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

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HOW LONG!

Why still linger—these slow-treading ages?
How long must we still bear their cold delay?
Weak after streak the glowing dawn presages;
And yet it breaks not—the expected day!

How tossing year with prophet-lip hath spoken,
Prepare your praises, earth; awake and sing!
Yet yet you dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness still darkens; nearer now and nearer
The lightnings gleam; the sea's scorched billows
Moan;
And the sere leaf of earth is growing sorer;
Creation droops, and heaves a bitterer groan.

Storm and earthquake, wind and warring thunder,
Your hour is coming! One wild outburst more,
Another day of war, and wreck, and plunder;
And then your desolating reign is o'er.

These plains are not your battle-field forever;
That glassy deep was never made for you;
These mountains were not built for you to shiver;
These buds are not for your rude hands to strew.

Go, and give back to earth its verdant gladness,
The early freshness of its unsoiled dew;
Take hence your sackcloth, with its stormy sadness;
And let these wrinkled skies their youth renew.

Go back that day of days, the seventh and fairest,
When, like a gem new-set, earth flung afar
Her glory, of creation's gems the rarest,
Sparkling in beauty to each kindred star.

Come back, thou holy love, so rudely banished
When evil came, and hate, and fear, and wrong;
Return, thou joyous light, so quickly vanished;
Revive, thou life that death has quenched so long.

Fix, re-knit the chain so harshly broken,
That bound this lower orb to you bright Heaven;
Sing out on high the ever golden token
That tells of earth renewed and man forgiven.

Withdraw the veil that has for ages hidden
That upper kingdom from this nether sphere;
Renew the fellowship so long forbidden;
O God, thyself take up thy dwelling here!

—Bonar.

General Articles.

THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

SUBJECTS OF BAPTISM.—CONTINUED.

We will now present an argument, which, we think, is justified by reason and the Scriptures.

As no person is answerable for the sins of another, so no person can repent of the sins of another. We may, indeed, be sorry that others have sinned. I am sorry that Adam sinned; sorry that my parents sinned; yes, sorry that you, reader, have sinned; but I am not required to repent of their sins or of yours. I cannot do it. I can repent of my own sins only. And as baptism is so intimately connected with repentance, I was baptized for my own sins, and for no others. However much Adam may have sinned, I should not have been required to be baptized if I had not sinned. It is as unscriptural and unreasonable to be baptized for the sins of another, as it is impossible to repent of the sins of another.

The Scripture says, "In Adam all die." Adam, because of his sin, was shut away from the tree of life, lest he should eat, and live forever; Gen. 3:22, 23; and thus mortality was settled upon him because of sin; or "The wages of sin is death." Of course his children, and so all his posterity,

received from him a nature no higher than his own; with him all were shut out from the tree of life, all became subject to death, all returned to the dust. This death, which we variously call natural death or temporal death, and the first death in distinction from eternal death, or "the second death," was a penalty inflicted upon Adam for his sin; and it was the penalty of that sin only. As he only was the transgressor, he only could bear the penalty; for "the son shall not bear the iniquity of the father." To his posterity it is a consequence of their relation to him, and not a penalty. The "second death" is the penalty for the personal sins of Adam's posterity. When sentence was pronounced upon Adam, a new probation was given to man through "the seed of the woman." Through a promise of the Son of God, who should become a son of man, the gospel scheme was opened to the race; and as the race was already involved by the fall of Adam, shut out from the tree of life, and doomed to return to the dust, or to die, another death was placed before Adam's race as the penalty for personal sin; for it is true, under all conditions and dispensations, that "The wages of sin is death."

That the death which the race has fallen under ever since the fall of Adam is not the penalty of our personal sins, is proved by the following considerations: They who accept the gospel of Christ are justified through faith in him, and receive pardon of their sins; yet they die "in Adam," as the unjustified do. But no one can believe that sin is pardoned and punished also. The remission of sin is the remission of its penalty. The individual who is pardoned by the gospel escapes the penalty of personal sin; "on such the second death hath no power." Rev. 20:6. But they who are not pardoned,—are not justified by faith in Christ,—shall fall under the second death. This is proof sufficient that the second death is the penalty of personal sin.

Repentance, faith, remission, all combined, will not remove the consequence of Adam's transgression. We still die "in Adam," saints as well as sinners; and therefore this death is not the penalty of personal sin. The gospel may bring from it, as a benefaction; but it does not save from it by means of remission. It is remitted to nobody.

As in the case of the saints,—the justified,—so in the case of infants. They have no sins for which to answer. They cannot fall under a penalty, because they are innocent. Yet they die; of course not as sinners condemned, but as mortal creatures cut off from the tree of life by the action of Adam. His sin brought condemnation to himself, and it was deserved; but it brings no condemnation to these innocent ones; they do not deserve it, and "the son shall not bear the iniquity of the father."

What, then, it may be asked, does the gospel actually offer in the case of infants? We answer, life; it offers them a resurrection from the dead. "As in Adam all die, even so in Christ shall all be made alive." Infants die because of their connection with Adam, not on account of any sin of their own; and they are made alive in Christ, not because of their obedience, but as members of the race for whom he died. What they lost in the first Adam is restored to them by the second Adam. See a promise of a resurrection to children, in Jer. 31:15-17. This is positive, tangible; it stands on no uncertain inference.

There will be three classes in the resurrection. One, of sinners condemned, who have never accepted the gospel nor received pardon through Christ. The second death claims them as its own. Another, the saints; those who have had their sins washed away by the blood of the Redeemer. Being justified, the law has no claim against their lives. "On such the second death hath no power." The third, infants, who have never sinned. Of course

they are not condemned; they have done no wrong; on no principle of justice can they be condemned. Through Christ they are brought up from death, of course to die no more. They stand related to the law as the saints do; not as the saints, pardoned, but as innocents, against whom no charge can be brought. Having no sin upon them, they will die no more. That life they get through Christ as truly as do the saints. Hence they can join the everlasting song of redemption, with all the saints in glory. Had it not been for Christ they would have remained dead. For eternal life, its joys and its glory, they are as truly indebted to divine love and favor in the gospel as David, or Peter, or Paul. Thus it is easy to see that infants are saved by the gospel, but not by means of faith, repentance, and baptism. These are for sinners, not for innocents.

When strong men endeavor to maintain their theories by weak assumptions or flimsy arguments, it often becomes strong evidence of the erroneousness of their theories. They will do the best they can under their circumstances. We are led to these reflections by reading remarks on baptism, by Dr. Lightfoot, copied and approved by Dr. Clarke. He says:—

"To the objection, it is not commanded to baptize infants, therefore they are not to be baptized, I answer, It is not forbidden to baptize infants, therefore they are to be baptized."

This is one of the strangest arguments ever put forth by anybody. It is as much as to say, Anything which is not expressly forbidden may be properly maintained as a part of the gospel! That the Doctors should think the absence of a prohibition is equal in weight to the absence of a commandment, does not argue well for their acumen in matters of duty. Under such a rule, the wildest vagaries and most gross innovations may be maintained as of authority in the church of Christ.

Nor does the reason assigned help the ease. They assume that the rite was well known to and practiced by the Jews in and before the days of John, and was passed over into the gospel without the necessity of a precept. Why, then, was adult baptism so specifically required and so often mentioned? This might have stood on exactly the same ground. But there are two difficulties in his way: 1. If proselyte baptism existed among the Jews at that time, there is no evidence, not an intimation, that the Christian or gospel ordinance was the continuance of it. Certainly not, according to Dr. Clarke, for he argues that baptism takes the place of circumcision, which was ever distinct from proselyte baptism. 2. There is no proof that proselyte baptism existed among the Jews at that time. Many authors think it did, but the proof is far from clear. Prof. Stuart went into a thorough examination of the case, both of Scripture and history, and he sums up as follows:—

"It is a matter of no little interest, so far as our question is concerned, to inquire whether Christian baptism had its origin from the proselyte baptism of the Jews. This we have now done, and have come to this result, viz., that there is no certainty that such was the case, but that the probability on the ground of evidence is strong against it."

The reason for this conclusion is found in such remarks as the following:—

"We are destitute of any early testimony to the practice of proselyte baptism antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting

Pseudo Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the early Christian writers. How could an allusion to such a rite have escaped them all if it were as common and as much required by usage as circumcision?"

He thinks, and not without reason, that the Jews in time adopted the baptism of proselytes in imitation of John's baptism; and that the idea that John borrowed his baptism from the Jews is a mere supposition without foundation in any facts of proof. He admits, also, that the proselyte baptism of the Jews affords an argument in favor of immersion, for no one disputes that their baptism was immersion.

Another ground taken by Dr. Lightfoot, endorsed by Dr. Clarke, is equally faulty. He says:—

"Our Lord says to his disciples, Matt. 28:19, 'Go therefore and teach all nations, baptizing them,' &c. *μαθητεύσατε* that is, *make disciples*; bring them in by baptism that they may be taught. They are very much out who, from these words, cry down infant baptism; and assert that it is necessary for those that are to be baptized to be taught before they are baptized. 1. Observe the words here, *make disciples*, and then after, *teaching*, in the 20th verse. 2. Among the Jews, and also with us, and in all nations, those are made disciples that they may be taught. A certain heathen came to the great Hillel, and said, Make me a proselyte that thou mayest teach me. He was first to be proselyted and then taught. Thus, first, make them disciples, by baptism; and then, 'teach them to observe all things,' &c."

When learned and able men resort to such pleadings to maintain their theories, it may well excite our pity. The fact is entirely overlooked that they were to "preach the gospel to every creature." Mark 16:15, 16. Then follows the promise, "He that believeth"—the preaching—"and is baptized, shall be saved." The argument of the wise doctors is on the supposition that all the instruction given is after baptism. If so, Peter was certainly mistaken in regard to his commission. Acts 2. He should first have baptized them, and then preached the gospel to them! And the record says, "They that gladly received the word were baptized." This was all out of order, if the Doctors are right. They should first have been baptized, and then received the word.

We notice that the Doctors do not confine these remarks to infants. Their rule applies to adults; they so apply it themselves. A certain man wished to be proselyted (baptized) in order that he might be instructed; which, as they view it, supposes there was no instruction previous to baptism! Was it so in the house of Cornelius? in the house of the jailor? or in the case of the eunuch? or in any case recorded in the Scriptures? It is the very opposite in every instance. We scarcely know at which to be most astonished, the folly or the presumption of learned men in thus setting themselves so directly against the truths of the divine record.

In the above extract there seems to be manifested an entire misapprehension of the meaning and correct use of the term *disciple*. Webster says, to disciple (verb) is to convert to doctrines or principles; and a disciple is "one who receives instruction," or "one who accepts the instruction of another." Greenfield gives the meaning of "a follower." These definitions are in harmony with all the facts of Scripture. They first became disciples by accepting the doctrines of the cross; they "gladly received the word." Then they were baptized. Of course instruction did not cease with their baptism; they were to be taught—they were to learn—the truths of God and of the Christian life as long as their discipleship continued, which was as long

as they lived. *Every instance* in the Scriptures is according to this order.

The records of the giving of the commission, in Matthew and Mark, sufficiently refute the error into which the Doctors have fallen on this subject. Matthew records the words of the Saviour thus: "Go ye therefore, and *disciple* all nations, baptizing them," &c. Mark records them thus: "Go ye into all the world, and *preach the gospel* to every creature. He that believeth and is baptized," &c. Discippling all nations, in one record, is exactly equivalent to preaching the gospel to every creature, in the other; and in both records, baptizing follows the discipling, or the preaching, and is to be administered to those who become disciples, or who believe the preaching. In frankness we must confess our belief, that, were men as careful to follow strictly the order of the divine injunctions as they are strenuous to maintain preconceived theories, there would be no stumbling over so plain a record as is given to us in the commission of our Lord to his ministers.

To further test the correctness of the position assumed in the above quotation, let us take the case of an infant, allowing that he is baptized, but who, as he grows up, persistently rejects the offers of the gospel; never becomes a follower of Christ; never believes his doctrines. And such cases are not rare. In what sense is he a *disciple of Christ*? In no sense whatever. To call one who never believed in Christ, who never accepted the gospel or followed the Saviour, a disciple of Christ, is to abuse the term, and to lower the standard of discipleship to a level with the world.

The Old Testament is in harmony with the New on this view of the subject. The word *disciple*, Isa. 8:16, is derived from the verb *lah-mad*, to teach, or to train; discipline. Neither in the Scriptures nor in the lexicons can a warrant be found for such a use of the term *disciple* as is found in the above quotation.*

Once more Dr. Clarke gives the views of another eminent man, whose name (not given), he says, would do honor to his work. His strongest point, and which he considers sufficient of itself to prove his position, is based on Eph. 6:1, as follows:—

"Let the address of St. Paul to the Ephesian children be specially noticed. Children, says he, obey your parents *en Kurio*. How could they obey *en Kurio*, if they themselves were not *en Kurio*? In every instance, this expression marks incorporation into the Christian body." "Respecting the ages of the persons designated (Eph. 6:1) by the term *τα τέκνα*, there can be no question; as a subsequent verse distinctly states them to be such children as were subjects of discipline and mental instruction."

We thought to pass over the questions of criticism of the text, but are constrained to copy the following from Clarke's comment on Eph. 1:1:—

"In the Lord] This clause is wanting in several reputable MSS. and in some versions. *In the Lord* may mean on account of the commandment of the Lord, or as far as the parents' commands are according to the will and word of God."

This comment robs the argument of all force, and shows that the claim of its author is not just, though he says, "This single passage, even if it stood alone, ought to set the tedious and troublesome controversy respecting infant baptism forever at rest."

But what has he *proved* in regard to this text? Two important points are presented: 1. The children, *τα τέκνα*, are *commanded to obey* their parents; 2. This author says "respecting the ages of the persons designated," they were "such children as were subjects of discipline and mental instruction." In a word, they were "such children" as were capable of obeying a commandment, and of being under discipline and receiving mental instruction. But what has all that to do with *infant baptism*? Infants neither *obey* nor receive "mental instruction" before or at their baptism. We fully believe in the baptism of "such children" as conscientiously obey the instruction given in Eph. 1. But that argues nothing whatever for infant baptism. We can but express our surprise that *any man*, much less one "highly intelligent and learned," should choose this

*The word *disciple* is only found in the English of the Old Testament in Isa. 8:16. It is translated from an adjective derived from the verb *lah-mad*, he did teach. This adjective form is not used many times. Sometimes used in reference to lower animals, signifying to *guide* or to *direct* them. In reference to men it is translated *used* (used to), *accustomed*, *the learned* (plural), *taught*, *disciples*.

text to settle the controversy *in favor* of infant baptism; but such are the arguments, if they can be called so, by which this doctrine is upheld.

(To be Continued)

WORKING IN THE VINEYARD.

WHEN a call is made in behalf of the cause of God, instead of regarding the call as addressed to others, or studying how to evade it, let us take the appeal home to our own heart and conscience, and respond cheerfully, promptly.

Instead of seeking to be excused, to avoid labor, let us *seek for it*, beseeching God for ability faithfully to discharge the duty assigned us. Let the language of the heart be, "Lord, here am I! What wilt thou have me to do?" Instead of turning a deaf ear to calls for means, because to respond will necessitate self-sacrifice, let us rejoice that opportunity is afforded to prove the reality of our gratitude to God, by rendering a tithe of that which is all his own.

Begin each day with fervent praise for mercies bestowed; and implore God to bless with a spirit of diligence, an eager watchfulness for opportunities to labor in the vineyard of the Lord, in patience, meekness, and faith. It is astonishing what one faithful one can accomplish by patient, prayerful, persistent endeavor. "Where there is a will, there is a way." One whose heart yearns to be about the Master's business will find work enough on every side; not perhaps some great work which will call forth the applause and admiration of men; it may be the quiet drudgery, the unappreciated hard task, the patience-trying, wearisome labor, unnoticed and unrewarded of men; but known and approved by Jesus, calling forth his smile, his present blessing, and insuring, in the soon-coming day, the "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Pray, "Give us this day our daily bread," then do the daily work in return; put your whole might into it, the might obtainable from a mightier than yourself, which is the secret of all good or successful work. Act as though Jesus were by your side. Do not offer God poor, feeble, partial, grudging efforts, but your most vigorous, whole-hearted, best energies. Work from love to Him who gives you the work and the strength to perform it. Do not insult the giver of every good, by dreamy promises of great things you mean to do, of wonderful efforts and self-sacrifices you intend to make when all things are in just the right shape, so that you can just as well as not; but heed the admonition, "Go work *to-day* in my vineyard."

Remember we are never so blessed, never live so near to God, as when trying to bring precious souls to Christ. Believing the third angel's message, let us realize the perils of the unconverted around us. Let the parent bear in the arms of faith the unconverted children; let husband and wife plead at the throne of grace for each other; let us bear on our hearts the souls of nearest friends and kindred,—bear them before God as Christ bore them, with strong crying and tender entreaty. What shall be said of that man or woman who could save life, yet would not? To save one from mortal death is a noble and praiseworthy act; but how trivial compared with salvation from eternal death, from the sentence, "Depart, ye cursed." To be the means of hiding one sin, and saving the sinner from punishment, were a priceless gift; but oh how trivial compared with the benefit of hiding a multitude of sins, and saving the sinner from the penalty of them all. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:20. This is the privilege God has committed to us; this is the treasure he has put into earthen vessels. 'Tis sweet to work for Jesus, for it insures not only present, but eternal reward.

The work of the Lord is hindered by idlers who do not feel the necessity of working in the vineyard. The lukewarm, driveling, moaning croakers are more baneful and do more injury than the most violent opposers. Those who openly oppose, call forth our energies to try to set them right; they stir us up to show the advisability of the work on hand and its necessity; but the influence of the idle and the penurious is fatal to the advancement of the cause in their vicinity. They are dead weights upon the church to which they belong, clogs, drags to the prosperity of the whole body. It is not in human nature to

escape the deleterious influences of the unsympathizing idler. His dolorous doubtings, uttered only to cloak or excuse his own selfish laziness, will check the energy and double the burdens of the best, most active and faithful laborer in the vineyard of the Lord. It were better that a millstone were tied about our neck, and that we were cast into the sea, than that we should be of this number, to whom, not the "Well and faithfully done," but "Depart, ye cursed," must be pronounced in the soon-coming day, by the outraged and indignant Master.

"Go work to-day in my vineyard." Every one has a work to do, all are called,—the aged, the feeble, the infirm, the young, the strong,—each has a work to do, some duty to perform, some influence to exert, sacrifices to make, efforts to put forth to help in proclaiming the message of present truth.

"Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Soon our labor must close. A little while, a few short days, and we may be stretched upon the bed of death. We shall listen to the dull, monotonous ticking of the clock; shall note the solemn shaking of the physician's head, shall hear the whispered words, "No hope," shall read the anguished efforts of a loved companion to keep back the starting tears; shall hear the subdued sobs of sorrowing children; shall be face to face with death. Then, as we press loved hands in the last good-bye, how vividly will come to us remembrance of opportunities neglected. Oh! if we could have but one short week more of life and strength, how zealously we would improve it. How we would agonize before God for wisdom, and, with tears, implore our loved ones to heed the angel's message of mercy, and flee the wrath to come.

How could we bid them farewell, knowing we had wretchedly failed in our duty to them? How could we meet our God with the blood of souls upon our garments?

We cannot recall the past, we have no promise of the future; but, blessed be God, we can improve the present. We have the *now*. Let us examine our condition, sit in judgment on our own case. What are we doing for Jesus? What work are we now engaged in that shall gain for us the "Well done"? We have the light, the testimonies are plain and oft-repeated. Are we faithful, living up to the light received?

In pitying mercy we are yet spared to retrieve the past. The message of the Master comes to us, "Why stand ye here all the day idle?" "Go work to-day in my vineyard." May God help us to make haste to obey.

CHAS. B. REYNOLDS.

THE CARNAL MIND.

"BECAUSE the carnal mind is enmity against God; for it is not subject to his law, neither indeed can be." Rom. 8:7.

The word carnal is defined by Webster to mean fleshly, sensual, lewd. In Col. 2:18, this mind is called the fleshly mind; in 1 Cor. 2:14 it is termed the "natural man [who] receiveth not the things of the Spirit of God;" and as in Rom. 8:8 it is said of the carnal mind that those who possess it cannot please God, so 1 Cor. 2:14 says that the things of the Spirit of God are foolishness to the natural man. To unfold this principle of righteousness has been the design of God from the time of Adam's fall to the present moment. He has sought to bring heavenly or spiritual things to man's notice in such a way as to draw him away from his own corrupt propensities and evil dispositions, and so affect his heart as to change his tastes and inclinations, weaning his affections from earthly, sensual, and selfish objects, and centering them upon such objects and aims as would tend to purify and elevate the soul. Man would thus be enabled to see clearly his true relation to God and his fellow-men; and nothing short of such a change can possibly bring him to a just and clear conception of his condition before God. The man of leisure and of learning may spend his life in study and deep thought; he may search all the books of philosophy and history, and yet he will remain in darkness so long as he remains outside of the regenerating influences of the Spirit of God.

A beautiful path has been opened up to man through the love and compassion of the Creator. Though fallen and corrupt, he may turn from the bondage of the carnal mind to the freedom of the spiritual mind. "For to be carnally minded is death;

but to be spiritually minded is life and peace." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This glorious freedom from bondage to sin and the carnal mind is brought about by the grace of God in changing the natural desires and denying them, and giving, in their stead, those illuminating and life-giving principles which purify the heart, and make the man, once corrupt, vile, and perverse, a temple for the indwelling of the Holy Spirit.

Many, as did the Pharisees, interpret the sacred writings incorrectly, for want of the help of the Spirit of God. They mistake the meaning of the sacred writers, only because they are ignorant of the influences of the Holy Spirit. When Paul, in 2 Cor. 5:17, says, "Old things are passed away; behold, all things are become new," he alludes to this very point,—the death of the carnal mind and the establishment of a different state of things in the heart. "Therefore if any man be in Christ, he is a new creature." How can any sane man suppose that this passing away of old things indicates the abrogation of the moral law—the very law which first humbled the sinner, and caused him to fly from the city of destruction to the cross of Christ for the removal of the heavy burden which sin, transgression of the moral law, had laid upon him?

Christ, in the sermon on the mount, said, "If thine eye be single, thy whole body shall be full of light." That is to the same point; the carnal mind is so partial to itself that it cannot make proper distinction, and, being unenlightened, it gropes in its own darkness. But when the Spirit of God dwells in the heart, there is light; God, who is the author of all wisdom and light and knowledge, moves upon the heart of man, and straightway darkness is scattered, and clear light shines. The man once savage and fierce becomes meek and lovely; the heart once the receptacle of vain and blasphemous thoughts becomes clear and pure; hate is changed to love, and where once were all the vices, now bloom the Christian virtues, a lovely group of principles which beautify and ennoble the present life and insure the future.

JOS. CLARKE.

THE CATHOLICS AND THE ADVENT

THE strongest church, financially, that we have in the Kansas Conference is in Doniphan County, situated midway between Atchison, Kan., and St. Joseph, Mo. It being about twelve miles to each place. Situated as it is near the Missouri River, would be expected a large proportion of those living in the vicinity are Roman Catholics.

The truth was first preached here by Bro. Laurence, and he and Eld. Chaffee have bestowed about all the labor the church has ever had. Bro. C. held a discussion here about three years ago; and a Mr. O'Driscoll, a lawyer of fine ability and a Catholic, was selected for moderator. Mr. O'Driscoll had a fine opportunity of becoming acquainted with our views, and at once set himself to the task of preparing to refute them; and for the past three years has been devoting a part of his spare time to an examination of the prophecies, with an especial aim to exculpating the mother church from any share in the judgments threatened the mother of harlots.

Every effort that had been made by the Protestants to refute our positions had failed, and they stood before the work charged by our people with following the traditions of Roman Catholicism. It was known that Mr. O'Driscoll was a fluent speaker, a sharp lawyer, and that he was well-informed as to our doctrines and general history. Accordingly the meeting house under the control of the M. church was opened, and he was invited to speak. A prominent Protestant introduced him to the congregation, and took a seat with him on the stand. He commenced ten minutes before seven o'clock p. m., Feb. 10, and spoke until eleven p. m., and finished up with a three-hours' speech the next evening, thus occupying seven hours and ten minutes.

A few of the leading points is all that have space to notice. He passed over the entire visions of Daniel and John, arguing in the very strongest terms the infallibility of the Church of Rome, defining heresy to be error, and charging it upon all Protestants. On Dan. 2 he agreed with us until he came to the little stone. This he claimed was the Roman Church, which was set up in the days of Christ, with Peter

its head. All the symbols that we apply to the papacy he applied to the Mohammedan power. He made the time, times, and dividing of time 1260 years, just as we do. Its commencement he fixed at the rise of Mohammedanism in A. D. 622; consequently it would end in 1882, at which time he thinks the Turkish power will be destroyed, and the Roman Church, which has so long been persecuted by that power, will be freed from it. He said if time continued ten years longer we should see cardinals, archbishops, and bishops flowing back to Jerusalem. Cardinal McCloskey, as also all the other cardinals, owned a see in Palestine, and they expected soon to rule over that country. The wilderness church, of course, was the Roman Church, which has been in the wilderness since A. D. 622, but is to come out in 1882. Soon after that he thinks Christ will come, but not before the pope is permitted to return to Jerusalem.

The two witnesses of Rev. 11: 3 he thinks are the nuns and monks. The 1260 years that they prophesy in sackcloth is the time the church is in the wilderness. He says they wear the sackcloth under their black outer garment. He finds the fulfillment of the expression, "These are the two olive trees," in the founding of hospitals for the destitute, by the nuns and monks; that they are the two candlesticks, in the founding of schools for the education of the young; and that their bodies were to lie dead in the street three days and a half, he thinks is fulfilled now in the abolishing of these institutions. Especial reference was made to what Bismarck had done in turning them out and taking their buildings for barracks and stables. There was a Prussian present who had been in the army before coming here; he remarked in a low tone that Bismarck had done a noble deed. This evidently gave the speaker freedom in commenting upon Rev. 11: 10: "And they that dwell upon the earth shall rejoice over them, and make merry, and send gifts one to another." He says Equador is the only place on the globe where the monks and nuns are upheld; but he thinks they are soon to rise.

He has a novel view of the millennium, dating its commencement in A. D. 751 and its termination in 1751; thus making it continue during the time the pope could control the Christian nations. According to his view it ended about the time the Reformation began, and the devil is now let loose upon the church for a little season. The mark of the beast he has the turban on the head, and the sword in the hand. The Roman Catholic Church is the New Jerusalem. When they again return to Palestine, all without will be dogs, and sorcerers, and whoremongers, &c.

He thought the two-horned beast a symbol of the Tartars of Central Europe, under Zengis (or Genghis).

He rejoiced in the hope of soon seeing the Roman Church arise, referring to their increase of numbers, and the fact that their missionaries are everywhere. Said the struggle is now a mental one, but it will soon be a physical one.

Space forbids that I should notice other points. There were Protestants present who appeared to be willing to stand all his hard sayings about Protestants for the sake of seeing Adventism crushed. They had evidently brought him there to whip us, and kill the Sabbath. Although he was called upon to prove the change of the Sabbath, he had but little to say about it, simply remarking that the change was made in the days of Christ; but he promised to be prepared and speak on it at a future time, if they desired it.

There was a general demand for a reply, and as I happened to be present I thought best to notice some points. The most of the Protestants and a few of the Catholics were out to hear me. I invited Mr. O'Driscoll, but he excused himself. I had more than usual freedom. The murmurs that arose from the Catholics as I dwelt upon the symbols that apply to the papacy, and showed how they had fulfilled them, showed that all they wanted was the power, to silence heretics now as they once did. I think the tide turned in our favor. I know we have friends now where we had enemies before.

SMITH SHARP.

There is a curious Chinese proverb which says, "In a cucumber field, do not stop to tie your shoe; and under a plum tree, do not wait to settle your cap on your head," which means, if you do so some one may think you are stealing the cucumbers or plums. Never forget that the apostle says, "Abstain from all appearance of evil."

TIME.

SWIFTLY going, never stopping,
Onward and anon,
Roll the waves of time's great river,
Ever on and on.

Far, far back along the ages
Is the source and head
Of the stream that carries nations
To the silent dead.

We are sailing on that river,
Floating with the tide;
We may sink beneath the waters
Of the stream so wide.

But our course is never backward,
Onward still for aye,
Till we reach the peaceful ocean
Of eternal day.

ELIZA H. MORTON.

Allen's Corner, Me.

THE TESTIMONIES CONFIRMED.

I HAVE been reading Testimonies Nos. 1 and 2. The closing paragraph of No. 2 deserves our present consideration: 1. Because it was given quite a number of years ago, as part of a view given in May, 1855; 2. Because what is therein stated seems to be fulfilling before our eyes. I read thus: "I saw that when the message shall increase greatly in power, then will the providence of God open and prepare the way in the East for much more to be accomplished than can be done at the present time." Is not this verily so? Do not the eastern reports that we have been reading from week to week fully establish the testimony? I think so. Not long since I heard of one who spoke derisively of the "gift" God has placed in the remnant church; but to-day I see good evidence of its genuineness. Brethren, read this whole testimony, and compare it with what has transpired and is now transpiring. May not all who, like Thomas, have doubted, now feel assured that there is no mistake in this proclamation? God help us fully to realize its truth.

I have often thought how full of comfort and encouragement these evidences are to those who have had an experience in each of the messages. How their hearts must be cheered as they see events transpiring about them on every hand, verifying their long-cherished belief; how it must buoy up their tried spirits. Surely the third angel's message is assuming the position preparatory to the "loud cry."

Brethren, shall we keep pace with the message? or shall we, while the people of God are rising higher and higher in the pathway to glory, be shaken out and remain with the unbelieving lost, on the plain below? Let us be ready to grasp the rope of faith that is being lowered within our reach, and which is designed to swing us over on to the evergreen shore. If we have held to doubts, we need not cherish them longer. God's hand is in the work, and it cannot fail.

My belief in this work is strong. I am happy to feel that through Christ I am making some progress; and though I make missteps, yet in him I hope to triumph at last.

A. H. VAN KIRK.

Concord, Minn.

HOW THEY DODGE.

YES, those foxes of the desert do have holes; and what is noticeable is the way they sometimes get into them. It seems to me that they have these holes arranged alphabetically, something like this. Here is a long line of holes marked A, any one of which they will dodge into if attacked on the authenticity or correctness of the Scriptures. Then follows another line marked B, to be used in defense of that bliss people are supposed to enter at death. After that there is a great variety of holes marked C, with which to dodge the commandments; with as many more marked D, for an extra dodge from that despised fourth commandment.

Not long ago, Bro. B. asked a Mrs. B. who was at his house, who were meant by the children of men mentioned in Ps. 14: 2. Mrs. B., thinking some blow was meant for her, began to dodge, and to fight the law of God. She talked at random for a while, and then said, "If your position is correct, where did Cain get his wife?" A big dodge she had made, but evidently she had stumbled into the wrong hole. She was trying to get into one of the D's, but had fallen into an A.

A similar case was that of Mr. W., who is quite a successful teacher. Some papers had been given him to read, that treated quite largely on the Sabbath question. I asked him how he liked them.

His answer was that he had not read them, also that he knew scarcely anything about the people or their doctrines. He asked what they believed concerning creation. I answered, They believe the Bible statement of it. "Then," said he, "how was it that Joshua commanded the sun to stand still?" I answered, I could not see that that had any bearing on the subject. His next dodge was, "Where did Adam's sons get their wives?" I replied that Adam had daughters as well as sons. "Yes," said he, "but the Bible says they took them wives of the land of Nod." My answer was that I had never read any such passage. He then thought to dodge it all; and related what some infidel had said, rang the bell for school and thus closed the chapter.

There is but one way of solving the problem why people who are quite intelligent on every other subject should manifest such ignorance of the Bible. Let 2 Peter 3: 5 answer.

AGNES R. LUCAS.

UP-HILL BUSINESS.

THE conversion of the whole world of mankind to Christ by the instrumentality of the gospel is a pet theory with most of the churches; and because it is believed this great feat must and will be accomplished before the second advent, these mistaken theorists refuse utterly to see any signs of the Bridegroom at hand in our day. Before a person can be persuaded to look for Christ, the notion of a temporal millennium and converted world must be torn from him. Now I am heartily in favor of carrying the gospel to all nations, tribes, and tongues; and I believe the two principal reasons why this has not been done long ago are seen in the persistent, ungodly, infernal course of the ruling nations of the civilized world, and the enormous waste of the wealth of nations and people for war and intoxicants. Give me the money spent for war, rum, tobacco, etc., since the era of the Great Reformation, and I could send the gospel into every part of the habitable world in two years.

When this is done, and a fine, powerful, civilized, and educated people is raised up, where is the proof or assurance that they will all receive the gospel, all be converted to Christ, and that sin and crime will be any less vile, bold, and prevalent than it is to-day in England and America? Our country has the gospel; but not over one in every seven of our forty millions is a professed Christian. Great nations shed the blood of one another. An age of murder, singly and wholesale, is established, and Satan holds high carnival in all so-called Christian lands where to-day the light of the gospel of Jesus shines the brightest. This is indeed a sad condition of things among men bought with the blood of the Lamb of God, who so loved the world as to die to bless and save it.

Look, for instance, at Africa. There are perhaps 65,000,000 souls within her vast borders; but how many have been gathered into the church as the fruit of missionary toil and labor? Only 130,000. It is the nineteenth century of the last, the gospel dispensation, but there are still in Africa 499 heathen to 1 Christian. I have in part stated the reason. It is because in gospel countries nine-tenths of the money goes for war, rum, tobacco, lust, and fashion. Wo unto thee, America! wo unto thee, England! for if the mighty works which have been done in thee had been done in Africa and China, they would have repented long ago, and bowed to the King.

Who can wish Africa converted to the sad condition of our own country, where ten times as much is spent for the lust of the flesh, and ten times as much for strong drink and mocking wine, as is spent for the sacred cause of Christianity? Where is the profit in bringing Africa to the sad moral condition of our own States, in every one of which crime is on the increase? Where is the gain of making Africa and China like rum-drinking Great Britain, or beer-guzzling Germany—converted to our thefts, our frauds, our murders, our high-handed national and individual sins? Wherein, to-day, is Africa, in her darkness and ignorance, any more wicked than our country, with its light and its Bibles?

It is up-hill business converting the world when the world refuses, point-blank, to be converted. And our ardent and enthusiastic "temporal millennium" folks are finding this out. Their treasuries are empty, while the coffers of the warring powers are ever full, and the deluge of whisky ever overflows. Would it were different! We who expect the Lord are accused of indif-

ference to missions. Far from it. I wish there were ten thousand Adoniram Judsons, and ten millions of dollars to send them away into heathendom, where to-day there is a solitary man and a single dollar. But when men persist in the teeth of opposing Scripture, persist against all reason, and all fact, and all analogy in saying all men must be converted, and Christ cannot come until they are, I hold this to be a deceptive and egregious error. Cease to prate about the world's conversion, and in a truer vein of thought agitate the New Testament plan of carrying the good news of a Saviour to all, leaving the question of its acceptance or otherwise to God. The church should do her duty, always and everywhere; she should remember that the first Christians—as Neander testifies—did not expect the struggle between good and evil, between the church and the world powers, to cease until the return of the Lord. The Protestantism of to-day is in danger of sliding into Rome's position, and asserting herself a "queen," vested with divine power to reign. The Corinthian Christians fell into the same error, and Paul, with sharp irony, rebuked them. 1 Cor. 4: 8.

Personal holiness and waiting for the Bridegroom is the believer's first duty. Toil for the coming One, sacrifice, missionary labor, scattering Bibles as forest-leaves,—all these, and martyrdom itself, grow out of this basic preparation and position. Let us work on, to the utmost of human ability; then leave to God's gracious will and plan the result. If millions of heathen die, not hearing of Jesus, I will leave them to a good and merciful, a wise and just God, at the Day of Judgment.—*D. T. T., in Bible Banner.*

RITUALIST APPEAL TO ROME.

A RECENT statement says that several Ritualist clergymen in the English Church formulated the terms on which they propose to secede to Rome. 1. That the present married clergy may be re-ordained, continuing in the married state, and allowed to act as priests not possessing the cure of souls (this would exclude their hearing confessions). 2. The privilege of reciting the Anglican rite for Communion Service in English, with the exception of the canon of the Mass, which would be in Latin. 3. That these regulations shall entail no precedent, but be distinctly regarded as an exceptional concession to clergymen in the English Church, all priests, notwithstanding these privileges, to be allowed to follow the present rules of the Latin Church if they choose. This would permit them, for example, to recite the whole service in Latin if so disposed.

These are the points on which Rome is invited to grant a relaxation of church discipline for the accommodation of certain clerical rebels now in the English Church. The concession as to marriage is evidently the main difficulty; but they say that they are only claiming the same indulgence as Rome already grants to priests in the Uniat Greek Church, not the Orthodox Russian Church, but that branch which flourishes in Greece and Poland. The practice there is to a large extent for young men in training for the priesthood to get married before they are made deacons, and they are then admitted to the regular priesthood as married men, and have the cure of souls in all respects except the hearing of confession. These English Ritualists want the same tolerance of a married priesthood, with the same limitation as to hearing confession.—*Religious Intelligencer.*

ROMANIST newspapers brag of the excellence of their church schools, and are multiplying them everywhere and coercing children into them. The real fruits of their system, however, like everything else, can only be seen where it has no rivalry. What comes of strict sectarian education is revealed in the latest official reports from the island of Sardinia, where of 547-112 inhabitants 512,381 can neither read nor write. This island swarms with priests, and has been for ages under their control.

The largest and clearest print can never assist our sight as long as a covering remains before our eyes. The best commentary cannot enlighten the mind until the veil is taken away from the heart. O how needful then is the prayer, Unvail—open thou mine eyes, that I may behold the wondrous things that are in the law! Let the veil be taken away from the law that I may understand it, and from my heart that I may receive it.—*Rev. C. Bridges.*

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

HOW TO SUSTAIN SUNDAY.

We would be willing to offer a large reward for an article setting forth better than is done in the following, the basis upon which rest all arguments for Sunday-keeping. It is from the *National Baptist* of March 7, 1878, and is all the better for being, perhaps, an unconscious blow upon the head of the old idol:—

"HINTS ON ARGUING.

"To the Reverend Dr. Dobbs.

"VENERATED MAN: I rejoice that in you wisdom has its seat, and that you are a sort of plug, so to speak, to which we may, as it were, bring our little pails and dippers to get a supply. Now I am a public speaker, a teacher of morals, in a word, to come right to the point, I am a preacher of the gospel. But I have my troubles; the chief of them is this: I often am compelled to prove something when I haven't got anything to prove it with. What shall I do? how shall I argue without any arguments?"

"Pray relieve me, and accept my undying gratitude.

"Yours with remote veneration,

"A. FEEBLE BROTHER."

"REPLY.

"I am happy to say that I have bestowed a good deal of thought on this very point. In fact, here is the very test of real genius. Any person, however frugally divine Providence has dealt by him, can argue if he has anything to argue on; but it takes a master mind to argue on nothing. But it can be done. I have often done it; in fact, 'tis my habitual method.

"Taking the thing to be proved for the proof, is a good way. Thus, it is desired to prove that A is B. You can prove it thus: 'It is universally acknowledged (by all but infidels and radicals) that A is B; hence we see that necessarily A is B, which is the thing that we set out to prove.' Of course, you would not put it just in that bare shape before an audience; I have given you the essence of it; you must dress it up. Thus, you want to prove that the soul is immortal; you prove it thus: 1. The spirit is indestructible; 2. The immaterial part of man is not capable of dissolution; hence, then, we see that the soul is immortal. Properly used, arranged in the flowing robes of ample speech, this is really one of the most effective forms of argument that I know.

"Another, almost equally good, is proving the premise by the conclusion, and then proving the conclusion by the premise, proving A by B and then proving B by A. And if the people believe the conclusion already (or think they do, which amounts to the same thing), and if you bring in now and then the favorite words and phrases that the people all want to hear, and that they have associated with orthodoxy, 'tis wonderful what a reputation you will get as a logician.

"Proving one thing clearly and conclusively, and then skillfully assuming that you have proved something else, is a master stroke.

"I regard, however, a judicious use of the fathers as being, on the whole, the best reliance for any one who is in the situation of my querist. The advantages of the fathers are twofold; first, they carry a good deal of weight with the masses; and second, you can find whatever you want in the fathers. I don't believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable sages. And to the common mind, one of these is just as good as another.

"If it happen that the point you want to prove is one that never chanced to occur to the fathers, why, you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, don't be discouraged; get a good strong quotation and put the name of the fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people don't stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the fathers are your stronghold; they are Heaven's best gift to the man who has a cause that can't be sustained in any other way."

DESTINY OF THE WICKED.

The subject of future punishment is just now receiving large attention, and the newspapers have aided in raising the interest. Under the title of the Doctrine of Hell, nearly every prominent newspaper in the land has opened its columns for the discussion. It has had the effect to bring the subject of future life before the public, and an interest has been awakened which cannot fail to insure a hearing to the truth. It has also developed the fact that there is no unity of faith in the churches. Many ministers take positions which, if taken by those outside their church, would be ranked as the strongest heresy. The following from

the *Independent* of March 7 shows how true is this statement:—

"Western Methodism needs looking after on the doctrine of hell. One of their theological professors teaches, and prints it, that the suffering of hell is quite endurable, just that 'gentle fire' that the Catholics used to pray for, and a great deal more desirable than non-existence. Now *The Northern Christian Advocate* prints an article from a minister, the Rev. David Keppel, on 'The Morals of Hell'—strange title—to show that hell is a perfectly moral place, and that there cannot be any sin there. Indeed, Mr. Keppel believes that hell is a 'well-regulated prison, in morality only second to Heaven.' In the great eternity beyond the Judgment, he believes, 'sin will be impossible.' For is it not evident that not one of the ten commandments will be broken? There will be no graven images to worship, no Sabbath to profane; murder, adultery, and theft will be impossible. There will be no courts of law to bear false witness in; and no opportunity to covet houses, lands, wives, or cattle, where there are no goods to covet. Here is a theodicy with a vengeance. Whether there is to be any suffering we are not told. Probably it will consist in the mortification felt at not being able to sin. We do not know that we have ever met a more curious illustration of the tendency of some people to put a sort of corporeity about sin, and imagine that it consists in a visible act, rather than in a choice of the soul."

In the same paper is an article of real interest from Prof. Lacroix, of Ohio Wesleyan University, Delaware, O., entitled, "Rothe on Future Punishment." It opens as follows:—

"It will be painful to many to learn that the great theologian, Richard Rothe, was unorthodox on the subject of future punishment. In the third volume of his 'Dogmatik,' pp. 132-169, he discusses the subject in great detail, and from all of its sides,—traditional, exegetical, and speculative. We here submit a synopsis of his conclusions, as a mere theological curiosity."

The following is the latter part of this synopsis:—

"Among the many mostly unsound objections to the eternity of the pains of the damned there are a few that are not easily answered. Of such are these: The bliss of the saved would be materially disturbed by the thought of the eternal sufferings of members of the same race.

"The existence of an eternal hell of suffering creatures is inconsistent with God's domination in his creation. The kingdom of God would not be completed should there still linger within its scope a class of beings under the relation of absolute opposition to God. But in what manner is the actuality of sin to be eliminated from the universe? By the reformatory effects of future punishment upon the sinner? By no means. There is absolutely no hope in this direction. The efforts of all possible grace have already been exhausted upon the sinner. He is *definitively* obdurate. His conscience is extinct. Punishment has upon him no shadow of tendency toward salvation.

"If, therefore, the pains of the damned are not eternal, and if future punishment cannot lead to reformation, what resort is left? There is but one, viz., that the pains of the damned will eventually issue in the extinction of their being.

"A speculative basis is found for this view in a correct conception of the nature of the human spirit. The human soul is not an absolutely simple abstract entity; but it is a *concrete thing*. As such it is subject to the law of dissolution. Sin is *per se* destructive. It ruins, it destroys the soul that practices it. The punishment of hell consists in the sinner's being left a prey to the process of destruction, which is already preying upon his very being. The completion of this process is absolute death, that is, it is the completed destruction of that concrete reality which constitutes the human personality. The dissolution of material organisms is a species of combustion. This holds also true of the destruction of the soul. As the dissolution of material organisms is their combustion, so the corrosive, the disorganizing action of sin upon the soul is the soul's combustion. In this sense the biblical figure of hell fire is strictly grounded in reality. The wages of sin is ruin, destruction, death. As the flame feeds upon the consuming candle until its whole substance is dissipated and exhausted, so the wasting disease of sin feeds upon the substance of the soul, until the personal organism is entirely broken down and destroyed.

"Such is the conclusion arrived at by Rothe. It would require almost a volume to give all the steps by which he reaches it. The conclusion itself is far from new. It was held by Hermas, and Justin Martyr, and Arnobius in the ancient church, and by many in later times. All that Rothe has added to the subject is the philosophical basis upon which he has grounded it.

"But is this view of Rothe's worthy of the attention of the church? The one fatal objection to it is its evident conflict with the plain sense of Scripture. Apart from this fatal objection, it seems to us the only rational relief from the terrible notion of the eternal torments of the lost. It hangs a fearful, terrific doom over the sinner, and it sweeps a dark shadow from the throne of God. It makes a theodicy possible. But is it true?"

We can almost imagine that the Professor is writing in irony. "It hangs a fearful doom over the sinner, and it sweeps a dark shadow

from the throne of God." But "it will be painful to many to learn that the great theologian" believed it! Why? what is there to be feared from a doctrine which leads to such desirable results—which makes a theodicy possible? Alas, it is "unorthodox"! What is orthodox on this subject can never be learned from the discussions now progressing in the churches. Even the *Independent* most highly approves a discussion of the subject in the *North American Review* between some of the most eminent men of the country, of which it says:—

"The great value of the *North American's* discussion, as a whole, is that it is not exegesis but theodicy. It does not attempt to interpret the Bible, but to make God just and good."

These eminent men, all ministers, have not learned that "the world by wisdom knew not God," and none "can search out the Almighty to perfection." For the correct knowledge of God we are entirely dependent on his revelation of himself. It is only in the correct interpretation of the Bible that we come to an assurance that God is both "just and good." Let the wise of this world spend their time and strength in vain speculations; we shall not cease to thank God for the Bible, the blessed revelation of divine justice and goodness.

J. H. WAGGONER.

TYLSTRUP, DENMARK.

The meetings in Tylstrup are progressing. We have not had as large audiences as in Alstrup. Our place of meeting can seat sixty or seventy persons. At the first meeting, when I spoke on the prophecies, there were twice as many in attendance, but since that occasion there have been just enough to fill the room. I shall soon be through with the prophecies, and will after that speak on the law and the Sabbath. The word spoken has been blessed to the good of some. Many have a desire to search the holy Scriptures. Some are concerned for the salvation of their souls, and turn away from their idols to serve the true and living God and to await the coming of Christ from Heaven. Strong drink and tobacco have been dismissed in several places. The blessing of the Lord has followed our efforts thus far.

Sabbath and Sunday I was at Alstrup. Our prayer-meetings on the Sabbath are generally attended by twenty or thirty persons, but there are yet only a few who have courage to take part in them. Sabbath afternoon there were about one hundred and thirty and Sunday evening about two hundred attentive hearers present in the meeting-house. There are many who are convinced, but it is difficult for them to tear themselves away and begin to serve the Lord. They seem, however, to have a desire to hear. We hope and pray that many others in Alstrup and Saltum may have grace to turn away from their former habits and prepare to meet the Lord in peace.

I write these two days, and to-morrow I go again to Tylstrup to continue my labors there. My wife labors for the mission in Alstrup and aids in the meetings when I am away. We receive good news from our children, for which we are very thankful to God, and to the friends who are taking care of them.

JOHN G. MATTESON.

Feb. 25, 1878.

TRACT AND MISSIONARY QUARTERLY MEETINGS.

The effort to establish church quarterly meetings on the first Sabbath and first-day in each quarter has proved a success as far as it has been adopted. The quarterly meetings of the tract society are equally important. The usefulness of any society depends upon its working element, and once a quarter is none too often for each member to report. Large churches should have missionary meetings oftener. Monthly, and in some cases weekly, meetings would be of interest; but each company, whether large or small, should hold a missionary meeting the first-day following the first Sabbath in each quarter. It is the duty of each member of the tract society to induce all members of the church to become members of the tract society, to labor to accomplish something in the missionary work, and then to report. It is needless to repeat that it is necessary for each member to have a pass book in which to enter the number of pages of tracts as he receives them from the librarian, and also the labor he performs during the quarter.

The librarian should see that each member receives a blank report at least one week before

the church quarterly meeting. This blank should be filled by the members and presented at this meeting.

MANNER OF CONDUCTING THE CHURCH QUARTERLY MEETING.

In the absence of any higher officer, the librarian, or some person he may appoint, should preside at the meeting. The items of business should be taken up in the following order:—

1. After the usual exercises of opening meeting, a report of the previous quarterly meeting of the church tract society should be read by the librarian, embracing the following points: 1. The number of members in the society; 2. The number of reports returned. The number who have paid their one-third. The amount of donations exclusive of the one-third; 5. The number of subscribers obtained for each of our periodicals; 6. The number of pages of tracts given out during the quarter; the number of periodicals distributed, and summary of other labor performed; 7. The financial standing of the church with the district, and a general report of the previous meeting.

2. Call for individual reports.
3. Letters or extracts from letters can be read.
4. A report of the Vigilant Committee, which may be given by the chairman of that committee.
5. Personal experience in the missionary work can be related.

6. Business which should be acted upon at the meeting, including a call for new members. The call for members should never be neglected. A report of this meeting with a statement of the number of pages of tracts and pamphlets, and the value of premiums, etc., on hand, should be forwarded immediately to the district secretary. Do this the Monday following the meeting, that it may be received before the district quarterly meeting. Also all the money on hand should be forwarded or carried to the district quarterly meeting.

THE DISTRICT QUARTERLY MEETING.

This meeting should be held the second Sabbath and first-day in each quarter. We make the following suggestions in reference to the manner in which it should be conducted:—

1. Read the report of the previous meeting which should give the number of members in the district, the number of reports returned, a summary of labor performed by each church in the district during the previous quarter, number of periodicals taken for distribution each church, and such other items as will be of interest to the members present.

2. Following this should come the reading of the report of labor performed during the present quarter, relating to all points above mentioned, including the financial standing of the district and each church at the close of the previous quarter and also at the present time. From a report of both quarters thus given, it will be seen whether the district is falling behind in its interest or advancing. A table such as has been used, and frequently appears in the REVIEW, can be arranged so as to readily show what has been done during the quarter by each church in the district.

3. Any general business in behalf of the society should be called for.

4. Personal experience in the missionary work should be related. General remarks, the director, instructions given illustrated the experiences related, will often add to the interest, and impart much light upon the missionary work. A report of this meeting should be *immediately forwarded* to the State secretary. This is very important, and should not be delayed a single day.

In addition to the general report of the meeting, and business done, do not neglect the following: 1. State the number of members in your district; 2. The number who have returned reports; 3. The number of pages of tracts and pamphlets, and the value of premiums &c., on hand in your possession; 4. The number of clubs of SIGNS, and the aggregate number of copies taken in clubs in your district. The number of new subscribers obtained with premiums, in your district.

Simply filling out a blank report and returning it, is not sufficient; but *write* a report of facts and items without long preliminaries, the State secretary may know all about the society in your district, and thus be able to give correct report of the labor performed in the State.

THE STATE QUARTERLY MEETING.

The time for this is the third Sabbath and first-day in each quarter, and it should always be held then unless there are some special reasons for delaying it a week or two. The church and district quarterly meeting should not

delayed a single week beyond the regular time ; and all money should be forwarded to the district secretary, and so on to the State secretary, each quarter, and thus to the SIGNS and REVIEW Offices.

NEW BOOKS.

That business may be conducted properly, and to assist in keeping the accounts correctly, a set of books containing printed explanations has been prepared. These books are manufactured at the REVIEW Office, and should be in the hands of the librarians and secretaries. The librarians and district secretaries have three each, a record book, periodical book, and journal. A report of every church and district quarterly meeting should be recorded in the record book, and the names of all tract society members.

S. N. HASKELL.

HOW TO ORGANIZE A SABBATH-SCHOOL.*

THE organization of a Sabbath-school, like any other work, requires some planning and forethought to be accomplished with any degree of success. If a few of those who contemplate joining in the Sabbath-school work, will meet a few days before the appointed time for organizing, and discuss the best plan of organization, the number of officers required, the course of study, and the best time for meetings, they will be prepared to shorten and greatly facilitate the work of organization. Little things, like the provision of paper and pencils for the balloting, will save annoying delays.

Let us take the position of spectators at the organization of a school in an old church of forty or fifty members, that has not had a school for years, but where some faithful brother has called attention to this long-neglected duty, and has secured a full attendance at this meeting for organization.

Of the forty church members present, fifteen are youth, and besides these there are twenty children, making, in all, sixty persons.

At the time appointed for the meeting to begin, some one rises and moves that Bro. A shall act as chairman ; the motion is seconded, and the mover puts the question. If carried, Bro. A takes the chair, and after briefly stating the object of the meeting, he selects a hymn in which all can join, and opens the meeting by prayer, after which he states that the first business is the election of officers. And right here is where the delays begin. The diffidence of some and indifference of others often leave the business to drag until thirty minutes' work has occupied one or two hours. Care should be taken that the children are not discouraged by a long and tedious method of election. Every person has the same right to speak and vote. In some cases the ladies are better prepared than the gentlemen to carry on the business of the meeting.

A nominating committee of three is needed to suggest the names of those best fitted to act as officers of the school. The appointment of this committee may be accomplished by the prompt nomination of a member and the vote of the house, or by a vote that the chairman shall appoint. Let no time be lost. If no one is prompt in the naming of three persons to form this committee, let some one move that the committee be appointed by the chairman. In choosing this committee, care should be taken to select persons well acquainted with all the church, and not to select those who may be needed as officers.

After the committee have withdrawn for consultation, remarks may be made by the older members on the aims and objects of the school. Part of the time may be spent in singing, or in talking to the children. Nothing will kill out the interest like a dead calm. Do not let the children wait in silent suspense for the return of the committee. During this time the chairman should see that ballots are provided for the election.

THE NOMINATING COMMITTEE.

The work of this committee during the next few minutes may do much to decide the future prosperity of the school. It is true that their suggestions may be disregarded or their decisions reversed, but this is an unfrequent occurrence ; and therefore if these persons realize the importance of the Sabbath-school work, and select a superintendent who will have a zeal, earnestness, and perseverance in the work, one who has some aptness to teach, and who will be thorough in instruction and discipline, they will have done great service to the school by the selection, although their choice may not be a pop-

*The reorganization of an old school requires about the same work.

ular person, and their nomination is received with disappointment by the ambitious. But if the committee feel that they have an honor to bestow, and they therefore select the most influential man in the church, the one that has the largest farm, or the elder, simply because he is elder, regardless of qualification for, or interest in, the Sabbath-school work, they may have struck the most effective blow for the destruction of the school.

In the selection of the remaining officers, the one suggested as superintendent should be consulted ; and in the selection of the assistant superintendent, the secretary, and the librarian (if one be needed), the aim should be the same : To secure men that fear God, that will exert a good influence in and out of the school, and men that have enough love for souls to work faithfully and perseveringly. Let it be borne in mind that the qualifications for a good elder or an efficient tract and missionary officer are not always the best qualifications for a successful Sabbath-school worker. In many places there are sisters who can better fill the offices of the school, and who will be better superintendents than any of the brethren in the church.

THE ELECTION OF OFFICERS.

Of the various plans for the election of officers, there is none so fair, so accurate, and so completely satisfactory to both scholars and officers, as an election by ballot. Upon paper each can write his choice of officers without calling especial attention to himself. Each one interested in the school, great and small, should vote. If the children who cannot write want to vote, let some one write for them.

If properly managed, the election need occupy only eight or ten minutes. In order that no time be lost, the chairman will have provided the ballots. Those about three inches square are the most convenient. After the report of the Nominating Committee, and the acceptance of the report, the chairman should name two persons to distribute, collect, and count the ballots. As soon as each individual has a ballot, the chairman again reads the nomination, and then each individual should write, 1. The name of the one that he chooses for superintendent ; 2. Assistant superintendent ; 3. Secretary ; 4. Librarian. Let the ballots be quickly gathered, and in counting, let the straight tickets be first separated and counted. If they are a majority over all scattering votes, the election is clear. If desired, each name on the scattering votes can be counted up and the exact result of the election read. Should there be a failure to get a majority vote on the name for any office, let that office be balloted for again, those two being candidates who received the largest number of votes.

Supposing that an hour and a half is the limit of the time for this meeting, and that ten minutes were occupied in opening, ten in nomination, and ten in election, there are sixty minutes left for the classification of the school. The superintendent now takes charge of the school, and with the counsel and aid of his assistant at once proceeds to the work of division into classes, and the appointment of lessons.

W. C. WHITE.

CLASSIFICATION.

Most schools are naturally classified into three general divisions,—adults, or grown up people ; youth, or boys and girls from ten to sixteen ; and children.

Among the adults will be found three classes,—“young people,” as we call them ; those in middle life ; and elderly people.

When convenient, it will be best to arrange those in each of these periods of life in classes by themselves ; but if there be too few of either kind to make an interesting class, they may be placed with those considerably older, or with those considerably younger than themselves.

In large schools it is better to have the different sexes in different classes, except in the case of children, who might as well be together. In small schools the classes may have to be made up with very little regard to sex.

The youth and children should be classified as nearly as possible according to their age and aptness for learning.

There should be in each class not less than two or three, nor more than ten.

When teachers are plenty, it will probably be best to have about six members in each class ; but if the teachers are few, the classes may have to be considerably larger. No one should be placed in a class where the lessons are too difficult for him ; yet it is better to have large classes with good teachers, than small classes with poor teachers.

The classes having been properly arranged and seated, the superintendent should appoint a teacher for each. He should also assign a definite lesson for each division of the school, these lessons to be learned during the week and recited on the following Sabbath.

G. H. BELL.

THE BATTLE CREEK SABBATH-SCHOOL.

It has been my privilege during the last eight months to attend the Sabbath-school in this place. On account of the large number of young people who come here to attend the College, this is the largest Seventh-day Adventist Sabbath school anywhere held. A few facts concerning it may be of general interest.

Last September, when the College year began, earnest efforts were made to secure the attendance of all the students at the Sabbath-school. But the church was already full, and in order to make room for those who should attend, the school had to be divided. The privilege of occupying two rooms on the second floor of the west Office building was granted to the school. These were at once fitted up, and about one-third of the school has since met in these rooms for Sabbath-school, the most advanced divisions of the school occupying the larger room, and the children the smaller.

Most of those who remained in the church were classified in two divisions. The largest of these divisions was principally composed of College students who wished to commence at the beginning of the Youth's Question Book. The other division was composed mostly of those who had been in the school about a year. In the general exercises each Sabbath, the Superintendent usually questions one division and the Assistant the other.

The school has gradually increased in interest for the last six months. But the late Sabbath-school convention held in connection with the special session of the General Conference, seems to have given the Sabbath-school work in this place a new impetus.

Last Sabbath was a time of special interest. After the usual opening exercises, the Secretary's report of the previous Sabbath was read, which was substantially as follows :—

“Prayer was offered by Bro. Carman. After the class recitations, the Junior Department, division four, was asked review questions on the subject of the travels of the Children of Israel from the Red Sea to Mt. Sinai. Division three was reviewed by the Superintendent on the subject of the Ministration of the Sanctuary.

“There were 306 in attendance ; 199 at the church, and 107 at the Office ; 38 of these were officers and teachers.

“Two persons were appointed by the school in the church to act with one appointed by the school in the Office, to nominate officers for the ensuing quarter.”

“At the teachers' meeting, held evening after the Sabbath, the following resolutions were adopted :—

1. “Resolved, That it be the duty of each teacher to look after the interests, both temporal and spiritual, of each member of his class.

2. “Resolved, First, that it be the duty of each teacher to hold a meeting with his class during the second week of each month. Second, that the object of this meeting shall be to promote the spiritual welfare of the class by inquiry, consultation, prayer, and such other means as may seem advisable ; and to secure and receive pledges for the financial support of the Sabbath-school.

3. “Resolved, That we recommend that this meeting, whenever consistent, be held on Sunday afternoon or evening.

4. “Resolved, That it shall be the duty of any teacher who cannot attend to this matter in person to appoint some responsible member of his class to do the work in his stead.”

After another song, the recitations in the various classes were carried on with their usual interest for about thirty minutes. The classes were then seated more compactly to make room for the classes from the Office, who, as it was the last Sabbath in the quarter, were to join us in the election of officers. These came in quietly and orderly, and took the seats assigned them, each class being accompanied by its teacher. When all were comfortably seated, nearly every seat in the church was full.

The report of the Nominating Committee was then read and accepted, and the committee discharged ; and we proceeded at once to elect the officers by ballot, the committee having simply suggested who should be elected.

Ballots large enough to contain the names of all the officers were circulated, and thus all the

votes were cast at once. While these were being counted, Bro. Bell and Loughborough made some very interesting remarks on Sabbath-school work. The ballot showed that the school was decidedly in favor of the nomination, and that the following persons were elected : G. H. Bell, Superintendent ; W. K. Loughborough, W. C. White, W. C. Sisley, Assistant Superintendents ; Eli B. Miller, Secretary ; and J. T. Richards and J. Q. Haughey, Assistant Secretaries.

Everything passed off without confusion or tediousness, and after singing a song in which some three hundred voices joined, the school closed, all feeling that the time had been profitably and pleasantly spent.

M. K. WHITE.

THE SITUATION IN THE EAST.

So far Russia has said “check” to every movement of England in the exciting game that is going on upon the diplomatic chess-board. England demands that Greece be represented at the approaching Congress, because Greece is interested to check the progress of Russia, and has a wild hope of a revived Macedonian empire in place of that of the Turk. Russia replies that she has no objection ; but, of course, on the same principles Serbia and Montenegro will be entitled to representation. England demands that the entire treaty shall be submitted to the Congress ; Russia replies that the Congress will decide what of the provisions of the treaty concern Europe and what are matters of only private concern. England orders up her Mediterranean fleet to the mouth of the Dardanelles to co-operate with that which has already entered the Sea of Marmora ; Russia advances her troops to the Isthmus of Gallipoli, and to the neighborhood of the Bosphorus, north of Constantinople, so that in the event of hostilities the fleet in the Sea of Marmora can neither get out to the Mediterranean nor the Mediterranean fleet get in to co-operate with the ships in the Sea of Marmora, and neither of them can enter the Black Sea, without reducing Russian fortifications or leaving them behind.

Meantime the political heavens are certainly not clear. The barometer is perhaps rising, but the weather prophet can certainly say no more than “cloudy and clearing weather.” The Austrian government is not satisfied with the present situation, though the appropriations voted to the administration are only adequate to put the army in a good defensive condition ; but the court and the people are divided in interest, the Slav and the King sympathizing with Russia, as against the Turk, and the Hungarians and Andrassy with the Turk, as against Russia. Russia's claim to recover Bessarabia, which was taken from her in the Crimean war, is met with a decided resistance from Roumania, which alone is, of course, powerless to resist her stronger neighbor, but it furnishes a ground of resistance from other powers in the Congress. The report from France that she will object to any territorial changes must be taken for what such unofficial rumors are worth ; which in this case we judge to be—nothing. Finally, the reader must remember that it is not always easy to discriminate between rumors which are put in circulation from a diplomatic desire to produce certain results, and those which are guesses with some basis of truth ; and that the best of them are but guesses. Bismarck and Gortschakoff do not supply the cable with its news.—*Christian Union*.

Tent Pledges in Missouri.

AS THE pledges made on our camp-meeting and tent fund are due the first of April, we wish to call the attention of all our brethren to this fact, trusting they will be prompt in paying them, as we shall need the money immediately. These pledges are recorded in the State secretary's books ; and the librarians of the different churches have copies of those names belonging to their churches. So in each church let those who have made pledges pay them to their librarian, who should give credit for the same. Let the librarians look after the collection of these pledges. There are so many in the State who do not take the REVIEW, that it would be well to read this notice in each church, that all may receive notice at once. We hope all the directors will look after this matter ; for the money will soon be needed. There are many scattered brethren who have not pledged anything, yet who ought to help in buying our tents. We need their help. Let those who are scattered, send money directly to the treasurer, William Evans, Hamilton, Mo., either by draft or registered letter, as Hamilton is not a money-order office. Let all be prompt, for money will be needed very soon. Our tents will be wanted for camp-meetings, and we want to commence early in the season. GEO. I. BUTLER.

"THEY DO COMFORT ME."

Ps. 25: 4.

When earthly friends deceive me,
And with their coldness grieve me,
With broken pledges leave me,
How sweet to find in Thee
A friend that changes never,
Whose promises forever
Do comfort me.

When heavy cares oppress me,
And earthly ills distress me,
Though trials sore harass me,
How sweet to find in Thee
A sympathizing Saviour,
Whose aid and kindly favor
Do comfort me.

When sorrow's clouds are bending,
The heart with anguish rending,
And sighs and tears are blending,
How sweet Thy face to see,
Behind the silvery lining,
Look out, with radiance smiling,
To comfort me.

And when my heart grows weary
With gloomy thought and dreary,
I cry, and Thou dost hear me,
As to Thy side I flee;
And on Thy bosom leaning,
Thy looks, so full of meaning,
Do comfort me.

And when familiar faces,
From out their wonted places,
Slip from my warm embraces,
Thy voice of sympathy:
"I will not leave you," precious,
Heals all my heart's distresses,
And comforts me.

When fades all earth has borne me,
And shadows dark before me,
From Death's dark vale come o'er me,
I rest my all on Thee;
Thine arms, they do enfold me,
Thy rod and staff uphold me,
And comfort me.

—Baptist Weekly.

Progress of the Cause.

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

FRANCE AND SWITZERLAND.

God has given us a few witnesses to the truth at Morges. One is converted from Catholicism, another from the world, and others from different Protestant churches. One of our converts lived several years in Warsaw, Poland, where she knew an Englishman of good Christian character, who kept the Sabbath. Soon after we had presented the Sabbath question at Morges, we were refused the further use of the hall, though we had paid for it two months ahead. We have had to use our small kitchen for meetings five times a week.

I have made a three-days' trip to St. Didier, France, between Lyons and Paris, to help Bro. Gabert meet opposition. There are in that place a few Baptists who have recently embraced the Sabbath.

In Morges I have obtained twelve subscribers for LES SIGNES DES TEMPS, and in France, fourteen.

Mrs. B. has had a serious drawback. She has had a hard fever. She is commencing to improve a little, but is still confined to her bed and is very feeble. Her sickness has made it very hard for me, for more than three months.

D. T. BOURDEAU.
Morges, Switzerland, March 3.

IOWA.

Osceola.

Our meeting here, which has just closed, has been a good one. The weather was fine; and we had a very large gathering of our people from adjoining churches. It was a great privilege for me to meet with these old friends, as I had not been here since we built and dedicated the meeting-house, six years ago. A very few have apostatized, several have moved away to live the truth elsewhere; but the most of them were here still, and strong in the truth. Quite a number have joined them. Best of all, the church has lived in harmony and love.

Unexpectedly, the outside interest was very great. Our house was crowded at every sermon. Sometimes all could not get in. A deep impression has been made. Some of the wealthiest families in the county attend, and are about satisfied on the truth. Bro. Farnsworth preached half the time, and gave good satisfaction. We held meetings from Thursday evening to Tuesday evening. We spent most of the time with the brethren, in laying before them the history of the cause, and its present condition and wants. Preached a long sermon on s. b., and then took the pledges

of all present, which amounted to \$975 per year. This was a large increase over what it had been. I was surprised to find that some of our brethren had not paid a cent of s. b. for years. How can they expect the blessing of God in such a course? About \$60 were pledged for new tents, and nearly \$1000 for the European mission, though we devoted but a few minutes to the subject.

Monday we had an interesting lesson on the way to keep books properly in the various branches of the work. One session was spent with those designing to preach, of whom there were several present. We found a number of young persons here who ought to attend our school. They will endeavor to do so.

Tuesday we had a business meeting of the church. It was an excellent season. Nine united with the church. Two of these had lately embraced the Sabbath, one took his stand at this meeting, and four were the young daughters of our people. Two of these have just graduated at the highest school in the county. We were glad to find all these young people willing and ready to unite with us in the work of God. Bro. Farnsworth then baptized six of those who united with the church. It was a pleasant scene.

We leave the brethren greatly encouraged. Such meetings are needed in all our Conferences. D. M. CARRIGHT.

Forest City.

Our meetings at this place closed March 4, after continuing thirty days. As a result of our labor, between twenty and twenty-five good Christian men and women are now keeping the commandments of God and the faith of Jesus. A leader was appointed, and these friends covenanted to meet on the Sabbath until a full organization can be effected. JOHN F. HANSON.
LEWIS JOHNSON.

MISSOURI.

Drywood, Avilla, and Rolla.

SINCE my last report I have labored in these places, in all of which are small churches. I have been striving to increase their interest in the solemn truths of the message, and in the tract and missionary work. In each place the meetings were much hindered by unfavorable weather; but for this there would have been a good interest at Drywood. Continued labor might be profitable here. A club of six SIGNS was taken.

Near Avilla I spoke eight times. This church is now composed mostly of Sabbath-keepers who came from Illinois. The cause here has been wounded by some of its professed friends, still there are some earnest ones left, who feel an increasing interest in the work. A club of sixteen copies of the SIGNS was taken, and we hope some effective canvassing will be done. There was quite an outside interest here.

At Rolla I found the little band of Sabbath-keepers still firm in the truth, though they have had but little labor these two years past. It is little less than marvelous, considering the circumstances through which they have passed, and the bitter opposition they have had to meet, how a little company, mostly women, could be able to keep up regular Sabbath meetings and weekly prayer-meetings, isolated as they have been, without any former experience in the message, and with no help from abroad. Surely there is a power in the third angel's message. Their hearts still glow with love for this truth. The Spirit of God was in our meetings. On account of the opposition of some members of the nominal churches, we were obliged to hold our meetings, with one exception, in a private house. I found many of my old friends, not our members, anxious to hear, and I think more meetings must be held at this place, when we can have a place in which to hold them. Had some very pleasant visits with prominent citizens. Adventism has gained a standing in Rolla, and we rejoice at it. On the whole, I felt much encouraged by my visit here. I obtained two new subscribers for the REVIEW, four for the REFORMER, three for the INSTRUCTOR, and eight for the SIGNS OF THE TIMES.

I spent one day in ascertaining the price of tents in St. Louis, and shall soon be able to give reliable information on this point. Stopped over one day at Salisbury, Mo., with Bro. Gallemore, and spoke to a fair congregation in the evening. There seems to be some interest at this place. Obtained a club of twelve SIGNS here also. We still believe that faithful labor will accomplish

as much in Missouri as elsewhere. This Conference is in great need of this kind of labor. May faithful laborers be furnished by the Master, is our earnest prayer.

March 15. GEO. I. BUTLER.

EAST SALISBURY AND NEWBURYPORT, MASS.

We shall close our lectures at East Salisbury next Sunday, March 24. The attendance has been small. The meetings have awakened a deep interest in several that have attended, besides awakening the Methodists to a spasmodic zeal in holding some extra meetings to keep people away from the sound of the truth. Last Sabbath we had a meeting. Four, all heads of families, kept the Sabbath for the first time. The church at Newburyport came over to help us *en masse*. We had a good meeting; and it was a means of much encouragement to those just starting. We hope for some others who are deeply interested. Eld. G. F. Haines has given most of the lectures. This is his first course.

The Sabbath question has been receiving considerable attention of late at Newburyport. Eld. D. P. Pike, Christian Baptist, a man of ability, who has led his church in that city for many years, perhaps thirty, a custom-house officer, and a man who has been a candidate for the mayoralty, lately preached on two Sundays against the Sabbath. He does away the law, takes a no-sabbath stand, calls all days alike, and then sets up Sunday as the Lord's day. After his second sermon, there appeared in the daily a breviary of nineteen points, said to have been made in his argument, and well sustained by Scripture. I wrote a reply to each point, filling a column and a half of the same paper. It is worthy of remark that the secular papers are free to publish our views, and readily open their columns to our strongest arguments. We try to improve this opportunity.

Last Sunday, Eld. Pike spoke a third time on the subject, inviting me to be present. I accepted, and listened to his tortuous endeavor of an hour and three-fourths, to get around the law of God. His own members beginning to go, he closed, when I arose and appointed to review him at Central Hall, Tuesday evening, which I did, with much freedom. Is not the Sabbath question the next to form the basis of public discussion?

At Seabrook, where Eld. Carright gave a few discourses in December, and where the first-day Adventists were so bitterly opposed, there is now an interest to hear, and they have thrown open their doors and challenged Eld. Haines to discuss the Sabbath three evenings next week, March 26, 27, and 28, with Eld. E. S. Moulton, which he has decided to do.

C. W. STONE.

COVINGTON, PA.

THE interest here is running quite high. We have had rainy evenings and a maple sugar festival during the week past; but our congregations have been very steady, never numbering much, if any, less than a hundred. I never had so steady an attendance for so long a time. Last Sabbath we had the best Sabbath meeting we have had yet. There were about thirty-five out, and two-thirds of them remained for the Bible-class, after the public service.

There is quite an excitement over the proposed discussion, which is likely to fall through on account of the failure of the opposition to come to time.

S. B. WHITNEY.

KANSAS.

Marsh Creek.

I BEGAN meetings at Marsh Creek, Feb. 26, and continued till the 17th of March. Although the attendance was not large, there was a commendable interest on the part of those who did attend. Fourteen have signed the covenant, and several others are keeping the Sabbath. We expect to organize a church here soon. Three were baptized. Arrangements have been made to keep up regular Sabbath meetings. We confidently expect that if the friends here are faithful their numbers will be increased.

C. F. STEVENS.

Morton Co., March 18.

I AM now holding meetings at the Farmingdale school-house, Morton Co. I commenced one week ago, and have had a fair attendance, thus far. Last evening I spoke on the Sabbath question. The house was

crowded, and the best of attention was given.

The interest in this place was first awakened by publications scattered by Dr. Hoy of Orleans, Nebraska. Six have already commenced Sabbath observance as a result of his missionary effort, and the prospect is that others will yet obey.

J. S. THORP.

Spring Side, Pottawatomie Co.

I HAVE been holding meetings at this place. This is a new field, and it gave me much encouragement to see the effect of these meetings. Quite a number manifested a desire to investigate the doctrine preached. I had a good interest, and the people want to hear more. Expect to visit them again after our quarterly meeting.

B. F. TRUAX.

INDIANA.

Yorktown.

THERE are fifteen or eighteen keeping the Sabbath here. Eight have signed the covenant. Some of them give evidence that they are fully converted to the truth, some are throwing away their tobacco.

I am now holding meetings in a school-house two miles from Yorktown. The seems to be some interest. May God bless the seed of truth.

W. W. SHARP.

ILLINOIS.

Lovington.

ON my return to Illinois from the General Conference, I came directly to this place, where I found Bro. Bliss in the midst of an interesting series of meetings, and now, as these are closed, I look back to them with gratitude to God. In our business session a great victory was achieved. All past church difficulties were buried. One was received into the church, and for others we confidently hope. Bro. Jacob Newlan was ordained elder. The meeting-house has been greatly improved. The s. b. pledge is being raised; many understand the tract work better; and a great interest to hear is manifested from without.

Now, my Lovington friends, remember that God is on the giving hand; if you do not prosper, it will be because you fail to keep your solemn vows. I hope for Lovington.

G. W. COLCORD.
Oakland, Ill., March 15, 1878.

Humboldt.

I LEFT Bro. Colcord at Lovington, March 12, and went to Humboldt, where an appointment for a temperance lecture has been circulated. Spoke to a large audience upon this important theme, and succeeded in breaking down much prejudice. My meeting on the next evening was well attended. I obtained one subscriber to the REVIEW. One offered her name to become a member of the Oakland church. Over \$14 were raised for the Conference.

At Arcola I met one deeply interested in the present truth. We have received urgent calls for labor in Arcola, Charleston, Park, Shelbyville, and many other points; where are the laborers?

C. H. BLISS.

MICHIGAN.

Maple Grove, March 18.

HELD meetings at Maple Grove about five weeks during the summer of 1877. Some decided to keep the Sabbath, and others were halting, but almost persuaded. I was taken sick, and have not been able to do anything since until I came out here March 1, to begin where I left off. The seed sown had taken root, and some had embraced the Sabbath. I have been here two weeks. Am not able to hold meetings all the time, but have Sabbath-school and meetings Sabbath and as, I am able through the week. One has taken a stand on the Sabbath since I came here. Am trying to gather them together. Pray for me.

T. M. STEWARD.

West Liberty.

WE have been here a little more than one week. At our first Sabbath meeting one expressed a determination to keep all the commandments. Last Sabbath, March 16, was a good day for the church here. The Lord gave liberty in speaking on the subject of faith. The social meeting that followed was a precious season. Hearts were made tender, and tears flowed freely. Two adults started to serve the Lord. We continue the effort here.

M. B. MILLER

Deerfield and Ottawa Lake, March 19.

WE closed our meetings at Deerfield March 9, after seven weeks' labor. The course taken by the professor from Adrian College, who came to defend the tottering Sunday institution, made those who had commenced keeping the Sabbath more firm, and made us many friends. Seventeen signed the covenant, all adults but four, and these are the children of Sabbath-keepers. Last Sabbath they had their third Sabbath meeting, and they intend now to organize a Sabbath-school.

This is our third week at Ottawa Lake. Our congregations average about seventy-five. There is but little opposition. The interest is increasing. Several acknowledge we have the truth, and some begin to see its importance. We have many calls to other places in this vicinity.

J. S. PRESTON.
C. A. PRESTON.

Dundee, March 17.

Two here, both heads of families, have commenced keeping the Sabbath. Yesterday they, with another one who is convinced of the truth, met with us, and we enjoyed a good meeting. God is working here, and the spirit of inquiry is great. Will the friends of present truth pray for us, and that the good work may go on?

D. FITCH.

NEBRASKA.

New Erie, March 11.

THE interest here has been good from the beginning. Last Friday evening the house was well filled, and the congregation listened to a discourse by Mr. Allen, pastor of the U. B. Church, in favor of the first-day Sabbath, and to a review by the writer. A rising expression was then called for; not one voted in favor of the affirmative, but a goodly number in favor of the review. The next day we held a Sabbath meeting, and nearly forty were in attendance. I shall look for a good church to be organized here in due time. The rush of seedling has come, so last night I closed meetings for the present.

NEW ERIE, MARCH 18.—I deemed it best not to hold meetings during the past week, but have visited from house to house. Have obtained ten subscribers for our periodicals. Last Sabbath we organized a Sabbath-school, chose a leader, and made arrangements for permanent Sabbath meetings. Nineteen have signed the covenant, and others are keeping the Sabbath. This makes more than seventy-five who have signed the covenant to keep the commandments of God and the faith of Jesus since I came to this part of the State last December. Only seven of these were ever members of the S. D. Adventist church. Many urgent calls are coming in.

Last Sunday and evening I preached at Watson. At the close of the evening services, I was requested, by vote, to avail myself of the first opportunity to give them a course of lectures.

CHAS. L. BOYD.

KENTUCKY.

I COMMENCED meetings near Sheperds-ville, Bullitt Co., March 14. Came to help the few Sabbath-keepers here, not expecting to get up any outside interest; but to my surprise and joy, the prejudice, that raged for some time after I held meetings here a year ago, was nearly all gone. The school-house, that holds about a hundred, is now crammed every evening. I have been preaching day and night to the present, but my strength is not sufficient to hold out that way any longer.

I gave the first discourse on the subject of the Sabbath last evening, with the best of attention. My prayer is that God may bless the word spoken. Pray for the cause in this Conference.

S. OSBORN.

TENNESSEE.

Nashville.

By invitation I preached a few times at the Baptist church. Four discourses were given on the Sabbath question, making a deep impression. The pastor, who is an editor, is favorable to our views, and promises to publish some on our faith. Other ministers and many of the members are interested. I think it best to work around the city rather than in it, though there are openings in town that seem good. I am now lecturing about four miles out in the country.

Nashville has nearly 50,000 inhabitants.

There is a city library, free to all, where they offer to take Adventist books for the benefit of the many readers. Who will send our works to this city?

My address is Nashville, Tenn.

ORLANDO SOULE.

Coopertown, March 14.

THREE more have commenced to keep the Sabbath at Coopertown. Dr. Glover has been lecturing against the Sabbath, claiming that the moral law is all typical and was all abolished at the death of Christ. We tried, with the help of the Lord, to present the nature and claims of his law, Sunday P. M. The church was crowded with attentive hearers.

G. K. OWEN.

MINNESOTA.

OUR meetings at Lake Calhoun closed, for the present, March 17. Twenty grown people are keeping the Sabbath. At our last Sabbath meeting there was an attendance of over fifty. Have organized a Sabbath-school, with a regular attendance of over forty. We expect to return in two weeks to baptize, and organize a church. Several are investigating.

Bro. J. W. Moore has been with me the past two weeks.

W. B. HILL.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Nevada.

At St. Clair, where Eld. Loughborough labored about four weeks, a church of eleven members has been organized, and ten have signed a covenant to keep all the commandments. Of the twenty-one, nine have taken a stand since these meetings commenced.

Bro. Jackson Ferguson was ordained elder of the St. Clair church, Sunday, Feb. 24, a temporary State organization was effected for the State of Nevada. The s. b. pledge for 1878 is \$270. The church and friends pledged \$300 to purchase and fit up a tent for the work in this State, besides raising \$78 to pay Eld. L.'s traveling expenses, and for the time he spent with them.

California.

SINCE leaving Nevada, Eld. J. N. Loughborough has held meetings at Red Bluff, Sacramento, and Vacaville. At Red Bluff deep interest was manifested. The people are very anxious to have meetings held here. Our own people pledged \$75 and the seats for the tent, besides their liberal s. b. pledge, if the tent could come.

On Sabbath, March 2, Eld. L. held two meetings in the Antelope district, where Bro. Israel and Brorsen held meetings this winter. Four were received into the Red Bluff church.

Four discourses were given at Vacaville, March 9 and 10. Not one of those who came out on the truth here has given it up, and there is a growth in grace and earnestness on the part of the church.

Oakland, Cal.

THE meetings here continue to draw good audiences. Sunday evening, March 10, was devoted to the temperance question, Mrs. E. G. White addressing the large audience. Dr. Dio Lewis was present and made some remarks; others also took part, and the meeting seemed to be pleasant and profitable.

The California Christian Advocate published an editorial on the Sabbath question, which Eld. Healey is reviewing. No new argument is presented in the Advocate, but about all the old ones, although they conflict with one another.

Twenty-three have signed the covenant here, thirteen have been baptized, and others are almost persuaded.

Bro. W. H. EDWARDS, JR., writes from Danvers, Mass.:

We feel that the Spirit of our Master is still with us and striving with the unconverted. We have glorious times of refreshing in our meetings; and though we are without an elder a great part of the time, we are united, and the interest continues. Last Sunday evening, the 10th inst, we had a social meeting, and it was generally conceded to be the best that had been held in the church. We could hardly close the meeting although it had been in session about two hours. The following Tuesday evening in the regular

prayer-meeting a similar spirit was exhibited.

This Sabbath, Mar. 16, we have been highly favored. Eld. Wood, of Boston, gave us a stirring discourse on "Present Truth," his text being 2 Peter 1: 12. We were all very much strengthened by it. He preaches to the point. At the close of his sermon, thirty or more of the brethren and sisters acknowledged the work of the Spirit in their hearts, and we had a blessed season.

We think that God has been very good to us in Danvers, in influencing Eld. Canright to hold tent-meetings here, and proclaim the third angel's message to us. We learn that there is a great desire manifested in the towns around here to listen to a course of lectures.

SPIRIT OF PROPHECY, VOL. 3.

I CANNOT express my feelings regarding this book. God is good to give it to us. How inconceivably precious Jesus appears to us in these pages. I never read a work so tender, so thrilling as this; and yet at the same time it is so simple and natural that one seems almost to be seeing and hearing it all himself. The first and second advents are so intimately associated in our minds that these clear views of the former bring us to more deeply realize the solemn importance of the present, and to realize better the stupendous events of the near future. What a precious blessing for the dear Saviour to send his people, while Satan is intently trying to lull us to sleep and blind all our sensibilities. I hope all will read it.

M. E. STEWARD.

Battle Creek.

REPORTING MISSIONARY LABOR.

As an evidence of what a united and systematic organization can accomplish, we may note the progress of the T. and M. society. Eight years ago it was thought by some an impracticable undertaking, destined to perish in its infancy; but the blessing of God has followed it, and it is now acknowledged to be an indispensable auxiliary in the work of proclaiming the third angel's message. Many have been brought to a knowledge of the truth through the influence of reading matter distributed by its members. These facts we should not so fully understand were it not for the reporting system. Some of our new-found brethren do not realize the importance of this branch of the work; and we fear that some of the older brethren need to be reminded of their duty.

Perhaps there is no one feature of the tract enterprise of greater importance than that of reporting. The reports give life and interest to the meetings. Abandon the reporting system, and you cripple the tract society. If there is no labor reported, no experience related, the meetings will be uninteresting; and it will be utterly impossible for either the president or the directors to give proper instructions relative to labor. By mentioning commendable acts that result in good, we follow the example of Christ and the apostles. In the Bible we have no book of resolutions, but we do have a book of the Acts of the Apostles. The New Testament would lose much of its interest and beauty were its writings confined wholly to doctrinal instruction.

No individual is exalted by this system of reporting. The amount of labor performed is, in many instances, known only to the secretary. God's work alone is magnified; and God is honored, inasmuch as others are provoked to love and good works by the good reports read at our quarterly meetings, where we get a summary of the work done during the quarter.

All members of the tract society should keep a record of the number of pages of reading matter distributed, and of any other missionary work they may do. This can easily be done by keeping a small blank book, in which any item of tract labor may be noted down at the time it is done. A record should also be kept of all money paid to the tract society.

There are many friends, members of the T. and M. society, who have not seen the utility of reporting. They will manifest a deep interest in the work, scatter our publications, donate quite liberally, and would do nothing to retard the tract work; and yet these very self-sacrificing brethren and sisters are really impeding the work by their failure to report. Their influence would add very much to the upbuilding of the cause could they see the utility of this part of the work. Brethren, "It is high time to awake out of sleep." If we have

adopted a right system, and past results clearly indicate that we have, we should support it. A united effort gives strength and force to any organization. There is no reason why the strength of S. D. Adventists should not be felt in every quarter of the globe. We have a system by which this can be done, and by which it will be done, whether we engage in the work or not. The Lord is witnessing to every step taken for the advancement of his cause. We would say to all, Pull with the body, and we shall see this work move far beyond our most sanguine expectations.

M. WOOD.

HAVING THEIR CONSCIENCE SEARED.

AFTER having investigated the subject of the Sabbath, Eld. Lane inquired whether any had decided to observe the seventh-day, the Sabbath of the Lord. Among those who had resolved to do so was a young woman who was very highly thought of in the Baptist church, of which she had been a devoted member. After our meeting a Baptist brother called on her with the intention of persuading her not to leave off Sunday-keeping; but finding her very firm he said, "Well, should you wish to keep Saturday you need not leave the Baptist church." The lady replied, "Do you not think that these men are right?" "Yes," said he, "I must confess that we have Bible evidence only for the seventh-day Sabbath; but I have kept Sunday so long that my conscience would not permit me to make the change."

Did not Paul have reference to such when he said, "Having their conscience seared with a hot iron"?

J. S. SHROCK.

Friendship, Ind.

RELIGIOUS principles inculcated in a child's heart are like golden nails which time drives in faster, and no philosophical claw can completely draw out.

Obituary Notices.

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

DIED, Feb. 27, near Battle Creek, Mich, sister Mary Ann Castle, wife of F. C. Castle, aged 53 years and 7 months. Mary Ann Coburn was born in Cornish, N. H. She embraced the faith of the third angel's message in Pantown, Vt., about 25 years ago. She lived an exemplary life, winning the respect and esteem of all who knew her. She was strong in faith, and in her last sufferings claimed the promises of the Saviour, so that she could rejoice even in deep affliction. She left a husband and three children to mourn her loss.

Also March 1, at the same place, sister Mary Pratt, the mother of Bro. F. C. Castle. Sister P. had kept the Sabbath with her sons for many years, and loved the present truth. We hope to meet her also in the resurrection.

They were buried together. A large concourse of friends and neighbors attended the funeral, whom we addressed on the blessed hope of the Christian. Text, 2 Sam. 14: 14.

J. H. WAGGONER.

† [DROWNED in the Elkhorn River, at Neligh, Antelope County, Neb., March 7, 1878, our little son, Andy W. Just, aged 2 years. May the great God help us to bear our loss patiently; and may we soon behold him again, clad in immortality, and be worthy to embrace him where there is no more sorrow nor parting. Funeral discourse by M. Dugar.

C. A. JUST.

DIED of diphtheria and paralysis, in Rockford, Ill., Feb. 7, 1878, sister N. A., wife of Bro. C. H. Clark, in the thirty-fourth year of her age. She was among the first who embraced present truth in Rockford, in the summer of 1877. She had been a devoted follower of the Lord, formerly, among the Methodists; and this devotion was increased until her decease. She leaves a husband and two children to mourn her departure. Remarks at her funeral by Bro. A. H. Cleaves.

"She died in Jesus and is blessed;

How sweet her slumbers are—
From suffering and from pain released,
She now is freed from care."

G. W. COLCORD.

DIED of consumption, at the residence of his father, near Fremont, O., Feb. 28, 1878, Emory H. Hutchins, son of Matthew and Elizabeth Hutchins, aged 33 years and 6 days. He embraced the truth in 1869. As his health began to fail, he sought the Lord with all his heart, and obtained clear evidence of his acceptance, and a bright hope of a part in the first resurrection.

His sufferings were very great, yet he bore them with patience and resignation. He leaves a wife and two children to mourn their loss.

ELIZABETH HUTCHINS.

DIED of consumption, March 8, 1878, at her residence in York Co., Nebraska, Mary A., wife of John W. Smith, aged 32 years, 6 months, and 28 days. Sister Smith embraced the Sabbath about six months ago. Funeral discourse by Eld. H. Shultz, from Ps. 116: 15.

JOHNSON BUCKLEY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 28, 1878.

The Biblical Institute at Rome, N. Y.

LEAVING Battle Creek at 2:17, the 18th, we arrived at Rome, N. Y., at 10:55 A. M., the following day, and commenced the exercises of the Institute at 2:30 P. M.

Dedication of the New Sanitarium Buildings.

THE dedication exercises of the new buildings of the Sanitarium which are now completed will be held on Wednesday, April 10, 1878.

Return to Healdsburg.

ELD. AND MRS. WHITE spoke to the church at Oakland, Cal., Sabbath, March 9. Sunday evening, the 10th, Mrs. W. gave a lecture on temperance to a crowded house.

The Meeting at West Union, Ia.

WE must begin this meeting on Thursday evening, April 4, and close Monday evening, April 8, as I have to be in Danvers, Mass., the next Friday.

Quarterly Meetings.

THE time for quarterly meetings is drawing near. We are more than ever impressed with the importance of these meetings; or, to say the least, they may be made of great importance.

CHURCH QUARTERLY MEETINGS.

First in order, and I might almost say in importance too, is the church quarterly meeting. Hold this meeting by all means, and at the usual place of assembly.

DISTRICT QUARTERLY MEETINGS.

The time for these meetings is fixed, and should be well understood. In the past I have appointed these district quarterly meetings for Ohio myself.

All the churches in a district should be well represented at this meeting; at least they should send their librarian as delegate.

STATE QUARTERLY MEETING.

The State quarterly meeting will be held in Clyde, Ohio, the third Sabbath and first-day in April. Would be glad to welcome a delegation from each district.

In conclusion, let me advise each and all to read closely Bro. Canright's article on "Business to be Done at the Quarterly Meetings."

H. A. ST. JOHN.

MANY hate the Catholics, while at the same time they love their doctrines and hold fast their traditions. Instead of this they ought to love them, while they hate their false doctrines and traditions, which make void the commandments of God.

DIRECTORS of the Illinois T. and M. Society, please hold your district meetings for the closing quarter, April 14. Make your announcements, stating place of meeting; and do so without delay.

LIBRARIANS in Illinois, please obtain a report from every member of the tract society in your church; hold your tract meeting April 7, and mail your reports to the district secretary, Monday, April 8.

Kentucky and Tennessee T. and M. Society.

LET every church in the Kentucky and Tennessee Conference hold its quarterly meeting, April 6 and 7. Do not fail. We want the scattered brethren and sisters present at these meetings.

CLINTON OWENS, Pres.

Wanted.

A YOUNG man, with his wife, would like a situation among Sabbath-keepers in Michigan, to work on a farm, his wife to assist in the house.

APPOINTMENTS.

Mr. PLEASANT, Iowa, Sabbath and Sunday, March 30, 31. Mail matter can be sent here till further notice.

We will meet with the church at Potterville, Mich., April 6 and 7. Hope to see all the brethren and sisters of the Potterville church at this meeting.

I WILL meet with the church at Salem, Jewell Co., Kans., at their quarterly meeting, April 6 and 7. At Marsh Creek, April 13 and 14; at Tabor, Clay Co., April 20 and 21.

Sigourney, Iowa, March 29 to April 2. D. M. CANRIGHT. E. W. FARNSWORTH.

At Salem Center, Ind., April 6 and 7. Deedsville, where Bro. Woods may appoint, April 13 and 14. S. H. LANE.

I WILL meet with the church at Peoria Miami Co., Ind., April 6, 7. W. W. SHARP.

No preventing providence, I will meet with the church at Jamaica, Windham Co., Vt., April 6, 7. Meetings will commence with the commencement of the Sabbath.

Immediately after I shall expect to commence meetings in some new field. I hope to meet all the Sabbath-keepers in the county at these meetings, as I expect to remain in the State for some time.

OLIVET, Mich., March 30, 31. We appoint this meeting one week ahead of the regular quarterly meeting, at which time it was expected. Baptism and the ordinances will be administered.

A two days' meeting will be held at Logan, Harrison Co., Iowa, March 30, 31. We wish to have a large gathering; want all the brethren in that vicinity to come.

State Quarterly Meetings.

QUARTERLY meeting of the Illinois T. and M. Society at Princeville, April 21, 1878. We expect several of our public laborers to be in attendance.

STATE quarterly meeting of the Indiana T. and M. Society at Rochester, Fulton Co., Ind., April 19-21. Meetings will commence evening of the Sabbath.

THE next general quarterly T. and M. meeting of Maine will be held in South Norridgewock, April 20 and 21. We earnestly request all our brethren and sisters in Maine to be present.

District Quarterly Meetings.

DIST. No. 8, Michigan T. and M. Society, at Jay. Hope there will be more interest in reporting. Report and do so in season.

DIST. No. 1, Mich., at Ransom. We hope for a good report from all parts of the district. Bear in mind that the s. b. and added one-third for the quarter should be paid if possible; also all pledges to the T. and M. Society, of long standing, ought to be paid.

DIST. No. 2, Mich., at Dimondale. Let all members see that their reports are ready in season. Bro. Miller is expected to attend.

DIST. No. 3, Mich., at Parkville. Librarians, send reports to L. M. Smith, Battle Creek, Mich.

DIST. No. 11, N. Y. and Pa. T. and M. Society, at Randolph. A general attendance is solicited. Let every librarian in the district be present, and bring his books.

DIST. No. 12, Iowa and Neb. T. and M. Society, at the Hackworth school-house, in Seward, Seward Co., Neb. We invite any of our ministers to meet with us.

DIST. No. 3, Illinois T. and M. Society, at Serena. Be prompt in sending in reports.

Church Quarterly Meetings.

ELD. S. SHARP will meet with the church at Rock Creek, Kan. JOHN GIBBS.

I DESIGN meeting with the church at Lynden, Neb., at their quarterly meeting. There will be opportunity for baptism. The scattered friends are invited.

FOR the church at Jackson, Mich., at Tompkins, April 7. Let every member attend, or report by letter.

FOR the church at Ligonier, Ind., Sabbath, April 6. We invite all the friends of the cause within reach to meet with us, especially those from Wolf Lake and vicinity.

FOR the churches at Ridge and E. Junction, Tenn., at Edgefield Junction. Brn. O. Soule and G. K. Owen are invited, also Bro. Sample, of Coopertown, Robertson Co.

Business Department.

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

RECEIPTS

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—

THE P. O. address of M. Wood, for the future, will be South Lancaster, Mass.

THE P. O. address of J. H. Rogers is now Polo, Caldwell Co., Mo., he having changed his residence.

\$2.00 EACH. E. J. Nauwerth 53-12, C. W. Neal 53-18, R. Worden 53-12, Charles Rutledge 53-12, G. W. Witter 35-21, Mrs. Geo. Lambert 53-12, Mrs. S. Henry 53-12, Wm. Evans 53-15, Mrs. Esther Washboard 53-12, Miss Henry Branch 53-12, S. N. Walsworth 53-11, A. Wood-

ward 54-2, Robert Barker 53-12, J. W. Ricks 53-12, Fred Harmon 53-12, John Heiguss 53-12, Andrew Serna 53-12, Caroline Stark 51-7, David Stevenson 53-1, Amasa Beeson 53-12, L. M. Fish 53-12, John M. Brigham 53-12, Philip Amidon 53-10, John Lindsay 53-12, Mrs. L. D. Whitney 53-13, C. E. Hathaway 53-12, A. Carr 53-15, Louisa Mann 54-7, F. Van Camp 53-12, E. P. Below 53-14, Mrs. Polly Button 53-10, Sarah Gibbs 53-12, James Fraser 53-12, A. G. Beebe 53-1, J. J. Bauer 43-3, Geo. Marshall 53-11, Wm. H. Moody 53-12, John Jennings 53-3, Susan L. Brain 53-12, J. Q. A. Haughey 53-1, Wm. K. Carpenter 53-12, L. Spencer 53-10, Mary A. Morrison 53-12, R. Bascombe 53-9, Hosea Mead 53-12, John O. M. daugh 53-12, Mary Powellson 53-7, J. Keeler 53-12, J. Richards 53-12, Frank Strickland 53-12, C. S. Anderson 53-12, Samuel Reiss 53-12, A. W. H. Millard 53-18, I. R. White 53-13, Daniel Glunt 53-15, S. R. Wager 53-12, Albert Frost 53-12, Mrs. C. A. Reif 52-18, Geo. W. Barker 53-14, Mrs. Ida L. Dullam 53-2, R. T. Fultz 53-12.

\$1.00 EACH. George Kiger 52-12, Oscar Hill 52-11, E. M. Craudall 53-13, L. M. Ogden 52-7, Mrs. Lucretia King 52-12, N. L. Birdick 52-10, Milo Weston 52-12, Adde. A. Hammond 52-12, L. E. June 52-5, Lewis Hadden 52-10, Carey Smith 52-8, Mrs. W. W. Chase 52-13, Lewis Edsel 52-12, M. J. Pierce 52-3, Jacob J. Bringle 52-12, Dr. S. T. Bland 52-21, Mrs. Jennie Keellogg 52-11, Sadie Caldwell 52-12, E. S. Babcock 52-23, Morris Pinney 52-12, Samuel H. Houser 52-12, Mrs. L. Langer 52-12, J. L. Chapman 52-12, E. J. H. 52-12, Jas. M. Baker 52-1, Mrs. Martha Daniels 52-12, Eileen D. Maany 53-3, D. A. Goff 52-14, W. N. Parker 52-12, Noah Holloway 52-13, J. G. Brown 52-7, N. W. Alice 52-3, Mrs. E. M. Greenwood 52-12, C. E. Millard 52-12, Mary Grassie 52-12, J. K. Lowery 52-12, Robert Leggett 52-10, Orrin Millard 52-12, N. B. Emmerson 52-12, Ruth Sisters 48-20, J. H. Bedford 52-12, C. W. Smith 52-15, P. M. Hill 52-14, F. W. Morse 52-1.

MISC. LANEOS. S. Golden 75c 51-11, Mrs. Ruth Parker 50c 52-1, D. T. Shireman 50c 51-24, Sarah J. Clemens \$1.50 53-12, Mrs. Laura Whiteman 1.50 53-12, Annis Harrington 1.50 53-12, Mrs. Horace Bristol 1.50 53-12, Mrs. E. A. Moulthrop 1.50 53-12, W. S. Morgan 1.50 53-12, Mrs. E. M. Shafer 1.50 53-12, Ellen Covey 50c 52-4, Mrs. W. Hayes 1.50 53-12, Curtis Bogue 1.50 53-12, C. Joslin 50c 52-5, Mrs. Mevina Chapman 1.50 53-12, David E. Conk 1.50 53-12, Jefferson Abbey 1.50 53-12, Lucy Noyes 75c 52-12, M. H. Lapper 1.50 53-12, Orlando Hammond 1.50 53-12, John M. Lynn 1.50 53-12, Geo. Enridge 50c 52-5, Allen Evans 50c 52-5, Mrs. Elizabeth Eames 50c 52-5, Hattie Bowers 1.50 53-12, Robert Humphrey 1.50 53-12, Mrs. C. Decker 1.50 53-12, F. Schwartz 75c 52-12, J. C. Kusnell 1.50 53-12, J. Corrothers 1.50 53-1, Wm. Y. Emery 50c 52-5, Rob't Eager 50c 52-2, Lucy Spencer 75c 52-9, Wm. J. Larn 10.00 51-7, Geo. B. Umberhnd 50c 52-1, C. C. McEachern 1.50 53-12, J. S. Sikes 1.50 53-12, Peter Painter 1.50 53-12, Eld. G. W. Dadson 1.50 53-12, Geo. Stillwell 1.50 53-1, L. Graves 3.00 56-1, James Welker 75c 52-12, Lulu Hudson 50c 52-5, John K. Ball 1.50 53-12.

Books Sent by Mail.

Paul Jensen \$2.03, Mrs. C. A. King 25c, Mrs. S. A. Woodruff 25c, J. A. Williams 45c, F. W. Morse 1.00, J. O. Merrick 10c, Mrs. M. E. Higbee 25c, Jacob Lage 25c, Edmund Wright 25c, L. G. Becker 1.00, Isiah Rider, M. D. 1.00, H. H. Reynolds 1.40, A. Tammenbaum 25c, Laura Mouser 25c, N. W. Vincent 1.00, E. E. Sanford 25c, J. S. Shrock 25c, P. M. Hill 25c, Henry Fitch 15c, Mrs. R. M. McNeil 4.00, J. L. Erickson 20c, M. D. Osband 24c, E. N. Phillips 20c, A. D. Parkhurst 25c, Wm. J. Dunscomb 30c, Mrs. C. W. Bussee 10c, J. A. Truesdell 1.42, W. H. Beddoe 3.50, R. W. Chalmers 25c, Wm. V. Smith 1.75, Oscar Hill 50c, J. McCurdy 45c, Rev. K. Higgins 1.00, Wm. Cottrell 3.10, Mrs. T. Allen 4c, D. S. Tingley 1.00, G. A. Carlstadt 12c, Mrs. A. E. Gardner 1.25, Mrs. S. Perkins 1.22, G. W. Newman 1.00, Elizabeth Hare 75c, Lizzie Dunlop 2c, Wm. Broadhurst 25c, Wm. T. Greentree 1.00, M. Omohundro 25c, W. M. Sharp 25c, Robert Armour 25c, Nancy Hutchinson 3.00, Mrs. H. O. Saverson 15c, Mrs. J. Southern 15c, Henry Hilliard 1.00, Rev. Daniel Clay 24c, J. S. Galloway 40c, Wm. M. Shelton 25c, Mrs. Helen Jordan 25c, M. M. White 25c, Hannah Donaldson 25c, Mrs. T. Mount 50c, Mrs. E. J. West 1.00, Mrs. Luke Waite 25c, Mrs. A. A. Bart 25c, H. G. Washburn 25c, Wm. H. Hall 4.17, G. B. Akins 25c, Mrs. Ida L. Dullam 50c, Henry W. Meek 80c, F. G. Blakefield 6.00, Margaret McDonald 65c, W. B. Hill 3.00, D. W. Small 25c, Toussant Chabot 25c, Charles Herzog 25c, F. Boyer 25c, Thomas Quin 25c, M. C. Seeke 25c, R. E. Reece 25c, D. M. Gilliroy 25c, E. M. White 25c, A. W. Clakeburn 25c, W. O. Donnell 25c, Isabella Kukman 25c, J. E. Brown 25c, Z. K. Straight 25c, S. A. Stude 35c, J. L. House 5.27, Dr. John Osborn 1.95, Mrs. G. W. Coffey, d. 1.51, H. K. Rumery 2.00, S. C. Conroy 3.58, T. P. Metcenyolds 60c, A. P. Allen 25c, M. A. Kerr 1.50, C. G. Johnston 3.00, B. L. Whitney 4.50, Nellie Beebe 75c.

Books Sent by Express.

M. B. Miller \$9.83, H. Grant 3.00, C. Sorensen 6.45.

Books Sent by Freight.

J. W. Adams \$13.41, Ole Olson 12.13, Z. Rogers 13.47, Z. Rogers Dist 1 25.47, Z. Rogers Dist 2 27.02, Geo. Foreman 48.83, F. H. Chapman 7.90, D. C. Phillips 51.75, A. H. Van Kirk 56.85, A. J. Cudney 53.17.

Cash Rec'd on Account.

C. F. R. Bellows \$50.00, Ill. T. and M. Society per F. M. T. Simouson 15.50, Vermont T. and M. Society per C. E. Kellogg 7.00, Iowa Conf. Fund B. Matern's 5.22, Iowa T. and M. Society B. Matern added 3/4 7.50, Kan. T. and M. Society per E. A. Reed 1.00, R. M. K. Igoe per W. Farnsworth \$11.83, O. M. Millard per E. W. Farnsworth 11.00, N. E. T. and M. Society per E. Thayer 200.00, W. B. Hill 7.00, S. H. Lane per P. H. L. 2.00, Ill. T. and M. Society Dist 5 per F. M. T. S. 2.80, W. L. Braden 2.50.

Mich. T. & M. Society.

Dist 3 Quincy church \$1.90, Dist 11 Lansing per A. Carpenter 8.50, Dist 11 Alaidon per A. Carpenter 10.35, Dist 11 Locke church per A. Carpenter 2.55, Dist 11 M. Brown and wife per A. Carpenter 6.50, Dist 11 per A. Carpenter 2.50, Dist 11 per G. W. Masters 1.30, Dist 7 per W. Reynolds 28.39.

S. D. A. E. Society.

W. R. Carpenter \$2.00, Wm. Kelly 2.50, Andrew Olsen 25.00, Anna Olsen 2.50, Josephine Thomson 2.50, M. Farmer 10.00, F. Smith 2.50, Albert Erway 5.00, J. S. Shrock 10.00, A. M. Newcomb 5.00.

Instructor to Poor.

Ross E. Babcock (deceased) \$1.45.

Mich. Conf. Fund.

M. Brown and wife \$4.50, Gaines per J. W. Hardy 18.00, Adrian, B. M. Hibbard, 15.00, Carson City 12.21, C. McCoy 51c.

European Mission.

L. P. Tripp \$5.00, O. F. Tripp 5.00, J. Q. A. Haughey and wife 209.00, Sarah Ross 2.00, Geo. W. Samson 10.00.

Gen. T. & M. Society.

Mrs. Stephen Perkins (free-will offering) 3.78, S. H. Kraushaar 95c, M. A. Haughey 2.00.

Danish Mission.

Julius Hansen \$5.00, Andres Anderson 5.85, Andres Rasmussen 5.00, Bertha Helberg 2.00, Kirsten Rasmussen 1.00, Christine Anderson 50c, Matilda Hansen 50c, Ole Jorgensen 1.00, Rasmus Hendrickson 1.00, Christen Pedersen 1.00, Hans Jensen 7.00, Fred Johnson 1.00, Niels Mikkelson 2.00, Lars Madson 2.00, Niels Nielsen 2.00, Charlie Mikkelson 50c, Mary Johnson 1.00, Mrs. L. Madson 1.00, Mary Jensen 50c, Lisa Jensen 1.00.