

# 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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#### NO NIGHT, NO SORROW, NO TEARS.

THERE is no night there;  
For our Saviour dear  
Will illumine the earth with a light so clear  
That the noontide ray, and the moon's pale light,  
Will be lost in the gleam of his countenance bright.  
There is no night there!

There is no sorrow there!  
In Heaven above  
All passions are banished, save love, divine love.  
And ecstatic bliss we'll stand round the throne,  
And shout forth our joy in beautiful song.  
There is no sorrow there!

There are no tears there!  
It is said Jesus wept,  
And torrents of grief o'er his pure soul swept  
Many times while on earth; but a promise is given,  
And I know 'twill be so, there'll be no tears in  
Heaven.

No, no tears there!  
MRS. FRANCES M. HOBART.

### General Articles.

#### THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

#### SUBJECTS OF BAPTISM.

THE saying is very old—"There are two sides to every question," and no one will contradict it. But when we come to examine the two sides, we find that they resolve themselves into a *right side* and a *wrong side*. There cannot be two sides equally right to any question.

We have said, and firmly believe, that, in Biblical questions, the path of safety lies in keeping as strictly as possible to the exact terms of the Scriptures. But besides those who adhere to this principle and rest only on evidence positive or direct, there is, unfortunately, another class who place strong reliance upon that which is suppositive or inferential. Few Bible doctrines are difficult to understand if we confine ourselves to that which is revealed. They become difficult, and the ground of confusion, when *inference* takes the place of *statement*.

In regard to the subjects of baptism, we have some plain, undeniable statements in the Scriptures.

1. Jesus said, "He that believeth and is baptized shall be saved." Belief is here presented as precedent and prerequisite to baptism. Over this text there is no chance for dispute.

2. Peter said, "Repent and be baptized." Here repentance also is made precedent and prerequisite to baptism. With so plain a statement denial is impossible.

No text of Scripture is to be taken alone when others speak on the same subject. The two here quoted, one in the great commission and the other in its fulfillment, agree in their testimony, and they teach us that—

3. *Penitent believers* are proper subjects of baptism.

But the texts quoted are given in an authoritative manner, and come with the power of a precept or law; and therefore we learn from them that—

4. The requirement of baptism is a *commandment*; it is presented as a *duty to be obeyed*. Of course to be obeyed by the parties to whom reference is made,—penitent believers.

Thus far we stand on safe ground. The

testimony challenges the approval of every reader. No one can, with the least show of reason or of reverence for the Scriptures, say that baptism is *not* a duty to those who believe the gospel; or that baptism is *not* a duty to those who repent; or that baptism is *not* a precept and does *not* demand obedience. No one dares to assume these positions.

But now comes a class of persons who say they do not deny these statements; they only *go beyond* them and insist that baptism is appropriately administered also to those who cannot believe, who cannot repent, and who cannot obey a precept. No direct or positive evidence is offered in favor of these positions; and we are called upon to examine whether the suppositions or inferences presented in their favor are just and necessary, or unjust and unnecessary. We think that, in the execution of a law, we have no more warrant to go beyond than to come short of its requirements. It is presumption, and opens the way to every usurpation of authority.

First in the order of inferential arguments in favor of the baptism of infants is this, that baptism stands related in the gospel as circumcision did in the first covenant; and as that related to infants, so must this. But the premise is defective, and the argument has no foundation in fact. A positive duty of the gospel must have some direct testimony in its favor. A small work in our possession lays down as the foundation of the argument for infant baptism this proposition: "Baptism is both a sign and a seal." No Scripture proof is offered to establish this proposition. The argument proceeds on the hypothesis that as circumcision, which was a sign and seal, was applicable to infants to bring them into covenant relation to God, so baptism, which is a sign and seal, and thus answers to circumcision, is also necessary to bring infants into like covenant relation in this dispensation. The serious and fatal defect in this argument is, that baptism *does not* occupy, in the new covenant, the place which circumcision occupied in the old covenant. The advocates of that idea are justly held to bring some Scripture evidence to support it, as a supposed likeness of one to the other is no proof at all in such a case; but the Scriptures afford direct and positive disproof of it, by plainly declaring that the circumcision or seal of the new covenant is something else, namely, the Spirit of God in the heart of the believer.

We are well aware that in these statements we come into conflict with the *feelings* of many parents whose early training and constant thought in that direction, together with the idea that a *real benefit* is imparted to children in the rite, causes them to feel very deeply on the subject. Said an aged friend, while the tears were starting from his eyes, "Would you not let us seal our children to the Lord?" We should readily answer in the affirmative if two necessary conditions were proved or could be proved: 1. That it is *possible* for us to seal our children, and 2. That it is *required* of us in the Scriptures. It is not enough to show that it gratifies even our *pious feelings*, or to claim a *pious use* for the rite. All this has been urged in favor of every innovation and every error that has been brought into the church from the days of Tertullian and of Constantine to the present time. When we learn that the sign, or seal, of the new covenant is *not outward*, but is the circumcision of the heart by the operation of the Spirit, we perceive that it is impossible for us to affix the seal to any one. As we are not required to do that which is impossible, the Scriptures never intimate that any duty exists in that direction; but all religious observances, in the absence of Scripture requirement, are will-worship.

Paul makes an important statement in regard to the relation of the seal, which is

in perfect harmony with all the evidence that has been presented, but fatal to the idea of sealing infants. He says, "After that ye believed, ye were sealed." Eph. 1:13, 14. This is the only order admissible according to the Scriptures. And this text at once reverses the conclusion, and destroys the premise, of those who contend for infant baptismal sealing; it says: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance," the same as the sign, or token, which *outward circumcision* was in the old covenant. No scripture says ye received the *sign, or seal, or token, or earnest*, of baptism; and no scripture says ye were sealed *before* ye believed. All that kind of talk is sheer assumption, and all assumptions on Bible doctrines are only hindrances to the progress of simple revealed truth.

The statements of the Scriptures in regard to the two rites of circumcision and baptism, are so different as to preclude any reasoning from one to the other. Were there *no conditions stated* concerning baptism,—were it left on conditions previously given, or were there any reasons given why the facts relating to one rite could be referred to the other,—the case would be quite different. It is distinctly stated that circumcision is to be performed when the subject is eight days old, and, of course, repentance and faith are not given as prerequisites to circumcision. It is never stated that baptism is to be administered at the age of eight days, or any number of days or years, but when the subjects receive the word preached and repent of their sins. All efforts to enforce baptism, or to define the extent of its relations and application because of its supposed likeness to circumcision, are not only without any warrant of Scripture, but directly against the plainest statements of the Bible, where the two rites are defined.

Second in this line of inferences is the supposed reference to infants in certain promises made to *your children*, especially in Acts 2:38, 39: "The promise is to you and to your children." But this argument is defective also, and the conclusion gratuitous. The term *children* need not refer to infants, and in this and kindred texts *does not* refer to them, as may easily be shown.

"To you and to your children" refers to the Jewish people then present and to their posterity; while "all that are afar off" refers to the Gentiles. The first statement is proved by such texts as Gen. 45:21; "the children of Israel" referred *only* to the adult sons of Jacob who went into Egypt to buy food; and so in numerous instances. So also in the New Testament. "They which are of faith, the same are the children of Abraham." Gal. 3:7. "Ye are the children of the prophets." Acts 3:25, and others. The second statement, that the Gentiles are referred to as "afar off," is proved by Eph. 2; the apostle declares to the Gentiles that the gospel was preached "to you which were afar off, and to them that were nigh," by which means Jews and Gentiles are made both one, the Gentiles being also "made nigh by the blood of Christ." Nothing may be inferred from Acts 2:29 in reference to infants, or to irresponsible little children.

The inference is not only *unnecessary*, but is actually *forbidden* by the connection.

The promise is so related to *conditions to be fulfilled* that an application to infants is out of the question.

1. The promise is made to those whom the Lord our God shall call. But infants are not subjects of any calling.

2. The promise is on condition of repentance. But infants cannot repent.

3. The promise is on condition of *obeying the precept* to be baptized. But infants cannot obey any precept.

4. The requirement to repent refers only to sinners, and that to be baptized is for

the remission of sin. But infants have no sins of which to repent, or to have remitted.

The last two propositions call for more extended notice.

No one can possibly deny that baptism is always presented in the New Testament as a *commandment to be obeyed*, and never as a *blessing to be passively received*. The writer once asked an aged friend if the duty to be baptized is not found in a commandment. The answer was promptly given in the affirmative. Next the question, Does an infant, when it is baptized (if it were baptized), obey the commandment? The answer was, No; it is not the obedience of the child; it is obedience on the part of the parent. Then followed the important question, When the child grows up to manhood and personally accepts the Saviour, will you baptize him in your church, if he asks for baptism? No, was the answer; for he was once baptized, and it is wrong to repeat it.

The conclusion is evident; it is even in the answer. It was, not obedience on the part of the child, and if he grows to age and believes and repents, *the church will not permit him to obey*; the action of the parent having forestalled his obedience! Can this be right? How can it be defended? Can a church lawfully adopt rules which are not laid down in the Scriptures, which *prevent obedience* to those which are given in the Scriptures? But this is exactly the case with infant baptism. Religious duties cannot be discharged—commandments cannot be obeyed—by proxy. "Repent and be baptized, *every one of you*," is the authoritative precept which sounds in every sinner's ears; and no action of man, either priest or parent, can absolve from the duty to obey this precept. Here is an indictment of infant baptism from which its friends can never rescue it.

Again, as baptism stands related to repentance on the part of the subject, and the remission of sin, it cannot be appropriately administered to infants; for they have neither ability nor need to repent. Repentance is for sin committed, and remission is for those only who have committed sin; and these do not apply to innocents. To relieve the practice from this difficulty, the weak pretext has been framed that they are baptized because of the sin of Adam! for to this amounts the assertion that they are baptized for original sin, or to obviate natural depravity.

This last idea has led further to a wrong estimate of, and false dependence on, baptism. The idea of *baptismal regeneration* is inseparably connected with infant baptism. They are not only connected by logical sequence, but they stand connected in the writings of the advocates of the practice. On this point we must make some quotations.

Rev. R. Pengilly, of Ireland, author of an excellent tract on baptism, says:—

"From my earliest childhood, I was taught to say that, 'in my baptism, I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.' See the Church of England Catechism, and Baptism of Infants. My instructors would readily admit, and in effect taught, the following sentiments, lately given to the world by different writers.

"One affirms: 'With the water of our baptism, the grace of regeneration, the seed of the Holy Ghost, the principle of a higher existence, is committed to the soul; it grows with us as an innate impression of our being. . . . As long as the believer trusts to his baptism as the source of life, all is well.' Mr. W. Harness, minister of St. Pancras' chapel, London, in a sermon on Baptismal Regeneration.

"Another adds: 'On a topic so interesting I might have well enlarged. I might have told you that only by baptism we are

admitted into Christ's flock on earth; by baptism we are adopted into his covenant, incorporated into his church; . . . that in baptism all our sins are pardoned, and the Holy Ghost bestowed." W. B. Knight, Perpetual Curate of Margam, and Examining Chaplain to the Lord Bishop of Llan-gaff, Letter on Baptism."

These teachings are not confined to the Church of England. Dr. Clarke says substantially the same thing, as follows:—

"Baptism brings its privileges along with it, is a seal of the covenant, does not lose its end through the indisposition of the receiver."—*Com., at the end of Mark.*

In the baptismal service of the Methodist Episcopal Church are the following words of prayer for an infant, at its baptism:—

"We beseech thee, for thine infinite mercies, that thou wilt look upon this child; wash him and sanctify him with the Holy Ghost, that he, being delivered from thy wrath, may be received into the ark of Christ's church."

And hymn 259, of the Methodist Hymns, says:—

"Now to this favored child be given  
Pardon, and holiness, and Heaven."

Wesley says: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved, that this original sin cleaves to every child of man; and that hereby they are children of wrath and liable to eternal damnation." And again, quoting the "rubric" of the church, he says: "It is certain, by God's word, that children who are baptized, dying before they commit actual sin, are saved."

These are sufficient to show, and conclusively show, that salvation is based entirely on baptism—"baptismal regeneration." The remark of Dr. Clarke is singular,—the indisposition of the receiver is no bar to receiving the benefit of the ordinance. It must then remain a question, What is necessary, on the part of the receiver, to invalidate baptism or to forfeit its benefits? who shall determine this?

And it is evident, also, that, if these teachings are true, unbaptized children are certainly lost! If, by baptism, sins are pardoned, the Holy Ghost received, the principle of a higher existence is committed to the soul, a child is made a member of Christ, and an inheritor of the kingdom of Heaven, it follows that without baptism none of these benefits can be received. For how shall an infant receive *pardon* who is not thus "favored"? How else is an unconscious babe delivered from the wrath of God and brought into the church? The Armenians are accustomed to speak sharply against the Calvinists on account of their belief in infant reprobation, but the parties are not so very far apart so far as "infant damnation" is concerned. In effect, both parties teach it.

But the whole system is wrong, in every particular. Wrong in principle, and wrong in its methods of proof. The salvation of little children stands on a different basis. The infant of days has committed no sin, cannot repent or believe, and needs no remission. Or else, of what is it pardoned? As it has no sin of its own, it must be pardoned of the sin of another. Of course, then, without such pardon it would stand condemned, and finally be lost, for the sin of its forefather! But the Lord says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father." Eze. 18:20. Each individual of the race must bear his own sin, and the sin of no other. How will the advocates of this theory meet this Scripture truth?

(To be Continued.)

#### BUSINESS TO BE DONE AT THE QUARTERLY MEETINGS.

As the time for holding our quarterly meetings is drawing near, I have been requested to state more definitely the business that should be attended to in these meetings, which are now generally adopted by all our churches.

1. The clerk should be present on the Sabbath, with his book. After the meeting is called to order he should begin with the first person on the record who at the present time is a member of the church. Read the name aloud. If the person is present, he or she should respond to the call. The church wish to know how this brother stands personally; not how he stood ten years ago or three months ago, but how he has been prospering, spiritually, during the past three months, and particularly what his standing is to-day. Of course these remarks should

be brief, particularly in a large church; but still there should be time for a fair statement from every individual. If the church is large, more time must be devoted to this meeting, and shorter remarks must be made. Read the names, until every name on the list has been called.

When the clerk comes to the name of a person not present, it is expected that that person will report at this meeting by a letter. Even though he lives near the church, if he cannot attend on account of sickness or for any other cause, he should report just the same. If any are far away, they know that their names will be called this day, and they should write to the clerk two weeks beforehand, stating their standing and spiritual condition. The clerk should read this letter when the name is called. In this way every person on the record will be inquired after once a quarter.

But suppose members neglect to be present or to write, what then? In this case, if they are within reasonable distance, the elder or deacon, or in case there are no such officers, the leader of the meeting, should visit those persons immediately, ascertain their condition, why they were not present, how they are prospering, &c. If they are too far away to be visited personally, the clerk of the church should write to them on the very next day, inquiring after them, and requesting an immediate answer. At the next meeting, these brethren can report what they have learned about the absent members. If members neglect or refuse to write to the church at the time of the first quarterly meeting, they should be written to as above stated. If they neglect it at the time of the second quarterly meeting, they should be written to, stating that they will be put under the censure of the church if they are not heard from by the time the third quarterly meeting is held. At the third meeting, if no response is heard from them, a vote should be taken by the church censuring them for neglect of duty and lack of interest. This action of the church should be immediately reported by the clerk to the members thus censured. If no attention is paid to this, at the fourth quarterly meeting they should be expelled from the church as having lost all interest in the truth. If members live near enough to attend the meeting, and yet do not do so, the same course should be taken, only the officers should visit them instead of writing to them.

Inquiry should be made at these quarterly meetings to ascertain if the church is in harmony, if all are walking together in unity. It is not best to rake up little difficulties and small trials which will die of themselves in time; but if the meeting develops the fact that there are bad grievances and serious trials, which endanger the peace and prosperity of the church, then steps should be taken to settle these matters. If the fact is developed that a certain member is in deep trial with some one, so much so that they do not fellowship each other, then the elder of the church or the leader should look after these cases immediately. He should visit them, ascertain the cause of their difficulty, and do all he can to get the parties together privately and reconcile them. If this fails, a committee of a few faithful brethren or sisters should be appointed to act with the elder for the same purpose. If this fails, it is best to have the case reported to the president of the Conference, that is, if it is a serious matter. Then he should take steps as soon as possible to have a faithful minister visit that church and assist in settling the difficulty. Generally, it is not best for the church, by itself, to take up a church trial and endeavor to settle a difficulty. Little matters can be settled in that way; but difficult ones should not be touched without the advice and presence of an experienced minister. If they are it frequently makes the matter worse. Better let it rest until a minister can come.

If an examination of the records shows that some brother or sister is in discouragement or likely to apostatize, the officers of the church should see that this individual is immediately visited and helped. Indeed, this is the one grand object of the quarterly meetings,—to bring up the cases of all the members and see that they are properly looked after. Frequently precious souls can be saved by looking after them soon enough.

2. The record of the church for the last three months should be read before the church by the clerk, and any corrections made which may be necessary. Also the elder should look over the clerk's book with him, and see that it is kept correctly in every respect.

3. The next thing in order is to celebrate

the ordinances when there is an ordained elder to attend to it. The question has been asked, Would it not be best to postpone this until the general quarterly meeting, the third Sabbath in the month, or until some minister is present? We answer emphatically, *No*. This would defeat the very object of the meeting. If we begin to postpone the meeting in this manner for one excuse, it will soon be postponed for another excuse, and finally the entire system will go down. We say, therefore, that when the Sabbath arrives when this quarterly meeting should be held, there should be no postponement. But suppose we have no ordained elder to administer the ordinances? Very well, attend to all the rest of the business. Read your list, examine your members, and go just as far as you can. Of course you cannot have the ordinances without an ordained officer. If you are so unfortunate as not to have a man fit for an elder in your church, then you will have to omit that part of the programme until a minister shall come; but do not put over your entire meeting; attend to everything you can do. If you wait until several churches meet together, the object of this meeting, which is a careful examination of every member of the church, will be defeated. If you have several churches together, nothing of the kind can be done. Hence every little church should meet in its own place of worship on this Sabbath day, and meet alone.

4. If any persons wish letters to remove to some other church, this is the time to grant them, as it will be understood that all such matters will come up at this meeting, and every person will be present. If any are to be received into the church, this is the time to receive them. Indeed, any matter pertaining to the church should be attended to at this meeting. All committees appointed for any purpose should report at this meeting. If new officers are to be elected, this is the time to attend to that business. We want to commence with a new, clean record every three months.

5. The systematic benevolence should all be straightened up square at this quarterly meeting. Of course this business must be attended to after the Sabbath, or on the first day of the week. Right here is where the main difficulty will come, that is, to get all to attend the business meeting evening after the Sabbath or on Sunday. They will be very likely to excuse themselves on various grounds. It is only a business meeting, the sisters will say; I have nothing to do there, will be another's excuse; and thus it frequently happens that our business meetings are very poorly attended. This greatly discourages those who do come; and unless a great effort is made these meetings will drop through entirely. We appeal to you, brethren and sisters, to be consistent, and do your duty in this matter. If you must stay away from any meeting, do not be absent from this business meeting. Let every brother come, and every sister come, and every officer be there. Encourage it by your presence, if you do not intend to say a word.

But, says one, my systematic is due, and I have not a cent to pay it with, and what is the use of attending? So much the more use. Attend the meeting, and show that it is neither a lack of interest nor carelessness that keeps you from paying up. Tell them plainly, if you cannot possibly pay it. Every body will feel better for it, and so will you, and so will the Lord. This may seem to be a small matter; but in the long run it will be seen to be a very important matter. No church can prosper unless it attends to its business affairs; and its business cannot be properly done when several of its members stay away. We appeal to our brethren and sisters, therefore, to make a firm determination to be on hand at this business meeting and take a part in it. Spiritually it will aid you greatly, while it will encourage all the rest.

The s. b. treasurer should be at this meeting with his s. b. book. He should read his report for the last three months, stating every item received and every item paid out. Possibly he may make some mistake; he may omit to credit some brother with the proper amount. By reading the report before all, such matters can be kept correctly. At this meeting the elder of the church should carefully examine the s. b. treasurer's book himself, and see that it is properly kept. By following this course, every member knows just what is done with his money. All have a right to know.

Encourage every member, as far as possible, to lay his plans and save his money, so as to straighten up his pledges at this time, if it has not been done before. But there is no iron rule about this. Frequently

brethren are absolutely unable to pay the pledges at this time. Do the best you can. You can pay them some time during the year. Some quarters brethren take in little money, if any. Perhaps one is a farmer. His harvest is only twice a year,—fall and spring. There will be months in the summer when he will scarcely take in a dollar. Other persons may be out of work for months together. All these things should be considered, and none should be pressed or driven so as to discourage them. Give all a fair chance, and commend them when they have done the best they can. For this purpose it is very important to have the right kind of person for a treasurer. He should be one who is affable and pleasant, and who will not offend a brother when he asks him for his pledges. But, at the same time, he should be a prompt man, one who will do all he reasonably can to remind the brethren of their pledges and solicit them to pay up on time. If any one fails to be present at this business meeting, the treasurer should visit him the next day, and invite him to pay what is due. If a brother is too far away, then he should write to him, stating how much is due and inviting him to send it. Perhaps it is more difficult than anything else to keep our pledges promptly paid up. A great deal will depend upon the treasurer about this; still, no one be discouraged. Some persons will be slack any way. Do the best you can be faithful; do your duty, and then let time work it out.

6. Monday morning the treasurer should write two letters; one to the State treasurer, inclosing whatever money he has on hand which belongs to the State Conference; the other, to the State secretary, stating how much money he has sent to the treasurer. Suppose nothing has been taken in? Very well, it is his duty to write, just the same. Tell the State treasurer that nothing was paid in, and tell the secretary that nothing was sent. A report should be made, money or no money. Then we shall know how the matter stands.

Ten days before this quarterly meeting the State secretary should send two blank reports to each treasurer in the State, to be filled out and returned to the State treasurer and secretary as above stated.

7. At this quarterly meeting the tract society for that church should hold its quarterly meeting. Every member of the tract society in the church should bring in a written report of his quarter's work. For this purpose, the librarian, one week before the meeting, should furnish every member with a blank report to be filled out and returned to him that day. It is very important for the success of the tract society that this business be attended to. If the librarian will place in the hands of every member the above-mentioned blank report the week beforehand, it will greatly aid in securing a report from every member. When they come together for the T. and M. meeting, these reports should be read before the brethren; and each member can make a statement of his labors, and any interesting incidents connected therewith. The librarian should read a report of the last meeting, in order to see that it was correctly made.

Some one, perhaps the elder of the church should examine the librarian's books to see if they are properly kept. The very day after the meeting, the librarian should make out a full report of all the work done by his church and have it all ready to send to the director the next morning. If this is attended to promptly, the director can have all his reports together, ready for the district quarterly meeting the next week.

8. At this quarterly meeting there should be a special session of the Sabbath-school. Any change in teachers or classes, or the election of officers, should come up at this time. A quarterly report of the secretary should be read before the school on this day. Indeed, any matter pertaining to the interest of the Sabbath-school should be attended to at this quarterly meeting.

Four things, then, should be thoroughly examined and looked after at the quarterly meeting: 1. The church itself; 2. s. b. pledges; 3. The tract society; and 4. The Sabbath-school. It will readily be seen that, if these matters are promptly attended to, this quarterly occasion will be of very great importance. Every member should make arrangements to be there on this occasion, and to make it just as profitable and successful as possible.

In conclusion we will say that if any have questions not answered in the above they will please send them in, and we will answer them in time for the next quarterly meeting.

D. M. CANRIGHT.



## RISE! HE CALLETH THEE!

HARK! the winsome tones of Jesus  
Ask for thee:  
"In thy weary hours of sadness  
Pray to me.  
From this wild world's strife and madness  
Hither flee;  
In thy times of joy and gladness  
Sing to me.

"Come when weary, heavy laden,  
Come to me;  
Easy is my yoke, my burden  
Light for thee.  
I am meek of heart and lowly,  
Learn of me;  
Humbly meek and meekly holy  
Shalt thou be.

"Listen to my voice of cheering,  
It is I.  
Banish, then, thy doubts and fearing,  
I am nigh.  
Haste thee, then, to my appearing  
From the skies;  
See thy full redemption nearing,  
Lift thine eyes.

"Yet a little while the dawning,  
Bright and clear,  
Of thy resurrection morning  
Shall appear.  
If I will that thou shouldst tarry  
Till I come,  
Lo, I quickly come to carry  
Safely home.

"From this life's vain toil and dreaming  
Born again;  
From this earth's unreal seeming  
Born to reign;  
Heavenly radiance round thee streaming,  
Upward fly,  
In a moment, in the beaming  
Of an eye."

—Sel.

## AN APPEAL

IN BEHALF OF OUR MISSIONS IN EUROPE.

BY MRS. E. G. WHITE.

We are receiving letters every week from Europe saying that the missionary work there is greatly hindered in its advancement from want of sufficient means. We would gladly send them the needed help ourselves; but we have become very much crippled for means, and find it beyond our power at present to do much for the relief of this branch of the cause. But there are many in the church who are amply able to answer this pressing need, and to them we would say, One dollar rightly invested now in the cause is worth many when times are better, and money is flowing into the treasury. Now is the time for our wealthy brethren to head the list with a liberal subscription, and then zealously circulate it, receiving pledges according to each one's ability. This will furnish means to meet the present emergency, without pressing too heavily upon any one. Much may be done by individual effort. Let our brethren make this a matter of personal interest.

Europe is stretching out her hands to us for help, and the way is opened to do a good work there if the press can be established, and publications go forth from it in the German, French, and Italian languages. Bro. Ribton says that Italy needs publications in her own language, in order for our ministry to be successful there. These repeated and urgent calls stir our inmost soul; yet we are unable to personally aid the European mission as we would like to do. Now is the time to invest the means which God has intrusted to his stewards for this very work. Time is short; hoarded wealth will soon be worthless. When the decree shall go forth that none shall buy or sell except they have the mark of the beast, very much means will be of no avail. God calls for us now to do all in our power to send forth the warning to the world.

We want the brethren to awake to the service of their Master in this missionary work. Let them not set their hearts upon their possessions, and hold them with a miserly grip; but invest their means and use their influence to promote the cause of God, thereby sending treasure to Heaven before them. Love of the world is a great hindrance to a Christian life. It strengthens its hold upon the heart almost imperceptibly, and eclipses the value of Heaven and the virtue of the atonement, in the mind. It supersedes the love of God and his truth, and becomes the very root of all evil.

There is danger among us of shirking our God-given responsibilities, and drifting into a state of indifference regarding the cause of God in all its various branches and departments. Many do not give the pecuniary support they are amply able to furnish to the home and foreign mission field. They have had warnings from God, but have neglected to profit by them. They

made some impression upon them at first; but that influence soon wore away, and they bore little fruit to God's glory. They have cherished the love of money till it has become an all-absorbing passion, and Heaven does not seem as valuable to them as their present earthly treasure. How can they keep the commandments as God requires them to be kept, yet place two-thirds of their affections upon the world? Such a life dishonors our holy faith, and is contrary to the injunction of Christ, who said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."

Words and professions are of no value with God while the heart is corrupted by the inordinate love of gain. Christ said, "Ye are the salt of the earth; but and if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men." If we would imitate the example of Christ we should be self-denying, and ready to sacrifice our own comfort and pleasure for the good of others. It was not pleasant for Christ to leave the purity and bliss of Heaven, and the society of holy angels, and come to a world all seared and marred by the curse of sin, and die to save fallen man from the consequences of his iniquity. Are we willing to imitate the life and character of Christ? Are we willing to suffer, if need be, for his sake, to forego some of the comforts of life in order to save our perishing fellow-creatures from eternal death? If so, we should be willing to give much from our abundance toward this purpose.

What a fearful mistake that young ruler made when he turned from the requirements of Christ, and decided to risk the consequence of being guided by his avaricious spirit. He chose to devote his life to gaining temporal wealth and power, rather than to follow Christ and resign his worldly possessions. Jesus pitied the young man; he saw in him precious material for a preacher of righteousness, if he would but overcome his selfish greed for gain. Said Jesus, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in Heaven; and come and follow me."

Jesus only required him to go where he led the way. The thorny path of duty becomes easier to follow when we trace his divine footsteps before us, pressing down the briars. Christ would have accepted this talented and noble ruler, if he had yielded to his requirements, as readily as he accepted the poor fishermen whom he bade to follow him. The young man's ability to acquire property was not against him, provided he loved his neighbor as himself, and had not wronged another in acquiring his riches. That very ability, had it been employed in the service of God in seeking to save souls from ruin, would have been acceptable to the divine Master, and he might have made a diligent and successful worker for Christ. But he refused the exalted privilege of co-operating with Christ in the salvation of souls; he turned away from the glorious treasure promised him in the kingdom of God, and clung to the fleeting treasures of earth.

We fear this is the case with many who profess to keep the commandments of God. Love of gain has taken possession of their souls, and they refuse to answer the demands of God in applying their wealth to the spreading abroad of his truth to all tongues and all nations. Jesus touched the plague spot in the young ruler's heart, which, if not healed, would destroy his soul. He showed him that he was not keeping the commandments of God, since he did not love God supremely, and his neighbor as himself. Jesus offered to make him his companion and a laborer in bringing souls into the kingdom of Heaven. The young man had wealth, education, position, and influence, and was therefore qualified to work intelligently and successfully for the Master. But his love of the world prevented him from accepting the invitation of Christ.

The humble fishermen obeyed the call of Jesus, and forsook all to follow him. It may appear to some that it required little self-denial for them to do this, as their business was neither elevated nor lucrative; but it should be remembered that these men owned boats and nets, and obtained a good livelihood by their occupation. Also their life upon the water had its attractions, and it was a great sacrifice for them to leave the employment in which they had thus far spent their lives.

The young ruler represents a large class who would be excellent Christians if there was no cross for them to lift, no humiliat-

ing burden for them to bear, no earthly advantages to resign, no sacrifice of property or feelings to make. Christ has intrusted to them capital of talents and means, and he expects corresponding returns. That which we possess is not our own, but is to be employed in serving Him from whom we have received all we have.

The barren fig-tree received the withering curse of God because it was a pretentious hypocrite, professing superiority over the other fig-trees by displaying its luxuriant foliage, while it was as destitute of fruit as the leafless trees. The barren fig-tree well represents those who profess to keep the commandments, as did the Jews, thus presenting the appearance of fruitfulness, yet whose religion, like that of the Pharisees, is a sham, bearing no fruit to the glory of God.

Redeem the time while you are spared to work. All your good works cannot save you; but it is nevertheless impossible for you to be saved without good works. Every sacrifice made for Christ will be for your eternal gain. What will you do to aid the mission in Europe? What will you do to relieve the present pressing need?

## EVERLASTING PUNISHMENT.

THE words of the Saviour in Matt. 25: 46, "These shall go away into everlasting punishment; but the righteous into life eternal," are considered as strongly favoring the doctrine of endless misery; yet a careful comparison with other scriptures will aid us greatly in our researches for truth. It is urged that there can be no punishment without conscious existence; but it should be noticed that the passage in question does not tell us what the punishment will be. Paul, in Rom. 6: 23, informs us that the wages of sin is death. Christ died for our sins; suffering of body and anguish of soul were attendant elements or ingredients in the bitter cup which our Saviour drank, yet those sufferings culminated in death. So with the wicked; there will be weeping and gnashing of teeth (Matt. 24: 51), also indignation and wrath, tribulation and anguish (Rom. 2: 8) in their experience; but death, the essential element in the penalty, closes the scene; and no gleam of light or life ever comes to relieve the long night of death to which they are consigned.

If the wicked are always dying, yet never die, then they never receive the wages of sin, which Paul declares is death. If death is the wages of sin, or the punishment received for sin, then everlasting death is an everlasting punishment. Strange to say, some contend that death is no punishment; but the experience of the race, as found in its history and its laws, bears testimony that the death penalty is the most severe which can be inflicted. If a man is deprived of life and its blessings, it is considered that he suffers a great loss, a severe punishment; and yet the loss of eternal life, with its unceasing round of joy unmixed with sorrow, must be as much more severe, as eternal life is more desirable than this present mortal life, which we love so well.

It is evident that the wicked lose just what the righteous gain, viz., eternal life. If eternal death is no punishment, then eternal life is no reward. But reason, experience, and Scripture teach that death, or loss of life, is a great punishment, and therefore to die the second death—which is everlasting, because no one ever wakes from its strong embrace—will be an everlasting punishment. Eternal life on one hand, eternal death on the other.

The saints are to be preserved (Ps. 37: 28), but the transgressors are to be destroyed. Verse 38. So Paul does not teach us that the wicked will be preserved from destruction in the flaming fire, but that they will be punished with everlasting destruction from the presence of the Lord. 2 Thess. 1: 9. But, says one, that means simply separation from God spiritually, loss of divine favor, &c. Sinners have this experience in this life, and they seem to enjoy absence from God's presence. Is this the vengeance God will take on the ungodly when the Lord Jesus is revealed in flaming fire? Strange punishment this! But Malachi says the wicked will be burned up root and branch, becoming ashes (Mal. 4: 1-3); and Obadiah says they shall be as though they had not been. Verse 16. We would like to have the advocates of endless misery tell us where the wicked are when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard saying, "Bless-

ing, and honor, and glory, and power, be unto Him that sitteth upon the throne." Rev. 5: 13. David says, "Thou shalt diligently consider his place, and it shall not be." Ps. 37: 10. M. H. BROWN.

## THE BIBLE A HUMBUG!

THERE are many who pronounce the Bible a humbug; for they consider that its teachings are inconsistent with reason.

If that be true, then its principles must be a humbug. But who, except children, ever thought that it was a humbug for children to honor their parents? or who, except the lawless, ever thought it to be inconsistent to obey the just laws of a nation? Now if these laws are not a humbug, then they are true. This is an unavoidable conclusion.

Again: are the laws which protect our lives from the robber and assassin, and which protect our property from the thief, a humbug? Are the laws which protect the purity of the social relations, and which forbid our fellow-men to speak evil of us unjustly, a humbug? If all these principles are inconsistent, then all the fundamental laws of our civilized nations are a humbug. But man does not consider these laws an imposition. Then why reject the Bible, when, in fact, all laws of justice are founded upon its principles? If it is just that children should honor their parents, and that man should obey the just laws of a nation, is it not just that man should honor and obey his Creator? It certainly is just and consistent. If these principles are not a humbug, then the Bible cannot be a humbug; for its teachings are founded upon them. Those who despise and ridicule the Bible despise and ridicule principles which they, under other circumstances, uphold and defend. It would be well if such persons would consider this subject and be consistent. O. A. JOHNSON.

## HOW TO KNOW THE WILL OF GOD.

1. To know the will of God, I must be sure to have no will of my own. This is of great importance. "The meek will be guide in judgment; the meek he will teach his way."

2. God reveals his will through the Spirit, and this is in connection with the written Word. It is usually a revelation of principles, by which our way is guided. Some make a great deal of "impressions," but there is great danger of error. The principles of scriptural truth are sure and safe.

3. Providential circumstances indicate God's will. But these must be brought to the word of God, and not the word to the circumstances. If my lungs should be very weak, that circumstance, so far forth, would indicate that God did not wish me to use my voice in preaching, for I should be physically unfitted.

4. Add fervent prayer for guidance.

5. I am, then, to use my own best knowledge. Guided by these general principles, for forty-eight years I have never been obliged to retrace my steps. Sometimes I have lain on my face for hours in prayer to God, waiting for the revelation of his will. Sometimes I have waited six months before it seemed quite plain; but sometimes the way was clear in an hour, or less even. God is the same now as when Elijah lived. The great want of the church to-day is a realization of this fact.—Rev. George Muller.

A LADY died lately in the neighborhood of New York, who studied and mastered the Hebrew language, in order that she might be able to read the Old Testament in the original. Her work was a private one. She was not known as a student. Hers was a lovely Christian character, and she was a thorough searcher into the word of God. She therefore became thoroughly conversant with the Hebrew, and has sometimes been heard to say, of the Old Testament thus studied, "I can give you no idea of the riches and fullness of meaning; it is untranslatable."

THE statement is made that fourteen thousand clergymen of the Church of England have signed a protest against the proposition to allow Dissenting ministers to bury the dead, with their own religious service, in the churchyards;—and Archbishop Tait says everything is lovely! And this is the nineteenth century!

KEEP good company or none.

## The Review and Herald.

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

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

### THE SEVEN WEEKS OF DAN. 9:25.

"BRO. SMITH: In your late work on the Sanctuary, page 82, you say the work of building was finished under Nehemiah, in the fifteenth year of Darius Nothus, and that that year of his reign was the year B. C. 408. Now in Nehemiah, chap. 2, I read that he received his permit in the twentieth year of Artaxerxes, and in chap. 6:15, that he finished the building in 52 days. How then could his work have been finished in the fifteenth year of Darius Nothus? Again, the chronology of chapters 2 and 6 is given as B. C. 445. Please explain this discrepancy in the first use of the 'measuring line.'"  
"S. S. S."

ANS. Nehemiah made several visits to Jerusalem; and while the building of the wall was finished in a very short time during his first visit, from 444 to 432 B. C., there were other matters to be accomplished in the work of the restoration of Jerusalem, which he attended to afterward. In the 32d year of Artaxerxes, Nehemiah returned to the king of Persia, and after some days, how long after is not stated, he gained permission to go up to Jerusalem again, Neh. 13:6. Pridaux makes his tarry at the Persian court, at this time, at least five years, and his return to Jerusalem in the 37th year of the king, B. C. 427. Whether he returned to Persia again or not is not stated. Artaxerxes reigned 41 years, to B. C. 423, and in the canon of Ptolemy, was succeeded by Darius Nothus, the short reigns of the usurpers Xerxes and Sogdianus, amounting together to less than a year, being thrown out of the count. The 15th year of Darius Nothus would therefore be as late as B. C. 408, nineteen years from the date of Nehemiah's second journey to Jerusalem. That Nehemiah's last act of reform, as recorded in Nehemiah 13:23-31, was as late as the 15th of Darius Nothus, is ascertained from the fact that Nehemiah himself says, verse 28, that it was in the priesthood of Joiada, who came to the priesthood on the death of Elifashib, his father, in the 11th year of Darius. This was within four years of the point where the seven weeks or forty-nine years would end. And as the act of restoration was accomplished under this priesthood, and we have the light of the prophecy to guide us, the only reasonable place to locate it is in the fourth year of the priesthood of Joiada, the fifteenth of the reign of Darius, B. C. 408, just forty-nine years from the going forth of the commandment to restore Jerusalem, B. C. 457.

The chronology given in the margin of the book of Nehemiah is not consistent with the record of the book itself, nor with the chronology placed in the margin of the book of Ezra. For instance, the first year of Artaxerxes is placed beyond controversy in the year B. C. 464. To get his seventh year, we subtract seven from that, which gives 457, as is given in the margin of Ezra 7. Nehemiah (2:1) received his first commission in the twentieth year of the king. Twenty from 464 would give us 444. But in the margin we find the figures 445, and this number is carried through to the end of the book, without regard to the record of chapter 13:6.

Pridaux argues this matter fully in his "Connection," vol. 1, pp. 322-324, making it clear that the record of Nehemiah brings us down to the end of the seven weeks of Dan. 9:25, to the 15th year of Darius Nothus.

### REPORTS OF LABOR.

USING our pencil as a gavel, we would rap loud enough to call the attention of all who are laboring in the field to a word we have to say to them in regard to their reports.

1. Please be careful to date your reports. It adds to the interest of the narrative to know when the work was done. We are happy to say that nearly all are faithful in this respect; but some complaints come in, apparently well-founded, that some do not provide their reports with the requisite dates. This is apt to leave the impression that if the date was given, the report would appear stale, or that the same report in different phraseology is in danger of appearing twice.

2. A very effectual safeguard against the evil above alluded to, will be found in keeping your

reports right up to date. Don't let them run behind. A report which extends back three months, is in great danger of losing its way before it reaches the paper, and taking a path that leads into the waste-basket instead. Short and often, fresh and to the point, must be the rule. Our work is spreading out on every hand. The voice of the message has already reached no inconsiderable volume. Through the Progress Department one great feature of this work is presented. We have reason to believe that this department is perused with greater eagerness and interest than any other. Let the contributors to this portion of the paper, then, take special care to make it still more lively and interesting.

### SUPERFICIAL RELIGION.

THE world is full of superficial religion. The breaking-up plow of true repentance has gone out of use. The surface is stirred with exciting stories, and then the invitation is made to come forward and get salvation; and people are encouraged to believe that only faith is required, and that it is a very easy matter. Entire consecration is talked of, and the "rest of faith;" which seems to mean perfect satisfaction with one's self, a knowledge of acceptance independent of a knowledge of the truth.

If ever the people needed instruction in the very rudiments of the religion of the Bible—the moral law—it is now. The wound is not probed, but healed slightly. That by which is the knowledge of sin—that instrument that shows how deep the wound is—does not enter thoroughly into the work of conversion. It will not do to deal thoroughly with the law of God in these days; too many would be condemned; and so it is that little is said and taught of God's perfect law, only in a general way. It seems to be taken for granted that those who are almost wholly unacquainted with the Bible, know as well what is right and wrong as their teachers; therefore there is but very little teaching. A conscience formed by tradition and custom is supposed to be an infallible guide, and the truth of God is but little sought.

A charity, falsely so-called, is highly esteemed; a charity which ignores the truth, instead of rejoicing in it, as Paul taught. 1 Cor. 13. Union is much talked of, which is only a confederation of discordant sects. Agreement in truth as a foundation is not thought of; and he that can quote the greatest number of conflicting creeds with a broad mantle, is esteemed the most pious as well as liberal. And so protestantism has come to fellowship popery. And why not! since truth is no test. Ignorance is cherished; and all is made to depend upon the vain thought that "the heart is right."

R. F. COTTRELL.

### SUGGESTIONS ABOUT CONDUCTING A COURSE OF LECTURES.

#### GET NEAR YOUR AUDIENCE.

THE nearer you are to a man, the more readily you can affect him. Hence it is very important that you get near your audience. Suppose you have a house half full, and these sit in the back part of the house, and you stand in the pulpit. You may talk like an angel, and you can hardly affect them. You must be near enough to form a magnetic connection with them. I have resorted to every means, time and again, to get my audience near to me. In a tent, when I have a small interest, and the people are inclined to sit in the back seats, I take those seats all down, and leave only those in front. In a hall, if they sit in the back part, I take a table, go down the aisle, and stand among them. Every observing speaker will know that there is a good deal in this, that is, in being near your audience. Get as close to them as you can.

#### PERSONAL LABOR.

The real success of a meeting is to be gained largely by personal labor. It is one thing to convince a man—quite another to bring him to action. Go home with a man. Ride with him in his wagon, go with him to his field, sit with him in his shop, take him by the hand, look him in the face, talk directly to him for an hour; then you know where he stands. You know how to hit him in the next sermon, and he knows that you mean him. He knows that you care for him.

Learn the names of your audience just as soon as possible. It has a wonderful effect on a man to take him by the hand, on the street or in your meeting, and call him by name. If he has a familiar, family name, by which everybody calls him, use that. It goes home to him,

and touches his heart when a more formal "good morning, sir," would not reach him at all. I have made it a part of my business to memorize names. I have a little pass book. As soon as I speak with a man, I go away and write his name, and repeat it over and over. I look at him closely till I have fixed his countenance in my mind, and connected his name with it. The next time I meet him I can call him by name. I notice it always pleases people and gives me a great influence with them. It is lawful and right that we should take every advantage of these things, to get into the hearts of men and take the truth of God with us.

Visit from house to house. Oh, how important this is! Whole columns could be written upon this point without exhausting it. The minister who will not do this constantly and thoroughly will always have to put up with small fruits. Look over the entire field, examine the labors of all our ministers, and it will be found that those who are the most successful, who move the people, and raise up churches—it will be found that they are not our closest reasoners or deepest thinkers; but they are, all of them, sociable, pleasant, talkative, sympathetic persons. They go among the people. They get acquainted with everybody right off. If a minister is not naturally of this disposition, it is a terrible misfortune to him; for it is one-half of his power. If it is not natural, then we should study and practice until it will be easy for us to be social. If brethren think these little things do not amount to much, if they will not learn to take advantage of all these things, then they will have to be content with having little success, and being second-rate laborers.

#### QUOTING THE SCRIPTURES.

Another important thing to be noticed is that you should always read the scripture, and seldom, if ever, simply quote it. I know that some speakers pride themselves on quoting largely from the Bible without turning to read the text; but I think such make a grand mistake. I have tried both ways, and carefully observed the effect, particularly in private conversation. I have noticed that it never has half the effect to quote a text from memory, however familiar it may be, or however accurately you may give it, that it does to open the sacred book, put your finger upon the text, and read it deliberately. Do this, and they will know that it is there, and that you certainly have it just right. I seldom allow myself to quote a text without turning and reading it directly from the Bible. If one is familiar with his Bible it does not take any longer, and it is a great deal better.

#### THE HELP OF GOD.

All our study, and pains, and wisdom, will be of no avail unless with them we have the help of God; but as this part of the subject has been so often spoken upon through the testimonies and in every way, I do not design to repeat it here.

I hope the above suggestions may be of use to some one, as I believe they will be, if carefully followed.  
D. M. CANRIGHT.

### THE PROGRESS OF SPIRITUALISM.

SEVENTH-DAY ADVENTISTS have for many years taken the position that spiritualism will have a leading influence among men in the closing scenes of this world's history. The Scriptures plainly teach this in such texts as Isa. 8:16-20; Matt. 24:23-27; 1 Tim. 4:1-3; 2 Thess. 2:9-12; Rev. 16:13-15, and many others. If we are very near the end of time, we should reasonably expect the progress of this great delusion to show it, if our positions are correctly taken, and thus furnish proof which would be a strong link in our chain of evidence.

No doubt there are many who honestly think spiritualism is an exploded humbug, which has almost ceased to attract the attention of respectable people. We think such are shutting their eyes to many astounding facts with which they ought to be familiar. It is supposed by many that the communications through mediums are so puerile that sensible people give them no consideration. If so, how does it happen that such men as Mr. Ward, the millionaire of Detroit, Mich., who died a few years ago, and who was known as a keen, energetic business man, kept several mediums under pay, constantly consulting them as to the management of his business? This was shown after his death, when his affairs were settled in the courts.

Cornelius Vanderbilt, the "railroad king" of New York, who left one hundred millions of dollars to his heirs, pursued the same course. He was known throughout the world as one of the sharpest, shrewdest business men in Amer-

ica. In the attempt recently made through the courts to break his will this fact was relied upon viz., that he was so under the influence of the mediums that he was not in a fit condition to make a will. And another circumstance which should not be forgotten in this connection, worth noticing: his funeral sermon was preached by a leading orthodox minister of New York, and though this fact must have been well known to him, as well as his corrupt life, yet he could give strong assurances that the great "stock gambler" had gone to his heavenly home. Spiritualism, according to this soundly orthodox minister, was no bar to Heaven.

About a year ago, Mr. Thomas, a leading Methodist minister, who formerly preached at Mt. Pleasant, Iowa, afterward in Chicago, and then in Aurora, Ill., gave three discourses on spiritualism, in the latter place. These were published quite extensively in the papers. He talked at some length of the immortal-soul doctrine, and before he concluded strongly advocated the doctrine that the spirits of the dead return to communicate with men in this age, as claimed by spiritualists. He thought many of these were the spirits of the wicked, the lost and depraved; and while we might be injured by intercourse with these, and should avoid it, we could receive benefit by communicating with the higher order of spirits, the pure and the good. This would suit the strongest spiritualist in the land. These sermons were deemed of sufficient importance and influence to demand a lengthy review at the hands of Eld. Frazer Evans, at Mt. Pleasant, Iowa, both of the leading ministers of the same church. Mr. Evans opposed spiritualism. Spiritualism did not hinder Eld. Thomas from acting as a leading and influential Methodist minister, in one of the largest cities in Illinois.

We notice the following item from a recent number of the Springfield (Mass.) Republican: "Newburyport is in a sad way, according to a local paper. Rev. Charles Beecher, following the example of his Brooklyn brother, has 'gone back on hell' and taken to preaching Universal sermons, while other clergymen and 'church-larks' are being spiritualistically deluded, once the former expressing the belief that he talked with the shade of his daughter at a recent seance, and another that twenty 'materialized forms' which appeared to him were real spirits."

Such facts as these are meeting one at every turn. What candid man can consider this without admitting that spiritualism is making great progress among the churches and in the world? We do not read that the churches turn out such ministers either. They would not tolerate "Adventism," but they can spiritualism. This points plainly to the time when Babylon shall become "the hold of every foul spirit."

In a recent number of the Chicago Times, under the head of "Psychic Phenomena," a special correspondent writes from London, under the date of Dec. 10, concerning the discussion and progress of spiritualism in England, giving some astonishing facts. He states that the prominent periodical, *The Nineteenth Century*, opened its pages for several months to the discussion of the question of "Soul or no Soul," and that thinkers of all shades of opinion participated. The great question now is, "Can the existence of soul in man be proved scientifically?" the great scientists dividing on each side of this question. "Prof. Tyndall does not deny that there may be something more in man than physiology reveals. He only says that science has found no proof of it."

The Psychological Society of Great Britain, discussing this question vigorously. Mr. St. George Cox, perhaps the leading lawyer of England, is president of the society. Many think it is the "province of psychology to restore to science the belief in soul which science has shattered." Mr. Cox says in his opening speech: "Already we have found an ever-widening field for research in the world that is about us—full of interest, vast in number and variety, observed by hundreds of those with whom we are dwelling and in daily intercourse, but which have remained unreported and unknown because there has been no center to which they might be contributed, and no machinery for their collection, preservation, and collation for the advancement of science. Ere long it will be seen how plentiful is the supply of information, and what overwhelming evidence there is that psychology is a true science, based upon a broad and secure foundation of facts as any of the physical sciences."

Perhaps there has never been a time when the immortal-soul theory was being investigated more than the present. Many of the scientists being infidels, and thinking the Bible teaches this doctrine, are leveling their shafts at it, hoping



ing thus to destroy faith in the Bible. The tendency among the learned at the present time is to bring everything to the test of science. Those who hold to this doctrine and the old-fashioned orthodox view cannot meet this scientific test, for the facts are against them. Right here spiritualism comes in and claims, by its astonishing phenomena, to furnish the necessary facts. Many eminent scientists, like Profs. Crooks and Wallace, embrace it, and support it on this scientific basis. As those holding the orthodox view see the materialists knocking the props from under their structure, and come to realize that the phenomena of spiritualism furnishes by far the best proofs they have for their darling theory, rather than to give it up the mass of them will accept this new ally, just as many have already. Can the spiritualists furnish facts that will stand the tests of science?

This correspondent says: "There is certainly a stronger and more wide-spread movement in England to-day in regard to the investigation and development of modern phenomena than ever before, and the drift is to account for most of the manifestations in some other way than the return of departed human beings." Materializations, or the appearance of supposed spirit forms, have now become so common, that as Mr. Stainton-Moses says, "No doubt can exist in the mind of any informed man." "The thing itself is there; but by what method it has been formed, what its source or object, whether it be of our race or not, and, most important of all, what is the power that lies behind it?—these are questions which remain for a solution."

The correspondent continues: "The most astounding phenomena that have yet appeared in England are those given through Dr. Menck. He is entranced in the lamp-light, under the inspection of good observers. A mist seems to emanate from his body near the region of the heart. The first appearance is nebulous, as though vapor was in a state of agitation, and was being condensed into a solid form. The motion is as if a vortex was created within the figure. The rotary motion goes on, until the vaporous mass is condensed into a figure. It is then apparently united to the medium by a cord of the same nebulous substance as that of which itself is formed. By-and-by this is cut by a motion of the medium's hand, and the figure stands apparently alone and independent. I saw one of these forms moving about, lifting a chair, talking and writing, while the table and myself were between it and the medium. It was to all intents and purposes a distinct entity! This is the Stainton-Moses evidence."

The mode of its absorption is similar to its evolution. The Rev. Thomas Colby says: "When the form at last retired I was permitted to accompany it until I was close to the medium, as he was in full view of all. As I neared him the gossamer filament which unites the form to the medium again came into view, the vanishing point being toward the heart. By means of this cord I saw how the figure seemed to be sucked back into the body of the medium. I was enabled to watch the process, for leaning against and holding the medium, with my left ear and cheek to his breast, and my left arm at his back, his heart beating in a most violent and alarming way, I saw him receive back into his person the form before distinct from him."

The *Times* continues: "It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating seances. Society ladies in the upper and middle classes especially, who have their usual weekly receptions to which friends and acquaintances are invited, at the beginning of the winter season, for the season, have now a separate evening in the week which they call 'seance evening,' and to which no one can come who does not receive a special card for the special evening. So fashionable and interesting, and so generally established are these 'evenings' by being first introduced by noble families, and followed by others who have the luxury of well-established homes, that it is considered a privilege and a great personal compliment to be invited. Mediums to-day are an expensive luxury," &c. He states that the "cabinet is now generally abolished," a black cambric curtain being strung across the corner of the room, while the medium takes his place behind it on a chair or lounge.

He recently attended a seance in which Prof. Alfred R. Wallace, Mr. Thomas Shorter, former editor of an English magazine, William Clark, F. R. S., and other celebrities, were present. The corner of the room was carefully examined, the medium's coat removed and his pockets searched, so that nothing bulky could be hid, and the room carefully bolted. The gaslight

burned sufficiently that the features of all could be seen. The medium soon came out, apparently entranced, and with him several figures appeared, one after another, "draped in pure white robes." Their features could be seen distinctly. One of these "talked and chattered like a delighted magpie," "and shook out with his hands that which looked like delicate white muslin, which appeared to grow as we gazed, and vanished into nothing." "Two small slates were produced, examined, and tied together with a bit of pencil inside. Mr. Wallace held one corner, this white figure came forward and held the other. Mr. Wallace kept the slate in his hands to open after the seance closed. On each side of the slate was found writing personal to Mr. Wallace." After the disappearance of this figure, they looked behind the curtain, and the medium was found in his chair, clothed as usual, but still entranced. After this he was examined closely by the removal of all his clothing, to his very shirt, and nothing was found but his usual clothes. They inquire, "What is this?" "This comes, and melts away! there is the rub." Prof. Wallace says, "All further discussion on the inner nature of man and his relation to the universe is a mere beating of the air so long as these marvelous phenomena, opening up as they do a whole world of new interactions between mind and matter, are disregarded and ignored."

I might give many more interesting extracts; but surely these are sufficient to show the marvelous interest now being taken in spiritualism in England. As these wonders continue to increase in power and frequency, as the sure word of prophecy teaches they will, who can doubt but that millions will fall under their influence, till it will be thought blasphemous to give their true origin, as being the "spirits of devils working miracles," which go forth to the kings of the earth preparatory to the battle of the great day?

Truly we are living in an age of wonders, and in times of great peril. In spite of the "Katy King" exposures and that of the Eddy's in New England, the "materializations" go on in all parts of the world. Ministers and leading scientists are believing in the reality of these spirits, and thousands of intelligent people believe they see, and converse with, their dead friends. These things transpire in the great centers of intelligence, fashion, and wealth, where they are sure to produce the greatest effect. Those who flatter themselves that spiritualism is dying out only show they are not informed. It probably never made greater progress than now, when it is winning its way among the rich and noble, ministers and infidel scientists, the church and the world. Surely Satan is at work developing his great masterpiece. How important that we should be at work, exposing his devices, and preparing for the coming of Christ, which is very near, yea, which hasteth greatly. GEO. I. BUTLER.

#### TRUTH PROGRESSING.

THE readers of the REVIEW are probably aware of the fact that during the last few months many eminent ministers of the gospel throughout the country have been discussing before their congregations the subject of the final destiny of the wicked. Many of them have wholly repudiated the commonly accepted idea of the everlasting, present, literal hell-fire torments of the wicked.

Mr. Beecher, who first began to agitate the matter, says of the subject: "The doctrine is too horrible. I cannot believe it. And by the blood of Christ I denounce it; by the wounds in his hands and his side, I abhor it; by his groans and agony I abhor and denounce it as the most hideous nightmare of theology."

Though many boldly denounce this erroneous doctrine, yet we have failed as yet to discover their true position in regard to the punishment or final destiny of the wicked. We can but rejoice when false doctrines are ably combated, exploded, and wholly repudiated; for all nations have been made drunk with them.

We have anxiously waited, hoping some one of them would present the Bible facts in regard to the subject. Thus waiting and hoping we could but exclaim, Eureka, when we read the following in the Cincinnati daily *Commercial*, of Feb. 18, 1878, which is a brief sketch of a sermon delivered by N. Summerbell, at Bible Chapel, in Cincinnati, Ohio, Sunday, Feb. 17:—

"Ye shall not touch it lest ye die."—*God*. "Thou shalt not surely die."—*The Serpent*. Gen. 3:3, 4.

"And whosoever name was not found written in the book of life was cast into the lake of fire, which is the second death." Rev. 20:15.

I have thus used as a text the beginning and the ending of the Bible concerning sin—the first warning

of God and the last judgment. And as is the beginning and also the end, so is the whole Bible.

There is not one solitary text in its sixty-six books which teaches that anything that is wicked is immortal; or that impenitent sinners shall live forever; or that Satan is immortal; or that sin is eternal; or that rebellion against God will be tolerated forever; or that hell will not end; or that Satan will not be destroyed.

#### THE CONFLICT.

Eden is an emblem of life and its destiny, and the lesson of the fall is the lesson of our experience.

The tree of life represents immortality; the forbidden fruit, sin; the serpent, Satan; God's word, the truth of all ages; Satan's denial, the false teaching of all ages. Let us learn the lesson of Eden.

To the tree of life man had free access, and to all the fruits of the garden, except the tree of practical evil. Its fruit was moral poison, and God said: "Ye shall not eat of it, for in the day that thou eatest of it" dying, "thou shalt die," or "thou shalt surely die." The serpent said, "Thou shalt not surely die." Man believed the serpent and disobeyed God, and sinned and fell, and was deprived of the tree of life, with the sentence of death pronounced against him. God said, "Dust thou art, and unto dust shalt thou return."

Whose word was truth, God's, who said, "Thou shalt surely die," or his who said, "Ye shall not surely die"?

As it was then it is now. God says, "Ye shall surely die." Men say, You are immortal, and shall not surely die.

But sin entered into the world, and death by sin; for the wages of sin is death. Sin, when it is finished, bringeth forth death.

But, as Satan said, "Ye shall not surely die," so men now say, "Man is immortal; he shall not die."

From Adam to Moses, Moses to the prophets, the prophets to the Son of God, and the Son of God to the Judgment, God's law has been, and is, for the penalty of sin, death.

When the law was given, God said, "I have set before you life and death." Life and good, death and evil.

When the prophets spake they said, "The soul that sinneth, it shall die."

God said, "Why will ye die?"

When Jesus came it was to bring life and immortality to light. His religion is characterized as life-giving. It is the water of life, and the bread of life, and the word of life; Christ who is our life, the tree of life, the river of life, life eternal and eternal life. It is a narrow way which leadeth to life.

John 3: "So must the Son of man be lifted up that those who believe might have eternal life." Verse 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on the Son hath everlasting life," and "I will give unto him everlasting life."

"This is the record that God hath given unto us eternal life," and this life is in his Son, and "he that hath the Son hath life, and he that hath not the Son hath not life." "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." "To them who by patient continuance in well doing seek for glory, honor, immortality, eternal life."

This is the common form of the promises of salvation. It is from sin and death . . . that he should not perish, but have eternal life. He that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins. The great object of the advent of the Saviour, when he came into the world, was to save us from sin and death, not the death of the body merely, but the death of the soul. St. Paul says he came to destroy death, and him that hath power over death, that is, the devil . . . The last enemy to be destroyed is death, then there shall be no more death, neither sorrow. So that the truth of Eden is the truth for the sinner forever. "Thou shalt surely die;" and the falsehood of Satan in Eden to the sinner is Satan's falsehood still—that he shall not surely die, but is immortal; and though God says a thousand times, and in a thousand different ways, that he shall die, he shall live forever. On this false view, which has contradicted God from the beginning, men still teach that the sinning soul shall never die, but live on and on in ever-increasing sin, and eternally-increasing torture, without intermission, forever and ever. The popular doctrine knows no end of sin or evil, no end of Satan or suffering. To all the wicked it says, "Ye shall not surely die."

Another thought in the Eden experience was the promise of the destruction of the serpent, Satan: "The seed of the woman shall bruise the serpent's head." That is, as the serpent is slain by crushing its head, so Satan shall be slain by Christ; or, as St. Paul says, "God shall bruise Satan under your feet;" or, again, Christ will destroy death and him that hath power over death, that is, the devil.

The Scriptures contemplate the end of all evil, the destruction of every enemy of God, and the reconciliation of the universe, that God may be all in all. The Bible says, "Every plant that my Heavenly Father hath not planted shall be rooted up." Christ came to make an end of sins, to destroy the devil, to destroy hell, to destroy death, to reconcile all things unto himself, and to bring in everlasting righteousness.

The mistake of men is in not believing God's word. As it was in the garden, so it is now. They tell the sinner that he shall not die, even if lost, but God says he "shall surely die." Christ is the life. His salvation means deliverance from sin, and eternal life. His religion redeems from sin and death, and in it we have eternity added to time, immortality added to life, and all the riches and joys of Heaven forever.

Though the arguments are not new to the readers of the REVIEW, yet they contain the truth, and we read them with renewed interest when we consider that the source from whence they came will give them weight, and

that published as they were in one of the leading newspapers of the United States, they have been read by thousands who have never before had their minds called to the truth in regard to this important subject. Surely, the truth is progressing. S. H. LANE.

#### KANSAS CAMP-MEETING.

THIS meeting has been appointed for May 22-27, and it is with the greatest anxiety that I look forward to that time. A great many questions arise in my mind. Will our brethren lay aside their worldly business for a short time and attend this annual feast? Will they come at the commencement and remain till the close? Will they commence now to make their arrangements, not only to come themselves, but to bring their families and interested friends? Are they daily praying for the success of this meeting? Will they consecrate all they have and are to God, and come praying that his blessing may rest upon them and the meeting, and that we may see souls converted to God?

Will all the churches and unorganized bodies be properly represented? Will the T. and M. officers be on hand with full reports from their respective districts? Will all come up to this annual meeting with a free-will offering, thereby showing their gratitude to God for his blessings received during the past year? In short, will all do their duty? If they do not know their duty, this will be the place to learn, as we expect experienced help from the General Conference.

We believe this will be the largest gathering of Sabbath-keepers that ever met in Kansas, and there is no reason why it should not be the best, if all do their duty.

Let me make a few suggestions: Let the Conference secretary see that every society is furnished with proper blanks. Every leader should ascertain at once what blanks he needs and order from the secretary, Smith Sharp, Ottawa, Franklin Co., Kansas. Choose your delegates at your quarterly meeting in April. See that they have the necessary instructions and credentials, as the Kansas Conference will hold its annual session at this meeting. Our T. and M. society will also hold its annual meeting, and each director should be present, as business of the utmost importance will come before this meeting. Have a consolidated report of all T. and M. labor performed in your different districts, and if there are openings for ministerial labor report them.

The ministers should all have their accounts made out before coming on the ground, so that there will be no delay. The account should show where each has labored, and how long at each place; it should also show the number of days he has labored, the number of times he has preached, the number baptized by him, the number taken into the church, and the number of churches organized.

The financial report should show the amount received from the treasurer, the amount received from individuals, and the total amount received. The bill of expenses should be itemized, then added together, showing at a glance the total expenses. Then deduct the amount of expenses from receipts, showing just how much has been received over and above expenses.

Appointments will appear next week.

J. N. AYERS, Pres.

#### A Colloquy.

12

You say the law of God has been abolished, because it was imperfect. David, by the Spirit, says, "The law of the Lord is perfect." What evidence have you that it is imperfect?

"Paul says, 'The law made nothing perfect,' and that it 'can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.'"

Could not a law be perfect, and yet not be able to make its transgressor perfect? The carpenter's perfect straight-edge will show just how imperfect a crooked stick is; but it takes another tool to make it straight. God's perfect law shows us our imperfections. Nothing but the sacrifice of Christ can remove them.

R. F. C.

PREJUDICE answers Shakespeare's description of jealousy: "A ghastly green-eyed monster which doth make the meat it feeds on." Do the best we can, it will still live and thrive. But if there is one black or deformed sheep in the flock, passing by all the rest, that one will be held up as a sample of the whole. What shall be done with these crooked disciples? This is a difficult question; but prejudice, which loves to feed on carrion, would still live, though it could find none.

### THY BURDEN.

"My God! my God! like him of whom the fable speaks,  
I roll and roll my burden ever on;  
And when at length I think to rest, back, back it breaks—  
My work begins afresh, my hope and strength seem gone.

"Too heavy, Lord, I find it. I am very weak,  
Heart and flesh fail beneath my anguish sore;  
Oh, say, is there no lonely spot my soul can seek,  
Where I may fly from sin, and weep no more?"

"My child, on earth go wander where thou wilt,  
no land,  
However bright and sunny, tearless is;  
On all, 'sin's shadow, sorrow,' lays its chilly hand;  
E'en my own sinless Son, on earth found this.

"Oh, cheer thee! that heart-cheering burden comes from me;  
I laid it on thee. Roll it back again,  
Nor spurn it with thy foot, nor with impatience flee.  
Rest thou and it on me, and peace regain.

"I will sustain; I know thy sorrows—long ago  
Thou wouldst have fainted but for me above;  
My all-sufficient grace I freely will bestow,  
My ways are dark, but still my name is 'Love.'

"Trust, lean on me, fear not, to me thy trials bring;  
By faith and hope in my pavilion dwell;  
Beneath its shade, when weary, thou shalt rest and sing,  
And own at last e'en sorrow has been well."  
—*Christian Weekly.*

### Progress of the Cause.

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

### NEW YORK AND PENNSYLVANIA.

#### Covington, Pa.

DURING the week past the interest has increased in some respects. Although the roads have been in a dreadful condition, so that we could not hope for a continuance of our usual attendance, to our surprise the house has been filled every night, and Sunday evening it was crowded again.

We had another good meeting last Sabbath. The Disciples have been agitating the matter of a discussion and have taken some steps to furnish a defender of their side, but have not succeeded as yet. The positiveness with which they have asserted that they could show proof for the first day has caused many to hesitate in their decision and call for the proposed discussion. This has seemed to make it duty to call upon them to produce a man for this purpose or tell us why they do not. They are now talking of sending to Ohio for one.

My health does not improve much; but I have been able to perform my public labor, and do something at visiting nearly every day so far. S. B. WHITNEY.

#### Smith's Corners, St. Law. Co., N. Y.

By invitation I came to this place, Feb. 28. A brother had opened his house for meetings, and there was already a good interest. I have given six discourses. At the fourth meeting eight came forward for prayers, and some new ones have come forward in each of our meetings since. Some have found the Saviour precious, and acknowledged the truth as far as we have presented it. H. H. WILCOX.

#### Essex Co., N. Y.

SPENT four days with the church at Keene, speaking six times with good freedom. Re-organized s. b., which now amounts to \$63. Secured thirteen subscribers for the SIGNS and sold books to the value of \$12.50. The church pay their s. b. a quarter in advance, with the one-third added. Although they live in a barren, mountainous country, where many of our people would hardly think they could get a living, yet they paid me \$60 for different enterprises. I inquired where they obtained their money, and was answered that they sold what would bring money, and gave to the Lord; the remainder, they lived upon. Our people generally ought to learn a lesson from them.

Found them to be good, straight reformers. One sister had not heard a sermon for four years because of deafness. She now thanks the Lord that she is able to hear.

I left Keene March 4, for St. Lawrence Co. Stopped in Clinton Co., where I found a few who had been keeping the Sabbath some years. Held one meeting. Talked to them over an hour. They promised to hold Sabbath meetings. A few who have moved away are still in the truth. A. H. HALL.

### INDIANA.

We closed our labors at Friendship, Ripley Co., March 3. The turnout was good from the first, considering the almost impassable condition of the roads. The interest was good on the part of those who could attend. The Baptists kindly granted us the free use of their meeting-house. The last evening of the meeting we received a donation of \$6.00.

Through the blessing of the Lord some good was accomplished. Nine embraced the truth, and these, with the two who before had learned it by reading, make a company of eleven, the first company ever raised up in the south-eastern part of the State. Established Sabbath meetings, and obtained sixteen subscribers for our periodicals. S. H. LANE.  
J. S. SHROCK.

### ALABAMA.

LAST evening we closed our meetings in this county, which have continued, at two different points, for more than seven weeks. The Lord has blessed our efforts beyond our own expectations. We leave above fifty adults keeping the Sabbath, nearly half of whom have received the truth since we came. Two churches have been organized, known as the first and second S. D. Adventist churches of Bladen Springs, Ala. These churches have adopted the Bible plan of s. b. and organized a T. and M. society. They have ordered upward of 70,000 pages of reading matter. This is a good beginning. About thirty subscribers for our periodicals have been obtained, and I have sold more than 13,000 pages of reading matter. They are delighted with their Sabbath-schools, and also with the day school. I found them very willing to be instructed in the truth; and not only that, but they appear grateful to the General Conference for sending them help. We are becoming greatly attached to them. Surely this message will unite hearts in the bonds of Christian love.

This morning (March 11) finds us on the banks of the Tombigbee River, where we have been waiting for nearly twenty-four hours for the steamboat for Gadsden, where we shall erect the tent. This will be our address till further notice. Peach trees are in full bloom, and farmers are planting corn. Our brethren who contemplate sending us boxes of reading matter will please correspond with us before doing so. Bro. J. M. Ellett accompanies me. A. O. BURRILL.

### IOWA.

#### Decatur Co., March 5.

MEETINGS continue near Davis City. Between twenty and twenty-five are now keeping the Sabbath. Eighteen have signed the covenant, three of whom were keeping the Sabbath before. Nearly all of these are heads of families. I have now commenced a course of lectures about two miles from Bro. Andrew Scott's. We have Sabbath meetings. Scattered brethren are invited to meet with us.

My address is Davis City, Decatur Co., Iowa. C. A. WASHBURN.

#### Calhoun, March 11.

I GAVE a course of lectures at Belvidere, Monona Co. The Lord blessed. Eight commenced to keep the Sabbath. There is a little company of twelve Sabbath-keepers there now.

I am now at Calhoun, in Harrison Co. I have spoken four times. The interest is good, and the congregation large.

My post-office address is Missouri Valley, Harrison Co. J. BARTLETT.

#### Alden and Webster City, March 13.

FEB. 16 and 17 I spent with the brethren near Alden. One more joined us at this place.

I then commenced meetings in a school-house six miles south-east of Webster City. The interest was good. By request I gave way to Eld. Bell, of the Christian denomination, that he might show the people who abolished the Sabbath. On the following evening I reviewed him before a crowded house. At the close of my discourse I gave opportunity for any to ask questions, when several were asked by the elders present, which I answered to the satisfaction of the people. Some are convinced that we have the truth. As the roads are bad and

this is a busy time of year, we closed for the present, with an urgent invitation to return. J. S. HART.

### CASS CO., NEB.

My meetings in the Hutchins school-house closed last night. Have been here two weeks. Some are convinced of the truth, but have not decided to obey. But some that became interested at my last meeting have come six miles every evening to attend this meeting, and four of them have signed the covenant. The truth is still working. M. HACKWORTH.

### KENTUCKY.

I REMAINED at Glover's Creek until Feb. 27, and left eight keeping the Sabbath. I think they will be able to stand. They were not quite ready to be organized into a church. Appointed meetings for the Sabbath and organized a Sabbath-school. Want to return in April to complete the work. There were eight Sabbath-keepers and nine children in the Sabbath-school.

I then went to Knob Lick, and held meetings Sabbath and Sunday, March 2 and 3. The few there were strengthened. I next went to Bear Wallow, where we met a few Sabbath-keepers, and talked and prayed with them, encouraging their hearts and ours. There are six earnest ones keeping the Sabbath there. Promised to return in April and hold meetings. I am now at Bro. Barr's, where we had some good meetings Sabbath and Sunday, the 9th and 10th.

My P. O. address, for the present, will be Elizabethtown, Harden Co., Ky. S. OSBORN.

### MICHIGAN.

#### Westphalia.

We commenced meetings at this place, Feb. 8. At first we had twelve hearers, but our congregations increased to seventy and averaged about thirty. There are good, substantial people here, but many of them are nonprofessors. The inhabitants of the surrounding country are mostly German Catholics. There is no other society in the neighborhood.

About fourteen have consented to sign the covenant, and there are two here who were keeping the Sabbath making, in all, sixteen to keep up meetings. Several others are convinced on the Sabbath, who, we hope, will soon join the number.

The following item appeared in the Clinton Independent, the county paper, of Feb. 28:—

"Feb. 23.—The S. D. Adventists are doing a noble work at the Sanford school-house, Westphalia. Their sermons are much admired by the people of that vicinity."

We have given, in all, about thirty-seven discourses, closing March 10.

J. B. FRISBIE.

B. F. LEWIS.

#### Deerfield, March 10.

SABBATH, March 9, I was at Deerfield, where Bro. and sister Preston are laboring. We were interested and encouraged by remarks from sister Preston, from the words, "If ye love me, keep my commandments." Seventeen have signed the covenant, and three more are keeping the Sabbath. Many others are deeply interested. There is strong opposition here. A professor of Adrian College was sent for to undermine the interest; but perhaps he helped the truth some by saying it made no difference which day was kept, so long as the motive was right.

Bro. Preston has for some time past been laboring at Ottawa Lake, where there is a good interest and no opposition. In Dundee the interest is such that Bro. Preston deems it best that labor begin immediately; so Bro. Carey will come and prepare the way for a course of lectures.

There is a genuine interest here in canvassing and doing missionary work.

Pray that the cause in these places may move onward. DELIA FITCH.

#### Holton, March 11.

A WEEK ago last Sabbath I organized a Sabbath-school at Twin Lakes, with three classes. They have also a prayer-meeting Wednesday evenings.

I have delivered ten lectures at Holton. The attendance has been from twenty-five to fifty. Several are convinced of the truth. Last night the Methodist presiding

elder spoke on the translation of Enoch. He did well until he was about to close when he said that the translation of Enoch and Elias was a strong proof to him of the immortality of the soul! I have sold and given away several pamphlets and tracts. GUSTAF A. CARLSTEDT.

### KANSAS.

#### New Liberty, March 5.

I HELD meetings with the New Liberty church, Feb. 22 to 24. The little company here are united, and appear to be growing in the knowledge of the truth. We held five meetings, and celebrated the ordinances. They pledged the added one-third for the T. and M. work, and also subscribed for eight copies of the SIGNS to circulate among their neighbors.

On Monday, came to Marsh Creek, Jewell Co., where I am now giving a course of lectures. The interest appears good. CHAS. F. STEVENS.

#### Harrisonville and Independence, March 6.

We labored at Harrisonville and Independence from Feb. 20 to March 4. At Harrisonville Bro. J. P. Henderson has been laboring faithfully to present the truth before the people. There was much opposition. Two were keeping the Sabbath as the result of his labors, and others were nearly persuaded. Four more decided to keep the commandments while we were with them, making seven Sabbath-keepers at Harrisonville.

At Independence and in the vicinity there are eight Sabbath-keepers. At this place our meetings closed. Here we organized a church of six members, a part of them of the Harrisonville and a part of the Independence company. We were sad to have to leave some out on account of tobacco. Others will join soon.

We think there is a good foundation laid here for a church. Bro. J. P. Henderson was elected and ordained elder; and James W. Lesern, of Independence, was chosen clerk. The s. b. pledge amounts to \$40, and most of the one-third for the T. and M. work was added. They took the name of the Independence church of S. D. Adventists. J. H. COOK.

#### Hymer, Chase Co., March 10.

OUR meetings at this place continue nearly a week. Five were added to the church by baptism. A T. and M. Society was organized, consisting of six members. Four copies of the SIGNS are taken. The prejudice, which was very high here a year ago, has perceptibly decreased. The friends feel encouraged, and are settling into the work. J. LAMONT.

#### Ottawa, March 12.

Two of the Sabbath-keepers at Atchison united with the T. and M. society and promised to canvass for our works. Bro. Wm. Carlile wishes any Sabbath-keeper that are passing through the city to call on him, at 8th and L Sts., N. Atchison.

Since leaving them I have been laboring at a school-house eight miles north-west of Ottawa. Two were baptized last Sunday. One more has commenced the observance of the Sabbath. One subscribed for the REVIEW and two for the INSTRUCTOR, and one joined the T. and M. society. I have sold and distributed several books, tracts and papers.

A few more are interested, and I shall continue as long as duty requires. SMITH SHARP.

### MINNESOTA.

#### Union Lakes, March 7.

We came to this place Feb. 24, and commenced a course of lectures. The weather and roads have been very unfavorable, and our congregations have been small. We found about the usual amount of prejudice existing in the minds of the people; but through the blessing of God attending our labors, this has been removed from the minds of those who have attended our meetings, and a good interest has been awakened.

The Lord has blessed us abundantly in trying to present his word. A goodly company are convinced of the truth of our positions. May the Lord help them to decide to obey. Brethren, pray for us.

D. C. BURCH.

E. A. CURTIS.



## Golden Gate.

For the past four or five months I have been laboring among our churches the most of the time, and we have often felt in our meetings that we received the blessing of the Lord.

On Sabbath, March 2, we were at Golden Gate. The Lord was with us by his Holy Spirit; praise his holy name. Remember us in your prayers. C. NELSON.

## WISCONSIN.

I HELD meetings four weeks during the past winter in the vicinity of Richford, Waushara Co., Wis. Prejudice has given way, the people have become interested in the truths of the third angel's message, and a number have recently taken a stand for the truth and are keeping the Sabbath.

Feb. 1 I commenced a series of meetings at Dorchester, Clark Co., and continued them between four and five weeks. The opposition and prejudice from the Roman Catholics and Protestants was strong. Eight or ten honest souls decided to obey the truth and keep all God's commandments. N. M. JORDON.

## TO KENTUCKY AND TENNESSEE CONFERENCE.

We call attention to our next quarterly meetings in this Conference, as they will be important. Our camp-meeting and Conference will be held in May, and we want to make special arrangements concerning this occasion. We can make family tents of brown muslin on a cheap scale, and thus defeat hard times. Brethren and sisters, rally, every one of you. Be at the meeting unless sickness prevents. Those who do not feel a burden to attend are the ones whose attendance it is most important to secure.

Remember, brethren, time is short, and what is done must be done soon. S. OSBORN, Pres.

Bro. E. Whipple, of Waupaca Co., Wis., says:—

Last winter I spent some time canvassing for the Signs, and obtained seven subscribers. One has embraced the truth, and others are interested. Some have begun to practice Christian temperance. They earnestly desire that a minister may be sent them, and offer to furnish him a home while he is among them and to furnish food and lights for the meetings.

If I may but see among the redeemed some whom the Lord has made me instrumental in saving, and behold upon the face of my Redeemer the expression of joy and approbation when he sees of the travail of his soul and is satisfied, then indeed I can enter into the joy of my Lord.

## Family Reading.

## A SCOTCH HYMN.

THERE are blossoms that hae budded,  
Been blighted in the cauld,  
And lamies that hae perished  
Because they left the fauld;  
But cower ye in aneath His wings  
Wha died upon the tree,  
And gathered in his bosom  
Helpless weans like you and me.

In the world there's tribulation,  
In the world there's woe;  
But the world is very bonnie,  
For our Father made it sae;  
Then britehen up your armor,  
And be happy as ye gang;  
Though your sky be often clouded,  
It winna be for lang.

—Sel.

## "THE UNRULY MEMBER."

JAMES 3:8 reads: "But the tongue can no man tame; it is an unruly evil full of deadly poison." Wild beasts, birds, and serpents, have been tamed by human skill; but the tongue is so full of evil, that without the aid of divine grace the attempt to tame it must be fruitless. The influence of the untamed tongue is far-reaching; it is dreadful. A small spark of fire kindles into a blaze and spreads many miles around, destroying every combustible thing that comes in its way. So fiery words issuing from the tongue, kindle a fire that frequently extends far around, destroying the peace of individuals, families, churches, communities. "The tongue is a little member," but it does great mischief. We lead of unconverted men and women,

"whose throat is an open sepulcher." From it foul and pestilential odors escape, which poison the atmosphere, and produce disease and death! "With their tongues they have used deceit." Like Satan, they have sought to injure others by deception. "The poison of asps is under their lips." As the bite of a serpent is fatal to the life of the person bitten by it, so the words that fall from their lips are destructive to the peace and happiness of mankind.

The fountain from whence these bitter waters issue must be cleansed, in order that sweet waters may flow out. Then there will no cursing proceed from the mouth. Then we shall not "render evil for evil nor railing for railing, but contrariwise blessing." 1 Pet. 3:9. We shall then imitate the Saviour, of whom it is truly said, there was "no guile found in his mouth." Peter exhorts the children of God to "lay aside all guile and all hypocrisies." Exact truthfulness will be one of the characteristics of those who shall be translated "at the appearing of Jesus Christ." Of them it is said, "In their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5. But the fearful and the unbelieving, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death. Rev. 21:8.

Oh how important it is that "the words our lips express" should be acceptable in the sight of God! Said our Lord, "I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." If this be so, how will the most of mankind come out at last! Jestings and foolish talking are heard everywhere now; but how awful the scene before them!

Again the Saviour said, "Swear not at all; neither by Heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:34-37. Alas, how many idle and even profane words are uttered by the professed disciples of Christ! These expressions convey no idea to the hearer, unless it be that the speaker is angry or otherwise excited. The conscientious person is often pained to hear such expressions as: "Good Lord," "good gracious," "Lord have mercy," "my conscience," "heavens and earth," and many other like expressions which no one for a moment believes that the Saviour or the apostles ever used. Nor does any person of true refinement use them now.

"Let your yea be yea; and your nay nay." This means that we should simply affirm what we wish to affirm, and deny what we have to deny, without the addition of useless words to seem to give force to what we say. All these profane expressions, or substitutes for the profane, are evil, and only evil. Truly excellent are the teachings of the apostle concerning the right use of the tongue: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Eph. 4:29. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

Reader, do you heed these inspired injunctions? Is it *always* your aim, in all you say, to do the hearer good, to build up and not pull down, to minister grace? Or is your speech corrupting and injurious in its influence? If it be the latter, will you not seek earnestly the power of God's grace, that you may experience that renewing of the mind, from which will flow out streams of good will to all mankind? C. A. OSGOOD.

## "BLESSED ARE YE THAT SOW BESIDE ALL WATERS."

TRULY the promise, "Blessed are ye that sow beside all waters," is an encouraging one to the faithful worker in the vineyard of the Lord. This promise made me glad, and rejoiced my heart, one evening when I was feeling somewhat discouraged, having permitted doubts as to my fitness for the missionary work to enter my heart; and then and there I promised the Lord I would no longer distrust him, but that I would improve every golden opportunity, as it presented itself, in scattering the seeds of truth. We are taught in his word, "In the morning sow thy seed, and in the even-

ing withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

As we give ourselves into the hands of the Lord, and express our willingness to work for him and his cause, we realize the magnitude of the work, and that there are many ways of doing good. We are too far advanced in the message to sit at our ease, with hands folded in idleness. It is no time to be faint-hearted and inactive. In the day of Judgment excuses will avail us nothing. Our strength comes alone from God, and if we feel faint and weak let us take hold of his strong arm, and go forward. We want to work more and doubt less. God's hand is not shortened, and if we but sow the seed, leaving it in the care of our Heavenly Father, he, in his own good time, will give the increase.

There is something for each one to do, and let us with energy bestir ourselves. The more arduous our labors the greater the blessing, and if we endure faithfully unto the end, the glorious reward will be ours. Yet let us toil from love to Christ, and of precious souls for whom he laid down his life. May the Saviour impart unto us a large measure of his own spirit of love and sacrifice, and if at times our work should seem to be fruitless, we will remember his words, "Be ye not weary in well doing; for in due time ye shall reap if ye faint not." MRS. WM. H. BROWN.

Jefferson Co., N. Y.

## THE CHRISTIAN RACE.

THE race is almost run. The way may be rough, but it leads to glory. We have everything to encourage us. The truth is onward, and will soon gain the victory. Let us take courage. The trials and troubles of earth will soon be over. Joy will yet be the song of the people of God forever. O happy day, soon to dawn!

Then let us press on, and let nothing stop us on the way; but let us look to Jesus and run the race with patience. The prize is straight before us, and if we do our duty and serve the Lord with all our hearts, that prize will be ours to enjoy in the kingdom of God, where sorrow and death will never enter, but all will be peace and righteousness throughout one eternal day. Let us, then, take courage and press on, and ever on, till we outride the trials of this life, and find ourselves saved with an everlasting salvation. ELLEN NELSON.

Allen's Corner, Maine.

## CHORAL MUSIC.

THE practice of choral music, and the attempt to perfect ourselves in it, and to improve this portion of our service, is one of the things which we have won from the arena of strife and controversy. There is no party question about this. We can all agree that it is a blessed privilege to meet together to sing the praises of God, and to join our hearts and voices in the song of thanksgiving. As the poet has expressed it, "One touch of nature makes all men kin," and so there is one note which should underlie our harmony, and unite us in singing praises to God. If we can enter into the song with our hearts as well as our voices, if we have found Christ precious, if we look to God, through Christ, and not to ourselves, then we can well sing our praises together with joy and harmony; for the secret and root of all Christian praise and song is gratitude, trust in God and in Christ. D. F. E.

## THE NINETY-AND-NINE.

ON the Aletsch Glacier I saw a strange and beautiful sight,—the parable of the "Ninety-and-nine" re-acted to the letter. One day we were making our way with ice-ax and alpenstock down the glacier, when we observed a flock of sheep following their shepherds over the intricate windings between the crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred, all told; but on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately one of our party had a field-glass. With its aid we discovered the sheep far up in a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his one hundred and ninety-nine sheep out on the glacier waste (knowing they would stand there perfectly still and safe), and went

clambering back after the lost sheep until he found it. And he actually put it on his shoulder and "returned rejoicing." Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it; and it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident.—Sel.

## ONLY BELIEVE.

ONE evening the children in Falk's Reformatory, at Weimar, sat down to supper. When one of the boys had said the simple grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said,—

"Do tell me why the Lord Jesus never comes. We ask him every day to sit with us, and he never comes."

"Dear child, only believe, and you may be sure he will come; for he does not despise our invitation."

"I shall set him a seat," said the little fellow, and just then there was a knock at the door. A poor apprentice entered, begging for a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time.

"Jesus could not come, so he sent this poor man in his place; is that it?"

"Yes dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to him. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget the simple Bible comment.—Praying and Working.

## TOO MUCH JOKING.

SLANG is not wit, neither is the misspelling of words humor. And we may go even further, and say that the prevalent disposition to present everything, serious as well as trifling, in a ridiculous light, is also bad as a matter of morals. Yet there are many people whose sole effort in writing and in conversation appears to be in the direction of what they consider "smartness." That constant trifling with the sad realities of human life; with the serious work of human kind; with the events of the day, and with the facts of history; with the character of the living and with the memory of the dead, is lowering the tone not only of literature but of morals. The world itself is not a huge joke, however some people may so affect to consider it.—Sel.

TO-DAY'S duty is no discharge for tomorrow; every day has its own preeminent demand upon us, not only for repetition but advancement. It is a saying of St. Basil's that the soul would starve, as well as the body, without a continual renewal of its proper food; and St. Paul's motto in the midst of such a course of labor and activity as would quite have sunk the spirits of another man was, "forward."—Adam.

## Obituary Notices.

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

My husband, George P. Hobart, fell asleep in death, at Hannawa Falls, N. Y., Feb. 10. His disease was consumption. It seemed hard to lay him away so young (only 32); but we mourn not as those without hope, for he left bright evidence of a change of heart. FRANCES M. HOBART.

DIED of pneumonia, in Wells, Rice Co., Minn., March 2, 1878, Jessie Leone, daughter of M. J. and E. E. Akins, aged 14 months and 20 days. She was a sweet little girl; but these sorrowing parents have hope that they shall meet their loved ones in a better land than this. Words of comfort from Matt. 19:14, by the writer. H. F. PHELPS.

SISTER MARY E. MANN, daughter of Michael E. and Caroline Langer, died of consumption, Feb. 17, 1878, aged 29 years, 11 months, and 17 days. Sister Mann was baptized by Bro. Bates, and united with the Seventh-day Adventist church in Orange, Mich., Aug. 25, 1861. She leaves a kind and affectionate husband and one child and a large circle of friends to mourn her departure. A comforting and instructive discourse was given to a large assembly, by Bro. M. S. Burnham, from 1 Thess. 4:13, 14. F. HOWE.

## The Review and Herald.

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

Bro. Waggoner's article on Baptism will be found of special interest this week. Beneath it the wide-spread and popular heresy touching infant baptism, burlesqued into sprinkling, must, in the mind of every candid person, wither to death.

We need not call attention to the appeal from sister White, given in another column, for the mission in Europe. All will be interested in it, the sincere friends of the cause all the more so because through it they will "hear the voice of duty calling."

### Our European Missionaries.

It is a painful fact that our worthy missionaries in Europe, Elders Andrews, Bourdeau, Ertzenberger and Ribton are not doing as much as they otherwise could for want of means. We have made an appeal to our people in their behalf, and have sent out three hundred circulars, or pledge papers, to our people, asking them to give the paper circulation that they may obtain pledges of sums according to the ability of those who wish to take part in the work in Europe. More pledge papers will be printed at Battle Creek. Let those who can use them send for them at once. Payment is to be made before Jan. 1, 1879, and a portion or all sooner if possible. All remittances to be forwarded to Eld. James White, Oakland, Cal.

J. W.

San Francisco and Oakland, Cal.

SABBATH, March 2, we spoke to the brethren in San Francisco on the words of Paul, "God forbid!" It was a delightful day. The attendance was not large, as no one was expected. Eld. Healey was at Oakland, and Mrs. White at Pacheco. After speaking briefly there was a social meeting in which most of the brethren took part.

The meeting at Oakland is reported to have been the best enjoyed for a long time. Several were keeping their first Sabbath. To-day, the 3d, thirteen have been buried with their Lord in baptism, in Lake Merritt, by Eld. Healey. Two tents were pitched near the water's edge for the accommodation of the candidates. And although quite rainy, yet the occasion was very pleasant. The candidates went down into the water and came up out of the water with great calmness. We all got a little wet, which seemed to bring us in greater sympathy with those who were immersed in the lake.

The work is moving steadily on here in Oakland. There are others to be baptized soon. We hope for an ingathering of many souls.

J. W.

### Bible Lectures.

The Bible Lectures in the college closed, for the present term, the 15th inst. Fifty-one have been given, which about half completes the course. We shall return from the Biblical Institute in New York in season to resume the lectures in the college April 15, and continue them to the end of the spring term.

### Battle Creek Meeting-House.

IN accordance with the action of the late General Conference, the Battle Creek church appointed a building committee, March 13, consisting of the following persons: U. Smith, W. C. White, M. J. Cornell, H. W. Kellogg, and J. G. Whipple. This committee having decided upon a plan and course of action which they could recommend to the church, a large and enthusiastic meeting was held on the evening of the 17th, at which the plan suggested was approved and pledges freely made toward the accomplishment of the work. We are now prepared to confer with the committee provided by the Conference, consisting of the General Conference Committee and the presidents of the State Conferences, after which further particulars will be given through the REVIEW.

### District Quarterly Meetings.

We are receiving appointments for district quarterly meetings to be held at the same time, and in connection with, the church quarterly meetings, which are arranged for the first Sabbath in each quarter. We do not see how such meetings can be held with a prospect of accom-

plishing anything; and further it seems to us to defeat the design of these meetings as recommended by the General Conference. We take the liberty to withhold such appointments till further advice from the committee. Read carefully Bro. Canright's article in this number, under the heading, "Business to be done at the Quarterly Meetings."

### Work for Students.

QUITE a number of the students of the Battle Creek College would like to obtain work in the country during the long vacation of the summer. If our farmers anywhere within reasonable distance from this place can furnish employment to such, they will be doing a good work. We hope that many will respond. Address Prof. S. Brownsberger, College, Battle Creek, Mich.

### Spirit of Prophecy, Vol. 3.

ONE more precious treasure has been committed to the care of our people in this excellent book. I have just closed its perusal, with feelings of thankfulness to God for enabling his servant to write it. It is a fitting complement to Vols. 1 and 2 of the series; and I know not how I could give it higher praise. What precious light it sheds upon the close of our Saviour's life. How vividly his heavenly love is made to appear. What purity in every word and act. How graciously merciful, and compassionate to the poor, the erring, and the sinful. Oh for a measure of this love to warm up all our hearts!

This book to me is a source of great blessing; and if I have a friend over whom I have a particle of influence, who may chance to read these lines, I advise, nay, urge you to read this book, and ponder it well. It will do you good, give you higher, clearer conceptions of the love of Christ which passeth knowledge. May God bless this book to the good of many.

GEO. I. BUTLER.

### Ministration of Angels.

WHEN this work was first written I read it in the manuscript. The third edition is exhausted. It has been revised by the author, and I have just given it a careful reading preparatory to the publication of a fourth edition. I most cordially recommend it to our people, not only for their own reading, but as suitable to place in the hands of any of their friends. My recent reading of it has been the means of raising it in my estimation. It will well bear repeated reading by any body. It will now be stereotyped, and there will be no trouble in supplying the increasing demand.

J. H. WAGGONER.

Battle Creek, March 12.

### Tents! Tents!

THE season of the year has come when our brethren should begin to think about tents. When I was in Chicago last week, I ordered two forty-foot tents for our use the coming season. One of our old tents is entirely useless, and another is nearly so. We expect to run six tents this summer. We shall need the money to pay for the new tents by the time of our general quarterly meeting; we therefore urge upon our directors, and the brethren everywhere, the importance of this. Let the directors see each church and solicit means for this purpose. Brethren, please look to this at once, so that we may not be troubled when the time comes. Our camp-meeting fund, out of which the tents are purchased, is nearly exhausted.

E. W. FARNSWORTH.

### To Whom It May Concern.

If those writing to friends at the Rome, N. Y., Biblical Institute, will mark their letters "Biblical Institute," it will greatly facilitate the delivery of their mail.

B. L. WHITNEY.

### Attention.

I WISH to call the attention of the friends at Alto, Bunker Hill, Marion, West Liberty, Lafayette, Thorntown, and New London, to the T. and M. meeting for Dist. No. 2, Indiana T. and M. Society, to be held at New London, Howard Co., April 13, 14, 1878.

We want your presence and co-operation. Let those who are taking the REVIEW tell those who have not yet subscribed for it that we want them there too. We have something to say to them that will benefit them. We want them to know of the great work in which we are en-

gaged. Librarians, see that your T. and M. church reports are properly made out, and presented to our district secretary in time. For fear that some have not kept pace with our work, I will say that the address of our secretary is Florence J. Grantham, Kokomo, Ind. WM. COVERT, Director.

### Illinois T. and M. Society.

ILLINOIS tract workers, please bear in mind that the quarter is nearly out. Work. Send out your reports the first mail of Monday, April 1, 1878. Do not forget the date.

F. M. T. SIMONSON, Sec.

THE new S. D. A. church at Lakeview, Mich., is nearly finished. A few more days' labor, and it will be ready for dedication. Bro. W. H. Littlejohn is expected to be present at the dedication. Brn. Corliss and Fargo are invited. Will Bro. Littlejohn be so kind as to correspond with me in regard to the matter?

E. R. ELLENWOOD, Clerk.

IN Supplement to REVIEW Vol. 51, No. 6, in the General Tract and Missionary Directory, under the "Name of State," instead of Oregon, it should read North Pacific. This T. and M. society embraces both Oregon, and Washington Territory, including the whole Conference.

The post-office address of the president, I. D. Van Horn, is now Salem, Oregon.

The address of the vice-president, Stephen Maxon, is Walla Walla, Washington Territory.

The address of the secretary, Mrs. I. D. Van Horn, is Salem, Oregon.

The total number of members is now 119.

A. P. VAN HORN.

THE address of the director and district secretary for Dist. No. 2, Vt. T. and M. Society, is G. W. Page, Westmore, Orleans Co., Vt.

"It is easy enough for the lovers of sin to believe in no kingdom they cannot get into; And natural, too, for the wicked to doubt of A hell which they fear they cannot keep out of."

### Secular Items.

A YOUNG man wants a place to work on a farm for some Sabbath-keeper in Michigan. Address, REVIEW AND HERALD.

A BOY seventeen years of age wants a place to work in a Sabbath-keeping family. For particulars, address Franklin Schoonard, Ransom, Hillsdale Co., Mich.

Two young ladies who have just embraced the Sabbath desire places of employment where they can keep the Sabbath. Address, Ida Sloan or Emma Terrell, Deerfield, Lenawee Co., Mich.

## APPOINTMENTS.

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

We will meet with the church at State Center, Ia., March 23-25.

Sigourney, March 29 to April 2.

West Union, Ia., April 5-9. We have endeavored to locate this meeting centrally for North-eastern Iowa. We shall expect a full attendance from Marion, Anamosa, Fayette, Laporte, Lisbon, Bradford, Waukon, Village Creek, and also of scattered Sabbath-keepers.

D. M. CANRIGHT.

E. W. FARNSWORTH.

Half Rock, Mo., March 23 and 24.

Shall be glad to see the friends of the cause from the surrounding country at this meeting.

GEO. I. BUTLER.

### District Quarterly Meetings.

To be held April 13, 14.

FOR Dist. No. 1, N. Y. and Pa. T. and M. Society, with the church at Lancaster. A general attendance is requested.

R. F. COTTRELL, Director.

FOR Dist. No. 5, Mich., with the church at Wright.

J. S. WICKS, Director.

FOR Dist. No. 2, Indiana, at New London.

WM. COVERT, Director.

FOR Dist. No. 9, Ia. and Neb. T. and M. Society, at Fonda, Pocahontas Co., Ia. Send reports in time.

W. F. EVERHART, Director.

FOR Dist. No. 12, Kan., at the Stover school-house.

A. J. STOVER, Director.

FOR Dist. No. 2, Kansas, at the Chapman school-house, four miles northwest of the Par-

allel post-office, in Washington Co. We desire a full attendance. Can Bro. C. F. Stevens attend this meeting? I wish to know at his earliest convenience.

J. H. COFFMAN, Director.

FOR Dist. No. 8, Kansas, at Speece's school-house, twelve miles north of Great Bend, Barton County.

E. H. SEAWARD, Director.

### Church Quarterly Meetings.

To be held April 6 and 7.

FOR the Plainfield (Wis.) church, at Ordinal. The new meeting-house will be dedicated. Eld. H. W. Decker is expected.

A. KISNER.

AT Mt. Pleasant, Ia. Hope all the members of the church will be present, and that each and M. member will report. Those who cannot attend, will please report to Jas. S. Houseman, Mt. Pleasant, Ia. Will those who have failed to report heretofore, wake up and do their duty. Eld. Geo. I. Butler is expected to be at the meeting.

W. W. CONKLIN, Director.

## Business Department.

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

The post-office address of Eld. J. G. Wood is Appleton City, St. Clair Co., Mo.

### RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Vol. and Number of the REVIEW & HERALD to which the money is paid, which should correspond with the Number of the Pastors. If money for the paper is not in due time known, notice of the omission should be given.

\$2.00 EACH. Wm B Mason 53-12, John H Snyder 53-11, Garrett Thew 53-14, C H Barrows 53-11, Hall 53-10, Caleb Bailey 53-11, Van Buren Briggs 53-11, Lorenzo Lowry 53-11, L A Allen 53-11, Butcher 53-8, Cary Dryden 53-11, Orson Wilcox 53-11, Mary Little 53-10, T W Wilson 53-11, Esther S Smith 53-11, Mrs R Slater 53-11, J D Swanson 53-4, E D 53-1, James W Tait 53-11, William Miller 53-11, Hart 53-11, Maggie Phillips 53-11, C S Veeder 53-11, Eliza Tyler 53-18, D H Parsons 53-11, W Wood 53-14, Mrs J Ericson 53-9, Harriet Evans 53-1, C man Cox 53-11, Mrs Wm Lamson 53-11, Nancy H son 53-1, D A Owen 53-13, Nancy A Chittick 53-11, Bettie Brown 53-11.

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