

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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O SAY, WILL YOU BE THERE?

BEYOND this life of hopes and fears,
Beyond this world of grief and tears,
There is a region fair;
It knows no change, and no decay,
No night, but one unending day;—
O say, will you be there?

Its glorious gates are closed to sin,
Naught that defiles can enter in
To mar its beauty rare;
Upon that bright eternal shore,
Earth's bitter curse is known no more;—
O say, will you be there?

No drooping form, no tearful eye,
No hoary head, no weary sigh;
No pain, no grief, no care;
But joys which mortals may not know,
Like a calm river, ever flow;—
O say, will you be there?

Our Saviour, once a mortal child,
As mortal man, by man reviled,
There many crowns doth wear;
While thousand thousands swell the strain
Of glory, to the Lamb once slain!—
O say, will you be there?

Who shall be there? The lowly here,
All those who serve the Lord in fear,
The world's proud mockery dare!
Who, by the Holy Spirit led,
Rejoice the narrow path to tread,—
These, these, shall all be there!

Those who have learned at Jesus' cross
All earthly gain to count but loss
So that his love they share;
Who, gazing on the Crucified,
By faith can say, "For me he died,"—
These, these, shall all be there!

—Sol.

General Articles.

THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

THE *import* or *design* of Baptism is the main point, however, on which Prof. Stuart relied for his argument in favor of sprinkling; and as he expressed the view of a large class, which ought to be noticed, we give at some length his remarks on this point:—

"Is it essential, in order that Baptism should symbolize *purification* or *purity*, that it should be performed by *immersion*? Plainly not; for in ancient times it was the water which was *sprinkled* upon the offending Jew, that was the grand emblem of purification. So Paul considers it, when he gives us, as it were, a summary of the whole ritual of purification, by specifying the most significant of all its usages, viz., that of the ashes of a heifer mixed with water (Num. 19:17), with which the unclean are sprinkled. Heb. 9:13. So, too, he decides, when he speaks of 'drawing near to God, in the full assurance of faith, having our hearts *sprinkled* from an evil conscience.' Heb. 10:22."

"It is then a perfectly clear case that the *sprinkling* of water or of blood was altogether the most significant mode of purification or atonement, or of consecration to God, under the ancient dispensation."

From this he infers that *sprinkling* is preferable to *immersion* in the rite of Christian Baptism! But the whole argument is exceedingly defective and the inference inadmissible. How do we learn that the water of purification was to be

sprinkled on the unclean? By the use of a word in the law which always means sprinkle—never immerse. And how do we learn how the ordinance of Baptism is to be administered? By the use of a word in the law which always means immerse—never sprinkle. If the terms of the law are to be set aside, and speculations or suppositions substituted for them, then we may as well lay aside the Bible at once. In every text and instance which he cites, the word *sprinkle* is used, and the apostle shows that it is a symbol of the application of the blood of Christ, having no reference whatever to the ordinance of Christian Baptism.

We insist, and none can deny, that if the priest had *immersed* the unclean person in the water of purification, he would not have obeyed the law of that ordinance, for the commandment was to *sprinkle*. And we likewise insist that to *sprinkle* a person with water for Christian Baptism is not to fulfill the law of the ordinance, for the commandment says *immerse*. Prof. Stuart admitted that a word was used by our Saviour which signifies *immerse*. Did Prof. Stuart, and do all of like faith and practice, know the mind of our divine Lord better than he knew it himself? Do they understand the import and significance of his own ordinance better than he understood it? Or, if sprinkling is preferable, why did Jesus and his apostles never use a word signifying to *sprinkle* when they spoke of the ordinance? They understood such words, for they used them in reference to other things. Or, if they wished to leave it indefinite, and to let the rite cover every method of application of water to the person, as many now teach, why did they not use the various words which signify *sprinkle*, *pour*, and *immerse*? This would absolutely be necessary if it was designed to give the rite so wide a range, for *no one of these words expressed all these modes*. Hence, to use, invariably, *one word*, confines it definitely to *one action*.

These inquiries and statements may be better appreciated when it is considered that the word *baptizo*, in its various forms, is used one hundred and twenty times in the New Testament. It is used at least seventy-eight times in direct reference to the ordinance; and if we add to that fifteen times in which it is applied to John as the *Baptizer*, which title he received solely because he administered the rite, we have ninety-three times which it refers to the ordinance. If sprinkling were the better method, it is amazingly strange that the speakers and writers of the New Testament never once used a word which signified to *sprinkle*, though referring to the ordinance so great a number of times. It would certainly detract much from our respect for the record as a divine revelation if it could be shown that, in referring to the ordinance nearly one hundred times, it always says *immerse*, and yet means *sprinkle*.

Inasmuch as the advocates of sprinkling endeavor to bring the Old Testament to their aid, by citing to those passages which state that water or blood was required to be sprinkled on certain things, it may be of use, certainly it may be of interest, to inquire whether the language of the Old Testament is definite in its distinctions between the two actions; whether *immersion* and *sprinkling* are so separated that one cannot, in its language, be mistaken for the other. We affirm that the order to *sprinkle the blood* on the mercy-seat would not have been obeyed if the priest had *immersed* the mercy-seat in blood. It was no mere chance by which the apostle spoke of the blood of *rhantismos*, instead of the blood of *baptismos*; for the former, or sprinkling of blood, was required and practiced, but the latter, baptism of blood, was unknown to the Scriptures, both of the Old and the New Testament. So, also, it is no mere chance, but

by evident design, that the rite of *baptismos* is so often and so definitely enjoined in the gospel, while that of *rhantismos* is never mentioned. But to the Old Testament terms.

		Common	Septuagint.
	Tah-val.	Version.	
Gen.	37 : 31	dipped.	emolunan.
Ex.	12 : 22	dip.	bapsantes.
Lev.	4 : 6	dip.	bapsei.
	17	dip.	bapsei.
	9 : 9	dipped.	ebapse.
	14 : 6	dip.	bapsei.
	10	dip.	bapsei.
	51	dip.	bapsei.
Num.	19 : 18	dip.	bapsei.
Deut.	33 : 24	dip.	bapsei.
Josh.	3 : 15	dipped.	ebaphesan.
Ruth.	2 : 24	dip.	bapsais.
1 Sam.	14 : 27	dipped.	ebapsen.
2 Kin.	5 : 14	dipped.	ebaptisato.
	8 : 15	dipped.	ebapsen.
Job.	9 : 31	plunge.	ebapasas.

This embraces the entire use of the Hebrew word *tah-val* in all its forms. In the first instance *emolunan* is used in the Septuagint, which, in the New Testament, is rendered *defile*. This does not conflict with the meaning of the terms, as it (Joseph's coat) might be defiled with the blood by being dipped in it. And so our version renders it. And no objection can be raised in that *bapto* is used instead of *baptizo*; for they both proceed from the same monosyllabic root, and the first meaning of *bapto* is to *dip*, or *immerse*, and *baptizo* has no other meaning.

This last statement has been contradicted by some authors, who have endeavored to make *baptizo* carry the two definitions of *bapto*, namely, to *dip* or *immerse*, and to *dye*. The *method* of the last of these meanings of *bapto* indicates its relation to and derivation from the first meaning, as it was common to *dye* by *dipping*. Dr. Carson has very clearly proved that *baptizo* does not take this second meaning of *bapto*, but, for obvious reasons, we prefer to quote the conclusions of Prof. Stuart on this point. In examining the inquiry "whether *bapto* and *baptizo* are really synonymous, as they have often been asserted to be," Prof. Stuart says:—

"Let us now inquire, whether in actual usage *baptizo* has a different meaning from *bapto*. In particular, is it distinguished from *bapto* by the writers of the New Testament?"

"The answer to these questions will be fully developed in the sequel. I have already intimated that *baptizo* is distinguished from *bapto* in its meaning. I now add, that it is not, like this latter word, used to designate the idea of *coloring* or *dyeing*; while in some other respects, it seems, in classical use, to be nearly or quite synonymous with *bapto*. In the New Testament, however, there is one other marked distinction between the use of these verbs. *Baptizo* and its derivatives are exclusively employed, *when the rite of baptism is to be designated* in any form whatever; and in this case *bapto* seems to be purposely, as well as habitually, excluded."

And in another paragraph he says:—

"The idea of *plunging* or *immersing* is common to both the words *bapto* and *baptizo*, while that of *dyeing* or *coloring* belongs only to *bapto*."

This is worthy of the most careful consideration. Not only is every word which signifies *pour* or *sprinkle* excluded from the texts in the New Testament which speak of the rite of baptism, but a word which signifies *dip* or *immerse*, in common with *baptizo*, is also excluded because it has another meaning also; and a word is chosen to designate the ordinance which has the signification of immerse, and that only. Such is the remarkable precision of the Greek language used by our Saviour to designate the duty of his followers in this rite. The foregoing ta-

ble plainly shows that the idea of *sprinkling* is not contained in the Hebrew word *tah-val*.

Dip is once derived, in the Old Testament from the Hebrew *ṭāḥ*, *mah-hatz*, which occurs fourteen times, and is rendered *wound*, seven times; *smite*, three times; *pierce*, twice; *strike*, once; and *dip*, once; viz., in Ps. 68:23, where the Septuagint has *baphe* (*bapto*). Its use in the latter text is peculiar, though it may stand related to its signification, as *pierce* does to *smite*. This is the entire use of the word *dip* in the Old Testament.

Sprinkle is from two words only in the Old Testament, namely, *nah-zah*, and *zah-rak*. The first is quite uniformly rendered both in the English and Greek, as will be seen by the following table:—

		Common	Septuagint.
	Nah-zah.	Version.	
Ex.	29 : 21	sprinkle.	rhaneis.
Lev.	4 : 6	sprinkle.	prosrhanei.
	17	sprinkle.	rhanei.
	5 : 9	sprinkle.	rhanei.
	6 : 27	sprinkled.	epirrhansthe.
	27	sprinkled.	rhantisthe.
	8 : 11	sprinkled.	erthanen.
	30	sprinkled.	proserthanen.
	14 : 7	sprinkle.	perirrhanei.
Lev.	14 : 16	sprinkle.	rhanei.
	27	sprinkle.	rhanei.
	51	sprinkle.	perirrhanei.
	16 : 14	sprinkle.	rhanei.
	14	sprinkle.	rhanei.
	15	sprinkle.	rhanei.
	19	sprinkle.	rhanei.
Num.	8 : 7	sprinkle.	perirrhaneis.
	19 : 4	sprinkle.	rhanei.
	18	sprinkle.	perirrhanei.
	19	sprinkle.	perirrhanei.
	21	sprinkleth.	perirrhainon.
2 Kin.	9 : 33	sprinkled.	erhansthe.
Isa.	52 : 15	sprinkle.	thauamasontai.
	63 : 3	sprinkled.	katagagon.

Here we find the same definiteness, and nearly the same uniformity, of rendering. In all the instances except the last two the Septuagint uses the same word, or different forms of the same root, while the English has the same word throughout. As the idea of *sprinkling* is not found in *tah-val*, so the idea of *immersion* is not found in *nah-zah*.

The Hebrew word *zah-rak* occurs thirty-four times, as follows:—

		Common	Septuagint.
	Zah-rak.	Version.	
Exodus	9 : 8	sprinkle.	pasato.
	10	sprinkled.	epasen.
	24 : 6	sprinkled.	prosecheo.
	8	sprinkled.	kataskedase.
	29 : 16	sprinkle.	prosecheeis.
	20	sprinkle.	(wanting.)
Lev.	1 : 5	sprinkle.	proscheonsi.
	11	sprinkle.	proscheonsin.
	3 : 2	sprinkle.	proscheonsin.
	8	sprinkle.	proscheonsin.
	13	sprinkle.	proscheonsin.
	7 : 2	sprinkle.	proschei.
	14	sprinkleth.	proscheonti.
	8 : 19	sprinkled.	prosechee.
	9 : 12	sprinkled.	prosecheen.
	18	sprinkled.	prosechee.
	17 : 6	sprinkle.	prosechei.
Num.	18 : 17	sprinkle.	prosecheeis.
	19 : 13	sprinkled.	rhantisthe.
	20	sprinkled.	rhantisthe.
2 Kin.	16 : 13	sprinkled.	prosechee.
	15	sprinkle.	ekcheeis.
2 Chron.	29 : 22	sprinkled.	prosechean.
	22	sprinkled.	prosechean.
	22	sprinkled.	perischeon.
	30 : 16	sprinkled.	edechonto.
	34 : 4	strowed.	erhipsen.
	35 : 11	sprinkled.	prosechean.
Job	2 : 12	sprinkled.	katapasso.
Isa.	20 : 25	scatter.	speirei.
Eze.	10 : 2	scatter.	diaskorpison.
	36 : 25	sprinkle.	rhano.
	43 : 18	sprinkle.	proscheein.
Hos.	7 : 9	here and there—mar. sprinkle.	exenthsean.

This word is somewhat more variously rendered, both in the English and in the Septuagint; but the same idea obtains throughout. Its signification, to *scatter*, hence, to *sprinkle*, admits of variety of rendering; but in this, as in *nah-zah*, the idea of dipping or immersing is not found.

We think nothing more is required to show that the language of the Scriptures admits of no such ambiguity as to put *baptizo* for *rhantizo*, or *immerse* for *sprinkle*. In Lev. 4:6, we find both *dip* and *sprinkle* used, and it is easy to see that they cannot be interchanged.

There are two texts in the Old Testament which have been greatly misapprehended, and from which unwarrantable inferences have been drawn. Eze. 36:25 reads thus:—

"Then will I sprinkle clean water upon you, and ye shall be clean."

On this Dr. Scott remarks:—

"In allusion to the divers washings and sprinklings of the ritual law, the Lord promised to sprinkle clean water upon his people, and to make them clean from all their filthiness and idols."

This reference is correct, as may be seen by examining a few passages. In Num. 8:7 they were commanded to "sprinkle water of purifying" upon the unclean. In chap. 19:18, it is commanded that, if any one touch the dead body of a man, he shall be unclean; "and a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave."

This was for what is denominated "ceremonial uncleanness," having no relation to moral defilement. To it Paul refers in Heb. 9:13: "For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh." It was not as an ablution to cleanse from filth, but it was figurative, ceremonial, and typical, and the gospel fact which it prefigured is stated by the apostle thus, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Verse 14. And for this reason Paul speaks of "the blood of sprinkling," and "having our hearts sprinkled from an evil conscience." Heb. 12:24; 10:22.

Thus it is seen that these sprinklings of the ritual law, to which reference is made in Eze. 36:25, have no relation to any New Testament ordinance; they looked to a different object. And while that object is so definitely stated, there can be no excuse for the error of applying them to baptism, in order to give countenance to sprinkling for that ordinance. The sprinkling of the conscience by the blood of Christ is declared to be their antitype, and a gospel duty is as clearly shown in connection therewith: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22.

Isa. 52:15 has been the ground of much speculation and the source of some very erroneous conclusions. Even Dr. Clarke, who approves the rendering of the Septuagint, which is quite different from our common version, asks, in brackets, "[Does not sprinkling the nations refer to the conversion and baptism of the Gentiles?]" Scott, who lets the translation stand, much more appropriately refers it to the blood of sprinkling, the same as Eze. 36:25; to the sacrifice of Christ, to which so plain reference is made in the context. But the translation cannot be defended.

It should be understood that there are different forms or species of every Hebrew verb; and some of these have significations peculiar to themselves, which do not belong to any other species of the same word. Gesenius gives two definitions to that form of *nah-zah* here used: 1. To cause to leap for joy, to exult, to make rejoice. 2. To sprinkle, *e. g.*, water, blood, also oil, with *upon* or *towards*. He accordingly renders this text, "So shall he cause many nations to rejoice in himself."

The Septuagint has *thaumasontai*, from *thaumazo*, to wonder, marvel, or to admire. This very well preserves the idea of the original, and carries out the parallelism of the composition. "As many were astonished at thee, . . . so shall he cause many to wonder or admire." And this parallel Gesenius notices and approves, thus, "Gr., Syr., Vulg., Luth., Eng., 'So shall he sprinkle many nations,' see no. 2., *i. e.*, my servant the Messiah shall make expiation for them; but, this accords less with the parallel verb *shah-mam*." *Shah-mam* is the verb used in verse 14, and means, to be astonished.

Dr. Clarke says, "I retain the common rendering, though I am by no means satisfied with it." He notices several authors who are equally dissatisfied with it, and finally says the "Septuagint seems to give

the best sense of any to the place." He quotes a very judicious comment of Secker, in which he says, "*Yaz-zeh*, frequently in the law, means only to sprinkle; but the water sprinkled is the accusative case; the thing, on which, has *al* or *el*. *Thaumasontai* makes the best apodosis." This exactly agrees with Gesenius. *Al* and *el* mean *upon* and *towards*; but neither of these is in the text, yet one must be there, to give it the sense of *sprinkle*. Dr. Clarke also quotes a criticism of Dr. Jubb, who renders it, "So shall many nations look on him with admiration; kings shall stop their mouths," &c.

This criticism, as well as some others noticed, preserves the general idea very well, which seems to have been the aim of the authors; but it is not a close rendering, as it gives the active form, whereas *thaumasontai* is the passive voice, which most nearly corresponds to the Hebrew; for this has the causative form. And this shows that the rendering given by Gesenius is not only preferable, but necessary or unavoidable. To translate it, *he shall sprinkle*, is to change its grammatical form, the causative, and to give it in the first or simple active form; and it also destroys the harmony of the construction by ignoring the parallelism so beautifully shown in the original. The rendering last quoted, as from Dr. Jubb, is open to this further objection, that it gives the active (*kal*) plural, (they shall admire), whereas the Hebrew is the causative (*hiphil*), singular, (he shall cause them to, &c.), though it preserves the general idea of the verb. We are willing to submit, on this evidence, that the text should not be rendered *sprinkle*.

Once more we let Prof. Stuart speak, as he professes to settle the whole question on a principle, which he considers is most decisive proof against confining our practice to *immersion*, according to the word *baptizo*. He refers it to the spirit of the gospel, as follows:—

"Whenever an enlightened Christian wishes to make the inquiry, what is essential to his religion, should he not instinctively open his Bible at John 4, and there read thus: 'Believe me, the hour cometh, when ye shall worship the Father, neither in this mountain, nor yet at Jerusalem. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.' God is a Spirit, and they that worship him must worship him in spirit and in truth."

It seems strange indeed that such a man as Prof. Stuart could find any warrant in this text for departing from the plain, literal reading of the divine record. The principle here stated covers all worship and all duty. This is freely admitted. But we read also, "Thy word is truth." Therefore John 4 is only perverted when, under pretense of worshipping God in spirit and in truth, we set aside his word, which is truth, and which is the only true measure of religious duty. With as good reason the Romanist might quote John 4 to justify the worship of images contrary to the express declaration of the word of God. The Friend (Quaker) quotes this to set aside the precept of Baptism altogether, and his conclusion is certainly as just as that of Prof. S., and of all those who press it into the service of changing this ordinance of our Saviour. If we can set aside one duty under pretense of worshipping in spirit, we may others, and our worship becomes a mere matter of choice, or will worship. However much we might regard the intention of Prof. Stuart, we are compelled to condemn his reasoning, which, if accepted, would turn our religion into anti-nomian sentimentalism.

(To be Continued.)

ORTHODOX TROUBLES.

EASTERN journals have lately been discussing a certain Hartford minister who rejects the doctrine of eternal torment. An instance of this kind is the signal for a grand rally. One after another marches up, pours in a random shot, and retires to watch its effect, when lo! it is seen that the shot either falls short of the mark altogether, or strikes a portion of the work that is invulnerable, and falls harmless to the ground. In spite of their efforts, the pet theory loses caste, and is rejected. In alluding to the subject, one writer asks with apparent concern, "Is there a hell?" and seems to think that if eternal torment is discarded, there is no alternative but to ignore all punishment and thus have all saved. After de-

ploring the difference of opinion on this point in the bosom of the orthodox church, he says:—

"It is well worth thinking about, what will be the result of these doubts concerning eternal punishment, and this indifference to the subject now prevalent in the Congregational denomination, and in other religious denominations of substantially the same faith. There is a chance for much profitable study here."

Well may these writers fear the inevitable result of these doubts under the teachings of popular theology. All who read the Bible with any degree of carefulness know that it teaches nothing more plainly than that man will be punished according to his deeds; hence the expressions, "Reward every man according to his works;" "That every one may receive . . . according to that he hath done," &c. See Matt. 16:27; 2 Cor. 5:10; Luke 12:47, 48. Any one will comprehend at a glance the point taught in the above texts, and be ready to admit its justice. But, asks the logical individual, what will become of one after he has been punished according to his deeds? Does the Lord still punish him to all eternity? or does he release, and restore him to favor? Then reasoning from analogy he says, If a man is condemned for a crime, and serves out his sentence in the penitentiary, then justice demands his release. "Shall mortal man be more just than God?" If he is not, will not God, after punishing men for their sins, restore them to his favor? This thought is far from being a repulsive one, and Universalism gains a convert.

We should be careful where we plant our feet. This is enchanted ground, and one should walk cautiously, lest he step into a pitfall of the enemy and be ensnared in his toils. Does not your reason tell you that if man could have his guilt removed, and be restored to the favor of God through punishment, the work of Christ was a nullity and his death unnecessary? Could the Omniscient One thus mistake? You will certainly answer, Impossible. If man has inherent immortality, and if he actually pays the penalty of his transgressions, then not only does justice demand that there be a release from suffering, but the revelator teaches that there will be a restoration to favor; for he says (Rev. 5:13), that he heard every creature in Heaven, and on the earth, and under the earth, giving honor and glory to God and the Lamb, and this could not possibly take place so long as some were suffering punishment. The difficulty with many in trying to solve this question is, they have been taught that man is by nature immortal and must ever live, regardless of his standing in the sight of God; and they cling to this view with wonderful tenacity, although the Bible nowhere warrants it. On the other hand, the Bible teaches that man is mortal (Job 4:17); and that eternal life is a gift of God (Rom. 6:23) which is bestowed only through Christ. 1 John 5:12. This could not all be true were immortality a principle inherent in man. We read that Christ bestows this gift when he comes to earth in glory, attended by all the holy angels. Matt. 16:27. Eternal life cannot be given more than once, as once received it lasts forever; hence if man already has it, Christ cannot give it at his second advent; but if at that time Christ does bestow it upon man, it is positive proof that man never had it before. If at the second coming of Christ each is rewarded according to his deeds, there must be some to whom eternal life will not be given. What will be the reward in their cases? or what will be the result of punishing them according to their deeds? Will that punishment remove their guilt, correct their lives, and give them righteous characters, which are necessary to salvation? No; for these could only be obtained through the blood of Christ. As they lack these necessary qualifications, what then can be done? Can God give them eternal life? No. They have already enjoyed life a long time. All its privileges and blessings were God's free gift to them, and should continually have reminded them of his goodness, and their obligations to fulfill the conditions upon which the continuation of that life depended.

During all the years of probation, however, they were satisfied to live only for themselves and the things of the world, manifesting no interest in the promises of God and the blessings of the future, but showing, rather, by their daily walk, that they did not care enough about eternal life to accept the offer of God. And now, as

they have forfeited all right to that life God has allowed them to retain so long, without the least injustice to them, they are deprived of it, and return to the same condition as before life was first given. The statement of Obadiah (verse 16), that "they shall be as though they had not been," with similar declarations, will then be fulfilled. Sin and sinners gone, God will have a clean universe, and all creatures can then ascribe blessing and honor to God and the Lamb forever. Thus the Bible is harmonized in all its parts.

J. O. CORLISS.

DISCUSSIONS IN VIRGINIA.

LIKE those in some other new fields the people of Virginia demand public discussion whenever differences exist in religious belief. We had been in the Shenandoah Valley but a short time before we received and accepted a challenge to debate the Sabbath question. This challenge came from our Disciple friends. They no feeling satisfied with the results, about seven months after we received a second challenge from this denomination to discuss the same question with the same man. This debate, like the former, we think resulted in some good. A few months after we received a challenge from a man in Indiana, a member of the old Christian Church, which we accepted. We gained another victory, the man returning to Indiana and refusing to debate other questions, one of which he had challenged us to discuss.

The following summer, while laboring in Pendleton Co., West Virginia, we received from a Lutheran minister a public challenge to debate the subject of baptism. We held five sessions, when our argument proved too strong for him, and he refused to discuss longer, although only about half our appointed time had been used. About four weeks after, Eld. Wm. C. Thurman sought us out, with the design of overthrowing our positions on the law and Sabbath. We immediately entered upon a public debate; but feeling dissatisfied, about two months after he made a public stand against us at Dayton, Rockingham Co. He first published a tirade of abuse and falsehood against us and "Ellen White," with a challenge warning "Eld. Lane" to "send for his most learned divines;" for his Saturday Sabbath was in danger. Knowing the strength of Bible arguments for the seventh-day Sabbath and the weakness of Eld. Thurman's positions, I concluded that it was but little the Sabbath cause would suffer at his hands; so I paid no attention to him. But on returning to Dayton, I found he had given a series of opposition discourses, putting up numbers and challenging all present to take them down; and that these lectures had awakened a general interest among the people. His friends had also said that we were afraid, and unable to meet Eld. Thurman, and that was the reason why we were indifferent to his challenge. We immediately accepted his challenge, discussing eight consecutive evenings before a large and attentive audience.

Of all the debates I ever engaged in, I think this one the clearest victory. I never saw such a complete change in the feeling and opinions of the people as was produced by this discussion. Eld. Thurman's arguments were the old threadbare theories of "no-lawism," which have been so often refuted through the REVIEW that a repetition of them would be tedious. The Sabbath truth never looked clearer or seemed stronger than during this discussion; and I am confident that much good has resulted to the Sabbath cause. But to cap the climax, the following challenge for the world from Mr. Thurman, appears in the *Rockingham Register*:—

"If, when God spoke, his voice shook the earth with those words which, like rolling thunder, said, 'Keep the Sabbath day . . . as the Lord thy God commanded thee,' should not men tremble at his word, and all true Christians learn to speak the same thing, as to God's holy Sabbath? Then in order to do this, I now propose to meet the most learned man in all the world, in defense of the true Sabbath of God, under the new covenant dispensation, with the question framed thus:—

"Resolved, That under the new covenant dispensation, there is no law for the seventh-day Sabbath."

"William C. Thurman affirms, the most learned man of your choice denies. The discussion to be held in Boston, Mass., that we may have access to the largest libraries, and the advantage of the best He-

brew and Greek scholars. All the papers in the world please copy."

Having a chance to know something about Mr. Thurman's knowledge of Greek and Hebrew, I am prepared to say that it is *very superficial*, and that this world-wide challenge is entitled to no attention.

E. B. LANE.

Dayton, Rockingham Co., Va.

THE MINIMUM CHRISTIAN.

THE minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectfully to the preacher, and joins in the prayer and praise. He applies the truth very judiciously,—sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and the ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large, fashionable parties, give him much trouble. He cannot see the harm in this or that or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows several excellent persons who do so. Why should not he? He stands so close to the dividing line between the people of God and the world that it is hard to say on which side of it he is actually to be found. Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get into Heaven with a little religion, you miss it altogether: lest, without gaining the whole world, you lose your own soul!—*Presbyterian at Work.*

THE tramp nuisance in the United States has assumed immense proportions, and the people, led by the most prominent citizens, are trying to devise means to check it. An exchange tells of a State convention held recently in Baltimore, to consider the tramp nuisance: "Hon. Montgomery Blair presided and made a brief address. He estimated the number of tramps in the country at 1,200,000. As a remedy, he said, we must have the co-operation of the churches, and the aid of business men with their millions of capital and acres of idle land. He recommended the organization of colonies and the establishment of manufactories to give them employment. Other speakers advocated a law compelling tramps to either work or leave the State."

ANOTHER attraction has been devised by the fertile managers of a church fair at Pittsburgh. In addition to the usual catch-penny allurements, they reared the slave-block, and thereon sacrificed a dozen of the prettiest girls of the congregation, selling them off one by one. The highest price brought was \$4.75, which was a goodly sum, taking into consideration the fact that no bill of sale or guarantee of any kind was given with the girls, who were at liberty to repudiate the entire transaction. Anything to make money is the only thought now-a-days.

THERE is no treatise on faith like the simple story of Abraham's life; none upon patience like the story of Job; none upon courage like the story of Daniel; none upon meekness like the life of Moses; none upon zeal like the life of Paul; none upon love like the story of Jesus. This is God's method, and the best.

THE SABBATH OF THE LORD.

OUR God a holy name hath given
To but one day of all the seven—
The Sabbath of the Lord.
Then why despise the seventh day?
Why take its sacred name away?
And why that name accord
Unto a day God hath not blessed,
A day on which he did not rest?
If children of the Lord,
Why think you his commandment strange?
Why strive his ordinance to change,
And trample on his word?

—Marion Bernstein.

AN APPEAL FOR OUR STUDENTS.

WE have had many fears that students who attend Battle Creek College will fail to receive all the benefit they might, in the way of religious culture, from the families that furnish them rooms. Some families do not enjoy the sweet influences of the religion of Christ, although they are professed Christians. The influence which this class of persons exert over the students is more objectionable than that of those who make no pretensions to godliness. These irreligious, irresponsible formalists may stand forth before the world in pretentious leaves, while, like the barren fig-tree, they are wholly destitute of that which alone our Saviour values,—fruit to his glory. The work wrought on the heart by the grace of God, they know nothing about. These persons exert an influence which is detrimental to all with whom they associate. There should be committees, to see that the homes provided for the students are not with mere formalists, who have no burden for the souls of the dear youth.

Very much may be done for those who are deprived of the softening, subduing influences of the home circle. The spirit manifested by many shows that the language of the heart is, "Am I my brother's keeper?" I have no burden or responsibility aside from my own family. I have no special burden or interest for the students who occupy rooms in my house. I would ask these persons if they have burdens and feel responsibilities for their own children. I am sorry to see so little anxiety on the part of some parents that all the influences surrounding their children should be favorable to the formation of Christian character; but those who do have soul-burdens for their own loved ones should not selfishly confine their interest to their own family. Jesus is our example in all things; but he has given us no example of such selfishness as we see manifested by many who profess to be his followers. If we abide in Christ, and his love abides in us, we shall love those for whom Christ died; for he has commanded his followers to love one another as he has loved them. Do we who profess his name obey this injunction? If we fail in this point we shall in others also. Had Christ studied his own profit, convenience, and pleasure, the world would have been left to perish in its sin and corruption.

A strange indifference in reference to the salvation of souls seems to have taken possession of many professed Christians. Sinners may be perishing all around them, and they have no particular burden in the matter. Will Christ say to these indifferent ones, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? The joy of Christ consists in seeing souls redeemed through the sacrifice he has made for them.

Young men and women who are not under home influences need some one to look after them, and to manifest some interest for them; and those who do this are supplying a great lack, and are as verily doing a work for God and the salvation of souls as the minister in the pulpit. This work of disinterested benevolence in laboring for the good of the youth is no more than God requires of every one of us. How earnestly should the experienced Christian work to prevent the formation of those habits that indelibly mar the character. Let the followers of Christ make the word of God attractive to the youth. Let your own characters, softened and subdued by the beauties of holiness, be a daily, hourly sermon to the youth. Manifest no spirit of grumbling; but win them to holiness of life and obedience to God. Some professors, by their sourness, repel the young. The hearts of youth are now like impressible wax, and you may lead them to admire the Christian character; but in a few years the wax may become granite.

I call upon the professed Christians of Battle Creek as a church and as individuals, take up your God-given responsibilities.

Walk with God yourselves; and exert an influence over the young which shall preserve them from falling under the manifold temptations made attractive to seduce the young of this generation. Satan is getting the start of God's professed people. They seem to be asleep to the dangers of the young, and the ruin that threatens them. Satan exultingly displays his victories gained over the youth; and those who profess to be soldiers of the cross allow him to take his victims from under the very roof-tree, and appear wonderfully reconciled.

The cases of many are looked upon as hopeless by those who did not reach out a helping hand to save them. Some of these might have been saved; and even now, if proper interest was manifested in them, they could be reached. What have any of us that we did not receive? We are debtors to Christ for every ability, every grace, every good thought, and every proper action. Of ourselves we have nothing of which to boast. In lowliness and humility, let us bow at the foot of the cross; and let all our words and acts be such as shall win others to Christ, and not drive them farther from him.

I address you who reside at the great center of the work. You cannot be careless, irreverent formalists all to yourselves. Many witnesses are looking upon you, and many pattern after your course. An irreligious life not only seals your own condemnation, but ruins others also. You who live where such weighty interests are to be maintained, should be minute men, faithful sentinels, never off guard. One incautious moment spent in selfish ease or in self-gratification may give the enemy an advantage which years of hard labor may not recover. Those who choose Battle Creek for their home should be men and women of faith and prayer, true to the interests of those around them. There is no safety only as they walk with God.

There will be diversity of character among the youth who attend the College at Battle Creek. They have been differently educated and trained. Many have been left to follow the bent of their own inexperienced minds. The parents have thought they loved their children, but have proved themselves their worst enemies. They have let evil go unrestrained. They have allowed their children to cherish sin, which is like cherishing and petting a viper, that will not only sting the victim who cherishes it, but all with whom he is connected.

Some of these petted children are among the students who attend our College. Teachers, and all who are interested in the students and would help them, have an unenviable task in seeking to benefit this class of untamed youth. They have not been in subjection to their parents at home, and have no idea of having a head at school or in the homes where they board. What faith, and patience, and grace, and wisdom are required to deal with these neglected, much-to-be-pitied youth. The deceived parents may even take sides with the children against school and home discipline. They would restrain others from doing the duty God requires of them, and which they have grossly neglected. What wisdom from God is needed to deal justly and love mercy under these trying circumstances. How difficult to balance in the right direction minds that have been warped by this mismanagement. While some have been unrestrained, others have been governed too much; and when away from the vigilant hands that held the reins of control harshly, leaving love and mercy out of the question, they have felt that they would not be dictated to by any one. They despise the very thought of restraint.

Should not those who have the difficult task of educating these young people and molding their characters have the faithful prayers of the children of God? Care, burdens, and weighty responsibilities must fall to the lot of the conscientious, God-fearing teacher, as well as that of the burden-bearing fathers and mothers in Israel who reside in Battle Creek. All sincere Christians, who value souls for whom Christ died, will make earnest efforts to do all in their power to correct even the wrongs and neglects of the natural parents. The teachers will feel that they have a duty devolving upon them to present their pupils before the world and before God with symmetrical characters and well-balanced minds. But the teachers cannot bear all this burden, and should not be expected to be alone responsible for the good manners and elevated morals of their pupils. Every family that provides rooms for them

should have rules to which they must conform. It will not be doing them or their parents a kindness to allow them to form lawless habits and break or deface furniture. If they have exuberant spirits and pent-up energy, let them do vigorous manual labor, until weariness prepares them to appreciate rest in their rooms.

The rooms of some of the students last year bore an unfavorable record of the roomers. If students are coarse and rude, their rooms, frequently make this fact apparent. Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home; and the school is better off without them. Our College should not become depraved for the sake of a few lawless students. The colleges in our land are many of them places where the youth are in danger of becoming immoral and depraved through these evil associations.

The associations of our students is an important matter, and should not be neglected. Many who come to our College are professed Christians. Especial interest should be manifested in these, and they should be encouraged in their endeavors to live a Christian life. They should be guarded, as far as possible, from the temptations that meet the youth whichever way they may turn. To those who have had years of experience, the temptations which overcome these young people may seem so light and trivial that they will withdraw their sympathies from the tempted and tried ones. This is wrong. Their own life and early experience may have been even more varying than those of the youth they would censure for their weakness.

Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures or amusements. These persons should be helped. They should not be left to chance in choosing their companions and room-mates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously-inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in the faith; but if placed with proper room-mates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character.

I would that our brethren and sisters would watch for souls as they that must give an account. My mind has been deeply exercised upon this subject. I would urge upon those who profess Christ the necessity of putting on the whole armor; then work for our youth who attend Battle Creek College. They may not need sermons and long censorious lectures as much as they need genuine interest. Let them know by your works that you love them, and have a care for their souls. If you would manifest for the tender youth now coming to Battle Creek, who are thrown into the very arms of the church, one-half the care you have for your temporal interests, you might bind them to you by the strongest bonds of sympathy; and your influence over them would be a power for good.

E. G. WHITE.

THE fact is, that in doing anything in this world worth doing, we must not stand shivering on the bank thinking of the cold and danger, but jump in and scramble through as well as we can.—*Sydney Smith.*

SILENCE is the softest response for all the contradictions that arise from impertinence, vulgarity, and envy.

The Review and Herald.

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

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

U. SMITH, Local Editor.

DOES IT MAKE ANY DIFFERENCE?

WHEN God reveals his truth to the world, does it make any difference with them whether they believe it and receive it or not? When the Bible points out any great system of iniquity, describes it as a blasphemous, Heaven-daring organization, and warns God's people against it, does it make any difference whether we regard it in this light, or whether we fraternize with it, excuse its offenses against High Heaven, and canonize its apostles?

This query is suggested by the deification now accorded to the late pope, Pius IX, by some Protestant divines. For instance, H. W. Beecher, in Brooklyn, Feb. 11, spoke of him as follows:—

"With all the complications of instructions, and doctrines, and usages, one would think, standing as we do in the simplicity of Protestant faith, these would have smothered his best nature and turned him out to be merely a hierarch. But his sweetness, simplicity, love, unaffected piety, very generous personal wishes toward all, showed that, notwithstanding all the surrounding influences and circumstances, his love of God and man was so strong in him as to overpower them all, and when he died, in an instant God's angels bore him gently, as if a little child carried on its mother's breast, into the presence of the Saviour, and then a crown was put upon his head; not because he was a pope, but because a new heart had been given him just for so loving. * * * True religion means the fellowship of pure-hearted men one with another. If any religion doesn't bring you up to that it is false, because the heart of religion is left out of it."

If to have true religion we must fellowship the head of such a system as the papacy, what difference does it make what the Bible says about these things? However many good traits Pius may have had about him, as an individual, he was the visible head of that great apostasy and system of evil, which the Bible, if we can understand it at all, so plainly points out, and so unsparingly denounces. And when that iniquitous organization shall go alive into the lake of fire, Rev. 19:20, when it shall be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming, 2 Thess. 2:8, when it shall meet such an overthrow as is fitly illustrated by the act of the "mighty angel" when he "took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all," Rev. 18:21, we cannot believe that any pope of this age or any other, any "man of sin," or "son of perdition," as Paul calls the head of that system, 2 Thess. 2:3, will sit enthroned and crowned by the side of Christ, and unite his voice with the voices of his martyr victims, and the holy apostles and prophets, when they obey the divine command, "Rejoice over her; . . . for God hath avenged you on her." Rev. 18:20.

It is just such utterances as these from such popular men as Mr. Beecher, and such wholesale ignoring of all distinctions, which the Bible so clearly defines, that are paralyzing the influence of that book upon the minds of the people. They conclude at once that what it says amounts to nothing, and they are only too willing to throw it aside accordingly. The consciences of men are lulled to sleep, and thus they are being prepared to be taken by the day of the Lord as a bird in the snare of the fowler.

THEOLOGICAL CONVULSIONS.

THE earthquake which has been agitating the whole country for some weeks past in reference to the question of eternal misery, has not yet subsided. The old castle of eternal torment, which has proved in so many cases to be the residence of old Giant Despair, and in so many others, the grand recruiting station of skepticism and infidelity, is rudely shaken, and begins to show some alarming fissures, indicating the possibility of its soon tumbling into ruins.

If the doctrine of endless misery was founded on the plain declarations of the Scriptures, its friends need have no fears for it. But, as it has been in the past, so it is now, what men cannot defend by the Bible, they endeavor to defend by the anathemas of the church. This is the way they are dealing with the question in Brooklyn, N. Y., according to the following paragraph:—

"The Second Baptist Church, Brooklyn, has

taken decided action on the future-punishment question. Deacon James R. Gibson dissented from the views of the pastor, who believes in a material hell, and expressed the opinion that the Bible did not prove the inherent immortality of the soul. The deacon was asked to retract or be expelled from the church. He declined to retract, and, without hearing his defense, the church adopted, almost unanimously, a resolution of expulsion. W. H. Gomes and L. B. Giles thereupon expressed their concurrence in Gibson's views, and, on the next Friday evening, they were expelled. The action of the church has caused, it is reported, great excitement among the Baptists of Brooklyn, the majority approving."

The agitation of this question will result in good. While many, with partizan feelings, will blindly rivet upon themselves more firmly than ever the shackles of bigotry and superstition, many will find themselves liberated from their former theological thralldom, rejoicing in the better views of God and his Son, which they are able to maintain in the light of the true teaching of his word in reference to the final disposition of the incorrigibly wicked. It will prepare the way for the investigation and re-adjustment of views upon other great Bible doctrines, over which, throughout almost all Christendom, the fog of the Dark Ages still hangs, dense and heavy.

If we rightly apprehend the situation, the Sabbath question is to cause the next great upheaval in the theological world. The doctrine that the seventh day is the Sabbath, than which there is no doctrine more clear and beautifully simple in all the Bible, is destined to agitate this country to as great an extent as any other question within the past century. We hail the approach of the hour when it shall assert its claims with power, and the world shall learn that if they defend the wrong at all, it must be with other weapons than are found in the word of God.

TO CORRESPONDENTS.

L. M. WINNE: We should do all that we can to favor and aid the cause of temperance. If the red ribbon movement is properly conducted, kept free from side issues, and from unworthy exercises and accompaniments, support it.

How do you understand Ex. 4:24? M. McG.

ANS. It appears that God had commanded Moses to circumcise his son, which he had neglected to do. On this account, as every one not circumcised was to be cut off from his people, the Lord sought (or threatened, as the word means) to cut off or slay this son. Zipporah therefore herself performed the duty, and then claimed herself to have entered into covenant relation with God as fully as the one upon whom the rite had been performed, in these words, "A bloody husband thou art to me," or a husband by blood, by means of this circumcision. See Dr. Clarke's note on the passage.

J. H. C.: We cannot answer for the explanation which would be given of Mark 15:42, by those who place the crucifixion on Thursday. Probably they would say that the preparation day was the one introduced by the "even" of that verse. It would then be the day following the crucifixion, and the day before the Sabbath.

Please harmonize Acts 9:7, and 22:9. E. P. D.

ANS. The verb rendered "hear" in these passages, means not only to distinguish sounds by the ear, but also to understand. We give it the first sense in Acts 9:7, and the last in Acts 22:9. They heard the voice, the sound, but did not understand the words spoken. See Bloomfield and Dean Alford, on these passages.

ANSWERED BY LETTER: Dr. LaDue, S. H. Lane, G. S. Honeywell, Mrs. L. Canright, E. P. Daniels, W. H. Kynett, J. M. Minier, R. F. Cottrell, J. A. Burdoin, E. A. Dean.

IS SPIRITUALISM DECLINING?

SO SOME people believe. They say, "We do not hear much more about spiritualism." The novelty is worn off, and people pay little attention to what is said; and other matters of absorbing interest attract the attention just now. But it is truth that spiritualism is making giant strides toward a popular position in the public mind. A Georgetown, Mass., correspondent of the Newburyport Herald says:—

"Liberality in religious matters is becoming a marked characteristic of this town. Rev. Charles Beecher, following the lead of his brother Henry Ward, has gone back on hell, and is now preaching a course of what are denominated Universalist sermons. Spiritualism is rapidly gaining ground, and lectures and

'seances' are in order every week, at which clergymen and 'pillars in the churches' are interested attendants. One minister declares that he is certain he talked with the spirit of his daughter, and another is sure that his seeing over twenty 'materialized forms' at a recent sitting was not an illusion of the senses or a freak of the imagination."

The following I clip from a Jackson, Mich., paper of Feb. 6, 1878:—

"SPIRITS, OR WHAT IS IT?"

"An Hour with C. E. Watkins, the Independent Slate Writer."

"I went to Paris and Duffins, and bought two small slates of the same size; after washing them I placed a small piece of slate pencil the size of a small kernel of wheat on one slate and then laid the other slate on the top and screwed them together with four screws, one screw in each side and one in each end. I then went with my slate to C. E. Watkins' room. I said to Mr. Watkins that I would like to have him make the little piece of slate pencil write me a message without his taking the slate out of my hands. He (Watkins) said that that was a ten-dollar test, at the same time he placed himself at the table, requesting me to sit opposite, which I did, all the time holding my screwed slates in my hands. In a very few minutes I could hear within the slates the writing and then three taps, when Mr. Watkins said I could unscrew the slates, which I did and found a message of ten words. All this in the daylight and inside the slates screwed together."

"DR. WM. E. CHOATE."

I was informed in Jackson that Dr. Choate is a practicing physician in that city. This "test" was certainly a very decisive one, and not easily explained except on the theory of the interposition of spirits.

Among the clergy, and the "pillars in the churches," it is now making its conquests. This is a sure way to secure popularity. It will make its power felt in due time.

Years ago, in a work published by Mrs. E. G. White, it was stated that the time would come when it would be considered blasphemy to speak against spiritualism. To the world that did not then seem probable; but it is already a fact. Church members raise their hands in pious horror when we say that spiritualism is of the devil. They are ignorant of what "the law and the testimony" say (Isa. 8:19, 20), and forsake the word of God to inquire of familiar spirits.

J. H. WAGGONER.

WESTERN TOUR.

THURSDAY, Feb. 7, we reached Loyal, Wis., and found the brethren gathered from all parts of the district. Our first meeting was held Friday at ten A. M. To give particulars would simply be to say that God was with us from the commencement to the close. Each church in the district was fully represented, every member but one, who was sick, being present. I never have met a company of brethren and sisters among whom there was more of a universal desire to learn how to serve God better, and to give their hearts unreservedly to him, than at this place.

On Sabbath afternoon, four took their stand to keep the commandments of God, and leave the service of Satan. Backsliders were reclaimed, and a general move was made by those present to give themselves anew to God. A heavenly atmosphere pervaded the whole meeting.

Our business meeting on first-day was a success. The brethren were in embarrassing circumstances, owing to the fact that for want of snow nothing is being done here this winter at lumbering, which is the business of the people in this section. Notwithstanding this, our business meeting on Sunday was characterized with a practical interest in the missionary work. Over one hundred copies of the SIGNS were taken by those present, to be used in securing interested readers. These, sent out weekly during the year, will reach as many as five thousand families, allowing for the missionary labor that will be performed by those who become interested.

The plan of obtaining subscribers for the REFORMER with the Household Manual opened a way for them to pay their monthly installments, of which they took advantage. According to the present arrangement, if fifty brethren and sisters each obtain one subscriber per month during the year, for the REFORMER, with the Household Manual as a premium, they will thus pay for one hundred copies of the SIGNS; and many can do much more than this.

These brethren were principally the fruit of Eld. Decker's first year's labor as a licentiate. S. N. HASKELL.

GOD'S PECULIAR PEOPLE.

God has a peculiar people, and a specific work to which he has called them. This has been the case in past ages of the world, and it will be the end. In the development of the great plan of redemption and salvation, the people of God have been called to maintain their peculiarity and their worst enemies, those from whom have arisen their greatest danger, have been false religionists, who have ever sought to lure them from their high calling, as witnesses for the truth, and bring them down to a level with themselves.

In ancient times the worshipers of the true God were beset around with idolaters. They professed religion, as well as themselves. As they asked was charity. Men might worship Jehovah, if they would not be exclusive, but would put him on a level with their gods. They would invite them to the sacrifices which they offered to their gods, and if they would consent to be present, they would soon see that "other folks had religion as well as themselves;" the object of false religion was gained, the truth was degraded, for its professors no longer maintained their peculiarity as witnesses for the truth.

Similar dangers beset us in these last days. God has given his people a testimony to be and a work to do. Their only safety is in attending to the work that is given them to do, proclaiming the last message of the gospel to mankind. The worst enemy of God and men is a corrupt church, which with high profession of charity is ready to seduce the unwary from their peculiar character and work. They have religion; but if it will not bear the test of the "commandments of God and the faith of Jesus," it is not of the right kind; and weak souls in their association with them are sure to be the losers through their influence.

R. F. COTTRELL.

SUGGESTIONS ABOUT CONDUCTING A COURSE OF LECTURES.

HAVING devoted a good share of my time to thirteen years to lecturing in new fields, and having observed a great many others who are doing the same thing, perhaps I may make some profitable suggestions to our young brethren who are just beginning in the same work. Frequently I have been much pained to see the lack of judgment manifested by some in conducting a course of lectures. Sometimes the success of a meeting turns upon a very small thing. A little blunder, a lack of energy, an improper connection of subjects, or something like that, may result in losing what might have been a grand success. Certainly, so far as the Lord is concerned, he is as willing to bless the labors of one man as another, if he is a good man.

How is it, then, that some of our brethren of considerable ability seldom have much success? They will go from one field to another, trying here and there, but their reports generally end about the same. Three or four or a half dozen have embraced the truth where there was good interest, and that is all. They finally conclude that their Conference is a very hard field in which to labor. But other laborers go into these same fields, and have the best of success. There must be some reason for this. I am more and more satisfied that it is in the laborers themselves, and not half so much in the field. Of course every man has not the same calling, and some could not accomplish as much as others anywhere; yet all can improve, if they make a proper effort.

SELECTING A FIELD.

I have observed that with us all it is generally a matter of great solicitude to select the best field for labor. When one of our ministers thinks of going out, how anxious he is! How long he will discuss the probabilities of this that, or the other field! As for myself, I have worried over this much more in the past than ever shall in the future. The more I observe the more I am satisfied that you can tell little or nothing about it. Some general principles may hold good, but even these will fail you in the majority of cases. Where you would least expect good results, you often have the greatest success; and where you think you have a flattering opening, in the majority of cases it is a failure. My advice is to begin at the first place you can put your hook in. Don't spend much time or money in running hither and yon to

find a field. Stop at the first four corners or little village, and go to work.

MAKE YOUR PLACE OF LECTURES ATTRACTIVE.

Whatever place you have in which to lecture, whether tent, hall, or house, do all in your power, that is reasonable, to make it pleasant, cheerful, and so attractive. We should learn from the children of this world about these things. Observe the successful merchant, grocer, hotel-keeper, or liquor-dealer. See how neat, clean, and attractive he makes his place of business. His success depends largely upon this. Why should not we have as good sense as they? But, I am sorry to say, I have frequently seen our brethren unaccountably stupid in these things. If they are in a hall or school-house, they will allow the floor to become as dirty and black as a barn floor. The windows you will see covered with dust and cobwebs. The seats are left to shift for themselves. Perhaps the room is not half lighted; there is one lamp where there ought to be three, and these smoked up and half trimmed. People of good taste will not come many times to such a place, whatever the speaker may say. They receive the impression right off that he and the people he represents are an ignorant, low class of people.

Our truth and our people are necessarily unpopular anyway; we always meet much prejudice in entering a new field. Hence every possible effort should be put forth to make a favorable impression the first time. The appearance of our meeting-house is the first thing at which people will look. Look out well for that. But some preachers with whom I am acquainted don't seem to have the least idea of what a clean lamp and a well-lighted house mean. After talking with them personally about it, I have found them lecturing, with a house so dimly lighted that only a few nearest the lamps could see to read a hymn. Oil is cheap. Last summer we burned fourteen large lamps in our sixty-foot tent; and the whole cost was only sixty cents a week. I have seen brethren running a tent with only four lamps. Then there is everything in cleaning a lamp. Every evening it should be as bright as a new silver dollar, from top to bottom, and full of oil.

If a tent is used, more care still is required. If the tent is not pitched right, it will look more like a scare-crow than a meeting-house. It should sit as tight and trim as a new silk hat. Then the seats should all be of the same length to an inch, and they should all have backs to them, and be kept arranged in exact order. Generally seats in tents are not high enough. They should be as high as chairs,—sixteen inches.

ADVERTISING.

After all that has been said by our people about advertising thoroughly, it should not be necessary to say any more. Very much depends at first on advertising. Every person within several miles of the place should be informed of the meeting. Don't put up a few bills in the most prominent places, and then imagine that everybody knows everything about your meeting. Send a bill to every house, and then post them thickly all over town. Take advantage of every daily and weekly paper. Get something into them. If papers have spoken favorably of your labors elsewhere, make short extracts from them, and put on the backs of your bills. It will help you wonderfully.

D. M. CANRIGHT.

MEETINGS IN VERMONT.

I CAN say respecting the meetings which I have held the past two months, they have been very good generally, both those held with the churches, and those more especially for the benefit of such as have not practically embraced the truths we publish. It is, however, proper to say that such has been the traveling most of the time, that it has been very difficult to get together for general meetings, had nothing else stood in the way.

We regret that so far as being able to transact tract and missionary business in the general tract meeting at Bordoville, the first of the present month, the meeting proved a failure, for want of the presence of the officers of the society. So we were unable to act on important matters; yet the meeting in some respects was crowned with success.

Bro. L. Bean, vice-president of the T. and M. Society, resides here. He was able to be in the meeting but a few minutes. In addition to a protracted and heavy affliction which has visited his companion, he has been sick for two months, in which time his sufferings have been great, and he has narrowly escaped death. Last week

he was able to leave home for the Sanitarium at Battle Creek. We trust our brethren and sisters will remember Bro. and sister Bean in their prayers.

We earnestly desire that fervent prayer may be offered to God for the prosperity of the work of present truth in our State. We need to awake to the importance of the fast-flying moments. The Master is coming soon, coming quickly, and who, oh! who of us will be ready for that event? We are now made to hope that an experienced laborer will soon be in our State to labor a year or more. Are we prepared to stand by such an one and follow him everywhere by our prayers as he may go out to gather precious souls?

The angels are watching the development of character and a daily record is being made of our lives. What will that record be when we meet it? May it be, "Well done."

A. S. HUTCHINS.

FRANCE AND SWITZERLAND.

SINCE the Republican victory in France, it is easier to distribute tracts and preach there than it was formerly. Thus reports Bro. Gabert. This brother is improving his golden opportunity in circulating our works, obtaining subscribers for *LES SIGNES DES TEMPS*, and preaching at different points. Taking advantage of his knowledge of the country, and quite a large circle of friends, he has made two interesting tours through three departments, and has scattered tracts, visited and preached (sometimes at the request of preachers) in the following cities; Crest, Beaufort, Ooste, Lyon, Villeforte, etc.; and he says that conviction in regard to the soon-coming of Christ and the necessity of keeping the commandments is fastening on many minds. Let us pray for this dear brother, who is encouraged in moving out boldly and prudently.

As to the work in Morges, it has thus far met with many obstacles, which have been exceedingly trying and wearing. Mrs. B. has suffered extremely, but is now improving as fast as could be expected. As I have had to stand by her most of the time, it has been very difficult to advance in the work. But she has so far recovered that I feel free to spend much of my time in visiting, which is very necessary in taking up the Sabbath question. As far as I have gone with this question, it has taken well; yet I expect to meet great opposition.

I have been able to speak two or three times a week. A few precious souls are under conviction and are trembling in view of the cross; but they have shown such a hungering after truth that we think we have fair grounds to hope they will obey. D. T. BOURDEAU.

Morges, Jan. 31, 1878.

IT IS ASTONISHING.

YES, it is astonishing that so many of those who profess to love the truth, and say they are anxious to avail themselves of every means possible that they may make advancement in the Christian race, do not take the *REVIEW* and *INSTRUCTOR*. In my limited field of labor, I have found families by the dozen that have not seen these papers for months, except as they have borrowed them of their neighbors or come across them accidentally. If there is an appointment made for their church, they know nothing of it till their brethren who do take the paper tell them. Usually something like the following occurs:—

"Bro. A., do you take the *REVIEW*?"
 "No."
 "Don't see how you can get along without it."
 "I have to."
 "Why do you not take it?"
 "Can't afford it."
 "Why? it costs but a little."
 "I know it, but I cannot afford that little; it is hard times, you know."

I have been surprised to hear people who were above want say they could not afford to take the *REVIEW*; and my astonishment has known no bounds when I have seen quite a proportion of those who cannot afford to take the papers, freely using the unwholesome, unclean swine's flesh, and hurtful tea. These articles, every month, cost them more than they would pay for the papers in a year. Is it not astonishing that people who say they are looking for the coming of the Lord, will deprive themselves of the blessings and helps which God has placed in their reach, and indulge in those things which only hinder them in the work of preparation? An apostle has said that he that has the hope in him of seeing the Lord come, and being made like him, will purify himself, even as he is pure.

Often I have felt like crying out, *Turn ye! turn ye!*

A sad thought comes in here. It is this: The many appeals which have been and are being made through the *REVIEW*, stop just short of reaching those whom they are designed to benefit, because they do not take the paper. What can be done? It seems to me that there is great need that our T. and M. Societies should make a special and persistent effort to remedy this evil that exists among us. Why not make our own churches a field of earnest, protracted missionary labor, till these "sinners in Zion" are converted.

In the name of the Master, brethren, we beseech of you to lay aside these hurtful things, and send for the *REVIEW*, which, from week to week, will come as a refreshing blessing of God to your homes; and the sunlight of the smiles of Christ will beam in your souls.

E. R. JONES.

VOICES FROM THE LONELY ONES.

HAVING before me several letters from the scattered ones addressed to the church and to individuals, I take the liberty to make a few extracts from them. One far from Sabbath-keepers writes: "Since my return, I have been searching the Scriptures and reading, with an especial view to getting light upon present truth. While thus engaged, I have felt that the blessing of the Lord was upon me."

Another writes: "Have we not all especial reason to adore the goodness of God for the clear light of truth as brought out in these last days? How swiftly the year just closed, passed away, and yet what a succession of startling and stirring events it recorded in its rapid flight, marking the fulfillment of the sure word of prophecy."

"Is it not a solemn thought that we are living at the time of the proclamation of the third angel's message, the last message of mercy to be given to man? Ought we not to be zealous of good works? How important that we have our Christian armor bright, and so let our light shine on those around us, who have no hope. Oh! when I realize the importance of these things, I feel that I am very deficient, and tremble lest in the Judgment it be said to me, 'Thou art weighed in the balances, and found wanting.'"

Another, sending words of greeting to the church, says: "I believe I have made an advance step since my return. I am drawing nearer to God, and hope, through grace, to hold fast whereunto I have attained, and follow on to know Him more perfectly. My heart is fixed, trusting in God. As for me I will go forward, trusting in the strength of the Lord."

One who has met with Sabbath-keepers but a few times, says: "A few months before I began to keep the Sabbath, I dreamed that an angel came to me and gave me a light. I felt that it was an honor, and it filled my heart with joy that it should be given to me. It seemed real. I believe I am holding that light, and my prayer is that others may be attracted by it, and embrace the truth."

One who has just commenced the observance of the Sabbath, away alone, says: "There is much said to me, but it does not move me. Nothing will change my mind but the Bible, and that seems all on my side. I believe the Lord is near, even at the doors."

A. S. HUTCHINS.

A SUGGESTION.

IN Rev. 11:14, we read, "The second woe is past; and behold, the third woe cometh quickly." The intervening time, here called "quickly," is probably the four years from 1840-44. But why is it that the second and third woe trumpets do not come together, like the other trumpets? The reason is obvious. A woe denounced is a presage of wrath, a judgment, or some terrible evil. Now from 1840-44 was the period of the Lord's great second-advent proclamation, which he sent to the inhabitants of the world. That message was a BLESSING, and in the very nature of things there could not then be a woe.

From 1840-44, the world was favored with the most precious light; also it was a time of remarkable peace all over the world. Mankind were very generally given to peaceful pursuits. Hence, all these things considered, there could then be no woe. At that time the world was enjoying a SPECIAL BLESSING. Truth is always a blessing. God's blessed second-advent proclamation was specially such. From 1840-44 was the period when the second-advent truth was proclaimed everywhere in mighty power, by men filled with the Spirit of God. But when the time passed in 1844, then a great change

came. Do not the above considerations explain why there is a lapse between the second and third woe trumpets?

G. W. A.

TO DIST. NO. 1, N. Y. AND PA. T. AND M. SOCIETY.

TWENTY-SIX years ago, when I joined the little company of recruits enlisting for the last campaign of the great controversy of earth, I believed without a doubt that the third angel's message was from Heaven and not of men; and I believe it still. Of course we believed that this last generation would be tested by this message; but how the great work was to be done we knew not, but believed that God was able to do it in some way. We believed in preaching, and also in printing; and when we had a single hand press and hired rooms, we thought that progress was being made; and many of us, as individuals, scattered the printed papers here and there.

But God, the author of all things, the beginning and the end of our faith, knew how to use the facilities that he had prepared for his work. He is the author of the inventions and improvements of our day. Men may take the glory to themselves; but steam navigation, the railroads, the telegraphs, and power printing presses are the means that God has prepared to use in closing up his work upon earth. It is by his Spirit that the work is to be done, but he has so ordered it that each one of his people may have a part in his great work; and he expects every soldier to do his duty.

Since I have been called to head one regiment in the N. Y. and Pa. division of the grand army, I wish to magnify my office by the faithful discharge of duty; and I ask the co-operation of each captain (librarian) and each soldier in the ranks, that we may not be behind any battalion in the whole division. A little wholesome emulation in a good cause is not to be condemned; and if it is admissible in any cause, it certainly is in the work of the Lord. Rom. 11:14; Heb. 10:24; 2 Cor. 9:2.

If we desire to do something in the work of the Lord, the way is open. All can have a part in the work of saving men, a work that will benefit others and also abound to our account. Will we all be united in this work? Let us each do our individual duty. In so doing, God will approve and bless our efforts. Soon, very soon, the war will be ended and the victors crowned.

R. F. COTTRELL.

NEGATIVE RELIGION.

IN these days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a

NEGATIVE RELIGION.

They do not profane the Sabbath;
 They do not neglect the ordinances of God's house;
 They do not live without a form of prayer;
 They do not take the holy name of God in vain;
 They are not drunkards;
 They are not swearers;
 They do not neglect the poor and needy;
 They do not run a round of gayety and folly;
 They do not bring up their children without some regard to religion;
 They do not cast off the fear of God;

BUT

They do not love him;
 They do not experience his love shed abroad in the heart;
 They do not enjoy vital, heartfelt religion;
 They do not give God their hearts;
 They do not delight themselves in him;
 They do not esteem his word more than their necessary food;
 They do not love the habitation of his house, the place where his honor dwelleth, though they attend it;
 They do not enjoy the peace of God, which passeth all understanding;
 They are not temples of the Holy Ghost;
 They have not passed from death unto life;
 They are not new creatures in Christ Jesus;
 They have not been translated from the kingdom of darkness;
 They are not born again, consequently cannot enter into the kingdom of God. Oh that such would now stop and examine their hearts and their hopes, and seek the Lord while he may be found, and call upon him while he is near!—*Sel.*

HEREAFTER.

"What I do thou knowest not now; but thou shalt know hereafter." John 13:7.

CHRISTIAN, when the storm-clouds gather

Dark and wild upon thy way,
And thy faithless heart is longing
For the glorious light of day,
Though thou canst not pierce the shadows
That around thy footsteps lie,
If in faith thou journey forward
They will vanish by and by.

Though the bitter cup of sorrow
To thy lips be often pressed,
Yet, as each succeeding morrow
Brings thee nearer to thy rest,
Though thou may not see the fountain
Whence the streams of Marah flow,
Never let thy courage fail thee;
For "thou shalt hereafter know."

If thy curious mind would fathom
That which God alone may know,
If thy troubled heart would query
Why the ways of God are so,
Why the losses and the crosses
Which around thy pathway lie,
Be content to meekly bear them
In the hope, that, by and by,

When shall dawn the glorious morning
Of the bright eternal day,
When the mist and cloud and darkness
That enwrap thee, pass away,
Thou shalt see the perfect beauty
Of the place of life and love,
And its fullness emanating
From the Father's throne above;

See and know the glad fruition
From the labors and the tears,
Spent within the Master's vineyard
Through the weary lapse of years.
Then press on the path of duty,
Though thou may not see below
Why uncertainties surround thee,
Yet "thou shalt hereafter know."

—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."

MICHIGAN.

Our last report brought us to the close of our labors in Wright. On the following Sabbath we held meetings with the church in Allegan. The following Tuesday, which was the 5th of February, we went, by the request of the president of this Conference, to visit the church of Jefferson, which is located in Hillsdale county, in this State. The brethren in that place number, in all, we believe, thirty-three. They are distant from the railroad about six miles. They have a comfortable house of worship, and are, we understand, almost entirely free from debt. This church was raised up something like three years since, through the untiring labors of Eld. H. A. St. John, who is now president of the Ohio Conference. Though absent from the State, he still occupies a large place in the hearts of those to whom he carried the light of present truth.

The membership in this place is—like that of nearly all churches situated as this one is—composed almost entirely of farmers. Like most of our societies, also, they have among them representatives of the different nationalities which enter so largely into the population of the country. In the service of the Lord, however, all these distinctions of blood are wholly lost sight of, and they unite in public and social worship, forgetting these differences of race. Thus far they seem to have preserved much of the fire and enthusiasm which usually characterize our young churches, and it was indeed refreshing to witness the heartiness with which they responded to those utterances which seemed to meet their spiritual wants. This to one acquainted with their past history seems to be the more remarkable because of the fact that their experience thus far has been marked by trials and discouragements more severe than those which fall to the lot of most churches. We trust, however, that they will never grow less ardent in their worship; and we hope that their future history will be more free from such difficulties than their past has been. We are encouraged to believe that this will be the case from the fact that while we were among them the Spirit of God came in to that extent that old troubles were moved out of the way, and they were left in a good condition for future growth, both in numbers and spirituality.

Having nearly paid for their church,

they pledged nearly all of their systematic fund, for the present year, to the State Conference. At our last meeting with them Bro. F. D. Snyder was ordained elder. By this action their organization is complete, and they have a full corps of church officers.

Eld. H. M. Kenyon, of Monterey, accompanied us in our visit to this church, and rendered efficient service in bringing about the happy results reached.

W. H. LITTLEJOHN.
M. S. BURNHAM.

TEXAS.

FEB. 2 and 3 I visited and organized the company of believers at Cleburne. Although the weather was inclement, the brethren showed commendable zeal in attending the meeting, and remaining till the close. The preaching was practical and was heartily received by all, as was manifested by corresponding action. The present truth found these friends, with two exceptions, addicted to the use of tobacco by either chewing, smoking, or snuff-dipping. These habits, with others, they have mastered by divine grace; and such luxuries as tobacco, tea, and coffee are being laid aside with their jewelry and superfluous articles of dress.

Twenty persons united together, forming the church at Cleburne. Seven were baptized with their Lord by baptism, in the presence of a large concourse of people. A few were baptized at the close of the tent-meeting, and others were not prepared for baptism, while a few were satisfied with their former baptism. Between fifteen and twenty more are keeping the Sabbath at this place, and are making efforts to overcome and to develop Christian character. They all rejoice in the light of the truth which they have received, and are making rapid strides toward conforming to the divine model, and reaching the elevated platform of the third angel's message.

PEORIA, HILL CO.

The cause here is still holding its own. We have been shut out of the Baptist meeting-house, in which we held our meetings for a time after the tent was taken down. We now hold our meetings in one of our large private rooms, where between forty and fifty meet every Sabbath. The room is crowded, but we enjoy the privileges afforded us, with the prospect of soon having a meeting-house of our own. Two young men, who heard a few discourses in the tent here, have returned from Brown Co. and report that they, with three others near Brownwood, are keeping the Sabbath, and have endured much bitter opposition. They have come here to have the privilege of Sabbath meetings and have found employment with the friends of present truth.

We are of good courage in the Lord, though we are receiving threatening letters. They move us not. I am at work with my hands, preparing for the summer's campaign.

R. M. KILGORE.

BLADEN SPRINGS, ALABAMA.

DURING the week past our brethren and friends have completed the building which will be used for a meeting and school-house. It is 20x20, and is the warmest house in the township. During the week, several, where Bro. Ellett is laboring, seven miles from here, have decided to identify themselves with us. A teacher has taken hold of the truth, and I have hopes that he will become a useful man in the cause here. Among those who have received the Sabbath are two prominent men of the M. E. church.

Mrs. Burrill has begun school here today, Feb. 11, with a full house. We see many things to encourage us. We want so to relate ourselves to the work that God will bless our efforts.

A. O. BURRILL.

NEW YORK AND PENNSYLVANIA.

Wellsville, N. Y.

Our meeting here, Feb. 9 and 10, was, we trust, a profitable season to this church. Nearly all the members were present, and there was a good attendance of the brethren from Niles Hill. At our season of social worship Sabbath, over fifty testimonies were given. Evening after the Sabbath we met to celebrate the ordinances for the first time. Every member present cheerfully took part in the work, and the sweet blessing of God rested upon us. May the spirit of love and union that now exists in

this church always continue. Three more united with the church on this occasion.

Sunday morning we called the attention of the brethren to the tract work, and in about fifteen minutes fifty-eight copies of the SIGNS OF THE TIMES were subscribed for, to be used in the missionary work. If all our churches and scattered brethren throughout the Conference would do in proportion as these brethren have done, not less than two thousand copies of the SIGNS would be taken in this way.

We were much pleased that they should take hold in this way. They have been lifting hard in building their house of worship, and felt they had done about all they could. Four weeks ago, when we were here last, they pledged liberally on S. B.; and now, cheerfully and without urging, they have set a good example in this work. We believe they will be rewarded for the efforts they are making by seeing the cause prosper in their midst. In fact, there were very favorable indications of interest on the part of those outside of the church at this meeting.

Sunday P. M. we organized a legal society for holding the property of the church. Sold more than twenty dollars' worth of books. We now leave this part of the State for the present.

B. L. WHITNEY.

Covington, Pa.

COMMENCED meetings in this place, Feb. 6. A few had embraced the truth by reading and were calling for a preacher, and we came by the advice of the Conference Committee. It is a small borough of five or six hundred inhabitants, with a good farming community around it. The best hall in town had been obtained for the meetings, which soon proved inadequate for our use, as sitting room was not afforded for all who came, although we provided extra seats to its full capacity. On Saturday evening, the Baptist friends voluntarily offered us the use of their house, and requested us to make our next appointment there; and the next evening all the available room, aisles, platform and all, was filled in that, and last evening, the 11th, the house was filled again.

At the suggestion of one of the citizens, a collection was taken for fuel and lights, and wood was liberally donated besides. On Sunday morning I went into the Disciple prayer-meeting, and was immediately invited to speak. Books are taken, and invitations to call are given freely; and the interest seems to be very general as well as great. This is entirely new ground, and we hope for good results.

On the way here we spent Sabbath and first-day at Groton, and found the friends there holding on, though some have moved away.

S. B. WHITNEY.

Eagle Harbor, Orleans Co., N. Y., Feb. 10.

COMMENCED meetings here Jan. 7. Bro. E. B. Gaskill, failing to obtain the use of a church, hired a large store and fitted it up with seats, lights, stove, &c. His daughter furnished us an organ, at which she presides. The result is, we have an excellent choir, which has greatly helped the interest of the meetings.

The attendance has been excellent. Last Sabbath morning, over sixty persons were present. Nine, heads of families, have taken a decided stand on the truth, and are now observing the Sabbath of the Lord.

Expect to start for Chautauqua Co. the 19th.

CHAS. B. REYNOLDS.

ONTARIO.

DURING the first part of the winter we spent the greater part of the time in the T. and M. work and in visiting the scattered brethren. We have thus far obtained over 100 subscribers for our periodicals; sold 350 Annuals, and books to the value of about \$35.

Jan. 13 commenced meetings near London. Had the best interest we have had since coming to Ontario. One hundred were out the first evening. At our fourth meeting objections were raised against occupying the school-house any longer for our meetings. The respectable part of the community worked hard for us, and when they found we were to be turned out, they closed the house against all. I held a few meetings in a private house, but being at one side of the district, but few attended. One family of eight accepted the truth. Their position in society is such, that, if they prove faithful, they will be a great help to the cause.

I am now on my way to Kerwood, where I intend commencing meetings this evening. Prejudice is slowly giving way, and we look for the cause to triumph here as well as in other fields.

J. FULTON.

Strathroy, Feb. 12, 1878.

ILLINOIS.

RUTLAND.—Since our last report we have witnessed a few victories gained at Rutland. Light broke in upon one sister who had been troubled with the sophisms of antinomianism. Calling on one family, we found a young lady weeping, and pleading with her aunt to renew her covenant with God. Both prayed. On Wednesday we immersed this young sister and another who had lately re-started for Mount Zion. The same evening we spoke very plainly to our first-day Adventist friends, in their meeting-house, on the subject of "Spiritual Gifts," and are confident that prejudice was removed, and our friends in the truth greatly benefited. After this public service we enjoyed an encouraging season in an ordinance meeting. Five were added to the church. In an agony of soul, one brother who had opposed this work cried out in the meeting, requesting all to pray for him. We did; and then and there he took a noble stand for God's law. This church now numbers fourteen. We thank the Master for the signal victory gained at this point.

MACKINAW, Feb. 11.—Here we have held, to date, only seven meetings; but, while I expect to hurriedly visit two or three other places, Bro. Bliss hopes to labor here so as to see fruit. Yesterday we organized a church of seven; four joined the tract society; and several pledged quite liberally. When all will have added theirs, likely their S. B. will aggregate \$75. One expects to be baptized next Wednesday.

G. W. COLCORD.

MINNESOTA.

Paynesville, Stearns Co., Feb. 12.

We have held meetings at Atwater, Harrison Lake, Calhoun, and are now holding meetings at this place. At every point some have embraced the truth. At Calhoun Lake there is a good Sabbath-school. At this place the people have hired a hall for us to preach in, and we have given thirteen discourses. The interest is good. The truth is the great topic of conversation in stores and everywhere.

We earnestly desire the prayers of the people of God.

W. B. HILL.

H. W. BABCOCK.

Gilmantown, Benton Co.

We met with the Sabbath-keepers here Jan. 31. Held eight meetings, with good attendance and interest. Two commenced to keep the Sabbath, and the church were encouraged. The Lord blessed our labors, and we feel to thank him for his goodness.

ANDREW MEAD.

M. D. CAMPBELL.

WISCONSIN.

Leon.

THE general meeting at Leon, Feb. 1 to 3, was well attended. Some came seventy miles, with teams. The people listened eagerly to the stirring truths and words of instruction delivered by Bro. Haskell. All the items of business acted upon at the regular quarterly meeting at Oakland were explained, and received the sanction of those present. A vigilant missionary society was organized, composed chiefly of sisters. Sister Mary Snow was chosen president, and sister Olive Hawley secretary and treasurer.

The church entered heartily into the work of clubbing for the SIGNS on the installment plan, and monthly pledges were made sufficient to pay for fifty copies of the SIGNS. These are to be distributed according to the plan recommended in the minutes of the Oakland meeting.

This meeting was a great blessing to the cause in this part of the State. The outside attendance was good. Four commenced to keep the Sabbath. They had become convinced of the truth at Bro. Snow's meetings, fourteen miles from Leon.

H. W. DECKER.

Little Falls, Feb. 13.

I GAVE fifteen lectures at this place. Seven persons confessed the truth, four of whom attended the general meeting at Leon and publicly took a stand. Besides

these, two backsliders were reclaimed, and one who had kept the Sabbath for years promised to renounce his tobacco.

T. B. SNOW.

YORKTOWN, INDIANA.

Our congregations are good considering the bad roads and an opposition meeting. Held our first Sabbath meeting, Feb. 9. About thirty-five were present. Several took part in the social service. Some have commenced keeping the Sabbath. Several families are deeply interested. I am of good courage in the Lord.

W. W. SHARP.

IOWA.

Oskaloosa and Knoxville.

I COMMENCED meetings in Oskaloosa, Jan. 24, and remained there and in the vicinity till Feb. 4. Our friends in Oskaloosa are firm in the truth. Although few in numbers, their courage is good, and we think they are making some advancement in spiritual things.

Jan. 30, I went to Union, about four miles south-east of Oskaloosa, where Bro. Starr has been laboring. Here I found fourteen keeping the Sabbath as a result of Bro. Starr's faithful labors. Remained there until Feb. 4. Our meetings were solemn and interesting. Sabbath, six of those who had embraced the truth made a public start in the way of life. Sunday I baptized eleven. It was an occasion long to be remembered. Monday evening we organized a church of seventeen members. There are enough to make twenty-five or thirty who will unite soon. The Lord has greatly blessed Bro. Starr's labors this winter, and has given him souls for his hire.

Feb. 5, I commenced meetings in Knoxville, and remained over the following Sunday. Our evening meetings were designed specially for those without; and as some of our sisters had been doing considerable missionary work we had a house crowded with mostly new and interested hearers. One family has commenced to keep the Sabbath, and many are deeply convicted. Our meetings for the church were profitable. The church in Knoxville is coming up to the help of the Lord, and he is blessing.

E. W. FARNSWORTH.

State Center, Feb. 11.

OUR meetings are still well attended. The Sabbath question is before the people, and they are generally convinced of the correctness of our views. I trust some will obey. Excuses are heard now. We have sold about four dollars' worth of books, and have given away about fifty papers.

G. V. KILGORE.

Emmitsburgh.

JAN. 25 to 31, I was with the church at Emmitsburgh, twenty miles from Spencer. This church has grown in grace and in willingness to work for the Lord. At our business meeting the s. b. was doubled, and seven joined the tract society. Our meetings among them were most encouraging.

At present I am in a new place among Norwegians and Swedes. Have held seven meetings, with good interest. The attendance has increased every evening. At our last meeting, ninety persons were present, and gave the best of attention.

JOHN F. HANSON.

KANSAS.

Limestone.

HAVE just closed our meetings here. Since my last report six more have embraced the Sabbath. During the past three weeks, fourteen have been added to this church. We leave them strong in the Lord and with bright hopes for the future.

L. D. SANTEE.

FURNAS CO., NEBRASKA.

AFTER continuing three weeks, our meetings on Sappa Creek closed on Sunday evening, the 10th inst., with a house crowded with attentive listeners.

Bro. Jenkins first came here and held meetings. He remained with me one week. The Lord has blessed in the work. Twenty-nine have signed the covenant; among them are three teachers who are teaching in this and two adjoining districts. Others are keeping the Sabbath.

Four years ago sister Ake moved here with her family from Iowa. She had received the light of the third angel's mes-

sage, and came here with her lamp trimmed and her light burning. Through her godly influence the soil was prepared for the good seed to be sown. For some months this devoted sister has been afflicted, and, looking to physicians for help, was nothing better, but rather grew worse, till she began to look into the grave as her resting place. She then turned her eyes to Jesus and called for help, and she has since been steadily recovering. Her heart is made greatly to rejoice by seeing her neighbors, her husband, and three of her children, entering into the service of the Lord.

A Sabbath-school which will number forty or more members is organized, and a Sabbath and Tuesday evening prayer-meeting established. I trust a good church may soon be organized here, though it will be necessary that the organization be preceded with more labor.

CHAS. L. BOYD.

DEDICATION AT ESTELLA, MICH.

ACCORDING to appointment, I met with the church at Estella, Feb. 9, 10. The object of this meeting was to dedicate the new meeting-house which the brethren here had just finished. I was much disappointed at not meeting Bro. Corliss and Van Deusen here; this left all the labor for me to do.

A little more than two years ago, Bro. Van Deusen preached the truth at this place, and the result was, a church was organized with some eighteen or twenty members. From the first they have felt the need of a house of worship; so with willing hands and a commendable spirit of sacrifice, they have succeeded in erecting a house pleasant in its location, convenient and excellent in its formation, pleasing to look upon, and, what is very comforting, free from debt. It well represents the cause of present truth.

The blessing of the Lord was with us from the very first of the meeting. Sabbath morning came and with it the severest snow storm of the season; but for all this, the friends came in from Carson City, Matherton, Hubbardston, and other places, till we had a congregation of about one hundred commandment-keepers. The Spirit of the Lord helped in the preaching and in the social meetings. After the afternoon's discourse eight arose for prayers.

Sunday morning, at the dedication service, the house was filled to its utmost capacity with a congregation that listened with apparent interest to the great features of our faith and a rehearsal of the growth of this cause. A solemnity pervaded the entire service, and especially its closing part, when all the members of the church, by a rising expression, dedicated themselves anew to the service of God, and we all knelt and prayed that he would accept this vow, and bless this house, the willing sacrifice and offering of his people.

In the afternoon, a large congregation listened to a discourse upon the messages, and in the evening upon the necessity of obedience to the teachings of Christ.

The meeting is in the past; but we look back to it with much pleasure because we there experienced the blessing of the Lord. May the vows we there made, and which the angels have recorded, be never forgotten by us, but remembered and performed.

E. R. JONES.

BEHIND TIME!

WHAT is the trouble? Did you get a late start? Did you break down? Is the track washed out? These and many other questions are asked the conductor as soon as he sets his foot on the depot platform at the junction, after the other trains have left. *Hear his answer:* I started on time; but as I am running an accommodation train, I was compelled to stop at every station. Left stations 1, 2, and 3, on time. Side-tracked at 4, waiting for bill of lading, and finally had to start without one. At 5 side-tracked again; agent gone. Being behind time, did not dare to start till I ascertained that the road was clear. Arrived at No. 6, and found the office closed. Finally found the agent, and started again. Passed 7, 8, and 9; the agents were on hand, and everything ready. Arrived at 10. The agent was gone; side-tracked for the express to pass; but failed to find the agent. At 11, 12, and 13, found the agents impatiently waiting for us, and declaring we should miss connection at the Junction; and here we are, behind time, and the Review Supplement gone without a report of the Kansas T. and M. Society.

The following is a summary of the work done by the Kansas T. and M. Society, for the last quarter in 1877:—

No. of members, 222; reports, 68; donors, 43; families visited, 185; letters written, 124; new members, 22. New subscribers obtained for our periodicals, 67; periodicals distributed, 368; Annuals, 74; pages tracts and pamphlets, 47,360.

Rec'd for membership,	\$22.00
By donation,	63.06
From book sales,	26.85
On periodicals,	32.70

Total, \$144.61

T. and M. members of Kansas, shall we be behind next quarter? Shall we have a full report? We have 222 names on the roll; 68 have reported for duty, 154 are on the sick list. The sickly season is now past. Shall we not have all reported for duty next quarter? What say you? Keep this, so you may know just what to report. Remember the time,—April 7. District meetings, April 13 and 14. Directors, see that your reports are mailed the 15th, and I will see that the Kansas train is on time.

J. N. AYERS.

OHIO T. AND M. SOCIETY.

ACCORDING to appointment, the Ohio T. and M. Society held its second quarterly meeting for the present year, at Clyde, Jan. 21, 1878. Meeting opened with the usual exercises. The president in the chair.

Remarks were made by the president, after which the report of the last meeting was read, also the work of the society for the past quarter, showing the following:—

No. of members, 143; reports, 99; donors, 93; families visited, 758; letters written, 118; new members, 4. No. of new subscribers obtained, 60; periodicals distributed, 802; Annuals distributed, 1,655; pages tracts and pamphlets, 95,381.

Rec'd for membership,	\$ 8.00
By donation,	161.67
From book sales,	25.94
From new subscribers,	73.85

Total, \$284.90

Financial standing is as follows:—
Indebtedness at commencement of quarter, \$248.89
Expenses during quarter, 275.63
Received " " 291.26
Indebtedness at close of quarter, 233.26

Appropriate and pointed remarks were made by Eld. J. H. Waggoner and others, on the importance of perseverance in the work of truth.

Adjourned *sine die*.

H. A. ST. JOHN, Pres.

A. A. HUTCHINS, Sec.

MAINE V. M. SOCIETY.

For the benefit of our brethren and sisters in Maine, we wish to give through the Review the amount of work done by the V. M. societies at Allen's Corner and South Norridgewock, which is as follows:—

Allen's Corner (Dist. No. 3): Families visited, 92; letters written, 223; letters received, 58. Periodicals given away: REVIEWS, 195; REFORMERS, 58; INSTRUCTORS, 55; SIGNS, 649. Annuals distributed, 60; pages tracts and pamphlets distributed, 12,773, loaned, 3,095. New subscribers for the REFORMER, 7; INSTRUCTOR, 45; REVIEW, 2; SIGNS, 5.

South Norridgewock (Dist. No. 1): Families visited, 6; letters written, 216; letters received, 50. Periodicals given away, 689; pages tracts and pamphlets distributed, 982; Annuals sold, 43; new subscribers, 4.

The above was added to the quarterly reports in Districts 1 and 3. This shows what can be done by making an effort, and the Judgment alone will reveal the amount of good that has been accomplished. Cornville and Hartland, in Dist. No. 2, send out 23 SIGNS weekly. We hope soon to see Districts 4, 5, and 6, commencing in this good work of sending out the SIGNS. The honest-hearted will read, and will be led to seek for the truth.

"Blessed are ye that sow beside all waters."

J. B. GOODRICH.

DIST. NO. 6—MAINE.

As the State T. and M. Society had set off the Swedish colony as Dist. No. 6, and appointed a director, the brethren in New Sweden met Feb. 10 and completed the organization.

E. Sjöbom, director, called the meeting to order. Prayer by J. P. Gelotte. Eld.

James Sawyer was chosen secretary *pro tem*.

After remarks by Bro. Sawyer, Gelotte, Sjöbom, and others, concerning the object and plan of this society, Bro. John Olson was chosen secretary, and John P. Gelotte librarian.

The society adopted the "one-third," as a means to sustain the T. and M. work. It was resolved to take ten numbers of the SVENSK ADVENT HERALD, and pay for them quarterly. Ten enrolled their names as members.

It was resolved to make special efforts to send the HERALD to old Sweden, and to visit from house to house in New Sweden.

Adjourned till the arrival of the HERALD.

E. SJÖBOM, Director.

JOHN OLSON, Secretary.

In a letter from Madison Co., N. Y., Bro. B. Hostler says:—

My cousin, F. P. Cooper, in England, to whom I have sent the Review some two or three years, has embraced the present truth. He was a local preacher in the Methodist connection, and has been laboring to teach others. The result is, three have already embraced the holy Sabbath, and ten or eleven others are investigating the truth. He hopes these will soon be decided.

Obituary Notices.

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

ELD. GEO. W. HOLT, a pioneer of present truth, fell asleep, of a complication of diseases, at his residence in North Scitoba, Oswego Co., N. Y., Dec. 27, 1877. He was born in Abington, Conn., April 18, 1812. His age was 65 years, 8 months, and 9 days. He had a family of eleven children, of whom only five are living to mourn his loss.

He was a public laborer in the first, second, and third messages. After the passing of the time in 1844, he was among the first to embrace the light of the Sabbath, as it shone out from a view of the sanctuary in Heaven. In 1850, he was connected with Eld. James White in the publication of a small paper called *The Advent Review*, published at Auburn, N. Y. He afterward traveled and preached in Canada and New York, also in Ohio, where he lived some years; but finally, on account of failing health, he came back, with his feeble companion, to spend his last days near his eldest daughter, in North Scitoba, N. Y. His labors were characterized by deep piety, and a zeal in accordance with the importance of the work. And although not laboring in the field for the last fourteen years of his life, wherever he was he has always advocated the coming of the Lord.

A large concourse of people gathered at the Methodist church, where they listened to a discourse by Eld. G. D. Ellis, Methodist, assisted in the services by two others, one Baptist and one Methodist. Text, Rev. 14: 13. Very appropriate remarks were made by all. We mourn; but not as those without hope, for those who die in Christ will the Lord bring with him. May the Lord greatly bless his aged companion, and his children.

A. M. LINDSLEY.

DIED of spinal complaint, in Greenville, Mich., Jan. 29, 1878, Josephine Shepley, aged 45 years. Sister Shepley came to this country from France when quite young, and embraced the third angel's message about twenty-two years ago. Though under unfavorable circumstances, she has faithfully adhered to the faith of her choice, adorning her profession by a well ordered life. Her last sickness was very painful and lingering. A companion is the only relative left to mourn her departure; yet the church can but sensibly feel the loss they will sustain in their prayer and social circles. They laid her away in hope of the Lifegiver's return. Funeral services by the writer.

J. O. CORLISS.

DIED of consumption, in Mapleton, Blue Earth Co., Minn., Dec. 26, 1877, in the twentieth year of her age, sister Bartha Docken, daughter of Bro. and sister N. E. Docken. We sorrow not as those who have no hope; for we feel assured that Bartha will come again from the land of the enemy. Words of comfort by Eld. J. E. Conrad.

DAVID ALWAY.

DIED, at South Vineland, N. J., Jan. 26, 1878, of congestion of the lungs, Bro. Robert Cochran, in the sixty-seventh year of his age. He and his companion were among the first who received the truths of the third angel's message in New Hampshire. For the last eleven years he has been a resident of So. Vineland, where he has endeavored to scatter the seed of "present truth." Some fruit is already manifest. He leaves seven children, of whom five are worthy members of the remnant church, to the tender care of the "Father of the fatherless." He sleeps in Jesus. Funeral discourse by the writer, from Num. 23: 10: "Let me die the death of the righteous, and let my last end be like his."

N. ORCUTT.

DIED of diphtheria, in Jackson, Mich., Jan. 15, 1878, Glennie, only son of Bro. and sister B. L. Francisco, aged 5 years and 2 months. Also on the 31st, of the same disease, their only daughter, Carrie, aged 8 years and 2 months. Words of comfort were spoken at the first funeral from Job 14: 14, by Bro. E. P. Daniels. At the second a few remarks were made at the house from 1 Thess. 4: 13, by the writer.

J. TABER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 21, 1878.

Number 7, Vol. 2, of *LES SIGNES DES TEMPS*, for January, 1878, Bâle, Suisse, has been received. It is filled with the usual variety of interesting and instructive reading on the great features of our faith and work. Bro. Andrews is fitting up an office in which all the work upon the books and papers, excepting the press work will be done by our own people. Publications will soon be issued from his office in German and Italian, as well as in French. The February number of *LES SIGNES* will be set by S. D. Adventists.

How to make people honest seems to be the great problem of the present age. All else failing, resort is had to machinery. Various devices have long existed to make car conductors and stage drivers place all their change in the right channel; and now a machine is illustrated in the *Scientific American* of Feb. 16, which is designed to be applied to employees of every kind who have the handling of funds, to keep them from diverting a portion of them wrongfully to their own private uses. This is a striking commentary on the present condition of society.

"THE MOST UNKINDEST OUT OF ALL."—The Toledo Blade addresses a letter to this Office superscribed as follows: "Advent Review and Sunday Herald." Accuse us of most anything else, but do not charge us with heralding Sunday unless it is explained that we herald it only as a human institution, begotten by paganism, sprinkled with its un-"holy water" by the papacy, and set up in the Christian church, but according to prophecy to be rooted out of the true church in the last days, in preparation for the coming of the Lord. The above address simply shows how inseparably Sunday has become connected in the minds of the people, with any idea of a day of rest, through centuries of erroneous teachings on this subject. But we are happy to say that the efforts now being put forth to correct this impression, showing that Sunday is only Sunday and the Sabbath is the Sabbath still, are meeting with very gratifying success.

To Whom It May Concern.

We give this week appointments from Brn. Butler, Whitney, and Farnsworth, for meetings to be held at the same date with the coming special session of the General Conference. These appointments can be changed in next week's paper, in season to reach those interested, should these brethren conclude to attend the Conference, as requested by the Committee.

The Special Session of the General Conference.

Those who are living at such a distance from Battle Creek, that it would be inadvisable to send a delegate to the special session of the General Conference to commence March 1, can secure the aid of the Conference so far as their own wants are concerned, by writing to the Conference, stating very fully their situation, needs, prospects and desires. Let the friends in different parts of the Southern field report. Address, Eld. S. N. Haskell, REVIEW Office, Battle Creek, Mich.

The Eastern Question.

Of the dispatches to the effect that the Russians are now occupying Constantinople, the London Post says:—

"We do not know at this moment what the precise nature of the occupation is. According to some diplomatists, the Russians have possessed themselves of two forts in the Bayouk and Chekmedji lines. According to others they have gained still greater advantages. Details are of small moment. Practically, all are agreed that the capital of Turkey and the key of the East, is in the hands of the Czar.

"Indignation will be of little avail. It will be alleged that no deception has been practiced, and we shall discover that this was one of the terms of the armistice which was never communicated to us. Yesterday the British military and naval force could, at any moment, occupy Constantinople, while the Austrian army could cut the Russian communications. To-day the situation is entirely altered. The British fleet can no longer advance to Constantinople, and may find itself even barred out at the Dardanelles.

"The Czar can now afford to laugh at Austrian menaces, since his communications are open from Constantinople to Odessa or Sebastopol. Our pottering over a trumpety £6,000,000 will probably cost us ten times that sum; but, whatever the cost, it is still to be hoped that the country will see its honor vindicated. This direct attack upon our honor will raise a feeling of resentment not to be appeased until we shall have taught our foe that we have the will and power to punish chicanery and maintain the empire which he is seeking to undermine."

THE warlike excitement in England is beginning to be shared in Austria, and the dual monarchy, timid as it is, and in spite of the moderating advice from Berlin, is rolling up its sleeves. The cloud gathering over Europe grows blacker day by day.—*Detroit Evening News*.

Our Biblical Institute.

SINCE it has been decided that our N. Y. and Pa. Conference is to have the benefit of a Biblical Institute, I hope that our young men and women will not let this opportunity pass unimproved. This may be the last of the kind we shall ever have in this State; for time is short, and the field is great. Those who so love the truth that they ardently desire to take a part in the work, and so be instrumental of salvation to those for whom Christ died, need to study to be approved of God, workmen that need not be ashamed concerning the application of the word of truth.

My brother, my sister, will you improve this opportunity? You need not only a clearer knowledge of the truth, but to be more deeply imbued with its spirit. Both these will be promoted by the Institute. Let no difficulties hinder you. Consecrate yourselves to God and his work. Place this above every earthly consideration. Say to the Lord, "Here am I, send me." And if you do hold yourself thus upon the altar of the Lord, you will find a place in his vineyard, and so share in the joy of the Lord. Make no delay, but improve the present opportunity.

R. F. COTTRELL.

To Churches in Ohio.

WE are so well pleased with the new Church Record, and S. B. Books, that we have ordered a sufficient quantity for our Conference. All churches, therefore, that wish to procure the books before we can have opportunity to visit them, will please order the same from A. A. Hutchins, Clyde, Sandusky Co., Ohio. I hope to visit several churches before tent season, and will have the books with me.

Yours for system and order,

H. A. ST. JOHN.

Notices.

THE camp-meeting committee of Iowa and Nebraska desire to know the mind of each church in the Conference as to when the next camp-meeting shall be held, in the spring or fall. It was decided to hold it in the fall; but now many want it in the spring, because they cannot attend it in the fall. Will every church clerk report the desire of his church to this committee?

Address, by the first of March, J. N. Berry, State Center, Iowa.

A young lady in Battle Creek, now attending school at the College, desires to teach, the coming season. She is an observer of the Sabbath, and greatly prefers to teach in the vicinity of a church, or Sabbath-keeping families. Any of our brethren, living within a radius of 75 miles of Battle Creek, who know of such an opening for school teaching, will confer a great favor by writing to the REVIEW Office immediately.

THE address of the director of Dist. No. 10, Kansas T. and M. Society, is J. C. Tomlinson, Battle Creek, Mich. (College); that of the secretary is T. L. Hallaway, Valley, Greenwood Co., Kan.

SOME one in Wisconsin sends a box of papers. On some of them is the name of Wm. Kelley; on the REFORMERS those of Benj. Carter and B. G. Cowles; will the donors please inform me who sent them, and where from?

C. O. TAYLOR.

Reynolds, Ga.

A GOOD HIT.—A German clergyman who was traveling stopped at a hotel much frequented by wags and jokers. The host, not be-

ing used to having a clergyman at his table, looked at him with surprise; the guests used all their artillery of wit upon him without eliciting a remark. The clergyman ate his dinner quietly, apparently without observing the gibes and sneers of his neighbors. One of them, at last, in despair at his forbearance, said to him, "Well, I wonder at your patience! have you not heard all that has been said to you?" "Oh, yes; but I am used to it. Do you know who I am?" "No, sir." "Well, I will inform you. I am chaplain of a lunatic asylum; such remarks have no effect upon me."

"IN EVERYTHING."—There is nothing that interests you that is too little to confide to your God in the solitude of closet prayer. You may enter into your chamber, and shut your door, and secure of a kindly hearing, you may tell your Father which is in secret of little things that worry and vex you, and retard you in your spiritual life, which are yet so little that you would be ashamed to confess to your nearest friend how great a space they filled up in your heart. Fix it in your mind that there is no duty, however small, which we can perform without God's grace, no trial that we can endure without his aid; no enemy that we can defeat unless the Captain of our Salvation speaks to us the conquering word. Let us ever lay our wants before him; and find in his presence the remedy for all our anxieties and our fears: so shall we be careful for nothing, while in everything, by prayer and supplication, with thanksgiving, we let our "requests be made known unto God."

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.

APPOINTMENTS.

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

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.

PROVIDENCE permitting, I will meet with the church at Richland, Keokuk Co., Ia., Thursday eve, Feb. 28, and continue over the following Sabbath and Sunday.
Victor, Ia., Tuesday, March 5, continuing over Sabbath and Sunday.

We hope to see a general gathering of the friends in the vicinity of these places.
E. W. FARNSWORTH.

WE will meet with the brethren in Dist. No. 5, at Keene, Essex Co., N. Y., March 2 and 3. Dist. No. 4, at Bucks Bridge, St. Lawrence Co., N. Y., March 9 and 10.

We are especially anxious for a general meeting in Dist. No. 4, and hope to see the brethren from all parts of the district.

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

AVILLA, Mo., March 2 and 3. Meetings commence Sabbath evening, and will continue into the following week. Let there be an attendance of all Sabbath-keepers within a reasonable distance.
GEO. I. BUTLER.

I WILL meet with the church at Partello, Mich., Sabbath and first day, Feb. 23, 24, and continue the meetings as long as the interest may demand.
E. R. JONES.

Business Department.

"Not Slothful in Business." Rom. 12:12.

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 on the Pastors. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. Mary M Leach 53-1, W B Fisher 53-7, M C Israel 53-7, D S Hemstreet 53-7, Mrs A E Seeley 53-7, N Grayson 53-7, J B Vaughn 53-1, R J Lafferty 53-7, Wm Humphries 53-7, Wm P Henley 52-24, Mrs A H Bradford 53-2, A Rankin 53-7, Mrs L Griswold 52-24, J W Lucas 53-1, Samuel Krushaar 53-1, Wm Harper 54-7, H B Hayward 54-1, Josiah Collier 52-4, J P Judd 53-7, J H Mowers 53-7, S N Ayers 53-7, G W Hoskins 53-1, L J Rosseau 53-7, F Perry 53-9, Mrs G W Pierce 53-7, A L Hussey 53-7, W T Henton 52-18, James Pesha 53-1, R W Durham 53-2, A D Galutia 53-5, Mrs S J Wire 53-1, Philip Smentman 53-7, Mrs H W Brown 53-7, Harriet Baker 53-7, C G Johnson 53-4, L W Hastings 53-14, A A Hutchins 53-9, Truman Atherton 53-17.

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Cash Rec'd on Account.

Ohio T & M Society per M E Guilford \$244.00, H H Brunstetter 1.00, Wis T & M Society per M A Kerr 70.00, C L Boyd per Dr J N Skelton 4.00, Wyoming T & M Society per J Fulton 24.00, A O Burrill 15.00.

Mich. Conf. Fund.

Allegan \$25.00, Newton 31.00.

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Mahala Randles \$5.00, M E Chapman 3.00, Susan Crandall 5.00.

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O C Haugsted \$40.00, Rieland church Minn 10.00.

Shares in Sanitarium.

Wm H Hall & wife \$100.00.

Shares in S. D. A. P. Association.

Wm H Hall & wife \$100.00.

Gen. T. & M. Society.

Bert Loughborough \$5.00, Nora Loughborough 5.00, Wis T & M Society 50.00.