

# The Advent Review

## AND SABBATH HERALD.

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

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#### TRUTH WILL TRIUMPH.

LORD of truth! no hand can stay  
Work of thine, in all the earth.  
Victory it shall bear away,  
Conquering all, it goeth forth.

Foes around its path may swarm,  
Hosts arise in hostile bands,  
But no weapons they can form  
E'er shall prosper in their hands.

Thou hast spoken, and thy voice  
All-omnipotent shall prove;  
In thy work our hearts rejoice;  
With it will we onward move.

Soon, its conflicts overpast,  
Heaven its triumph shall declare.  
For it will we now stand fast,  
And that final triumph share. U. S.

### The Sermon.

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

#### MR. SPURGEON ON THE LAW OF GOD.

(Concluded.)

A sermon by Rev. C. H. Spurgeon; comments in brackets by  
Eld. J. N. Andrews.

[How the law arouses the conscience. The ten commandments all obligatory, and our ignorance of them no excuse for our sins. What about the fourth commandment?]

II. By the teaching of the text, *the conscience is aroused*. I feel when I read these words as if a great gulf opens at my feet: "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." You know, dear friend, that you are a willful sinner, and have broken God's law consciously; but if you may be a sinner, though you wist it not, how the solid earth rolls away from under you as in a dreadful earthquake, and almost like Korah, Dathan, and Abiram, you stand in dread as the devouring fire pours forth from the mysterious abyss. Nothing which is human can be thought certain after this. Think of the sins you may have committed; sins of thoughts which have too rapidly flitted through your mind for you to recollect them,—thoughts which pass over your mind as mere imaginations, like clouds floating aloft in the sky, which cast a flying shadow over the landscape and are gone. Think of your evil thoughts, your pleasure in hearing of uncleanness, your desires, wishes, and excuses of evil,—these are all iniquities. Then, too, our words, our hurried words of anger, of falsehood, of petulance, and pride,—our idle words, our murmuring words, our unbelieving words, our irreverent words,—words scarcely meant, which fell from us without thought: what a multitude of these may be laid to our door, and all these are full of sin! And actions in which we have excused ourselves very thoroughly, because we have never looked at them in God's light, but have been content to regard them in the dim ray of custom,—are there not many of these which contain sin?

When I think of all the forms of evil, I am compelled to fear that much of our life may have been a continuous sin, and yet we may have never condemned ourselves, or even thought about it! Remember that

great command: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." How far short of that you and I have come! Mentally we have not served God to perfection, neither have the affections loved him with all possible intensity, nor has the soul with its desires gone after him so eagerly as it should. Verily, we are guilty, guilty much more than we have ever imagined. And as to that second command, "Thou shalt love thy neighbor as thyself," who among us has done so? Have we loved our fellow-man with a love that even approximated to our love to ourselves? O God, amid the varied lights of thy ten commands, all comprehended in the white light of that one word "love," we stand convicted, and we perceive that our ignorance affords no covering for us! We hear thy voice and tremble before it whilst thou sayest, "Though he wist it not, yet is he guilty, and shall bear his iniquity."

Our ignorance, dear friends, is evidently very great. I do not suppose that the best instructed Christian here will claim to possess much wisdom. The usual rule is that the more we really know, the more conscious we are of the littleness of our knowledge. Our ignorance, therefore, I may take it for granted all round, has been very great. What scope, then, has there been beneath the mantle of that mist of ignorance for sin to hide and multiply. As the conies swarm in the holes of the rock, the bats in the sunless caves of the earth, and the fish in the deep abysses of the sea, so do our sins swarm in the hidden parts of our nature. "Who can understand his errors? Cleanse thou me from secret faults!"

The ignorance of very many persons is to a large degree willful. Many do not read the Bible at all, or very seldom, and then without desiring to know its meaning. Even some professing Christians take their religion from the monthly magazine, or from some standard book written by a human author and adopted by their sect: but few go to the word of God itself; they are content to drink of the muddled streams of human teaching instead of filling their cups at the crystal fount of revelation. Now, brethren, if ye be ignorant of anything concerning God's mind and will, it is not, in the case of any of you, for want of the Book, nor for want of a willing guide to instruct you in it; for, behold, the Holy Spirit waiteth to be gracious to you in this respect. "If any man lack wisdom, let him ask of God, that giveth liberally, and upbraideth not." If we do not know, we may know. Our ignorance has been willful if in this privileged country we remain ignorant of the gospel. Where there is confessedly such a mass of willful ignorance, who among us can imagine what myriads of evil shapes of sin swarm in the grim darkness? The prince of darkness holds his court in the blackness of that ignorance which we ourselves have willfully created by refusing to come to the light. The enemy sows the seed of evil by night, and amid Egyptian darkness the accursed grain grows to an awful ripeness and brings forth a hundred-fold. Break in, O light eternal! Break in upon the dimness of our ignorance, lest it thicken into the eternal midnight of hell.

[God is just in punishing the sin of ignorance.]

Now, it will be vain for any man to say in his mind, as I fear some will do, "God is hard in thus dealing with us." If thou sayest thus, O man, I ask thee to remember God's answer. Christ puts your rebellious speech into the mouth of the unfaithful one who hid his talent. He said, "I knew that thou wast an austere man, gathering where thou hadst not strewed." What did his Master say? Instead of ex-  
cusing himself, which it is far beneath the

dignity of the great God to do, he took the man at his own confession, and he said, "Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury?" If you know God to be hard, or say you think so, then recollect how earnest you ought to be to come up to his standard; for, call that standard what you like, it is *the* standard: count it to be severe if you will, it is binding upon you for all that, and by it you will have to be tried at the last, so that there is no escape for any one of us by impeaching our Maker. Wiser far is it to submit and crave for mercy.

Let us recollect, in order that our doctrine may appear less strange, that it is according to the analogy of nature that when God's laws are broken, ignorance of those laws should not prevent the penalty falling upon the offenders. The natural law is an instructive type of the moral and spiritual law, and from it we may gather much teaching. Here is the law of gravitation, by which objects are attracted to each other. It is inevitable that heavy matters will fall to the earth. A man thinks that he can fly; he puts on his wings and ascends a tower; he is fully persuaded that he is about to mount like a bird. Spectators are invited to behold the wonder, and expectations are excited. The law of gravitation is against the inventor, but he does not think so. Poor man, he firmly believes in his own flight, but the moment he leaps from the tower he falls to the earth and is gathered up a mangled corpse. Why did not God suspend his law because the man did not intentionally violate it? No; the law is stern, and changes not, and he who offends in ignorance pays the penalty. I have read that the Chinese at Peking often endure severe winters; they have coal just under them, but they refuse to dig the coal for fear they should disturb the equilibrium of the earth, and cause the celestial empire, which is now at the top of the universe, to turn over to the bottom. The Celestials are thoroughly conscientious in this belief, but does the weather alter to suit their philosophy? Does God make them warm in winter without coal? By no manner of means. If they refuse the means of warmth they must be cold: their ignorance does not raise the temperature so much as half a degree. A physician, with the best possible motive, endeavors to find out a new drug, that he may alleviate pain. In making his experiments he inhales a deadly gas which he did not know to be fatal. He dies as surely as if he had willfully taken poison. The law is not suspended to reward his benevolence and avert the fatal result of his mistake. Whatever his motives may have been, he has broken a natural law, and the appointed penalty is exacted of him. Verily, as it is in the natural, so will you find it to be in the spiritual world.

But let us go into the question a little, by way of argument. It is of necessity that it should be according to this declaration. It is not possible that ignorance should be a justification of sin; for, first, if it was so, it would follow that the more ignorant a man was the more innocent he would be. It would then assuredly be true that ignorance is bliss, for perfect ignorance would be under no responsibilities and free from all sin. All that you and I would have to do, in order to be perfectly clear from all charge, would be to know nothing. To burn the Bible, refuse to hear the gospel, and rush away from civilization would be the nearest way to freedom from all guilt. Do you not see that if things were so, knowledge might be regarded as a curse, and that the light which Christ comes to bring into the world would be a man's most solemn affliction if it shone

upon him? I protest that, in my unregenerate state, if I had been sure that ignorance would have rid me of responsibility, I would have closed every avenue of knowledge, and would have labored to abide in darkness. But such a supposition is not to be borne; it is inconsistent with the first principles of common sense.

If, again, the guilt of an action depended entirely upon a man's knowledge, we should have no fixed standard at all by which to judge right and wrong; it would be variable according to the enlightenment of each man, and there would be no ultimate and infallible court of appeal. Suppose the statute book of our own country should be constructed on the principle that in proportion only to a man's knowledge of the law should be his guilt in breaking it, we should have numbers of persons truthfully pleading ignorance, and a great many more endeavoring to do so, and such a simple and easy method of obtaining acquittal would become popular at once. The art of forgetting would be diligently studied, and ignorance would become an enviable inheritance. We should have gentlemen brought up for being drunk and disorderly who had paid forty shillings and costs a score of times, who would still say that they did not know that they could be punished again, since they had paid the fine so often. Ignorance would be so continually pleaded, that there would be practically an end of all law, and the very foundations of the State would be undermined. The thing cannot be endured; it is absurd upon its very face.

Moreover, ignorance of the law of God is itself a breach of law, since we are bidden to know and remember it. Thus spake the Lord by his servant Moses: "Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." Knowledge of the law was a duty and ignorance a crime. Can it be possible, then, that one sin is to be an excuse for another? It is a sin on a man's part to refuse to search into the word of God; can it be that because he commits this sin he is to be excused for the faults into which his willful ignorance leads him? It is out of the question.

If sins of ignorance are not sins, then Christ's intercession was altogether a superfluity. You remember that our text last Sabbath morning was, "He made intercession for the transgressors," and we illustrated it by the text, "Father, forgive them; for they know not what they do." But if there is no sin when a man does not know what he does, why did our Lord pray for pardon for ignorant transgressors? Why ask forgiveness if there be no wrong? The correct way of putting it would have been, "Father, I do not ask thee to forgive, for there is no offense, seeing that they know not what they do;" but by the fact of his having pleaded for forgiveness, it is clearly proved that there is guilt in the sin of ignorance.

The work of the Holy Spirit, too, would be an evil instead of a good work in the hearts of men, if ignorance were an excuse for sin, for he has come to convince the world of sin; but if unconvinced of sin they are innocent of it, why convince them of it? Of what use is it to quicken a conscience and to enlighten it and make it bleed over a transgression, if it would be no transgression provided that conscience had never been made cognizant of it? Who is he that shall so blaspheme the Holy Ghost as to say that his work is needless and even idle? Sins of ignorance, therefore, must be sinful.

Look at one other consequence which would follow from the contrary doctrine. The more wicked a man is, the more hardened he becomes; and the more ignorant he grows as to the beauty of holiness. Everybody knows that. A sin which troubles a child when at home with his godly father will not trouble him at all when he gets to be fifty years of age, provided he has indulged in a course of vice. From one sin to another the man descends, and, as he descends, his mental and moral eyes grow dim, and he perceives less and less the sinfulness of sin. If a man who has arrived at the utmost pitch of infamy can commit any atrocity without the smallest idea of its being wrong, if he can cheat, and lie, and swear, and I know not what, and yet call it all nothing, and wipe his mouth,—if that man is guilty of less sin because of the growing deadness of his conscience, and the limited degree of his spiritual knowledge, then verily things are turned upside down. But it is not so. The test of the guilt of an action is not a man's conscience, nor his perception of evil, nor his knowledge, but the law itself; for sin is a transgression of the law, be that law known or unknown. The statute stands immovable and immutable, and the sinner, blind though he may be, if he fall upon it shall be broken.

Once again, I am sure that many of us now present must have felt the truth of this in our own hearts. You who love the Lord and hate unrighteousness, must, in your lives, have come to a point of greater illumination, where you have said, "I see a certain action to be wrong; I have been doing it for years, but God knows I would not have done it if I had thought it wrong. Even now I see that other people are doing it, and thinking it right; but I cannot do so any more; my conscience has at last received new light, and I must make a change at once." In such circumstances did it ever come to your mind to say, "What I have done was not wrong, because I did not know it to be wrong"? Far from it. You have justly said to yourself, "My sin in this matter is not so great as if I had transgressed willfully, with my eyes open, knowing it to be sin;" but yet you have accused yourself of the fault, and mourned over it. At least I know I have. A man like John Newton, who in his early years had been connected with the slave trade, and thought it right, as most Christian men did in those times, did not excuse himself in his after years, when his conscience was aroused to the iniquity of slavery. Do you think that the good man would say, "I was quite right in doing as I did, because everybody else did it, and I knew no better"? Ah, no. It was right or wrong whether he knew it or not, and his conscience, when it became enlightened, told him so. My conscience, and your conscience, may need to be enlightened about several matters which now we are doing complacently enough, without any notion that we are sinning; but the action bears its own character of right or wrong, whatever our judgment may be.

[The reasoning in all that precedes is admirable. The thoughts are like apples of gold in pictures of silver. We should expect, after such a vindication of the holiness of the law of God, that obedience through grace would be urged upon all that are redeemed by the blood of Christ. But instead of this we are told that the law is so holy and man so weak and sinful that it is of no use to make an effort to obey! The law is so pure, that unless man can be saved transgressing it, he cannot be saved at all! O lame and impotent conclusion! If the law be thus holy, grace must make the man in character like the law, and cannot save him with a character which the law condemns.]

Does not this show us the utter impossibility of salvation by works? If you expect to be saved by keeping the law, you must be a bolder man than I dare to be. I know that I cannot keep the law of God, and the doctrine of my text makes it impossible beyond all other impossibility, because the law accuses me of doing wrong even when I do not intend it, and am not conscious of it. O you who hope to be saved by works, how can you ever enjoy a moment's peace? If you think your righteousness will save you if it is perfect, how can you ever be sure that it is perfect? You may have sinned ignorantly, and that will spoil it all. Think of this and be dismayed. I do beseech you, believe our testimony when we assure you that the road to Heaven by your own righteousness is blocked up. Ten great Krupp guns which fling, each one of them, a bolt huge

enough to dash your soul to hell, stand pointed against you if you attempt to make your way to Heaven by that steep ascent. There is another path: you cross directly to it, for it is the sign-post of the King's highway. That royal road to Heaven is paved with grace: God forgives the guilty freely because they trust in Christ. That path is so safe that no lion shall be there, neither shall any ravenous beast go up thereon; but as for the road of legal righteousness, attempt it not, but harken to what we have further to say unto you.

[The words of the preceding paragraph are not what should follow the solemn truths contained in the former part of this discourse. Instead of exhorting men to obedience, the whole force of the sermon is brought to bear upon those who trust in good works, and not one word of warning is addressed to those who live in immorality while professing faith in Christ. What is worse, the conclusion of the sermon is directly calculated to give comfort to those that have named the name of Christ and have not departed from iniquity.

Without doubt, there were some persons in that great congregation who needed to be told that their own righteousness will not shield them in the day of Judgment. But there was a much greater number present who profess faith in Christ and yet practice iniquity. What had the preacher to say to professed Christians that are dishonest, untruthful, and unchaste? Did he bring the authority of the law of God to bear upon the consciences of these sinners in Zion? By no means. His words were adapted to comfort them with the thought that they were accepted in the Beloved, though they were not honest, nor virtuous, nor even truthful.

The preacher may say truly that he could not deal with all classes of sinners in one sermon, and that on that occasion he dealt with the self-righteous. But, O man of God, there is death in this discourse! You bear testimony against self-righteousness in such a manner as to shield those who believe without obeying. You hit those who are like the Pharisee that prayed in the temple, but you comfort those like the incestuous Corinthian who professed faith in Christ while living in transgression of the law of God. We have many Christians in these days who live in the known violation of the commandments of God. When these persons read the conclusion of your sermon, they will comfort their hearts in their iniquity, and say: "Commandment-keeping is a deadly thing; commandment-breaking is the wholesome practice of believers in Christ." But look again at those ten Krupp guns. You say that they are ready to shoot down the man who seeks to gain Heaven by the law. But is this the only class of persons who stand within the range of these guns? Why not say also: These guns will shoot down every man who rings the changes upon faith but dodges obedience, and who travels toward hell in the path of transgression? But we need not mistake in this matter. When these ten guns were cast, an inscription was placed upon each by the Founder, designating the class of sinners that each was made to kill. And these guns are so aimed that each class of sinners is in point-blank range of the gun made to destroy that class. Thus on No. 1 is this inscription: "This gun will kill the worshipers of false gods." On No. 3: "This gun will kill blasphemers." On No. 6: "This gun will kill murderers." On No. 9: "This gun will kill liars."

But you go on to teach that these guns will kill no man who believes in Christ. Alas, honored sir! have you told all the truth? Why did you not add: But there can be no true faith in Christ without repentance, and repentance causes men to turn from sin to obedience. When the day of Judgment comes, these guns will shoot down all the men that shall then be found in sin. The Pharisee that was too proud to repent, and the Christian that had so much faith that he dared to live in transgression, will both fall before these guns, and so also will all sinners, for none can then escape.

But look at gun No. 4. On this gun is this inscription: "This gun was made to destroy those who profane the rest-day of the Creator." Are you certain, honored sir, that you yourself are quite out of the range of this gun? Will you say: "It is true this gun seems to point in my direction, yet I stand where other good men have stood, and where most good men now stand?" Read again what you have said in this sermon on custom and opinion. I do not sit in judgment on the good men

who have stood where you stand, but I must have the faithfulness to say to you, "Here is one of God's ten commandments which yourself and your congregation violate as one man. You do it, as I doubt not, 'inadvertently,' but 'it is nevertheless a sin.' I beg you to move out of range of gun No. 4.

Do you say, "I believe in Christ and therefore cannot be condemned for breaking the fourth commandment?" So may others in your congregation say with respect to other of the commandments. But Christ and Paul and James and John spoke otherwise concerning the commandments of God. Matt. 5:19; Rom. 3:31; James 2:8-12; 1 John 5:3. We must have pardon through the blood of Christ, because we have broken the law of God, but that pardon places us under the most solemn obligation through grace henceforth to obey.

III. By the grand and awful truth of the text the sacrifice is endeared. Just according to our sense of sin must be our value of the sacrifice. God's way of delivering those who sinned ignorantly was not by denying their sin and passing it over, but by accepting an atonement for it. "The priest shall make an atonement concerning his sin wherein he hath erred, and wist it not, and it shall be forgiven him." The forgiveness was to come through atonement. How greatly you and I need an atonement for our sins of ignorance, seeing our ignorance is great! O blood of Christ, how much we need thee! O divine Substitute, how greatly do we require thy cleansing blood!

How gracious it is on God's part to be willing to accept an atonement; for if his law had said there shall be no atonement possible, it would have been just; but infinite grace devised the plan by which, through the sacrifice of another, pardon is possible for the ignorant sinner. Behold how generous God is, for he has himself provided this sacrifice. The man who had erred under the law had to bring an offering himself, but ours is brought for us. Jesus the Son of God was not spared by the great Father, but he gave him out of his bosom that he might bleed and die. The incarnate God is the great bearer of the sin of ignorance; and to-day he can have compassion on the ignorant, and on them that are out of the way, for he has made an atonement for them.

Under the law this atonement was to be a ram without blemish. Our Lord had no sin, nor shade of sin. He is the spotless victim which the law requires. All that justice, in its most severe mood, could require from man by way of penalty, our Lord Jesus Christ has rendered; for in addition to his sacrifice for the sin, he has presented a recompense for the damage, as the person who sinned ignorantly was bound to do. He has recompensed the honor of God, and he has recompensed every man whom we have injured. My brother, has another injured you? Well, since Christ has given himself to you, there is a full recompense made to you, even as there has been made to God. Blessed be his name, we may rest in this sacrifice. How supremely efficacious it is. It takes away iniquity, transgression, and sin.

My dear hearers, you are bound to confess your sins to God; but if pardon were offered you upon the condition that you should mention every sin you have committed, not one of you would ever be saved. We do not know, and if we ever did know, we cannot remember all our short-comings and all our transgressions: but the mercy is; though we do not know them, he does, and he can blot them out. Though we cannot weep over them with a distinct knowledge of them, because they are not known to us, yet Jesus bled for them with a distinct knowledge of them all, and they are all put away by his unknown sufferings,—all cast into the deeps where an angel's eye can never trace them. By his agonies, immense, unsearchable, endured for us, and by his merits, infinite as his divine nature, our Redeemer has taken away that thick darkness of iniquity which we were not capable of comprehending. O believing sinner, the debt thou knowest not, thy glorious Surety has nevertheless borne and discharged for thee. Blessings on his name! Rest in him, and then go thy way and rejoice. Amen.

[We cannot wholly approve what is said concerning the atonement. The speaker seems to teach that the atonement pardons all past offenses and releases us from all future obligation to the law of God. But the text at the head of this discourse teaches us that the sinner who brought an offering

to God for his sins obtained forgiveness but not permission to sin. He returns from the altar of God, not a licensed transgressor, but a pardoned sinner, who will thenceforward to refrain from sin. The part of the lesson the speaker fails to appreciate and so does not inculcate obedience as a necessary consequence resulting from pardon. In fact, he seems to quite overlook the priesthood of Christ. Our Lord's death upon the cross is the great sacrifice for sin. But that sacrifice cannot be accepted in behalf of the individual sinner till that sinner comes to God through the High Priest and asks that the sacrifice may be accepted in his behalf. Heb. 25. This forgiveness is never granted till true repentance is wrought in the sinner by the Holy Spirit. No one can repent of sins and still persist in them. Repentance which does not produce obedience is not repentance at all. The speaker calls his hearers "believing sinners;" how much better if he could in truth have called them "obedient believers." But the sermon represents obedience as impossible and bids the believer, "Go thy way and rejoice." Would that it had said to him in the words of Christ: "Go thy way and sin no more."

#### REST AT LAST.

After the shower, the tranquil sun;  
Silver stars when the day is done.  
After the snow, the emerald leaves;  
After the harvest, golden sheaves.

After the clouds, the violet sky;  
Quiet woods when the wind goes by.  
After the tempest, the lull of waves;  
After the battle, peaceful graves.

After the knell, the wedding bells;  
Joyful greetings from sad farewells.  
After the bud, the radiant rose;  
After our weeping, sweet repose.

After the burden, the blissful meed;  
After the furrow, the waking seed;  
After the fight, the downy nest;  
After the shadowy river—rest.

—Selected.

## General Articles.

### THOUGHTS ON BAPTISM.

BY ELD. J. H. WAGGONER.

(Continued.)

#### REMISSION OF SIN—WHEN GRANTED.

It is a point which has elicited much discussion, whether or not sin is remitted in the act of baptism. Some—yes, many—have most strenuously insisted that we are justified in this rite; and neither before nor in any other way. Or, that remission of sin is granted in this action, and not otherwise. Though we would give the rite all the importance which the Scriptures accord to it, and that is not small, we cannot indorse that view. We find that that idea was held at a very early age in the church, and with it was held the idea of "baptismal regeneration;" the idea that gifts and graces, even a divine life, were imparted in baptism; that without baptism no one could possibly be saved; and for this reason infants were baptized. Even Cyprian, one of the best of the early African bishops, taught that infants should be baptized very soon after birth, that thus they might avoid the danger of the loss of a soul! Unfortunately, these false views of baptism, very early ingrafted into some parts of the church, have not entirely been put away. The same false application is still made, not always to the same class, that is, to infants.

On this subject, as on other subjects, if justice is done to the Scriptures by drawing conclusions from a single text, without taking pains to examine other texts, and so secure a harmony of the evidence. The same virtue and power may be ascribed to faith yet, again, it is said to be nothing alone. At first a penitent is doubtless accepted on his faith alone; but as duties are met, they must be discharged, or our faith is neutralized and we lose the favor we had enjoyed. Faith is the spring of action, and action is the life of faith.

The relation of truths must be regarded. However important a truth or a duty may be, if it is removed from its place and its relation, it is perverted. And a truth perverted is often the equivalent of error.

The word translated "for," in Peter's words, "for the remission of sin," (*eis*) is most frequently rendered *in*, *to*, or *into*; the latter is generally to be preferred. It is translated *into* over one hundred and twenty times in Matthew alone; and is translated nearly twenty different ways



Greenfield gives it the following definitions, and in the following order: On, into, upon; among; to, towards, near to, by; in, on, towards a person; towards, against; to, even to, until; to, for; that, so that, in order that, for the purpose that; for, about, concerning, as to, in respect to, on account of; in, at, among; before, in the presence of; according to, in accordance with.

We would not by any means convey the idea that either of these definitions might with equal propriety be applied in any given case. We only wish to show the latitude which usage gives to the word, and that a definition may not be selected and applied arbitrarily to the text in question. "In order to" is by no means the best definition, and if it is to be appropriated here, a reason must be given outside of the definition itself. Nor do we deny the importance of accepting the proper definition of words as the means of settling controversies; but when different definitions are given to the same word we need to exercise care in distinguishing between them in any case. In this case we must be guided to some extent by the doctrine of remission as presented in the Scriptures. As this is a great subject, we shall be obliged to present some thoughts on the scriptural view of remission as briefly as possible.

We would correct the idea, which is too prevalent and is still growing, that justification by faith, and salvation, are identical. Paul was certainly justified by faith, yet he found zealous striving necessary lest he should be a castaway. 1 Cor. 9:27. He taught distinctly that we are justified by faith without works. Rom. 3:27. And with equal distinctness exhorted his brethren to work out their salvation. Phil. 2:12. It is easy to see the reason of this. In Rom. 3 he is speaking of "remission of sins that are past," over which works, or future obedience, can have no possible influence. From these we must be "justified freely by his grace." Rom. 3:24. But the gospel embraces prevention as well as cure. Future obedience cannot remit sin, but it will prevent sin; and, practically, one is of no benefit without the other.

The hackneyed expression, "Once in grace, always in grace," finds not the least warrant in Scripture, and doubtless has been used to the destruction of multitudes of souls. It has been supposed to be the sure foundation of trust, but it is the open door to presumption. The Lord said by Ezekiel: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Eze. 33:13. All of God's dealings with man have been based on this self-same principle. The opposite view—the view of the stage above—makes a man's probation to end with his conversion, which is not the truth. "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

The remission of sin is precisely equivalent to the remission of the penalty. But, according to the scriptures quoted, the absolute remission of the penalty is contingent on enduring to the end, or on continued faithfulness to the end; as Paul also says, God will render "to them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life." Rom. 2:7. Therefore, "justification by faith" does not place any one beyond probation, but brings him into such relation to God that he is enabled by divine grace to work out his salvation; Phil. 2:12; or, by diligence to make his calling and election sure. 2 Pet. 1:10. Of course all this has reference to the decisions of the Judgment—"Judgment to come."

The difference between justification by faith and final salvation is fully shown by the texts quoted. One changes man's relations during his probation; the other is by the determination of the Judgment, which closes his probation. Then the question will arise in many minds, What is the relation of a person justified by faith? Or, in what sense is remission granted before the Judgment? The Saviour sets this matter clear in his teachings. But before quoting his language we wish to present the following illustration:—

A. owes B. a sum which he is not able to pay, and C. engages to be responsible for the debt on certain conditions. In order to make it sure, C. deposits with B. much more than will cover the amount of the debt. Now it is stipulated that if A. fulfills the conditions prescribed, B. may cancel the debt from the deposit made by C. As long as A. continues faithful to the conditions, so long B. rests satisfied in regard

to the debt, and of course he does not trouble A. for it, because he knows A. has not got it, while he himself has it in deposit. Thus, A. is accounted just (or justified) in the sight of B., and yet not just in himself, because he fails to pay a just debt. He is justified through his surety. If he continues faithful "to the end," till the term of conditions closes, then B. draws from the deposit and cancels the debt. Now he is free in fact, as he was before by faith; the debt no longer stands against him. But if, to the contrary, A. at any time refuses or neglects to fulfill the conditions, C.'s deposit does not avail for him; his debt is not canceled; he falls from the favor which he had enjoyed through his surety, and the debt stands against him as fully as if no deposit had ever been made. And more than that, he is considered more culpable than before, inasmuch as the means of removing his indebtedness was kindly placed within his reach, and he refused it.

Such is the position of the believer in Christ. He has received conditional forgiveness, being yet a probationer for eternal life, which has been placed within his reach by Christ, his surety. For proof, consider the following:—

Our Saviour in Matt. 18:23-35 presents the case of a servant who owed his lord ten thousand talents. But having nothing wherewith to pay, and manifesting honesty of purpose, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant who owed him the trifling sum of two hundred pence, and who pleaded for mercy in the same terms in which he had so successfully pleaded before his lord. But this servant would not show mercy. He thrust his fellow-servant into prison till he should pay the debt. Hearing of this his lord called him and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." This is our Saviour's own view of forgiveness under the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And to place this beyond all possibility of doubt, the Saviour made the application, thus: "So likewise shall my Heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses."

The teaching of the Saviour in this scripture is in perfect agreement with the word of the Lord in Eze. 33:13,—if the righteous man turn away from righteousness and commit iniquity, "all his righteousnesses shall not be remembered;" that is, he shall be treated as if he had never been righteous.\*

That baptism is a means of bringing us near to God, and placing us where his grace in the gospel is extended to us, no one can deny. That it is the means,—the only means, as some have taught,—is not according to the teachings of the Scriptures. Many have had the experience of Cornelius and his household; if not in the same measure, yet by the witness of "the self-same Spirit," imparting a blessed assurance that the Father has graciously accepted them for his dear Son's sake, before their baptism. Their joy may be increased in obeying this rite, and so it may be by taking up any cross for Jesus' sake.

We are aware of the objection which is here interposed, namely, that we have no just right to claim that we have received the favor of God, been justified, or received the Spirit of God as the Comforter, before our baptism; that it is baptism which secures the blessing, and through which we receive the Comforter; that we know we have the Spirit, not by our experience or consciousness, but because we have been baptized in his name.

This objection is not sustained by the Scripture. This makes baptism the evidence, which it is not, and shuts out the witness of the Spirit altogether. It is the Spirit—not baptism—which bears witness that we are the children of God. Rom. 8:11-16. And this view is not only scriptural in its statement, but, as could only be expected, disastrous in its results. It has filled churches with formalists, destitute of the true power of godliness, who are strongly entrenched in vain hopes, who trust to their baptism as the evidence of

their adoption into the household of the Lord.

But, it is replied, Ananias said to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. And we say also, that Peter, relating the case of Cornelius and his friends, says the Lord purified their hearts through faith; Acts 15:8-9; and through faith they received the witness of the Spirit before their baptism. To deny that God may work in this same manner now is to deny the experience of multitudes, in all ages of the Christian church, whose conversion to God and whose genuine piety were beyond all doubt.

If it be insisted that we must confine ourselves to the order laid down in Acts 2:38, 39, we then reply that according to this the position we call in question is still faulty. That position leaves the professed penitent to take for granted his reception of the Spirit, because it is promised on condition of baptism. But not a single instance can be found in the New Testament where such a view obtained. See Acts 8:15-17. "Who, when they were come down, prayed for them that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."

Here the reception of the Holy Spirit was a matter of consciousness or experience with them. Had they taken for granted that they had received it because they were baptized, making baptism their evidence, as many now do, they would have rested under a delusion. The same remarks apply to Acts 19.

This is sufficient to show that too much has been ascribed to baptism, by those who make it the sole means and the evidence of justification or remission of sin. That it stands related to remission—that it is even an essential part of that system by which we receive remission—cannot be denied. It is a gospel duty, and all parts of the gospel are essential. All confess that the gospel itself is absolutely essential: and we cannot suppose that an essential whole is made up of non-essential parts. While we deprecate the abuse and perversion of the ordinance, we can find no excuse for slighting and disparaging it or for neglecting it. "Every word of the Lord is pure."

(Concluded next week.)

#### ROMANISM AND REPUBLICANISM.

STRAWS show the way the wind blows. The following, copied from the *Freeman's Journal*, a prominent Romish newspaper, is significant:—

"MacMahon discarded Catholic influence, that is, Catholic principle; God Almighty has discarded him. He could have been, had it been in him, the protector and restorer of France. He might have been, had he had the knowledge and the grace, a new Charles Martel, and—Henry V. dying without heir—have been the head of a new dynasty in France. He did not know his opportunity, for lack of right, sound Catholic instruction. He is now in the hands of false and tricky men. We will soon see what will come of it. Poor France! How she will have to suffer!"

That is to say, MacMahon would have been a good Catholic had he continued to resist the distinctly expressed will of the French people; had he continued to be in a president's chair what he tried to be,—a monarch. Because he has at last submitted, he is no longer a good Catholic.

Could anything be more significant? The truth is, Romanism means absolutism. It means ignorance, unquestioning submission, the relegation of everything to the priesthood, the paralysis and death of all our modern civilization. What it means in France, it would mean here, could it get the chance. It is false; it is Jesuitical; it covers itself with a thin veil of Republican phrases; but every now and then, as in this clipping from the *Freeman's Journal*, its real meaning and purpose come out. Genuine Romanism is simply absolutism. I quote again from a report of the services in the chief Romish church of New York City Christmas Day:—

"Cardinal McCloskey, robed for the celebration of a solemn pontifical mass, sat upon his throne on the gospel side of the altar. It is rarely that the Cardinal is so robed; for, though he says mass in his private chapel almost every morning, and presides in the sanctuary on all the greater feast days of the year, he publicly officiates as celebrant only on days that are dignified with a solemn pontifical mass. He

wore, over a flowing soutane of scarlet silk, a surplice of fine lace, belted with scarlet silk. The encrustation of gold devices upon the chasuble made it almost stiff and weighty. About the Cardinal's neck was a royal collar of ermine. Jewels flashed upon his mitre of cloth of gold, and in his sapphire and diamond signet, protruding through one of his white silk gloves, the back of which was embroidered with a cross of red silk. The Cardinal's hands were folded upon his breast, his head was slightly bowed, and his eyes were downcast, his usual lowly bearing upon his throne. On the chancel rail, on a scarlet silk, heavily-tasselled cushion, was even a more stately mitre than the Cardinal wore, and beside it stood a page, upholding a crosier so richly wrought and jewelled that it has not its like in the New World."

Does this look like Republicanism—thrones and royal robes? No truer words were ever written than those of Mr. Gladstone's in his pamphlet on the Infallibility of the Pope. It is true; no Romanist can be the loyal subject of any other State than the Papal State. From the bishop's residence here in Brooklyn, it is the papal flag you see flung to the breeze, instead of the flag of the United States. The waver-ing answers on the part of Romanists to Mr. Gladstone's pamphlet show how truly that arrow hit the heart of the target.

We may be sure that eternal vigilance must be the price of liberty in this direction. When Protestants contribute to the erection of Romish churches or hospitals, or when they send their children to Romish schools, they are fostering a viper which only waits the chance to strike its fangs into their most precious liberties. Freedom and the Papacy cannot co-exist. School funds must be kept from its defiling touch. Freemen must see that it does not get political supremacy. Republicanism will wither like wheat fields in the desert beneath the glare of its Heaven-defying assumptions.—*Wayland Hoyt, D. D., in Watchman.*

#### IN THE FURNACE.

"AND he shall sit as a refiner and purifier of silver." Mal. 3:3.

A band of pious females were accustomed to meet weekly to read and converse upon the Scriptures. This text came under consideration. One remarked, that a peculiar emphasis seemed to rest on the verb *sit*; and as she was acquainted with a refiner of metals, she would make inquiries of him. She inquired of him on her return home, "if it was customary to *sit* whilst purifying silver."

"O yes, madam, we always sit."

"But why do you sit?"

"Because it is necessary to watch the metal with great care; for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the coals to increase the heat, we must sit and carefully watch for the moment when it is purified."

"But how do you know when it is purified?"

"That, madam, is very easy; it is the moment that the silver clearly and perfectly reflects the image of my face."

Let the Christian remember, that in all his afflictions and trials, Christ is blowing the coals, is making the furnace hotter; that he sits and watches his saints until his own blessed image is reflected in them; then are they purified.—*Cottage Bible.*

THE REV. R. W. DALE, so long as he was in a sense the guest of Yale College, considered himself bound in honor to say nothing against the recognized creed of the evangelical churches; but now that he has returned to England he feels entirely free to discuss the subject of the future destiny of the impenitent, and to avow that he has rejected the traditional belief. In an article published in *The Christian Union*, he sums up his views in this wise: "Eternal life is the inheritance of those who are in Christ. Those who are not in him will die the second death, from which there will be no resurrection. The chaff will be burned up in the fire which cannot be quenched. The dead soul will be consumed by the worm that dieth not. Those that obey not the gospel of our Lord Jesus Christ will be punished with everlasting destruction." Loyalty to Yale, he says, prevented him while he was in America from saying or writing anything in public about future punishment.—*Selected.*

POETRY must be affirmative. It is the poetry of intellect. "Thus saith the Lord," should begin the song.—*Emerson.*

\* For a more extended argument on this point, see pamphlet entitled, "The Atonement," published at the Office of the REVIEW AND HERALD, Battle Creek, Mich.

## The Review and Herald.

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

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

### TO CORRESPONDENTS.

F. M. B.: For what we consider the best view of Eccl. 3:21, and 12:7, see work on Man's Nature and Destiny. We understand Matt. 5:23, 24, 25, to teach that if we "remember" or are conscious that we have wronged any one, our first duty is to take immediate steps to make that wrong right. We cannot bring our "gift to the altar," or worship God, in a manner that will avail anything without doing this.

Please explain Neh. 9:14, and Rom. 5:9. w. s.

Ans. The declaration of Neh. 9:14, does not mean that God on Sinai for the first time brought the Sabbath to the knowledge of the Israelites; for Ex. 16 shows that they had a knowledge of it, and were tested in regard to it, thirty-three days at least before they came to Sinai. He made the Sabbath known to them in the same sense in which he made himself known to them, Eze. 20:5, that is, by a more intimate and full revelation. We understand Rom. 5:19, to teach that all men are made righteous in Christ just so far as they are accounted sinners in Adam, and no farther than this, irrespective of their own characters. They are accounted sinners in him so far as to be subject to death whether righteous or wicked in themselves; and they will be accounted righteous enough in Christ to be released from that death.

D. B. STAPLES: In REVIEW No. 5, present volume, you will find a notice of an article from the *Christian Observer* similar to the one you send from the *N. W. Christian Advocate*, in which it is claimed that the first day of the week is called the Sabbath in the Greek. For a full explanation of the use of the Greek in such passages as Matt. 28:1, &c., the reader was there referred to the little tract published at this Office, entitled, *Sabbaton*. We now refer your friend to the same. It is simply astonishing that such papers as the *Observer* and *Advocate* should admit such criticisms upon the Greek into their columns.

S. J. M.: The book you inquire for is *Thrilling Life Sketches of Francesco Urgos*, published at this Office. Price \$1.25.

GEO. D. BALLOU: In REVIEW, Vol. 49, No. 8, was published a lengthy article on the new birth. At present we can only refer inquirers on this subject to that article. We send you a copy of the paper.

### REVIVAL MEETINGS AT BATTLE CREEK, MICH.

As was mentioned last week, we began meetings here Sabbath, April 13, for the benefit of the backslidden and unconverted. Bro. Haskell was with us till Wednesday, and rendered good aid. Bro. Hollenbeck, our blind brother from Iowa, was with us all through, and rendered invaluable aid. We found him just adapted to this work. From the first, the Lord seemed to bless our meetings. All meetings in the place were suspended, at the College, at the Offices, at the church, and at the Sanitarium, and the brethren generally attended the meetings, so that our house was crowded at every meeting.

At the first invitation, probably about fifty came forward to seek the Lord. Nearly all these were persons who had never made any start in the service of God. During our entire meeting, we made no call for those who were simply on the background and needed reviving. We recommended them to seek God at home, and get a preparation to help us in the work. It was simply those who had never been converted, or who were wholly backslidden, that we labored for.

About every evening we changed the nature of the meeting. One evening, we invited them forward; the next evening, after preaching, we dismissed our formal meeting, and went all around among the audience, talking and advising with those who ought to seek the Lord. We found this a very profitable way to do. Another evening, we would have them simply rise up where they were; and thus we endeavored to vary the meetings and try every plan. There was much more feeling than we expected to find, and more needed to be done than we had anticipated.

On Sunday, April 14, we baptized ten. By Wednesday, twenty-two more were ready, and we baptized them. Every evening from ten to fifteen new ones made a start. We have held our meetings just one week. The last opportunity we gave was on Friday evening, April 19. It was by far the most solemn meeting we have had. The whole audience was deeply moved. Several times nearly all were in tears. When, for the last time, we gave an invitation to those who wanted to avail themselves of this opportunity, a good many felt that it was their last chance; and brethren and sisters who had friends here felt very deeply for them, and went to them all over the house, to talk with them, and plead with them, and weep with them. One after another came forward, weeping and broken down. We spent about an hour in this manner. When we got through, about one hundred and twenty-five were forward for prayers. This number did not include those already baptized. We then gave opportunity for them to speak. This was one of the most precious meetings I have ever enjoyed. It did our souls good to see strong men and women, and little children, rise up in rapid succession, expressing their desire to be Christians without reserve. Largely, they were persons who had never spoken a word in meeting before. We all felt to thank God and take courage.

Each evening we called for those who wished baptism to give in their names; and a committee of six experienced brethren and sisters was appointed to converse with them, and examine their cases. About sixty names were presented for this purpose. In a few cases, the committee, for various reasons, thought it best for the candidate to wait a short time, but fifty were accepted. Sabbath afternoon we went to the banks of the Kalamazoo, where so many scores have been baptized before. Both banks of the river were lined with hundreds of spectators, while Bro. Jones and myself had the pleasure of baptizing these dear souls into Christ. Many here said it was the most beautiful baptism they had ever witnessed.

In quite a number of cases it was our privilege to take a man and his wife down into the water together. Particularly was it pleasing to see two sisters going down into the water hand in hand, to start in the service of Christ together. As we came out of the water, we presented them to their parents, who were waiting on the bank. It was a scene to make the angels rejoice. All went off most pleasantly. Everybody was quiet and solemn, and the Spirit of God seemed to be present. Thus, eighty-two souls have been baptized within the past week. This is the largest number ever baptized here at any one time. Several more, who were not quite ready yesterday, will be baptized in a few days.

Of those who have been baptized, nine were hands working in the REVIEW Office. The brethren feel that this will be a great help to them religiously. Others in the Office, who have not yet been baptized, are seeking God. Twenty-seven were from our school. These are persons who had come here from all parts of the country, largely, of course, the children of our Sabbath-keeping brethren. They have come under a good influence here, and this effort has fully decided them to be Christians. They will soon return to their homes, rejoicing in the truth.

Quite a number were young men and women who had come here without any knowledge of our truth, and some of them were skeptical; but the good influence thrown around them here has won their hearts and confidence, and now they have come out fully for the Lord. Quite a number more in the school are seeking the Lord, and will soon be ready for baptism.

Ten of those baptized were either helpers or patients at the Sanitarium. Most of them came to the institution worldlings, and unacquainted with the truth. Here they have been brought under a good religious influence, have heard more or less of the truth, until they have fallen in love with it, and have now fully taken a stand for the Lord and the third angel's message. Our brethren at the Sanitarium think this effort will have a very beneficial effect upon the religious tone of the institution. The remainder were persons living in Battle Creek. Nearly all who have made a start in these meetings were mature persons, mostly between the ages of eighteen and thirty, and quite a number above that.

The church at Battle Creek has a great responsibility upon its hands on account of so many who are constantly coming and going. The church is so large that it is impossible for all to take part in the meeting at any one time. After consulting with leading brethren, it is de-

cided to divide up all the Sabbath-keeping population of Battle Creek into classes of thirty members each, and appoint a devoted man with an assistant singer to each class. Each leader will have a class book containing the names of his class. All the classes will meet once a week on the same evening. The leader is held responsible to look after every member of his class, and to ascertain weekly how each is doing, and to gather in as many as he can of those who are not converted.

Then it has been found impossible for all to take part in the ordinances where they assemble together. For this reason many never take part at all, which is a source of backsliding. Now the ordinances will be celebrated in each class by itself, so that all will take part. These seasons will be much more profitable and interesting than in the other way.

A very deep impression has been made on all the people by these meetings; and all believe that great good will come from them. Of course, much depends now upon the promptness with which the brethren carry on the work already begun.

I have had the pleasure of stopping most of the time at the Sanitarium. I had spoken too long, and too much during our meetings in Iowa, so that my voice had nearly given out. I felt very much discouraged, and thought I would have to be laid up for the summer; but the doctors have put me through vigorous treatment all the time I have staid here, and I find myself well again. For this, I feel very thankful. I have a much better opinion of the management of the Sanitarium than I have ever had before. I hear all the patients speak of it with the greatest praise. Particularly are they pleased with the courteousness of the physicians and helpers. Everything is conducted so pleasantly and with such harmony that it wins the favor of the patients immediately.

Then the religious tone of the institution is very much improved over what it has been some times in the past. All the physicians are men and women who fear God and have a deep love for the truth. They take all reasonable measures to maintain a good religious influence in the institution. Eld. George Tenney, of Wisconsin, has charge of the devotional exercises at present. He is a candid, devoted man, and knows how to represent the truth judiciously. We believe this is an excellent field for his labors.

Sister Lamson, the matron, who was with me last summer with the tent, will have a good influence in religious matters in the institution. Nearly all the helpers are now prepared to work together in this matter. So we feel rejoiced to find such a good religious influence in the Sanitarium.

It will be seen by this report that good fruit has already been borne. We learn that almost constantly persons coming here as patients go away converted to the Lord and the truth. We believe God's blessing will attend such a good work as this. D. M. CANRIGHT.

Battle Creek, April 20.

### DENMARK.

ALSTRUP, MARCH 25.—I have spent the past week with the friends in Tylstrup, and our meetings have, through the mercy of God, been blessed to the good of souls. We have also held a few meetings at a brother's house in Nørrehede, in the parish of Ö. Brønderslev. Tuesday afternoon we met in a barn, as there was not room to seat the audience (about one hundred) in the house. The parish priest, who was said to be a highly educated and very friendly man, met with us.

He said he had come as spokesman for his flock, to inquire of me what the difference was between his teachings and ours, and wanted opportunity to reply. He thought he had a right to demand this, as I was holding meetings in his parish, and teaching doctrines different from those of the State Church. He said he had heard both good and bad reports about me, and he wished to know what was true.

I answered that it was a great pleasure for me to accede to his request, and that it would rejoice me much if the priest in every place where I labored would come to me with the same demand.

At first I brought out different points in Christianity on which I knew we were agreed, and called his attention to the fact that we were perfectly agreed on these points. But as regards the Sabbath of the Lord his people and mine were not agreed; for we keep the seventh day according to the commandment of God, but they observe a day which the Lord has never instituted as a day of rest.

Then followed some lively testimonies on the subject from both sides. He excused himself by saying that he did not wish to combat with the word of God as a weapon, because he did not know as his memory was good enough for that; and finally he virtually admitted that what I had said on this subject was truth; namely,

1. That Sunday is not set forth in the word of God as the Sabbath or a holy day.

2. That the observance of Sunday is simply a custom which is not binding on the conscience according to the word of God.

3. That the decalogue was given in order that man might see and repent of his sins, and therefore it is not abolished.

4. That the early Christian churches in Jerusalem observed the seventh day as the Sabbath.

5. That our Saviour kept the seventh day, and none other; that this was his custom, and that we should follow his example.

6. That there is nothing ceremonial or Mosaic connected with the Sabbath of the Lord; for it was instituted at creation, before the fall.

All his eloquent words about Christian liberty and beautiful customs evaporate like dew before the morning sun, when he makes such admissions as these. And this every one will admit who believes that the word of God is of greater importance than the word of man, and that Christ is not the minister of sin, and that he is not by his redemption given us liberty to sin, to transgress the holy commandment of God, but that he, on the contrary, writes the law of God in our hearts, so that this is the love of God that we keep his commandments, and his commandments are not grievous. 1 John 2: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2.

The priest said that if any became convinced that the seventh day was the Sabbath, that they also ought to observe it, and that diligently.

After that he wished me to present our doctrine and faith in regard to baptism and the Lord's supper. We were entirely in harmony about the signification of these ordinances, and he admitted that the method we use is in accordance with the word of God. He thought that it was a matter of indifference whether the customs used in the church, and which are not mentioned in the Bible, were followed or not. Every one might do as he pleased. He preferred, of course, to have the children baptized in their infancy, but this was left to every one's own convictions.

Then he said that he did not know as I cared to hear his meaning, but he would, nevertheless, state to me and the audience, that it had been a pleasure for him to converse with me. He could not discover but that I taught a good Christian doctrine, and he was pleased to see that I showed a Christian demeanor.

Finally I gave a short exhortation, and endeavored to impress upon the audience that the principal part of religion does not consist in doctrines and knowledge, but in turning from darkness to light, from the service of the wicked one to God; that we every day stand in danger of the impending Judgment; and that the great day of God is near, when the hidden things of the heart shall be revealed. Then shall he that doeth the will of God abide forever. 1 John 2. The Spirit of the Lord affected many hearts, and the priest thanked me at the close of the meeting, and said that he had been edified.

This has strengthened the believers here very much, and has become a matter of thought for many others. May the Lord save more and more from the unhappy chains of unbelief and sin, and may sinners be converted to the glory of his name.

Our Bible-class, Sabbath-school, and prayer-meeting have been greatly blessed this week. About sixty persons attended the meeting Sabbath afternoon.

The prayer-meetings in Alstrup are not as well attended when I am away, yet there are some who come together every Sabbath and try to draw near to the Lord and encourage one another. Yesterday there were about two hundred persons present in the meeting-house. I preached on the subject of the law in Galatians. We wish to express our thanks to Bro. Canright for the light he has given us on this subject. We hope the readers of the *TIDENDE* will be benefited by the translation we have made of the article on this subject.

TYLSTRUP, APRIL 1.—The Lord has helped us in our labors. The truth of God has made some advancement. There are now thirty persons here who observe the Sabbath of the Lord. We continue to labor on in hope.

JOHN G. MATTESON.



## WAR IN ITALY.

We have just learned that war has broken out in Italy in good earnest. It has burst, with all its thunderbolts, on the head of our Bro. Ribton. But as it is of a theological character, and our brother has the word of God for his defense, the weapons of his assailants fall harmlessly at his feet. From a private letter, not intended for publication, we take the liberty of extracting the following, hoping he will excuse us for so doing:—

"As long as I limited myself to speaking on the Sabbath and the Second Advent, my Protestant brethren remained comparatively quiet, but when I ventured to trespass upon their pet doctrines, the immortality of the soul and eternal torment in hell, the storm broke. Three weeks ago I announced that the subject of my lecture would be *hell*. A Baptist minister exclaimed that I was going beyond the limits of tolerance, and that he would come and put me down. He came with a roll of pencil notes. I knew what his weapons would be,—*"eternal punishment," "for ever and ever," and "unquenchable fire;"* and so I dismounted these three Krupp guns. As I did so the notes were put down one after another, and when I invited him to speak at the close of my lecture, he excused himself on account of the lateness of the hour. This made some noise, and a Methodist minister came to the rescue, announcing a discourse the next Sunday to prove the immortality of the soul. Such arguments! Four-fifths based on reason, philosophy, and the poets! The soul is immortal because all mankind believe so, with the exception of some flighty preachers of new doctrines, of which the devil is the author; and because nothing that exists can cease to exist; because it is a portion of God himself. (Then God condemns a portion of himself to suffer to all eternity, and Nero and Herod were a portion of God!) Death is not death but life; as examples he mentioned the chrysalis and butterfly. He used many other hackneyed arguments, which he had read up for the occasion. God is not the God of the dead, but of the living, and the second death is a figurative expression. (Origen's style.)

"The next Tuesday I took all his arguments to pieces with the Bible, and several of those who were most prejudiced against me seemed to be quite convinced. This made him quite forget himself as a Christian. The next Sunday he descended to personalities and low insult. Texts, he said, must not always be taken in their literal sense. For example, Jacob said, 'My soul will descend into the grave to my son,' but he did not mean this, for he thought his son was eaten by a wild beast, and not in the grave. People should limit themselves each to his own art or profession. The printer cannot be a musician, nor the musician a printer. Theology cannot be included in any encyclopedia. Even in medicine there must be a division into special branches. These subjects required an accurate knowledge of history and of the original languages, and were not to be treated by one who, perhaps because he could get no patients, and perhaps because he had no money, set himself up for a teacher of new doctrines!

"He was not aware that he had to deal with an old University professor, who was a teacher of Hebrew, when he himself was an ignorant monk; and had he not had a Christian to deal with he might have found he had caught a Tartar. So on the next Tuesday I brought the Hebrew Bible to bear upon him, together with the whole history of Platonism, tracing the false doctrine down from the devil in the garden through the Egyptians, Socrates, Plato, Ammonius, Augustine, Origen, down to Calvin. The victory was complete, and was enhanced by the ungentlemanly course he adopted, which roused my friends to observe that cooks ought to remain cooks, and monks, monks, instead of making themselves preachers as they do here; and that, according to my opponent's arguments, we should take St. Luke's Gospel and the Acts, out of the Bible."

Those interested in the Italian mission will be pleased at this triumph of the truth near the seat of the beast. We are not engaged in an uncertain warfare; but there is a power in the truth, however unpopular it may be. The Lord will magnify his word above all his name, and give success to his truth. The devil is angry at the progress of God's work; and when his anger is stirred, it is an indication that his kingdom is in danger. May prayers from ten thousand hearts ascend for God's blessing to rest on the work in Europe. S. N. HASKELL.

## THE BIBLE EXPLAINED BY THE CREED.

EACH Christian denomination professes to take the Bible as the true guide; but take it as explained by the creed. The creed, it is said, is founded on the Bible and is in perfect harmony with it; but it explains its doctrines so that we can understand them clearly. It seems, then, that the creed is the more important book of the two, since we could not understand our duty without it. Would it not be wisdom, then, to drop the Bible entirely and have no more contention about it? That book is the great bone of contention. Suppose we let it alone, and so have peace.

It is a serious fact that all creeds and disciplines are virtually placed higher in authority than the Bible, since disputes concerning the understanding of the Bible must be settled by the creed. It was so with the Jews. What they were pleased to call the oral law, or the traditions of elders, was preferred by them to the written law; because it explained the latter and supplied its deficiencies. But our Saviour told them that they made the word of God of none effect by their traditions. Is it not just so with creeds?

Of the Jews Prideaux says:—

"For they own a twofold law, the first the written law, which is recorded in the Holy Scriptures, and the second the oral law, which they have only by the tradition of the elders. And both these they say were given them by Moses from Mount Sinai, of which the former only was committed to writing, and the other delivered down to them from generation to generation by the tradition of the elders. And therefore holding them to be both of the same authority, as having both of them the same divine original, they think themselves to be bound as much by the latter as the former, or rather much more. For the written law is, they say, in many places obscure, scanty, and defective, and could be no perfect rule to them without the oral law, which, containing, according to them, a full, complete, and perfect interpretation of all that is written in the other, supplies all the defects, and solves all the difficulties of it. And therefore they observe the written law no otherwise than according as it is expounded and interpreted by the oral law."

This is a good illustration of the various creeds of Christendom. All are guided by the Bible, as they understand it; and they understand it just as the creed or discipline explains it, though it be in direct contradiction of the word of God.

The Jews transgressed the commandment of God and made it of none effect by their tradition. See Matt. 15:1-9. They contradicted and set aside the fifth commandment by their tradition. Almost every creed in existence contradicts the fourth commandment of the same law. The commandment says the seventh day is the Sabbath; the creed says the first day is the Sabbath. The creed is followed, and the word of God is made void. Tradition says that the Sabbath was changed at the resurrection of Christ, from the seventh to the first day of the week. The Bible says nothing of this; but the commandment remains as first given, and consequently requires just what it always did.

From the multitudinous, contradictory creeds, all claiming to teach the doctrines of the Bible, has arisen the common saying that the Bible is like an old fiddle; you can play on it what tune you please. This is a slanderous imputation, though somewhat apt. It is by fingering the fiddle that it plays different tunes; and if men will keep their fingers off the Bible, it will tell a straight story. R. F. COTTRELL.

## LETTER TO THE BRETHREN AT DANVERS, MASS.

[DEAR REVIEW: The following letter was written by my father, with the request that I read it to the brethren at Danvers, which I did at our excellent meeting with them last Sabbath, April 6. It was written after his seventy-sixth birthday. He has been a preacher fifty-two years, and forty years an Adventist.

c. w. s.]

To the Seventh-day Adventist church of Danvers, Mass., Christian Salutation.

DEAR BRETHREN AND SISTERS: Having no personal acquaintance with you, you may think it strange that I write you this epistle. But though a stranger, I feel interested in those important subjects of divine truth to which I learn your attention has lately been called, and in which you have taken a commendable interest. Having had some knowledge of those truths, and they having greatly enriched my experience in the past, I thought it would not be amiss to congratulate you on the happy decision you have made in accepting those Heaven-born truths that relate to the second coming of our Lord Jesus Christ, and which are so needful to be known in order to a preparation to meet him in peace. These things have been a subject of study and source of joy to my poor heart for more than forty years, and I greatly rejoice when I hear of any stepping into this light from Heaven. Especially is my heart made glad to hear of the good work in Danvers and vicinity, because so goodly a number have taken hold of the truth.

To thoughtful, candid minds, this subject needs only to be presented from a Bible standpoint, to insure their lasting and favorable regard. What a privilege to see the light, and step out on the commandments of God and the faith of Jesus! How blessed is the conscious

approval of the Holy Spirit as we move in the path of obedience! Oh, the third angel's message of Revelation 14 is the most wonderful thing in the world! It has reposed quietly in the bosom of Holy Writ for 1800 years. Now it is called forth from its long repose, because it is due, by command and promise, to the last generation of men. Joel 2:1; Matt. 24:14.

Dear brethren, I trust you have no fear to venture all upon the Bible message of the coming of the Lord. This, with the predicted reform to precede it, is the great subject demanding thought and action at this time. The Bible, and the whole Bible, lends its support to the truth, that the Lord is soon coming. The trumpet is sounding; the alarm has gone forth; the Spirit of God is preparing hearts everywhere to receive the message; the servants of God are feeling more and more the importance and dignity of the message; the battle of truth against error is fully inaugurated, and victory will soon be won, and the people of God will be redeemed. Glorious victory! Eternity will be short enough to utter all God's praise.

This is the final gathering of the flock of God, this is the voice of the true Shepherd, and all his true-hearted people will know his voice and obey his call.

In conclusion I would say, though I reside at a distance from you, among the Green Mountains of Northern Vermont, yet in spirit have I been with you in your good meetings, and you have been remembered in my prayers, with earnest pleadings and many tears.

And still my prayer is, that by faith you may follow Jesus into the most holy place in the heavenly sanctuary, and that he may shed on you a large share of the light that emanates, in these last days, from that sacred apartment. It is our privilege to have light, more than those who have gone before us, on the law of God, the sanctuary, the kingdom of God, the inheritance of the saints, the nature of man, the destiny of the wicked, and the faith of Jesus. The circumstances of the remnant are and will be peculiar; therefore much light is and will be given to those who feel their need, and seek for it.

Finally, brethren, farewell. May God bless and keep you unto his heavenly kingdom.

ALBERT STONE.

## SCOLDING IN SOCIAL MEETINGS.

GENERALLY, people are not fond of being scolded anywhere, not even at home. It is not pleasant to have one's faults dwelt upon, even privately; how much less publicly, particularly by those whom you consider no better than yourself.

My attention has been called to this fact several times, by learning that some of our brethren in different churches have fallen into a very bad habit of taking the social meeting on the Sabbath as a time to correct the faults of all the rest of the church.

These good brethren and sisters are very zealous for God, and for the church, and for the truth; and as the minister does not come around very often, and does not seem to attend to the matter when he does come, they imagine that the salvation of the cause depends upon their efforts in guarding it sacredly. It would be considered backbiting and slandering to talk about their brethren and sisters privately; so the social meeting on the Sabbath seems to be a good opportunity, because the erring brother or sister will be there, and all the church will be there, and it will be a good time to impress everybody with the wrong of such a course.

For instance, if they have heard that a certain brother has been slack about keeping the Sabbath, they are very sure to have all their testimony bear upon the point of the proper observance of the Sabbath. If they have heard that another brother is very cross in his family, they talk at some length, telling how good husbands should be to their wives, and fathers to their children. If they have heard that a certain brother has not dealt honestly, they have a very stirring exhortation on the danger of dishonesty, and the importance of Seventh-day Adventists walking carefully. And so they keep their eyes open, and every Sabbath go to meeting loaded up, ready to fire at somebody. They do not call any names. Oh, no! They do not mean any one in particular, of course not. So Bro. Brown, or Bro. Jones, or sister Smith are always very innocent. If anybody happens to take it, it is all right; or perhaps they will say, "If the coat fits, put it on."

Now these dear souls imagine they are doing God service, and they are showing great zeal for the right. The fact is, they are simply doing

the devil's work. They are driving these brethren farther and farther from them, and hardening them against the truth. They are feeding their own souls on husks, and falling into the snare of the devil themselves, while they are watching the feet of somebody else. We advise these friends to let that work alone. They ought to learn that brethren and sisters of the same standing in the church as themselves are not very apt to take reproof when offered in this manner. It only irritates them, and sours them, and, if persisted in, it becomes a real source of annoyance to the whole church; and what is the use of doing it, if it accomplishes no good? Leave this for your minister to see to when he comes. If your soul is particularly burdened, go to him about it, and let him do his duty. It will have a very much better effect. The Sabbath and social meetings should be occasions for our brethren to give their personal experience, their hopes and joys, and, if need be, their failings and sorrows; but it is not the place to lecture somebody else. Just let other people's failings alone, and attend to your own.

D. M. CANRIGHT.

## WESTERN NEW YORK CAMP-MEETING.

It is now expected that this meeting will be held on the same ground occupied last year,—Fillmore Park, East Aurora, N. Y. This is on the Buffalo, New York, and Philadelphia R. R., eighteen miles from Buffalo, and all trains land passengers on the ground. Half fare will be given from all stations to the ground.

As to the ground itself, it is all that could be desired, while the advantages it offers in the way of permanent buildings, booths, etc., are such as can rarely be found. Having the use of these will very materially lessen the expenses of the meeting.

This ought to be the largest camp-meeting ever held in the State. It is convenient of access to the larger share of the brethren in the Conference, and especially well located to accommodate the friends of the cause in Pennsylvania. We shall look for a general rally of the brethren from that State.

Our meeting last spring was a sort of experiment, and the abundant success and good results of that meeting should stimulate us to greater efforts this year to have all attend who ought to share the benefits of the meeting. We would call especial attention to the fact that arrangements for tents, etc., should be made in season, so as to avoid risk of being late and suffering great inconvenience therefrom. Tents can be rented as heretofore, or what is much better, can be purchased on favorable terms, thereby saving expense in the end. Those wishing to purchase tents can secure them at the lowest figures by corresponding with B. L. Whitney, Rome, N. Y. Persons not expecting to attend this meeting can, by ordering tents in season, have them rented here, and then have them shipped to them for their own use in the fall.

The time of the meeting has not been fully decided upon, but will be definitely announced soon. The General Conference Committee have suggested that it be held one week earlier than the time already named, June 5-11. If the weather and other circumstances will admit, this would be well, as it would give more time for tent labor between the camp-meetings. More on this point soon.

Brethren, shall we not resolve, that, with the blessing of God, this meeting shall be a great success? Its importance cannot be overestimated. We want to see a successful campaign in the tent work this season. Several young men are entering the field for the first time. We want the special help and blessing of the Lord, that we may be able to accomplish the work before us. Shall we not make this spring meeting the special time when we shall unitedly seek the Lord for his blessing to be upon the work in our Conference, and when we shall seek an individual preparation for the part we have to act in the work?

We hope to see a general representation of the brethren from all parts of the Conference.

CONFERENCE COMMITTEE.

It has often been asserted that Jesus rested on the last "Jewish Sabbath" in the grave. His disciples rested that day "according to the commandment." On the next day, the first day of the week, the disciples were all astir, and the risen Saviour resumed active labor, joining two of them in a long walk out into the country. Luke 23:56; 24:1, 13-15.

**"WHEREFORE DIDST THOU DOUBT?"**

It was through doubt that Peter sank  
While walking on the sea;  
So unbelief and doubt will sink,  
If faithless, you and me.

The sea was rough when Peter sank,  
So is the sea of life;  
But shall we sink beneath the waves  
Of doubt, and fear, and strife?

The same sweet invitation, "Come!"  
Shines on the sacred page;  
"Come unto me, ye trusting ones,  
Come children, youth, and age."

Then let us trust His mighty power,  
His hand to us stretched out,  
And listen to His kind rebuke,  
"O wherefore didst thou doubt?"

So glad am I He bids us come,  
So glad He walked the sea,  
And that dear hand which Peter caught,  
He still extends to me.

P. ALDERMAN.

Ashtabula Co., Ohio.

**Progress of the Cause.**

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

**CANADA.**

LAST week I returned from Barford, P. Q., where I spent five days. The good work still progresses in this place under the labors of Bro. Bourdeau. He has been here several weeks and has worked hard in preaching the word, visiting, defending the truth as opposition sermons have been given against it, and candidly and successfully discussing the Sabbath question. About forty are said to be keeping the Sabbath.

Another brother resolved to keep the Sabbath while I was there, and some important advance steps were taken toward completing the organization of a society to hold church property. This place is about forty miles from where Bro. B. has organized another church, and he intends soon to commence labors between these two points, if the way shall open.

The important truths which have been preached to this people by Bro. Bourdeau and Owen, not only call attention to the fact that the coming of the Son of man is near, but they also present the claims of the law of God upon us, and teach the necessity of a preparation of heart to stand in the Judgment of the great day. The third angel's message gives no uncertain sound. From its rise it has called for workers in the vineyard of the Lord.

The amazing goodness and love of God in giving us light on the present duty of the remnant church, demand on our part the liveliest expressions of gratitude. Says Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Quite a good work has started in Barford in the line of tract and missionary labor. If this shall increase proportionally with the increase of Sabbath-keepers, much may be done. As our brethren shall read more and more the books, tracts, REVIEW, SIGNS, and REFORMER, and become more thoroughly established in the views of Seventh-day Adventists; and as they see how the work is spreading, and see the calls for help in every quarter, we trust their helping hand, with their prayers and means, will be joined with the efforts of the old pilgrims to help send this work on to new fields.

It will not do to wait for hard times to pass by, so we can work without sacrifice. Souls are perishing, and thousands will receive the truth when they can hear it, and will rejoice in it as much as we have rejoiced and do rejoice. Bro. Bourdeau must be supported in his faithful labors. It is hoped two tents may run in Vermont this year, and if they do, it will be a heavy drain upon our Conference funds. Bro. Sanborn is now in our State, and two young men are soon to start out to labor as the way may open before them. Brethren, let us remember the laborers in our prayers.

April 15. A. S. HUTCHINS.

**IPSWICH, MASS.**

OUR meetings have now (April 17), continued two weeks. The attendance has not been large, but the audiences have been composed of the intelligent class of people. Many are convinced and some have determined to obey.

APRIL 19.—We have now presented the Sabbath question quite fully, and are happy to state that eight persons have resolved to

keep next Sabbath. New ones attend almost every meeting, and those who have been coming continue to do so. One Christian lady was present last Tuesday evening for the first time, and after listening to a discourse on the third angel's message, Rev. 14: 9-12, told us with tears that with God's help, she would never transgress his holy Sabbath law again. The church are much encouraged. We hold meetings another week, to labor for several others who are fully convinced, yet tremble before the cross.

C. W. STONE.  
G. F. HAINES.**TEXAS TENT.**

Terrell, Kaufman Co., April 11.

WE ARRIVED here to-day, and shall have the tent ready for meetings to-morrow night. Terrell is a town of about two thousand inhabitants. Six denominations are already established, each having its own place of worship. This is an entirely new field for the truth. Have obtained a lot newly fenced in which to put the tent. The people seem friendly, and say that there is great need of help from a moral standpoint. May the Lord help us to do our duty.

Our address is Terrell, Kaufman Co.

TERRELL, APRIL 16.—We are able to report progress. Each evening the tent is well filled with attentive hearers, and the interest is of a settled character. The first families of the place attend, and we are assisted by them in singing. Our music is good. We use the "Sacred Hymns" of Sankey and Bliss, exclusively. We wait patiently for our new selection, for new fields.

Our tent is well seated, with backs to the seats, and is lighted with seventeen lamps and lanterns. We are invited out daily. The people receive us kindly. With the prospect before us, we hope for much good. We shall labor for it and pray for God to move upon the hearts of this dear people. Pray for us.

R. M. KILGORE.  
L. CALDWELL.**ALABAMA.**

Owl Valley, April 9.

DURING the week which has just closed, Bro. Ellett has been canvassing the Sabbath question at Coats's Bend, four miles from Owl Valley, and I have been bringing it before the people here. It is stirring the people mightily in both places. Quite a number have decided to keep the Sabbath, and others are deciding. We, of course, have to meet the prejudices common to a new field. Our courage is good. We are getting quite a number of subscribers for our periodicals.

I have just received intelligence from my wife, who is teaching in Choctaw county, that a prominent Baptist minister attacked the Sabbath there, and she reviewed him; that her school is prospering beyond her expectations, both in numbers and improvement; that the Sabbath-school is getting into real working order; that several attend whose parents do not keep the Sabbath; and that the prayer-meetings are well attended and interesting.

I have just received a letter from Bro. Z. Rogers, leader of the second church of Bladen Springs; he reports good meetings. Thus the work moves on.

My address is Gadsden, Ala.

A. O. BURRILL.

**ILLINOIS.**

Woodburn.

OUR recent visit to Woodburn was very encouraging. The friends of the cause here, though few, appear to be determined to endure to the end.

Our first duty was to attend a temperance lecture at our house of worship. A goodly number attended, and it was evident that good was accomplished. There is quite an interest among those without to understand our faith more fully. Sunday eve we had a good audience. One was reclaimed to the church; three were immersed, in the presence of a large crowd; two joined the church, and all were encouraged.

We had a good tract meeting; and the brethren and sisters took hold of the work better than ever before. A club of ten for the SIGNS OF THE TIMES was formed; S. B. was considered; and to close with, a solemn pledge to work as we never have in the past, was made by all present.

G. W. COLCORD.  
C. H. BLISS.

Litchfield, Ill., April 16, 1878.

**INDIANA.**

Bourbon, Wolf Lake, Salem Center. Apr. 8.

AT Bourbon I held a five days' discussion with the leading debater of the Disciples in Central Indiana. Although considered a representative man and a first-class debater, he produced only the old threadbare arguments which have been repeated time and again. By his own course and his bitterness against our positions, he turned many from him who otherwise would have been friendly. The truth gained a complete victory, and never had a better influence here than since the debate.

Held meetings one week at Wolf Lake. When I first preached here, two years ago, I encountered the bitterest opposition that I have ever met at any one point in this State. The few who embraced the truth, and did not move away, have tried to live it out and have distributed reading matter. We have occasionally visited them, and, as the result, through the blessing of the Lord, one by one people have embraced the truth, and prejudice has nearly died out. During my last visit we organized a church of sixteen members.

When I first labored here, I introduced the SIGNS, and two families subscribed. One of these families came from England a few years ago. At the close of the year, both families renewed their subscription. The papers have done their work nobly. Both families are rejoicing in the truth, and have come into the organization. The English family are thoroughly converted and have sent the SIGNS to England and thus raised some interest there. They have subscribed for the REVIEW for a natural brother there.

Last week, while on my way to Salem, I preached four times in a neighborhood near La Grange. The turnout was large. I stopped while there with a young man and his wife who have lately commenced to keep the Sabbath. Three years ago I visited his father's family, and sold them a set of books. The young man read them and is now rejoicing in the truth. They led him to subscribe for the REVIEW, which he has since taken.

Our meetings at Salem Center were excellent; the little church was much encouraged. Celebrated the ordinances. The church has lost membership by removals; the elder has lately moved West. Appointed a new leader and elected a deacon. The Methodists kindly granted us the use of their large meeting-house. There was a full attendance. The last evening all could not find seats. They kindly offered us the use of the house at any future time, when not occupied.

We feel thankful for the interest we see at each point in which the truth is introduced.

S. H. LANE.

Yorktown and Vicinity.

LAST week was a profitable one for the truth here. Held a discussion with Eld. Puckett, a Christian Union minister, on the Sabbath question. As the result, the truth gained friends, four kept last Sabbath for the first, and several more will make a start soon.

A man from North Carolina attended several meetings and the discussion, bought books, and says he is going to agitate the truth at home. Another from McLean Co., Ill., will bear the truth there; and several others from different counties in this State became interested, and have taken books.

There are over twenty keeping the Sabbath in this vicinity, and others have promised to keep it as soon as they can arrange affairs so that they can. Last Sabbath was a good day for us. Several took part in meeting for the first time, and bore evidence that they had the truth at heart. I think we have the foundation of a good work here.

I go home for a while, but shall soon return.

W. W. SHARP.

**KANSAS.**

Barton County.

THE quarterly meeting of the Sterling church was held with the friends in Barton county, in the neighborhood where I held meetings last winter. Of those who commenced at that time to observe the Sabbath, four were baptized and five admitted to the church at this meeting. There are probably others here who will unite with the church soon.

There were three from Reno county who united with the Sterling church,—two by letter and one by baptism.

The Sabbath-keepers in Barton desire separate church organization as soon as they can be visited by an ordained minister.

W. E. DAWSON.  
Rush Center, April 11, 1878.**MISSOURI.**

Union Point.

I ATTENDED the quarterly meeting of Union Point church, April 6 and 7. Most of the members of the Clintonville church met with us. All seemed in good spirits and striving to draw near to God. The ordinances were celebrated. A tract missionary meeting was held.

The outside interest here is good. Several farmers left their work, although it was the busy season of preparing for planting, and came in on the Sabbath. I spent most of the day with us. There were more at each meeting than could get into the house. All seemed interested.

One took a stand with us. Others promised to obey. We think the meeting profitable one.

J. G. WOOD.

**TENNESSEE.**

Nashville, April 13.

SINCE my last report, I have preached near Eaton's Creek P. O. most of the time. There are two meeting-houses here free to all denominations, and though it has been the busiest time of the year, there has been a good attendance. All but three families have acknowledged the truth, and have begun the observance of the Sabbath. One preacher will not speak to me; two others have announced reviews; they have put the time so far off that they would be likely to be gone. Two men offered to board us until their appointment if we would stay. Many are anxiously waiting for the time to roll round. I am now preaching two miles away, except on Sabbath, when I return here and meet with those who rest upon it.

Men who have not attended church for years, have been regular attendants at these meetings, and one of the hard men of the place has become a Christian. We feel greatly the need of help from abroad.

ORLANDO SOULE.

Mt. Gilead, April 8.

OUR quarterly meeting at this place was held at the regular time, April 6 and 7. During the meeting I spoke three times besides holding social meetings. The church received one member. We celebrated the ordinances. The Sabbath-school was re-organized. All present renewed their vows and confessed their wrongs, and left the meeting with bright prospects for the future.

I think the outside interest is better than it has been, but we have some sore trials yet.

P. D. MOYERS.

**MICHIGAN.**

Leetsville, Kalkaska Co., April 16.

IN connection with my brother Richard I have commenced meetings at Leetsville. There is considerable excitement among the people. Some come ten miles to attend the meetings. Four ministers were present last evening.

JOHN SISLEY.

Dundee, April 19.

WE have closed our labors at Ottawa Lake. The interest was good from the first, our congregations averaging about seventy-five notwithstanding it was almost impossible to get around. Several have commenced to keep the Sabbath, and more than three quarters of the community acknowledge that we have the truth. Many who are not keeping the Sabbath are very firm in defending it. One German family who can read and converse but little English, have commenced keeping the Sabbath as the result of reading German tracts. Our works have been pretty generally read in this community. Here and at Deerfield we have distributed 28,000 pages of reading matter, have sold books to the amount of \$6.60, have obtained 31 subscribers for our different periodicals, and are sending the SIGNS to six, on trial.

Since the first of February, Sabbath meetings have been kept up at both Deerfield and Ottawa Lake, and one of us meets with the friends at each place each alternate Sabbath and Sunday. At Deerfield they have organized a Sabbath-school, and the interest is steadily increasing.



We commenced labor at Dundee last spring. There are a few warm-hearted friends of the truth here as the result of the missionary labors of sister Delia Fitch; and we have secured for our meetings, free of charge, the Temperance Hall, which is a very convenient place. They have also printed two hundred bills advertising lectures, besides having the meetings placed in the village paper. We have a few earnest workers here, and we expect, by the blessing of God, to see a good work here.

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

May.

SABBATH, April 6, was a good day for the Quincy church. The Spirit of God was with us. It was cheering to hear the reports of the absent, and also to hear our brethren and sisters testify to the goodness of God during the past quarter, and tell of their determinations to keep pace with the message. Two families came into the church, and others are deeply interested. We rejoice our hearts.

After the close of the Sabbath, we had a business meeting, which passed off pleasantly.

M. ERNST.

#### NEW YORK.

ASHVILLE, CHAUTAUQUA CO.—Our meetings here closed April 7. Despite the most persistent misrepresentation (always the strength of our opponents' arguments), and the vigilant use of the stay-by argument, four adults have embraced the truth. We are not without hope that some of those who have confessed the truth, although they have only heard in part, will yet decide to obey.

BLACKVILLE.—This church is making good advancement in the reforms, and is moving into the work. Last Sabbath one of our brother—for over forty years a user of tobacco to great excess—publicly abandoned its use forever. This proves that an aged inveterate can become free from this disgusting habit.

EAST ELMA AND AURORA, ERIE CO.—We met with the friends at East Elma, April 1. Our Aurora camp-meeting made us many earnest friends. There is a very great desire that a two or three weeks' camp-meeting here may precede the camp-meeting. Hope such a meeting may be held.

EAGLE HARBOR, ORLEANS CO., APRIL 1.—Held five meetings at a new, neat, and pleasant place of worship, which has been built up since I left. The interest here is good. Bro. Gaskill's discourses on Wednesday evenings and Sabbaths are well received. The Sabbath-school is a model in every respect. Patient perseverance is needed, and this will be a stronghold of the truth.

CHAS. B. REYNOLDS.

#### IOWA.

Fremont, April 14.

I found the company at Fremont still rejoicing in the present truth. I have given the discourses to good audiences, and all our old friends anxious to hear. Three more good souls have signed the covenant. A leader has been chosen, and Sabbath meetings and Bible-class arranged. We still have the free use of the Baptist church. We hope for other good results soon. Many are giving up their sins, such as tobacco, tea, and coffee. May the Lord bless these dear ones and lead them into all truth.

L. McCOR.

Buff Creek Chapel, April 19.

No additions to the number of Sabbath-schoolers have been made since my return. Few dear souls are deeply interested, and many for reading matter, which has been furnished. Closed meetings for the present, as the farmers, who are very busy with their spring work, are too tired when night comes to attend. They kindly invited me to return, and promised me the use of the house. I shall spend some days visiting from house to house among those with whom I have labored in the past. Pray for this work.

GEORGE B. STARR.

#### WISCONSIN.

Land Prairie, Richland Co., April 9.

I HAVE been sick much of the time since last November; but the Lord has mercifully restored me to health, so that I can again labor in the great harvest field.

About the last of January, when I was only able to walk on crutches, one of our

sisters died, who had requested me to preach her funeral sermon. I did so, trusting in God for strength, and he was with me in power. The meeting-house was crowded, and there were many outside. Some were deeply convicted.

The Baptist minister began a protracted meeting here. He fought the truth. Their church is about forty rods from ours. I held meetings in our house, and the Lord gave me the congregation, so that their house was nearly forsaken. I continued our meetings till last Sabbath. I have baptized nineteen, and twenty-five have united with the church. Six of these had been baptized before; three of them left the Baptist church. The opposition helped us. To God be all the glory for such a shower of his grace.

There is some interest at a place eighteen miles from here, in Crawford county. I shall commence meetings the 11th. Some are now decided.

JOHN ATKINSON.

#### Adams Center.

MARCH 30, came to Adams Center, and remained over two Sabbaths. Held nineteen meetings. The Lord blessed much in our effort to draw near to him. The brethren and sisters resolved anew to serve the Lord more faithfully, and four made a start for the first time to be true followers of Jesus.

I also held four meetings with the little company at Harrisville. Found them all firm, and pressing forward for the prize.

A. D. OLSEN.

#### MINNESOTA.

West Union, English Grove, and Grove Lake.

At West Union we held ten meetings, with good interest. Two commenced to keep the Sabbath; others were very much interested. We regretted to leave this field, as we think more would have been accomplished could we have staid another week.

March 13, we commenced meetings at English Grove, so near Lake Ellen that the members of that church could attend our meetings. The Lord blessed our labors here. Fourteen commenced to keep the Sabbath, seven were baptized, and eleven were added to the Lake Ellen church. Our short stay here bound our hearts to this people, and as we left them they expressed gratitude to God for sending them the truth.

We commenced meetings at Grove Lake, April 1. Held eleven meetings. We found this church somewhat discouraged. Faith and hope were waning. But the Spirit of God was in all our meetings, and we never spent a week more satisfactorily. Three commenced to keep the Sabbath.

As the result of the past five weeks' labor, nineteen have embraced the truth; \$120 have been added to the s. b.; and these churches have been very much encouraged, and all have determined to work more earnestly.

HARRISON GRANT.

L. H. ELLS.

#### PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Oakland and San Francisco, Cal.

In the SIGNS of April 11, Bro J. N. Loughborough says that "the meetings of the past two Sabbaths and first-days have been seasons of interest and profit." Sister White spoke four times and Bro. L. twice. The church were glad to have the presence and counsel of Bro. and Sr. White at the yearly meeting of the Pacific S. D. A. Publishing Association.

In the quarterly meeting of the Oakland church, most of the members were either present to respond to their names or sent written testimonies. Two were received into the church, and three as candidates for baptism and admission into the church.

Two signed the covenant at San Francisco.

Beaverton, Oregon.

March 24, Bro. A. T. Jones organized a church at Beaverton, consisting of eighteen members, fourteen of whom were baptized. The s. b. pledge amounts to \$58.13, which sum will probably be increased by some who have not pledged.

Pleasant Valley, Cal.

As the result of meetings just held here by Bro. J. L. Wood, six have signed the

covenant, others are keeping the Sabbath, and others are investigating.

Meeting of the P. S. D. A. Publishing Association.

THE third annual meeting of the P. S. D. A. Publishing Association was held in Oakland, Cal., April 3, 1878.

The financial report showed the assets of the Association after debts are paid to be \$35,768.51, which is a gain of \$4,471.19 over the assets of the last year.

James White, J. N. Loughborough, John Morrison, W. N. Glenn, and J. E. White were chosen as directors for the coming year.

At a meeting of the directors, J. N. Loughborough was chosen president; J. E. White, secretary; and Geo. Manuel, treasurer.

The same editors of the SIGNS OF THE TIMES were continued as during the present year. Mrs. L. M. Hall and Miss Della Frisbie are continued as local editors.

#### NEBRASKA.

New Erie, April 15.

From the quarterly meeting at Lyndon I went to Orleans, and held meetings there during the forepart of the week. Tobacco is being laid aside, and some are drawing nearer to the Lord.

I then came to New Erie, and here met the United Brethren minister with whom I held a discussion on the Sabbath question four weeks ago at this place. At that time I gave him reading matter on that subject, which he says he has carefully perused, and has become convinced that Sunday came to be observed by a gradual process, for which he has found no divine command. I trust he will yet see the light of the third angel's message, and walk in it.

Sunday I held meetings at Beaver City. I trust the way will open for future labor at this place.

CHAS. L. BOYD.

Seward, April 15.

I WAS with the Seward church at their quarterly meeting, April 13 and 14. The Lord met with us. Union and harmony prevailed among the brethren. Three were added to the church. The T. and M. quarterly meeting for Dist. No. 12 was held in connection with the church quarterly meeting.

By request I am now holding meetings at the court-house in Seward. Brethren, pray that truth may prevail over error.

H. SHULTZ.

#### SCRAPS FROM MISSIONARY WORKERS.

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

Of late our hearts have been made glad, and we have been greatly encouraged, by the letters received by our V. M. society members in reply to those written. It is clearly evident to us that the Lord is working for his people; and never have we felt so great an interest in this work, and so much the need of entering into it wholeheartedly, as at the present time. I am deeply grateful to God that he has permitted me to bear some humble part in this great, closing work; and I would be admonished by the rapidly passing moments, that we have no time to lose, remembering also, that in the day of Judgment we shall be accountable for the improvement of these precious moments. Surely, "I had rather be a door-keeper in the house of my God," and fill that place to divine acceptance, thereby obtaining the favor and blessing of the Lord, "than to dwell in the tents of wickedness," and receive the applause of the world for a season. Christ says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And "the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." It is the earnest desire of my heart, to have a clear understanding of the will of God, and to perform it in his fear and love.

"At the feet of Jesus is the place for me;

"There, in sweetest service, would I ever be."

The following are a few extracts from letters received. A gentleman in Georgia to whom the SIGNS has been sent the past year, says: "I like the teachings of the paper the best of any I ever read. It is something new to this people. It is looked upon by some with contempt, and some

think it the truth, I for one. I hope the cause may prosper, and it will if the Lord is in the work. I would go fifty miles to hear Mrs. White speak,—would rather hear her than any other person I ever heard of. I think she is a Christian lady."

A professor in Virginia who has been reading the SIGNS the past two years, who has subscribed for the REFORMER for two years in succession, and to whom a copy of the REVIEW was recently sent, says: "In the REVIEW you sent me there is a most exquisite little gem, entitled, 'Sometime;' but far above all do I value 'Mount Hor.' This is surely worthy to be preserved in a casket of gold. I thank you for it a thousand times."

A gentleman in Alabama says: "Your kind favor is before me, which gives me much satisfaction. Your paper was gladly received. In answer to your request I send you the names of some of my neighbors; any of these, on the reception of a communication from you, will be most likely to respond to the favor."

A young man in Kansas writes: "A few days ago I received some reading matter from you. You have my heart-felt thanks for your great kindness to me, a stranger. I like to read anything and everything good. I differ from you somewhat in my views; but I would not be selfish. I am open to conviction; and if you are willing to take the trouble to furnish papers, etc., I will be only too happy to read all you may be pleased to send."

In a recent letter from Georgia, reference is made to a first-day Adventist minister from Alabama. He is a very intellectual man. He took several of our works, and subscribed for the REFORMER. Says he shall examine the Sabbath question, and if he sees the seventh day is the Sabbath, shall keep it, regardless of the frowns of any; he also says he wants the truth. He would be a host, if converted.

From one whose feet have been shod with the preparation of the gospel of peace, but who has since wandered away: "Since the receipt of yours, I have been led to ask, Why the inquiry as to my spiritual welfare and standing? Is it the Spirit of God that led you? Surely the ways of God are not our ways."

MRS. WM. H. BROWN.

Adams Center, N. Y.

THE prejudices of ignorance are more easily removed than the prejudices of interest; the first are all blindly adopted, the second, willfully preferred.

#### Obituary Notices.

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

DIED of consumption, at her home near Prairie Valley, Mo., March 10, 1878, sister Rachel M. Mallory, wife of J. H. Mallory, in the fifty-second year of her age. Her affliction was a long and painful one, requiring much patience and endurance. But her love for present truth and her interest in it never diminished. Her heart had rejoiced in it many years, she being the first one in the State to walk out on the Sabbath command. She was at that time a member of the Disciple church, and of course she had to suffer persecution; but she loved to dwell on her first experience in the work. Oh how precious the "hated" truth and the few who obeyed it seemed to her. And she ever manifested a zeal for its advancement. Her doors were always open for religious or business meetings; and her house, though spacious, was never too full of workers in the cause, neither of those who wanted to learn the truth; in fact, it was always a retreat for the friendless. She was beloved in the community. She left a husband and seven children. Having lived in this county forty-eight years, she left a host of old warm and tried friends.

Sister M. died in full faith in the soon-coming Saviour. Three days before her death, as her two daughters sat conversing in her room, she arose as by supernatural power and sat up in bed, exclaiming (while her countenance was all aglow), Do you see that bright, beautiful angel? She believed this was her summons to go hence in a few hours, so the next day she called her family around her bed and exhorted them to holiness of life, imploring them to meet her in the kingdom of God, bidding them a last farewell on earth. And oh, may her prayers, tears, and entreaties leave a lasting impression on their minds; but above all may they consider the death of the dear Saviour in their behalf, and allow a sense of his amazing love to lead them to perfect obedience, that they may be prepared to meet their mother on the other shore.

She chose a chapter and hymn for the occasion of her funeral. Eld. L. R. Long conducted the exercises, in the presence of a large concourse of sympathizing friends and neighbors.

MRS. I. W. RAMSEY.

DIED of inflammation of the kidneys, in his home near Twin Lake, Muskegon Co., Mich., April 8, 1878, Bro. Joshua Ramsey, aged 61 years, 1 month, and 19 days. Bro. R. was converted about eight years ago, and joined the Methodist church. He embraced the Sabbath nearly four years ago, and has since been trying to live up to the truth, which he loved dearly. He was willing to rest till Jesus comes. A wife and three children mourn their loss. Funeral discourse by the writer, from Job 14; 1 Thess. 4:13-18.

GUSTAF CARLSTEDT.

DIED at the residence of her son-in-law, at Gowen, Mich., April 6, 1878, Huldah F. Thompson, aged 71 years, 2 months, and 17 days. Mother Thompson embraced the Sabbath and kindred truths about five weeks before her death, that being the first opportunity she had ever had of hearing the truth. Funeral discourse by Eld. Crane (Methodist), from Eccl. 1:2.

C. B. MAXFIELD.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 25, 1878.

### Meetings at Oakland, Cal.

It has been our privilege to again visit Oakland during the annual meeting of the Pacific S. D. A. Publishing Association, and although we have done but little, we have been cheered by meeting the brethren and taking some part with them. On the Sabbath, 6th inst., we took part in the ordination services of our dear Bro. M. C. Israel to the work of the gospel ministry. Appropriate remarks were made on the occasion by Eld. Loughborough, ordination prayer by the writer, charge by Eld. Loughborough. It was an occasion of great solemnity.

In the evening of the same day it was our privilege to unite with Eld. Loughborough in the ordinances of the Lord's house, in which the Oakland church, now much increased in numbers, took part. God has recently been blessing this people greatly, and there have been valuable accessions to the church. May grace, mercy, and the love of God abide with us till Jesus comes.

J. W.

### Our Biblical Institute.

OTHERS have spoken quite fully on this subject, but it may not be amiss for me to add my testimony of thankfulness for what the Lord has done for us during the series of meetings just held at Rome, N. Y. While we have reason to believe that as an occasion of mental and intellectual improvement the Institute was a decided success, its spiritual interests were not less a success.

Another important and encouraging feature of the work is its directly practical results. Five young men have already gone into the field, seemingly imbued in a good degree with the spirit of the work. They have already reported means enough pledged to purchase two new tents to be put in the field this season. Others will engage in the work as soon as circumstances will admit. It is expected that we shall have ten tents in the field this season.

The following resolutions, which were unanimously adopted by a rising vote, the last evening of the session, express the general feeling manifested by those in attendance:—

*Resolved*, That we hereby express our heartfelt thanks to God for the advantages of this Biblical Institute, marked, as we believe it has been, by the special presence of his Holy Spirit.

*Resolved*, In view of the clear, complete, and indisputable evidence of the Bible, which shows more clearly than ever to our minds that the work in which Seventh-day Adventists are engaged is the work of God, and in view of the faithful instruction we have received in reference to this work, that we consecrate ourselves more fully than ever to the service and work of God, and seek to be baptized anew with the spirit of the third angel's message.

*Resolved*, That we express our appreciation of the faithful labors of Brn. Smith and Haskell, and pray God to strengthen and fit them for continued usefulness in this work and a rich reward in his kingdom.

*Resolved*, That our thanks are due to Brn. B. L. Whitney and A. H. Hall for their untiring efforts to make this Institute a success, and we would assure them of our sympathy and earnest co-operation in the work that pertains to the interests of this Conference.

*Resolved*, That we hereby express our thanks to the brethren and sisters of Rome for the kind and liberal entertainment they have afforded us; and we pray that the Lord will make the exercises of this Institute the means of great good to this church.

B. L. WHITNEY.

Camp-meeting at Neosho Falls, Kan., May 22-27.

Those coming from the east or north-east will come to Atchison or Topeka, then take the Atchison, Topeka, and Santa Fe R. R. to Emporia, and there take the Missouri, Kansas, and Texas R. R. to Neosho Falls. Those coming from the north-west will come by the Kansas Pacific R. R. to Junction City, and there take the Missouri, Kansas, and Texas R. R. Those coming from the west will come by the Atchison, Topeka, and Santa Fe R. R. to Emporia, and there take the Missouri, Kansas, and Texas R. R. Those coming from the south-west will come by the L. L. and G. R. R. to Chanute, and there take the M., K. and T. R. R. Those coming from the south-east will come by the

Missouri, Kansas, and Texas R. R. All coming by the above roads will pay full fare to the meeting, and will receive a certificate from the secretary of the Conference that will entitle them to return for one-fifth regular fare over all but the L. L. and G. R. R.

Meetings will commence the evening of the 21st. Let all try to be on the ground and have their tents up at that time. Hay, straw, and wood will be furnished free. There will be a provision stand on the ground. Grain and provisions will be furnished as cheap as they can be bought in the city.

Do not fail to come to this meeting. Be on time and remain till the close. We expect this will be the largest meeting of the kind ever held in Kansas. Business of the greatest importance will come before the Conference and T. and M. Society. We expect Eld. Geo. I. Butler and others will be at this meeting to instruct us more perfectly in the message.

Come praying. Leave your business at home. Bring your family and your unconverted friends. Let no worldly business keep you away.

J. N. AYERS.

### State Quarterly Meeting at Pulaski, N. Y.

THIS meeting will be held April 27 and 28. We hope to see it well attended, especially by the brethren from the surrounding churches.

We have not had a general meeting in this part of the State for some time, and the brethren ought to make a special effort for a general gathering, as this will be the only general meeting in this section until the fall camp-meeting.

As there are but few friends of the cause living in the village, we suggest that as far as possible the brethren come with teams, so as to bring bedding, provisions, etc., prepared to go out with brethren living a distance from the place of meeting, who are willing to do all they can to entertain those who may come. This will avoid putting too heavy burden upon any. Above all, brethren, let us seek the Lord earnestly, for his blessing to be with us, that we may have a profitable season.

B. L. WHITNEY.

### Wanted.

A SABBATH-KEEPER, young man, to work on a farm. Would like a person who is accustomed to the business. Address J. W. Burton, Bentonport, Iowa.

I WANT a good hand to work on a farm. Would prefer a single man. Will pay good wages. Address Henry Vessey, Sauk Center, Stearns Co., Minn.

A SABBATH-KEEPING youth is wanted immediately, to work on a small farm. Address M. R. Mencher, Joliet, Will Co., Ill., box 1665.

### APPOINTMENTS.

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

### Wisconsin Camp-meeting.

THE Wisconsin camp-meeting will be held at Madison, Dane Co., Wis., commencing May 29.

H. W. DECKER.

### Dedication at South Lancaster, Mass.

THE Lord willing, our new meeting-house at South Lancaster will be dedicated May 4 and 5. The State quarterly meeting will be held here then. A general attendance is requested. A regular course of lectures will follow, if there is sufficient interest.

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

WE will hold meetings at Danvers, Mass., over Sabbath and Sunday, April 27, 28. Meetings will begin Friday evening.

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

SPECIAL meetings will be held with the churches in Minnesota, as follows:—

Ellsworth,	May 4, 5.
Rock Elm,	" 8.
Eau Galle,	" 11, 12.
Maiden Rock,	" 18, 19.
Lake City,	" 25, 26.
River Falls,	" 27, 28.

We hope every member of the above churches will attend these meetings. Bring your children and friends. The time has come for our Conference to take advance steps. Let us come to these meetings praying that God will crown our efforts with success. All the above meetings that hold over the Sabbath will commence on Friday evening.

HARRISON GRANT.  
L. H. ELLS.

OLIVET, Mich., April 27, 28.  
Alaiedon, May 4, 5. Meeting will commence here Friday evening. There will be opportunity for baptism at these meetings.

M. B. MILLER.

DUPLAIN, Clinton Co., Mich., Sabbath morning, April 27, at 10:30. Meetings also evening after the Sabbath, Sunday at 10:30 A. M. and 7:30 P. M., and evenings through the week if the interest demands.

J. O. CORLISS.

PROVIDENCE permitting, we will meet with the brethren at Flint, Mich., April 27, 28; and at Armada, May 4, 5. A general attendance is hoped for of the churches and scattered brethren within reasonable distance. There will be opportunity for baptism.

D. H. LAMSON.  
E. R. JONES.

I WILL be at Humboldt, Neb., April 27 and 28.

E. W. FARNSWORTH.

## Business Department.

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

### RECEIPTS

For Review and Herald.

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

2.00 EACH. J. F. Ballenger 51-22, Lyman M. Lamphere 53-16, D. M. Stiles 52-16, Wm B. Hill 53-16, Aaron Pennell 53-16, A. C. O'Reilly 53-16, Ezra Belknap 53-16, Calvin Jewett 53-1, John Custer 53-5, John Myer 53-16, Margaret Heslet 53-16, Eld. S. H. Dodge 53-16, Mrs. L. R. Bradley 53-16, J. H. Bennett 53-16, Beverly McLain 53-16, Fred Walter 53-9, S. T. Crosby 53-14, Mrs. A. Westbury 54-1, Mrs. Lucretia Day 53-16, S. B. Gowell 53-18, Harriet Silver 53-9, Stephen Richer 53-10, Robert Patton 53-9, H. M. Bates 53-7, Eli Kibbe 53-16, L. N. Whisby 54-1, B. Graham 53-14, C. W. Cook 53-28, M. C. Morgan 53-16, Mrs. H. N. Harrison 53-14, Mrs. W. G. Buckland 53-10, R. W. Freer 53-17, Mrs. A. Miller 53-14, A. G. Douglass 53-16, John F. Walters 53-17, A. W. Shepherd 53-16, Robert D. Smith 53-16, Mary S. Eaton 53-16, W. H. Lewis 53-16, Robert Rosa 53-16, W. D. Williams 53-16, Mrs. W. W. Williams 53-16, Truman Loomis 53-16, E. H. Seaward 53-16, E. W. Crawford 52-25, Arvilla H. Gibbs 53-16, S. B. Craig 53-18, Lewis Haskell 53-16.

\$1.00 EACH. H. C. Miller 51-22, W. J. Stone 52-16, J. Hilton 52-16, Henry Moore 52-16, Mrs. M. F. Mullen 52-16, A. Graham 52-16, Theo. F. Kendall 51-17, G. H. Truesdell 52-16, Mrs. N. Truesdell 52-16, Mrs. Geo. Hadden 52-16, Sarah A. Daniels 52-16, Thomas A. Hoover 52-12, J. A. Ganiard 52-16, Mrs. M. A. Summers 53-14, Hannah Gurley 53-5, Geo. H. Miller 52-16, M. J. Randall 52-14, Jane C. Weatherholt 53-1, Susan Willey 52-14, M. A. Paseo 52-4, John F. Ballard 52-16, Sybil Bromley 52-16, R. P. Stewart 52-8, E. A. Sanders 52-16, G. W. White 52-16, Jane C. Russ 52-16, C. Van Horn 52-16, Ellen Hunt 52-15, David Johnson 52-14, Geo. W. Bennett 52-16, N. W. Nichols 53-1, H. M. Kenyon 52-16, C. F. Higgins 52-16, David H. Oberholzer 52-16, Geo. Felshaw 52-14, John Gilpin 52-1, G. L. Davis 52-12, Daniel G. Wrightman 52-16, Ruth Roe 52-25, Eli Sherman 52-12, Mrs. Sarah Kenyon 52-16.

MISCELLANEOUS. Almon Brooks \$1.50 53-16, Jesse Dorcas 53-12, Thos. Lane 1.25 53-7, Calvin J. Adams 51-2, Orlando Soule 50-52, John T. Smith 50-52, T. T. Wheeler 50-52, Pluma B. Smith 50-53, Bettie Williams 1.50 53-16, Mrs. E. F. Glenn 1.50 53-16, Laura Ableson 1.50 54-10, Mrs. Mary Norton 1.50 53-15, A. J. Metzger 1.50 53-16, Wm. Shannon 1.50 53-16, H. Banfield 1.50 53-16, R. Ricketts 1.50 53-16, Henry McCorkle 1.50 53-16, Martha P. Burton 1.50 53-12, Mary J. Mann 50-52, William Faris 75c 52-16, Mrs. Lucinda Noble 1.50 53-16, D. H. Hodler 50-52, L. W. Carr 50-52, Salome Means 1.50 53-16, J. A. Craine 1.50 53-16, Lodena Mix 1.50 53-16, Reading Room 1.50 54-1, Warren Walker 75c 52-16, Marinda Clark 1.50 53-16, E. Inman 50-52, C. L. Palmer 3.70 60-1.

### Books Sent by Mail.

Isaac S. Ives 25c, Mrs. L. Morgan 25c, Fred Scharr 25c, G. W. Rogers 25c, Mrs. W. H. Hammond 25c, S. M. & A. Dodds 15c, L. T. Hicklin 25c, Mrs. A. L. Guilford 35c, Wm. Weaver \$1.20, Mrs. Samuel Foster 25c, Frederick J. Hall 25c, W. H. Means 25c, Marie Amman 1.13, L. L. Comly 10c, L. R. Case 1.50, L. P. King 60c, Louis Bachman 25c, H. H. Pease 25c, W. P. Simpson 60c, Anna Hjerpe 25c, J. Tabor 25c, B. D. Rowlee 25c, A. F. Horning 60c, W. Wood Bute 1.35, Martha Brown 1.00, Dr. J. E. Stambaugh 25c, Geo. M. Hicks 25c, Wm. H. Tiffany 2.20, Addie Bryan 25c, J. F. Carr 1.45, Elias S. Hamlin 50c, Mrs. Mary Coslett 1.00, H. Wren 1.00, Rev. R. F. Higgins 12c, Ezra Belknap 25c, A. C. O'Reilly 25c, Mrs. S. A. Williams 25c, H. T. Croft 25c, J. H. Croft 25c, Arden E. Bowen 3.50, Geo. Eubanks 3.50, S. W. Carr 1.50, Jno. M. Davidson 25c, S. M. Cullers 25c, H. Camp 1.00, A. W. Prettyman 49c, Peter Hedlund 90c, G. H. Truesdell 1.00, F. C. Patten 25c, Mrs. W. Sanborn 25c, Miss Nellie Emerson 50c, J. C. Watt 3.00, E. O. Strayer 25c, Jason Bassett 50c, John McCabe 1.50, H. Brunstetter 30c, James H. Loveland 2.00, F. J. Brown 13c, J. F. Oller 12c, Eld. I. Sanborn 2.00, Geo. C. Clark 25c, Almira Condon 25c, Mary E. Alexander 30c, Gertie Heacock 50c, A. C. Bourdeau 6.08, J. W. Adams 50c, E. P. Daniels 1.00, S. Fulton 5.10, Sarah Childers 1.00, G. H. Rogers 3.00, A. O. Burdill 1.62, Geo. Symons 1.00, M. P. Burton 50c, C. F. Stevens 3.16, Seth Warren 5.29.

### Books Sent by Express.

J. H. Durland \$3.00, A. R. Henry 8.94, Mrs. M. E. Rathbun 5.60, H. G. Bump 31.52, Frank Zirkle 12.00, A. J. Stiffler 6.85, R. C. Glunt 3.97.

### Books Sent by Freight.

I. B. Kneeland \$8.85, A. H. Vankirk 75.60.

### Cash Rec'd on Account.

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