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"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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MARAH AND ELIM.

Ex. 15: 23-27.

DAY 'tis Elim, with its palms and wells
And happy shade for desert weariness;
Was Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both; the same
Soft breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

Is it here with us on earth; and so
Do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant water-springs;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;—
Marah and Elim will alike be past;
The desert-wells and palms will soon be done;
We reach the city of our God at last.

Happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;
Holy Paradise! above these heavens,
Where we shall end our desert-wanderings.

—Banner.

The Sermon.

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

MR. SPURGEON ON THE LAW OF GOD.

THE following discourse is by its author, Rev. C. H. Spurgeon, entitled a sermon upon "Sins of Ignorance," and was delivered at Metropolitan Tabernacle, Newington, Eng., Nov. 25, 1877. It so fittingly sets forth the ignorant violation of the fourth commandment, that we might suppose it had been prepared expressly for that purpose, were it not that Mr. Spurgeon is himself involved in this very transgression, and cannot therefore have intended to call attention to this particular sin. No Sabbath-keeping Christian could in a clearer light set forth the true character of the transgression of the fourth commandment, now so prevalent in the Christian world. Listened to the delivery of this discourse with deep interest, and was particularly impressed with the following remark: "Perhaps there is some commandment that you and I are ignorantly breaking, but our transgression is a sin notwithstanding our ignorance." The sermon was taken down by a reporter, and the remark seems to have been stricken out by the preacher, perhaps because it reminded him of the fourth commandment. The sermon is most admirable till we come near its close, when the author, instead of inciting his hearers to obedience through grace, asserts that obedience is impossible, and that believers may be saved without it. But here is the sermon with our comments in brackets.

J. N. ANDREWS.

Bâle, Suisse.

TEXT: "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest; and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him." Lev. 5: 17, 18.

It is supposed in our text that men might commit forbidden things without knowing it; nay, it is not merely supposed, but it is

taken for granted, and provided for. The Levitical law had special statutes for sins of ignorance, and one of its sections begins with these words, "If a soul shall sin through ignorance against any of the commandments of the Lord." If you will at your leisure read the fourth and fifth chapters of Leviticus, you will find it first of all supposed that a priest may sin. They know nothing of infallible priests and infallible popes under the Mosaic law; but it was known and recognized that priests might sin, and sin through ignorance too. "The priest's lips should keep knowledge," but as they are compassed with infirmities, they learned to have compassion on the ignorant by being made themselves conscious that they were not perfect in understanding. In the fourth chapter a sacrifice is prescribed for "the priest that is anointed, if he do sin according to the sin of the people." The highest in office, who ought to be best read in the things of God, might nevertheless err through misunderstanding, forgetfulness, or ignorance. The priests were teachers, but they needed also to be taught. As Trapp says, "The sins of teachers are teachers of sins," and therefore they were not overlooked, but had to be expiated by trespass offerings.

Further on in the chapter it is supposed that a ruler may sin (see verse 22). A ruler should be thoroughly acquainted with the law which he has to dispense, but yet he might not know every point, and therefore might err; therefore it is written, "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty; or if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering." There existed no fiction among the Jews that the king can do no wrong; however excellent his intentions, he might be misinformed upon the divine law, and so fall into error. Errors in leaders are very fruitful of mischief, and therefore they were to be repented of and put away by an expiatory sacrifice.

It was also according to the law regarded as very likely that any man might fall into sins of ignorance; for in chap. 4: 27, we read, "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord." The sin even of the commonest person was not to be winked at and passed over as a mere trifle, even though he could plead ignorance of the law. It was not to be said, "Oh, he is quite an insignificant person, and he did it in error, and therefore there is no need to take any note of it;" but, on the contrary, he was also to bring his trespass offering, that the priest might make an atonement for him. Ignorance was common enough among the common people, and yet it did not constitute a license for them, nor screen them from guilt.

But we need not, dear friends, go to these Scripture references, for we are well assured by our own observation, and the verdict of our own experience, that sins of ignorance are possible; for we have often ourselves sinned in this fashion, and we have had deeply to mourn over the fact when we have been convinced of it. Very much in which we once allowed ourselves we would not do again; for we see the evil of it, though once we judged it to be right enough. An enlightened conscience mourns over sins of ignorance, which it would never do if they were innocent mistakes.

The word rendered "ignorance" may also bear the translation of inadvertence. Inadvertence is a kind of acted ignorance; a man frequently does wrong for want of thought, through not considering the bearing of his action, or even thinking at all. He carelessly and hastily blunders into the course which first suggests itself, and errs because he did not study to be right.

There is very much sin of this kind committed every day. There is no intent to do wrong, and yet wrong is done. Culpable neglect creates a thousand faults. "Evil is wrought by want of thought as well as want of heart." Sins of inadvertence, therefore, are undoubtedly abundant among us, and in these busy, thoughtless, railway days they are apt to increase. We do not take time enough to examine our actions: we do not take good heed to our steps. Life should be a careful work of art, in which every single line and tint should be the fruit of study and thought, like the paintings of the great master who was wont to say, "I paint for eternity;" but, alas, life is often slurred over like those hasty productions of the scene painter in which present effect alone is studied, and the canvas becomes a mere daub of colors hastily laid on. We seem intent to do much rather than to do well; we want to cover space rather than to reach perfection. This is not wise. Oh that every single thought were conformed to the will of God.

Now, seeing that there are sins of ignorance and sins of inadvertence, what about them? Is there any actual guilt in them? In our text we have the Lord's mind and judgment, not that of the church or of some eminent divine, but of the Lord God himself, and therefore let me read it to you once again: "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." Sins of ignorance, then, are really sins, needing atonement, because they involve us in guilt. Yet let us clearly understand that they greatly differ in degree of guilt from known and willful sins. Our Lord teaches us this in the gospels, and our own conscience tells us that it must be so. The Saviour puts it, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." He who knew not his lord's will was less punished than the intentional offender, but still he was beaten, and beaten with stripes, of which a few will be far more than you and I may wish to bear. The fewest stripes that will come from the hand of justice will be enough to afflict us grievously. One stroke has made good men lie in the dust and moan in sorrow. Sins caused by ignorance are punished; for the prophet says (Isa. 5: 13), "My people are gone into captivity, because they have no knowledge;" and again in Hosea, "My people are destroyed for lack of knowledge." Paul also tells us that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." These are to be punished, it seems, though their sinful ignorance is mentioned in the threatening.

Yes, and according to my text, there is sin in ignorance itself, for the eighteenth verse declares, "The priest shall make an atonement for him concerning his ignorance wherein he erred." Ignorance of the law among those who dwell in the camp of Israel is essentially sinful. The Israelite had no business to be ignorant. The law was plain and within his reach. If he neglected to study the statute, his breach of the statute could not be excused by his neglect, seeing the neglect was in itself an act of omission of a censurable kind. Willful ignorance of the Lord's will is in itself sin, and the sin which cometh of it is grievous in the sight of the Lord our God.

Blessed be God, the solemn declaration of the text concerning the guilt of sins of ignorance need not drive us to despair, for a sacrifice was permitted for it. The offender, on discovering his error, might

bring his offering, and pay the trespass-money for any damage which he had caused by his action; and there was a promise given in connection with the atoning sacrifice, which was no doubt often realized by the contrite in heart,—"It shall be forgiven him." Be it ours this morning, not to attempt excuse, but to seek forgiveness. May the Spirit of God work in us a tender-hearted confession of that sin which we did not before know to be sin, and while we are confessing it, may the divine Spirit apply the precious blood that we may have a sweet sense of pardon. May the Lord make us to rejoice in the truth, that "the blood of Jesus Christ his Son cleanseth us from all sin."

The teaching of my text does three things, of which I shall speak: First, by it the commandment is honored; second, by it the conscience is enlightened; third, by it the sacrifice is endeared.

[Ponder the words of this paragraph. The fourth commandment is one of the ten precepts of which Mr. Spurgeon thus speaks.]

I. By the divine declaration that sins of ignorance are really sins, the commandment of God is honored. I need not multiply words to prove it so. The law is by this solemn sentence lifted into a place of awful dignity. If it be really so, that to break one of its precepts involves us in guilt, even if we did not know that we were offending, then is the law indeed enthroned upon a terrible eminence and girt around with fire.

[The rule of right is not conscience, but the law.]

Enlarging upon this thought, I would observe, first, dear friends, that hereby the law is declared to be the supreme authority over men. The law is supreme, not conscience. Conscience is differently enlightened in different men, and the ultimate appeal as to right and wrong cannot be to your half-blinded conscience or to mine. I might condemn what you allow, and you would scarcely tolerate what I approve: we are neither of us judges, but both alike culprits upon trial when we come under the law. The ultimate appeal will be to "Thus saith the Lord,"—to the law itself, which is the only perfect standard by which the deeds and actions of men can be measured. The law, from the supremacy into which this text lifts it, says to us, "You will not be excused because your conscience was unenlightened, nor because it was so perverse as to put bitter for sweet and sweet for bitter. My demands are the same in every jot and tittle, whatever your conscience may condemn or allow." Conscience has lost much of its sensitiveness through the fall and through our actual sins, but the law is not lowered to suit our perverted understanding. If we break the law, although our conscience may not blame us, or even inform us of the wrong, yet still the deed is recorded against us; we must bear our iniquity.

[The law is above human opinion, and is not changed by universal custom, however long continued. How this sweeps away the first-day Sabbath!]

The law is also set above human opinion, for this man says, "You may do that," and a second claims that he may do the other, but the law changes not according to man's judgment, and does not bend itself to the spirit of the age or the taste of the period. It is the supreme judge, from whose infallible decision there is no appeal. Right is right though all condemn, and wrong is wrong though all approve. The law is the balance of the sanctuary, accurate to a hair, sensitive even to the small dust of the balance. Opinions continually differ, but the law is one and invariable. According to the moral sensitiveness of a man will be his estimate of the act which he performs, but would you have a law vary according

to man's fickle judgment? If you would desire such a thing, God's infinite wisdom forbids. The law is a fixed quantity, a settled standard, and if we fall short of it, though we know it not, yet are we guilty, and must bear our iniquity unless an atonement be made.

This exalts the law above the custom of nations and periods; for men are very wont to say, "It is true I did so and so, which I could not have defended in itself; but then it is the way of the trade, other houses do so, general opinion and public consent have indorsed the custom; I do not therefore see how I can act differently from others, for if I did so I should be very singular, and should probably be a loser through my scrupulosity." Yes, but the customs of men are not the standard of right. Where they have been at first correct through strong Christian influence, the tendency is for them to deteriorate and sink below the proper standard. Habit, perpetuity, and universality of wrong, at last enable men to call the false by the same name as the true, but there is no real change wrought thereby; the customary wrong is still a wrong, the universal lie is still a falsehood. God's law is not changed; our Lord Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." The divine law overrides custom, tradition, and opinion; these have no more effect upon the eternal standard than the fall of a leaf upon the stars of heaven. If a man "do any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty." All the customs in the world cannot make wrong right, and if everybody that ever lived from Adam down to this hour had done a wrong thing and declared it to be righteous, yet would it make no moral difference in the evil deed. A thousand ages of whitewashing cannot make a vice a virtue. God's command standeth fast forever, and he who breaks it must bear his punishment. Thus you see that by the declaration of my text the law is enshrined in the place of reverence.

[The guilt of known sin.]

Note again, if a sin of ignorance renders us guilty, what must a willful sin do? Do you not perceive at once how the law is again set on high by this? For if an inadvertent transgression covers the soul with guilt which cannot be put away without a sacrifice, then what shall we say of those who knowingly and advisedly, with malice aforethought, break the commands of God? What shall we say of those who, again and again and again, being often reproved, harden their necks and go on in their iniquities? Surely their sin is exceeding sinful. If I may become a transgressor by breaking a law which I did not know, by what name shall I be called if, when I do know it, I presumptuously lift up my hand to defy the lawgiver and violate his statutes.

[God forbids men to be ignorant of his law, and therefore justly condemns those who neglect to study it.]

Thus again, dear friends, by the teaching of our text, men were driven to study the law; for if they were at all right-hearted they said, "Let us know what God would have us do. We do not wish to be leaving his commands undone, or committing transgressions against his prohibitory precepts through not knowing better." They would therefore run to the prophets and other teachers, and ask them, "Tell us what are the statutes of the law. What hath Jehovah ordained?" and right-minded men would be led by a desire to obey, to become earnest students of the will of God, as I trust, beloved friends, we also shall be moved to be. Lest we should break the law through not knowing its commands, let us make it our continual study. Let us search it day and night; let it be the man of our counsels, and the guide of our lives. Be this the prayer of each one of us: "What I know not, O my God, teach thou me. Make me to understand the way of thy precepts; let me not be as the horse and the mule, which have no understanding, but enlighten me in my inmost heart, lest I ignorantly transgress thy commandments."

Thus, you see, the law was glorified in the midst of Israel, and men were led to search it, to know what the Lord required of them. A holy fear, lest they should inadvertently fall into sin, moved them to diligent reading of the commands. Thus they were often checked when about to perform a hasty deed, and were made to ask themselves, "What would the Lord have us to do?" Without such an ordinance as our text they might have acted hurriedly, and so have sinned, and sinned

again, in the blundering haste of a thoughtless spirit; but by this they were checked in their heedlessness, called to consideration, and made to have the fear of God always before them. They were thereby warned to look at their actions and examine their ways, lest through thoughtlessness they should sin against the law.

And you will see at once, beloved, that this would lead every earnest Israelite to teach his children God's law, lest his souls should err through ignorance or inadvertence. The pious Jew carefully taught his children all things concerning the pass-over and the yearly feasts, and the daily sacrifice, and the worship of the temple, and what was due to the service of God: he made them learn the moral law, and endeavored, as far as he could, to enlighten their conscience, knowing that "for the soul to be without knowledge is not good." He said to his son, "Take fast hold of instruction; let her not go: keep her; for she is thy life." Without knowledge a man will fall into many pitfalls and snares, which the true light would have enabled him to avoid; good men, therefore, spent much of their time in training their families. "Come, ye children," they said, "harken unto me; I will teach you the fear of the Lord." They were also zealous to make known the law as far as they could, saying each one to his fellow, "Know the Lord." Fear of committing sins of ignorance was a spur to national education, and tended greatly to make all Israel honor the law of the Lord.

[The sin-revealing power of the law of God. Does the fourth commandment possess that power?]

I close these thoughts by noting that to me the sin-revealing power of the law is wonderfully displayed as I read my text. I know the law to be exceeding broad, I know its eye to be like that of an eagle, and I know its hand to be heavy as iron; but when I find that it accuses me of sins which I wist not, that it searches the secret parts of my soul, and brings to light what my own eye of self-examination has never seen, then I am filled with trembling. When I discover that I may stand before the bar of God charged with iniquities which I shall be quite unable to deny, but of which at this moment I am not at all conscious, then am I bowed into the dust. What a law must this be! What a light is this in which our conduct is placed! If you set your character side by side with that of your fellow-man, you may begin to compliment yourself; if you look at it by the dim candle-light of public opinion, you may begin to flatter yourself; if you even go no further than a diligent search by the aid of your own judgment, you may still be somewhat at ease: but if the light in which we shall stand at last will be the light of Jehovah's own ineffable purity, if his omniscience detects iniquity where we have not perceived, and if his justice will visit sin even where we were not cognizant of it, our position is solemn indeed. What a law is this by which men are bound! How severe and searching! How holy and how pure must God himself be! O thou thrice holy Jehovah, we are filled with awe of thee! The heavens are not clear in thy sight, and thou chargedst thine angels with folly, how then can we be just with thee? After reading this, thine own word, we see how justly thou wilt charge us with folly, and how impossible it is for us to hope to be justified in thy sight by any righteousness of our own. Thus, my brethren, we see that the law is honored.

(Concluded next week.)

General Articles.

THOUGHTS ON BAPTISM.

BY ELD. J. E. WAGGONER.

(Continued.)

THE ORDER OF BAPTISM.—CONCLUDED.

WE think we hazard nothing in the assertion that that is not Christian baptism wherein the conditions of the gospel are not met. We would speak with modesty, leaving it to each one's conscience as to how wide a divergence from the divine plan there must be to justify an imitation of the course pursued by Paul and the believers, recorded in Acts 19:1-5. But we would speak decidedly in favor of having both candidate and administrator look well to the teachings of the gospel on this subject. It is no light thing to trifle with divine ordinances. He who administers them improperly does so at his peril. Paul

praised his brethren inasmuch as they kept the ordinances as they were delivered to them, and very deeply blamed them when they perverted one, for not preserving it pure according to its intention. 1 Cor. 11. The importance of the ordinance of baptism, as presented by the Saviour in Mark 16:16, and by the apostle Paul in Rom. 6 and 7, cannot be overestimated; and the necessity of carefulness in its observance is according to its importance.

Paul to the Colossians speaks in terms equally direct and decisive on this subject: "Buried with him in baptism, wherein ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. This adds new luster to the ordinance. Dead to sin; buried with Christ by baptism into death; and risen with him in the same ordinance. It cannot be possible that they who speak disparagingly of baptism, as some unfortunately do, have ever examined with care this impressive passage. Here it is shown that "the likeness of his resurrection" is not altogether reserved to a future life. "Risen with him." As he died to sin and lives to God, so we must die to sin, be buried with him, and rise with him to a new life—to a life of obedience to the Heavenly Father's will.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. This brings to view the entire Christian life,—a life of consecration to God in imitation of the love and zeal of our Saviour. In the present argument it is not necessary to pursue this further, having fully met our design,—to show the important place which baptism occupies in the divine plan for the remission of sin and union with Christ.

We do not present these views in a captious spirit, or with any desire to find fault, but with a deep sense of responsibility for the honor of the cause of Christ, which is so often shamed by the lives of those who consider themselves Christians because they have been baptized and accepted as members of a church. We deprecate the practice of baptizing people on too slight evidence of purpose of heart,—with a conversion altogether too superficial, or no conversion at all. We have reason to believe, and it pains us to record it, that there are ministers not a few in this land of gospel privileges who think far more of the numbers they are able to call in and baptize in a given time, than of the Christian walk, of the stability and integrity of their converts after they are baptized. Gathering a mass of unstable souls, who are deceived into the belief that they are Christians because they have assented to certain truths and been baptized, and who show that their convictions of sin were not deep, and that their hearts were never touched by the enlightening and converting power of the Holy Spirit, is not the way to find acceptance with God as a laborer, or to honor the Christian cause and the Christian ministry. Such workmen would do well to remember that their work is yet to be tried, and if it does not abide they will suffer loss. Gold, silver, and precious stones are the only material which will be accepted and bring a reward to the builder in the temple of our Master. The "foundation" is exceedingly precious and valuable, and the counsel is worthy of being held in constant remembrance,—"Let every man take heed how he buildeth thereupon." 1 Cor. 3:9-18. Often have we seen the record set forth that so many scores were baptized during a certain meeting, while in a year from that time the strength of the church under whose auspices the labor was performed, was not a whit increased by the effort. Wood, hay, and stubble are not accepted for the building and bring no reward to the builders.

It is true that the Scriptures give no warrant to put off the baptism of the penitent. But we should have some evidence of sincerity and purpose of heart; evidence that the claims of God's holy law, and the requirements of the Scriptures for a holy life, are somewhat appreciated. As the "present truth" for any age should receive our most earnest attention, even so the prevailing errors of any age should be specially guarded against. If there is danger of erring, it is better to even err on the side of carefulness where a want of caution, because of prevailing false teachings, is like to cause the professing believer to settle down into a state of false confidence and self-deception.

In thus speaking, it is not our purpose to abate one jot of the necessity and importance that the penitent should be baptized. It is because the duty is important—the institution is too sacred to be trifled with—

that we so earnestly plead for maintaining it in its purity, and administering it only according to the revealed will and intention of the divine Institutor.

The unity of truth is well illustrated in this subject. To mar it in one part is to injure the whole. No error stands alone when once it enters, it multiplies, and taints the whole system. Very few in the present day apprehend how far the truth on the subject of baptism has been obscured by change of the ordinance. Being accustomed to view it only in the light of tradition or of popular opinion, the thoughts of the majority seldom rise above these to the full intent of the simple but grand truth of divine revelation. It seems fitting that we close our remarks on the relations of baptism, with a few quotations which have in view the same things which we have tried to set forth.

In Conybeare and Howson's "Life and Epistles of Paul," vol. 1, p. 439, are the following remarks:—

"It is needless to add, that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret, that the general discontinuance of this form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehension some very important passages of Scripture."

These authors, of the Church of England show the powerful influence of popular error by themselves excusing the wrong they deplore, the evil tendency of which they seem to understand. We leave it to the reverent reader that an error is neither slight nor excusable which "obscures to popular apprehension some very important passages of Scripture."

Chancellor Est, of the University of Douay, (Catholic) on Rom. 6:3, says:—

"For immersion represents to us Christ's burial; and so also his death. For the tomb is a symbol of death, since none but the dead are buried. Moreover, the immersion which follows the immersion, has a resemblance to a resurrection. We are, therefore, in baptism, conformed not only to the death of Christ, as he has just said, but also to his burial and resurrection."

Dr. Conant, in his work entitled "Baptizein," published by the American Bible Union, says:—

"The word 'baptize' is an anglicized form of the Greek baptizein. On this account it has seemed to some that it must necessarily express the same meaning. It has been said, that no other word can so perfectly convey the thought of the Holy Spirit as the one chosen by himself to express it in the original Scriptures; and that we are, therefore, at least right and safe in retaining it in the English version. A comparison of the meaning of baptizein, as exhibited in sections 1-3 of this treatise, with the definitions of 'baptize' as given in all dictionaries of the English language, and with its recognized use in English literature and in current colloquial phraseology, will show that this is far from being the case. The word 'baptize' is a strictly ecclesiastical term; broadly distinguished by that characteristic from the class of common secular words to which baptizein belonged. It is a metaphysical term, indicating a mystical relation entered into with the church, by virtue of the sacramental application of water. In both these respects it misrepresents the Saviour's manner and intent. Concealing the form of the Christian rite under a vague term, which means anything the reader may please, it obscures the idea thereby symbolized, and the pertinency of the inspired appeals and admonitions founded on them. The essence of the Christian rite is thus made to consist in this mystical church-relation, into which it brings the recipient. With this view associates itself, naturally and almost necessarily, the idea of a certain mysterious efficacy in the rite itself; and, accordingly, we find the belief prevailing in the majority of Christian communions that, through baptism, the recipient is, not externally alone, but mystically united to the body of Christ. Thus the rite ceases to be the symbol of certain great truths of Christianity, and becomes an efficacious sacrament. The tenacity with which this fatal error is adhered to, even in communions not connected with the State, is largely due to the substitution, in our English Bibles, of this vague foreign term of indefinite meaning, for the plain,

intelligible English signification of the Greek word."

We have taken the liberty to italicize one sentence in the above. And to these we must add, that it is much to be regretted that many who see the necessity of restoring the ordinance, as to the form, yet lose sight of the "great truths of Christianity" which are symbolized by it. Ignoring the truth that "sin is the transgression of the law," and that repentance has respect to the law of God as faith has to the Son of God, Acts 20:21, they shut out the idea that death must precede burial, and introduce the very error so clearly pointed out by Dr. Conant. And thus we think we have fully justified our statement that the *form*, without regard to the *order of relation*, does not constitute it the baptism of the gospel. A person may be immersed, and yet so hold the rite in his faith and in his life as to destroy it, so far as it is a symbol of the death and resurrection of the Lord and of our death to sin and rising to walk in a new life of righteousness or obedience.

(To be Continued.)

PRAY WITHOUT CEASING.

"PRAY without ceasing," says the zealous Paul; but what means this? Must we not work, nor eat, nor take our rest? Is prayer to swallow all? Are knees to serve in lieu of hands and feet? Nay, I will show thee what is ceaseless prayer. First, 'tis a heart to prayer for aye inclined; Next, that it be of all our choicest care; Next, that we ask the Counselor to share each sorrow of the body and the mind; Next, that we cease not till our good we find, Like him who said, "I will not let thee part. Until thou bless," next, that our spirits dart their pious glances, when they can, on high; Last, that we bound each day with morn and evening cry. —Sel.

NO FAITH IN PROPHECY.

I AM acquainted with some who claim the Bible to be a revelation of God's will to man, and yet, at the same time, say they do not believe the prophecies it contains. We read in Amos 3:7, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." That which is revealed becomes a revelation, and a revelation is something made known. Prophecy belongs to that portion of the Bible which may properly be called a revelation. The object of it is to forewarn the world of things to come, in time for all to make the necessary preparations. It is designed to reveal to us things of which we could not in any other way gain information. God never sends judgments upon the world unheralded. He does not punish men without giving them full opportunity to know for what cause the judgment is inflicted. Did our friends who have no faith in prophecy ever consider that about one-third of the Bible is of a more or less prophetic character? Do they ever consider that the old world perished by the flood because they did not believe in the prophecy of Noah, and that the Jews suffered famine and captivity because they would not believe in the prophecy of Jeremiah, who warned them of coming perils? And will it not prove as dangerous now to reject the prophecies which are given to warn us of present duties and dangers? We believe it will. There are no less than twenty-two distinct prophecies that point directly to the second, personal advent of Christ. One would suppose that all would be deeply interested in this important subject. And why are they not interested in it? Is it not because they do not wish the end to come, and therefore prefer to remain in ignorance? They are not ready for this event, but come it will, prepared or unprepared. We can assure you, dear reader, the sublime realities of the advent are already at the door. In Rev. 14:6-12 there are brought to view three advent messages, all immediately to precede the second advent. The first was given from 1840-4, the second followed at once, and the third and last is now rapidly swelling into the loud cry, and will close with the coming of Jesus on the white cloud to reap the harvest of the earth. Only a few more years, and all will be over. The strife for money and power, the sorrow and crime,—all is about to close in the final day of the advent. You do not believe it? Ah! the proof is too full for unbelief. You may shut your ears and close your eyes, but it will come by-and-by, whether you believe it or not. We exhort you to interest yourselves in this deeply interesting and important subject. Let the

signs of the times admonish you to make no delay.

Do not wait to work out this or that plan, and then flatter yourself that you will be ready to investigate and obey the truth. Alas! that time seldom comes. Now is the time to work. The days are evil, therefore redeem the time.

CHARLES P. WHITFORD.

AN INTERESTING ITEM.

THE readers of the REVIEW will remember the article published two weeks ago, headed "An Interesting Item," giving an extract from a letter written by a lady in Massachusetts who had become interested in the Sabbath question, and who forthwith proceeded to stir up her neighbors. The deacon, her Sunday-school teacher, it will be remembered, promised the lady that he would have the question discussed, for her benefit, at the next teachers' meeting. We have received another letter, and the following extract speaks for itself:—

"I know you are interested to learn the result of our meeting at the deacon's last night. The Sunday-school superintendent was there (a man who has studied for the ministry, and therefore ought to know something), one or two other deacons, and one of the smartest and most intelligent business men of the town (but, as yet, I believe, not a professor), and several ladies. Now, thought I, out of so much wisdom, education, and talent I shall certainly get satisfactory answers to my simple questions. The business of the meeting was attended to first; which consisted of a long, dry discussion about Manasseh, Hezekiah, Jeremiah, and Zachariah. * About half past nine the deacon said,—

"I am hurrying this through a little because I have another matter to attend to. A member of my class gave me last Sunday this question: "Who changed the Sabbath from the seventh to the first day of the week, and what right had they to do so?"

"Said one (speaking immediately), 'We have no right, and it never has been changed.' But as he was the non-professor, the deacon passed over his answer and referred to the superintendent, who said,—

"Why, I suppose because Christ arose from the dead on that day."

"There was a pause in which, I said, 'Well, are we to do away with the commandment for that reason?'

"One of the ladies remarked, 'Why, I suppose we are to keep a seventh part of time.'

"But," said I, 'the commandment says, Remember the seventh-day, and not a seventh-day.'

"Another lady turned to Col. 2:16: 'Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-days.'

"That seemed a great help; they all seemed to breathe more freely for a moment. Then the deacon said, 'Our Saviour held meetings with the apostles on that day, and that is one reason why we keep the day.'

"Said I, 'As I understand it the command was given previous to that time, and Christ said, "I am not come to destroy the law, but to fulfill it."

"At that the deacon seemed to hesitate, and as it was getting late I said to him, 'Let me ask you a personal question, Do you feel justified in keeping the first instead of the seventh day for these reasons?'

"He twisted around a little and replied, 'I should not like to say Yes, neither should I like to say No, because I would not like to commit myself until I have investigated the subject a little more.'

"When I came away, I handed him that tract which you sent me, entitled, 'Elihu on the Sabbath,' and asked him if he would be so kind as to read it and tell me what he thought of it. He said he would do so, and also take it before the Association and see what they thought of it, and let me know.

"I must confess I came home feeling a great deal dissatisfied, somewhat disappointed, and a little bit disgusted. I said to my husband as I came into the house, 'Well, I am surprised to find how slim their reasons are.' But I have not given it up yet. I mean to satisfy myself on these points, if possible."

It seems to us that some good must result from the investigation of the truth in that place. May God help the honest-hearted to see and obey.

ELIZA H. MORTON.

Allen's Corner, Me.

"TAKE HEED THAT YE BE NOT CONSUMED ONE OF ANOTHER."

"WHAT good does it do?" I frequently ask myself, when I learn that one friend of the truth is trying to destroy the influence of another, "what is the use of it?" Our friends may not do just right every time, but let us remember that we are as fallible as they are. We ask God to have mercy upon us; and we should remember that he will hear their prayers as well as ours. We are often pained to learn that little differences are talked about, and magnified in the minds of would-be friends of truth, when they should disappear before the genial warmth of their hearts, as the morning dew before the rising sun.

The Saviour could pray for his enemies, when they were purposely harming him. Can we not manifest enough of his spirit to forgive a brother or sister, when a wrong is confessed and forgiveness asked for? Why should our valuable time be worse than wasted in biting and devouring one another? The enemy knows that he cannot make us disbelieve the truth; but he does not care for that if he can make us, by our course, injure the cause more than if we had rejected the theory of the message. Let us cultivate faith in God, cultivate faith in the message, and cultivate faith in the brethren and sisters; for there is a great work before us, in which we must be united. Every shot should be fired into the ranks of the enemy, not one at a brother or friend, lest ye consume one another. WM. COVERT.

ANOTHER VOICE FROM BABYLON.

A FEW months ago, while conversing with a minister of the gospel on the end of the wicked, I discovered another evidence of the confusion that exists among orthodox teachers relative to the teachings of the Bible, and, of course, another reason for the confusion of ideas that prevails among the different denominations of Christians. "Taking," said he, "such words as death, destroy, eternal, &c., in their primary and ordinary sense, the Scriptures plainly teach the annihilation of the wicked;" and yet he believes and teaches that they teach just the opposite. Primary and ordinary, indeed! But how are we to understand them? Why, not take them as they read, giving every word its ordinary meaning?

It has always been taught by some, that in order to understand the Bible we must be highly educated. But here the "plot thickens;" if we take it as it reads, it will lead us into error and into the pit. Well might the prophet call these "perilous times," when an otherwise intelligent man, a teacher of the people, will teach those who repose confidence in him, and look to him as their spiritual guide, such a doctrine as that, putting "light for darkness and darkness for light," and substituting for God's everlasting truth, "profane and old wives' fables." Very perilous indeed are these times to the people who will persist in "heaping to themselves teachers having itching ears;" who are willing to have "their ears turned from the truth, and turned unto fables."

Let us thank God, brethren, that he has left on record his will concerning us, which we are able to understand, and which is able to save us. Hence it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

G. W. POND.

"CASTING ALL YOUR CARE UPON HIM."

How much the anxieties of life are increased by forgetting the little but comprehensive word "all" of the text! What father might not learn a lesson from his child, with whom he is starting for a journey. His little boy says, "Father, you will have to carry the big bag; I cannot; and I will carry the little one." The strong father smiles, and says, "I think you had better let me carry both." They start. After a few minutes, the little bag becomes a great burden, and the child, overheated and weary, says, "Father, you had better take the little bag too."

One of the greatest lessons of life is for a child of God to let his Heavenly Father carry every burden; to cast all his care upon him. Little trials are a Christian's great temptations. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be

made known unto God." "Truly," says Archbishop Leighton, "the godly are much in the wrong to themselves by not improving this their sweet privilege. They too often forget this their sweet way, and fret themselves to no purpose; wrestle with burdens themselves, and do not entirely and freely roll them over on God." Many a man who never doubts God's care of the whole church, to the minutest particular, is tempted to distrust God's interest in the little things that concern his own daily life.

"Do I confide in him," says the same writer, "for the steering and guidance of the whole ship, and shall I be peevishly doubting and distrusting about my pack in it?" The same age that invented the telescope, brought out the microscope. The same grace that reveals distant things as near, ought to discern our least cares as great to a Father's love. "The very hairs of your head are all numbered."—*Christian Treasury*.

CHANGELESS PROFESSORS.

ARTIFICIAL piety, like flowers in wax, droops not in the hour of drought, but the fair lily of true grace hangs its head if the rain of heaven be denied. True faith, like fire, has its attendant smoke of unbelief, but presumption, like a painted flame, is all brightness. Like ships at sea, true Christians have their storms, but mere professors, like picture galleys on the canvas, ride on an unruffled stream. Life has its changes; 'tis death that abideth the same. Life has its muscle, sinew, brain, spirit, and these vary in physical condition, but the petrified limbs of death lie still until the worm has devoured the carcass. Life weeps as well as smiles, but the ghastly grin of death relaxes not with anxiety or fear. Moab has no changes; he is "settled upon his lees; he has not been emptied from vessel to vessel." "They are not in trouble as other men, neither are they plagued like other men." As no weather can give ague to marble, as no variation of temperature can bring fever to iron, so to some men the events of life, the temptations of prosperity, or the trials of adversity bring little change. Yet it were better to ebb and flow forever, like the sea; than rot in endless stagnation of false peace. Better to be hunted by the hounds of hell, and so be driven to the shelter of the cross, than to dwell at ease and be fattening for the devil's shambles.—*Surgeon*.

THE PRAYER-MEETING.

PARTICULAR attention should be paid to the prayer-meetings. They are of vast importance, and when the prayer-meeting is neglected, the church is on the road to ruin. Farmers should not take the distance they may have to go so much into consideration, as is but too often the case, and make it an excuse to stay at home. There is nothing so wholesome to the inner man of a Christian as an hour spent in earnest prayer with his brethren in Christ. It tends to purify the mind, and keep people from going astray so easily. It is not only beneficial for those who have already found peace, but is instrumental in bringing others into the fold. Many cases can be cited relating to persons who have learned to realize the importance of looking after their spiritual welfare, and many have found salvation by having been taken to the prayer-meeting by a friend or neighbor. And when you go there, take an active part in it. Do not depend on others to make it a success. No matter how little you may be able to do, it will all help, if you will but do that little as well as you can. Say something when you get there, if possible. It requires no great power of oratory. No one there will expect to hear a flow of flowery rhetoric and unequalled eloquence. It is not always necessary to say very much, either. If you have but a single thought, and can express that thought in but a dozen words, do not hesitate to give utterance to it, for it may do a great deal of good—may save a soul.—*Sel.*

REFERRING to the burial question and the proposition lately made in Parliament to throw open the parish churchyards to Dissenters, Mr. Beresford Hope is reported to have said that this, if carried out, "would be a virtual recognition of dissenting preachers as ministers of the gospel." Appalling, isn't it!—*Intelligencer*.

LIVE up to your engagements.

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

HAVING RETURNED.

We reached home from the Rome, N. Y., Biblical Institute, April 10. During the three weeks of its continuance quite an amount of work was done. Thirty-five lectures were delivered in the regular Biblical course. Of these we gave thirty-one, besides speaking to the church six times and attending thirteen meetings devoted to literary and miscellaneous exercises.

Bro. Haskell, during the few days he was with us, gave four of the Biblical lectures, and spoke six times besides, mostly on such practical themes as the genius of the missionary work, the spirit in which it must be performed, the best methods of labor, and such courses of action as offer the best assurance of success—subjects which it is of such vital importance for all to understand, and which he is so well prepared to present.

The interest continued to the close, the members seeming all the while to increase in strength of purpose to make their connection with, and labors in, this glorious cause a complete success. We have faith in the most of these that they will do this. Another resident of Rome decided to cast in his lot with this people. He will assist, the present summer, in publicly presenting the truth. Others are almost persuaded, for whom there are strong grounds to hope.

As we arrived in Battle Creek, on the afternoon of the 10th, we found the new building of the Health Institute, or Sanitarium, in the process of dedication. We took occasion to briefly look over the noble structure now finished, and exchange greetings with some of the old friends who were among the cheerful guests. A full account of the occasion will appear in the next REFORMER, and we need not speak further of it here.

We find all hands busy, and all hearts full of courage and good cheer, drinking into the inspiration of the marvelous advancement of this work, hopeful for the on-coming future, and determined to meet faithfully and fully all its demands upon them.

We are drawing near the grand finale of the work of the Lord upon the earth. A faith will be found with the little flock like that of apostolic times. Truth will be found sacredly cherished by them, gleaming like a pure, untarnished gem amid the rubbish of the earth. Some jewels will be gathered for the heavenly casket. The final triumph of the overcomer will be glorious. Happy he who shall be found ready to have a part therein!

OUR WORK IN EUROPE.

I HAVE need to ask pardon that so long a time has elapsed since my last report; but in my own behalf I will say that it is almost impossible for me to find time to write reports, or even briefly to answer important letters. Before the arrival of our friends from America, I had thought that it might be duty to suspend our publishing work for a time. This would have cut off the greater part of our expense, and would have enabled me to give my time to other labor. But the coming of helpers from America changed all this. Instead of suspending our paper, it was evidently our duty, in the providence of God, to establish an office of our own, and to do our own work except that of the press. This we have proceeded to do. We have taken one of the rooms on the first floor of our hired house for our compositors, and we have thus fitted up our office without additional expense for rent. We added something to our stock of French type, and have bought a quantity of German type, sufficient for the printing of tracts in that language. We are now getting out tracts in German and Italian, in addition to our work in French. Bro. Ribton says that the proof-sheets are freer from errors than if they came from an office in Naples. He says that the compositors deserve great credit. I am much encouraged by this, because it shows that with proper care we can get out Italian publications.

As we have now a good assortment of French tracts, we shall probably cease to print others for the present, and confine our French printing to the paper alone. We shall continue to print German tracts till we have a tolerable assort-

ment of those most necessary. We think to do the same with respect to the Italian. We are making some progress in our work, though it may seem to our friends to be very slow. But the labor necessary in order to get under way in these languages, so that we can print them with tolerable correctness, is immense. It is the more difficult in that it must be performed in the midst of many perplexing cares. But persevering effort will, with the blessing of God, overcome all obstacles in every work the Lord assigns us to do. When we can use the press with facility in these three languages, we have a powerful agency by which to move the people of Europe.

Some time since, Bro. Ribton sent me the name of a minister at Bari, on the east coast of Italy, requesting that our paper should be sent to him. This request was complied with, and now Bro. R. writes that this man has embraced the Sabbath. So God is at work upon the hearts of many by means of the publications. A few weeks since a man who lives in the department of the "High Alps," France, wrote, saying that he had by accident obtained one number of our paper, and that he had read it with much interest. He was especially interested in what it contained concerning the prophecies and on the subject of baptism. He wished to obtain the back numbers, and that it should be sent to him regularly hereafter. We hope the light will shine among these mountains.

I have received a letter from the pastor of the French church at Brighton, in England, who has received LES SIGNES from the commencement. He wishes some copies to distribute among his congregation, saying, "If this is really the work of God, it must be that some of my congregation will respond to it." The pastor is himself convinced concerning the Sabbath and baptism, but lacks courage to obey. Perhaps some in his congregation may receive the truth from the numbers we send, and may obey it.

I have again heard something from the Sabbath-keepers in Russia. One of our Swiss subscribers stated to Bro. Albert Vuilleumier recently that he lived among these persons in former years. He says that they are a good people, but that they regard some portions of the ceremonial law. This is all that I have from this source. Bro. Bertoli, of Naples, has learned that there are Sabbath-keepers at Corinth, in Greece. Bro. B. is now preaching the Sabbath and the advent of the Lord to the people in Northern Egypt. We send our paper to quite a number in Egypt, and to several on the island of Malta.

Our friends from America have rendered very important help. Bro. Ings has made the stands for the cases of type, and done all the work for which we should have needed a carpenter in fitting up our office, and he has done very much to aid in many ways. Sister Ings has set our German tracts, and also the greater part of what has been set in Italian. Sister Sisley has acted as the foreman of our office. We have been getting our work so arranged that I need not be here for the future only occasionally. I have used all diligence to get our affairs in such condition that I can do my part of the work while out in the field. We have almost accomplished this. I have not forgotten the counsel of the General Conference Committee with regard to other labor besides that of publishing; but providential circumstances have compelled me hitherto to give my principal attention to the publishing work. I believe that it is now possible for me to make an immediate change, and I have a very great desire to do so.

Bro. Ertzenberger has given much time to the careful revision of our tracts that have been printed in German. These revised tracts we are now printing for him as rapidly as we can do the work. We shall soon have a sufficient assortment to meet his most urgent wants, and then we shall cease to print German tracts for the present. Bro. Ertzenberger will immediately enter a new field of labor at some distance from our friends where he now is. Under his faithful labors these friends have made much progress in Christian experience, and are well established in the truth. They can now do well without his labors, and he will hereafter only be with them after considerable intervals. The friends in Germany sustain Bro. Ertzenberger wholly, and they have sent 250 francs to aid in the printing of the German tracts.

Bro. Ribton is laboring very energetically at Naples. In almost every letter he speaks of additions to the number in that city. Yet his situation is very trying. He has to sustain himself against a very violent opposition from nearly all the Protestant ministers of Naples. He is also

exposed to danger from violent men in the streets. One of the recent meetings in his hall of worship was broken up by fire works, which were thrown in and exploded among his hearers. But his labors are unremitting, and God blesses them to the conversion of some. Several of those who have received the truth from him are capable of becoming helpers in the work. The people of Italy seem willing to receive the truth. There are some things which are calculated to make the Sabbath truth easier to be understood by Italians than by most other nations. Thus the only name for the seventh day in Italian is *Il Sabato*, the Sabbath. With them the day begins and ends at sunset. At that moment the bells ring to mark the commencement of the new day, and then every Catholic lifts his hat, not in honor of God, but of the Virgin Mary.

The severe and dangerous sickness of sister Bourdeau during the entire winter has greatly crippled the labors of Bro. B., and has considerably hindered my own work. Several times it has been supposed that she was dying. I have made three long visits at Morges during this time of distress. God has been pleased to hear prayer, and there is now a good prospect that her life will be spared. Bro. B. has made great efforts to preach the truth at Morges, but he has had to labor under serious disadvantages. Probably there will be ten or twelve to obey the truth.

Bro. Gabert, of Valence, France, has been making some efforts to preach the truth, and has had some success. He has to meet great opposition from the Protestant ministers, and is extremely embarrassed by the laws of France. The laws would permit us freely to preach the Sabbath or the Advent faith, if we could go into the temples of any denomination. Otherwise we are forbidden, except to a few persons who may be invited to a private house. This law gives the existing denominations the power to be very ungenerous and oppressive toward those who would present the law of God, and they gladly take advantage of it.

To show how oppressive are these laws, I will say that when Bro. B. and I were in Paris last spring, we called at the office of the American minister to consult him as to what could be done to obtain the privilege of preaching in France. The secretary of Legation stated that recently a Congregationalist minister who was his personal friend desired, during the period of his sojourn in Paris, to establish prayer-meetings at his own house. He asked the secretary to intercede for him, and the secretary made a personal effort with the French government in behalf of this minister. The answer was, "He can hold such service in any temple which may be opened to him, but not in his own house."

We hope soon to print the first number of an Italian paper. This will probably be published at first as a quarterly; after a time, if God shall prosper our effort, it will be printed monthly. Bro. Ribton is already translating matter for this new paper.

A German paper must also be commenced. Probably it will be necessary to adopt the same plan as that proposed for the Italian. We have an immense task before us, but we have the strong arm of God for our support. The truth of God is of such value that no efforts nor sacrifices should be spared by us in its advancement. Our Lord is coming, and then he will reward every man according to his work. Our time for labor is short. We must work while the day lasts; for the night cometh in which none can work. J. N. ANDREWS.

Bâle, Suisse, March 28, 1878.

THE CAUSE IN NEW YORK.

APPARENTLY the cause is brightening in this State. The Biblical Institute held at Rome has developed a class of young men who design to give themselves to the promulgation of the truth. I arrived at Rome, Tuesday, April 2, and remained there until the close of the Institute. At a special meeting called for this purpose, twelve young men manifested a desire to give themselves to the work of God. It was evident, upon consultation, that four new tents were needed to meet the necessities of the cause, in addition to the six already in the field, thus giving them ten for the present season. Bro. Saunders spoke for Pennsylvania, stating that the brethren in that State would purchase one tent, and he thought two, providing they could be run in those sections of Pennsylvania where there was a call to hear on present truth. This was freely consented to by the President of the Conference. Bro. E. S. Lane spoke in the same manner for his district, as did also Bro. Foy and Wm. H. Brown for theirs. Hence it was

decided that the tents could be purchased without taking any systematic benevolence fund. This is as it should be, as this fund is insufficient to support the ministers now laboring in the State.

There are many openings for the living preacher in different parts of the Conference as the result of past missionary efforts. On danger in some localities in New York will be in flattering young ministers and expressing feeling that they are having a hard time, when really they are not doing more than one-half or one-third the labor which has been performed by the pioneers in the cause, who have labored more than a quarter of a century year after year, with scarcely a day of rest. Bro. Smith gives two lectures a day, of one hour and a half each, including the time occupied in asking questions. He also devotes another hour and a half to rhetorical and grammatical exercises and giving such information as is valuable to young preachers, besides keeping up his weekly correspondence for the REVIEW; yet he expresses no fears, and gives no special indications, of breaking down, and calls for sympathy on that score. Others of our ministers have traveled thousands of miles during the past eight months, held not less than seven meetings every week, in some cases three meetings each day five days in the week, and they are in as good condition for labor as before. Preaching once each evening during the week and twice upon Sabbath and first day leaves much time for visiting and study without any danger of breaking down on the part of any able-bodied young man.

The labors of Bro. and Sr. White, year after year, without taking scarcely a day of rest should be an example to young ministers. If we are inspired with a love of the truth and the work in which we are engaged, it will elevate the mind and prove an antidote for bodily infirmities. It is better to show a few signs of wear than to show rust. In New York, much at the present time, depends upon the young men who are already engaged in the cause, and those just entering the work. The finances of this Conference are not in as good condition as in some others. But there is a disposition on the part of most of the brethren and sisters to come up. We hope for better days for New York. S. N. HASKELL.

THE SUPPORT OF OUR MINISTERS.

THE proper support of our ministers is every year becoming a more important question. In the first place, the number of our ministers is increasing each year. In the second place, new missions are rapidly being opened by us. And in the third place, it is becoming impossible for our experienced laborers in the work to personally visit all our preachers, inspect their work, and determine what they should receive. The greater the number of our ministers, the more danger there is that laggards, and selfish men will enter the ministry simply for the pay. Moreover, the work is increasing so fast that our brethren are falling behind in the support of the various enterprises connected with the cause. Of course this is largely due to the lack of sacrifice on their part, but it is nevertheless a fact that must be considered.

Our plan of systematic benevolence is in the order of God, and it has many advantages above any other system; and yet it unavoidably has some drawbacks. As conducted thus far, it does not throw each minister upon his own individual efforts as much as other systems do. For instance, among the Baptists, every minister is left to find a field of labor for himself, and to obtain pastorate if he can. If he is an energetic man, one that can build up, then his chances are good. Churches will call for him, and generally ministers are paid in accordance with the success they have, and their personal ability. If they fail to build up, they are soon dropped out of the list, and have to go at some other work. But this system has great disadvantages which we will not stop to name here.

Among us every minister expects his pay regularly, without much regard to whether he is successful or not, or whether he builds up churches and brings in systematic benevolence or not. Of course, a man who accomplishes nothing at all does not expect support long; but if he receives a license and accomplishes anything, if a half dozen receive the truth under his labors, he thinks that is sufficient to warrant him in expecting support from the Conference. Hence some of our brethren have been granted licenses and credentials year after year, and have drawn regular pay from the Conference, and still expect to, notwithstanding

they do not bring one dollar into the general treasury where they receive two from it.

You may give these men a tent; you may donate them books; you may give them a hundred dollars to start with; you may give them all the moral support of our people; you may allow them to choose their own field of labor; and after they have labored there one, two, three, or even five years, they will still call for means; and yet after they have received from one hundred to a thousand dollars, and have had every dollar that has been paid in by those connected under their labors, still they are drawing from the Conference. Evidently there is something wrong somewhere. Either these men have missed their calling, or else the Conference is doing too much for them,—paying them more than their work is worth. We fear that these men have learned to depend upon the contributions of others till they do not make proper efforts to support themselves.

It is a very fine thing for them to go into a place, and tell the people that they have not come after their money; that they ask no contributions; that they can pay their own expenses. That sounds very well there. It is very easy to tell the church, when they get one, that they will not be expected to do a great deal; but we imagine that those very ones would talk somewhat differently if they had to get their bread and board from their own contributions.

We think there must be a greater effort on the part of our ministers in this matter, or our treasuries will be unwisely exhausted. It is perfectly right when a man goes into a new mission, or even out into new fields, to help him with a tent, with books, and with money, but this should not last very long. A year or two, under ordinary circumstances in our own home fields, should be long enough for a minister to lean upon the Conference. He ought by that time to have a systematic fund in his own churches sufficient not only to support himself, but to help support the general cause. If this is not done, how shall the cause be sustained? If a man cannot do this, it is very doubtful if it is his duty to labor in this direction.

Our foreign missions must be supported. Our printing presses must be established, our institutions must be built up, our tract and missionary work must be carried on, and many other things that pertain to the general cause. Every man and woman, and every church that embraces this truth, should take some stock in these enterprises. None should be content to simply support the minister who brought them the truth or who preaches to them. This is only a part of their duty.

What shall we say of the labors of those men who, when they have had every dollar that their own converts bring into the treasury, still need help from the Conference year after year? They must not be surprised if they are soon left to shift for themselves. The fact probably is that they have so long been accustomed to look to the Conference for support, that they have not formed any habits of economy and self-reliance for themselves. Years ago, they left it for Bro. White to come around and talk money and raise the systematic benevolence. Latterly they have expected other brethren to do this, and have contented themselves with saying they are no financiers; that is not their business. But the field is becoming so large that no one of our leading brethren can go to all these churches any more; hence this burden must be laid upon the individual ministers. If they have neither taste nor talent for it, then they will have to be dropped out of the Conference.

We simply say this to prepare the minds of our brethren for what will certainly come sooner or later.

D. M. CANRIGHT.

TRACT AND MISSIONARY WORK.

THE tract and missionary work increases in importance as the work of God advances. The hearts of men and women everywhere are being prepared for the reception of the truth. The providence of God is preparing the way for the efforts of God's people to spread the message of Rev. 14: 9-13. The subjects of the literal coming of Christ and the nearness of that event are advocated by such men as Moody. The religious press is teeming with discussions on the nature of man. The dogma of eternal suffering in a lake of fire is agitated by the clergy everywhere, and is largely repudiated. To us it seems that the providence of God is breaking up the public sentiment upon these theological tenets, that the truth may find its way to the hearts of the honest.

The press in every part of the country has called the attention of the people to the existence of Seventh-day Adventists as a denomination. This lays upon the tract societies renewed responsibilities to spread a knowledge of the truth. Every lawful means of letting the light shine, of placing our publications in the hands of others, should be immediately seized upon, and every effort should be made to warn the world of its impending doom. God has given us the truth for this purpose. He has committed to us talents of ability to do this work, and talents of means whereby we can push it forward, and shall we do it? To those who are faithful it will be said, "Thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." But he who buried his talent in the earth, devoted it to worldly interests and selfish gains, was cast out where there will be weeping and gnashing of teeth. These are solemn times in which we live.

The plan of securing a number of copies of THE SIGNS OF THE TIMES and remailing them to individuals has proved a great success. Interested readers have been found in different parts of the world where the English language is spoken, and in many instances individuals have embraced the truth. In one place a company of no less than forty are to-day rejoicing in the light as the direct result of this kind of labor. The Swedes, Danes, Germans, and French have thus become the glad recipients of the third angel's message.

Some churches have taken clubs of the SIGNS, but have not been so successful in obtaining interested readers, and have slackened their hand; but where they are successful the want of means limits their efforts. I am acquainted with one church that could use two hundred copies more than they can pay for. Said the secretary to me, "I have just received a letter, with the money for seven paying subscribers." These were from the South. One preacher in South Carolina, who received the truth in this manner, is proclaiming the third angel's message. God forbid that the hands of any should slacken in this work, as the necessity for diligence increases.

THE ITALIAN MISSION.

The Italian mission is the fruit of this kind of labor; and at present it presents great advantages in spreading the truth throughout the islands of the Mediterranean, and in New Zealand, Australia, and Egypt. Already has the living preacher sailed for Alexandria, Egypt, to carry the message of the speedy advent of our Lord, and what are we doing to help this branch of the work? We cannot all go to Italy, but we can help with our means in this enterprise, and this will yield an eternal interest in the kingdom of God. Pledge papers have been received throughout the country whereby all can take an active interest in the mission. The tract officers and members have a duty here. These pledge papers should be placed in the hands of every Seventh-day Adventist, and subscriptions should be entered upon them in the form of one-hundred-dollar pledges fifty, twenty-five, and so down to ten and five-dollar pledges.

The time to lift in the cause of God is very short. What help is given must be given speedily. A few years more and it will be too late. The Lord is soon coming, and will require at our hands talents committed to us, with usury. The Spirit of God has spoken. His providence is far beyond our efforts. Souls are calling for the truth and perishing for want of it. Those to whom God has intrusted means, but who have withheld from sending the truth to these perishing souls, will have an unpleasant account to settle at the bar of God. May God help us to be wise while it is called to-day, that we may be prepared for what is coming on the earth.

S. N. HASKELL.

THE DISCUSSIONS.

It was proposed that I should write out the principal points of the discussion at Danvers, Mass., between Eld. D. M. Canright, Seventh-day Adventist, and Eld. C. E. Barnes, first-day Adventist; but for two reasons I have not done so. First, the points, with two exceptions, were the same that are always brought up; hence there was little new to state, unless the whole argument were given, which would be too lengthy. Second, I have been unable to find the time. I now present a few thoughts.

Eld. Barnes from the first labored under a difficulty. It was this: He did not believe in the sanctity of Sunday, and he did not wish the audience to know it. The argument, however,

drew it from him, and he admitted that it might be a common, secular day, and stated that it was never called the Sabbath for twelve hundred years after Christ, and that the meeting of Christ with his disciples on the day of his resurrection did not make it a holy day.

He argued that the Sabbath was not given to man until the law was given from Sinai, and based his argument on Deut. 5:15. Here he made one new argument. He said the word "keep" in that verse was from a Hebrew word, which, in the two thousand seven hundred times it occurs, is translated *keep* only twenty times, but *make* and *made*, over four hundred times; and that in Deut. 5:15 it should be translated thus: "Therefore the Lord thy God commanded thee to make the Sabbath day." That was its origin. Eld. Canright showed that his Hebrew criticism was untrue, and also unscholarly. The same word is translated *do*; as, "Therefore ye shall observe and do them," spoken of God's commandments a great many times. To keep God's laws and to do them are equivalent. To make them, God never invited man. Also when the word in the Hebrew means *make* it has a certain prefix which gives it that meaning. Eld. C. read this from the Hebrew Lexicon. In Deut. 15:5 it has no such prefix, and means simply to keep, as it reads.

On the second evening Eld. B. made another new argument from Hos. 2:11. He said that "moadeem," translated "solemn feasts," means properly, "commemorative days;" and that the Sabbath was one of them, and that it has therefore ceased. The next day, Eld. C., seeing the error of this criticism, concluded that Eld. B. must be utterly ignorant of the Hebrew; so he visited him with a good brother, and asked him to show him that point in his Hebrew Bible. Well—his Hebrew Bible was not there just then. Eld. C. produced his own, and asked him to turn to the passage. After some hesitation, it turned out that he could not read the Hebrew, and he confessed that he did not know one Hebrew letter from another. Eld. C. exposed the falsity of the criticism, in the last evening's debate; and handing his Hebrew Bible to Eld. B., offered to submit that whole point if he would read one verse in Hebrew.

Eld. C. showed that the Sabbath was made for man (Mark 2:27), at creation (Gen. 2:1-3); and that sanctifying it there was really a command to Adam to keep it holy. The passover was given to commemorate the flight from Egypt (Ex. 12:11, 17, 26, 27, 42), and the Lord does not give two memorials for the same event. The Sabbath could not be, therefore, a memorial of the exode, as Eld. B. had claimed; neither would there be any fitness in it—a rest to commemorate a grand rush! No; the Sabbath is a memorial of God's rest when he had created the world. Ex. 20:8-11.

The question was, "Do the Scriptures teach that the seventh-day Sabbath of the decalogue, Ex. 20:8-11, is to be observed by Christians?" Eld. C. showed that it was observed by Christ's disciples after his death (Luke 23:56), and by the apostles (Acts 13:14, 42, 44). That Christ recognized the Sabbath as existing forty years this side of the cross in prophesying of the destruction of Jerusalem, which occurred A. D. 70. Matt. 24:20. He showed that the Sabbath existed when John wrote the Revelation, near the close of the first century. Rev. 1:10. The Lord's day is the Sabbath. That is the day, and the only one, he has ever claimed as his own. Ex. 20:8-11; Isa. 58:13; Mark 2:27.

The result of this debate was greatly to strengthen the church at Danvers in the truth. Our social meetings following were the best we ever had. The brethren could hardly express their love for the truth, since they had seen so great a gulf fixed between it and error.

DISCUSSION BETWEEN ELD. HAINES, SEVENTH-DAY ADVENTIST, AND ELD. MOULTON, FIRST-DAY ADVENTIST.

The debate at Seabrook, N. H., six miles from Newburyport, Mass., was no less interesting. Eld. Moulton is of the same belief as Eld. Barnes, but a great deal more open in declaring it. The first two evenings the question was like that at Danvers. The third evening it was, "Resolved, That the Scriptures teach that there is no Sabbath or Lord's day for the Christian church." Eld. Moulton did not bring up anything new, and was very rambling, mentioning every point the first evening that he brought up at all. He was very rash in his statements, and used no reason at all. He said that Christ told the young man in Matt. 19:16-22 all that it was necessary to do to have eternal life; but said nothing about the Sabbath. He said that Paul, in Rom. 13:9, gave command for all that

was necessary for Christianity; but he didn't mention the Sabbath. He said the third time that all that a Christian need do is summed up in the decision of the Apostolic Council. Acts 15:28, 29.

Eld. Haines showed that both Christ and Paul in the cases mentioned, omitted saying anything about false gods, image worship, and swearing, as well as the Sabbath; therefore, if their silence on the fourth commandment releases us from its observance, so of the first three; therefore a man may worship idols, and profane the name of God, and yet be a Christian according to Eld. M. Eld. Moulton in reply said, "The word 'comprehended' in Rom. 13:9 is a very broad term. If you love your neighbor as yourself, you won't swear before him." Eld. Haines inquired, "Why not, if there is no command forbidding it? How do you know it is wrong? For where no law is, there is no transgression." Rom. 4:15. If you know it is wrong to swear, while there is no law to tell you so, why not know that it is wrong to break the Sabbath under the same circumstances? But again, if this loving your neighbor as yourself keeps you from swearing before him, it certainly could not 'comprehend' the man away out behind the barn, who swears at his oxen when his 'neighbor' is not near."

Eld. Moulton, in his first speech the last evening, said that Lord's day, Rev. 1:10, "as he was informed by an able Greek scholar," meant the day of Judgment. In his last speech, having forgotten this, and wishing to heal the wounds he feared he might have made in the minds of some of his audience by sweeping away Sabbath and Sunday too, he said, "Now don't think I would trample upon the Lord's day," "but still there is no command for keeping it." Eld. Haines asked in closing, "What does he mean? Does he mean that he is not trampling on the day of Judgment? or has he forgotten that that is what he said 'Lord's day' means?"

Eld. M. said that the word "Lord" in that verse, as everywhere else in the New Testament, meant Christ. Eld. H. read Rev. 11:15,—"The kingdoms of our Lord, and of his Christ," showing the falsity of that; for Lord and Christ here are certainly two different persons. Eld. M. could hardly use his last half hour. Finally, like Balaam (Num. 23:11), whom the Lord made to bless, when he would have cursed Israel, he said: "If there is any Sabbath, it is the seventh day; for that is the only day God ever blessed. Do you wish to know where your Sunday came from? It rests upon the decree of the heathen emperor Constantine, issued A. D. 321. It is a Catholic institution from top to bottom."

Eld. Haines had great freedom in defending the truth, and though he has had the light himself but a short time, he was enabled to present it in a clear and forcible manner. He feels much strengthened himself; and we are satisfied that the debate has made an excellent impression on the minds of the people who heard. It was held in the first-day Adventist chapel, where Eld. Canright was refused a hearing in December, and where Eld. S. S. Brewer, of the same church as Eld. Moulton, had just finished a series of lectures designed to prove the holiness of Sunday. The people there cannot fail to see the discord in their own teachers, and the weakness of the position taken by all of them when compared with the Bible truth of God's holy day.

C. W. STONE.

It is amazing how many excellent excuses men make for not forgiving the wrong which is personal to themselves. The reasons for not forgiving are abundant; the reasons for excusing are scant. "Personal dignity forbids that I should be the first to offer forgiveness. I shall be misunderstood. My forgiveness will be thrown back in my face. It will make no difference; the offender will repeat the offense; I know him too well." Might not Christ have said every one of these things? Is not his proffer of forgiveness discordant with pagan notions of divine dignity? Is not he misunderstood? Is not his forgiveness thrown back in his face? Do not sinners, though forgiven, repeat the old offenses with a wearisome monotony of sin? Even as Christ forgave you, so also do ye.—*Christian Union.*

BISHOP BURGESS of the Roman Catholic Church in Michigan has issued a pastoral, calling attention to the increase of marriages between Catholics and Protestants, or infidels. He warns his people against the practice, declares it contrary to the laws of the church, and says that when such marriages are solemnized by magistrates or by ministers of other churches they are null and void in the sight of God and of the church.

GATHERING ORY.

(Tune—"Battle Cry of Freedom.")

We will rally round the standard, we'll gather once again,
Believing the gospel of the kingdom;
We'll gather from the hillside, we'll gather from the plain,
Believing the gospel of the kingdom.

CHORUS—
The kingdom forever! All hail the glorious
Away with all error, believe the truth and sing,
Whilst we gather round the standard, gathered
once again
Hearing the gospel of the kingdom.

We are gathering to the call from the East and
from the West,
Believing the gospel of the kingdom.
We will help to swell the numbers, with our Bibles
in our hands,
Believing the gospel of the kingdom. CHO.

We will welcome to our numbers the honest, true,
and brave,
Believing the gospel of the kingdom;
And although we may be poor, we shall never be
afraid,
Believing the gospel of the kingdom. CHO.

We are joining in the call, in the East and in the
West,
Believing the gospel of the kingdom;
Offering life to the world, in the land of heavenly
rest,
Believing this gospel of the kingdom. CHO.

Sinners, hear the joyful news of the advent of our
King,
Believing this gospel of the kingdom;
Repent and reform, and with us join and sing
Of the glory of the gospel of the kingdom. CHO.

The nations of the world, by the word of God fore-
told,
Show signs of the coming of his kingdom;
But they soon will give their place to the seed of
royal race,
Who believe the gospel of the kingdom. CHO.

Come, give us your hand, and give to God your
heart,
And we will wait for the coming of the kingdom;
Come join our little band and we never more will
part,
But will reign with the Saviour in his kingdom. CHO.

Farewell, careless sinner, for you we feel alarmed!
O, come and be safe in Jesus' kingdom;
For he will shortly come, and the earth and all
things burn,
Then the saints will all be safe in Jesus' king-
dom. CHO.

Be faithful, fellow soldier, our work is almost done,
Preaching the gospel of the kingdom;
Then a crown of life we'll wear when we are gath-
ered home,
To ever praise the Lord in his kingdom. CHO.

—Sel.

Progress of the Cause.

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

IOWA.

West Union.

THE meeting at West Union was held April 4-7. There are very few of our brethren in this place. About a year ago they built a small meeting-house which would seat about seventy-five persons. Of course it was not large enough for our meeting, so the Baptists very kindly gave us the use of their house. But we found the outside interest very small; perhaps fifty or a hundred attended our meeting. This was much less than we had had at any other place, and these were not particularly interested. There were about seventy-five of our own brethren present, and we enjoyed very good seasons with them, and they seemed to receive the word with much interest and profit.

This part of the State has been left without labor for years, and the brethren are somewhat discouraged on this account, very few having embraced the truth lately. We think that some of the many laborers should work in this section of the field. It is the pleasantest part of the State, and probably would be just as good a field as the southern part, if not better.

We spent a half day in instructing them in keeping our books, another half day on the T. and M. work, and a good share of Sunday on s. b. We found that the brethren very much needed instruction on these points. I think the time was profitably spent. Systematic benevolence pledges were made to the amount of \$400. We now ask our brethren in all parts of that Conference to take hold and raise their pledges as these brethren have done, as the means are very much needed.

Thus closed my four weeks' labor in Iowa, with Bro. Farnsworth. We hope the Lord may bless these efforts to the good of the cause in this State. As I have several things which I wish to say, bearing upon the cause there, which would make a report too long, I will put them in separate articles, hoping that the friends will read them.

D. M. CANRIGHT.

Battle Creek, Mich., April 12.

Lisbon, April 8.

THIS has been one of the old battle fields, being one of the first churches organized in the State. Most of the friends that came out years ago had moved away. But there were a few lamps left that have continued to burn brightly, and the result of our labor we feel is largely owing to the influence of such. About twenty-five in the vicinity are now keeping the Sabbath, and we have some reason to believe others will yet come out on the Lord's side.

We shall commence meetings near here again soon.

J. T. MITCHELL.

R. A. HART.

Logan, April 1.

THE meeting at this place closed on Sunday night. The Lord was with us, and we had a good meeting. Six were added to the Logan church. This church is growing in the knowledge of the truth.

On Sunday evening we celebrated the ordinances. The Spirit of the Lord came into our midst. May the Lord continue to bless this church, that they may be a shining light in the world. J. BARTLETT.

Le Grand, April 1.

AFTER attending the meeting at State Center, the 22d, I came back here March 29. About thirty were present at our Sabbath meeting, although it was a very stormy day. Some were keeping the Sabbath for the first time. I sold here twenty-five dollars' worth of books, and obtained six subscribers for our papers. Shall meet with them again April 20. There are enough here that acknowledge the truth to make a large church. May the Lord help them out of the "valley of decision."

M. M. KENNY.

Jasper Co.

A good work has recently been done in this vicinity by Chas. E. Whitlatch. By my request, he spoke at our school-house on the second advent of Christ. Many believed, and some were affected to tears. The people were unanimous in their desire to hear him the next evening on the Sabbath. Accordingly he spoke to a large and attentive audience. He thoroughly demonstrated the obligations of the Sabbath, and showed that Sunday-keeping is not of Christ, but of his self-styled vicergerent, the antichrist of Rome.

He complied with the request of the audience to speak the next evening on the same subject. After services, he asked all that believed the seventh day was binding to arise, and several stood up. He then asked all that believed Sunday was the right day to keep to stand up, and not one in the audience arose.

A few have commenced to keep the Sabbath; others say they will do so, while many are investigating. A Methodist minister who heard his discourse admitted that the seventh day is the Sabbath.

Surely the Lord is blessing his people. The seed has been sown here, and may a large harvest be reaped in due season.

HENRY SHELLINBARGER.

Decatur City, April 8.

MET with the church at Decatur City, April 6 and 7. Nearly all were present, and took part in the social meeting. We celebrated the ordinances, and elected officers. Letters were granted to seven of our members, who will join in some other locality. May God bless them in their new homes. This leaves our little church with sixteen members, in harmony and union.

A. CALDWELL.

TEXAS.

PEORIA, HILL Co.—March 31 and April 1, we organized a church of twenty-six members at this place. The s. b. pledge amounts to \$277.00 for the year. Quite a number of others who are in union with us in the truth will unite with us soon.

When we came to this county last fall, there was not a Sabbath-keeper in it. A large majority of these brethren we found

smoking and chewing tobacco, and the sisters dipping snuff. One family consisting of the parents and four children, the youngest of whom is a little girl three or four years of age, were all using it profusely. The mother learned the art of dipping snuff while being dandled upon her father's knee. The husband tells me that \$100 would no more than cover the family expenses for tobacco annually. With tobacco, this dear family have laid aside tea, coffee, and pork. In our little company of about forty who meet together every Sabbath, thanks and praises ascend to the God of all grace for freedom and deliverance from bondage to bad habits, for the light and liberty they have found in believing the present glorious truth, and for their experience in receiving Christ anew.

On Tuesday P. M. ten were baptized in the presence of a large concourse of people. We also organized a legal society and adopted articles of Association, in order to legally hold the church property.

CLEBURNE, JOHNSON Co.—I met with the church here in their quarterly meeting, April 6 and 7. All were in their place at an early hour Sabbath morning. Their meeting-house not being fully inclosed, we met for worship in Bro. Dillen's house. It was literally packed. It was truly encouraging to see the zeal manifested by these dear brethren and sisters, their earnestness and willingness to perform their duty. The Lord blessed greatly in preaching and in the social meetings. Our communion season was indeed a refreshing one. Two were received into the church, and two were baptized.

Here we also organized a legal society. Although the friends are poor, they have nearly inclosed a very neat little house of worship.

The meeting of the T. and M. society showed activity on the part of its members, nearly every one reporting. The reports under "my donation" and "one-third" clearly showed that there was a readiness to sacrifice.

We are now on our way to labor with the tent. Bro. L. Caldwell goes with us. We crave the prayers of God's people.

R. M. KILGORE.

RHODE ISLAND.

WE have just visited Niantic, by special request; and held seven meetings in the Seventh-day Baptist church. It was truly a very interesting occasion. Several came from Westerly. All seemed to be deeply interested. Those from Westerly—a large, flourishing town—expressed a desire for a course of lectures there.

On Monday evening, March 25, commenced meetings with the Green Hill church. There are twenty or more here who keep the Sabbath. Several have embraced the truth this spring as the result of the labors of the church, with the blessing of God. We assisted them in organizing a Sabbath-school. They were strengthened, and encouraged to increased activity in the work of the Lord; and we believe they will stand shoulder to shoulder in battling for the truth. The Lord assisted in presenting close, practical instruction, which was received as "meat in due season."

On Sabbath morning nearly all of them went with us to our appointment at Curtis Corner, five or six miles distant. This being the central point for the three Rhode Island churches, we united here in our meetings over Sabbath and Sunday. The church at La Fayette was well represented. Our social meetings were very interesting. After the morning meeting on first-day, four were baptized; these united with the Green Hill church, making six additions to that church during the past week.

I. SANBORN.

NEW YORK AND PENNSYLVANIA.

Covington, Pa., April 9.

WE can still report progress here. Our Sabbath meetings continue to grow better. There are about twenty-five good substantial persons now keeping the Sabbath, quite a share of whom were either backsliders or had never made a profession of religion. They have a weekly evening prayer-meeting arranged.

Last evening I spoke, by invitation, at Blossburg, a town five miles from Covington, to an attentive congregation, with good effect. We have the usual opposition to meet, but it does not hinder the work. We expect others to be gathered in. I leave

them now for a few days, but design to turn soon to look after the the interested perhaps give some lectures at Blossburg.

S. B. WHITNEY.

Wellsville, N. Y., April 7.

OUR quarterly meeting yesterday and day was very interesting. The Niles church met with us Sabbath morning, the Lord was with us and blessed us, we were encouraged to be faithful, trust in his holy name, doing his will in keeping all the commandments of God and the law of Jesus. We are a little flock, surrounded by adverse influences,—there being large and popular churches here, yet the Lord is with us, and that to bless.

Sabbath afternoon, Bro. Babcock, pastor of the Scio Seventh-day Baptist church, preached a good sermon from Luke 22:28. After the sermon we had another Communion meeting, and two members united with the church, making five additions since our organization, and we trust there are others still to follow.

First-day morning we held a business meeting in the interest of the T. and M. work. Some interesting reports were made, and two new members were added to the society. May we grow in grace, increase in numbers, and finally receive the reward promised to the saints of God.

G. W. KNAPP.

NEW SWEDEN, ME.

YESTERDAY, April 6, was an important day to us here in New Sweden. The Sabbath-keepers from different parts of the colony assembled at a central place, where remarks were made from Luke 15. It was the manifest determination of many "arise and go to their Father," and in the language of the prodigal say, "Father, have sinned against Heaven and before thee."

The importance of instructing the children was set forth, and appropriate remarks were made by Bro. Olson, Anderson, and Gelotte. It is thought best to form Sabbath-schools in each district where the brethren reside. This will require for schools. There are now about seventy in this vicinity who acknowledge the claim of the Sabbath, and are endeavoring to keep all the commandments of God and the faith of Jesus; and many search the word daily.

Eld. A. G. Olson held meetings in Jerland and Woodland on the last two first days. Some see that it is too important time to let small differences separate us.

For five weeks we have held a private or select school in the day-time, and evening public school two evenings each week. The attendance is favorable.

We desire the prayers of the people of God, that this last, precious message may gather out a people so perfect in character that they will endure all temptations, and at last win the victor's crown.

JAMES SAWYER.

ILLINOIS.

FLAT ROCK.—On Tuesday evening March 26, we had a good hearing at Flat Rock. Here, again, we were made to realize the crying need of laborers. Almost everywhere we go, we have encouraging audiences; but we must press on, and leave hungry souls behind. Of the eighteen twenty brethren in Illinois to whom credentials and licenses were granted last year, some are at work in the field, winning souls; others are arranging home matters so as to labor in the tents the coming season. Oh that all would more fully realize the importance of this work!

Who will be there, a crown to wear,
Among the saved in glory?
'Tis he who'll bear, with cheerful air,
The cross, and tell its story.

KEENVILLE.—During the last four days of March, we held a series of meetings at Keenville. One was baptized; three joined the church; s. b. was re-organized for 1878. Here the prejudice is giving way, and our labors are bestowed on larger congregations than hitherto.

WEBBER GROVE AND MT. VERNON.—As the result of our labors during the past week, in connection with previous efforts, one has been reclaimed, two have commenced to keep the Sabbath, and one has been baptized. For the present the friends at Mt. Vernon unite with the church at Webber Grove. In regard to the payment

s. b. pledges we may say, Webber prove church is among the most prompt of the churches in Illinois.

G. W. COLCORD.
April 10, 1878. C. H. BLISS.

ILLINOIS.
Elliottstown, Effingham Co., April 9.

We held meetings in a district a few miles from Watson, and as a result, six are keeping the Sabbath. March 2, we commenced meetings at Elliottstown. The congregations range from fifty to one hundred and fifty. Have spoken nine times. The Disciples have kindly granted us the use of their house of worship.

G. F. SHONK.
D. MORRISON.

MICHIGAN.

Bayrna, April 10.

In connection with the work at this place, which was commenced March 29, we have held a few meetings at Vergennes, a small school-house near the meeting-house, which was closed against us. As a result, three more have taken their stand with us. We still look for others. The work here is not very flattering, yet some good may be done. We hope for the best.

E. VAN DEUSEN.
J. O. CORLISS.

Chion, Isabella Co., April 8.

COMMENCED meetings at Union, March 29. The truth was new here, and it stirred the people considerably. Here, as in Chippewa, there was no open opposition. The people mostly admitted the claims of the truth, and fifteen took a firm stand for it; making twenty, in all, that have accepted the truth since we came to this county last winter.

We had an interesting meeting and Bible-class last Sabbath, there being over twenty Sabbath-keepers present. The little company at Chippewa were with us. They are firm. These brethren are all within a short distance of Mt. Pleasant, which, in all probability, will be the center of the work for this county.

The Lord has greatly blessed me while laboring here. Those who have accepted the truth are rejoicing in it.

L. A. KELLOGG.

Colton, Muskegon Co., April 11.

ANOTHER person has commenced to keep the Sabbath here. I have given five discourses at Blue Lake school-house. The attendance has been from ten to twenty-five. No special interest has been manifested. A few seem willing to hear. Preached a funeral discourse to a large assembly at Twin Lakes yesterday. I have invitations from several places in this neighborhood to come and preach to them. I had a letter two days ago from my brother in Sweden. He says that the newspapers have commenced to discuss our doctrines there. They regard them a violation of their evangelical faith. I hope they will continue to discuss the subject, and it will come to be noticed by the people in general.

GUSTAF CARLSTEDT.

Jefferson, Hillsdale Co., April 6.

THE church here are making some advancement in the cause of present truth, and our meetings are becoming more interesting. We feel that the Lord is in our midst, and that to bless. We are much encouraged, and by the assisting grace of God will try to become more earnest in the work of God; for we realize that we have no time to lose.

Our prayer is that our hearts may be so tender that the gentle Spirit of God can dwell in them, and that everything that is wrong may be separated from them.

J. IDEN.

KENTUCKY.

Elizabethtown, April 9.

Our quarterly meeting near Elizabethtown is in the past. It was considered one of the best we ever had here. Truly God is moving upon the hearts of the people. We have never before had such an outside interest here as there was at this meeting. If we had the men and means to keep up with the interest, a great work could be accomplished in this Conference this year. God is going out ahead of us. But times are so hard that great sacrifice will be required on the part of those who keep the work moving this year. We earnestly appeal to all our brethren and sisters in

this Conference to pay up their s. b. by the 10th of May; for by that time we want to start the tent again, and we do not want to be hindered in our work. There are quite a number who are yet in arrears.

There was quite a representation from abroad at our quarterly meeting, and the most of the members who were not present sent their testimonies, which cheered our hearts very much. Two were buried with Christ in baptism. One was formerly a Presbyterian minister, and is a young man in the prime of life. He heard some on our faith at the tent in Elizabethtown, in 1876, and has been keeping the Sabbath the most of the time since. He came out fully on all points of our faith at this meeting, and united with the church. He joined the T. and M. society, and on Monday morning started on his way home, with a load of tracts and books, with which to engage in earnest in the tract work. May God help him to be very useful in this cause.

Considering the hard times, the T. and M. workers of this part of the Conference have done nobly, as will soon be seen by the secretary's report. Bro. R. Garrett preached once, and I the rest of the time.

My address, for the present, is Knob Lick, Metcalfe Co., Ky. S. OSBORN.

REYNOLDS, GA.

I HAVE visited Houston and Bibb counties of late. I spoke in the court-house in Perry five times. Sometimes the audiences were quite large, and at all times they were very attentive. Bro. Killen has labored faithfully to call the attention of the people to the truth. His labor had created some interest to hear further. They wanted me to speak on the Sabbath at my first meeting. There was a large congregation, composed of all classes. They wanted to hear on the end of the wicked. There was the very best of attention while I read the Bible. Some were more than commonly anxious to catch every word and get every idea. One gentleman expressed himself much interested, and pleased with the manner of the preaching in appealing to the Scriptures. The freedmen improved the opportunity of attending, as the meeting was in the court-house. They were much interested, and urged me to send them a minister of their own color to speak the truth to them. I know of no one. Should any go there, they will have a good hearing. Bro. Killen is collector, assessor, and school commissioner. He is visiting every family in the county. He has a word to say to every one on the truths applicable to this time. He is giving reading matter on present truth to all who will read. Thus the way is opened to speak the truth to the people of that county, but where are the speakers?

In Bibb county I spoke at a place four miles from Macon, where Bro. Wimbish has had meetings the past year. The interest was good on the part of the few who attended, some coming two and three miles. They wanted to hear on the Sabbath. I spoke seven times, and left a good interest. One man said he should keep the Sabbath; others were convinced. Bro. Wimbish will continue the meetings. He is growing fast in all the truth, and is anxious to do for the Master. On my way home I staid here one night, and spoke in a private house. The room was full.

C. O. TAYLOR.

TENNESSEE.

I HAVE been visiting the little companies that Bro. O. Soule brought out near Pikeville. They move very slowly and need more of the grace of God to help them overcome. I have distributed tracts and THE SIGNS OF THE TIMES in several counties. Find many warm-hearted friends that are favorable to the truth. I have spoken from two to three times a week to attentive hearers, and have more calls than I can fill.

I lately visited Grassy Cove, where I delivered three discourses on the subject of the law and Sabbath. I was opposed by a Methodist minister, who claimed to be a Greek scholar. He admitted the perpetuity of the law of God, but claimed that the Sabbath had been changed from the seventh to the first day of the week, and that the "Sunday Sabbath" is now protected and enforced by the fourth commandment. For evidence he referred to Matt. 28:1, rendering it thus: "In the end of the Sabbath [Jewish Sabbath], as it began to dawn toward the first day of the first Sabbath [Christian Sabbath], came

Mary," etc. I showed that his rendering did violence to the Scriptures, [and it might be added, to the Greek also.—Ed.] and that no change could be made after the new testament (covenant) was confirmed by the death of the Testator. Gal. 3:15; Heb. 9:17.

I know what it is to be shut out of meeting-houses and to be forsaken by parents, brothers, sisters, and friends for the truth's sake; but I take it all to the Lord in prayer. "'Tis sweet to work for Jesus." He bore the cross for me. Brethren, pray for the precious truth here, and for me.

P. D. MOYERS.

KANSAS.

Osawkee, Jefferson Co., April 10.

By the urgent request of the brethren here, I attended their quarterly meeting, April 6 and 7. The meetings commenced with the Sabbath and closed Sunday evening. Three united with the church. One was baptized. The interest was good. The brethren have a good, comfortable church, and it was well filled at every meeting. The time is not far distant when they will need a series of meetings, if they live up to their profession. Was glad to see the union and love that existed among the brethren, and the willingness they manifested in helping to carry on the meeting and in giving of their means for the support of the cause. May the Lord bless the Osawkee church.

J. N. AYERS.

Osborne Co., April 8.

I HELD meetings with the Pioneer and Bethany churches, March 23 to April 1. The first-named church is one of the oldest in the State, and although many have moved away, it still numbers over forty members. While some, I fear, do not realize the importance of the work, others manifested a commendable interest in the meetings, which increased to the close.

At Bethany I had the pleasure of meeting Bro. and sister Enoch, who have been holding meetings in the vicinity.

I tried to set before these churches the necessity of faithfulness in the little acts of life, and of acting well our part; for here all the honor lies. He that is faithful in the least is faithful also in much. We celebrated the ordinances and held a business meeting. One was added to the church.

C. F. STEVENS.

Rock Creek, April 8.

THE quarterly meeting at Rock Creek has just closed. It has been a good meeting. Five were added to the church, one by baptism, two by letter and two that had been baptized a few weeks previous. Three joined the T. and M. society. The s. b. was fully doubled and the one-third was pledged. I spoke three times at Malvern, three miles from Rock Creek. There seems to be some interest there.

SMITH SHARP.

VERMONT.

Jamaica, April 8.

PURSUANT to appointment in the REVIEW, Bro. I. Sanborn met with us at the commencement of the Sabbath, April 5, and notwithstanding the inclemency of the weather and the bad going, a goodly number of the brethren and sisters were present, thus showing their interest in the cause of truth and appreciation of the labors of one of the servants of God in our midst.

We would here express our deep gratitude to God and the conference committee for sending us help. The way is now opened for him to commence labor in a new field, at Bondville, a few miles from this place, where there seems to be some interest to hear the truth. We pledge ourselves to stand by our brother in his efforts to spread the truths of the last message of mercy. May the Lord bless in all our work.

E. COBB.

NEW HAMPSHIRE.

Washington, April 7.

YESTERDAY, April 6, was a good day for the church in Washington. In the forenoon each one present responded to his name, briefly relating his experience for the past few months, and telling his determinations for the future. The forenoon meeting prepared us to engage in celebrating the ordinances of the Lord's house. As each, with ready hand and cheerful heart, engaged in this work, the tender, melting spirit of Jesus was felt in our midst.

Several feelingly testified that they had received strength to live better lives than they had lived in the past. If the resolutions the brethren and sisters deliberately made, are carried out, we hope for brighter days in Washington. F. L. MEAD.

NEBRASKA.

Lyndon.

LAST Sabbath and Sunday, April 6 and 7, I spent with the Lyndon church at their quarterly meeting. Several from abroad were present. The Lord met with us. His people were strengthened, and I trust a good impression was made upon those outside. This church design soon to erect a house of worship. CHAS. L. BOYD.

Cass Co., April 1.

SINCE my last report I have spent one week in visiting from house to house and talking the truth with those where I held my first meeting. Three more signed the covenant, making twenty in all. We organized a Sabbath-school and Bible-class. Bro. Walter Brookins was chosen superintendent and leader, and sister Mary Williams secretary. If the little company here are faithful, and let their light shine, there will be a good church raised up here.

May the Lord bless them, and add to their number such as shall be saved.

M. HACKWORTH.

SUGGESTIONS.

I HAVE sent to different ones over one hundred and fifty names and addresses of persons in Georgia to have the SIGNS sent to these individuals. Some have done their work well, but I learn of several cases where the paper has been sent for two or three weeks, and then stopped. Sometimes two or three papers come at a time, and then they stop. I do not think that the best way to send them. I think the paper should be sent several weeks. There are but few who would become interested by reading three or four papers, while they might if it came to them several weeks.

I now have several names. Who wants them? C. O. TAYLOR.

CONSCIENCE is a clock which in one man strikes aloud and gives warning; in another, the hand points silently to the figure, but strikes not; meanwhile hours pass away, and death hastens, and after death comes judgment.

A LADY was asked, "When a lady and gentleman have quarreled, and each considers the other most at fault, which of the two ought to be the first to advance toward a reconciliation?" Her answer was, "The best-hearted and wisest of the two."

Obituary Notices.

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

DIED in Hillsdale, Mich., April 3, 1878, Bro. J. M. Brown, aged 73 years. He and his wife were among the first to embrace the truth when the tent was at Hillsdale. He has since been a devoted, earnest worker for the Master. He suffered much in his short sickness, yet he bore his sufferings with Christian patience, and was resigned to go. He leaves an aged companion and two sons, who feel their loss, but do not mourn as those without hope. May the Lord help them to prepare for a reunion in the kingdom of God. Funeral attended by the writer. Text, 1 Thess. 4:18.

"Asleep in Jesus, O how sweet
To be for such a slumber meet."

T. M. STEWARD.

DIED, April 1, at Centerville, Oswego Co., N. Y. Bro. Reuben Torrey, aged 64 years. Bro. Torrey embraced the Sabbath truth about twenty years ago, and as a Christian and a neighbor was loved and respected by all who knew him. He leaves a companion and children to mourn his loss, but they sorrow not as others that have no hope. The writer spoke on the occasion, from John 3:16.

M. H. BROWN.

DIED at Shelburne Falls, Mass., March 23, 1878, after an illness of about six weeks, my beloved mother, Susan Elmer, aged 70. She was a faithful observer of the Sabbath for about twenty-six years and a believer in the Advent faith. She made her peace with God while in health, and at death expressed no fears. Funeral discourse by Mr. Evens, Baptist minister.

DELLIAH C. ELMER.

DIED in Bellville, Ohio, March 29, 1878, sister Jane Bailey, in the seventieth year of her age. She was formerly a member of the Methodist church, but embraced the truths of the third angel's message in the year 1866, under the preaching of Elds. Lawrence and Van Horn. She leaves a husband and six children to mourn her loss. They mourn not as those without hope.

BELL W.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 18, 1878.

This Week's Paper.

THIS paper will speak for itself if the reader will give it opportunity; but we are apprehensive that a portion of the interesting and important matter may by some be inadvertently passed by unless particular attention is called to it.

1. Spurgeon on the Law. Here will be found many rare and beautiful thoughts on this important subject. New views are given us of the sacredness and holiness of God's great law.

2. The article on Baptism, by Bro. Waggoner. The whole series of papers on this subject should be carefully studied. It will be found profitable.

3. The report from Bro. Andrews, giving an account of the condition and prospects of the work in Europe. He is not a man to misstate facts, or overdraw the picture; and such reports from that field are cheering indeed.

4. The Progress Department, comprising pages 6 and 7, with its twenty-seven reports, no one interested in the progress of the work can afford to omit.

5. The third page has a claim upon the attention of the reader, because its articles are short and to the point.

6. The inside editorial pages, containing articles from Bro. Haskell, Canright, Stone, and others, all will want to read.

7. In short, we believe the reader will be better satisfied not to omit any of it.

We have received, just too late for this paper, interesting and encouraging reports from Minnesota, Alabama, Texas, and New York.

We have many inquiries on hand from correspondents waiting for answer either by mail or through the REVIEW. They would have been answered before this, but our time has been so exceedingly filled up with other necessary duties, that we could not attend to matters of correspondence as we would have been glad to do.

The Biblical Lectures in the College were resumed, Monday, April 15, according to previous announcement. The attendance is smaller than during the last term, as was expected, so many having left for their homes, or to make preparation for the summer's work in the field.

Important Meetings in Battle Creek.

ELDERS CANRIGHT AND HASKELL, with the co-operation of the leading workers in Battle Creek, have begun a series of revival meetings here, to continue to the 21st inst. Work at the College, the Sanitarium, and the Office, will be so shaped as to give the students and workers in all departments opportunity to attend the meetings.

An Obliging Elephant.

THE elephant which is the hero of the following anecdote, not only obliged Sir Emerson Tennent by getting out of the way of his horse, but has greatly obliged us by upsetting one of the strongest metaphysical arguments for the immortality of the soul.

THE OBLIGING ELEPHANT.—Sir Emerson Tennent tells of an adventure he had in Ceylon while riding on a narrow road through the forest. He heard a rumbling sound approaching, and directly there came to meet him an elephant

bearing on his tusks a large log of wood which he had been directed to carry to the place where it was most needed. Tennent's horse, unused to these monsters, was frightened, and refused to go forward. The elephant seeing this, evidently decided that he must himself get out of the way. But to do this he was obliged to take the log from his tusks with his trunk and lay it on the ground, which he did, and then backed out of the road between the trees till only his head was visible.

Sabbath-school Organizations.

AT the special session of the General Conference in March, a General Sabbath-school Association was organized; resolutions were passed recommending the brethren of each Conference to organize State Associations; and a committee was appointed to suggest a Constitution, for State Associations. The report of this committee was published in last week's REVIEW, so that it can be thoroughly criticised before the quarterly meeting, and adopted at that time, with such modifications and additions as seem necessary to make the Associations most useful to the Sabbath-school interests of each State.

It is hoped that the brethren of each Conference will consider the importance of the Sabbath-school work, and be prepared to act at the quarterly meeting. Many of our churches have no school. Others are poorly managed. We have been surprised to find the little interest that has been taken for the children in some of our churches. In some places there is a Bible class for men and women, while the children are left to attend a Sunday-school.

Mothers prefer this rather than have no religious instruction. It is no marvel in many instances that the Sabbath becomes a restraint, and as soon as they leave the parental roof they leave the Sabbath.

Now we suggest, in order that our brethren at the quarterly meeting may see the evils existing, and understand better how to act, that each church or company of our brethren report through some member attending the meeting, or by letter,—

- 1. How many youth and children are there in the church?
2. How many attend Sabbath-school?
3. How many attend Sunday-school?
4. How many classes are there in your Sabbath-school?
5. What course of study do they follow?
6. What is the interest taken by the children, the youth, the Bible-class?

We know from what we have seen that scores of our children are going to destruction through the neglect of parents and guardians and neglect of the church. Should their condition be correctly stated to our brethren, they would be aroused to action. We fully believe the time has come for earnest effort in the direction of better Sabbath-schools and thorough instruction.

In the election of officers, care should be taken to select those who understand the magnitude and importance of the work, and who will devote the thought and labor necessary to become successful, and those that are so situated in business, or in the employ of the Conference or Tract Society, so as to be able to get at the work they have to do.

S. D. A. Sabbath-School Association.

Attention, Directors and Secretaries of Minnesota.

I WANT (1) The number and names of the churches in your respective districts; (2) The number and names of your T. and M. members; (3) Please do not fail to accede to this request immediately. A. H. VAN KIRK, Sec.

Special Notice.

THE quarterly meeting of the Michigan T. and M. Society, to be held in Battle Creek, April 19 and 20, will be one of special interest to all the tract workers in this State. Plans should be laid for missionary labor in those localities where courses of lectures will be given with tents the coming season, therefore all T. and M. directors and secretaries should be present.

S. N. HASKELL. D. M. CANRIGHT.

The Meeting at Danvers, Mass.

IN consideration of the interest at Battle Creek and the State quarterly meeting to be held here, it seems necessary that either Eld. Haskell or myself should remain at Battle Creek. After consulting over the matter, it has been decided for Eld. Haskell to fill the appointment at Danvers, while I remain here.

D. M. CANRIGHT.

APPOINTMENTS.

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

QUARTERLY meeting of the church at Port Allegany, McKean Co., Pa., May 4 and 5, commencing Sabbath eve. A general rally is requested, as very important business will be considered. As the camp-meeting for Western New York and Pennsylvania will be held in June, this matter will be looked after, and a tent enterprise for Pennsylvania. Let every member be sure to come, and let all bring their friends with them.

WE will meet with the friends of the cause in Aroostook Co., Maine, where Bro. Goodrich may arrange, May 11-14. We hope to see all the brethren and sisters in that section at this meeting. Come prepared to remain until Tuesday, as Monday will be devoted mostly to the Missionary work, systematic benevolence, and such practical duties as are of vital importance to every true believer.

THE Palermo (Kan.) church will hold their quarterly meeting, April 20 and 21. Eld. Smith Sharp will be present. The members of the Palermo church are requested to report in person or by letter. The scattered Sabbath-keepers in Dist. No. 3 (Atchison, Doniphan, Brown, and Nemaha counties) are requested to do the same.

THE members of the Roscoe church will hold a two days' meeting at the George White school-house, four miles east of Durand, Ill., April 27 and 28. Eld. G. W. Colcord is earnestly requested to meet with us if possible, if not will not A. H. Cleaves and A. A. John attend? We hope all the brethren will attend this meeting; for there is important business to be transacted.

I WILL meet with the friends of the truth at Otter Creek, La Salle Co., Ill., April 27, 28. The funeral sermon of our dear brother McKearn will be preached on the 28th, at 11 o'clock A. M. Let all attend who can reasonably do so.

I WILL hold meetings in Kansas, as follows: Amity, April 25-28. Limestone, May 2-5. Morton, " 9-13.

As these meetings are the last we can hold with these churches before camp-meeting, we hope those who are indebted to us for books will be able to make settlement in full.

Ohio Appointments.

TROY, April 27, 28. Bellville, May 1, 2, evenings. Waterford, " 4, 5. Newark, " 11, 12. Van Wert, " 18, 19. Gilboa, " 21, 22, evenings. Bowling Green, " 25, 26. Turn out, brethren; let us take hold anew in the closing work of the Lord.

SUMMIT, Jackson Co., Mich., April 27, 28. Hope to see a general attendance, as the organization of a church will be considered. There will be opportunity for baptism.

I WILL meet with the church at Nebraska City, Neb., April 27 and 28, meetings to commence Friday eve. E. W. FARNSWORTH.

ORLEANS, Neb., April 19-21. On Spring Creek, seven miles S. E. of Beaver City, Apr 26-28. I hope to organize a church at each of these places. Opportunity will be offered for baptism. CHAS. L. BOYD.

Business Department.

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

THE address of Eld. J. H. Cook is Ft. Scott, Bourke Co., Kansas.

THE P. O. address of Mrs. F. M. T. Simonson Hillsdale, Rock Island Co., Ill.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review and Herald to which the money received corresponds, 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. Allen Potter 53-15, Fanny Pierce 53-15, T. P. Finch 53-14, C. S. Linnell 53-16, Dora F. Rowe 53-14, E. B. Carpenter 51-17, C. A. Swan 53-15, Wm. Potter 15, M. C. Wilcox 53-10, Joel Gulick 53-13, A. Gomoe 11, F. A. Elwell 53-15, A. Bossert 53-15, Mrs. P. Birch 15, Thomas Armitage 53-15, A. J. Heacock 53-15, S. A. Gold 53-7, Henry Miller 53-14, Amy E. Darrt 54-1, Lane 53-12, Miss F. E. Mason 53-12, R. Loveland 53-12, E. G. Doud 53-9, Hortense S. Tasker 53-15, Billa Renick 53-15, Wm. Avery 53-15, Mattie Childs 53-14, Seth Norton 53-15, J. D. Pegg 53-15, Mrs. Ellen L. Hayne 53-15, C. Smith 53-15, B. Pritchett 53-15, John Marshall 53-15, John Johnson 53-15, Matilda Fox 53-15, P. A. Roberts 53-12, W. G. Brallier 53-11, Philip Kane 53-15, Mary Sanford 53-15, Frank F. George 53-13, Wm. B. Irwin 10, Mrs. R. Leighton 53-20, Charlotte Webster 53-15, Wm. Mitchell 53-11, John F. Jones 53-15, J. L. Hobbs 53-16, F. R. Richmond 53-1, Ambrose Johnson 53-15, F. Phar 53-15.

\$1.00 EACH. Mary Crowder 52-15, C. Stoddard 52-15, W. J. Patterson 52-14, E. C. Hoxie 52-15, I. W. Griffin 15, R. McFadden 52-14, J. G. Jones 53-1, W. B. Castle 14, B. F. Richards 52-13, D. Crumb 52-14, Merriek Price 52-15, Phebe L. Cornell 52-13, G. Chapman 52-15, Alma Drouillard 52-15, E. D. Robinson 52-15, B. Perkins 52-7, John Curcio 52-21, W. G. West 52-14, S. Tallman 51-7, Martin Kittle 49-7, Mrs. J. H. Weigel 52-15, M. Garrett 52-14, A. E. Tallman 52-15, Richard Huskins 15, T. Brown 52-14, P. E. Ferrin 52-12, John Haynes 23, C. McReynolds 53-1, Geo. B. Starr 52-15, Laura B. Lock 51-16, Wm. Marlow 52-15, C. Clark 52-12, Mrs. E. Jones 52-16, C. J. Gafford 52-12, A. E. Flowers 52-15, Wesley Wood's 52-15, O. O. Bridges 52-15, M. A. Bright 52-15, E. G. Bolter 52-15.

MISCELLANEOUS. D. E. Gibson 50c 52-3, H. O. Cripp 1.50 53-18, A. D. Woodruff 50c 52-4, Lillie McIntire 1.50 53-15, John H. Craiger 50c 52-4, Luther Farnham 1.50 53-15, Mrs. A. L. Foster 50c 52-4, Martha B. Truitt 30c 53-22, Chas. Osborn 25c 51-22, Mrs. Julia Kilborn 1.50 53-15, Mrs. Persis Reves 1.50 53-15, Dorcas Shilb 1.40 53-1, Robert Stanhope 75c 52-15, J. B. Craw 1.50 53-15, Anna M. Barrows 1.50 53-15, H. Moorman 1.50 53-15, D. S. Grant 1.50 53-15, Czar Nicola 3 75 52-8, H. Hoyt 50c 52-3, C. A. Ward 50c 52-4, Orin Coats 1.50 53-15, Charles Kee 1.50 53-15, Geo. W. Stewart 1.50 53-15, H. W. Forger 7.00 52-16, M-s Ellen S. Towle 1.50 53-15, Charles Cool 1.50 53-15, Mary H. Wilcox 1.50 53-15, Sarah A. Row 1.50 53-15, Miss L. Roberts 1.50 53-15, J. Baker 50c 52-4, C. M. Thomas 50c 52-4, E. G. Perkins 1.50 53-18, Mrs. T. A. Rhodes 75c 52-15, P. D. Flood 52-4, H. M. Case 1.50 53-15, Martha Howell 1.50 53-15, Laura Clark 1.50 53-15.

Books Sent by Mail.

Sarah Harris \$1.00, Mrs. Catharine Hill 1.00, Sarah Vile 1.25, J. P. Gelotte 1.50, Adolph Gomoe 1.00, E. Chipman 1.00, James O. Carlson 30c, Benaiah Cook 1.00, Sarah Childers 1.00, Wm. Straw 27c, Wm. Johnson 50c, L. B. Wilbur 10c, Miss Myrta Harvey 25c, Fred Shepley 25c, Walter Thompson 25c, Peter Geigley 1.10, Geo. Broadhurst 25c, Luet Nelson 1.00, S. W. M. Dodds 25c, J. J. Sperry 6c, Anders Orgven 2.00, M. ry S. Withers 20c, C. Frederickson 1.00, Joel Gulick 2.00, J. L. Locke 1.00, S. A. Keyser 55c, A. J. Coats 25c, G. Meeker 2.40, M. H. I. Farnum 1.50, John B. Kimm 25c, J. D. Gilbert 50c, Wm. B. Irwin 1.00, Mrs. Fuller 1.50, Z. Y. Bixby 50c, E. R. Rollins 75c, Mrs. A. Howard 25c, Mrs. Hannah Hageman 25c, B. F. Winkler 1.00, Finley Emmons 17c, G. W. Crawford 25c, H. U. Cooke 3.00, Mrs. A. L. Guilford 1.00, C. E. Van Blarck 25c, C. W. Kerstetter 25c, Ernest Tschirch 25c, Mrs. H. Pile 10c, C. E. Hathaway 1 75, Mrs. Wm. Jones 25c, Brayton and Annie 25c, Mrs. Robt. Brown 25c, Maria K. Shelby 25c, Annis H. Horine 25c, Miss Adella Barks 25c, S. H. Potts 30c, Mrs. J. N. Jones 65c, Mrs. E. H. Jones 35c, D. C. Brownell 25c, Mrs. Sarah Larimore 15c, M. T. Peabody 20c, H. H. Reynolds 1.00, A. M. Mann 10c, Stephen Pierce 2.00.

Books Sent by Express.

A. R. Henry \$32.04, C. Veeder 10.25.

Cash Rec'd on Account.

M. M. Kenney \$14.00, E. W. Farnsworth 97.75, Cal and M. Society 20.00, Wm. Ings per A. B. Lockwood 10.65, S. Osborn 10.00, Wyoming T. and M. Society per J. Fulton 7.00, Russell Hart 8.00.

Mich. Conf. Fund.

Holly \$18.85, Hillsdale 6.00, Partello per R. Crawford 31.40, St. Charles per J. M. Wilkinson 42.00, Cedar Springs per L. S. McClure 9.03, Gowen 18.00, Jackson church per L. A. Bramhall 28.00, Jackson church per Chester Pomeroy 5.10, Adrian per B. M. Hibbard 10.00, Potterville, J. F. and Ella Carman 21.00, Spring Arbor per A. L. King 18.20, Osego per J. H. Green 25.00, Theford Center per Nettie Johnson 9 24, West Liberty per J. Shum 6.80, Jackson per E. P. Giles 88.23, D. B. Richards, Mattawan, 1.00, Burlington per M. B. Miller 4.15, Greenville per B. G. Maynard 44.00, Muir and Lyon 4.60, Leslie per W. J. Stone 16.80, Ransom Center per S. S. Jones 41 66, Jackson, L. J. Cook and wife 10.00, Wright per C. Buck 86.84, Matherton per L. Kellogg 18.00, Bancroft per L. E. Rathbun 12.00, Dryden per A. Hall 14.80.

Mich. T. & M. Society.

Dist 8 per J. M. Wilkinson \$15.00, Dist 9, Jackson per E. P. Giles, added 1/2, 4.77, Dist 6 per F. Howe 9.00, Dist 11 per L. E. Rathbun 10.00.

Swedish Mission.

Katie Wahlberg \$1.00.

Gen. T. & M. Society.

A friend to the cause \$2.25, Calverton church Md 8.88.

Gen. Conf. Fund.

Iowa Conf Fund per Eld. D. M. Canright \$100.00, Calverton church Md 9.05.

European Mission.

E. Stevenson \$2.00, A. lover of the truth 10.00, B. Cartwright 25.00, Rosa S. Alchin (deceased) 100.00.