt my soul and my God,  
I walk as one walketh  
A fire-path, unshod;  
And in my despairing  
Sit dumb by the way—  
Come Jesus, my Master,  
And heal me, I pray.

I know the fierce flames  
Will not cease to uproll,  
Till thou rainest the dew  
Of thy love on my soul;  
And I know the dumb spirit  
Will never depart,  
Till thou comest and makest  
Thy home in my heart.

My thoughts lie within me  
As waste as the sands;  
O make them be musical  
Strings in thy hands.  
My sins, red as scarlet,  
Wash white as a fleece—  
Come Jesus, my Master,  
And give me thy peace.

—Alice Cary.

## Progress of the Cause.

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

## NEW YORK.

## Parma.

TUESDAY, March 20, I came to Parma, where Bro. S. B. and Buel Whitney were laboring. This is about eleven miles north-west of Rochester, and eight miles from where the Parma church meets. Brother Tracy has lived there about ten years. It is a little village in a very rich and densely settled country. Last year a large school building came into brother Tracy's possession. This he fitted up for meetings, and asked for a minister to come. Eld. S. B. Whitney went. From the first the interest has been good, much better than was expected. Indeed, they have had the house filled, and the best of attention has been given.

Brother Whitney has done all in his power to make it a success. He went from house to house, skipping none, whether they attended or not. Some received him coolly, but many of these afterwards began to attend his meetings, and now are the most hopeful of any. I believe that this course should always be pursued, unless it is in a large village or city, where it cannot be done. Brother Tracy has spared no pains to help all he could, and the brethren around have done well in attending. I staid one week, and had a good attendance. Quite a number of subscribers have been obtained for the REVIEW, some books sold, and several have decided to keep the Sabbath. But now the real tug of war has come, and probably the audience will be small. The Baptists have commenced an opposition meeting. Last night an Elder from abroad treated Brother Whitney very uncivilly, and is boasting big things. We always expect something will be done when the enemy is mad. Brother Hall has just come to help a week or two.

Monday I held meeting all day with the Parma church. Nearly all were present, and we had a very pleasant time. After considering s. b., they raised their pledge sixty dollars above last year. It is now higher than it ever was before, although several have moved away, and others have died. Then they cheerfully added the third for T. and M. I was surprised to find that this old church had no record at all. They simply had a slip of paper with barely a list of the names—not a date or a mark of any kind. It seems to me that ministers do not do their duty in leaving things so at loose ends. Nearly all this church are quite aged people.

We have good news from the different parts of N. Y. A letter just received from Rome says, "We had a good meeting last Sabbath. About eighty present, and a good number bore testimony. Last evening our little prayer meeting room was nearly filled. Had a lively meeting. All but three took part." Thank the Lord for this. Bro. Reynolds, just from Genoa, reports a good meeting. Seven young persons baptized, and two others united with the church, and all greatly encouraged.

Bro. Buel Whitney writes that Bro. Morin has just brought out a company of

ten firm in the truth. All that is good also. And Bro. Hall reports over twenty new Sabbath-keepers at Canasara. And better still, quite a number of our prominent and wealthy brethren in the State, who have been somewhat in the dark and on the back ground, are now taking hold with us in good earnest again. We do praise God for these tokens of good in New York. Brethren all over the Conference, let us rise up and work with a might, and come up to the help of the Lord. Several young men are now ready to enter the field, and some have already begun. Pray for them.

D. M. CANRIGHT.

## Parma.

THE interest here is as good as ever. Bro. Canright joined me Tuesday evening, and remained until last evening. We have had the largest audiences of the whole course during the past week. Have had another good Sabbath meeting, and several have now decided for the truth. Have obtained twelve names for the REVIEW.

The Baptists have now arranged to start a protracted meeting here.

S. B. WHITNEY.

## Genoa, Cayuga Co.

ARRIVED here Mar. 13. Held meetings at the Methodist church, East Genoa. Bro. Canright joined me on the 16th. On Sabbath an especial effort was made in behalf of children of Sabbath-keepers. Seven came forward for prayers. Bro. C. plainly and forcibly pointed out the duty of experienced Christians toward those just starting to serve the Lord—the absolute need to teach them how to live the truth, so that they would grow in grace and knowledge, by daily, actual practice of religious duties. This was meat in due season.

First-day, at the business meeting, Bro. C. gave a cheering report of the progress of the work in New York; and as he unfolded the broad plans of future labor marked out for this Conference, all were greatly encouraged, and manifested their appreciation by nearly doubling their s. b. and promptly voting to give a sum equal to one-third of their s. b. to the T. and M. Society. Bro. C.'s greatly improved method of keeping s. b., T. and M., and church record books, met most hearty approval. Our day meetings at the homes of the brethren were of great benefit. A spirit of self-sacrifice and genuine devotion prevailed. Family worship, which in some cases had been partially neglected, or regarded as a hard duty, became a delightful privilege. Thursday, Mar. 22, I baptized seven, and admitted two more to church membership, by vote.

Sabbath, Mar. 24, we had a very interesting Sabbath meeting. Converts from oldest to youngest, each prayed, and bore testimony. We started a Bible-class. All took hold with eagerness.

Our heart is filled with gratitude to the Lord for the evidences of his blessing on the work in this State. Brethren, let us redouble our diligence, and press forward.

CHAS. B. REYNOLDS.

## KANSAS.

## Black Hawk.

RETURNED here the 21st. Found the brethren all in good spirits, although the opposition is just now very strong. We held six meetings in private houses, baptized five, and organized a church of seventeen members. Others will unite soon. Bro. Henry Miller (sen.) was chosen Elder.

The brethren are making clean work of putting away tobacco. One brother by the name of Dixon, seventy-two years old, who has been a slave to the filthy weed over fifty years, now rejoices in freedom. Four more have signed the covenant. We leave a company of thirty-five keeping the Sabbath. My address until camp-meeting will be, Garnett, Anderson Co., Kan.

J. N. AYERS.

## Elm Creek and Hymer.

OUR friends at this place are growing in grace and in the knowledge of the truth. Most of them have been keeping the Sabbath about six months. They have had very little labor, yet have done better than some who have had a good deal more. There appears to be quite an outside interest, also, as shown by the attendance at the mid-week prayer-meeting.

Some who signed the covenant at Hymer soon decided to walk no more with us. Matt. 13:20, 21 is fulfilled in this case. On my return from the quarterly meeting at Centerville, I visited Mt. Vernon and

Osage City. The brethren are doing quite well at both places. Brethren, let us never weary in well doing.

J. LAMONT.

## Osage City.

OUR meetings at Osage City have closed. Eight have signed the covenant. A Sabbath-school has been organized. There are some fifteen Sabbath-keepers about two miles from this place, and all meet together.

I have labored all winter with very poor health, and am now at home to rest. Bro. Vincent, who has been with me for some time, is now in a new field near this.

GEO. KENNEDY.

## Butler County.

BY request I came to this place to organize a church from the few scattered Sabbath-keepers in this vicinity. I expected to hold a few meetings and then pass on; but the interest has grown so that I think it would be wrong to leave at present. Since I left Crawford Co., four weeks ago, calls have pressed me from every direction. Truly, the harvest is great, but the laborers are few.

J. H. COOK.

## MICHIGAN.

## Summit, Jackson County.

I HAVE now given thirty discourses in the Gravel school-house, Summit township. The meetings have been well attended, and the best of attention given to the word spoken. March 24, we had our first Sabbath meeting. There was a good congregation, though it was very stormy. Several bore an encouraging testimony in favor of the truth. A new responsibility is now thrown upon the church at Napoleon, and much will depend upon the course they take as the result of this effort.

H. M. KENYON.

## Bellevue.

BRO. W. A. FORD writes that he has held twelve meetings at the Spaulding school-house, near Bellevue. The people are interested.

## Sixth Annual Report of the Maternal Association.

It has been our custom, since the formation of our Association, now six years in the past, to hold an annual meeting, and to write a few thoughts to be read in connection with it. Not that we have any remarkable incidents or great achievements to record, for ours is a quiet, unobtrusive work, but we think it may encourage the hearts of our dear sisters who have been wont to meet with us in times past, and perhaps some others who have the same arduous maternal duties to perform, the same grave responsibilities upon them, who are isolated and alone, to know that we are still in existence as a society, and striving to do all in our power with the help of the Lord to carry out the design for which it was first instituted.

We feel we need these annual gatherings, that we may be cheered and encouraged by the co-operation and sympathy, and benefited by the counsel and instruction of our brethren, and in order to arouse and increase the interest of many whose names are enrolled upon our list, but whose presence we seldom have at our weekly gatherings, and also to call the attention of any mothers who may be strangers among us, to its existence, and extend to them a hearty welcome to its labors, privileges, and blessings.

In reviewing the year that has so rapidly passed away, we feel we have great cause for gratitude to our Heavenly Father that no protracted sickness has befallen any of our number, that we have been spared the sad anguish of separation from those of our immediate circle by the cruel power of death, and also that eighteen names have been added to our list making in all one hundred and nineteen mothers and four hundred and fourteen children.

Our weekly meetings have been almost uninterrupted. Among our increased attendance, we wish indeed we could see many more young mothers for whose aid and encouragement they were chiefly designed. We are thankful, however, for evidence of increasing interest, and for the willingness manifested to assist, and labor in this important undertaking. The Lord has condescended to grace these meetings with his presence, to grant special answers to prayer, and to make them the means of communicating encouragement and instruction and awakening for a holy purpose the deepest and tenderest sympathies of our nature.

I know it may be said of the majority who attend, "Their children are all grown up." True; but our work is never done—it ends only with our life; and if we have no children to train, we have some to pray for, to counsel, and encourage, as we see them taking their stations in the busy walks of life, entering upon untried paths, engaging in responsible duties, and battling with foes and errors of various kinds. We often feel it needs greater experience and wisdom to give judicious advice at such times than it does to guard them during infancy or "to teach the young idea how to shoot." There are but few mothers we think, however great their privileges or piety, but might be benefited by uniting in earnest prayer for divine wisdom and by engaging in conversation on the various themes relating to our present and future well-being and the powerful influence it is ours to wield.

How greatly are the privileges and duties augmented by the position Providence has assigned us, living as we do at the heart of the work, where so many dear young persons are constantly coming among us, often becoming members of our families! How our hearts yearn after them! We know they have mothers somewhere, most of them—eager, praying mothers; and we may, perchance, by cordially extending to them our interest and sympathy, water the good seed sown in childhood, help it to grow up, and bear much fruit. Oh! let us not forget this precious charge, but counsel them in kindness, speak to them of their eternal welfare, and continue to remember them in our prayers.

Dear absent sisters, we extend to you our annual greeting of love, sympathy, and good cheer, with the assurance that you are often remembered in our prayers. We hope this is reciprocal, and shall be pleased to hear of the welfare of yourselves and families, with any other items of interest. How thankful we should feel to know that wherever you are you could enjoy the privilege of attending a good Mother's meeting.

We have in almost every church our Tract and Missionary Society. Why not our Maternal Association? Surely not because our children are all converted, and walking in all the commandments of the Lord blameless. Oh! should not their eternal welfare demand the first claim upon our attention, the warmest place in our hearts, and call forth our strongest and most untiring efforts?

Let us not sleep over our work. The sowing time is quickly passing away. "Whatsoever a man soweth that shall he also reap." The reaping time is at hand. May it be to each of us and all our loved ones sweet rest from cares and toils in the everlasting kingdom of our Lord and Saviour.

M. E. STEWARD, Pres.

SUSANNAH SISLEY, Sec.

## T. and M. Society, Dist. No. 13.

THE first quarterly meeting of Dist. No. 13, Mich. T. and M. Society, was held at Memphis, March 18. The churches in the district were, with the exception of one, well represented. Eld. D. H. Lamson was with us. It had been ours to enjoy a most excellent Sabbath meeting the day before, and with hearts strengthened and courage refreshed, we all came together Sunday at 10:30 A. M. for our T. and M. meeting.

The meeting called to order by our director was opened by prayer from Bro. Lamson and the singing of "Missionary Hymn." From the reports presented it was evident that some had been engaged in the work earnestly. A summary of the reports given is as follows:—

Church.	No. of Members.	Reports Received.	Families Visited.	Letters Written.	Money Received.	Subscribers Obtained.	Periodicals Given away.	Almanacs Distributed.	Pages of Tracts Distributed.
Armada.....	17	16	83	60	\$40 48	31	251	300	8687
Almont.....	12	7	7	1			11		1204
Dryden.....	11	8	16	18	10 78	12	152	76	2864
Total.....	40	24	106	79	\$51 26	43	414	376	12755

The Memphis society reported its workings for the quarter ending Jan. 29. No. of families visited, 1; letters written, 4; money received from different sources, \$12.00; No. of subscribers on trial for REVIEW and SIGNS, 3; periodicals given away, 50; almanacs distributed, 300; tracts distributed to the amount of 2022 pages.

Bro. Lamson then favored us with good remarks concerning Tract and Missionary work, especially the workings of the Vigilant Missionary Society. We have in our district two such societies, and although we have had as yet but little experience,

yet we feel their value, and believe such ways of accomplishing good are pleasing to our God. Some active measures toward forming a V. M. Society in the Memphis church were taken at this meeting, which will, we trust, soon be completed. Very interesting experiences were related by several of the laborers. Bro. King, from Canada, who is at present canvassing for our periodicals in the eastern part of our district, reported good success. Oh! that more would engage in this work of placing truth and reform in the hands of the public. Now is the time. Prejudice is surely breaking down. There being no further business to be brought before our society, our interesting meeting was adjourned to the call of the director, and we separated with an earnest determination to work with greater zeal the coming quarter.

J. S. CHAPMAN, Sec.

MINNESOTA.

Preston Lake.

THE weather has been quite unfavorable for meetings on the prairie, and the congregations were mostly small. Bro. Ells joined me on Wednesday, the 21st. We closed yesterday, after having given about thirty discourses. A few only were willing to give up the teachings of men, and imitate the Psalmist, who made haste, and delayed not to keep God's commandments. There are some very interesting cases there, and we hope that the Lord may lead them into the light of all his precious truth.

D. P. CURTIS.

Benton Co.

I BEGAN labors in this county thirteen miles east of Sauk Rapids two weeks ago. The Lord has given me unusual freedom in the proclamation of his truth. Although the opposition has been quite strong, yet eleven honest souls have taken a decided stand, and signed the covenant. There are a few others whom I have great hopes will soon obey. I now go to Sauk Rapids.

GEO. M. DIMMICK.

Otsego.

BRO. W. B. HILL writes that he is holding meetings near Otsego, where there is a good interest. Two have embraced the truth.

INDIANA.

MEETINGS still continue at Roann although I am laboring under great embarrassments. The attendance has not been large on account of the disagreeable weather and the prevalence of scarlet fever. Yet several have embraced the Sabbath. To the Lord be all the glory.

A. W. BARTLETT.

IOWA.

Crawford Co.

SINCE my last report I have been laboring most of the time in Nebraska. Four of our first-day Adventist brethren and two from the Dunkard church have embraced the truth. I am now at Pretty Prairie school-house, where I have spoken six times. Interest is good.

J. BARTLETT.

Quarterly Report of Ia. and Neb. T. & M. Society.

MET at the call of the president, in Sigourney, Iowa, March 25, 1877. The meeting was called to order by the president, and opened with prayer by Bro. Nicola. The report of the last meeting was read and approved. The financial report was read and approved, the same showing an improvement since last quarter. Some good and appropriate remarks were made, and encouraging experiences related, until 10½ o'clock, when meeting adjourned to 2 o'clock.

At 2 o'clock Society met, and the session was opened with prayer by Eld. Mitchell. Considerable time was then spent in good and earnest testimonies, among which were those of Brn. Hollenbeck and Starr, two good and zealous members who had just come into the truth through the labors of the T. and M. Society. Adjourned at 5 o'clock, and the directors met in business session. The committee on blanks reported a set of forms, when on motion the committee were instructed to submit the same to Bro. Haskell for consideration; and if his report should be in favor of the same, then the secretary is instructed to procure a suitable number for immediate use.

On motion, the directors were instructed to urge upon the churches in this district the necessity of organizing in an effort to

subscribe for the SIGNS in clubs, and the president was requested to urge the same upon absent directors through the REVIEW.

On motion, the plan of supporting the T. and M. Society by a donation of one-third the amount of the s. b. pledges, as suggested by the the General Conference, was adopted. Adjourned to the call of the president.

GEO. I. BUTLER, Pres.

C. G. JOHNSON, Sec.

NEW SWEDEN, MAINE.

BRO. SAWYER writes that he has just closed a very successful term of school among the Swedes. He began with seventeen pupils, and closed with thirty-five, mostly young ladies and gentlemen. Several were members of the Baptist Church. An evening school was held twice a week at the same time two miles away. This began with twenty scholars, and ended with about sixty. These schools were effectual in removing much prejudice.

Bro. S. kept up his lectures, speaking two times a week, in the Swedish tongue. The interest increased. Some would come a long distance on foot. He says, "I now lecture in three districts, once a week in each place. I have heard of more than twenty who have accepted the Sabbath since I came here." He hopes to organize a church soon. He says, "In this region of severe cold, deep snows, and chilling blasts, God has blessed me with health. How grateful I feel toward him for letting me have a part to act in this closing work!"

TEXAS.

CLEBURNE is the county seat of Johnson County, some fifty miles from Dallas. About four months since, a family from the vicinity of Cleburne received tracts on the Sabbath question from the brethren and sisters in Dallas; and recently we heard that a numbers of families in that vicinity had commenced keeping the Sabbath of the Lord, and desired aid in understanding the truth. We visited them, and found three families observing the Sabbath. Most of them were very firm in the truth. They received us with joy, and we tarried some days. We held an excellent meeting on Sabbath. We had evening meetings, and also visited families and prayed with and for them.

On Sunday, the 25th of March, Bro. A. B. Rust addressed a congregation in the open air, on the Bible Sabbath. The Lord greatly blessed the effort to vindicate his holy law here (for the first time) in this part of the State. Bro. E. G. Rust followed with remarks applying the principles of the law to human life, in which he had good freedom. The people were respectful, attentive, and some were deeply impressed. Bro. A. B. Rust is director of the T. and M. Society, but aside from this, we are none of us licensed preachers. An experienced preacher is much needed in Texas, to set things in order, organize churches, and fill the calls for aid continually coming from different parts of the State.

A. B. RUST.

E. G. RUST.

March 27, 1878.

JOS. CLARKE.

NEBRASKA.

At the quarterly meeting held Mar. 17 and 18, at Seward, the Lord met with us, and we had a good meeting. Two were received into the church, one being a young man lately from Michigan. This church is much scattered, and if they are sanctified to God and his service their influence must be widely felt. Some are taking hold of the T. and M. work with commendable zeal.

The church at Decatur is the first that was organized in the State, and should be the standard-bearer. I was with them Mar. 24 and 25. By a unanimous vote this church was disorganized, and another bearing the same name was organized with twenty members. Some feelings of hardness were removed, and love and harmony exist. I trust better days are before this company. Bro. D. House was ordained deacon, and s. b. re-organized.

CHAS. L. BOYD.

WISCONSIN.

Maple Works.

OUR meetings at Maple Works have just closed. After a discussion of three evenings with a Presbyterian minister, we commenced our protracted meeting, which continued seven evenings with an increas-

ing interest to the close. Most all our labor in this place had to be bestowed directly upon the church for the purpose of uniting them, as we found them in a very bad condition; so it was impossible for God to bless our labors for the world, till the last two days of the meetings when light and power began to come in.

It grieves us to think that the brethren and sisters will allow themselves to be overcome by Satan, and get into such a condition that God's servants must spend so much precious time in urging them to do what they all know to be right. Christ says, Ye are the salt of the earth. Matt. 5:13. Think you he had reference to such churches? Can such believers have a saving influence in any community? Nay, verily, "Ye are the light of the world" can never apply to those churches in which disunion and darkness are found. When our hearts are filled with the love of Christ, we can never harbor ill feelings toward any one, especially of the household of faith. Hear the apostle: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22. "Let brotherly love continue." Heb. 13:1.

We reorganized s. b. to the amount of \$80.00. They all adopted the tithing system as taught in the Bible. They also pledged \$10.00 to the tent fund.

I. SANBORN.

Westford, Richland Co.

I COMMENCED meetings in Westford, Richland Co., Wis., Jan. 26, and continued them till Feb. 25, giving twenty-eight lectures. There was considerable opposition manifested when the Sabbath question was introduced; and at the end of the first two weeks, the Roman Catholic element succeeded in closing the school-house against me. But the way was opened to continue the meetings. At this critical time the leader of the United Brethren Church embraced the present truth, and commenced keeping the Lord's Sabbath. This brother gave us the use of a large shop which he fitted up for the occasion, in which we continued our meetings.

Feb. 28, I commenced meetings in Car Valley, about three miles from where I had been holding meetings. We continued our meetings at this place till March 18, giving twenty lectures more. I feel that the Lord has blessed my feeble efforts, for which I am truly thankful.

Some eighteen or twenty have commenced keeping the Sabbath at these two places. We formed a class, appointed a weekly meeting and a leader.

N. M. JORDAN.

QUITMAN, GEORGIA.

WHILE I was thinking we were the only ones keeping the Sabbath in this large State, I received a letter from a brother near the center of the State, saying he had kept it since the spring of 1872. I am corresponding with a brother in St. Augustine, Florida. There are about six keeping the Sabbath there. Also with a brother in Jacksonville, Fla., where there are about the same number who are regarding the rest-day of the Lord.

What little I have said and done has awakened an interest in some to hear more. One gentleman lately remarked to me that he had learned more about the Bible in reading it with the help of "Scripture References" and hearing one sermon than in all his life before. One gentleman holds the nature of man as we do. I asked him where he learned it. Said he, "From the Bible." A minister that has been preaching for two years is much interested in the coming of the Lord. Some are leaving off tobacco. One gentleman that had used it for forty years, when asked by his neighbor why he left off its use, remarked, "I am reading a very excellent health journal [the HEALTH REFORMER], and am trying to profit by it, and I feel better."

C. O. TAYLOR.

THE CAUSE IN VERMONT.

WITH gratitude we note a few items connected with the work of present truth in Vermont. When Bro. Haskell was with us, the work of clubbing the SIGNS, as previously recommended by Bro. White, commenced. Up to this date, about two hundred have been taken in this way. Every church visited so far, but one, has done something in this branch of the work. I have not had time to visit all. The recent action of the churches in Jamaica,

Bordoville, and East Richford, in this direction, we hope may prove a blessing to them, and the means of shedding much light upon others.

On my return from the south part of the State, I preached at Bristol one evening, and on the Sabbath, and also held a meeting in which the ordinances of the Lord's house were celebrated. This was a profitable season for the church. The spirit of confession came into the meeting, giving freedom, and reviving hope and joy in Him whose dying love we had assembled to commemorate.

From Bristol I went to Weybridge where a few are keeping the Sabbath. Spoke once in the Methodist house to an attentive audience. Enlarged the fund for the club of SIGNS, sold some of the "Way of Life," and tried to encourage the brethren to take hold of the work of canvassing. Since then, I learn that one brother, finding more interested to read than he expected, has sent ten dollars direct to the SIGNS Office to increase the number of copies for that place. The people are anxious to hear more preaching. A holy life accompanied by the good works of the little company here, will prove effectual preaching.

Two young brethren are talking the truth some in a school-house where one of them taught school last winter. He writes me, "God blesses us. Twelve have arisen for prayers, seven of them heads of families." Another brother who has been presenting the truth some, as he could leave home duties, says, "Two have come out strong on the Sabbath."

I spent Mar. 17 and 18 at East Richford. Had very good meetings. A young man here, who had heard Brother C. O. Taylor, in N. Y. State, speak on the Sabbath, recently started in the service of the Lord in meetings conducted by the gospel workers; whereupon he decided if he took upon himself the duties of the Christian, he must keep the Bible Sabbath; and obedient to his convictions of duty, he at once commenced its observance. This, though resulting in the loss of his place of labor engaged for the next six months, gave him no fears of being "starved" into disobedience. The way at once opened for work the ensuing season. The leaders of these gospel meetings are men of candor, and seem to desire to do good in their labors. They say if any are led to embrace religion under their efforts in East Richford, they think it best for them to unite with the Seventh-day Adventists. Well, that is connecting the gospel and the law together; and is in the highest degree harmonious with the teachings of Christ and the apostles. It is the good old Pauline theology; "Repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21. Several others are interested in the Sabbath. May they not smother conviction, and lose what light and blessing they already have.

I have recently received a good letter from a brother who has been keeping the Sabbath some five months. I visited him in January and with him enjoyed precious seasons. He has formerly been connected with another branch of Adventists. He separates himself from them for the sake of truth on the Bible Sabbath and other important subjects, in the same section where I left the Free-will Baptists twenty-five years since. He is reading our leading works with interest. May the Holy Spirit aid in all researches for the truth.

A canvasser from the south part of the State writes some very encouraging things. Among others he makes mention of a conversation of two hours with a man who subscribed for the SIGNS. This man pleads for a lecturer to come into his village and give a course of lectures. He heard a little preaching under the tent in Mass., which inspired a thirst for more. He says he will help pay a minister who might be sent, and will furnish a house in which to hold the meetings. Says there are many anxious to hear. Following the brother to the door, to still farther plead his cause, almost his last words were: "Do send us a preacher who can meet the opposition and not be put down."

The interest aroused in this promising village is measurably owing to the earnest efforts of a brother and his companion, in circulating reading matter within the few months they have kept the Sabbath, it being their former home. Let Tract and Missionary workers note this. And while we are indeed grateful that our Conference is "under the wing of the General Conference," in view of the whitening fields, and the urgent demands for labor, we look beseechingly toward that body, and from the depth of our souls cry unto it: "MEN OF ISRAEL, HELP." A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 5, 1877.

WE would say to the Missouri Conference Committee, who, as we understand, gave license to Marion Colwell to improve his gift as a preacher of the gospel, that Elders Loughborough and Waggoner are in possession of facts relative to his conduct in Oregon and California which show him utterly unworthy of holding such paper.

Battle Creek College.

THE spring term commences to-morrow, April 4, when we hope to see a good number of students on hand for the spring campaign.

Call for a North-West Convention.

A COPY of this call is printed in the Statesman, signed by fifty-three names of pastors of churches, presidents and professors of colleges, and other men of note.

Already National Reform workers are pressing on with enthusiasm in the holding of local meetings. The Rev. Dr. McAyeal, of Kaloosa, and Rev. W. P. Johnston, of Washington, Ia., have a series of meetings crowding full the evenings of two weeks.

Thus we see the cause of the Constitutional Amendment moving on with increasing power and velocity.

Cable Notes.

THE porte will not prolong the armistice with Montenegro.

The London Times says England and Russia have "assumed such a position of antagonism that they are regarded on the continent as two rivals in a great controversy, which may possibly develop into a great conflict."

Gen. Ignatieff expresses himself as hopeful that England and Russia will reach an agreement on the protocol, and says the decisions of the conference must be enforced by Europe or Russia alone.

THE Christian Statesman of Mar. 29, says:—"Progress has certainly been made by the lapse of events in the East during the week, but whether toward peace or war no one can confidently say."

The one inflexible index which still points relentlessly toward war as the final issue of the discussion is the inability of Turkey to inaugurate the promised reforms. Dark tales still reach us of the condition of the provinces, where public security seems to be altogether at an end.

Another Runaway Pond.

THE dam at Staffordville, Conn., gave way in the morning of Mar. 27, and a body of water covering 400 acres was precipitated upon the valley below.

Spring. People made the most of their short time in removing valuables and getting out of the way. Mills, warehouses, banks, churches, dwelling houses, stables, lumber-yards, were swept away before a rolling mass of water and accumulating debris in some places thirty feet high.

An Exhortation.

ELDERS, administer Bible discipline, feed with clean Bible provender, build up with precious Bible promises, the flock over which the Lord hath made you overseers.

DEACONS, look after the wants of the poor, and other matters pertaining to the temporal welfare of the church, and purchase to yourself a good degree and great boldness in the faith which is in Christ Jesus.

CLERKS, take pride in keeping your church records clean, clear, and complete.

SYSTEMATIC BENEVOLENCE TREASURERS, gather in s. b. pledges that remain unpaid for 1876, just as fast as you can.

TRACT SOCIETY DIRECTORS, travel, instruct, encourage, drill, distribute, communicate. Talk faith, talk works, talk publications, talk periodicals, talk one-third of s. b., talk liberality, talk promptness, talk reporting, talk of the good work generally, and practice as you talk.

Brethren and sisters, one and all, be regular and punctual in attending meetings, take a part, sustain your officers, pay your s. b. for 1876, keep paid up during 1877, report to the T. and M. Society promptly, include a liberal donation, hold on by faith, labor on in love, get ready to hear the "well done" from Jesus.

H. A. ST. JOHN.

Workers with God.

THE Lord is doing a great and marvelous work in the world; and who will take a part in the work? That soul, professing to believe the truth, that can look on with indifference, not being anxious to have a part in the work, must be in a sad condition, indeed.

As I see the magnitude of the work and the wants of the cause, my soul is stirred, and I anxiously desire to do something to forward the cause. Well, there is something for me to do. I cannot put in my hundreds for missionary work in the foreign fields, but can do what I can in my humble sphere in my proper field of operation; and I am glad to know that small gifts and humble labor will be esteemed in Heaven, and accepted according to the motive of the heart.

There is no discharge in this war. None may leave the harvest till the sheaves are all bound, and joyfully borne from the harvest ground. We are enlisted during the war. No furloughs, no honorable discharge, till the war is ended, and the day of triumph comes.

R. F. COTTRELL.

Selah.

THE word selah, which is found seventy-six times in the Old Testament, has attracted the attention of quite a number of critics, some supposing it to have been derived from the Hebrew word shalah, rest; others from the word selah, to lift up; to raise the voice in singing the Psalms wherein the word selah is found.

In the Hebrew, most all nouns are derived from verbs, and verbs are derived from sounds, some of which we can still trace back to their

origin; while of others, owing to the change of manners since the language was first formed, the true etymology cannot very easily be traced. As kol, a noise; hass, hush; tselal, ringing; etc. By producing these sounds the reader can plainly see how verbs and nouns were at first formed.

The word selah is also an onomatopoeia; it is derived from salal, to stamp. In ancient times, sandals were used instead of boots and shoes; and these sandals being made from wood, would produce, by stamping, the sound salal.

Hence salal, to stamp; selah, denoting a pause by the tramping of the foot; meseelah, a path, a way; because of its being tramped. The word sole in English, denoting the bottom of a shoe or boot, might possibly have been derived from the Hebrew word salal.

M. B. LICHTENSTEIN.

Centennial.

AT the General Conference held last autumn, Dr. J. H. Kellogg presented the report of the exhibition of our publications at the Centennial. The report showed there was an expense of \$291.00. It was voted "That Eld. S. N. Haskell be a committee to correspond with the several Conferences, or Tract and Missionary Societies, and apportion to each its share of this expense, and invite them to pay it."

We here present the following apportionment, taking for a basis the figures given in the Battle Creek College. We have in this omitted Minnesota, Missouri and Kansas, those states where the grasshopper scourge has afflicted them, and called the sum to be raised an even \$300.00.

Table with 2 columns: State and Amount. Michigan \$140.00, New York 25.00, New England 20.00, Vermont 12.00, Maine 5.00, Ohio 21.00, Indiana 10.00, Illinois 14.00, Wisconsin 16.00, Iowa 37.00.

These figures are so small that no conference will be burdened. The nearer we approach to equality the more this will appear. In fact we can do what we please financially, and none will be burdened when the proper basis is reached. These various sums will be credited to the centennial expense, and if there be any over the required sum it will be appropriated to the general Tract Society.

S. N. HASKELL.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite seventeen others to join us in raising \$10,000.

Table with 2 columns: Name and Amount. James White \$100, John Morrison 100, Geo. I. Butler 100, D. M. Carrington 100, Newell Grant 100, August Rasmussen 100, An Iowa Brother 100, Emily Leighton 100, S. A. McPherson 100, "A friend in N.E." 100, "W. P. A. M." 100, Chas. L. Boyd 100, Freeman Nichols 100, A. H. B. 100, D. A. Owen 100, Wm. B. Mason 100, J. N. Loughboro' 100, J. S. Wicks 100, Reuel Stickney 100, C. Clark & wife 100, W. A. Pratt 100, C. McNeil 100, Mary R. Stem 100, Jane Roland 100, E. Green & wife 100, Susie D. 100, A. A. Bradford 100, J. S. Hart 100, C. S. Briggs & wife 100, Jacob Shively 100, M. C. Israel 100, Right hand 100, A friend 100, V. B. J. 100, G. W. Colcord and wife 100, L. McCoy 100, "Thank-offering" 100, S. A. McCoy 100, Adolph Gomoe 100, John Judson 100, J. W. Lucas & wife 100, Mrs. McPherson 100, E. H. Root 100, Wm. Ings 100, C. Comings & wife 100, Chas. Chittenden 100, E. W. Whitney 100, R. G. Lockwood 100, W. H. Hall 100, Betsy London 100, S. N. Haskell 100, C. K. Farnsworth 100, M. Wood 100, Mrs. Getman (deceased) 100, C. B. Tower 100, A. T. Stickney 100, Mrs. J. L. James 100, A. La Rue 100, B. N. Berry 100, M. J. Bartholf 100, A Bro. in Minn. 100, Mary Crouch 100, H. C. Stone 100, B. L. Whitney 100, Thomas Alverson 100, S. B. D. 100, E. Lobdell 100, Lucretia Day 100, A Bro. & Sr. in New England 300, S. H. King 100, Elden H Pullen 100, A. C. Woodbury & wife 100, James Harvey 100, Mrs. A. Stickney 100, John Ely 100, D Ann Albin 100, J. Q. A. Haughey 100, I. Sanborn 100, A. S. Hutchins 100, Jane Rowland 100, R. M. Kilgore & wife 100.

Wanted.

EMPLOYMENT with some Sabbath-keeper on a farm in Mich. W. A. Clute, Grass Lake, Jackson Co., Mich.

ENGLISH BIBLES.

Table with 2 columns: Bible Version and Price. BREVIER, marginal reference, circuit, \$5.50; Minion, reference after verse, circuit, 3.50; Nonpareil, marginal reference, circuit, 3.00; Pearl, marginal reference, morocco, gilt, 1.75; Diamond, marginal reference, morocco, gilt, 1.15.

For sale at this Office.

Appointments.

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

Church Quarterly Meetings.

All are invited to attend.

SOUTH NORRIDGEWOCK, Me., Apr. 7. F. J. KILGORE, Clerk.

LYONS, Wis., Apr. 7 and 8. Bro. Jordan is expected. Wm. H. CANFIELD, Clerk of Baraboo Church.

I WILL meet with Stromsburg church, Apr. 14 and 15. With the Farmer's Valley church, Apr. 21 and 22. Opportunity for baptism at each meeting. CHAS. L. BOYD.

Business Department.

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

My address is Jackson Banks, Cato, Montcalm Co., Mich.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. H J Hunt 51-1, J S Milton 51-19, Mary Edwards 51-14, H Miller 51-8, M W Neal 50-19, Rachel Buck 51-1, L S Hopkins 51-15, F Rousseau 51-13, Paul H Buzon 51-13, Martha P Burton 50-13, Asa Bullard 51-13, Serene D Campbell 51-14, Geo Matthews 51-13, Mrs I R White 51-18, M F Garrett 51-14, P A Roberts 51-12, Mrs A Miller 51-14, W A Gordon 51-13, Joel Gulick 51-13, Sophia Brigham 51-13.

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