

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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THE PLACE OF SEPARATION.

"And he called the name of that place Bethel [House
of God], and the name of that city was called Luz [De-
parture, or separation,] at the first." Gen. 28:19.

The pilgrim walked in grief and deprivation,
Along the desert lone,
And reached at last the place of separation,
There rested on a stone.

But in his sleep a wondrous dream was given;
He saw the angel guard
Walking a ladder 'twixt the earth and Heaven,
Thus keeping watch and ward.

A wondrous voice, the midnight silence breaking,
That filled his soul with dread;
And yet with hope, "I know now on awaking,
The house of God," he said.

"I knew not God was here, an exile driven
Across the waste, I trod;
Surely this place is as the gate of Heaven,
This is the house of God."

'Tis often thus; the place of separation
By weary footsteps trod,
Becomes the place of earnest consecration,
The glorious house of God.

There by some heavy coffin-lid uplifted
To hide some treasure dear,
The cloud of tears and sorrow oft is rified
To show a Saviour near.

The chastened soul its lonely vigils keeping
Beneath the midnight sky,
Feels the soft wings across the darkness sweeping,
God's angels hovering nigh.

The stroke of grief falls down, our spirits rending
From some bright idol's weight;
We see God's hosts, arising and descending,
And are not desolate.

We hear God's voice, the mournful silence break-
ing,
And turn from shattered dreams,
To newer life and nobler joy awaking,
To higher, holier themes.

Here, where our hearts with parting tears are
riven,
Low in this darkness round,
We said, "This place is as the gate of Heaven,
The house of God is found."

Thus in the night we journey, sad and solemn,
But in the light of morn
Pour fragrant oil on the memorial column
Of mercies newly born.

Receive, O God, our humble consecration,
Here by this funeral sod;
We feel 'midst pain and death and separation,
Our home, our house, with God.

—Priscilla J. Owens.

General Articles.

THOUGHTS ON BAPTISM.

BY ELD. J. H. WAGGONER.

SOME questions have been presented to me on the subject of Baptism which I would like to answer in full, going somewhat beyond the extent of the questions to determine their relations as well as their most direct bearings.

The influences brought to bear upon us even from childhood, of association and education, are so many, so varied, and often so subtle, that it seems impossible to find an investigator who is entirely free from prepossession or prejudice. But this should lead us, not to excuse this unhappy state of things because so many are involved in the same difficulty, but, rather, to distrust our positions and always to be willing to have them tested anew by the great detector—the Bible.

Brought up under the influence of the Presbyterian Church, I had no views of Baptism which I could call my own, that is, which were received by conviction instead of tradition. At the age of twenty-three I made a profession of faith, and was then requested to read "Dwight's Theology." At that time I had never read a work or heard a sermon on Baptism which was opposed to the faith of the church of my parents. By carefully and prayerfully examining the arguments of Dr. Dwight, and all the passages referred to by him together with their contexts, I became thoroughly convinced that his conclusions were not just.

On the mode of Baptism (as it is improperly expressed), a very extended argument seems hardly needed at this day. The Baptist authors, Carson and others, though they have not exhausted the subject, have well established the principles from which safe conclusions may be drawn. The Baptist denomination, as also the "Christian," is worthy of our high regards for the service they have done to the cause of truth on this subject, under reproach, opposition, and often persecution, if not always open and violent, none the less keen and cutting to the conscientious and sensitive, when it comes from those who ought to be friends, and to whom Christian charity would indicate a different course.

The "Disciples" also, led out by Alexander Campbell, have shown an earnestness and zeal worthy of commendation in their efforts to extend the truth concerning the action and subjects of baptism. But they have, unfortunately, so related these to certain errors, especially that of antinomianism, as greatly to detract from the value of their efforts on these important points. Because of the prevalence of this "antinomian delusion," as Rev. Andrew Fuller aptly called it, the relations of Baptism need now to be specially considered. However, first the inquiry arises,

WHAT IS BAPTISM?

It is often claimed that words, when used in the Scriptures, have a different meaning from that which they have when used elsewhere, and this claim is especially made in regard to the word *baptizein*, the Greek infinitive to baptize. Our understanding of language is gained only through our knowledge of the meaning of its terms. If these are not clearly defined, then we can have no clear understanding of the language. If words in the Bible do not have the meaning which is established by usage and given in the lexicons of the languages in which they were written, then it follows evidently that we cannot understand the things which are prophetically revealed, unless we have a special lexicon to give these unusual meanings of the words. Such a claim really destroys the efficiency and sufficiency of the word of God as a revelation. By connection with a certain doctrine or ordinance, a term may come to have a technical or restricted application, but its meaning is not thereby changed.

This is illustrated in the common use of the word *millennium*. Webster says, "A thousand years; used to denote the thousand years of the twentieth chapter of Revelation." No particular thousand years can be indicated by the meaning of the word; yet in all discussions of the Scriptures, it is at once understood that it refers to that thousand years mentioned in the Scriptures. While the word has acquired such a restricted application as to direct the mind to that particular period, its signification is not at all changed by that use. True, by that use we have been accustomed to associate with the word the idea of peace, &c., but such ideas have no necessary connection with the term. They are but the result of a certain accepted description of the thing specified. A mil-

lennium may be either of joy or of sorrow. Neither is indicated by the word, and it is only by arbitrary association that we attach the idea of joy and peace to the millennium, for the term itself could never convey any such idea to the mind.

And such is the case with the word Baptism. When spoken in Christian lands, and especially in discussions of the Scriptures, the mind at once turns to the ordinance of Christian Baptism. But in the phrase "Christian Baptism," we have added to the word Baptism all that we have associated in our minds with the act or thing as a Christian ordinance. Of course much that is foreign to the simple meaning of the term is attached to it by association. When searching for the meaning of a term we ought to free it from all such associations or foreign elements. In this case the word had an established meaning before it was used to designate a Christian ordinance. And if the ordinance was not made to conform to the meaning of the word, then the word so used did not convey a correct idea to the mind of the hearer or reader; and such a use would be well calculated to create confusion.

We cannot suppose that the Institutor of the ordinance designed to be obscure in his directions for the discharge of a gospel duty. Then the question arises, Was there any word in use in our Saviour's time which would specify any particular action in the administration of this ordinance? We answer, There was; and such a word was chosen by him; one having an established and unmistakably definite signification.

It should be borne in mind that it is not safe to trust to modern dictionaries for the meaning of words adopted from other languages. They aim to give the signification of words as they are now used. And here it is proper to remark that usage takes precedence of the lexicon as authority. When use has established the meaning of a term, the dictionary gives that meaning. A dictionary cannot make meanings. It is a standard only so far as it gives correctly the meaning established by the best usage. If we wish to ascertain the true meaning of words in other languages, we must resort to the usages and the lexicons of those languages. We have an illustration of this in point. We have an old English dictionary published in Scotland in which the only definition given of baptize is "to christen." That was the idea attached to the word at the time when and place where the book was published. But insert that definition in a scripture text, as mark 16 or Acts 2, and it is found to be, not only erroneous, but ridiculous.

Again, we should never try to settle the meaning of the word by our ideas of the intention of the ordinance. The intention of ordinances is always more or less a subject of controversy; and the occasion of controversy is increased by confusion in regard to the meaning of the terms used. We do not learn the meaning of words by the intention of ordinances; but we learn, rather, what the ordinance is by the meaning of the words which define it.

There are eight words in the Greek of the New Testament referring to the several actions which are supposed to be admissible in the administration of the ordinance of Baptism. These are:—

1. *Baptizo*. This word is never translated in the Authorized Version, that is, in our Bible, commonly known as King James' Translation. It always appears under its anglicized form, baptize. We pass this for the present to briefly consider the others.

2. *Rantizo*. This word is used six times in the New Testament and is translated sprinkle every time. It has no other meaning. It is found in Heb. 9:13, 19, 21; 10:22; 12:24; 1 Peter 1:2.

3. *Proschusis*. This occurs but once in the New Testament, Heb. 11:28, rendered

sprinkling. The lexicons give it the definitions of pouring upon, and sprinkling.

4. *Ekcheo*. This word is used eighteen times, and is translated pour out and shed forth. The lexicons give this definition. *Ekchuno* is considered a form of the same word, having the same signification, and is rendered in the same manner. It occurs ten times.

5. *Epicheo* is used but once, Luke 10:34, and is rendered pour in.

6. *Katacheo* occurs twice, Matt. 26:27; Mark 14:3, and is rendered pour.

7. *Keranumi* (kerao) occurs three times, Rev. 14:10, and 18:6 twice. In the first-named text it is rendered poured out, and in the latter is used thus: "In the cup which she hath filled fill to her double." The lexicons give it the definition, to mix, mingle, or pour out, as "from one vessel to another."

8. *Ballo*. This word has the definition of throw or cast. It is used one hundred and twenty-five times; rendered cast ninety times; pour out twice, Matt. 26:12, and John 13:5.

Of the seven words last noticed, not one of them is ever used in referring to the ordinance of Baptism. The word *ekcheo* is supposed to be an exception, but it is not; for the ordinance is a subject of commandment, but the baptism of the Spirit, to which the word is applied, is not a subject of precept. But this will be noticed more particularly hereafter.

We come now to consider the word *baptizo*. This is defined immerse in all the lexicons. We say, in all, for we have never seen or even heard of an exception. We might give authorities to any length in justification of this statement, but we forbear, as it would only lengthen our remarks needlessly, contenting ourselves with some quotations from Prof. Moses Stuart. We choose to offer Prof. Stuart as authority for several reasons: 1. He occupies a prominent position in the Presbyterian denomination, and his admissions will therefore carry more weight than the claims of Baptist authors, though their testimony may be in perfect agreement. 2. His ability and learning were unquestioned; he long stood as a distinguished teacher in a theological school. 3. His writings being of recent date, he was in possession of all the advantages of the investigation on this subject, ancient and modern. Of the Greek he says:—

"*Bapto* and *baptizo* mean to dip, plunge, or immerge into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation, I must beg the reader's patience while I lay before him, as briefly as may be, the results of an investigation which seems to leave no room for doubt."

He then proceeds to quote Greek authors, beginning with Homer, and gives thirty-seven instances of the use of the original with this signification. Giving five instances from Hippocrates, he remarks:—

"And in the same way in all parts of his book, in instances almost without number."

Closing his list of citations, he adds:—

"It were easy to enlarge this list of testimonies to this use; but the reader will not desire it."

Leaving the classics and coming to the records of the church, he says:—

"The passages which refer to immersion are so numerous in the fathers, that it would take a little volume merely to recite them."

The investigations of others, especially of Dr. Carson and Prof. Conant, were no less exhaustive than that of Prof. Stuart, and all gave the same results. And while we consider the vast number of instances given where it refers unmistakably to im-

mersion, there is no instance found where the Greek word *baptizo* means anything but immerse. Now where the lexicons are agreed, and the usage is uniform and unvarying, we think the question is settled beyond all chance of reasonable dispute; Baptism is immersion, and that only.

Of the figurative use of the word *baptizo*, Prof. Stuart says:—

"Inasmuch, now, as the more usual idea of *baptizo* is that of *overwhelming, immersing*, it was very natural to employ it in designating severe calamities and sufferings."

It is a great mistake, yet made by many, to suppose that, because words are used in figures of speech, therefore they have a *figurative meaning*. There is no such thing as the figurative meaning of words. They must have a definite and fixed meaning in order to an understanding of the figures which they represent to us. The use of a word in a figure of speech works no change in its signification.

Having given such decided testimony from Prof. Stuart in favor of immersion, we should not do him justice did we not notice the reasons he gave for deviating in his religious views and practice from the meaning of the word. The paragraphs following contain the gist of his reasonings on the subject:—

"For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that this rite was usually performed by immersion, but not always. I say *usually* and *not always*; for to say more than this, the tenor of some of the narratives, particularly Acts 10:47, 48; 16:32, 33; and 2:41, seem to me to forbid. I cannot read these examples without the distinct conviction that *immersion* was not used on these occasions, but *washing or affusion*."

We must again commend the frankness of his admission, but are constrained to express our conviction that he viewed the texts specified rather in the light of his *theology* than of any necessary construction, to find in them an argument for affusion. On Acts 2, he states what appears to him *probable*, but which every one knows is *not necessary*, and adds:—

"I concede that there are some points here which are left undetermined, and which may serve to aid those who differ from me in replying to these remarks."

On Acts 10, he thinks Peter's words imply this:—

"Can any one forbid that *water should be brought in*, and these persons be baptized?"

And yet he is constrained to say:—

"I admit that another meaning is not necessarily excluded which would accord with the practice of immersion."

On Acts 16:33, he speaks more at length and is more unfortunate in his statement:—

"Here it is said that the jailor, after the earthquake and other occurrences, and when brought under deep convictions of sin, took Paul and Silas at midnight, and washed them from their stripes, *i. e.*, washed off the blood which flowed from the wounds made by their stripes; and *straightway* (*μαχαρηνα*, *forthwith*) he was baptized, and all his. Where was this done? At the jail, or in the jail, where he met Paul and Silas; at any rate within the precincts of the prison; for *after* the whole transaction was completed, he brought Paul and Silas to his house, and gave them refreshments."

Yet here also he admits that there might have been a bath in the jail wherein they were immersed; and so admits that his construction of the text is not necessary. The *order of the events* is not fully and correctly stated by him. It is as follows:—

1. He brought them out of the prison. Verse 30.

2. They spake unto him the word of the Lord, and to all that were in his house. Verse 32.

3. He washed their stripes, and he and all his were baptized. Verse 33.

4. He brought them into his house, and set meat before them. Verse 34.

Thus the record does not give countenance to the idea that all this took place in the jail; for he brought them out, and they preached to all that were in his house, before his baptism. And after his baptism he brought them into his house and gave them food. The baptism took place neither in the prison nor in his house.

But we appeal to every candid, God-fearing reader, against all such reasonings. While it is admitted that the meaning of

the word is *immerse*, and it is admitted that the texts *may be explained* in harmony with that meaning, genuine reverence for the word of God should lead every inquirer to search for that exposition which is in harmony with the evident meaning of the word used, and not to inquire if an *exposition may not also be found not in harmony with the meaning of the word used*. The latter course is subversive of divine revelation, and is calculated to engender strife and cause division. For, it must be confessed, the nearer we keep to the literal meaning of the text, the greater is the probability of uniformity in our faith and practice. And when we diverge from the true meaning of the words of the revelation, and admit *supposed meanings*, confusion is the unavoidable result, for each one is equally authorized to bring in his own supposition. But "God is not the author of confusion, but of peace." We ought, then, to pursue that course which will shut out confusion, and bring peace and union to the household of faith.

(To be Continued)

WHICH DAY IS THE SABBATH?

"There is but one God, the Father, of whom are all things." 1 Cor. 8:6. From him all beings derive their existence. He who creates and upholds, has the right to govern and control. Hence it is that he is represented in Scripture as the Lawgiver who is able to save and to destroy. James 4:12. Existence being derived from the benevolence of the Creator, all intelligent beings are amenable to his just government. Man, as being made by God to inhabit the earth, is alone capable of distinguishing between right and wrong, and is therefore placed under the control of moral law. "God made man upright." This at once presupposes a law to which he was conformed in his creation, as when anything is made according to rule, of necessity the rule itself is presupposed. Therefore this law was no other than the eternal, indispensable law of righteousness, observed in all points by the second Adam. This law is in opposition to the carnal mind, and yet, to some extent, observed among the pagans. For they, "having not the law, are a law unto themselves." Rom. 2:14, 15. In a word, this law was afterward put in tangible form on two tables of stone, in ten precepts, and was called by Moses a law and commandments. It was given to Moses on Mount Sinai, for the Israel of God, and is now to us known as the moral law.

In Gen. 2:1-3, it is recorded that in six days God made the heavens and the earth, and on the seventh day God rested from all his work which he had created and made. And God sanctified and blessed the seventh day, because on it he had rested from all his work. Thus God gave to Adam, as the representative of the human race, a holy, sanctified day as a rest-day in memory of creation, because on that day the Lord rested and was refreshed. Ex. 31:17.

Here it would be well to notice that because Jacob wrestled with God and prevailed (Gen. 32:28), he was called Israel; so Paul says that all who prevail with God, through faith in Christ, are Israelites, and heirs according to the promise. Eph. 2:12; Gal. 3:29. Therefore, whoever accepts of Christ in the covenant of promise, whether Jew or Gentile, belongs to the Israel of God. The lively oracles were given to the Israelites, because the Gentiles were idolaters, and not fit to receive them. Paul says, Rom. 9:4, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The Israelites were not only commanded to keep the Sabbath for a perpetual covenant (Ex. 31:16), but they were to keep the Sabbath for an everlasting covenant. 1 Chron. 16:15, 17. It is not best to despise the new covenant on the ground that it was made with the Israelites, nor to despise God because he was called the God of Israel, nor to despise Jesus because he was a Jew; for indeed we find we have both a Jewish Saviour and a Jewish Bible, and our salvation is all of the Jews. John 4:22. We read in 2 Pet. 3:5, 7, 13, that when this earth is burned over, and all the works that are therein burned up, the new earth (Isa. 65:17) shall come forth in all its celestial beauty. Then the Israel of God, in possession of immortality, which is eternal youth and beauty, enrobed in righteousness without spot or wrinkle on any such thing,—shall come to worship before the Lord every Sabbath day. Isa. 66:23.

Men may celebrate just what day they please in memory of their birthday, but their birthday they can never change. Neither can the day be changed on which God rested, and which he stamped with his blessing, and gave to man as a test of obedience. Some claim that it does not matter which day we keep, if we only celebrate one day in seven. Our first parents tried that plan with the trees of the garden. One tree they did not eat of, but unhappily for the race they ate of the wrong tree. Just so, many are willing to keep a day, but are not willing to keep the seventh, as required. The reason they give is that the disciples came together to break bread on the first day of the week, Acts 20:7; but they fail to observe that as Paul was long preaching, the disciples did not break bread till next morning, or that they broke bread every day from house to house (Acts 2:46), in memory of Christ's death. This had nothing to do with the Sabbath. It is claimed that because there were three thousand converted to God on the day of Pentecost, the first day of the week is the Sabbath day. It is also claimed that five thousand were converted to God under the preaching of Moody and Sankey, in St. Paul's church in London, on Wednesday. Now, according to that principle of reasoning, why would not Wednesday be the Sabbath day? Reader, God will not be mocked. These things have no reference to the work of creation, of which the Sabbath day is a memorial. Ex. 31:17.

When a will is left after the testator is dead, the heirs must accept of the will as it is, or prove that the testator was not in his right mind. Reader, which do you prefer? Will you accept the will as it is? Paul says, Heb. 9:16, 17, that a testament "is of no strength at all while the testator liveth." As Christ's heirs, we have the death of the testator. Will you now presume to change the will? Read the testator's words, Heb. 10:9: "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." As he has established the covenant and sealed it with his blood, let us see what it says. Heb. 8:10: "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; and I will be to them a God, and they shall be to me a people."

Having written the law on their hearts, he took the cup, Matt. 26:27, 28, saying, This is my blood of the new testament; drink ye all of it. If you do not love the law of God, you have no right to drink of that cup, as you will thus be guilty of the death of Christ. The transgression of the law caused the death of the Son of God. By the law we are to be tested in the Judgment day, Rom. 2:12, 16, when God will judge the secrets of men's hearts. Christ said he came not to destroy the law (Matt. 5:17), but to fulfill it, by meeting its claims for us; he came to raise us from under its curse, that we might be able to keep it. 1 John 2:4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Reader, remember that that law is sealed with the blood of Christ, so that if you trample it under foot, you trample on the blood of Christ, and are held as guilty as though you were the person that drove the nails into his body; 1 Cor. 11:27; and that law says the seventh day is the Sabbath. By breaking the first commandment, the Israelites would be guilty of breaking the covenant. Deut. 29:25. What is the difference between him that breaks the first commandment and him that breaks the fourth? Both break the covenant, and both are amenable to God for so doing.

It is claimed that the law was changed, the priesthood being of the tribe of Levi, and our Lord coming of the tribe of Judah. Heb. 7:12. The reader can easily see that this has reference to the Levitical law, which was all typical of Christ, and which at his death was entirely abolished, being, as Paul says, nailed to the cross. But the moral law of ten commandments is made after the nature of God,—unchangeable,—and not a jot or tittle of it shall fail till Heaven and earth pass away; and any man that shall break one of the least of these commandments, and teach men so, shall be the least esteemed in the kingdom of Heaven. If any man take away any of the words of this book, Rev. 22:19, God shall take away his part out of the book of life; and the words, Deut. 5:22, of the law say the seventh day is the Sabbath.

Lastly: the change in the Sabbath is the work of the beast which Daniel (7:25) saw in vision, which was to speak great words

against the most high God, and think to change times and laws. The same beast is spoken of in Rev. 14:9; and all those who worship him by having his mark in their forehead or in their hands,—the forehead being the seat of the judgment, with which they approve the change, and the hands the instruments with which work is done on the seventh day, contrary to God's law,—shall drink of the wrath of God, which is poured out without mixture. Rev. 14:10. But the saints are found keeping the law when Christ comes. Rev. 14:12.

JAS. HARDIE.

WHAT THE REFORMER DOES.

NONE can estimate the amount of good the REFORMER is capable of doing so well as those who have witnessed the work that it accomplishes when it is properly circulated. A few facts in regard to this matter have come under my observation during the past few months, which are worth recording:—

Several years ago the publishers of the REFORMER received from the late Dr. R. T. Trall the names of several hundred persons to whose addresses he had been forwarding a paper called, *The Gospel of Health*. He wished to discontinue his paper, and have the REFORMER sent to his patrons for the time specified on his subscription lists.

I aided in transferring the names from Dr. Trall's lists to those of the REFORMER, also in mailing the paper; and in doing so, I became aware of the fact that each month quite a number were forwarded to Thorntown, Boone Co., Indiana.

When I began labor in Indiana, I decided that I would sometime visit Thorntown, and present the truth. Last summer the way opened, and we pitched our tent there. The sanitary conditions of the town were quite good, much above the general average of towns in this State. It is noted as being a healthy place. We found quite a number of first-class families using graham bread and gems. All the time we were in the place we had no difficulty in obtaining graham bread; and never have we visited a town where we found so little pork used. We visited quite extensively, and not upon a single occasion did we find pork on the table. As soon as people learned that we were health reformers, those who were acquainted with the hygienic system were very friendly to us. Some were still taking the REFORMER, others, the *Laws of Life*. Thorntown contains about two thousand inhabitants, and never have we found in any town of its size so many men and boys who do not use tobacco.

Quite a number here had been either to the Health Institute at Battle Creek, Mich., or to Dr. Perret's Remedial Institute at LaFayette, Ind. All of these had improved in health. This state of affairs, in my opinion, has been produced, in part at least, by the knowledge obtained through the teachings of health publications and the instruction imparted by the two health institutions I have mentioned.

Through the blessing of the Lord twenty-two embraced the truth here, and we organized a church of twenty-one members, only one of whom was using tobacco when first they heard the truth. We ordained two deacons in the church, one of whom was first favorably impressed with our people and the truth while at the Health Institute some years ago.

Brethren and sisters of Indiana, shall we not circulate the REFORMER throughout this entire State? Quite a number of places are now being canvassed. When the work is carried on in a thorough manner, subscribers are obtained. We have ordered five hundred Manuals as premiums for REFORMER subscribers. Three hundred are already in the hands of canvassers, and many of them are disposed of. Should all take hold of this work and canvass, we could soon order five hundred more, and before the end of the present year one thousand subscribers would be obtained for the REFORMER. Thus the way would be opened and friends raised up for those who labor in the State, and as the final result souls would embrace the truth and be saved in the kingdom of God.

S. H. LANE.

NO PROBATION HEREAFTER.

"For then how shall God judge the world?" Rom. 3:6.

Let us see if we can find a plain answer to this question. "For when the Gentiles, which have not the [written] law, do by nature the things contained in the law,

these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:14-16. "We have before proved both Jews and Gentiles, that they are all under sin. . . . That every mouth may be stopped, and all the world may become guilty before God." Rom. 3:9, 19.

Now what shall be the end of those that sin without the written law?

"For as many as have sinned without law shall also perish without law." Rom. 2:12. "For the day of the Lord is near upon all the heathen; . . . so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obad. 15, 16.

If plain Bible facts relative to the Judgment are presented in these texts, then all theories of probation in the age or ages to come must and will be a failure. I have believed that there would be probation in the day of Judgment for all that never had an opportunity to be saved; that they would have time to be instructed, and then to receive or reject the light for themselves; but the Scripture testimony here presented is an unanswerable objection to all age-to-come doctrines that I have seen advanced. If there is to be an age of probation in the future, it can be of no possible use to us at the present time, any more than it would be to preach Noah's flood, which is in the past. I believe that the third angel's message is the present truth for the present time.

I write this for the benefit of some to whom I have spoken while holding the view above referred to. J. B. FRISBIE.

GUARD US, PRECIOUS JESUS.

GUARD us, precious Jesus,
Through life's weary way;
Lead us, guide us, keep us,
Lest we go astray.
What we know not, teach us;
Make our pathway clear;
Jesus, blessed Jesus,
Be thou always near.

In the darkest hour
Let us see thy light,
By thy mighty power
Making all things bright.
Lord, we know that never
We'll forgotten be,
But would trust thee ever,
If we cannot see.

—Sel.

A DREADFUL OCCURRENCE IN THE EAST.—DESTRUCTION OF AN ENTIRE PROVINCE.

In the *Debarya*, an Eastern publication, the following intelligence is announced:—

In the far distant kingdom of Shamaym there was a fair province, most delightfully situated and enriched with nature's choicest gifts. Many years ago the king of the country had made his son prince of this province; and being desirous that after a certain time he should assume the government of it, he sent messengers announcing that his son would shortly arrive, in order that his subjects might give him a joyful reception.

The inhabitants of this province, however, had always been of a perverse and rebellious spirit, and the more favors they received from their king, who had always been most indulgent toward them, the more unworthy of his kindness they showed themselves. They maintained intimate relations with the king of a neighboring country, who was a deadly enemy to their sovereign; and when the messengers of the latter arrived, they ill treated them and sent them away, declaring plainly that they would not have the prince for their governor.

In the East kings are absolute monarchs. One would have thought, therefore, that this king would have inflicted a severe punishment upon the rebellious province; but quite the contrary; the rebels were lightly punished, and he then treated these perverse subjects with more favor than before, hoping by such unusual kindness to gain their affection. All was in vain; other messengers sent at a later period returned in a worse condition than the former ones; the inhabitants, not only flatly refused to obey their prince, but the greater part of them openly declared themselves subjects of the hostile king.

The king was now really angry, and would have sent an army to destroy all the rebels. But the prince, pleading the cause

of his subjects, whom he loved notwithstanding all, succeeded in staying the destruction which his father might justly have brought upon them.

This good prince resolved to make a last endeavor to win the affection of this ungrateful people. There had always been among them some faithful subjects, who kept up a constant correspondence with him, although for doing so they were despised and persecuted by their countrymen. The prince determined to go himself to his province in disguise, making himself known first of all, only to his faithful friends. Then he hoped, by his gentleness and by many acts of benevolence, to gain the hearts of the others in such a manner that on his finally declaring himself their prince they would receive him with acclamation. The design was put into execution. Dressed in the plainest attire he came into the midst of his people. His few true subjects recognized him and gave him a hearty welcome. All with whom he spoke were attracted by his gracious manner. He went personally to visit the sick, to console the afflicted. After a time it began to transpire that he was something more than he seemed. He was proficient in the science of medicine, and had brought from his father's palace some medicaments known only to himself; he had administered some of these to many of the sick whom he visited, and they immediately recovered. It was said, moreover, that in one day five thousand hungry people had been succored by him. Who was this beneficent stranger? they asked; and where had he acquired such science, such riches?

At length the time arrived at which he had determined to declare himself to his people in his true character. Accompanied by a band of his faithful adherents, he entered the chief city of his province and announced himself as their prince. As the fame of his beneficence had been diffused everywhere abroad, it might be thought that they would have received him joyfully. Nothing of the kind; the hatred of this most depraved people was not in the least diminished by all he had done for them. Then a horrible crime was committed. The pasha of the province had given his allegiance to the hostile king already mentioned. He saw that if the prince received the kingdom he would be deposed, with all his adherents. The danger was imminent. They resolved to have the prince killed. One evening after having supped with his friends, while he was walking with them in a garden, a band of assassins came, seized him, and having borne him to a place outside the walls of the city, they beat him, wounded him cruelly, and left him, to all appearance, dead. The joy of the people was very great. Their sovereign had ever been so lenient that they did not think, even then, that he would punish them.

Providence so ordained it that the design of these atrocious murderers proved a failure. When the friends of the prince came to seek his body they could not find it. He had revived, although his enemies believed him dead. He remained in concealment for a short time, in order to have a few secret interviews with his friends. He then took leave of them, promising that he would return with a great army and destroy the rebels. Then he returned to his father's palace.

Not even then was the patience of the prince exhausted. Instead of returning immediately and inflicting the punishment this people so well deserved, he entreated his father (who vowed to exterminate them) to delay the execution of it for a time, hoping that at least some of them would return to their duty. He sent other messengers to them. It was time lost. His friends exhorted their countrymen, declaring that if they did not submit a fearful vengeance would be taken. They laughed at these warnings. When his subjects knew that the time of their prince's return was at hand, they redoubled their entreaties. A few accepted the warning, but the rest persisted in their ridicule; and some even went so far as to say that, never having seen this king of theirs, they did not believe in his existence.

At length the day of retribution came. When this hardened people least expected it, an immense, overwhelming army appeared. The terror of all was extreme. Many ran to conceal themselves, but they failed to obtain a hiding-place. Others entreated that their lives might be spared. But the punishment had been committed to stern, inflexible agents, who had orders to spare none. Then a terrible scene ensued. Old and young, men and women, alike fell beneath the inexorable sword.

When the slaughter was over, the province presented a horrible appearance. The whole country was covered with dead bodies. The prince had given those who remained faithful to him a private token to wear, so that they should not be touched in the midst of the slaughter. They, and they only, were spared. It was necessary to purify the country. The corpses of the rebels, and all that had belonged to them, were burned with fire. While this was being done, the faithful survivors were received in the king's capital, where they were loaded with honor and favors; and it was promised them that when the purification of their province should be completed, they, with their prince, should return to their country to receive the well-merited reward of their faithfulness. * * *

Dear reader, this is a true narrative of a terrible drama, the last act of which is now about to be accomplished. The account comes from the East. The kingdom of Shamaym is the kingdom of Heaven, the *Debarya* the word of God, and the fair province our earth. All the above-mentioned facts have taken place except the last; and the signs given to us in that word show that this final destruction is now speedily coming upon the world.

Our beautiful world was made for man, and in it he might have enjoyed perfect happiness had he loved and obeyed his Sovereign who created it, the Eternal God. The law which was given him to observe was not a difficult one; he was to love his God and love his neighbor. Instead of that, man became a lover of himself, covetous, proud. He spoke falsely, he slandered, he cheated, he robbed, he hated his neighbor. He sacrificed the principles of justice, he stifled the natural feelings of fraternal affection to gratify the most base desires,—avarice, gluttony, drunkenness, fornication. In fact, he yielded obedience to Satan, God's enemy, and trampled under foot the law of his Creator. Had not God been patient and merciful, he would have destroyed man from off the face of the earth, and well would man have deserved it. But he had pity; he was not willing to destroy the work of his hands. He sent prophets many times, exhorting to repentance. Men laughed at them, they killed many of them.

At last he sent them their own Prince, his only Son. He came, preaching likewise to men to repent from all these wicked works. He proclaimed God's pardon to all who, confessing and leaving their wickedness, should come to him, accepting him as their mediator with his Father whom they had so offended, and undertaking to observe his commandments. In vain! No sooner had he announced himself as their King in the midst of the few faithful ones who believed in him, than the multitude cried: "Crucify him! Crucify him!" They insulted the Son of God, they killed him, exclaiming, "His blood be upon us and upon our children!" God raised his Son; for it was not possible that he should remain in the grave. He appeared to his faithful ones. He told them that he was going away, but that on a future day he would return with a great army to reign upon the earth, when the wrath of God would fall upon and destroy all men who refused to receive him and walk in his commandments. Then he returned to the throne of his Father.

More than eighteen hundred years have passed, during which our Prince has mercifully delayed his return, not wishing that men should be destroyed, but desiring that they should repent and be saved. He has sent among them many prophets, preaching repentance and the remission of sins. Alas! men for the greater part have persisted every one in his wicked ways; they have not ceased to lie, to slander, to covet, to oppress the poor, to cheat, to commit fornication, to blaspheme the name of their God.

The Prince gave his faithful people certain signs by which they should know when his coming would be at hand. "When ye see these things come to pass," he said, "know ye that the kingdom of God is nigh at hand;" "and take heed to yourselves; . . . for as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:31, 34, 35. Those who give no thought to the things of God do not perceive them, but the faithful recognize them. The cry to men to repent before the great and terrible day of the Lord comes, has gone forth over the earth. Some have taken the warning; but many, very many, persist in walking in indifference or in unbelief, sealing their own destruction ere long.

If in the year 78, some one had cried to the thoughtless inhabitants of Herculaneum and Pompeii: Make ready; for within a year you will be destroyed with fire and ashes within your cities, they would have treated him as though he were a madman. And yet when they least expected it they were destroyed. If in the year 1755, some one had proclaimed to the inhabitants of Lisbon: Save yourselves, for next month the earth will be convulsed, and you will perish within your houses, they would have rallied upon him as a prophet of ill omen. And yet in a moment the ruin came.

Now, when an infinitely greater cataclysm is coming, that will fall with appalling destruction, not upon a city or a province, but upon the whole earth, the voice of alarm has gone forth from West to East, from those who are watching the signs of the coming of our Lord; and few are those that heed it. "For, as the days of Noe were," said our Lord, "so shall also the coming of the Son of man be." "They were eating and drinking, marrying and giving in marriage," "and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

The events that are at present taking place in the East, following after other remarkable signs that have been already observed, are clearly pointed out in the word of God as precursors to the almost immediate coming of Christ upon the earth. We are not informed of the precise day in which he will come; but he said, among his last words, When ye shall see all these things, know that the Son of man is at the door. Watch, therefore, and be ye ready; "for in such an hour as ye think not the Son of man cometh."

Our Lord has told us that when he comes he will destroy all the wicked from off the face of the earth. The word of God has also told us how it will be done: I will judge the nations with pestilence and with blood; every man's sword shall be against his brother. God's word has told us that it is to be in the latter days, when a great army shall have come down from the north quarters, approaching the ancient country of Israel. A great army has come from the north. It has conquered its way in Asia Minor, a country close by the ancient land of Israel. The slaughter and the pestilence have already commenced in some countries. In other countries the same calamities are threatening. A religious war is expected, a war of fanaticism, of extermination, not in one but in many countries, East and West. Then the sword of every man will be turned against his brother; and in the midst of the destruction of the nations, the earth and the heavens will be torn with earthquake and thunder, and the Son of man will appear. The mouth of the Lord has spoken it.

And this is even now coming upon us. In that day the just alone shall escape, those who have loved God, walked in his ways, and desired the coming of his Son. Every man shall be judged according to his works.

Paul has described the works which will condemn us, making the following contrast: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft [spiritualism], hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:19-24.

Brethren, we have all sinned, but we can all be saved. Christ is now our Priest, Mediator, Confessor; and there is none other from whom salvation can be obtained. He has invited us all to come directly to him in repentance and prayer, and he will save us. The sacrifice which he made by dying for us will cleanse us from all sin and will give us everlasting life, provided we forsake iniquity and walk as he has told us to do. Let us examine, then, every one his own transgressions, let us confess them to him. He is present with us in Spirit, he sees us, he hears us; let us love him and deal every one justly with his neighbor. Then we shall be able to say with David: "God is our refuge and strength, therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Brethren, search the word of God, and you will find in it all these things.

H. P. RIBBON.

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, } Local Editor.

WANTED—A LANGUAGE THAT MEANS SOMETHING.

We rise from the perusal of those works which are written to prove the eternal conscious suffering of the wicked, with a lively sense of the lack that still exists in the English language, and in all others, if their reasoning is correct. For it appears, if we admit their claims, that there are certain conceivable ideas in regard to the future condition of the wicked, which language, so far as at present written or spoken, has no terms to express.

For instance, it can be conceived that the wicked might, after a limited period in the future, have no further life, that they might cease to exist, have no organization, no powers of body or mind, and nothing to constitute individuality or consciousness, any more than if they had never been created.

The only terms which we have to express such ideas are to die, be destroyed, perish, be consumed, burnt up, devoured, cut off, rooted out of the land of the living, turned into ashes, be as though they had not been, &c. These terms are all used in reference to the wicked; yet we are gravely told that on such a subject they don't convey any such ideas as above suggested, but, rather, that the wicked will live forever in the very midst of the most destructive agents known in the laboratory of nature.

We have just been reading a little pamphlet by A. Campbell on Life and Death, which suggests the heading prefixed to these remarks. He admits that the terms, death, destruction, perdition, damnation, everlasting destruction, to be destroyed, to perish, &c., are all applied to the future condition of the wicked. Yet he coolly and deliberately goes to work to prove that all these words have in these cases the significance of continued existence, or, at least, that they sustain the idea of eternal conscious suffering.

Now we would sincerely ask any writer of that school to tell us what terms God should have employed if he had really intended to convey the idea that the wicked would suffer an absolute extinction of personal being. Every term known to the English language, which could be used to express or imply such an idea, is applied in the Scriptures to the wicked. Yet Mr. Campbell takes them through all these, and brings them out alive and well; yes, so intensely alive, and with such tremendous powers of being, that they can endure hell's hottest flames to all eternity. They have died; but lo! they are still alive. They have been burnt up root and branch; but that hasn't effected anything; they are still all there. They have perished; but they still exist. They have consumed away into smoke; yet there they are, personal beings, as full in form and weight as before. They have been devoured; but the devourer has been thwarted, and they are still unchanged. They have "become as though they had not been;" but lo! they still have being as much as ever they had. The first part of all these propositions the Bible affirms; the last part theologians affirm. And this being the condition of this question, either the Bible or theology must back down, or we are still in want of a language that means something.

The manner in which Mr. Campbell endeavors to defend his use of the terms perish, destroy, die, &c., strikes us as peculiarly unworthy a logician and a religious teacher. Concisely stated it is this: He takes one of these terms and says, "Let us see if it always and invariably has the sense of extinction of being. If it does not, then it does not mean that when applied to the future condition of the wicked." Then finding a passage in which the word is used in a limited or figurative sense, he claims his point as established. Should this principle be adopted generally in the treatment of language, it would destroy all the utility of language; for it would be impossible for men to communicate their ideas intelligibly one to another. For instance, we hear that a friend is dead; but we find him only suffering severely (for to die, theologically, only means to be unhappy, to suffer); another took passage on the steamer, and was lost; but we find he only encountered a few storms, and had some unpleasant experiences on the journey; others we hear were caught in a prairie snow storm, lost their way and perished; but we find them all alive,

only a little frost-bitten. Thus we never should know what to depend upon, nor what to understand from what was written. Why treat the word of God in this dishonorable manner?

That there is a figurative use, not a figurative meaning, of these words, we know; but this must be determined by their literal use and by their fixed and determinate meaning. What idea could possibly be gathered from the expressions "dead to sin," and "dead in trespasses and sins," unless the word, dead, had a determinate meaning, and signified some fixed condition, from which, as a basis, a figurative use of the word could be derived.

Whether a word is used figuratively or literally must be determined by the subject and the context. But there is nothing in God's threatenings against sin and evil-doers to show that his language is to be taken in any other than its literal sense.

Then let the believers in eternal misery tell us what terms should have been employed to express it, if the utter destruction of the wicked as personal conscious beings had been intended, before they longer contend that such a condition is not described by the terms already given us.

THE MATTER IN FULL.

In the *World's Crisis* of Jan. 9, 1878, appeared the following:—

"A CHANGE.

"It will be remembered by many of our readers, that Eld. M. E. Cornell has been one of the leading men in the Seventh-day Sabbath movement among those who have their headquarters at Battle Creek, Mich. Eld. James White, husband of Mrs. Ellen G. White, used to call Eld. Cornell his 'Great Battle Ax.' One who knows, when speaking of Eld. Cornell, says, 'He has left off keeping the seventh day.'

"The writer has had three discussions with Eld. Cornell on the Seventh-day Sabbath questions. There must be quite a change in his mind, and no doubt for good reasons. He has contended long and earnestly that Christians should keep Saturday as their rest-day. He was most thoroughly posted in all that could be said in its favor. We are glad to learn that the light has at last dispelled the darkness.

"M. G."

In a few days we received the following from one who *does* know, in reference to this matter:—

"EDITOR REVIEW: I have seen the statement of Miles Grant in the *Crisis*, that I had given up the Sabbath, &c., and I wish to say that it is utterly without foundation in fact. I have not 'left off keeping the seventh day,' neither do I ever expect to, except from week to week. I only leave off keeping it on Saturday night at sunset, and take it up again the next Friday night at sunset.

"The impression conveyed in the *Crisis* is most unqualifiedly false, and I conclude that 'the wish was father of the thought.' I would assure Eld. Miles Grant, and all others, that, should occasion require, I could just as zealously and conscientiously defend the Sabbath of the Lord against their attacks as ever I did in the past.

"No! it is well understood by all who reside in this vicinity that I do religiously observe the Bible Sabbath for Bible reasons. Whatever may come, I expect to continue its observance to the end. I have known some to give up the Sabbath through discouragements, but never one for what he supposed to be Bible reasons. I have never for one moment entertained a doubt as to the obligation of the seventh-day Sabbath since I began to observe it twenty-six years ago. Respectfully,

"M. E. CORNELL."

Thinking that the paper which had made the misstatement was the one that could most effectually correct it, and that it ought, in fairness, to make the correction, we sent the foregoing letter to the *Crisis*, requesting for it an early insertion. And while we think that justice demanded that the letter should be given in full, the following did appear in the *Crisis* of Feb. 6, 1878, which is more than we could have hoped from the *Crisis* under its former management:—

"CORRECTION.

"We published in a recent issue of the *Crisis* a note from Bro. Grant, in which he says of Eld. M. E. Cornell: 'One who knows says, he has left off keeping the seventh day.' We have received a note from Eld. Cornell, in which he says of this report, 'I wish to say that it is utterly without foundation.' We are happy to make the correction, for we would not knowingly misrepresent any person in our paper.—ED."

TO CORRESPONDENTS.

L. P., FLINT, MICH: You will find a full explanation of the rich man and Lazarus in the *REVIEW*, Nos. 18, 19 and 20 of last volume.

J. HACKETT: Verse 45 of Dan. 11, carries us to the end of the history of the king of the North. There is, therefore, a little variance from strict consecutive order in the events men-

tioned in this verse, and the first verse of chap. 12. The time of trouble culminates in the seven last plagues of Rev. 16; but Michael stands up before these plagues begin to fall, as they are judgments poured out when there is no mediator between God and man. Michael, therefore, stands up, or commences his reign, before the plagues begin to fall; but the great river Euphrates, which symbolizes the Turkish power, is not dried up until the sixth plague.

S. SIMONS: For a discussion of the question, What was in the ark when it was brought into the temple of Solomon, and the harmony between Heb. 9:4 and 1 Kings 8:9, see the late work on the Sanctuary, published at this Office, pages 150 and 151.

Do you consider it wrong to wear useful articles of gold, for instance a gold watch and chain, if they are not worn for show? I have no doubt of the sinfulness of wearing gold ear-drops, finger rings, shirt studs, etc., which are worn wholly for display. Does not the apostle recognize the difference when he speaks of "costly array," and "adorn themselves?" 1 Tim. 2:9. *Adorn*, says Webster, is to deck; to embellish; to decorate.

E. R. J.

ANS. Undoubtedly the apostle in warning us so explicitly against the wearing of gold, &c., has reference to the use of these articles for display; but we have never been able to see why a gold watch and chain would not come under the same head. If the movements in the watch are just as good and serviceable in a silver case as in a gold one, why take the gold one at so much greater expense, unless it is simply for its appearance, or in other words, for the show and display of the matter?

Will you please explain Amos 6:5, with its connections, including the last part of the fifth verse of 1 Chron., chap. 23, and harmonize them with the uses of organs and other instruments in the service of the Lord?

G. K. G.

ANS. The subject of Amos 6, is the wantonness of Israel. The prophet speaks of self-gratification, and their giving themselves up to the pleasures of this life. It is the use of instruments of music for this purpose that is condemned in Amos 6. But using them as David did, with reverence and adoration, to praise the Lord, was a different thing altogether, as different as the exercises of religious worship are from the displays of the theater or the orgies of the dance-house.

A. P. JONES: In reference to John 3:13, see "Answer to Correspondents" in *REVIEW*, No. 5, present volume.

ELLA B.: According to the record there was an earthquake at the crucifixion, and another at the resurrection, of Christ. We think the saints who came out of their graves after Christ's resurrection, ascended with him to Heaven. See Eph. 4:8, margin.

A subscriber from Tennessee, asks this question:—

Please explain Prov. 16:4. If God makes the wicked for the day of evil, are they responsible for their wickedness?

ANS. In reply we give the following on this passage from Dr. Clarke: "'Even the wicked for the day of evil,' *vegam rasha leyom raah.*" The whole verse is translated by the *Chaldee* thus: 'All the works of the Lord are for those who obey him; and the wicked is reserved for the evil day.'

"If we take the words as they stand in our present version, they mean no more than what is expressed by the *Chaldee* and *Syriac*: and as far as we can learn from their present *confused state*, by the *Septuagint* and *Arabic*, that the wicked are reserved for the day of punishment. *Coverdale* has given, as he generally does, a good sense: 'The Lord doth all things for his own sake; yea, and when he keepeth the ungodly for the day of wrath.' He does not make the wicked or ungodly man; but when man has made himself such, even then God bears with him. But if he repent not, when the measure of his iniquity is filled up, he shall fall under the wrath of God, his Maker."

Which is correct, the text of Heb. 10:2, as it stands in our version, or the marginal reading? E. F. D.

The sense is the same in both. As it stands in the text, it is a question "Would they not have ceased to be offered?" the interrogative form being used to strengthen the assertion that they would have ceased to be offered, as expressed in the margin.

MRS. M. BROWN: If the crucifixion of Christ took place on Thursday, Friday was the day employed in preparing the spices and ointments to embalm him, after which the holy women "rested the Sabbath day according to the commandment." The nine texts quoted to prove eternal misery are all examined in the work on Man's Nature and Destiny. Hebrews 4 speaks of the "rest" ordained of God, and promised to those who would not give way to unbelief. Although Joshua led Israel into Canaan, he did not give the people that promised rest. Verse 8. It is yet future. The word Jesus is unfortu-

nately used in the text, because the Greek *Iesous*, which we translate, Jesus, is the same form used to express the Hebrew, *Jeshua*, the later name for Joshua.

M. E. KINNE: P. Z. Kinne's address is Kirkville, Onondaga Co., N. Y. The address of Dr. W. Emerson we do not know.

ANSWERED BY LETTER. J. M. Adams, James Walker, D. House, A. Butler, J. P. Henderson.

MANY CALLED, FEW CHOSEN.

God has taken special care to make himself known to mankind in different ages of the world; but our fallen race have not desired "to retain God in their knowledge," and therefore the mass have been given over to a reprobate mind. The antediluvians might have had the knowledge of God, but they chose the way of corruption, violence, and sin, and therefore God gave them, and all future generations, the proof of his existence, his power, and justice, and of the hatefulness of sin and surety of retribution.

Again we find the world given to idolatry, and Abraham and his posterity were singled out, not because of God's partiality to them as a whole (for most of them proved unbelieving and rebellious), but to keep alive the knowledge of God in the earth; so that all, Jews or Gentiles, might choose the service of God and eternal life, if they would.

And when for their sins Jerusalem was destroyed and the people carried captive into Babylon, the Lord made it a special occasion to make himself known in all the earth. By being brought in contact with Daniel and his companions, Nebuchadnezzar, the king, was humbled, so that he proclaimed the name and wonders of the Most High, the "King of Heaven," to "all people, nations, and languages, that dwell in all the earth" (Dan. 3 and 4); and after this Darius the Median made a decree that in "every dominion" men should "tremble and fear before the God of Daniel," declaring to all nations that "he is the living God," who "worketh signs and wonders in heaven and in earth." Dan. 6.

It is reasonable to suppose that some were benefited and prepared for salvation by these means; but still the mass of men were willing to ignore God and cleave to their sins and follies, and go on in the broad road to perdition. Many were called, but few chosen.

At length the promised Messiah came, of whom the devout among mankind were in expectation, Gentiles as well as Jews; for the Scriptures containing the promises and appointing the time, had, by God's providence, been translated into the Greek; and by this means the "wise men from the East" were on the lookout, being "in expectation," as well as devout Jews, "waiting for the consolation of Israel." And then the mighty miracles of Christ and his tragic death, in which Roman governors as well as Jews took a part, were soon made known in all the earth. Thus the proclamation went to the multitudes far and near, calling them to repent and believe the glad tidings. Many were called, and, thank God, a few of them were chosen. But soon those nations which had enjoyed the light of the gospel relapsed into darkness and idolatry, while others more remote were illuminated with its rising rays. The whole world might now have been in the light, if the light had been cherished; but the carnal mind is enmity against God, and is not willing to retain the knowledge of his ways and requirements.

And now in the closing of the gospel age the light of God, through his word and providence, is illuminating the world as never before. Prophecies fulfilled and fulfilling clearly point to the present time, as the day of God's preparation. Messages from Heaven, clearly foretold 1800 years ago, are now being proclaimed to "many peoples, and nations, and tongues, and kings." Many are being called; but, as it has been before, many will reject the glad tidings, while the few, faithful and obedient, will receive, hold fast, and endure, and thus be saved.

And not all who professedly accept the last message of the gospel will be saved. Hundreds, if not thousands, of these will fail to walk in the light; and for this reason will not endure the fiery trials that lie before us. Even now they shrink from bearing the cross before an evil and rebellious generation, yielding to fashionable folly, rather than to stand boldly for the truth and the right. Many who have for years been connected with the people of God under this message will only be like the chaff—a needful support to the grain while it is

ripening—and of no further use. Can it be so? O my soul! Yes, dreadful as the thought may be! But you and I, my brother, my sister, may be saved, if we will. We may be reckoned with the chosen few. God only asks for entire consecration of all that we have and are to serve the interests of his cause. This we can give. We can now give a whole sacrifice of ourselves and all we possess, live out the faith that we profess, and lay hold on eternal life. Will we do it? While in the providence of God the world is being aroused by the last call of mercy, will we sacrifice all to have a part in the work? Remember that to the saved it will be said, "Well done!" not well said, well believed, nor even well prayed; for "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father who is in Heaven." See Matt. 7: 21-23. Many, the Lord Jesus assures us, will hear the word, Depart! But still it is our privilege so to believe and do that we may hear instead, Come, ye blessed of my Father. May God bless these thoughts to the salvation of some!

R. F. CORRELL.

AN APPEAL FOR OUR PERIODICALS.

ALMOST daily my feelings are stirred with reference to the circulation of the REVIEW and REFORMER among our people. Could I reach those not taking these periodicals by this appeal, I would address them directly; but as I cannot, I appeal to our ministers and missionary workers everywhere.

My opinion, from what I constantly see as I visit among our brethren, is, that a spiritual stupor is over our people in this respect. The surest evidence of the immediate coming of the Just One is the spread of the last message of mercy. God's angels are holding the elements of war for this purpose. The Eastern question, and the smouldering fires of internal difficulties among the nations, which are ready to involve the world in the last fatal conflict, are exciting in their nature; but these elements are under the control of higher powers, waiting for "many peoples, nations, and tongues" to hear the warning of the third angel. The REVIEW is the only periodical published that contains the facts that weekly show the spread of the truth all over the world. It contains extracts from letters showing the progress of the truth in every civilized nation. These things kindle in the souls of true believers a most lively faith in the soon-coming of our Redeemer, and impress them with the necessity of a speedy preparation to meet him. The REVIEW is our church paper. Its publication was commenced under God's special providence. It is designed to enlighten believers upon these things, and gives no uncertain sound. It also points out the particular dangers of the church at the present time.

Notwithstanding all this, I find brethren and sisters everywhere dying spiritually for want of a realizing sense of these things. The REVIEW should go into every English speaking family of Seventh-day Adventists. Where they are too poor to pay for it themselves, the church with which they are connected should pay for it for them. If churches are not able, let the district pay for all those too poor to pay for themselves. I know the times are hard; but not unfrequently I find families that complain of poverty, so poor they cannot pay for the paper, that are using tea, coffee, and other injurious things, which cost them more than the price of both the REVIEW and REFORMER. Some, when they embraced the truth saw force in the health reform. They partially embraced it, and subscribed for the REFORMER and the REVIEW; but they soon dropped one or both, and shortly went back to their old habits.

We have a special message and are engaged in a special work, and our strength lies in looking upon our work in this light. As soon as we lose sight of this fact, we lose the power of God from our souls. We become formal in our profession, and can see no necessity for being so particular about keeping the Sabbath, living the health reform, etc., etc. Then we wonder that our children are so unruly, and do not feel more the necessity of being converted. The spirit of sacrifice has leaked out of the heart, and there is a disposition to become like the world.

Each minister should see that those who embrace the truth subscribe for the periodicals. Tract workers, elders of churches, yes, every one whose soul is stirred with these solemn truths, investigate the matter. Is there a family in your church that does not take these periodicals? If so, steps should be taken at once to see that they have them and read them. If they cannot pay two dollars at once, let them

pay twenty-five cents a month to the librarian of the tract society. This will pay for both REVIEW and REFORMER, and that society will advance the money for them to the Office of publication. Perhaps some will say, "There is one that comes into the neighborhood, and I can have that to read." I have heard this many times, but never found one of these individuals who could tell a single article he had read. There are families that say they had rather be deprived of one meal a day than go without these papers. They know what the papers contain. "Well," says one, "I have not much faith in the REFORMER; it is too radical," and yet these individuals will yearly pay ten times the cost of the REFORMER which they would have saved by taking it and giving heed to its instructions. Many a run of fever and doctor's fee would have been avoided had they been better informed upon the subject of health. "My people are destroyed for lack of knowledge," says God. This is as true in a physical sense as in a moral one.

Let our tract societies and vigilant societies take hold of this matter at once, and a reform will take place which will be the means of saving scores in the kingdom of God. I have known churches to become extinct where we have reason to believe, that, had they continued to take our periodicals, they would have been prospering to-day, and many more will become extinct unless an interest is speedily taken in this matter. Satan is gaining a march upon many of our brethren and churches upon this point; and who will arouse themselves as they read this article, and be one of those who will defeat the enemy, and rescue at least one family from this snare of the devil? Rout him, my brethren, from the churches where you live. We wait for a practical response.

S. N. HASKELL.

JETSMARK, DENMARK.

We had a prayer-meeting Sabbath afternoon in the meeting-house at Alstrup. It seems difficult for those who have just begun to serve the Lord to begin to pray with one another, but our little meeting was, nevertheless, encouraging. In the afternoon I spoke on the subject of baptism to an audience of more than one hundred persons. There are twenty-five here who have commenced to observe the Sabbath and to serve the Lord; and many others are convinced of the truth.

Sunday, I held two meetings in Kaas, in the parish of Jetsmark, about nine miles from this place. We visited the church first. The service there began about an hour after the appointed time. There was to be a funeral service. The minister came out of the church clad in his ministerial robes and smoking a cigar; and he continued to smoke at the grave, even while the deacon sang several hymns. At last he was obliged to take the cigar out of his mouth while he spoke a few words at the grave. His sermon in the church lasted eighteen minutes, and consisted mainly in praises of the benefits and pleasures of married life.

There were at least one hundred and fifty present at my lectures in Kaas. The rooms were so crowded that I was obliged to stand on a stool, in order to get my head above the others. My head thus reached the ceiling, and I had to lean against those around me, as they crowded me on all sides. The truths spoken about the second coming of Christ were thankfully received by many. To-day I go to Sulsted, the Lord willing.

We need a faithful helper here in Vendsyssel. I can labor best by staying in this vicinity. There is work enough here for several years. It is easiest to labor where the people have a desire to hear; but there are other places farther away that should be visited also. Who is able and willing to help us?

JOHN G. MATTESON.

Jan. 21, 1878.

VIGILANT MISSIONARY SOCIETY OF BATTLE CREEK, MICH.

THIS society was first started April 8, 1877, as an experiment, and was permanently organized Nov. 28, 1877. It now numbers 171 members. Not all of these are workers, yet we are encouraged by the amount of work that has been done by the society, and the good results that are seen from this work. We hope for a still larger membership the coming quarter, and more of the true missionary spirit in all our members.

From 399 reports handed in at the meetings during the last quarter, a summary has been made out as follows: 4,561 periodicals and 29,301 pages of tracts sent away, and distributed

in Battle Creek; 690 Annuals sold and given away; 722 letters and cards written; 460 families visited; 25 subscribers obtained for the INSTRUCTOR, 2 for the REFORMER, and 3 for the SIGNS.

Since the society was first organized, three hundred and thirty-two letters and cards have been read in our meetings. In these, with but very few exceptions, the writers have expressed a willingness to read, and a desire for more reading matter; and some have been brought to rejoice in the truths of the third angel's message by reading papers sent from this society. We cannot weary of the work when we see such glorious results from our efforts.

We give extracts from a few of the letters that have been received by members of the society, hoping that they may encourage others to engage in the same good work.

A year ago last February, sister H. E. Sawyer sent a copy of the SIGNS to Jacksonville, Florida. About three months after she received a card from the gentleman stating that he had decided to keep the Sabbath and wanted tracts on that subject for his friends. The following is from a letter received by one of our members from the same person:—

"There are thirty-two Sabbath-keeping families here. I first received a copy of the SIGNS through sister H. E. Sawyer, and it was laid by until I returned from camp-meeting in Rockland, Me., in 1876. There were two brethren there in private discussion about the Sabbath. It began to stir me up about the matter, and as soon as I returned home I sent to sister Sawyer for tracts on the Sabbath, and by diligently searching the word, I found, to my joy, what it was to serve God in spirit and in truth. Since that time, I have not shunned to declare the matter to the church. There were only a few that would accept the truth. . . . There may be forty Sabbath-keepers here, as there are some I have not seen lately.

"The people are very poor, depending on small crops for a living, hence have but little money. I have been laboring at my own expense for two or three years. Circumstances compel me to labor with my hands. I would like to work more in the field, but the Lord's will be done. He has blessed my labors thus far.

"The people are great tobacco-consumers, so I have to contend against this very hard, in the cases of most that start to serve God. With some, tobacco is the choice against everything else. . . . There is much to do here for the truth. I am going to start on a mission, as soon as the Lord wills, in new fields. As the time is short, I hope the Lord will open the way for a few more before it is too late."

The following is from a lady who has recently commenced to keep the Sabbath in Texas. The finding of one individual who is hungering for the truth, will richly pay for much labor in the missionary cause:—

"I received your kind and most welcome letter a few days since, and have waited the arrival of the tracts before answering it. Accept my most sincere thanks for your kindness. God will indeed bless you for the many kind words spoken in due season. Never did I realize the genuine beauty of true religion until I received the truth. When I was converted, I thought the truth beautiful. It seemed a new world; but now there is something more beautiful still. I cannot explain it. I do long for the coming of our blessed Lord. I hope his coming may not be many years hence."

In speaking of her experience she says: "I had often wondered at the doctrines that were taught us, not only in regard to the Sabbath, but other false doctrines. I felt that they were not true, but came to the conclusion that there were many people better qualified to judge than myself, and that if they were wrong, these individuals would find it out. I was convinced that the churches were corrupted, and became disgusted with the folly and fashion I saw in them."

She then speaks of having heard one discourse in which the Sabbath was presented. She says: "I was so rejoiced to find the dear old Sabbath, the very thing I had been looking for, that I forgot everything else. I grasped at this blessed truth, and I have taken it to my heart. I do thank God for it, and wonder that he should send it to me. I formerly kept Sunday very strictly, although I felt that it was not the Sabbath, but could not tell why. I often wonder now that I could not have seen the light. My two daughters and son have received the truth. My son (fifteen years of age) says, if God spares him he intends to preach the truth."

The following is from a gentleman in Tennessee whose attention has been directed to the SIGNS:—

"Will you be kind enough to send me a few copies of the SIGNS OF THE TIMES? I am a seeker after truth, and have been satisfied, in my own mind, that transpiring events, especially in the Eastern countries, are very indicative; and if you can give me any light, you will confer a favor."

Other extracts equally interesting might be added. We give these simply as a sample of the matter that is read every week in our meetings.

SECRETARY.

THE PRAYER-MEETING.

THEY were anxious for the prosperity of the cause of Christ. No one could doubt it who visited their little prayer-meetings week after week.

Bro. — would rise with a heart heavily burdened. Little Johnnie G. said he always looked "so sanctimonious." There were lines all over his face where the lash of conscience had left deep furrows. He told of the fierce conflicts he had had with the enemy, much like those of Christian and Apollyon, and the terrible darkness that had surrounded him. Occasionally there had been a gleam of light; but for the most part it was woe, woe, woe. No one doubted his sincerity. His neighbors all testified that his walk was circumspect. But the light-hearted young man, with all his pulses bounding with life and vigor, said, "I would like to be a Christian, but if it is to be such a life as this, I never can."

Week after week sister — arose to relate her experience (always the same), and exhort the young to seek the Saviour. There was a fretwork of gloom over the features God had made fair, as in dolorous tones she told of the light and joy of early Christian experience. It was evident we had lost our first estate, and Ichabod was written on all below. A timid, shrinking girl had often thought of the pathway of the just that was to be as "a shining light that shineth more and more unto the perfect day," and felt how sweet it would be to be a Christian; but wasn't there a mistake somewhere? She must wait to see.

Occasionally a young theological student arose to tell them in faultless rhetoric of the uncertain present and the dim "beyond." His words were beautiful as the ice palace of the Russian princes, and just as cold. But there came a man with bowed form and tottering step. He arose to say that it had been "nigh onto fifty years" since he had been in the service of his Master, and he could say, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." He spoke of his Saviour as though he were indeed his "elder brother," saying, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," and "in my flesh shall I see God." The young man's heart is reached. Here is the narrow pathway, and the gate stands invitingly open. He enters it trustingly; for He is faithful that has promised, "I will hold thine hand, and will keep thee." The language of his heart is, "Thou shalt guide me with thy counsel, and afterward receive me to glory."

An aged lady expressed briefly her faith in the precious promises of God, and her hope of the life which comes through Christ. The waves of silver hair lay on a brow where time had left his impress, but the sweet serenity of countenance caused the casual observer to say, "She is one with whom Heaven has dealt very kindly." There were lines that deep anguish had drawn; but they were so delicately veiled by light and glory, that the beholder's thoughts instinctively reverted to the mount of transfiguration. Those who knew her well were aware that the daisies had bloomed and faded many a year over a hallowed spot in a distant country churchyard, where slept the one who had hoped to smooth all life's pathway for her. Her fatherless children were scattered, some she might never see till —; should they clasp hands in the final glad reunion? The words were plain and sweet, rich and beautiful, and she closed her tribute to a Saviour's love, saying, "I shall be satisfied when I awake in his likeness." Yes, Heaven had dealt kindly with her. Her faith had taken hold upon the Rock of Ages, and through all life's storms it had been unmoved. The timid girl thought it must be a safer pathway than she had ever known, and her willing heart responded, "Speak, Lord; for thy servant heareth."

DYSPEPSIA is a most unreasoning disease. If you would admonish a drunken man, you must wait till he is sober; so, if you would reason with a dyspeptic, you must take him when the fit of blues is off.

THE SOWERS.

"All seed is in the sower's hands."—*Rossetti.*

Ten thousand sowers through the land
Passed heedless on their way;
Ten thousand seeds in either hand
Of every sort had they.
They cast seed here, they cast seed there,
They cast seed everywhere.

The land a forest straightway grew,
With plants of every kind;
And kindly fruits, and poisonous too,
In that wood could you find;
And trees grew here, and trees grew there,
And trees grew everywhere.

Anon, as many a year went by,
Those sowers came once more,
And wandered 'neath the leaf-bid sky,
And wondered at the store;
For fruit hung here, and fruit hung there,
And fruit hung everywhere.

Then plucked they many a berry bright,
None could their right deny;
Some ate to their unfeigned delight,
And some ate but to die;
While some plucked here, and some plucked there,
And some plucked everywhere.

Nor knew they in that tangled wood
The trees that were their own;
Yet as they plucked, as each one should,
Each plucked what he had sown.
So do men here, so do men there,
So do men everywhere.

—*Sel.*

Progress of the Cause.

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

MISSOURI.

SINCE my last report have held meetings in Holden, Index, Rockville, and Nevada City. The mud embargo has hindered our meetings from being largely attended; but the brethren have generally attended well. Have labored mostly to help the Sabbath-keepers, giving instruction on practical subjects, and especially concerning the T. and M. work. Our meetings have been profitable, and the preaching well received. Clubs for the Signs are being formed in every church we have visited, to be paid for mostly on the monthly-installment plan. There are now ordered for the Prairie Valley church 62 numbers; Lincoln, 50; Index, 19; Rockville, 26; and Nevada City, 35. We are also getting some subscriptions for a permanent fund to aid our T. and M. society in paying past indebtedness, and to supply ourselves with tracts; also some additions to our tent and camp-meeting fund. Quite a number have promised to lay aside tobacco, tea, and coffee, and the sentiment in favor of health reform is strengthening. And best of all, many are feeling more the importance of seeking God and being alive in his work.

I feel certain there is a healthy change taking place in the spiritual atmosphere where I have been, which I trust may continue till there is a radical change for the better. The work is laborious, and not so encouraging as I could wish; still I feel of good hope. Our business is to sow the seed. It is the Lord's work to make it grow. It is for us to sow in faith, labor in courage and hope, and trust him always. I expect to see better days in Missouri. There is a disposition kindling up here to go to work for the Lord. We hope to see it continue till the cloud is lifted.

GEO. I. BUTLER.

Nevada City, Mo., Feb. 7, 1878.

ILLINOIS.

Rutland, Feb. 4.

WE met here on Friday, Jan. 25, and commenced our labors the same evening. To date we have spoken fourteen times, besides attending seven prayer-meetings and one business session. Also, we listened twice yesterday to Eld. C. W. Smith, first-day Adventist.

Here is where Eld. T. M. Steward fought a hard battle in the summer of 1875; and, thank the Lord! we may say, Here is a victory gained. Those who once were bitter, are, with some exceptions, learning our views more fully, and are now more friendly. We hold our meetings—as did Bro. Steward—in the first-day Adventist meeting-house, and have a fair hearing. Yesterday morning Eld. Smith publicly opposed us. He is the same man that so unwisely withstood Bro. Steward, crying, "Visions! visions!" Even at the beginning, he thus greatly crippled his influence. Yesterday afternoon, Bro. Bliss reviewed the forenoon discourse (as we saw last evening), with good effect. Last night Eld. Smith was very mild, and avoided all

controversy. Why cannot the opposers see their folly ere they decapitate themselves? Answer: 2 Thess. 2: 9-12.

Yesterday we organized a church of nine members. Wednesday evening shall celebrate the ordinances. Three or four have embraced the Sabbath since we came here, and we hope for several others. The s. b. pledge amounts to about \$100, and this will likely soon be increased.

G. W. COLCORD.
C. H. BLISS.

NEW YORK AND PENNSYLVANIA.

Clear Creek and Jamestown, N. Y., Jan. 31.

SPENT Sabbath and Sunday, Jan. 26, 27, with the church at Clear Creek. This was in some respects a very encouraging meeting. As the brethren were expecting us, they had deferred their quarterly meeting till this time, and there was a good attendance of the members. The friends here are many of them young in the cause; but they love the truth and seem willing to work for its advancement. One feature of the work here we were much pleased with. The s. b. and one-third for the entire church were promptly paid. This has been the case during the entire year, so that they commence the new year with a clean record. This is as it should be, and in this respect this young church has set an example that many of our older ones would do well to imitate.

Monday evening and Tuesday, held three meetings with the friends at Jamestown. There is but a small company here,—only ten in number,—but we have never seen a company that seemed to be more in union and harmony, or to have more faith and love for the truth than these young brethren and sisters. It seems necessary that this should be the case, as they have a great work before them to hold up the truth in this town of twelve thousand inhabitants. They all became members of the tract society, and will immediately be furnished with publications. We have never seen a better field than this for missionary labor, and we pray that God may especially bless in this work.

B. L. WHITNEY.
A. H. HALL.

Later, Brn. Whitney and Hall write from Port Allegheny, McKean Co., Pa. :—

Our meeting commenced Thursday eve, Jan. 31, and continued till Sunday eve, Feb. 3. During this time nine discourses were given, mostly on practical subjects; and several prayer and social meetings were held, in which the brethren took part with much promptness. Twenty-one new members were added to their tract society, which now numbers over thirty. Five members were also added to the church, making their present number thirty-two.

Five subscriptions were received for the REVIEW, six for the INSTRUCTOR, and over thirty dollars' worth of books were sold. A large share of these were Spirit of Prophecy Vols. 1 and 2, which contain just the instruction these brethren need. Several copies of the Child's Poems were placed in the hands of those who will canvass for the INSTRUCTOR. Systematic benevolence was re-organized, and the one-third voted to the tract society.

Scattered as they are in so many localities, the church at this place have a splendid field in which to do missionary work, and we are especially pleased to see the interest manifested by them to engage in this work. If these brethren will recommend the truth by living it out consistently before their friends and neighbors, and will be faithful in the missionary work, they will see the cause rise among them. We believe the time has come for the cause to rise in Pennsylvania, and we trust this church will do its share to help on the good work.

Blakeman School-house, N. Y., Feb. 4.

COMMENCED meetings here Jan. 20. The interest has increased from the first. We have had only nine meetings. Other meetings have been crowded in, in order to hinder our work, yet it has helped the interest. We have strong opposition, but thus far the Lord has been our helper. We expect some fruit here, as things now look. Last Sabbath and first-day we visited the friends at the Haight school-house. Found them nearly all firm, and a goodly number attended the four meetings we held. The brethren and sisters from Mannsville attended, which was a source of encouragement. M. H. BROWN.

Yorkshire Center, N. Y.

OUR meetings near this place closed Jan. 27. I had to battle with that unanswerable objection, prejudice from the first to the last. A few would not attend the meetings, and used all their influence to keep others away; but in spite of this we gained many friends, and left the truth in good standing in the community. Only two began to keep the Sabbath, but we have reason to believe that others will do so soon.

LITTLE VALLEY CENTER.

Began meetings here Jan. 29. On account of a severe storm and cold weather which followed, it has been hard work to get the people out; but a few are now getting interested, and there is a prospect that some good will be done.

My address is Little Valley, Cattaraugus Co., N. Y., Care of A. Chase.

GEO. D. BALLOU.

YORKTOWN, INDIANA.

WE have the old church repaired. The expense was about \$25, and was met by the people. The house has been literally packed each evening, notwithstanding the Methodists are going on with their meeting, and keeping away several of their leading members who tell me they want to come, but fear to do so.

Have just introduced the Sabbath question. Some are taking books and investigating. W. W. SHARP.

WESTMORELAND, N. H.

I HAVE just spent two Sabbaths with the friends here, holding meetings through the week also. We find them holding on to the truth and making advancement in the Christian life. These meetings have been a source of much encouragement to all. Cold weather and plenty of snow did not keep the friends from attending meeting nearly every night and three times on Sabbath and first-day.

Last Sabbath was a precious season with this company. One brother who has had a severe conflict with tobacco resolved to lay it aside, and be a free man. It is such steps as these that bring us near to God. The man who can stand up squarely and say "No" to appetite on this point, God will bless.

The prediction was made when the tent left that in a little while those who came out would all "come back again." But this truth, received with the love of it, will hold men. Instead of their giving up, we find more real workers in a prayer-meeting with this little company than there are in the church here whose organization, it is said by way of boasting, took place in 1780.

Yesterday we organized s. b. to the amount of \$70.40 for 1878. I now go to Amherst, Mass. D. A. ROBINSON.

MAINE.

Woodland.

WE labored here nearly three weeks, speaking mostly on the prophecies, and distributing tracts. Spoke four times in Swedish. The hearers were many of them Union Covenanters, a people who hold views on the prophecies very much like those of the Seventh-day Adventists. They have a conference, and hold quarterly and monthly meetings. There are six ministers belonging to this body, three of whom believe in the Lord's Sabbath, yet do not preach it. Some of this body have accepted the Sabbath, and are anxious to receive more light.

Last week we attended their monthly meeting at Woodland Center. Five of their ministers were present, and some of our Swedish brethren from New Sweden. Among the Union Covenanters present, eight claimed to be observing the Lord's Sabbath. The Sabbath question was often the topic of conversation, and many in their testimonies spoke of keeping all of God's commandments. A good degree of harmony prevailed. One man and his wife walked fourteen miles to attend this meeting. We expect to speak to the people in Woodland next Sunday, on the Sabbath question.

We went to New Sweden by the way of Caribou, distributing tracts and selling Annuals. We have obtained four subscribers for the INSTRUCTOR and two for the HAROLD. A way seems to be opening for some to hear the truth at this village. We have another invitation from a place eighteen miles from here where two are al-

ready keeping the Sabbath. The Union Covenanters also invite us to meet with them at their next quarterly meeting. We most cordially acknowledge the kindness and favors of our Adventist friends in Woodland. JAMES SAWYER.

Littleton, Aroostook Co., Jan. 31.

COMMENCED meetings in Littleton, Jan. 18, at a school-house on what is called the North Ridge. Seven have taken a stand on the Sabbath. The interest was very much hindered by sickness in the neighborhood and drifting snows. Shall return next week Wednesday, and continue meetings if the state of the roads will permit.

Calls for labor come from nearly every quarter, and there is no one to fill them. If there was ever a time when the words of our Saviour as found in Luke 10: 2, were applicable, that time is the present. Oh, that we might all feel the burden of this work and the importance of the present time! We are fast approaching the time when this message will have accomplished its work, and the question with every one of us should be, What am I doing to save precious souls?

SAMUEL J. HERSUM.

KANSAS.

Rock Creek, Osage Co.

I HAVE just enjoyed a good meeting with the church at this place. Two joined by baptism. A club of eight copies of the SIGNS was subscribed for. The Sabbath school adopted Bible Lessons for Youth and supplied themselves with this book. J. LAMONT.

Limestone.

WE have held meetings at Limestone about two weeks. As the result, eight more are observing the Sabbath. The interest is deep, and those taking hold are substantial. L. D. SANTEE.

BLADEN SPRINGS, ALABAMA.

YESTERDAY (Sunday, the 27th) was a good day for us. After the sermon in the morning, nineteen were baptized. The day was fine, and a large number gathered to witness the scene. Meetings are held in Bro. S. J. Rogers' house, which is well filled with attentive listeners. The people are becoming very friendly, and we are receiving invitations to visit them at their homes.

Wheat does not grow so far south as we now are by eighty or ninety miles. Snow seldom falls here. Many of our northern brethren desire a warmer climate; we can say to these persons that if they know when they are well off, they will remain where they are.

Shall be pleased to furnish readers for the SIGNS to any who may desire to send papers. Please address us, stating how many. A. O. BURRILL.

Feb. 4, Bro. Burrill adds:—

During the past week several have decided to obey the truth. The interest is increasing. People come from a greater distance, and express a lively interest in the doctrines advocated. To-day we commenced erecting a church, in the place of the one burned down two months ago. Have a Sabbath-school of forty members.

Mrs. B. is to open a day school on Wednesday. The school system is very defective here; but the people, though ignorant, are very anxious to learn.

IOWA.

Fremont, Feb. 3.

SINCE my last report, I have had strong opposition from the Disciples. They became alarmed for their craft, and sent for one of their "big guns," Eld. Cornell, who came before I had finished on the law and Sabbath questions, and before I had tested the people on these things; and of course I was compelled to give way, and submit to a sharp review. If I could have had three or four more meetings, I would have been glad to have him follow me. He gave four discourses and I was permitted to follow him, using alternate evenings, speaking three times, when he suddenly left; not, however, without arrangements being made to have a protracted meeting thrown in, in the same house I had used, by Eld. Johnson, who also gave a series of discourses on the law and Sabbath, refusing all privilege of reply. I have closed my meetings for one week, and will then use the Baptist church.

These Disciple elders seem to have no objection to any of our positions except on the law and Sabbath. It seems to be the height of their ambition to fight the law of God. The people generally are well pleased with the result of the discussion. Two Disciples are keeping the Sabbath. I hope for a small company here. A majority of the people admit we have the truth of the Bible.

The Lord is good, and his truth shines brighter each day. Praise his holy name.

L. McCoy.

State Center, Feb. 4.

LAST Wednesday Bro. J. D. Pegg and myself began a series of meetings twelve miles south of State Center. We began with only a few hearers; but the audience has increased so that last night, although wagon seats were brought in, all could not be seated, and some were outside, listening at the windows.

We borrowed an organ. Bro. Pegg plays and sings well, and also speaks some. He is good help. The people come earlier on account of the singing, and we have many invitations to visit them at their homes.

Our address is State Center, Iowa.

G. V. KILGORE.

Oskaloosa, Feb. 7.

At "Hook" school-house, near this place, twenty-one lectures have been given, and the meetings have closed. I found this a hard place to get a very deep hold with present truth, as all seem given up to the pursuit of wealth; but God has given me some precious seasons here, and I am satisfied has helped to sow some seed so deep that it will yet bring forth fruit. The attendance throughout has been good and upon Sundays more have been present than the house would hold. Bro. Eli Robinson, of Beacon, has rendered acceptable service here and at Union, furnishing extra seats and freely purchasing whatever else was needed. May the Lord reward him a hundred-fold.

Eld. E. W. Farnsworth has been with us at Oskaloosa and Union, laboring faithfully day and night. A church has been organized and the cause much strengthened, for which we feel grateful to God.

GEORGE B. STARR.

NEBRASKA.

Furnas Co., Feb. 4.

I COMMENCED meetings in the Akes school-house, where Bro. Jenkins had been laboring, and had created a good interest. Some had already commenced to keep the Sabbath. He had been absent one week. The house is crowded evening after evening. Temporary seats are brought in, and some have to remain standing. The surrounding country is awakened, and men are anxiously inquiring if these things are so. By a unanimous vote of the school, I spend one-half their hour's nooning in talking to them. I trust that some will be gathered into the heavenly garner.

CHAS. L. BOYD.

Taylor Valley, Antelope Co., Feb. 4.

THE series of meetings commenced at this place Jan. 5, closed last evening. They have been well attended. We visited from house to house, distributing tracts and papers. Had some opposition from a Congregationalist minister of the place, on the subject of the kingdom, who, when I was absent, spoke on the subject, advocating the theory that the kingdom was set up at the first advent of our Lord. When I returned, I had good liberty in reviewing his position, to a crowded house.

At the close of the meetings, over twenty voted in favor of the Sabbath. Twelve signed the covenant to keep the commandments of God and the faith of Jesus, five of whom had never before made a profession of religion. There are several others who are deeply interested, and who will, I think, yet take a stand for the truth. We made arrangements for holding prayer-meetings Sabbaths at a private house, and will organize a tract society soon.

I now go to a new field about twenty miles distant, intending to return in a few weeks.

DANIEL NETTLETON, JR.

MINNESOTA.

Paynesville, Jan. 31.

WE began meetings at Paynesville, Jan. 29. About fifty were out the first evening; the next about ninety, and to-night the hall

is already well filled, and services have not yet begun. As we look over the large audience, we pray that God will lead the honest into the truth.

W. B. HILL.

H. W. BABCOCK.

Pleasant Grove.

BRO. DIMMICK commenced a course of lectures here Jan. 11, engaging the Disciple church for the course. Congregations and interest were good from the beginning. Bro. Grant, finding so great an interest and Bro. D. alone, came for help to Hayward, where Bro. Ellis, my son, and I were engaged, with a good interest. I came with him on the 25th.

The Disciples became alarmed, and brought in their champion, Mr. Burns, from Ohio, to break up the interest. He presented Bro. D. seven propositions to discuss, but Bro. D. did not want a discussion, and refused to accept his challenge. That evening I gave a discourse on the Sabbath, and he announced a review the next day (Sunday). His style was such that we concluded it would be better to confine him to the rules of debate than to let him run loose; so we concluded to discuss five of his propositions, after changing the form of some of them; viz., the Sabbath, the kingdom, spiritual gifts, immortality, and the destruction of the wicked, holding one session in the day and one in the evening. Commenced Monday evening, on the Sabbath question, Bro. D. affirming. At the end of the eighth session, during which time the truth did not suffer in the hands of its defender, the discussion of this question closed, and the people rose up and demanded that the discussion stop, on account of the ungentlemanly and unchristian manner in which Mr. Burns treated both the subject and Bro. Dimmick.

On such a demand we were willing to close, feeling satisfied that we had the judgment and sympathy of the candid with us. That evening Mr. B. gave notice that he would preach on Sunday, on "the Lord's Day" and in the evening on "the Gifts."

We held meeting on the Sabbath, with a good congregation, some brethren coming twenty and thirty miles to attend; and the Lord gave us a season of refreshing. Thirty-five testimonies were given, several by those who were keeping their first Sabbath, and some their second. We do not know how many are keeping it, but think there are some ten or twelve new ones.

Last night they refused us the church to continue our meetings in, and the Methodists also refused them; but, believing that the Lord would open a place somewhere, I announced a review of Mr. B.'s Lord's-day sermon, on Tuesday evening, the Lord willing. A large hall has been engaged, and we expect to continue the work as long as the Lord is pleased to help us to do good. We have felt that it was a blessed privilege to draw near to him, and feel our dependence upon him.

D. P. CURTIS.

Oak Grove, Anoka Co., Feb. 3.

WE commenced labors at this place, Jan. 13. Twelve have covenanted to keep the commandments, and sustain Sabbath meetings. They are free from tobacco and are taking hold of the health reform in earnest. Twenty or more are keeping the Lord's Sabbath. We now go to Corinna, Wright Co.

JOHN W. MOORE.

WARREN WALKER.

Greenwood.

MET with the brethren at Greenwood in their last quarterly meeting. Considering the weather, there was a good attendance. There has been a steady growth in this church. The president of this Conference tells me there are now forty-two churches in this State. The cause is moving.

R. HOAG.

MICHIGAN.

Twin Lakes.

I HAVE now been at Twin Lakes almost three weeks, and have lectured nearly every evening and sometimes twice in the day.

Four have commenced to keep the Sabbath, and others are convinced of the truth and will probably obey it. One Irish Catholic has embraced the truth. Her husband was a drinking man, but now both rejoice in Christ and in the truth. The leading grocer promises to keep the Sabbath and shut up his store on that day. A few Sabbath-keepers were living here before, and we shall have a class of about eighteen members. I have been trying to induce them to take hold of the health reform, and some are doing so. Some are ready

for baptism. I have sold books and tracts in almost all the houses, and obtained three subscribers for the INSTRUCTOR.

I am going out to a settlement five miles from here, to hold meetings during the week.

GUSTAF A. CARLSTEDT.

Deerfield, Lenawee Co., Feb. 7.

WE are now holding an interesting series of meetings in the Logan school-house, near Deerfield. Our congregations number from one hundred to one hundred and fifty. This is the second week, and the interest is on the increase. So far, we have been able to answer all inquirers, and the prospects are fair for good results.

We also have a good interest at Ottawa Lake, where we have a Sunday appointment, and shall go when our meetings close here. Two have taken a firm stand for the Sabbath there. We have taken sixteen subscriptions for our periodicals and sold several books.

C. A. PRESTON.

D. S. PRESTON.

WISCONSIN.

Eau Galle.

WE commenced meetings at this place three weeks ago. The interest has been good. A Presbyterian minister has spoken against us twice. Seventeen have signed the covenant to keep the commandments of God. Pray for the cause in this place.

SAMUEL FULTON.

TENNESSEE.

OLD CENTER is two miles distant from Edgefield Junction, and has a store, blacksmith shop, school-house and church. I have given seventeen discourses here, with some omens of good. A few have rested one Sabbath, nearly all acknowledge that the seventh day is the Bible Sabbath, but want to see their preacher.

ORLANDO SOULE.

N. Y. AND PA. T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at East Otto, N. Y., Jan. 18 and 19, 1878. The meeting was called to order by the president, and opened with the usual exercises. The summary of labor for the quarter ending Jan. 1, is as follows:

No. of families visited, 409; letters written, 165; pages distributed, 154,477; new subscribers for REVIEW, 15; INSTRUCTOR, 35; REFORMER, 50; SIGNS, 28. No. of SIGNS taken in clubs during the quarter, 38.

Money rec'd on member-

ship,	\$ 27.00
By donations,	170.19
From book sales,	65.30
On periodicals,	159.45

Total, \$421.94

The reports came in slowly, some of them not being received till the last of January, and some of them reporting the labor of but one or two churches.

Despite these discouraging features, the meeting was one of much interest to those present. Several deeply interesting cases were introduced of those who had embraced the truth through the efforts of tract workers. Families and isolated individuals had received the truth, and were in turn working for others.

In view of the increasing work in this direction, sister Addie Bowen was appointed assistant State secretary.

As Bro. D. B. Welch, director of Dist. No. 10, had tendered his resignation, it was accepted and Bro. D. C. Phillips appointed to fill the vacancy.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

DEDICATION AT DIMONDALE, MICH.

FEB. 2, 3, had been appointed on which to hold a two-day's meeting at Dimondale. On the Sabbath the newly erected house of worship was well filled with brethren and their friends. We listened to a close, practical discourse by Eld. Fargo, from Acts 2:38. This was followed by a social meeting, also a discourse in the evening by Eld. Frisbie.

The dedication services took place at 10:30 A. M., on Sunday. Extra seats were placed in the aisles and elsewhere, but this was not enough to accommodate the people. After every available portion of the house was filled, even to the steps of the pulpit, loads of persons came and went away for want of room.

A discourse was given from Heb. 3:4, by which the attention of the congregation was called to the fact that God is the creator of all things and that he has set up a memorial to commemorate his creative work. This memorial is the seventh-day Sabbath. And now as there is a people in this vicinity who desire to show their faith in this God, they have commenced the observance of this memorial. This caused the necessity for a place of worship. This necessity has resulted in the house in which we are assembled, and which we are now dedicating to the service of the only Lord God. Care had been taken to have good music and singing, which added much to the interest of the services.

The church here is the result of Bro. John Sisley's labors. Its membership is small, and they have sacrificed nobly in the erection of their house. The house is 28x42, substantially and conveniently built.

In view of the outside interest here, it was thought best to follow the dedication with a series of meetings. This we are now engaged in, having a good attendance of attentive listeners.

M. B. MILLER.

A CASE of religious intolerance is reported from Germany. The facts, as stated in the *Christian Union*, are that a number of Lutheran ministers in Hesse Darmstadt, who had resisted the introduction of a new ecclesiastical constitution, were deposed in consequence from their livings and emoluments. Thinking that when thrust out of the church they were free from its discipline, and relying on the protection which the law gives to all religious bodies, some of them undertook to hold services in their own houses. For this experiment several pastors of high character have been brought before the civil courts and heavily fined, with the alternative of imprisonment. In the case of several their furniture has been seized, and they and their families have been reduced to the direst poverty. This reads not unlike a story from the days of Charles I. or James II.—*Religious Intelligencer*.

THE instincts of the ant are very important, considered as the ant's; but the moment a ray of relation is seen to extend from it to man, and the little drudge is seen to be a monitor, a little body with a mighty heart, then all its habits, even that said to be recently observed, that it never sleeps, become sublime.—*Emerson*.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, at Bradford, Pa., Oct. 7, 1877, of consumption, sister Mary A. Metzgar, aged about 35 years. She had been a believer in the last message for quite a number of years, and fell asleep in triumphant faith. She was buried at Corydon, by the side of her husband, who died some years ago in the same precious faith and hope. Discourse by a Methodist minister, from 1 Cor. 15:35.

"Asleep in Jesus, soon to rise."

R. F. C.

DIED, Dec. 29, 1877, in Scipio, Hillsdale Co., Mich., of a congestive chill, Freddie E., son of Robert and Maria Marvin, aged 3 years, 1 month, and 21 days.

J. R. STONE.

DIED, in Littleton, Aroostook Co., Me., Jan. 23, 1878, of scarlet fever, Charles S., youngest son of J. S. and Sarah J. Allen, aged 3 years, 7 months, and 19 days. Remarks by the writer, from Heb. 9:27, 28.

SAMUEL J. HERSUM.

DIED of croup, in Afton, Ia., Dec. 27, 1877, Edgar Arthur Rees, youngest son of D. and M. A. Rees, aged 4 years, 1 month, and 9 days. Words of comfort by the writer, from 2 Cor. 1:4.

E. F. DeBORD.

DIED, Jan. 23, 1878, in Russel, St. Lawrence Co., N. Y., Nathaniel P. Allen, aged 84 years. Father Allen embraced the Sabbath in 1873, under the labors of Eld. C. O. Taylor, and until his death remained firm in the truth. We have the consolation of knowing that he sleeps in Jesus, and that he will awake in the likeness of Christ, crowned with immortal life, safe in the kingdom of God. Funeral discourse by Eld. D. D. Avery, Methodist, from Rev. 22:5.

HARVEY DANA.

DIED of consumption, Jan. 25, 1878, Ann Eliza, wife of Henry Cline, aged 64 years. She died trusting in Christ, believing that he would bring her again from the land of the enemy. Sister C. was a worthy member of the Alma, Mich., church from the time of its organization till her death.

F. NELSON.

DIED, in Valley, Greenwood Co., Kan., Jan. 23, 1878, my wife, Louisa E. Holloway, aged 83 years and 11 months. Her sickness was short and painful; but she was wonderfully sustained by divine grace, and fell asleep in Jesus with a sure hope of a part in the first resurrection. She leaves a husband and four children. LEMUEL HOLLOWAY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 14, 1878.

We commence, this week, a very important article on the subject of Baptism, from the pen of Bro. Waggoner. It will treat the subject more fully than anything heretofore published in the columns of the REVIEW, and hence will supply a long-felt want. It will occupy several numbers of the paper. Begin with the beginning and carefully read them all as they appear.

The article from Bro. Ribton, of Italy, on our third page, will be read with interest by all. We are happy to hear Dr. R. express himself so decidedly in reference to the great doctrine of the near coming of Christ.

We have shipped, during the past week, by mail, express and freight, books to the amount of \$1296.27, as per receipts in this number. The rays of light are being thus rapidly scattered over all the land.

The SIGNS OF THE TIMES, Oakland, Cal., our pioneer paper, reported in its last issue, a regular subscription list of nine thousand.

The same telegram last week brought important news from the two great centers of attraction in the East: namely, of the death of the pope, and the occupation of the fortifications of Constantinople by the Russian troops. This last movement, it is said, involves matters in new complications, and opens the Eastern Question in earnest. The end is not yet.

Spirit of Prophecy, Vol. 3.

THIS volume, by Mrs. E. G. White, is now ready. It dwells very fully upon the sufferings and death of Christ, his resurrection and ascension to Heaven, and closes with an account of the lives, teachings and persecutions of the apostles. It is written in the same forcible and impressive style as the preceding volumes, and is a book of equally thrilling interest. It will be hailed with gladness everywhere by those best acquainted with sister W. and her work. In style, size and price, it is the same as Vols. 1 and 2; pages 400; price \$1.00.

Biblical Institute for New York and Pennsylvania.

It is now decided that this Institute will be held three weeks, commencing Tuesday, March 19, 1878. The services of Eld. U. Smith, who has so successfully conducted these Institutes in other localities, have been secured for this occasion. The place will be announced next week. We make this statement in answer to the many inquiries as to the date at which the Institute will be held, and also to call attention to the fact that especial efforts for its success should be made by all the friends of the cause in this Conference.

No one who has any just idea of the wants of the cause among us can question the necessity that such an Institute should be held. When we consider that within the limits of our Conference are included more than one-fifth the entire population of the nation, and then remember how few we have to publicly proclaim the message, we can certainly see the importance of using such means as this for preparing laborers for the field.

Not less than one hundred young men and women should attend this Institute, and have the benefit of the instruction they can receive there. Will all our churches attend to this at once, and see that the proper persons are encouraged to attend; also that means are raised to defray the expenses of those who are unable to meet the expense themselves? We request all who expect to attend, and all who feel anxious to do so but do not feel able, to correspond with Eld. B. L. Whitney, Rome, N. Y., that proper arrangements may be made, and that those who are worthy may, if possible, receive assistance. Further particulars next week.

CONF. COMMITTEE.

Is it Consistent.

EACH religious party, believing of course that they are right in faith and practice, desire to convince all others of the truth, that they too may enjoy the blessing of a true faith. This is

commendable; for none should be willing selfishly to enjoy so great a blessing alone, but should desire others to share the same benefit. For this reason S. D. Adventists are laboring to convince others that the seventh day is the Lord's Sabbath, that they too may enjoy the blessing to be enjoyed by those who keep the commandments of God.

But there is a very large class who tell us that to keep one day in seven is all that the law of God requires. We who keep the seventh day are doing this; for the seventh day is truly one day in seven. But the object which our friends have in view is not to convince us that we are right, though we do all that their theory requires, but to persuade all to keep the particular day which they observe, the first day of the week. Is this consistent? We are living out their theory to the letter; and we, like them, persuade others to do as we do, that is, to keep the day which God has named in the commandment; for we believe that God has appointed a particular day. They too have a definite day which they desire all to keep; but to bring us to observe their favorite, particular day, they put forth a theory which justifies us in keeping the day we are keeping. Is this consistent? Will they be likely to convince us by such an argument? Is it not rather an excuse for disobedience, than an argument for what they believe to be the truth?

R. F. COTTRELL.

Special Meeting of General Conference.

A SPECIAL meeting of the S. D. A. General Conference will be held in Battle Creek, Mich., commencing March 1, at 9 o'clock A. M., and continuing to March 5.

The circumstances which demand this special session are the enlargement of our work in all its departments, and the consequent necessity of devising ways and means to most effectually improve the openings which the providence of God is placing before us. The general campaign is to be planned for the coming season. Interests at home and abroad are to be considered. Every Conference should be represented by delegates or letter.

GEN. CONF. COMMITTEE.

Special Meeting.

A SPECIAL meeting of the Stockholders of the Health Reform Institute will be held Friday, March 1, 1878, at Battle Creek, Mich., at 10 A. M., for the purpose of empowering the Board of Directors to secure a loan for the settlement of bills incurred by the erection of the new building, by mortgage on the property, and to so change the By-Laws as to authorize them to borrow money by mortgage security on the real estate owned by said corporation.

JAMES WHITE,
S. BROWNSBERGER,
W. C. WHITE,
W. C. SISLEY,
W. J. FAIRFIELD,
O. B. JONES,
J. H. KELLOGG,

Directors.

T. and M. Record Books.

We have just completed a number of Record Books for the use of Librarians and District Secretaries. The size of pages is 7 by 8 inches. This book is substantially bound in board, with leather back and corners. One-fifth of each book is ruled and printed for a classified record of memberships, and the remaining four-fifths is left blank for the record of meetings.

PRICES.

One Quire Book, 80 pages, . . . 35 cts.
Two " " 160 " . . . 50 "
Three " " 240 " . . . 65 "

Librarians' Journals and Periodical Account Books will be ready next week. w. c. w.

Church Record, and S. B. Books.

THESE new books have been subjected to thorough criticism and are accepted by all as perfect. They are being generally adopted by our churches, and it is hoped that they will add materially to the accuracy and correctness of church records and accounts.

The prices are as follows:—

Church Record, 2 quires, \$1.00
" " 3 " 1.30
" " 4 " 1.60
S. B. Books, 2 quires, 1.40
" " 3 " 1.75

In quantities, to T. and M. Societies, 15 per cent discount.

Churches of less than thirty members would only need the two-quire books.
Churches of thirty to fifty would need the three-quire books.

Larger churches would need the four-quire Church Record. w. c. w.

THE address of P. E. Ferrin, secretary of Dist. No. 10, Iowa and Nebraska T. and M. Society, in place of M. M. Kenny, who has resigned, is State Center, Marshall Co., Ia.
S. M. HOLLY, Director.

Illinois T. and M. Society.

MEMBERS: Do you know any Sabbath-keepers not taking the REVIEW? If so, urge them to subscribe for three, six, nine, or twelve months, as they are able. Let each subscriber try to get at least one new subscriber.
F. M. T. SIMONSON.

Life may be cruel, hand and heart restricted,
Till effort baffled makes the spirit quail;
But noble aims, though often contradicted,
At last prevail.

Secular Items.

A BROTHER wishes to hire a Sabbath-keeper to work on a farm the coming season or longer. Address, J. W. Burton, Bentonsport, Van Buren Co., Iowa.

A FARM for sale. Contains 132 acres, 60 acres improved, 25 acres in timber. Good house and orchard. Near the Richland (Kan.) church. For particulars, address M. L. Kennedy, Belvoir, Douglas Co., Kan.

IF any of the friends who have copies of the small "Hymns and Tunes" which they do not care to keep, will mail them to Eld. Chas. L. Boyd, Beaver City, Furnas Co., Neb., they will confer a favor.

A YOUNG lady wants a situation in some Sabbath-keeping family, as seamstress. Is by trade a dressmaker. Address, J. Broom, Box 121, Wyoming, Ont.

APPOINTMENTS.

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

I WILL meet with the friends at Hutchinson, Minn., Feb. 23, 24. It is desirable that our brethren and sisters come prepared to remain over Monday, and Tuesday if possible. The closing meetings have thus far proved decidedly the most profitable.
S. N. HASKELL.

THE place decided upon for meeting in Dist. No. 7, Feb. 16 and 17, is Brookfield, Madison Co., N. Y. Dist. No. 6, Feb. 23 and 24, North Creek, Warren Co., N. Y.

We hope to see a general attendance of the brethren in these localities.

B. L. WHITNEY.
A. H. HALL.

No preventing providence, I will meet with the church at Convis, Mich., Sabbath and first-day, Feb. 23-24. We would be pleased to see a general turnout of all the friends of the truth within a reasonable distance.

R. F. ANDREWS.

CARSON CITY, Mich., meetings to commence Wednesday evening, Feb. 20, at 7 o'clock. Arrangements for future meetings made at that time. Meetings will continue over the following Sabbath and Sunday. Bro. F. Squire is requested to be present.
J. FARGO.
J. O. CORLISS.

GRIDLEY, McLean Co., Ill., Feb. 15-20. Wm. H. Sloan appoint.

Leroy, McLean Co., Ill., Feb. 22-25.
Dalton City, Moultrie Co., Ill., Feb. 27-28.
Lovington, Moultrie Co., Ill., March 1-10.
Humboldt, Coles Co., Ill., March 12-13.
Oakland, Coles Co., Ill., March 15-17.
Wm. Bitner's neighborhood, March 18.
Campbell, Coles Co., Ill., March 19. Wm. Doyal appoint.

Greenup, Cumberland Co., Ill., March 20-22.
Martinsville, Clark Co., Ill., March 23-24.
Bro. J. Hiestand's neighborhood; Crawford Co., Ill., March 26.
Keenville, Wayne Co., Ill., March 29-31.
Webber Grove school-house, Jefferson Co., Ill., April 1, 2.

Mt. Vernon, Ill., April 3-7.
Woodburn, Macoupin Co., Ill., April 11-14.
Princeville, Ill., April 19-21.

Address us at the above points. Meetings at each point to commence on the evening of the first date.
G. W. COLCORD.
C. H. BLISS.

INDEPENDENCE, Montgomery Co., Kan., Feb. 20-25; Oswego, Feb. 26-28; Morton, Cherokee Co., March 1-5; South Mound, March 8-11; Flat Rock, Neosho Co., March 12-18.
J. H. COOK.

THE quarterly meeting for the churches of Marshall, Burlington, Newton, which was to have been held at Newton, Mich., Feb. 9, 10, is postponed to Feb. 16, 17.
J. BYINGTON, For Committee.

Business Department.

"Not Slothful in Business." Rom. xi: 13.

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 corresponds—which should correspond with the Numbers of the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Mrs C W Bainbridge 53-6, B L Francisco 53-2, C E Bushnell 53-1, J J Peret 53-7, Richard Asbury 53-1, Mary Parmenter 53-14, L A Marsh 53-1, T P McReynolds 53-1, Samuel Rone 53-1, Jacob Butcher 53-6, Carl Zwerne 53-6, Mrs A H Cole 53-6, James McDonald 53-6, C A Morel 53-1, R B Hart 53-18, J W Lenker 53-4, C H O'Neil 53-2, F Rosseau 53-13, J W Buckland 53-6, L D Smith 53-1, M A P Wheelock 53-1, M J Cleveland 53-6, Elias Cole 53-6, Daniel Johnson 53-6, Orville Forbes 53-1, N S Brigham 53-1, Mary Alexander 53-1, Ole Train 53-6, Horace Bowen 53-7, Ann M Dorman 53-10, S J Rogers 53-14, Dr W H 53-1, Elmina M Jackson 53-8, Mrs Rachel Buck 53-6, Randolph Miles 53-17, James Bowles 53-7, Patient Welch 53-8, S R Hogue 53-8, M A Robinson 53-6, Wm Rice 53-6, B G Main 53-6, Wm R Wetmore 53-6, S Wetmore 53-6, Daniel Fuller 53-6, Chas Jersey 53-6, Mr Asa Pingree 53-6, James E Sheen 53-6, Mrs G W Purinton 53-1, O P Baker 53-7, L J Hall 53-6.

\$1.00 EACH. R A Worden 51-24, James Hodgkiss 52-8, S A Street 52-5, Mrs A L Pottenger 52-6, M Wilson 52-6, S B Southwell 52-5, Joseph A Robinson 52-6, Chas L Eastman 52-12, Mary P Hall 51-8, Jenni Van 52-6, Simeon Sharp 52-6, B G Williams 52-6, O Leab A Bates 52-1, W E Chesbro 52-6, Mrs Sophy Johnson 52-5, Eveline Barber 52-6, Stephen Tracy 52-5, J R Wilson 52-6, B M Patten 52-6, Wm Burgess 52-6, Mrs Henry Stinson 52-6, Mrs Wm Hills 52-6, Chas Blake 52-6, Mrs M E Jackson 52-6, Mrs C Briggs 47-24, Geo D Ballou 52-6, S Hickox 52-7, R Irish 53-6, Lois Calkin 53-6, Chas Downs 52-2, Henry Satterlee 52-6, H Perry 52-6, Mrs Elvira Hatch 52-6, Mrs S L Welch 52-5, Hiram S Stickle 52-6, Samuel Davis 52-6, M Kirtland 52-7, Jas C Eller 52-6, S B McLaughlin 52-6.

MISCELLANEOUS. Mrs H Wadleigh 1.50 53-6, J W Clyde 50c 51-28, Mrs Susan Carr 50c 51-23, Samuel L 1.50 53-6, Susan M Livingston 1.50 53-6, G E Griffin 1.50 53-6, D Jones 1.50 51-20, J T Sweet 50c 51-2, Noah Carahoff 60c 52-18, Wm R Bennett 50c 51-2, Stephen Bennett 50c 51-20, Sarah L Wood 40c 51-20, N Kent 1.50 53-6, Joel Mix 1.50 53-6, Eli Barrett 1.50 53-6, Rosa A Jacobson 1.50 53-6, Alonzo Blaine 87c 61-19, Morgan Clarke 37c 51-19, Mary Barr 37c 51-19, Mary Green 75c 52-6, M A Green 54c 52-1, M V Helm 25c 51-15, Eld J K Cornell 1.50 53-6, J E Morin 50c 61-20, Reading Room 1.50 53-6, J M Lemis 1.50 53-6, Holden 50c 51-24, Jas W Bishop 1.50 53-6, J W Baggett 1.50 53-6, Mrs Ellen Clark 75c 52-6, Enos Leavitt 1.50 53-6, T F Johnson 1.50 53-7.

Books Sent by Mail.

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