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AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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THE PARABLE OF THE LABORERS VINDICATED.

BY ELD. W. H. LITTLEJOHN.

GO LABOR in my vineyard,
The Master calls to-day;
Go labor in my vineyard,
And what is right I'll pay.

No matter if the morning
Or noon of life be past,
To him who comes when bidden,
The price is sure at last.

Nor let the weary toiler
Through life's long, dreary day
Be envious of his brother,
Because of equal pay.

What matter if the penny
To those alike be given
Who've labored from the noon-tide,
And those who've longer striven?

Are not the wages offered
Of greater value far
Than labors of a short life,
Or e'en the longest, are?

And is it not my province
With that which I have won
To pay, when thus preferring,
For labor never done?

But—leaving for the present
The right I have supreme
E'en with my own of doing
As good to me may seem—

What word have I e'er spoken,
Or action ever done,
To make you fear that justice
In future I should shun?

Perhaps you've read in story
The parable I told
Of workmen in the market
Who idle stood of old.

It may be that the moral
Which there I sought to teach
Did much offend your judgment,
And your best sense impeach;

But come and let us reason,
Perhaps the end will show
Your fears to be ungrounded,
Your sense of justice low.

Pray tell me in the outset
What principle should rule,
When equity we seek for
In more than mortal school.

Ought Master of the vineyard
Of heavenly vintage green
To make the service rendered
The measure of esteem?

Or would it be with reason
More consonant by far
To make the will the standard
With those who willing are?

Which is it that the Maker
Of wheeling worlds above
More prizes in the creature,
His service or his love?

What function has our labor
In fixing our reward?
Has it intrinsic value
With an almighty Lord?

Or is it only useful
As evidence to all,
That he who puts it forth now
Thus heeds the Master's call?

But if to it a value
As proof alone be given,
Might he not furnish proof, too,
Who never yet has striven?

If thus he should be able
His faithfulness to prove,
Must not the Lord reward him
With token of his love?

Now if so be you'll answer,
As sure I am you must,
That such a course, in reason,
Would equal be and just,

Then turn once more and ponder
"The parable I told
Of workmen in the market
Who idle stood of old."

Why were they in the market?
Why idle stood they there?
What, in the well-known story,
Did all alike declare?

Was't not because they waited,
With anxious looks and sad,
For some one to employ them,
And thus their hearts make glad?

Since this is true, their motives
Were every way correct;
And if they did not labor,
'Twas not their own neglect.

Because no man hath called us,—
The reason they assigned,—
Was manifestly truthful,
And proved the willing mind.

Now, since the worthy Master,
Who sought their service late,
Knew well their patient waiting,
And pitied much their fate,

He gave to each the penny,
As each alike deserved;
His verdict wisely finding,
That "he who waited served."

But, throwing off the figure
To make the matter plain,
Suppose that there's a heathen
Of honest heart and mein.

He lives in moral darkness,
And yet he longs for light;
Toward God he ever reaches,
And, waiting, prays for sight.

His years are very many,
His form is bowed with age;
His eyes now shine but dimly,
Yet there he stands, a sage.

Resisting oft temptation
With reason's feeble ray,
He would illumine the pathway
Which leads to perfect day.

The Father sees him waiting,
And hears his earnest cry;
He sends that way a witness
This aged man to try.

Just as his sun is setting,
Ere yet his day is done,
He hears the wondrous story
Of God, and Christ the Son.

Receiving all with rapture,
The gospel he proclaims
With the strength he has remaining,
And most unselfish aims.

He dies; and in the Judgment
What crown ought he to wear,
If not of that the equal
Which life-long Christians share?

Without the consolations
Which in the word are found,
The right he lived out nobly,
He nobly held his ground.

And when the gospel story
His aged ear awoke,
It found him more than ready
To wear its easy yoke.

Proved both by want and plenty;
By darkness and by light;
The crucial tests he suffered
Of blindness and of sight.

Where can you find a Christian,
However good and free,
Who e'er more proof could furnish
Of loyalty than he?

Till this is done, however,
You must admit as fair
The principle I pleaded.
That both alike should share.

The rock on which you stumble,
The error which you made,
Consisted in confounding
The characters portrayed.

You thought that I had reference
To those in Christian lands,
Who early are converted,
And one who longer stands.

Not so, at all, as logic
Will clearly demonstrate;
Since now in lands called Christian,
No man need ever wait.

To him the call was given
When first he heard the truth;
Which was in early childhood,
Or, later still, in youth.

If, then, he longer loitered,—
Till noon, or e'en till seven,—
He cannot plead the promise
To faithful heathen given.

Though life to him be granted
His crown will not compare
With one he would have sported
Had he obeyed with care.

The Christian of a long life,
The faithful heathen too,
Will far surpass in honor
This halting man, untrue;

For each was true to duty,
Since each obeyed the call
When first he heard the summons,
By yielding once for all.

Thus, reader, we have ventured,
In person of the Lord,
In running verse to argue
The wisdom of his word.

While some are greatly troubled
To see how any one
Could rightly ask for wages
For day's work partly done;

Yet others still have pleaded,—
Deceived by Satan's art,—
That all, though late in coming,
Will share an equal part.

The former we've instructed
By logic clear and strong,
That God might pay the willing,
For short work as for long.

We've also shown the latter
That his mistake is great
Who thinks in lands called Christian
It ever pays to wait.

Thus close our pleasant labors,
And thus our stanzas end,
While arm in arm with reason
Is found the sinner's Friend.

The Sermon.

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

CHURCH ORDER.

BY ELD. A. S. HUTCHINS.

TEXT: "For God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. 14:33.

No work can compare in importance with the work of the church of God, as she goes forth upon her mission of love, bearing beams of sacred light to a perishing world. The voice of the Master is, "Let all things be done decently and in order." And Paul writes to Titus: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting." Titus 1:5.

Casting our minds back to ancient Israel, we behold the order ordained of God. In their journeyings and in their encampments, there must be order. In all their devotional exercises,—in their songs of praise, in their hours of worship, and in their sacrifices and offerings,—the strictest order must prevail. Tabernacle and temple service must be respected, and everywhere, in all their vast assemblies, everything must proclaim, "God is not the author of confusion, but of peace, as in all the churches of the saints."

James testifies: "Wherever envying and strife is, there is confusion and every evil work." The marginal reading for confusion in each of these texts, is, "tumult, or, unquietness." Wherever these elements prevail, whether in families, churches, or communities, it is certain the peace of God

does not rule; and no heart that cherishes them can prosper spiritually. They are from the source from which every evil work springs.

Envy is defined to be vexation at another's good. It is classed among the works of the flesh. It not only led Cain to be very wroth, and his countenance to fall, but it led him to take the life of his brother. And to-day it burns and wrangles in the bosom of thousands who profess the religion of the meek and lowly Lamb of God. And respecting strife, Solomon says, "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with."

The peace which God ordains in all the churches proceeds from heavenly wisdom, and is one of the fruits of the Spirit, and as love is the bond of perfectness, so peace is the bond of union in the church of Christ. "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3.

1. Then to secure and maintain church order there must be union with Christ, the great Head of the church, the true Vine, from whence we derive nourishment and strength. He is the chief corner-stone, uniting all Israel under both houses. Through him both have access to the Father by one Spirit. "In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:22. Here is a sure foundation, planned and laid by heavenly wisdom. "Other foundation can no man lay than that is laid, which is Jesus Christ."

2. There must be union one with another. The church is called the body of Christ. The union and harmonious action of the members of the natural body are referred to by the apostle to illustrate the union and harmony which should characterize that body composed of true believers. Mark the sacred and close connection with Christ which it is our privilege to enjoy: "We are members of his body, of his flesh, and of his bones." Eph. 5:30.

It is unbelief, it is disobedience, it is sin, that separates hearts, leads to darkness, and prevents Christian fellowship. There is a message which if obeyed both unites hearts and cleanses from all sin: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:5-7.

3. The union which believers in, and followers of, Christ, thus cleansed from all sin, may and should enjoy while struggling against the powers of darkness and for victory in the name of Jesus, is not alone a union of spirit, or a mutual agreement, to "differ in love," but it contemplates a unity of faith. The apostle wrote to his brethren at Philippi: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Phil. 2:1, 2. And to the church at Rome, he wrote: "Be of the same mind one toward another." "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." On the subject of the unity of faith, he wrote to the brethren at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. 1:10.

For the unity and oneness of the church, as a convincing evidence to the world that the Father had sent him, the Son earnestly prayed, "that they may be one, even as we are one." And when his work was com-

pleted here, and he ascended on high, he gave gifts unto men. The apostle expressly declares their object to be, the perfecting of the saints, the edifying of the body of Christ, till we all come unto the unity of the faith.

4. Order in the church cannot exist without some form of organization. That adopted by Seventh-day Adventists, "covenanting together to keep the commandments of God, and the faith of Jesus, taking the name of Seventh-day Adventists," is both simple and effectual. Holding the Bible as our rule of faith, as our great subject book and text book, we may walk in that light which shineth more and more unto the perfect day.

5. Every church must have its officers. There must be an elder or elders, or a leader, and of necessity a clerk; and many churches need a deacon or deacons. Paul left Titus in Crete, not only to set things in order, but to ordain elders in every city. The qualifications of the elder and deacon are clearly set forth in Paul's first letter to Timothy; and in writing to Titus he dwells upon the same thought respecting the blameless life of the elder or bishop.

If congregations gathered by the truths of the third angel's message wait till they find all the desired qualifications of the elder, without first giving him experience, they may wait too long. It seems to me the graces and qualifications set forth in Paul's letters as those which the elder should possess, are rather attainments which he should seek for than qualities he should absolutely possess at first. The church does not wait, in the case of the young man chosen and ordained and sent forth to preach the gospel, for a development of all that soundness of judgment, depth of experience, or maturity of years, which it is hoped he may attain unto as he devotes his energies and life to the service of the Master, in his vineyard. Then when it has seemed good to the Holy Spirit, and to the church, to make choice of one to serve in the capacity of a local elder, or leader of the church, why not give him a chance to gain knowledge in spiritual things, and to settle into the work of God, by experience? Why settle back, or why turn and draw in an opposite direction, if our minds are not always met? Why whisper and backbite, and say unkind and unchristian things about the leader, instead of praying for him?

In dwelling upon the relation existing between the elder and the church, Peter gives the members instruction as well as the leader. He had been a witness of the sufferings of Christ, he had shamefully denied his Lord, but heartily repented. He had become advanced in life, and years had given him experience; he had partaken of the glory that will be revealed when the Master shall come again. He was a suitable man to counsel the elders and the church. Let us hear him:—

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:2-5.

The relation of one to another in the church of God is too sacred to be marred by jealousies, contentions, and insubordination. A living, warm-hearted, and stirring elder in the church is one of its greatest blessings; he is its brightest light, the very soul of its organization. The church thus favored, which have learned to esteem the leader, and stand by him, may expect the blessing of God to rest upon their efforts, and experimentally may know the joy and blessedness of being at peace among themselves.

HOW IS THIS?

THE New York Graphic puts it thus: "How is this? Professor J. S. Newberry charges a dollar admission to a lecture in which he says he don't know where men came from. Colonel Ingersoll, on the other hand, charges seventy-five cents admission to a lecture in which he tells us he don't know where we are going to." And this is the highest attainment of the unassisted reason. For the two great questions which the soul asks most anxiously, it confesses it has no answer.—*Christian Statesman*.

General Articles.

HISTORY AND TRINE IMMERSION.

BY ELDER J. H. WAGGONER.

(Continued.)

EUNOMIUS.

THE advocates of three immersions claim that Eunomius, Bishop of Cyzicum, was the originator of single immersion. No evidence to this effect exists. They profess to prove it by Sozomen and Theodoret. But Sozomen *does not say* what they ascribe to him. Theodoret, in his history, gives a quite full account of Eunomius, of his being condemned as a friend of Arius, of his taking the bishopric, but not one word of that which Chrystal places to his credit. He has also recorded a Synodical letter of a council held in Constantinople, A. D. 381, in which are the following words:—

"We have rejected the hypothesis of Sabellius which confounds the three persons by denying their characteristics; neither do we receive the blasphemy of the Eunomians, of the Arians, or of the Spiritualists, who divide the substance, the nature, and the divinity of the Godhead, and who, denying the uncreated and consubstantial and co-eternal Trinity, speak of a Trinity which they represent as having been created, or as consisting of diverse natures."

What these persons really believed will never be known. A brief notice of the treatment of heretics in those times may not be out of place. Bower says:—

"We shall find very few, if any at all, who, upon their teaching doctrines not approved by the fathers, have not been immediately transformed by them, out of their great zeal for the purity of the faith, into monsters of wickedness, though they themselves had perhaps proposed them before for patterns of every Christian virtue. It behooves us, therefore, to be very cautious in giving credit to what they say of those whom they style heretics."—*Hist. of Popes*, vol. 1, p. 150.

On reading the history of those times we have often been impressed with the idea that ambition, rather than Christianity, prompted the dominant party, and that the zeal of the orthodox was not so strongly roused against the *lives*, or even the *doctrines*, of those called heretics, as against their *persons*. The spirit and temper of the times seems to be well expressed by Gibbon: "Religion was the pretense; but in the judgment of a contemporary saint, ambition was the genuine motive of episcopal warfare."

WEIGHT OF HISTORICAL QUOTATIONS.

Those who favor trine immersion seem to think that their argument is strong if they can quote many authors who agree that trine immersion prevailed among the early Christians. We admit that it did, and ten thousand witnesses to that effect do not at all increase the truthfulness, nor yet the importance, of the fact. But, while we know that many scandalous errors held to this day by some, but by most repudiated, prevailed at the same time, and were introduced fully as early, the bare fact that the practice existed at an early age proves nothing at all in its favor. The question is not, Did it exist? but, By what authority did it exist? Satan existed at a very early age, and assumed to take his place among the sons of God; but neither his age nor such association gives any sanctity to his character. If it could be shown that the church was exceedingly pure in the age of its first recognition by "the fathers," and that no other error had yet obtained a footing among the bishops and presbyters, that would be a presumption in its favor. Yet only a *presumption*, if it cannot plainly be found in the Scriptures. *History makes no authority*. It is for this reason we did not pursue the historical argument at the first, because it has no weight in our minds. We should not have deviated from the course first marked out to notice the historical argument at all, had it not been for the request of brethren whom we highly respect, and whose judgment we honor. We said, and we repeat it, We care nothing for what people *have done*; our sole inquiry is respecting what they *ought to have done*. History may inform us what they did, but we look to the Bible alone for duty,—for what we ought to do. But in addition to this statement, we must record our most solemn conviction that history—early history—is not at all in favor of trine

immersion. We trace it directly to Africa for its first adherents, and find them acknowledging tradition as its basis.

There are three points which we must examine: the weight of the testimony of the Greek Church; the light in which baptism was held among the ancient Christians; and the reasons which were early urged in favor of trine immersion. And first

THE GREEK CHURCH.

Though it is a matter of minor importance, yet Eld. Moore is not strictly correct in dating the age of the Greek Church prior to its separation from the communion of Rome in the latter part of the ninth century. Prior to that they were considered one body, after that, the Greek and Roman churches became distinct. So far, however, as their practice is concerned, it is not, probably, affected by this circumstance. The Greek Church is often referred to as an example on the subject of baptism. It is said they ought best to understand their own original tongue; therefore it is safe to follow them in their definition of baptism. We have said, We safely follow them *in the definition of the word*; but we dare not follow them *in their construction of the ordinance*. For this we can show a reason. In giving to *baptizein* the definition, *to immerse*, they follow the usage of the language in which the New Testament was written. But, having established the identity of *baptism* and *immersion*, if they follow tradition and practice three immersions, which is in truth *three baptisms*, they then depart from the Greek text of the New Testament, which plainly says *one baptism*. And here truth compels us to leave them. Eld. Moore quotes Alexander de Stourdza as declaring that the Greek Church "administer baptism after the similitude of that of Christ," and as they practice trine immersion he infers that is after that similitude. We here repeat other words of this author as follows:—

"The church of the West has, then, departed from the example of Jesus Christ; she has obliterated the whole sublimity of the exterior sign; in short, she commits an abuse of words and of ideas, in practicing baptism by *aspersion*, this very term being, in itself, a derivative contradiction. The verb *baptizo*, *immergo*, has in fact but one sole acceptance. It signifies literally and always *to plunge*. Baptism and immersion, therefore, are identical; and to say, baptism by *aspersion*, is as if one should say, *immersion* by *aspersion*, or any other absurdity of this nature."

This is surely a strong presentation of the case; but if it be true, which we all admit, that *immersion* and *baptism* are identical, it will take a wiser than Alex. de Stourdza to show that *three immersions* and *three baptisms* are not identical! And, inasmuch as *baptism* and *immersion* are equal, if *three baptisms* and *three immersions* are not equal, it is because *three are not equal to three*! There remains no dispute about the equality of *baptism* and *immersion*; the whole matter turns on the question, Is the number three equal to itself? Here is the absurdity of the trine immersion theory reduced to a mathematical demonstration. For it is an axiom that if equals are added to equals the products are equal. Then, as *three* are equal to *three*, if they be added respectively to *immersion* and to *baptism*, which are also equals, the products are equal. Hence *three immersions* equal *three baptisms*. We would be pleased to see somebody try to establish the converse of this proposition. But three baptisms are contrary to the Scriptures; therefore three immersions are contrary to the Scriptures.

Mr. Moore quotes Dr. Carson to confirm the view that the *three immersions* (properly designated three baptisms by Dr. Carson) have respect to the action, while one baptism (properly one immersion) has respect to the rite. Dr. Carson said:—

"The three immersions are, in the estimation of those who used them, only one rite."

Dr. Carson was a very conscientious man. He sacrificed everything that a man of the highest culture and best worldly prospects could sacrifice to introduce immersion into the practice of the church. But he never uttered one word in favor of three immersions, as we would expect him to do if he believed that to be the sense of the Scripture injunction.

There is, moreover, an error in distinguishing between the *action* and the *rite*. A rite is necessarily an action; the sense of one determines the sense of the other.

The distinction assumed, "in the estimation of those who used them," as Dr. Carson said, we assert is unjust. Mr. Moore says of Alexander Campbell's advocacy of one baptism:—

"The one baptism, or one immersion, seen by Campbell, was not the action by which the rite was performed, but the rite itself. . . . The three immersions seen through his historical glasses were the same thing, only under a different appearance."

And it is only by the magic power of "historical glasses" that anybody can see three immersions. The real value of the sight we have tried to lay before our readers. We have noticed for some time that *historical spectacles* are a panacea with a certain class given to *theological squinting*. We consider it a device of empiricism, injurious to the moral vision, sometimes resulting in *total Bible obscuration*.

Constantinople was the central city of the Greek Church, as Rome was and is of the Latin. The present head of the Greek Church, so-called, is the Czar of Russia. They were of one communion till the ninth century; but it was decided by Pope Gregory the Great that a diversity of practice in regard to baptism did not invalidate the ordinance. We have seen that the Greek Church do not act consistently with the New Testament in practicing three baptisms; have we any other reasons for distrusting their testimony and their example? We have.

1. They practice *infant baptism*, which is plainly a corruption of the ordinance. They profess to found this also directly on the teachings of Christ; affirming that baptism is the birth spoken of in John 3:5, which only can secure their entrance into the kingdom of God. Thus we see that we cannot safely trust to their example, nor to their claim that they derive it from the Scriptures.

2. They practice *infant communion*, which is also a corruption of the gospel. But they profess to draw this also from Christ's own words in John 6:53, 54. They affirm that in the communion is the flesh and blood of Christ, which infants also must eat and drink, or lose eternal life. This, another perversion of Scripture, proves that they are not safe guides in faith and practice.

3. They acknowledge the authority of *tradition*, holding it equal to the Scriptures. It is well known that the authority of tradition was placed beyond question in the *whole Catholic Church*, long before the separation of the Greek and Latin parts. But we need not argue the point on this occasion, for Eld. Moore himself says: "Indeed, the scriptural and traditional authority are with the Greeks equally binding." This decides the question as to the value of their practice as example for us. The Scriptures are our *only* rule. We can harmonize with others as far as they harmonize with this rule; when they leave it, or corrupt it, or exalt tradition to an equality with it, we cheerfully take another direction and separate from their company.

(To be Continued.)

LABOR AND CAPITAL.

BISHOP STEVENS, addressing the Annual Convention of the Diocese of Pennsylvania, which met on Tuesday, May 7, referred to the threatening troubles between labor and capital, in the following language:—

"I now refer to an approaching evil which, like the cloud which the prophet's servant saw in the west as he stood on Mount Carmel, though now no larger than a man's hand, may soon, like that, burst in its fury upon us before we are fully conscious of its approach. I allude to the effort now being made, ostensibly in behalf of the laboring men, but really by communistic infidels, to bring about a conflict between labor and capital, the rich and the poor, the workman and the capitalist, which cannot but result in devastation and ruin. We experienced the first-fruits of this outcropping evil in the labor strikes and derangements of trade and travel which so startled us last summer. The power which then put itself forth was comparatively harmless, because not well organized and consolidated. That defect of last year is being remedied by the party leaders this year. We hear all around us, and especially at the West, of associations and gatherings, and drillings with manuals and arms, of this dangerous and inflammable element. We see it showing its ghastly

face in the efforts to make their new policy felt in the State and general government, and even the sacred seat of justice is being made to do the work of lawlessness and wrong. This evil looming up in our midst may, before we are aware of it, darken our sky and redder our fields. It can be met, not by argument, not by legislative action, but only by physical force to quell its outbreaks or overawe its movements; or, better still, by moral force, which shall bring to bear more clearly and closely on the hearts of all men that gospel of peace and love and salvation wrought out for us by the working-man's divine friend, Jesus of Nazareth. The clergy should study the most pregnant question of social science, viz., How far, and by what means, can the gospel reach and leaven the masses? They should bring their thoughts to bear practically in the several parishes, and so rightly mold the minds of the parishioners and others, and thus create a sound and healthful sentiment, based on the only true social and moral science, the word of God."

SABBATH-SCHOOL WORK.

[OUR Sabbath-school in Dallas, Texas, is increasing in interest and numbers, and we trust a good work is being done. Our subjects are all brought out upon the black-board in diagram-form, and are thus made much more interesting. The following essay on the subject of Patience was read before our Sabbath-school, and will, we trust, be read with interest by the readers of the REVIEW.

E. G. RUST.]

Our life here is full of troubles and perplexities. We need to have patience, that we may not fall out by the way. It seems to me that we can draw a great many lessons on this virtue from our Sabbath-school lessons for the past few months. The Hebrews were in the land of Egypt for many years, under cruel taskmasters. As the years rolled by, it must have seemed to them that the time for their release would never come. As they groaned under their heavy burdens, hope must have died within them, their faith must have grown small, and no doubt many east away their confidence in God. When Moses had grown to manhood, many believed that now their deliverance was nigh; but forty years more of cruel bondage must be borne before they were to be delivered from their servitude. How the faith of God's people must have been tried during those long, weary years. Yet all this time their God, in whom they trusted, had seen the afflictions of his people, had heard their cries and knew their sorrows, and in his own good time he fulfilled his promises to them, and brought them forth from the land of their enemies.

Even when the promised land seemed just before them, the people had great need of patience. In the narrative of that long desert journey how the patience of the faithful few shines out. One cannot read the history of Moses without admiring his grand, noble qualities, as he led the murmuring multitude, cared for their wants, and interceded for them when they had sinned against their God. Well may the children of Israel weep and mourn for their chief thirty days in the plains of Moab; for earth has never since seen such a leader. "And there arose not a prophet since in Israel like unto Moses, whom the Lord saw face to face." Deut. 34:10.

There are lessons for us in these Scriptural narratives—lessons of patience, that we may endure unto the end. "Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10:11. Many of us have waited long for our Master's coming to deliver us from this world of sin and sorrow; but the time has been longer than we first thought it would be, and some begin to mingle with the world, and enjoy the things of this life.

Some of us have known this good way only two short years. When we first heard of our Saviour's soon coming, our hearts burned within us for joy at the glad tidings; any sacrifice seemed too small, and the time before us too short to make ready for his advent. As the time passes on, we meet with misfortunes or Satan comes in with temptations, and we are ready to murmur at our hard lot, and we grow careless and indifferent. Let us awake from our slumber and return to our first love. Let us have patience unto the coming of the Lord. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. "Though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3.

A. H. KING.

FALLING FROM HIGH PLACES.

HIGH Christian society, both in New York and Brooklyn, has been shocked again and again during the past few years by the fall from rectitude of its eminent members. These cities have not been singular in their experiences. Philadelphia, Boston, and Chicago have all furnished their instances of fall from high Christian and social positions into infamy. Men who have been trusted have betrayed their trusts. Men who have "made a good profession" have shamefully or shamelessly belied their profession. Whole families have gone down into financial ruin and social disgrace with these men. Some of the delinquents are serving out their terms in the state-prison, and some of their innocent victims and family friends are in lunatic asylums. The whole matter has been horrible—too horrible to dwell upon, or talk about. It has even been too solemn and suggestive to gossip over. Under the revelations of these great iniquities, carried on for years in secret, men have trembled for themselves and their friends. It has been feared that these were but the outcroppings of an underlying mass of infidelity to truth and honor. We have almost dreaded to look into the morning papers, lest some more shocking fall than all should be revealed.

Of course there has been a great deal of comment upon the subject—wise and otherwise. The seoffer at religion has had his fling. The conscious scamp has had his little crow over his long-bruited conclusion that men are all alike, and that all are scamps as far as they dare to be. But the good men and women, in the church and out of it, have taken the whole matter very sadly to heart; and they wonder what it means. Why is it, at this particular time, that there should fall upon the Christian church such disgrace in the fall of its members? Has Christianity no hold upon men? Does it give them no strength under temptation? Does it in no way put them beyond temptation? How is it that men can go on punctiliously in the performance of their outward Christian duties, while consciously guilty of offenses against the law which, if proved, would consign their persons to prison and their names to public execration?

There is a great deal that might be said upon the matter, but there are only two things which we care to notice. The first is that we have passed and are passing through an exceptional period in political, social, and financial history. Smooth times would have spared us most of the disasters which we so sadly lament. The civil war furnished great opportunities for making money rapidly, and the men who made it rapidly raised their style of living to a luxurious grade. So many made money swiftly that they had the power to revolutionize the general style of living. In this way, life became more expensive to everybody, and the most extraordinary exertions were made by all men to win a share in the general prosperity, and to display a share in their dresses, equipages, and homes. We did not hear very much about betrayals of trust while the prosperity was in progress; but when the times began to pinch, and men were trying to bridge over little gaps in their income, without showing to their families or their friends that they were in trouble, the mischief began. The first steps were undoubtedly very small, and were intended to be immediately retraced; but the pinch in the times did not relapse, and the false steps never were retraced and never could be retraced. The following ones were the steps that a man makes when dragged at the tail of a hangman's cart—irresistible.

Now we are simply harvesting the crop. The mischief began long since, under the pressure of special and exceptional temptations. But ought not Christianity to have been equal to such an emergency as this? This is the question the church is asking of itself. This is the question the world is asking of the church, and this is the second point that we have thought worth considering in this article.

Now why does the world ask of the church such a question as this? Who taught the world its morality? Where did it acquire its nice notions of personal honor and honesty? Whose influence has planted in the public mind the sense of integrity and purity—the sense of the heinousness of infidelity to private and public trusts? Christianity has been the world's teacher, and it only asks the question which the church has taught it to ask. Why does the church feel through all its membership the deep disgrace of these

untoward revelations, save for the reason that it is truly Christian, and is permeated and moved by the spirit which these crimes have violated? If the church were trying to cover up these crimes and to shield these criminals; if she were not shocked and grieved to her center; if she were not sadly questioning herself as to the causes of these terrible backslidings, she might be flouted with them. As it is, no decent man will fail to give her his sympathy.

Feeling just this, and saying so much as this, we believe that we have the liberty to say a little more. We feel at least the liberty to ask a question or two. Is it not possible that in the pulpit teaching of the present day we make a little too much of salvation, and not quite enough of righteousness; a little too much of the tree, and not quite enough of the fruit; a little too much of a "saving faith," and not quite enough of good works; a little too much of believing, and not quite enough of living; a little too much of dogma, and not quite enough of character? Certainly the pulpit has erred in this matter, and erred not a little. It is the weak place, not only in modern preaching, but in modern orthodox theology of all names; and if the church wishes to learn the lesson of her failures, she will find it here. A man whose principal motive is to get himself saved by compliance with certain hard conditions of repentance and service, is a pretty poor staff to lean upon in the emergency of a temptation which attacks his selfishness from another direction. Our revival preaching, unless supplemented by a long course of instruction in morality, is pretty poor stuff. It serves its temporary purpose well enough, perhaps; but if conversion is anything less than the beginning of a drill and training in righteousness, it amounts to very little.—*Scribner.*

PENNSYLVANIA SABBATARIANS.

DANIEL C. WALDO, who is a Seventh-day Baptist living in one of the counties of Pennsylvania, having been prosecuted under the law of 1794 and fined for working on Sunday, recently addressed a memorial to the legislature of the State, asking that the law might be so modified that Sabbatarians who keep Saturday as holy time might be exempt from the penalty against those who do not thus keep Saturday, and yet work on the first day of the week. Senator Jones made the petition the occasion for introducing a bill which provided as follows:—

"That every inhabitant of this commonwealth who observes the seventh day of the week as the Sabbath, and actually abstains from worldly employment and business on that day (works of necessity and charity excepted), shall be exempted from answering to any process in law or equity, either as defendant, witness, or juror, likewise from executing on said day the duties of any post or office to which he may be appointed or commissioned, except when the interest of the commonwealth may absolutely require it, or from performing any other secular duty which the laws of this commonwealth may enjoin upon other citizens who do not observe the seventh day of the week as the Sabbath; and all such persons who observe the seventh day shall be exempt from the penalties imposed by the Act of April twenty-second, Anno Domini, one thousand seven hundred and ninety-four, for performing worldly employment or business on the Lord's Day, commonly called Sunday. Provided always that this shall not extend to grant any liberty of opening shops or stores on the first day of the week, nor to the working at the smith's business, nor any mechanical trade in any compact place."

The next section provided that, if any person is prosecuted for working on Sunday, as above permitted, the fact, if alleged and shown, that he keeps the seventh day of the week as the Sabbath, and habitually abstains from his usual occupation or business on that day, shall be a bar to any further prosecution, and secure his discharge, if arrested. The senate rejected the bill by a vote of 14 yeas to 30 nays.

The object of this bill was to relieve Sabbatarians in Pennsylvania, whether Seventh-day Baptists, Jews, or Seventh-day Adventists, all of whom keep Saturday as holy time, from the penalties for working on Sunday imposed by the law of 1794, with the qualifications contained in the proviso. These people, as the law now is, are compelled to have two rest-days in every seven, the one enforced by religious considerations and the other by a civil enactment. They complain of the civil enact-

ment as unjust and oppressive; and we think they are right. Sabbatarians, being so largely in the minority as compared with the whole body of the people, cannot, of course, expect that the State will adopt their sacred day as the day of general secular rest, or that it will appoint two such rest-days; yet they have a right to be relieved from the penalty for working on Sunday, provided that the work and the circumstances be not such as to disturb the general quietude of the day, and thereby prove a serious annoyance to those who observe it as their sacred day. The State has nothing to do with the Sabbath except as a day of rest; and it selects the first day of the week for this purpose because the great body of the people who religiously observe any day observe this day. This doctrine has been repeatedly affirmed by American courts in interpreting and applying Sunday laws, as they are called.

New York State has a Sunday law of secular rest. But it expressly provides that those who keep "the last day of the week as holy time, and do not labor or work upon that day," shall be exempted from the operation of the statute against labor on the first day of the week, with the qualification that "their labor shall not disturb other persons in their observance of the first day of the week as holy time." There is a further provision that those who keep Saturday "as the Sabbath of rest from labor" shall not on that day "be subject to perform military duty or jury duty in a justice's court," or have any process from such court in a civil suit served upon them or made returnable thereon. Similar legislation is found in the Revised Statutes of New Jersey and in the General Statutes of Rhode Island. In two of the manufacturing villages of the latter State about half the people are Seventh-day Baptists, and they work on Sunday and rest on Saturday, under the express sanction of the law.

In some fifteen of the States, though chiefly in Rhode Island, New York, and New Jersey, seventh-day people are to be found, with whom the observance of Saturday is deemed a religious duty; and it is but just and right that the civil enactment of secular rest on the first day of the week should not apply to them, with the qualification that forms a part of the law of New York State, as above referred to. Sabbatarians should be content with this exemption, since it is all that the State can grant in consistency with the prevalent usages of the people; but to this exemption they are entitled. They are entitled to their conscience as to the sacred day, though, being so largely in the minority, they cannot ask the State to make their day the rest-day. Yet, Saturday being their rest-day, because it is their sacred day, then plainly they ought not to be coerced to rest also on the first day of the week, because the majority of the people observe this day, provided they do not disturb others in their observance of the day. Such coercion is simply oppressive. Whether the bill of Senator Jones was in the best form or not we do not decide; yet the thing at which he aimed is right.—*N. Y. Independent.*

It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, the thews, and sinews of a man, and he will set failure at defiance. A man has good reason to think himself well off in the lottery of life if he draws the prize of a healthy stomach without a mind, rather than the prize of a fine intellect with a crazy stomach. But, of the two, a weak mind in a herculean frame is better than a giant mind with a crazy constitution. A pound of energy with an ounce of talent will achieve greater results than a pound of talent with an ounce of energy.—*Home Journal.*

SINCE the suicide of Sultan Abdul-Assiz, in 1876, Turkey has had two sultans, five ministries, forty cabinet ministers, one Constitution, one Parliament, one war, lost three-fourths of its provinces, and been forced into bankruptcy.

THE *Contemporary News*, a Russian newspaper, says: "the hour is come to complete the crusades by delivering the holy places forever. A free Christian and international province must be made from Jerusalem to the banks of the Jordan, and independent and international institutions must be given to it."

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

LEADERSHIP.

It is very well known to most of the readers of the REVIEW that some five years since a mistaken view was taken of this question, inasmuch that the position was taken that one man was to be recognized as the visible leader of Seventh-day Adventists, as Moses was the visible leader of the Hebrews; and what made this a very painful subject to us was the fact that the position was taken that we should be recognized as that leader.

The position of Moses was a very laborious and trying one, and good counsel suggested that a large number should be appointed to assist him in his work. We have but one leader, which is Christ, and the entire brotherhood of the ministry, while they should counsel with each other out of due respect for the judgment of each other, should, nevertheless, look to our great Leader as their unerring guide.

Our long experience in the general, successful management of matters pertaining to the cause gave our people confidence in us, and has had a tendency to lead them to look to us and lean upon our judgment too much. This experience we gained by anxious study and earnest prayer. Our brethren can obtain it in the same way. They should have looked to God more and gained individual experience. For the wrong, God has in wisdom removed us from them for a time, and we fear that the removal will be final unless they learn to look to God for themselves. We do not object to counseling with our brethren, if it can be taken as simply the opinion of one who is frail and liable to err, but when it comes to this that brethren demand of us our opinion, and add that they shall do just what we say, we shall withhold our opinion.

We now expect to be present at our General Conference, when and where we shall hope that these suggestions may be carried out.

A servant of the church and a counselor with the brethren,
JAMES WHITE.

THE DARK DAY OF MAY 19, 1780.

A CORRESPONDENT writes: "A statement is made in 'Facts for the Times' which I have not been able to find. It is Noah Webster's statement respecting the dark day, said to be taken from his dictionary of the edition of 1869. Learned men tell me that there is no such edition, and deny that the sun was darkened in 1780. Where will I find the statement?"

We would say to our correspondent that the "learned" men of whom he speaks are not so learned as they might be in regard to Webster's dictionary and the dark day. We have lying upon our table the edition of 1869 from which the quotation in "Facts for the Times" is taken. On page 1556 he has this notice of the dark day:—

"Dark Day, The. May 19, 1780;—so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with different degrees of duration in different places. For several days previous, the wind had been variable, but chiefly from the south-west, and the north-east. The true cause of this remarkable phenomenon is not known."

Since this occurrence, so striking a fulfillment of Matt. 24:29; Rev. 6:12, and other scriptures, has been urged as a sign of the near coming of Christ, there are found plenty of persons who are ready to "go back" on Noah Webster, and claim that there was nothing unusual or unnatural in that day, that it was all in accordance with natural law, and was no sign of anything. Those who lived at the time, and had as good a chance, at least, to mark all its strange features and unnatural manifestations, as people of the present time, were filled with awe at the occurrence, and for years, so long as the memory of it lasted, were unable to explain it; but their degenerate sons, the wondrous wise generation of the present, living nearly a hundred years from the occurrence, and having never seen anything of the kind, can see through it just as easy as they can tell why two and two make four.

Thus a correspondent of the *Inter-Ocean* from Vermont, asks, —

"Will you give the causes (and proof) of the 'dark day' in 1780, the 19th of May, I believe. An 'Advent preacher' has been preaching in this neighborhood, and alluded to it as a sign of the destruction of the world."

And the reply is given thus:—

"The dark day of 1780 was produced by entirely natural causes, and was about as much a sign of the destruction of the world as of the advent of the potato-beetle. The darkness, said Dr. Samuel Tenney, of Exeter, N. H., was preceded by common clouds. Between these common clouds and the earth intervened another stratum of great thickness. As the stratum advanced the darkness commenced and increased with its progress. The uncommon thickness of this stratum was occasioned by two strong currents of wind from the southward and westward, condensing the vapors and drawing them in a north-west direction. The density of this strata was owing to the vapor and smoke it contained. These so-called dark days have not been uncommon, being known in 366 B. C.; 295 B. C.; 252 A. D.; 746, 775, 1732, 1762, 1780, 1783, 1807, 1816. The one was as prophetic as any other and no more so."

It would have been a little more to the satisfaction to any one who wishes to know the reasons of his faith, if the writer of the reply had stated where he found his evidence for all his assertions. And we would like a little light on such points as this: From what came that "stratum of great thickness"? Of what was it composed? How was it formed? This fellow's explanation reads something like this: It was dark because there was great darkness. He simply states the fact in another form, and calls that an explanation. His statement needs explaining as really as the first. "The uncommon thickness of the stratum was caused by two strong currents of wind," &c. How did those winds chance to come just then, and just when there were vapors to condense? And what caused the vapors? Then how could currents from the west and south draw the vapors in a north-west direction? Common philosophy would assign them, under such circumstances, a north-east direction. Our friend must be careful or he will make the dark day to be a greater phenomenon than we have ever claimed.

But, further, we would ask how, according to the reply above given, the words of our Lord can ever be fulfilled. He says that the sun shall be darkened; and he means the literal sun; for he speaks of men and things on the earth in contrast with it; Luke 21:25; and he says that when it is thus darkened it is a sign of the end; for when we see these things come to pass, he tells us that we are to know that he is near, even at the doors. But according to the foregoing writer, there never can be any sign of this nature. He declares there never has been in the past; and suppose such a phenomenon should occur again; would it be a sign? Not in his eyes; for the hypothesis of vapors, winds, natural laws, and common occurrences, would instantly fly to his scoffing lips. But something of this kind is to constitute a sign; for the Lord himself has declared it; and we would like to ask the objector how a darkening of the sun should differ from that of 1780, to answer to the prophecy and constitute a sign?

But, it is urged, there have been many such events, hence it can be no sign; and seven dark days are mentioned by our writer before 1780, and three since, for which, however, he forgot to give his authority. But how does it happen that nobody has seemed to pay any attention to these days, or make any account of them? and why is it that all fix upon May 19, 1780, as the only one worthy of special note, giving it by way of distinction, the title of *The Dark Day*?

The answer is obvious. It occupies a pre-eminent position in this respect. It towers up far above all others as the one alone remarkable and note-worthy for its awful phenomena.

But we are not left to decide the matter from this evidence alone; for our Lord has not only told us that such an event should occur as a sign of his coming, but he has told us also when it should occur. "Immediately after the tribulation of those days," says Matthew. Mark is more definite and says, "In those days after that tribulation, the sun shall be darkened," &c. Mark 13:24. The "days" are the days of papal supremacy, the 1260 years from 538 to 1798; the tribulation is the oppression of Christians by the Catholic power till restrained by the work of the Reformation. The tribulation may be said to have ceased in the early part of the 18th century. The "days" ended within two years of its close. Thus by the fixed terms of the prophecy we are shut up to a period less than a hundred years in length, and ending in 1798, in which to look for that darkening of the sun which was to be a sign of the Lord's soon coming.

Again, the darkening of the sun was to be the second great event to take place under the sixth seal. Rev. 6:12. The first and the one which marked the opening of that seal, was a great earthquake, shown to be, by comparison with the preceding seals, the great earthquake of Lisbon, Nov. 1, 1755. Between this point and the end of the papal period in 1798, the sun was to be darkened as a sign of the end. Here we are shut up to a period of time only forty-three years in length in which to look for that darkening of the sun which was the subject of the prediction. Now it matters not if our opponents should claim seven thousand dark days instead of seven, as notable as the one of 1780, it would not affect the prediction or the sign in the least degree. We care not how many nor what kind of dark days there may have been in other ages, we look for one which was to take place in that brief specified period as the predicted sign.

We fix our eyes upon that time, and what do we behold? We find not only the darkening of the sun, as foretold, but we find a dark day so much more notable than all others, that it is set forth by way of pre-eminence as "the dark day," while in general history all others are passed by in silence.

From one point it is very strange that people can overlook considerations of this nature which are so decisive upon this question. From another, it is not. What a man doesn't want to see he can very easily keep from seeing. But the lack both of inclination and ability we apprehend is accounted for by the prophet Daniel, when he says that "the wicked shall do wickedly, and none of the wicked shall understand."

INFINITE SIN.

BRO. R. THOMPSON writes us that he has lately heard a Presbyterian minister speak from Job 22:5, "Is not thy wickedness great? and thine iniquities infinite?" and argue from it eternal misery, on the ground that "infinite sin" demands infinite punishment.

Turning to the passage, we find that the words are from Eliphaz the Temanite, and are only one of a series of false charges which he made against Job. For instance, he says to Job in the next verse, "For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." Verse 9: "Thou hast sent widows away empty," &c. These things Eliphaz urges to sustain his charge that Job's iniquity was infinite.

But to show how unjust and cruel such accusations were, we read in chapter 29:12-17, what course Job did actually take. He says: "I delivered the poor. . . The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth."

Therefore we conclude that Job's wickedness was not great, nor his iniquities infinite.

For Eliphaz to charge Job thus, under these circumstances, was wicked; and for a Presbyterian minister, or any other minister, to indorse the charge, and then try to prove from it eternal misery, is foolish.

TO CORRESPONDENTS.

How do you harmonize Lev. 6:16, 26, which says the sacrifice shall be eaten in the *holy* place, with Num. 18:10, which says that it shall be eaten in the *most holy* place?

ANS. Bishop Horsley says that verse 10 of Num. 18 should be translated, "Among the most holy things thou shalt eat it." This we find in Barrett's Synopsis of Criticism on that text. And Mr. Barrett adds: "The precept refers to a distinction between 'most holy' and 'holy' things. The 'most holy' were to be eaten by the males of Aaron's family only; the 'holy' by any of his family, male or female, who were clean." Nothing was ever eaten in the most holy place of the sanctuary.

Please harmonize Acts 9:7, and Acts 22:9.

ANS. The word rendered "heard" in those texts is a word which also means "to understand, to know." The text which says they "heard" the voice, means that they were conscious of a sound through their sense of hearing. But the text which says they "heard not" the voice, means that they did not understand the words that were spoken.

If Easter was recognized as a particular day, as in Acts 12:4, why not now?

ANS. The word there rendered Easter means simply the passover, and reference is made to it simply as a festival observed by the Jews. Dr. Clarke's note on this passage will be instructive. He says:—

"Perhaps there never was a more unhappy not to say absurd, translation, than that in our text. But before I come to explain the word, it is necessary to observe that our term called Easter is not exactly the same with the Jewish passover. This festival is always held on the fourteenth day of the first vernal full moon; but the Easter of the Christians never till the next Sabbath [by this term of course Dr. C. means Sunday] after said full moon; and to avoid all conformity with the Jews in this matter, if the fourteenth day of the first vernal full moon happen on a Sabbath, then the festival of Easter is deferred till the Sabbath following. The first vernal moon is that whose fourteenth day is either on the day of the vernal equinox or the next fourteenth day after it. The vernal equinox, according to a decree of the council of Nice, is fixed to the 21st of March, and therefore the first vernal moon is that whose fourteenth day falls upon the 21st of March, or the first fourteenth day after. . . . The term Easter, inserted here by our translators, they borrowed from the ancient Anglo-Saxon service books, or from the versions of the Gospels, which always translates the *το πασχα* of the Greek by this term."

Dr. Clarke then gives various names from the Saxon which he says "are different modes of spelling the name of the goddess Easter, whose festival was celebrated by our pagan forefathers on the month of April; hence that month, in the Saxon calendar, is called Easter month. Every view we can take of this subject shows the gross impropriety of retaining a name every way exceptionable, and palpably absurd."

What is the explanation of 1 Pet. 4:6?

ANS. We consider that the dead mentioned are the same as the "dead" in the previous verse: "Who shall give account to him that is ready to judge the quick and the dead." They are those who are literally dead. The gospel was preached to them, not while they were dead, but before they died, while they were living. And they are to be judged just like living men just before Christ comes. This is accomplished in the investigative Judgment of the cleansing of the sanctuary. This being past, those who are found righteous will live according to God in the Spirit, quickened or made immortal by the Holy Spirit. Rom. 8:11.

How is the genealogy of Christ as given in Matt. 1 to be reconciled with the account given in Luke 3?

ANS. The Jews never allowed the name of a woman in their genealogical tables. Hence, when a line of descendants ended with a woman, they did not put in the name of that woman, but the name of her husband, who was only the son-in-law of the woman's father. Luke reckons according to this custom, and puts into his table two persons who were only sons-in-law of the persons named as their fathers; whereas Matthew confines his table to those who were sons strictly speaking. Thus Joseph is called by Luke the son of Heli, because he having no sons, his daughter Mary married Joseph, and the name of Joseph therefore stands as the son of Heli, whereas he was in reality only his son-in-law, but really the son of Jacob. Again, Luke places Salathiel as the son of Neri, and Matthew makes him the son of Jechonias. He was the real son of Jechonias, but the son-in-law of Neri, having married a daughter of Neri. Their son was Zorobabel, a name which appears in both tables. From Abraham to David the tables of Matthew and Luke agree. From David Matthew comes down through the line of Solomon, and Luke through the line of Nathan, both of them sons of David. These lines meet in Zorobabel, a son of Salathiel of the line of Solomon, who married a daughter of Neri, of the line of Nathan. From Zorobabel Matthew comes down through the line of Abiud, his son, and Luke through the line of Rhesa, another son. These two lines again meet in Christ, the reputed son of Joseph of the line of Abiud, who had married Mary, a daughter of Heli, of the line of Rhesa. Thus Luke gives us the genealogy through the line of Mary, and Matthew that through the line of Joseph. These lines meet in Zorobabel and David. From this point the tables agree back to Abraham, with whom Matthew stops, while Luke goes all the way back to Adam. There is really no more discrepancy between the accounts of Matthew and Luke, than there would be between the letters of a person who should give to a friend his pedigree on his father's side, and

to another his pedigree on his mother's side. And if the two lines should meet in some celebrated person of past generations, as they do twice in the case of Christ, he would have double proof that he was the descendant of that individual. See Dr. Clarke, and the Religious Encyclopedia.

UNION AND SYSTEM.

In union is strength. This saying has been often repeated, and it is still true as ever. Christ prayed that his disciples might be one, as he and the Father are one. Numerous are the exhortations of the apostles to unity. Here is one of them: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Who can express a more perfect unity? For this state of unity we should devoutly and zealously labor. "Endeavoring to keep the unity of the Spirit in the bond of peace."

We believe from prophecy and apostolic teaching, that the church, long torn by apostasy and divisions, will come again to unity of faith and practice, so that all that remain alive to be translated without death at the coming of the Lord, will be found united in these long down-trodden truths: "The commandments of God and the testimony of Jesus Christ." Are we going in that direction and nearing that point? In order to attain to this position, there must be a yielding. "Submitting yourselves to one another in the fear of God." Independent and unyielding spirits will never come into that unity.

Unity of faith will lead to unity of action. To the laborer, the business man, or the student, system is of great utility. Especially where many act together, system is absolutely necessary to give success. A system has been devised to work for the spread of the truth among men,—a system for raising means, and for tract and missionary work,—so that all can work in harmony, and thus doing produce the greatest amount of good.

All should be united to support and carry out this system. All should work, and all should report for mutual encouragement; and especially should all the officers support the system by doing business correctly according to the system. Let all the business be done in the proper manner and through the proper channel.

The importance of unity and system cannot be overestimated. What could the greatest army do where these were lacking, and every man directed his own movements and fought upon his own hook? How could manufacturing be carried on, or any work be successfully done, where many hands are employed, unless each man knew his place and the part that he should do?

Should not the children of light be as wise as the children of the world? Should we not use in the work of the Lord as much reason, skill, and energy as we do in the things of this world? But are we doing it? If not, where are our heart's affections and our treasure? Angels weigh our thoughts. Shall we not weigh them?

There is a great work to be done in warning the world, and the time is short. Every time we repeat this, it is still shorter. How can we do the work assigned us, but by unity and system? If any can devise a better system, let us hear from them. If not, let all unite in carrying out the one we have. And let us work while the day lasts.

We have reason to rejoice for what God is doing by his providence and Spirit. The way is open for all to work. The harvest is ready to be gathered; but where are the reapers? Let us determine to do in this best of causes. Those who do to the utmost of their ability will not regret it. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The laborer will not fail of a reward in the kingdom of Heaven.

R. F. COTTRELL.

PATENT RIGHTS.

It is astonishing that some of our brethren still go into patent rights, after all that has been said on the subject. Do not these brethren know that the Lord has expressly warned against dealing in patent rights? The testimonies have spoken on this point emphatically, time after time. Warning after warning has been given through the REVIEW, that our people should let these things alone. Our preachers everywhere advise our people to keep out of them. And yet every year there are hundreds

of dollars lost from our ranks through dabbling in patent rights. I know of brethren who have lost from \$500 to \$2500 on this forbidden ground. After it was too late, they have said to me, "If I had only heeded the testimonies, and let the miserable things alone, how much better it would have been for me!"

Probably next year some others will have the same experience. The enemy makes them think that this particular patent right is an exception to the rule. It is not like any others. It is the very best in the world, a sure success. Large gains with little outlays and small risks are confidently expected. It is but a few days ago that a brother told me that he had lost nearly a thousand dollars by investing in a patent right which he thought would be a sure success. Said he, "Oh, if this could only have gone into the cause." Yes; that ought to have been thought of before. I have just learned of another brother who has lost all he had in the world, even his home, by going into patent rights. He is one of our old brethren too, one who ought to have known better, but probably thought that the Lord would make an exception for him. How many more want to try it and get their fingers burnt?

D. M. CANRIGHT.

PAY WHAT YOU OWE.

AN honest man will try to pay all his debts. But greatly as I ever desired to pay my debts, I never could make one dollar pay two debts of one dollar each.

Those who call the first day of the week the Sabbath of the New Testament, and teach men so, are indebted to the people to give from that record their authority for so doing. This a goodly number have recently attempted to do. They tell us that in the Greek of the New Testament the first day of the week is called the Sabbath; and quote as proof those Greek phrases which our translators have rendered "the first day of the week." Now if they are right in rendering these phrases "the Sabbath," of course our translators were wrong in rendering them "the first day of the week;" and consequently the first day of the week is not mentioned as such in all the New Testament. Where, then, is the proof that these expressions apply to the first day? since in every other place, fifty-nine in all, the term, the Sabbath, applies invariably to the seventh day.

Take Acts 20:7, the stronghold for the first day, since it records the only religious meeting held on that day, and translate the Greek as these persons do, and there is nothing in the text to prove that that meeting occurred on the first day; it would be simply the Sabbath, a term which in every other instance in the Acts undoubtedly means the seventh day. Why not here? They cannot make a single use of *mian Sabbaton* mean both the Sabbath and the first day of the week. It is like attempting to pay two debts of a dollar each with a single dollar. They are still in debt.

R. F. COTTRELL.

DENMARK.

ALSTRUP.—During the past two weeks we have tried to labor as hard as possible for the progress of the truth, both in Tylstrup and in Alstrup. At the first place especially, we have met much opposition; but the friends have been strengthened in the faith. Evil-minded persons have mobbed together, and in several ways tried to hinder our efforts. I wrote to the district judge asking for the assistance of the police, and he immediately complied with the request. The authorities have now protected us in our lawful efforts, and this has helped much toward securing peace for us, for which we are very thankful.

Our meetings have been well attended, and the truth is spreading more and more. Nineteen dear souls have been buried with Christ in baptism. They live in the vicinity of Alstrup and Tylstrup. Yesterday we held a temperance meeting in the meeting-house. Mr. Guldbrandsen, from Vejle, of the society of Friends, assisted us very much at this meeting. Besides, there were representatives from Aalborg, Tylstrup, Stenum, and Saltum, as well as from Alstrup and vicinity. There were about one hundred and fifty persons present. Denmark suffers much from the vice of intemperance, and the temperance cause has very few defenders. In Norway and Sweden, however, where the government aids this cause, it makes good progress. We have made a small beginning here, and we will, by the grace of God, try to labor on.

APRIL 29.—We have held only three meetings this week. The weather is pleasant, and the soil is ready for the seed, so that it is a very busy time. I have written, and made some family visits. We receive letters both from Norway and different places in Denmark, urging us to come and preach the word. Many despise the truth, and labor against it as much as possible, but others receive it with joy, and long for more light.

We have had baptism again. A brother and sister in the Lord were buried with Christ in baptism. The Lord has blessed the preaching of the word, and we feel encouraged. Sabbath afternoon we met to organize a church. Twelve brethren and sisters covenanted together to keep the commandments of God and the faith of Jesus. Besides these, there are two others who have been baptized, but were unable to be present. These will hereafter unite with us. After the organization we celebrated the ordinances of the Lord's house, and enjoyed much of the blessing of God.

There are also eight or ten others who keep the Sabbath and will meet with the church for worship. Many others are convinced of the truth and are friendly to us. We hope and pray that they may sometime obey the truth to the salvation of their souls. We leave them now for a time, for the purpose of laboring on the islands.

JOHN G. MATTESON.

WHAT WORK.

It is painfully amusing to see what work some who stand as teachers in Israel make to evade plain Bible duties. Inconsistencies appear in nearly every sentence, and confusion seizes upon their theories like a horrid nightmare. We are slow to speak the exact words of the conclusion to which their efforts drive us, but by deep feelings of pity and a charitable change of terms we express it thus: They must be lunatics.

In a published sermon by a minister in Illinois, the author puts forth an effort to prove that the first day of the week, now called Sunday, is the original seventh day of the fourth commandment and the identical day of God's rest at creation. But Luke 23:56 and 24:1 seems to trouble him, and to make it sure he endeavors to cite apostolic example to prove a change in the Sabbath; and then to make sure he calls attention to 2 Cor. 3 to prove that the law has been abolished. Sunday is the seventh day of the commandment, the Sabbath has been changed from the seventh day to the first day of the week, the law has been done away: three different positions in one sermon, and each one is destructive of the others.

As I read I could but exclaim in my own mind, What work! Shame should cover the faces of such men as to their ability to reason on the word of God. Right-thinking people who are not blinded by prejudice or moved by undue sympathy, will sooner or later characterize all such efforts by a harsher but more strictly truthful term than lunacy. Paul once used it with reference to those who reasoned in like manner, only a little better, concerning the resurrection of the dead. 1 Cor. 15:36.

After all, when we take this matter into careful consideration, we are not so sure but these men, in their blind zeal to tear down the ancient and venerable Sabbath of our God, are doing much to advance it among those who are seeking for truth; for, aside from the Bible statements, so plain, simple, and forcible, the strongest evidences that the seventh day is the Sabbath are found in the inconsistencies, contradictions, and utter absurdities of the reasons adduced for the observance of Sunday, its only rival.

E. R. JONES.

QUESTION ANSWERED.

QUES. "Can a church receive or disfellowship a member when there is no ordained officer present? If not, how can a church that has no ordained officer do any business at quarterly meeting?"

A."

ANS. First, there is much to be done at the church quarterly meeting besides receiving or expelling members, or celebrating the ordinances. Any church can read their list, examine their members, write to absent ones, &c.; and all other business pertaining to a quarterly meeting can be done without an ordained officer.

Second, I know of no reason why persons cannot be received into the church in the absence of an ordained officer. If their cases are clear, and there is no objection, the church may vote them in as well without an officer as with. And just so with regard to expelling members.

If the case is clear, and all the church united, they can be expelled as well without an officer as with one. Difficult cases should always be referred to a competent minister.

D. M. CANRIGHT.

THE CAMP-MEETING AT FILLMORE PARK, N. Y.

AS THE time for this meeting is now near at hand, we would again call the attention of the friends of the cause in Western New York and Pennsylvania to the importance of making special efforts to make it a success. We fear that in some localities the brethren do not properly appreciate their responsibility in the matter, or the importance of improving the privileges which this meeting will afford. Our brethren, all of them, need the blessing which we trust those will receive who attend the meeting. On their own account all should make an earnest effort to attend. Do not let trifles keep you away. If you make up your minds that you ought to go, and lay your plans accordingly, the way will open and you can come.

We visited one church where they had ordered but one small tent. Most of the brethren thought they could not go. We laid before them their responsibility and the influence they would exert in staying away, and urged them to attend. Before we left, three more tents were ordered, and many who had decided to stay at home changed their minds and began to make their plans to come.

As we cannot visit all our churches and labor personally with them, we appeal to them in this way, and urge them to consider well their duty and then do it. This will be one of the most important meetings ever held in the State. There is every prospect that the outside attendance will be very large, and we want our brethren there, not only to enjoy the meeting themselves, but to give character to it. It will depend largely upon the brethren whether the meeting is what it ought to be or not.

We also urge those who come to bring their interested friends and neighbors with them. If there was a proper interest in this direction, there might be as many of this class on the ground as of our own brethren, and doubtless scores of them might be brought into the truth by this means.

Shall we neglect our duty and allow this opportunity to pass unimproved? Brethren, the Lord is coming, and is it not high time that we begin to act as those who really believe what they profess?

The meeting is being extensively advertised. We send some of our large bills to the scattered brethren in different localities, and request them to post them in conspicuous places, where they will advertise as widely as possible. Let none stay away because they have not already ordered tents. A limited number of tents will be furnished, so that those ordering by May 24 can be supplied. Address orders for tents to me at Buffalo, N. Y., and we will see that you are supplied.

On the Buffalo, N. Y., and Philadelphia R. R., call for tickets for Fillmore Park. These will be sold for full fare, and on being indorsed by the secretary on the ground will be good for return passage. All mail for the ground should be directed East Aurora, Erie Co., N. Y., and marked Fillmore Park, which will ensure its being delivered on the ground.

We request brethren who can do so to come on the ground as early as Monday of the week of the meeting to assist in making the necessary preparations. We want everything in readiness, all preparations made, before the meeting commences. Proper persons have been appointed to have charge of different departments of the work, who will each be responsible for its proper completion; but they will need those who can assist them, and we invite those who can to come.

Again we say to all our brethren, Come to the meeting, praying that God will meet with us.

B. L. WHITNEY.

If the Greek calls the day of Christ's resurrection the Sabbath, what makes it certain that it was the first day of the week? Up to that time, and ever after, it calls the day the Jews observed the Sabbath. See the gospels and Acts. If we follow this new mode of translating Greek, the first day of the week is not mentioned in Acts 20:7, and 1 Cor. 16:2. It is the Sabbath, not the first day of the week. Thus these theological woodmen, in chopping Greek, have unwittingly cut off the limb that they stood on.

R. F. C.

UNSAVED.

Almost persuaded—the Holy Spirit wooing,
Still waiting at the heart's closed door:
How often has it there before been pleading!
As oftentimes repulsed before;
While still the heart was heard to say,
A more convenient season, pray;
Then surely I will hear—obey.

Still loving pleads the Saviour, with bleeding hands
and side,
Poor, helpless, ruined sinner, it was for thee I died;
The gospel feast of mercy I freely spread for you.
The angels pause in wonder, such passing love to
view.

Oh! might they now the message bear:
The heart, repentant, breathes in prayer,—
Lord, let me now thy blessing share.

Not quite persuaded to leave the ways of sin;
So sweet the draughts of pleasure, its bitter all
forgot;

Earth's fond delusive treasures we ever hope to win,
Though death the promised portion, its terrors
heeded not.

Still blind, secure, the soul doth say,
Only a few more days' delay;
I'll surely seek the better way.

O poor mistaken sinner, knew'st thou the tempter's
wiles,

How with delusive promise his victim he beguiles,—
Persuading to delay, he binds his growing chain
Around his helpless victim, ne'er to release again.

Dear sinner, then reflect, beware,
Escape at once the tempter's snare;
Turn, turn to-day,—our earnest prayer.

Almost persuaded,—sweet views of heavenly bliss,—
A crown of joy for mourning will our Redeemer
give,

Such glorious, holy mansions exchange for earth like
this;—

O sinner, seek that kingdom! O turn to-day and
live.

Almost—no more;—the Spirit passed—
The soul in death's embrace is fast;

Almost persuaded—lost at last.

S. M. SPICER.

Progress of the Cause.

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

AROSTOOK CO., MAINE.

In company with Bro. Goodrich I arrived at Linneus, Thursday, May 9. Notwithstanding it rained all day Friday, the brethren came from a radius of sixty miles. A mother and her daughter hired a team, and drove thirty miles in the rain. We enjoyed a degree of God's blessing in our meetings. The freely flowing tears in the social meetings showed that hearts were affected.

Eld. Goodrich came to this place less than four years ago, and as the result of his labors more than one hundred have embraced the truth. The entire number now keeping the Sabbath in this section, including the Swedes in New Sweden, is over one hundred and seventy-five. They had but little labor after Eld. Goodrich's first visit until last summer, when Eld. Hersum came here. He has labored in this county since that time, with some success.

There are many unconverted children of Sabbath-keepers here, and others who observe the Sabbath, but do not belong to any church. I know of no field where more fruit might be expected from a few weeks of judicious labor than here. The brethren and sisters have a mind to work and bear their own burdens, and also help to carry the truth into new fields. The plan of giving a tithe of their increase was cheerfully accepted. When the s. b. is fully organized throughout this county, we think it will exceed five hundred dollars. The brethren seemed pleased with the idea of taking part in every enterprise connected with the cause. Seventy-two dollars were pledged, most of it at this meeting, for a new tent to be run in Maine this season. This sum will be much increased by those not present at this meeting.

Bro. Sawyer was present and reported the work progressing among the Swedes. An effort will be made to more fully unite the efforts of our Swedish and American brethren in carrying forward present truth. This will be a help to the former. They have purchased a lot and are making arrangements to erect a house of worship. We are more and more convinced that there should be a blending of the different nationalities. The truth is one, and our sympathies and interests are one. If such were the case, the same interest would be taken in the different enterprises. In the tract and missionary work especially, there should be a mutual interest, which would prove a source of encouragement to all.

In the northern portion of this State there are some fourteen thousand French, some of whom can read English and are much interested to read on present truth.

A club of LES SIGNES DES TEMPS was formed to help forward the missionary work among this people. The closing meeting was appointed at eight o'clock Monday morning. We were half an hour early, yet nearly all the brethren were present, waiting for the meeting to commence. This meeting closed about noon, and the brethren separated rejoicing in God. To many of these brethren we became warmly attached. We believe the time is not far in the future when the State of Maine will become a strong Conference in comparison with what it is at the present time, both in numbers and financial strength.

S. N. HASKELL.

MICHIGAN.

Labor among the Churches.

On the morning of May 2, we left home to visit the church of Ransom Center, Hillsdale Co., Mich. This church is located within a few miles of the church of Jefferson, where we labored for a time a few weeks ago. The brethren are few in number, and for a long while have struggled on under circumstances very discouraging in their nature. While among them we tried to preach the word in all plainness and sincerity. Our labors, though arduous, were not lost; and we left them feeling, not only that there were among them good souls whom the Lord loved, but also that he still had a care for them, and that, if they would cultivate brotherly love and the spirit of meekness, he will make their future more encouraging than their past history has been.

Leaving Ransom Center on the morning of the 9th, Providence seemed to direct our steps to the church in Hillsdale. There we remained for three days, giving ourselves to the preaching of the word and to visiting and counseling the brethren who stood in great need of help. Our efforts seemed to be appreciated, and we trust may result in the permanent good of those for whom they were put forth. On the last evening that we were with them, their house of worship was filled with a congregation of attentive listeners, and we feel assured that if the church in that place shall do their duty in the future by exemplifying the tender spirit of Christ in their dealings with one another, and by patiently and faithfully scattering the light, they will find that the field of their labor will not be altogether unfruitful. While among them, one person commenced to keep the Sabbath whose mind had been prepared for this step by the reading of the publications.

W. H. LITTLEJOHN.

M. S. BURNHAM.

Maple Grove, May 14.

For the past six weeks I have been laboring at Maple Grove, preaching on Sabbaths and first-days, and visiting through the week as I had strength. Sabbath, May 4, I baptized eight, who were anxious to renounce sin and live a life of righteousness. The interest is still good. I hope others will soon put on Christ by baptism. There are eighteen or twenty who will unite to keep up meetings and Sabbath-school. May the Lord bless them all, and prepare them for the kingdom of God.

T. M. STEWARD.

Olivet, Alaiadon, and Spring Arbor.

APRIL 27 and 28, met with the church in Olivet. The Lord gave liberty in preaching his word. The outside interest was good, and the attendance increased to the close. We believe that here judicious labor would bring others into the truth.

May 4 and 5 found us in Alaiadon. Here the Methodists held a revival meeting during the past winter. Some of their converts, with some others, numbering at least five adults, immediately commenced to observe the Sabbath of the Lord. Most of these joined the church at this time, and we believe the remainder will soon do so. After the forenoon services Sunday, three of them were buried with their Lord in baptism.

May 11 and 12 we had the privilege of meeting with the Spring Arbor church. Found them alive, both in faith and works. They are building a house of worship 28x40 feet. The foundation is laid and all the material on the ground for the house.

Our meetings here were well attended by the brethren and their neighbors. The meeting on Sabbath forenoon was especially excellent. We spoke of the operations of the Holy Ghost upon the heart of the Christian, and truly the Spirit of God was in our midst as we spoke. One aged person testified that it was the best meet-

ing he had ever attended, and the tears of many others told their feelings better than pen can describe them.

On Sunday it was again our privilege, in the presence of a large concourse of people, to baptize thirteen adults, all heads of families, and two children. One of this number made a start at this time. All but two of the remainder embraced the truth during the past winter, as the result of labors performed by Bro. Daniels and myself.

Sunday evening was spent in the interest of the Sabbath-school. It was a profitable season for all. Beside the INSTRUCTORS already taken, we obtained a club of six, and four subscribers for the REVIEW.

We love to labor in the Master's vineyard.

M. B. MILLER.

Leetsville, Kalkaska Co., May 8.

ABOUT a month ago we returned to Leetsville; and we were glad to find that those who embraced the faith last fall had been enabled by the power of God to endure opposition, and maintain unpopular truth. These, with six others that have espoused the cause of Christ since we returned, were formed into a class which numbers sixteen. Others are deeply interested, and we hope will soon unite with them. The brethren cheerfully promised to give a tenth of their increase to help sustain the cause. A Sabbath-school was also organized.

We have visited all the scattered brethren in order to more fully understand the wants of the cause, and unite them in all branches of the work. The Lord has blessed our efforts to establish the cause in this new, remote, and sparsely settled part of the Conference, and we hope he will continue to bless them.

We now separate, one going to Elmira and the other to Clam Lake to labor as the way may open. We beg an interest in the prayers of God's people that we may give proper tone to the cause in these parts.

JOHN SISLEY.

R. T. SISLEY.

Dundee.

AFTER we closed our meetings at Ottowa Lake, a minister preached a sermon in which he took the position that the Old Testament is entirely done away, and with it the law of God. We have announced a review at our next appointment at that place.

The interest at Deerfield is steadily increasing. We are requested to perfect a church organization at that place, and expect soon to do so.

At Dundee our congregations average from thirty to forty, but are steadily increasing.

J. S. PRESTON.

C. A. PRESTON.

TEXAS TENT.

Terrell, Kaufman Co.

OUR work at Terrell is cheering. We have presented the three messages, United States in prophecy, etc. We had an excellent Sabbath meeting, some fifty being present. Several kept the Sabbath. Many more will take a stand. We are constantly receiving requests to visit. We never had a greater interest. The Baptist pastor published a bitter article against us, and announces a series of sermons against our position on the Sabbath and the nature of man. He helps us greatly.

Times are hard and close, and books sell slowly. Calls for papers, tracts, and preaching are abundant. We can use tracts and copies of the SIGNS, etc., or furnish addresses of Texan readers.

Great is the work, but the Lord strengthens. Pray for the cause here.

R. M. KILGORE.

L. CALDWELL.

PENNSYLVANIA.

Covington, May 14.

SINCE my last report from this place, I have attended the quarterly meeting of the church in Pulaski, N. Y., which was a very good one. Preached a number of times in the vicinity of home in places where I had been urged to come, and also attended the general quarterly meeting in Pulaski, which others have reported. I returned to this place the 3d inst., visiting Groton, N. Y., on my way.

Spent last week in holding meetings in different localities where calls have been made, and visiting among the friends. Last Sunday we had baptism, which was attended by a large but very orderly con-

course of people. Others wish to go forward soon. Opposition has been very bitter and strong in private, and now an opposition discourse is announced by the Disciple minister. This we hail as another omen of good.

S. B. WHITNEY.

TENNESSEE.

BRO. J. Q. FINCH, writing from Henry Co., Tenn., says:—

I embraced present truth about months ago under the preaching of Bro. R. M. Kilgore, in western Texas. I came back to Henry county about six weeks ago. I was alone in the truth when I came here, but one has now commenced keeping the Sabbath; others are reading and appearing favorable to the truth. I find a great opening for work in this cause, and am trying to do all I can to bring this matter before the people. I think this is a good field for labor, and hope the Lord will direct the work and send some one here that is able to present the truth aright.

NEBRASKA.

Humboldt and Blue Valley.

I commenced meetings in Humboldt, May 3. This little company is much scattered, yet nearly all were present. Our meetings were good. I had liberty in presenting the truth. Four were received into the church, and all were encouraged to press on.

May 10, I commenced meetings at Blue Valley. I was glad to meet our brethren from Seward, Stromsburg, Waco, and Farmers Valley. These, including the church at this place, made quite a large company. The preaching was largely practical, and was well received. Our brethren in the vicinity are mostly poor, yet we found they had hearts that love the truth. We reorganized s. b., and then presented the subject of our tents, and they pledged \$1700 in a few minutes. Considering their circumstances, this was quite liberal, and God will bless the liberal soul. Our meetings were almost continuous from Sabbath until Sunday night, and the words spoken found a response. The outside interest was good.

As we look over our labor for the past two months, we feel that we have reason of unfeigned gratitude to God, and great confidence in the cause, and our brethren than ever before. During this time our brethren have pledged about \$5000 on the European Mission and about \$700 for the purchase of new tents, besides raising the s. b. considerably, making nearly \$7000 all. We have not made strong appeal, but have simply stated the facts, and let our brethren to act as they saw fit. To our mind, this evidence of their love for the cause speaks volumes for them. It is something more than words or profession. It is an evidence of a deepening and an abiding faith in the third angel's message. May God bless all our brethren.

E. W. FARNSWORTH.

NEW YORK

Willink (Aurora), Erie Co., May 12.

THIS afternoon I commenced meeting in the tent. The cold, so sudden and severe, is against us; yet at our afternoon meeting over one hundred were present, and in the evening about the same number. We propose to hold meetings every afternoon and evening until the day before camp-meeting. Expect Bro. B. L. Whitney to join me in this effort.

While on a short visit home to North Parma, Monroe Co., I baptized three young persons who are zealous for the truth.

CHAS. B. REYNOLDS.

Later, Bro. Reynolds says:—

The cold wind and severe frost are much against us, but we hold on. The interest and attendance, thus far, are quite encouraging. The afternoon meetings are not very well attended as yet, but are of deep interest.

May 15, I have just received a letter from my wife. We are houseless and homeless. Our house caught fire on Sabbath afternoon about four o'clock. There was a high wind, and everything was consumed. Nothing was saved but three chairs. Books of great value, that we had denied ourselves necessities to purchase, notes, writings, the result of years of study, are all gone. Yet we praise God in the

midst of our misfortune. Wife and little ones are safe, uninjured.

We thank God for kind friends, who, in our absence, have opened their doors to our loved ones. Duty holds us here. God reigns. Jehovah-jireh. Pray for us.

Glensdale, Lewis Co., May 12.

SINCE my last week's report, five more Sabbath-keepers have joined our class at Otter Creek, near Glensdale, and three of the class have been received into our new church organization. The cause of present truth is onward in this county, although we are having, at times, our share of trials and persecutions. A protracted effort has been made by a certain preacher to destroy the work here by his talk in and out of the pulpit; but so far he has failed to accomplish anything in that direction. And now he is trying (in vain, I believe) to get some of our number arrested for working on Sundays. We expect your prayers.

JACOB WILBUR.

Miller's Mills, Herkimer Co., May 13.

FROM the Rome Biblical Institute we came to this place, and began a course of lectures on the leading points of our faith, April 16. We have spoken in the Baptist church nearly every evening since that time, to attentive congregations of from fifty to one hundred and twenty-five persons. There has seemed to be an increasing interest on the part of the people; and we have decided to keep the Sabbath, and we have hopes of several others. Nearly all admit that we are right, but they are waiting to see what will be done by others.

We feel to thank the Lord for helping us in this work, and ask that the prayers of our friends may still ascend with ours for his blessing to attend our labors.

H. E. ROBINSON.
J. E. ROBINSON.

MINNESOTA.

Wausau, May 15.

WE came here last week, and set our tent in the village. The weather was cold, and we did not open until Sunday forenoon. About one hundred and fifty were present at the first meeting. In the evening we engaged the Christian chapel, a few from the tent, and it was full. The attention paid has been good. When we returned to the tent last night, from the chapel, we found one of the large guy ropes and twelve of the small ones cut off. We put further developments, praying the Lord to guide us aright, and help us to bear a clear testimony for his truth. There are a few good brethren within supporting distance. We desire the prayers of the brethren.

D. P. CURTIS.
G. M. DIMMICK.

ALABAMA.

OUR last report from Owl Valley was that when we were in the midst of the discussion. At the close of the first proposition, Eld. Hood refused to take up the second, as he had agreed to do. He found it very hard to show that God's law had been abolished; in fact, he did not make one point stand, and he knew the second question would be worse than the first, and therefore backed out, although he had challenged us. Bro. Ellitt is following the work there.

We have had the tent up at Gadsden for six days; the interest has been poor from the first, yet it is on the increase, and we hope for some fruit.

A. O. BURRILL.
J. W. HEATH.

KENTUCKY AND TENNESSEE.

ACCORDING to appointment, I met with brethren in Bullitt Co., Ky., May 4 and to organize a church there. Found them firm on the Sabbath, but not ready for organization.

I made preparations to go to Tennessee to start the tent. I have a very severe cough, which has hindered me some. We selected a place at Goodlettsville, Tenn.

Pray for us. S. OSBORN.
Jeffersville, Tenn., May 15.

INDIANA.

VISITED the church at Peoria, April 26. Found them firm in the truth. Celebrated the ordinances for the first time in the church. The Lord blessed in our meetings.

At Bunker Hill, April 29, 30. Left the

church encouraged and in much better condition. I hope for better days in this church.

May 2, I baptized four near Marion. This church is of good courage.

May 3, I came to Yorktown, and found the friends growing firm in the truth. They report excellent meetings while I was gone. The opposition here is the most determined I ever met. Five ministers have openly opposed the truth. I had freedom in reviewing them. I was much surprised to hear Methodists and Presbyterians proclaiming the abolition of the law of God.

Organized a church of ten, and there are about as many more keeping the Sabbath, some of whom will soon come into the church. Three were baptized. The elder and deacon formerly held the same offices in the Disciple church. W. W. SHARP.

KANSAS.

Bull's City, Osborne Co.

GAVE a course of lectures at the Pleasant Valley school-house, in the vicinity of the Bethany church. Prejudice was very strong. Met some opposition from Eld. Foster, a Greek scholar, on the Sabbath question. His strongest proof was Heb. 4:9. He claimed that the word rest is derived from the Greek *Sabbatismos*, and refers to the first day of the week. Five began to keep the Sabbath.

MARSHALL ENOCH.

IOWA.

Butterville, Tama Co., May 13.

I CAME to this place, April 25, and have given twenty discourses to attentive congregations. The average attendance is seventy-five. Yesterday afternoon I spoke on Christian temperance, to a very attentive audience. Think some good was done. Six or eight have decided to keep the commandments; among them is a man who has been a first-day Adventist minister.

M. M. KENNY.

Bentons Port, May 15.

THE interest and attendance here are still good. We are in the midst of the Sabbath question, and very many admit we have the truth. We hope for many precious souls. Had a good meeting last Sabbath. Pray for us and the work here.

L. MCCOY.
H. D. HOLLENBECK.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

San Francisco and Oakland, Cal.

IN the SIGNS of May 9, Bro. J. N. Loughborough says:—

"Our tent-meetings in San Francisco still continue, with increasing interest. We are now speaking on the Sabbath question. We are not trying with this meeting to reach all San Francisco, but taking our tent as a center, we make a specialty of canvassing thoroughly the square mile around the tent. In this square mile there are five thousand houses. These we have supplied, with either posters or copies of our tent paper (of which we have had two numbers already), four times.

"Our missionary workers are canvassing this square mile, street by street and house by house, ascertaining who are interested, and obtaining three-month subscribers for THE SIGNS OF THE TIMES; of these subscribers about a score have already been obtained since the meetings commenced.

"We place occasional notices in the city papers, so that the people at large are not ignorant of what we are doing, and we are frequently favored with hearers from other parts of the city.

"We meet alternately with the church in Oakland on the Sabbath, and Sunday evening, which serves to help the interested ones there, and those who have newly embraced the truth. Last Sabbath was a good day to this church. Five more were baptized. There are now over one hundred Sabbath-keepers in Oakland. There is perfect unity and harmony in this important church at the center of our work on this coast. The Vigilant Missionary society in Oakland is doing a noble work. God bless the workers."

Junction, Lane Co., Oregon.

MEETINGS have been held here since March 30, by Bro. A. T. Jones. The interest and attendance have been quite good.

At the first Sabbath meeting, April 27, twenty-three were present. The people of the place generally admit that "these things are so;" it now remains to get them to show by their actions that they believe them.

Lemoore, Cal.

At this place, where Brn. Wood and Rice have commenced to labor, the interest is good. The average attendance is one hundred and fifty.

CLOSING LABORS IN VIRGINIA.

IN harmony with the advice of the General Conference, we have returned to Michigan, and this State will, for the present, be our field of labor.

Since our last report we have had some excellent meetings in Virginia, both in Page and Shenandoah counties. Our quarterly meeting was the best we ever held. There was quite a delegation from Page county, and the Spirit of God was present in every meeting. As the names were called, all the members present promptly responded with feeling testimonies, many of them wet down with tears. New resolutions were formed, and a general advance move was made. The communion season was one long to be remembered by all. Several of the young took a firm stand and bore good testimonies, which deeply affected our hearts.

Our T. and M. society showed advancement, both in the number of members and the quality of the work done. During our labors in Page county we organized a T. and M. society of twelve members.

The Methodist minister, lately come to the Sabbath truth, referred to in our last report, remains firm, and has visited friends over the Blue Ridge Mountains in Madison Co., Va., and excited a great interest and an earnest desire for labor there. Two of our brethren have gone into a small valley called Powell's Fort, and given several discourses on Sundays, and report a growing interest at that place. As many as a score of places are calling for a course of lectures. When we first went to Virginia we met strong opposition from every point, which spread all through the Shenandoah Valley; but by patient labor, visiting and speaking in over sixty different places, we now regard it one of the most promising fields in the Union. Our prayer is that God will send them help and an abundance of his blessing, that this may yet be a large, strong Conference.

Old fields where prejudice ran highest at first are changed, as shown by meetings lately held in those places. We administered baptism near New Market, and were astonished to see the multitude present. For a long distance, the banks of the river were lined with people, many of whom would not formerly come to our meetings. It was a solemn baptism, and a lovely sight that our eyes beheld.

The last night spent in Virginia, by special request we spoke before a large audience in Polytechnic Hall, New Market. We began our labors here, and by a kind Providence closed in the same place, speaking by invitation on the subject of temperance.

One item of interest to us we must mention. On visiting a young brother in Timberville, who, with his family and a sister of his, is living out the truth alone, we were much gratified to find him preaching to the people among whom he was raised. There is a growing interest, and strong indications that a company will join them in keeping the Sabbath of the Lord. While he works at his trade (tomb-stone cutting) he studies, and preaches evenings and on first-days. By his request we spoke on short notice to a full house. This brother was one of the first in Virginia to embrace the truth, having had his attention previously called to it by reading matter sent him by Bro. Zirkle, of Indiana. As he becomes more free to give his time to the ministry, we trust he will become a valuable laborer in the vineyard of the Lord. Thus the seed may be first sown by papers or tracts, and in eternity *great* may the harvest be. As we think of these things, our hearts gratefully acknowledge the interest that many of our brethren and sisters have taken in sending papers, especially the SIGNS, to persons in Virginia.

In our closing labors in Page county we had crowded houses, and learned of three or four more who had decided to keep the Sabbath. Three followed their Lord in baptism. It was sad to part with our brethren in Virginia, yet we hope to meet

them again, with many others from the Old Dominion, in the kingdom of God.

On our return home we spent a few days with our dear brethren in Wood county, Ohio. It seemed good to meet with them, and find nearly all still holding on. We held some excellent meetings, and all seemed much encouraged. We spoke before a large and attentive audience in Bowling Green. We believe this city to be an excellent field of labor for a second course of lectures. We have never felt satisfied with the one we held there a few years ago, as the excitement of the woman's crusade movement stopped us. The interest there seems as good as when we left them three years ago.

E. B. & E. S. LANE.

VERMONT T. AND M. SOCIETY.

THE following is a report of labor for the quarter ending April 1, 1878:—

No. of districts, 6; No. members, 261; No. reports received, 83; No. families visited, 50; No. Letters written, 178. Premium subscribers for REVIEW, 6; REFORMER, 18; INSTRUCTOR, 33. Tracts and pamphlets distributed, pages, 21,608; periodicals distributed, 1,850; Annals distributed, 599; books loaned, 3; No. furnished libraries, 3; SIGNS taken in clubs, 55. Money received, \$185.41.

We have had no State meeting, and some of our districts have been slow to report. Have waited some time to hear from all, but have decided to wait no longer. I hope we shall be on time with a better report at the end of this quarter.

THOS. H. PURDON, Sec.

MINNESOTA T. AND M. SOCIETY.

THE report of labor for this society for the quarter ending March 31, 1878, is as follows:—

No. of families visited, 212; letters written, 164. No. of periodicals sent on trial, 114; subscribers obtained with premium, 130. No. of periodicals distributed, 1,967; Annals distributed, 334; tracts and pamphlets distributed, pages, 70,672.

Money received for memberships, \$10.50
On donations, 107.93
From book sales, 17.72
From new subscribers, 108.65

Total, \$244.80
Paid into treasury, 274.10

As districts 2, 5, 6, and 9 have sent in no report of labor, although solicited per letter to do so, the report for this quarter is necessarily smaller than it would be if all had reported. The reports that I have received are not perfect, especially in regard to money. For instance: The summary of reports shows receipts to be \$244.80, disbursements to be \$274.10, showing a discrepancy of \$29.30.

A. H. VAN KIRK, Sec.

Obituary Notices.

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

BRO. ASA LOVELAND, of Irasburgh, Vt., fell asleep in Jesus, April 25, 1878, in the seventy-fifth year of his age. For twenty-five years he was a companion of those trying to keep all the commandments of God, and looking for the near coming of the Saviour.

Bro. L. was pronounced a man of strict integrity in business matters. His faith in the final triumph of truth was ever firm. The church will miss his encouraging words. A companion and ten children survive him. The seal of death was set upon his lips while quoting the eleventh verse of the eighty-fourth Psalm.

Funeral services at the home where he had spent about fifty years. A. S. HUTCHINS.

DIED of measles and brain fever, near New Market, Va., April 9, 1878, Mary Agnes, youngest child of Bro. Simeon and Sr. Ada Woods, aged 1 year, 7 months, and 12 days. Little Mary was snatched away in the bloom of health and sweet innocence. It seemed as though an angel hand shaped a beautiful smile on her lips, to be renewed on the bright morning of the resurrection. May all the family meet her in the fair home of Heaven.

Funeral address by the writer, assisted by Bro. Daddisman, before a large and sympathetic audience. E. B. LANE.

DIED of inflammation of the stomach, at her home in Vienna, Dane Co., Wis., May 1, 1878, Sr. Sarah Eggleston, wife of Bro. Richmond Eggleston, aged 65 years, 10 months, and 7 days. Sr. Eggleston embraced present truth about fifteen years ago. Although a sufferer for many years, she seemed resigned to the will of the Lord. She leaves a husband, one daughter, and many friends to mourn their loss. Funeral discourse by Eld. Burnet. (Methodist), from 1 Tim. 4:8.

LUCY M. LINDSAY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 23, 1878.

CAMP-MEETINGS FOR 1878.

KANSAS, Neosho Falls,	May 22-27.
WISCONSIN, Madison,	May 29 to June 4.
NEW YORK, East Aurora,	" " " "
MISSOURI, Appleton City,	" 30 " " "
" Gallatin,	June 6-11.
MINNESOTA, Hutchinson,	" 19-25.
NORTH PACIFIC CONF., Salem, Oregon,	June 27 to July 2.

Camp-meetings.

CAMP-MEETINGS are becoming one of the most important means of grace to Seventh-day Adventists. The time for these meetings is upon us. These should increase in numbers, and in general turnout. The growth and importance of the cause demand this.

We hope to attend the Michigan camp-meeting, at the time of the General Conference.

JAMES WHITE.

To the Brethren in New York.

We are requested to announce that Eld. S. N. Haskell will be in attendance at the Aurora Camp-meeting, May 29 to June 4.

The Biblical Institute.

THOSE who have read THE SIGNS OF THE TIMES have noticed the report of the Biblical Institute held in Oakland, Cal., April 1-17, 1877, which has occupied quite a large place in that paper during the past year. Those articles gave a synopsis of the discourses delivered during that Institute, covering all the main points of our faith. They have now been issued in book form, having review questions appended to each lesson, and containing also the questions which arose in the class, with the answers to the same.

The subjects are presented in the same manner that they would be were they to be written out to-day. All the main facts, figures, data, and arguments on the important themes canvassed are given. It is a book for universal use. Families can use it for general reading. Sabbath-schools and Bible-classes will want it as a text book for study. In short, brethren everywhere can now have a Biblical Institute by themselves in their own church. It will be good to put into the hands of investigators who want a comprehensive synopsis of our faith. The number of pages is 352, nicely bound in muslin, with gilt back and side titles, making a comely and elegant volume. It is now ready, and orders can be filled at once. Price, single copy by mail, \$1.00, with the usual discount by the quantity.

The School. New Campaign.

THE present term of the school will close in about five weeks, June 26, and after a vacation of nine weeks, a new school year will commence with the fall term, the last Wednesday in August.

We expect many new students to enter at the beginning of the fall term; and it is the design of the managers to increase the facilities of the College as shall be demanded by the increased patronage.

It is now designed to open with the fall term a Normal Department, in which special attention will be given to the theory and practice of teaching. It will be under the management of one who has specially fitted himself for that branch of the work, and has shown himself eminently successful in it. This will afford just as good advantages of this kind as can be had anywhere. The young should not delay to avail themselves of the advantages now offered at the College. No one has any too much time to prepare for usefulness during the important time before us, and those who have not already commenced the work of preparation should do so at once. We hope to see five hundred students at the fall term.

TRUSTEES.

V. M. Societies.

WHILE attending the last session of the General Conference at Battle Creek, Mich., we had some opportunity of learning about the workings of the vigilant missionary society of that church. Of course we had seen frequent notices of this society and its workings before, but we had never been favorably impressed with the idea of two societies for manifestly the same

purpose, or nearly so. It had really seemed to us that to organize a V. M. society was virtually to write the T. and M. society a failure. We were fully convinced of our mistake, and as fully satisfied of the practical utility of the V. M. S. at the time and place above-mentioned.

Upon returning home we very soon put in operation a V. M. society at Clyde. We have attended three of their weekly meetings, and have been really surprised at the interest, activity, and results. A club of eight copies of THE SIGNS OF THE TIMES was coming to one person at Clyde, and scarcely any one else had any interest in their distribution. As a consequence, this noble enterprise would probably have ceased entirely in a few short weeks. This club was turned over to the V. M. society, and at their third meeting it was unanimously voted that the club be continued another year, and six more copies added to the number. And without doubt this number will be increased soon. They also voted to order immediately, twelve copies each of THE HEALTH REFORMER and YOUTH'S INSTRUCTOR, and ten copies of THE COLLEGE RECORD.

We shall build up and encourage this kind of work as we have opportunity. God will bless and crown the faithful workers, that faint not by the way, but hold out to the end.

H. A. ST. JOHN.

Minnesota Camp-meeting.

AS THE time for our camp-meeting is but a few weeks in the future, and I understand that the most of our brethren are making arrangements to attend, and some are inquiring what they need on the ground, I would say, All that can should bring a tent, straw ticks, quilts, robes, &c., so as to care for themselves as far as possible. One and perhaps two forty-foot tents will be pitched on the ground to accommodate those that cannot provide small tents for themselves.

Let none stay away from this meeting, but bring your children and neighbors with you, and our camp-meeting committee will do all they can to make you comfortable. There will be plenty of hay, straw, and oats on the ground for teams, and the provision stand will be supplied and open.

We cannot get reduced fare on the railroads this year. All that come on the cars and want conveyance from Glenco or Dassell to the camp-ground should notify J. L. House, at Hutchinson, by letter, immediately, and they will find teams ready at the depot to bring them on the ground at a reasonable price. We expect Eld. Canright and Bro. Stone to attend our meeting.

Brethren, let us see you all out to this meeting, as we have promise of help from abroad.

HARRISON GRANT, Minn.
WM. H. HALL, Conf.
CALVIN KELSEY, Com.

Notice.

In answer to letters received from the North, I would say that we can furnish names and addresses to any who may wish to send the SIGNS to this field. We are gathering the names of such as we think might read the paper and be benefited by it.

R. M. KILGORE.

Terrell, Kaufman Co., Texas.

CORRECTION: In my report from Danvers, Mass., in REVIEW No. 19, Vol. 51, the sentence, "The brethren pledged on the house \$488," should read, "The brethren pledged on S. B. \$488."

D. M. CANRIGHT.

APPOINTMENTS.

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

Minnesota Conference.

THE seventeenth annual session of the Minnesota Conference will be held in connection with the camp-meeting at Hutchinson, June 19-25, 1878, for the election of officers and to transact such other business as may come before the meeting.

Every church and company of believers within the limits of the Conference should be represented by delegate at that meeting. If any church or company cannot send a delegate, do not fail to report your numbers, wants, and standing, by letter, to the Conference.

MINN. CONF. COM.

Wisconsin State Conference.

THE eighth annual meeting of the Wisconsin State Conference will be held in connection with

the camp-meeting at Madison, May 29 to June 4, for the election of officers, and to transact other business that may come before the meeting. Every church in the Conference and every unorganized body of believers should, if possible, be represented at this meeting by delegates, and where this is not possible, a letter stating their number, condition, and wants, should be forwarded in season.

WISCONSIN CONF. COM.

No preventing providence, I will meet with the Victor, Iowa, church, May 25 and 26.

H. NICOLA.

SPECIAL meetings in Minnesota, as follows:—
At Greenwood Prairie, June 1, 2.
Dodge Center, June 8, 9.

HARRISON GRANT.

L. H. ELLS.

At Wolf Lake, Noble Co., Ind., May 25, 26. A general attendance is desired. Baptism first-day, May 26. Meeting at Ligonier, Sabbath evening, May 24.

S. H. LANE.

Business Department.

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

THE P. O. Address of Eld. E. B. Lane, until further notice, will be Battle Creek Mich, Care of REVIEW & HERALD.

Our address, until further notice will be Goodlettsville, Davidson Co., Tenn.

S. OSBORN.

G. K. OWEN.

The address of the director and secretary of Dist. No. 10, Mich., is changed to 685 Cass Avenue, Detroit.

GEO. H. RANDALL.

H. G. BUMP.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs. Clara Bryant 53-20, Thomas Wyatt 53-15, J. C. Van Syoc 53-18, Geo. S. Snider 53-20, J. Bartlett 53-24, Amos L. Prescott 53-20, Mrs. John Avery 53-17, J. M. Ferguson 53-12, W. R. English 53-20, Hans Rasmussen 53-19, James Gargett 53-20, P. M. Lamson 53-20, Mrs. J. B. Follett 53-20, G. R. Pegg 53-20, Ellen Hart 53-19, S. E. Deihl 53-20, G. W. Crater 53-20, C. Johnson 53-20, Allen D. Smith 53-20, Sarah Bowers 53-20, Mrs. Sally Owens 53-20, John G. Cook Jr. 53-20, W. A. Hale 53-19, Mrs. J. B. Brown 53-20, Wm. C. Roberts 53-20, A. B. Rust 53-20, J. P. Farnsworth 53-20, J. T. Crockett 53-1, N. Osborn 53-20, N. B. Osborn 53-18, Frank Van Vlack 53-20, Elijah B. Keeney 49-10, James H. Stuart 53-20, J. M. Elliott 52-22, J. Fulton 52-23, E. R. Gillett 53-18, J. E. White 53-1, Reuben J. Bailey 53-20.

\$1.00 EACH. Sarah Swan 51-15, Lottie A. Clay 51-20, J. C. Smith 52-19, John E. Norstrom 52-9, Emma Garnsey 53-18, Mary Parker 52-20, John Roushey 52-18, Geo. O. States 52-20, Sarah A. Miller 52-20, Horatio V. Green 52-20, E. M. Town 52-20, Erastus Elmer 52-18, Wm. Buchanan 52-20, Edward Schaupp 52-20, Geo. Billington 52-20, Andrew Keefer 52-20, Robert Thompson 52-25, Ruth Nichols 52-25, Z. D. Howe 53-20, N. W. Allee 53-3, Francis B. Miller 52-1, M. L. Dean 52-21, C. E. Shepard 52-20, Jefferson Longhead 52-20, Hortense Outridge 52-20, N. L. Bolinger 52-20, Caroline Stark 52-7, Jane A. Wood 52-20, Matthew C. Crawford 53-1, Jno. Allen 52-20, Lovina Videto 52-20, James C. Roberts 52-20, John Byington 52-20, A. V. Prettyman 52-5, David Rees 52-20, Eva A. Miner 52-20, James Parish 52-20, M. Wing 52-20, Mrs. Harriet E. Stowell 52-20, Alexander Seymour 52-20, C. Wright 52-15, Mrs. Esther Cagwin 53-5, B. F. Smith 52-20, Elisha Cox 52-20, Josiah S. Shepard 52-20.

MISCELLANEOUS. Nettie Holt 50c 52-11, Alonzo Van Tassel \$1.50 53-7, Moses D. Campbell 45c 52-6, C. C. Cramer 1.50 53-20, Geo. Smiley 75c 52-20, David C. Babcock 2.25 53-1, August Peterson 1.50 53-20, Eliza Sheets 1.50 53-20, L. T. Stout 75c 52-20, Thomas Andre 1.50 53-20, Nancy Davis 1.50 53-20, Carrie Bishop 1.50 53-20, C. Thompson 1.50 53-20, Anna Lahym 1.50 53-20, D. C. Frethingham 1.50 53-13, Mrs. Fannie Harding 1.50 53-20, A. C. Sheridan 1.50 53-20, E. H. Pratt 1.25 53-4, Mrs. Sumner Pierce 2.25 54-1, Ellen Humphry 1.50 53-20, Mary P. Hall 50c 51-22, S. Mott 50c 52-10, C. S. Davis 50c 52-8, Mary A. Bullus 50c 52-8, Barbara Strout 75c 52-20, Ruth M. Robins 1.50 53-20, Harvey E. Ludington 50c 52-8, M. F. Champion 50c 52-8, Victor Thompson 75c 52-20, Martha C. Stimson 75c 52-20, David Fulton 1.50 53-20, T. J. Segraves 1.50 53-19, Mary Owens 1.50 53-20, M. S. Harrison 75c 52-20, R. V. Sancerat 75c 52-20.

Books Sent by Mail.

Mrs. E. H. Whitlock \$3.50, J. L. House 1.50, B. F. Rice 1.50, Geo. M. Dimmick 5.73, Mrs. Ericson 1.00, A. P. Peterson 2.00, E. H. Pullen 1.50, John E. Norstrom 2.80, Ida L. Dullam 2.40, H. S. Guilford 2.00, Michael Johnson 2.40, Theo. F. Kendall 1.00, Mrs. Eleanor Beaumont 2.00, E. W. Rice 50c, Mrs. O. C. Robinson 25c, Mary Lindsay 3.00, N. W. Allee 1.50, Aaron Strauss 20c, Mrs. Sumner Pierce 1.50, Mr. Alfred Williams 50c, G. V. Miner 50c, Mrs. T. F. Howell 50c, L. H. Robinson 15c, Samuel Blubaugh 25c, Chas. H. Sanders 40c, J. M. Little 25c, Jackson Baker 10c, Geo. Nulton 10c, Jennie Van 1.00, Margaret E. Cudney 80c, Wm. Haw 35c, R. D. Utter 25c, A. H. Hall 1.20, Levi Barber 1.00, Eld. J. Bartlett 2.00, Mrs. Lizzie Parker 1.00, H. McCall 35c, C. C. Wonder 4.46, Annie L. King 1.50, Austin Parkhurst 9c, T. Lintz 25c, M. Rasmussen 80c, John Lorntz 1.80, Prof. T. N. Hasselgrist 1.00, W. J. Garner 3.07, M. E. Kellogg & R. S. Owen 6.97, J. G. Wood 1.86, D. C. Hunter 46c, John Klostermyer 46c, John Snyder 2.26, M. E. Rathbun 2.00, J. P. Christensen 3.40.

Books Sent by Express.

Frank Zirkle \$3.80, Peter Howe 5.00.

Books Sent by Freight.

G. I. Butler \$67.53, G. I. Butler for M. T. & M. Society 5.00, Geo. Foreman 48.34, J. L. Syp 16.58.

Cash Rec'd on Account.

Geo. F. Bunday \$20.00, G. V. Kilgore 4.50, G. M. Dimmick 5.73, Wm. H. Tiffany 1.66, Kan. T. & M. Society 75.00, Wyoming T. & M. Society per J. Fulton 9.50.

Mich. T. & M. Society.

Dist 6 per F. Howe \$7.25.

S. D. A. E. Society.

Mrs. E. H. Kynett \$8.00.

European Mission.

I. F. Howell \$1.00, J. W. Horner 5.00, J. T. Richards 6.00, Eugene Craig 2.00, A. friend 1.00, Lizzie Hornby 10.00, R. M. Best 100.00, S. B. Dyer (for Italian paper) \$25.00.

Books, Pamphlets, and Tracts.

Issued by the S. D. A. Publishing Association, and for sale at this Office.

Hymn and Tune Book. 536 hymns, 147 tunes. \$1.00.
History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.
Life of Wm. Miller. By Eld. James White, 1.00.
Thoughts on Daniel. By Eld. Uriah Smith, 1.00.
Thoughts on the Revelation. By U. Smith, 1.00.
The Nature and Destiny of Man. By U. Smith. 384 pp., 1.00. Paper covers 40 cts.

The Sanctuary, by U. Smith, bound, \$1.00. Condensed, paper cover, 30 cts.

The Constitutional Amendment: A Discussion of the Sabbath between W. H. Littlejohn and the editor of the *Christian Statesman*. \$1.00. Paper covers, 40 cts.

The Spirit of Prophecy: or the Great Controversy between Christ and his angels, and Satan and his angels, in three volumes, by Mrs. E. G. White. The volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the thousand years of Rev. 20.

Vol. I. OLD TESTAMENT FACTS TO CHRIST. \$1.00.

II. LIFE AND MINISTRY OF CHRIST. \$1.00.

III. THE CRUCIFIXION, RESURRECTION, AND ASCENSION OF CHRIST AND THE MINISTRY OF HIS APOSTLES. \$1.00.

Life of Elder Joseph Bates. (Revised.) Edited by James White. Tint paper, \$1.00. White paper, 50 cts.

A Word for the Sabbath: or False Theories Proposed. (A POEM.) By U. Smith. Muslin, 30 cts.

Poems on Bible Subjects. By Mrs. R. Smith. Muslin, 50 cts.

The United States in Prophecy. By U. Smith. Bound, 40 cts., paper, 25 cts.

Progressive Bible Lessons for Youth. 50 cts.

Children. 85 cts.

Sermons on the Sabbath and Law, embracing outline of the Biblical and Secular History of the Sabbath for 6000 years. Paper covers, 25 cts.

The State of the Dead. By U. Smith. 25 cts.

Facts for the Times; a Collection of Valuable Tracts from Eminent Authors. 25 cts.

Miraculous Powers. 15 cts.

Our Faith and Hope. Sermons on the Second Coming of Christ. 20 cts.

Refutation of the Age to Come. By Eld. J. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

Sabbath Discussion between Grant and Cornell. 20 cts.

Review of Objections to the Visions. 20 cts.

The Ministration of Angels: and the Origin, History, and Destiny of Satan. 20 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

Life of Christ, in six Pamphlets. By Mrs. E. G. White.

No. 1. HIS FIRST ADVENT AND MINISTRY. 10c.

" 2. HIS TEMPTATION IN THE WILDERNESS. 10c.

" 3. HIS TEACHINGS AND PARABLES. 10c.

" 4. HIS MIGHTY MIRACLES. 10c.

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