

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.

VOLUME 51.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 24, 1878.

NUMBER 4.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President,
M. J. CHAPMAN, Secretary, Wm. Ings, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar
Volume of 25 Numbers. When paid by Tract Societies or Indi-
viduals for poor brethren and sisters, \$1.00 per year.

Address, Review and Herald, Battle Creek, Mich.

THE CITY SAINTLY.

I see afar the pearly gates
On golden hinges swinging,
And porticoes of emerald hue
Where purple vines are clinging:
I see the mansion turrets faintly
In the city of the saintly.

I hear sweet music from the mansions
Of the bright angelic throng,
Peeling forth from happy harpers,
Blending into heavenly song:
Yet I only hear them faintly
From the city of the saintly.

I feel the heavenly zephyrs stealing
O'er my heart so cold and bare,
Upper trade-winds, always bringing
Precious seeds to scatter there:
Yet it comes to me but faintly
From the city of the saintly.

I catch sweet perfume from the flowers
In the garden of the Lord,
Coming o'er the walls of jasper,
Past the angels standing guard:
Yet their odors come but faintly
From the city of the saintly.

I can taste the hidden manna,
Oh, how sweet its taste to me!
Never olive orchard yieldeth
Rich and goodly fruit like thee:
'Tis by faith, and so but faintly,
In the city of the saintly,

Well I know that land is nearing
Where these realms, these riches be;
Endless life, eternal glories,
Wait me o'er the crystal sea:
Yet I realize but faintly
Thy sweet joys, O city saintly.

City fair, how oft I'm dreaming
Of thy glories yet unseen,
Fruits and flowers and verdant meadows
Watered by thy crystal stream,
Shining river, sparkling fountain,
"Tossing pearl drops in the air,"
Golden steps and golden pathway
Leading to the mansions fair;
How I long thy gates to pass,
And stand upon the sea of glass!
Then I'll taste and hear and see
All that Christ has bought for me:
Not by faith, so far and faintly,
But then within that city saintly.

E. P. DANIELS.

General Articles.

MINISTERS AND SMALL CONGREGATIONS.

BY ELDER W. H. LITTLEJOHN.

ONE of the greatest mysteries in the plan of redemption is found in the fact that the salvation of men is made to depend so largely upon the preaching of the word by human instrumentalities. When we reflect for a moment upon the varied, and apparently more potent, resources which God ever has at his command, we wonder that he has intrusted so grave a mission to the sons of men, encompassed as they are on every hand, with infirmity. How easy, for example, it would have been for him to commission the holy angels to do this work; and—from our standpoint—how much more readily and satisfactorily they might have accomplished the task in question.

We speak with stammering tongues; they with a fluency which belongs to their higher nature. Our voices are weak; theirs can be made as strong as the deep-toned thunder, or as sweet and soft as the symphonies of Heaven. We go slowly and laboriously from point to point, on foot, or

over rough and almost impassable roads, in vehicles drawn by horses, or, at best, in the cars, at great expense, and, at times, in jeopardy of our lives; they, without cost, or hazard, or wearisome labor, pass from continent to continent as the lightning flashes across the horizon. Not only so, but it seems as if the mere presence of these heavenly messengers, when recognized as such, would be enough to carry conviction of such power to every heart that all doubt concerning the authenticity of the gospel would be instantly removed.

But be these things in appearance as they may, we may safely conclude that our view is a superficial one, and that a deeper insight into the nature of things would satisfy us that, after all, God's plan is the best plan.

Furthermore, a little reflection will show that it would illy become us to complain at the present arrangement; since if the labor which we are called upon to perform is very great, the reward which it brings is infinitely greater still, and would be lost by us altogether were the angels exclusively made co-workers with God in the promulgation of truth, while we were allowed to remain in idleness, always receiving, and never dispensing, the blessings of Heaven.

Accepting, then, the situation, it becomes us to meet its requirements with humility and alacrity, as well as with such wisdom as will make our labors as successful as it is possible to have them.

In order that this may be done, it is not enough that the minister should be thoroughly furnished with the heavenly graces, and fully equipped with that knowledge of the word which will enable him to perform well his part in the grand scheme; but he will need also the active co-operation in prayer and labor of his brethren in Christ. Their duty will not be discharged, and their opportunity for usefulness will not be fully met, by simply gathering punctually and regularly at the house of worship and listening to the preaching of the word.

Such a course might go far toward sustaining the hands and comforting the heart of the minister, but it would not afford him the largest opportunity for usefulness possible under the circumstances.

The preacher who is compelled, week in and week out, month in and month out, to address an audience composed altogether of professing Christians, is accomplishing but half the work of the ministry. He is feeding, it may be, the flock of God; but the thousands of sheep scattered and torn upon the mountains are never permitted to hear through him the voice of the Good Shepherd calling them to the fold. As a consequence of this fact, he is compelled to ignore altogether those scriptures which have especial application to the unconverted world. His very soul longs for an opportunity to break the bread of life to the hundreds who are famishing for the want of it, just beyond, it may be, the range of his voice. At times, it seems to him that his ministry is almost a failure, because of the long intervals which elapse between the conversion of souls. He looks over the congregation which he is addressing, and the face of nearly every one is that of an individual who long since became a child of God. With the exception of a few children incapable of appreciating what he says, and now and then a youth who has hopelessly hardened even under the invitations of the Spirit of God, every person has his name enrolled on the church book.

Not only so, but even the ample space in the commodious church is, perhaps, three-fourths of it altogether unoccupied. Here and there, scattered through the room, are pews wholly or partially filled, and the remainder of the seats, being empty, seem to suggest to him a doubt as to whether he has really been called to the place which he is trying to fill. Is it not possible, he

says to himself, that the emptiness of these slips is wholly attributable to some neglect or incapacity of mine? He decides that it cannot be neglect, because he has strained every nerve to meet the responsibilities of his position. As to incapacity for the work, however, he is not so sure.

He turns the matter over and over in his own mind, he looks again and again at the half-filled house, and gradually settles into the conviction that the lesson of experience proves that he is not adapted to his work. His heart sinks within him; his appeals become less earnest; his zeal flags; the point of his testimony is dulled; he accepts what seems to him to be the verdict of his fellow-men, he steps down and out, and leaves the work which he had loved so much in the earlier days of his ministry, to those whom he hopes will be more successful than he has been.

Such, reader, is the experience of many a good man, who, with more favorable surroundings, would have developed capabilities which would have secured to him high rank among the most useful of his profession.

Nor does it avail us to say that he has no occasion for discouragement. He, assuredly, is not a modest man, who would venture to place a higher estimate upon himself, than that entertained of him by others. Judging, therefore, of their conception of his usefulness in the light of the fact that the larger portion of the community are not sufficiently interested in what he has to say, or in the manner in which he says it, to think it worth their while to give him a hearing, he presumes that the fault is in himself, and meekly decides that it would be safer to rely upon the instincts or wisdom of others concerning himself, than it would be to conclude that they were all wrong, and that he, after all, deserved to be regarded as a most acceptable preacher of the word.

If his logic is at fault in any respect, it is, perhaps, in the direction of over-charity for his brethren. He takes it for granted that they have done their whole duty in the premises. He infers, either that they have done their part in trying to prevail on others to come to the house of God and listen to the preaching of sound gospel truth, or else that they have refrained from putting forth the effort necessary to the accomplishment of this end, because of the recognition of the fact that their minister was incapable of instructing those whom they might bring within the sound of his voice. Had he gone a step further, and examined more fully into the reasons of their inactivity, it is barely possible that he might have discovered that their inaction, and the consequent diminutiveness of his congregation, and the scarcity of unbelievers among his hearers, was not so much the fault of his style, or the lack of appreciation on the part of his brethren, as it was their neglect to perform a manifest duty. Had they taken especial pains to invite their friends and neighbors to the house of God, they might have succeeded in furnishing congregations, both respectable in point of numbers, and composed partly of believers and partly of unbelievers.

In so doing, they would not only have enlarged the usefulness of the preacher, but they would also have accomplished a work which naturally devolved upon them, and which they could have performed most successfully because of their numbers, and of the fact that they were daily brought in contact with men of the world who would have appreciated the interest shown in their welfare by those who should solicit their presence in the house of worship. It was never more true than it is at the present time that special effort is required on the part of laymen in the matter of bringing men under the sound of the gospel.

The age is peculiar. On every side of

us are the evidences that those things which *move at all*, move because they are pushed. Houses, fences, barns, and all available places, are covered with placards, bills, and posters of every name and description, calculated to attract the attention of the people, and either draw them to places of amusement and instruction, or lead them to give their attention to some modern invention or source of profit. They live in a whirl of business activity, and they find so much to attract their attention *without*, that they need to be jogged lest they forget the interests of the soul *within*, them. They are solicited so much by others to give their attention to this, that, and the other thing, that they have come to conclude that if anything arises that is worthy of their attention, it will be brought to their notice by special effort on the part of some one.

This being the case, they give themselves up to the consideration of those subjects and themes that are pressed upon them, and become indifferent to those that are not.

Such men as Mr. Moody, perceiving the situation, adapt themselves to the peculiarities of the times in which they live, and availing themselves of the press, the telegraph, and all the facilities of the advertising world, unite with them personal effort in the work of calling out the masses.

It is said of Mr. Moody, that, in the early part of his career, he might have been seen on the streets of Chicago, giving, in person, to the passers-by, printed special invitations to attend the services of such and such churches. By this course, he proved at once his humility and his zeal.

His efforts were successful. Following on in the same line, and employing the same resources,—only more enlarged,—he has had the privilege of addressing tens of thousands, where otherwise he might have spoken simply to hundreds.

It may be that in some particulars he has in this matter transcended the bounds of propriety; but he cannot be charged with apathy in the cause of God. Would that at least a portion of his spirit of activity might rest upon all the followers of Christ. Would that his example might kindle a like enthusiasm, especially in those of us who hold, in common with him, the precious faith of the soon-coming of our Lord.

If, with his indefinite conception of that glorious event, he is impelled by the energy of one who feels that he has at his command a life-boat with which it is his duty to rescue what he may of the passengers of a rapidly sinking wreck, how much stronger should the impulse to labor for the salvation of men be in us, who make the near coming of our Lord, not a secondary consideration, but the grand, overwhelming thought in connection with our religious duties to the world.

With us the advent of Christ is proved to be near, not only by reasons general in their nature, but also by the fulfilling of lines of definite and specific prophecy. The time that we have in which to work is short; the field is as vast as the world; the laborers are few. In view of these facts, every facility available should be employed, so as to economize both strength and time. Whenever we have a general meeting, it should be made to reach as widely as possible in its influence. Whenever we have a smaller convocation, where preaching is expected, every member of the church in that vicinity should earnestly engage in the work of personally inviting friends and neighbors to be present.

Let this be done thoroughly and uniformly, and the following results will be secured:—

1. The community will, in the briefest time possible, be brought face to face with the great and stirring truths which it is our mission to proclaim.
2. As these truths are timely, when they

are uttered in the fear of God they will reach hearts and result in the conversion of many honest souls.

3. The direct effect of these conversions will be an increase in the spirituality as well as the membership of the church which has been instrumental in bringing them about.

4. Ministers will very soon learn the characteristic energy of such a church, and they will readily visit them because of the enlarged opportunities for usefulness which they offer over those localities where, through the listlessness and inaction of church members, the community are left in ignorance even of the fact that meetings are to be held, and preaching is expected.

5. In the final day of reward, He who takes into account the efforts of the feeblest one when laboring patiently and lovingly for the salvation of others, will place stars in the crowns of those men who, by personal appeals and kindly invitations, have succeeded in bringing others within the range of influences which have proved instrumental in their salvation.

Should any apprehend danger from a resort to a system of advertising, and should they feel that enough had already been done in that direction, we reply, first, that the danger will be found, if at all, in the style, rather than in the extent, of the system employed. Let, therefore, the style be guarded, and the danger is removed, i. e., let the advertisements be *modest and sober*, and they can do no harm. Secondly, as to the matter of overdoing the thing, we, as a people, certainly are in no danger in that direction until, at least, such a paper as the *Congregationalist* shall be made so fully aware of our existence as a denomination that it shall not again, as it has recently done, charge the *Independent* with a blunder in having spoken of the "Seventh-day Adventist denomination," whereas there is, they say, no such denomination in existence.

STRAWS.—NO. 3.

If the views of S. D. Adventists upon prophecy and its fulfillment are correct, and we are to see in the professed Christian church such opposition to God's law, by means of legal enactment, and a virtual union of church and state, as will result in the persecution of those who are teaching and obeying that law, it is to be expected that there will exist, at the same time, a growing tendency to laxity in sentiment on the essential and vital principles of gospel doctrine, and a corresponding disregard of the authority of God's word generally.

In illustration and confirmation of this thought the following case is in point: Recently the pastor of a Congregational church, composed largely of persons who had formerly been Scotch Presbyterians, after listening to a lecture on prophecy, made some remarks upon the subject of Scripture interpretation, in which he claimed that the language of the Bible was largely that of accommodation; that as God was to be seen and worshiped in nature as well as revelation, and the Bible was not designed to teach science, the wording of it must yield to the light of modern scientific research, in proof of which he stated that in all the attempts that have been made to harmonize the apparent discrepancies between science and the Bible, scientific men have not budged an inch, but the concessions have all been made by theologians.

On another occasion, after dissenting from the interpretation given of Matt. 24, he gave it as his opinion that there were three points involved in the chapter; viz., the destruction of Jerusalem, the general Judgment, and death, but Matthew, being the least erudite of all the evangelists, had "got things so jumbled up" that it is very difficult, if not impossible, to determine which portions of the chapter apply to each point.

In further attestation of the same point it may be said that the same minister recently preached a sermon on "Future Punishment," in which he boldly advocated the final salvation of all men; and his church have published and are circulating it. It may be needless to add, although true, that he is the most popular man, as a minister, in the place where he resides.

S. B. WHITNEY.

J. P. THOMPSON, D. D., LL. D., ON THE SABBATH.

THIS writer, in his work entitled "Man in Genesis and in Geology," uses the following language:—

"God blessed the seventh day and sanctified it."

Obviously this could not have been for himself, but for man in relation to his Maker. To bless a day was to set it apart to be a blessing; but there was no sense in which God could make any one portion of duration more of a blessing to himself than another, he being always self-contained, and infinite in his blessings. To "hallow" the day was to dedicate it to some sacred, moral, and beneficial use; but of course God could not have made one period of time more holy than another to himself. The sanctifying must have had reference to its use by and for others.

This sacred day is God's day, which man should devote to him in some special or uncommon way, turning aside from the common occupations to a separate and peculiar observance of this portion of time. Hence this grand day of the Almighty, this on-going day, this day, which, dating from the creation of man as an intellectual creature, shall continue till the world and the present course of time shall close, is the type of the Sabbath, the rest-day for the creatures of God. The blessing and the hallowing was the solemn establishing of the institution, since such a formality would hardly have been entered upon for a mere passing occasion. It was with reference to an institution to be continued through after-times; and the proof of this appears all along in the early history of the race. For instance, we trace the division of time into weeks in the account of the flood, where Noah is said to have sent forth the dove at intervals of seven days. Again, in the life of Jacob, we find mention of a week as a recognized division of time, and so in other portions of the early history of the world.

Some have supposed that this division was suggested by the phases of the moon, the lunar month being subdivided into four equal periods. But the phases of the moon, at the point of transition from one to another, are too obscure to have suggested this as a division of time so early in the history of the race. This would imply a knowledge of astronomy which we can hardly suppose to have been then attained. The year and the month are marked off on the great dial of the firmament, as is the shortest division, of the day and night. The lights in heaven are for signs, and for seasons, and for days, and years; but there is nothing in the phenomena of nature which corresponds to the seventh-day division in a manner so striking as to have impressed upon an unscientific observer such a measurement of time. This would require much nicety of astronomical observation; and hence we must regard the week as an arbitrary division, and look for its explanation in some other quarter.

The week was a wide-spread usage among the nations of antiquity. The Egyptians and the Hebrews had it, and so had the early people of the East. It was well known, also, far back in Hindoo and Chinese history. This general consent of antiquity to a division of time which is not strongly marked as a division of nature, can best be accounted for upon the supposition of some common tradition as its source; and what more reasonable than the statement of the text, the designation by Jehovah of a sacred day to be observed by man from the beginning of the world? The exceptions to this seven-days period in the history of nations are just enough to prove the rule; for the usage prevailed among those nations that were connected most nearly by language and emigration with that part of Asia which was the cradle of the human family.

Again: the fourth commandment treats of the Sabbath as an institution already known: "Remember the Sabbath day to keep it holy." This is not merely an emphasis for the future. It does not mean simply: Keep in mind hereafter this day with a view to its sacred observance; the word remember recalls the past. An institution entirely new would have required a different phraseology. For instance, it would have been enjoined in some such language as this: Thou shalt keep a holy rest every seventh day. But the Sabbath day was recalled as an institution known to their fathers and formerly to themselves, to be "remembered," as something that ought to be known, but had been allowed to slip out of mind.

We find mention of this day in the history of the Israelites in the wilderness before the giving of the law at Sinai. When the manna appeared, it is recorded that "on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." On the following morning Moses said, "To-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16: 22, 23, 25, 26. From this it is evident that the institution of the Sabbath had long been known, although its observance may have pretty much died out among the children of Israel during their sojourn in Egypt. Now it was revived with the memory of the patriarchal times and the history of creation, and reinforced by specific command, as an institution to be remembered.

Furthermore: the primary reason for keeping holy the Sabbath does not at all pertain to the Jewish commonwealth, but belongs to the history of humanity. It existed from the day of the first man, and is perpetual in its nature and obligation. "In six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." This was the primitive reason, and it is still a prominent reason. Other reasons supplementary to this have, from time to time, been given for the observance of this day; for instance, the deliverance of the children of Israel from their bondage in Egypt; and since the Christian era, the resurrection of Christ; for the resurrection of Christ includes within itself, as antitype, both of the preceding grounds for the observance of this day; that resurrection symbolizes our deliverance from bondage, and our new creation into a higher spiritual life; and so grandly expressive is this symbol, that the day of the week has been changed to correspond with it. But the period of time to be observed as a Sabbath is altogether secondary; whether it be the seventh day or the first day is of minor importance. The essential point is the setting apart for sacred observance of a seventh portion of time; and the prime

reason is as old as man, and as universal as mankind.

Most of the preceding is a very good argument for the Sabbath. "This sacred day is God's day." This is a strong point and a truthful one. What *sacred day* is *God's day*? If any or every day is sacred, or if the sanctity can be placed upon any day at man's option, then where is the force of the language: "This sacred day is God's day"? No other day but the seventh, the day on which God rested, has been sanctified; therefore *this* day is the one to be observed by man as a holy day.

Again: it is an "on-going day," and is to continue till the close of time. Truly, it is to go on forever. Isa. 66: 23. It has been an "on-going day" for nearly six thousand years, yet it has never yet reached, traveled to, or changed itself into, first-day. No man can take the sanctity off from this day, and put it on to another, and then prove that the *same* day is going on.

In calling it the type of the Sabbath, he robs it of its true glory; for it is not a type, it is the Sabbath itself. It is impossible for a moral principle to be typical. What is there typical in the command against idolatry or the making of graven images, or in the law against profanity? And further, in respect to our duties to man, what is there typical in the law requiring us to honor our parents, and to avoid murder, adultery, theft, bearing false witness, and covetousness? It is plain to be seen that all these commands are founded upon immutable moral principles. Is the law of the Sabbath, which requires us to observe God's sacred day, any less a moral principle, or any less enduring than the rest? Nothing but sophistical reasoning can make it appear so. Then where is the type? But mark, he does not attempt to *prove* that it is a type, but only *asserts* that it is one.

"The blessing and hallowing was the solemn establishing of the institution." The meaning of establish is to make permanent. Now the question is, What kind of an institution was it? It was not one making holy any or every day, but the *seventh* day, which is the Sabbath, or rest-day. Then it is sheer nonsense to talk of perpetuating the institution on any other day but on the right one.

His ideas in regard to the division of time into the week are very good; yet we cannot regard the division as "arbitrary" only so far as it is not founded upon the motion of the heavenly bodies, as it can be traced to nothing else but to the six days of creation and to the rest of the Sabbath. It is no wonder that Mr. Thompson considers the division *arbitrary*, as in his work (from which we have quoted) he holds to the six indefinite or thousand-year periods of creation. Those who hold to this position, to be consistent, must think that we are now in the rest-day, or seventh indefinite period. We can see how this will work. "Six thousand years shalt thou labor, and do all thy work; but the seventh thousand years is the Sabbath," &c. To go through with the whole command in this way makes nonsense of it. Those who advocate this theory cannot consistently believe in any twenty-four hour Sabbath. But the Bible says God created the earth in six days, not in six indefinite periods. God "spoke, and it was done; he commanded, and it stood fast." How much better to take the word of God as it reads.

"The Sabbath is perpetual in its nature and obligation." As the Sabbath, or rest-day, naturally comes on the seventh day, why attempt to change that which is founded in nature and in the immutable law of God?

The assertion that the resurrection of Christ is an antitype of first-day observance is entirely without foundation. We have shown already that the Sabbath is not a type; therefore it is a waste of words to show that the first day is not an antitype.

"So grandly does the resurrection of Christ symbolize our deliverance from bondage, and our new creation into a higher life, that the day has been changed to correspond with it." To support this imaginary change he settles down into the exploded position that the keeping of a seventh part of time will do. This position would give a father the privilege, if he had six children, of allowing each one to keep a different day of the week from himself. Could he thus "command his household *after him*," and would he thus keep the law?

Those who would commemorate the burial and resurrection of Christ need not keep the first day of the week. Has not the Lord ordained a much different, far better, and more appropriate memorial?

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

In respect to the change in the ordinance of baptism, and of the change of the Sabbath, Eld. J. N. Andrews, in his examination of "Seven Reasons for Sunday Keeping," truthfully says: "It is true that the professed church have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection!"

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed church cease to pervert the right ways of the Lord? Not until the "inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6.

WM. PENNIMAN.

PRAYER.

PRAYER is to the child of God as food is to the hungry, and none can live a godly life without it. If we neglect to pray, or even grow careless about praying, we soon grow cold and lifeless in the cause of God. Therefore prayer is a very important duty, and one which is frequently enjoined in the Bible. It is also a very great privilege to those who hunger and thirst after righteousness. But there are some who never pray, because they think that God knows what we need before we pray; if he notices the sparrow, and numbers the hairs of our heads, he will also see to our wants without being told what to do; or asked for favors. Those who reason in this way do not look at the subject in the right light. The Bible tells us to "pray without ceasing," and declares that "the effectual fervent prayer of the righteous man availeth much." If this is the truth, then all who do not pray are losing "much" that they will wish they had when the kingdom comes for which Christ teaches us to pray (Matt. 6), when all who never prayed before will "cry there bitterly," calling to rocks and mountains instead of God to whom they might have prayed and been saved.

Why does God require us to pray to him? Is it for his own benefit, to have his mind attracted to things he would fail to notice without it? Here is the trouble with those above mentioned. They cannot see what use God makes of our feeble prayers. But if they would turn their minds to man's position, they could see more light on the question. It is for man's benefit that prayer is required—for man's good, and not for God's convenience.

Man is wholly dependent on God for life and its blessings, and he can never be saved without the grace of God. But he must feel that he is thus dependent before God can bestow special favors on him without injuring him. If the Lord would bless people as much when they do not pray, thus acknowledging their dependence, as he does when they call upon him in truth, they would soon feel that their wisdom and power brought such blessings. They would then trust in the arm of flesh, which can never save, or in riches, that will not be able to deliver them in the day of wrath. Ps. 49: 6-8; Zeph. 1: 18. But God will not thus lead man to ruin. It is not his will that any should perish; therefore he can not pour out his rich blessings on those who do not call on his name. He will have them realize and acknowledge the truth that they are entirely dependent on him, that they are lost without him. But as soon as men feel that this is their condition, they will most assuredly want to cry to him for help. And God has given men the privilege of praying to him. He has promised to hear their cry, and say to them, Ps. 145: 18, 19. Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Yes; it is because men trust in God that they are blessed of him. "True

CONVERTED SLIGHTLY.

SPEAKING one day of a person who had been indulging in worldly pleasures and going in the path of fashion and folly, an inquirer asked one who knew her, "Wasn't she ever converted?"

"Slightly," replied the old man,—and his look and his manner embodied meaning enough to fill a volume.

There are multitudes of these people who have been converted "slightly." Their conversion was a matter of opinion, emotion, fashion, or form. They have never known those hearty convictions of sin which are wrought within by the Holy Ghost, nor have they known the searching energy of that living Word which is quick and powerful, and sharper than a two-edged sword, discerning the thoughts and intents of the heart. They have never known that godly sorrow which worketh repentance, nor have they known the consolations of that grace which makes glad the hearts of the redeemed. They know little of conflict, and less of victory; little of trial, and less of triumph; little of the anguish of a broken heart, and less of the joy of God's salvation restored to those that seek it.

The church is infested with slightly converted people. The door has been opened wide to take them in; their conversion has made no perceptible change in their lives, and it is fair to suppose that it has made little change in their hearts. They give slight evidence of being new creatures, hence it is a question whether they are "in Christ" or not. They are still conformed to this world, having never been transformed by the renewing of their minds, to prove "what is that good and acceptable and perfect will of God." They fill places in the church; they mingle in all the worldly enjoyments which are introduced within its doors, to the great detriment of its spiritual life. They also manifest the ordinary worldly characteristics which distinguished them before they ever named the name of Christ; pride, ambition, greediness of gain, the desire to be greatest, lust for authority and leadership based upon wealth instead of worth, upon gold instead of grace,—these are some of the marks of those whose conversion is slight, and whose lives bear witness to the fact.

There will be terrible disappointments in that Great Day, when vast piles of "wood, hay, and stubble" which have been heaped together by the art and craft and slight of men, shall be swept away as with the besom of destruction, and devoured in the quenchless flames of the wrath of God. What a terrible winnowing and sifting will then occur! How many who have been converted slightly, and found their way into the Church of Christ, will be weighed in the balances and found wanting then!

It is better for us to know the worst at once. "The law of the Lord is perfect, converting the soul." Let that law be proclaimed; let the gospel of the grace of God be preached in all its purity and power; let the solemn and eternal verities of revelation be poured upon the ears of dying men; let them be taught their utter ruin by nature, and their full salvation by grace; and let nothing be accepted but hearty, earnest, and sincere repentance, and bringing forth of good fruits, which shall ensure their escape when the ax is laid at the root of the tree, and the fruitless cumberer is cut down and cast into the unquenchable fire.

Beware of slight conversions. Let the wound be probed to the bottom; let the leprosy of sin be exposed in all its foulness; let men know their guilt, their ruin, and their helplessness; and then sound in their ears the glad tidings of mercy free as heaven, of pardon and cleansing from every sin and stain. Beware of the curse that fell upon Israel, of whose prophets and whose priests Jeremiah said, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." Jer. 8:11.—*The Christian*.

THE Saviour promised us no immunity from temptation, but the most ample support in it. We are to be tempted in all points like as he was; but in every temptation there is to be for us a way of escape. In the midst of the fire we shall be able to endure it. Without temptation we should never know the depths of evil within our hearts; without support in it, or deliverance from it, we should never have known the greatness and preciousness of the Lord's grace. The Lord opens to us the gate of temptation, not because he is unable to control the elements of evil, but because

he intends to use them to display the depths of sin and the unmeasured heights of redemption.—*Zion's Herald*.

TRUST.

WHEN dark clouds around me roll,
And despair comes o'er my soul,
This my song shall be:
"What time I'm afraid,
I will trust in Thee."

When the way seems black as night,
And no beacon is in sight,
This my light shall be:
"What time I'm afraid,
I will trust in Thee."

When my life is waning fast,
And my usefulness is past,
May this comfort me:
"What time I'm afraid,
I will trust in Thee."

ELIZA H. MORTON.

EASTWARD.

ON the morning of Dec. 13 we took our final leave of the brethren and sisters in Wisconsin, and about midnight found ourselves in Battle Creek. Our brief stay here was one of great pleasure and profit to us. We found the dear people of God alive in the good work which God has given us to do in order that the present generation may be warned concerning the great truths of the third angel's message. When we saw the prosperous condition of the Publishing Association, the College, and the Sanitarium, and thought of the glorious light which emanates from this grand center, we thanked God for what he is doing for his people. The industry of the workers in the different institutions brings to mind the activity of a healthy bee-hive in mid-summer.

Our visit at the College was one long to be remembered. As we saw before us perhaps more than three hundred students, we could but review the past experience of our people. We recalled the time when on the fingers of one's hand could be counted all the friends of the truth, when every copy of our dear paper was carried to the post-office in a satchel, and even far later than that, when the sons and daughters of our people had no school of this character to attend, and we thought: "This is the Lord's doing; it is marvelous in our eyes." Our gratitude was too deep for expression, and tears defied all power of restraint.

Having learned, by traveling from place to place, the very great need there is of efficient workers for God, we were prepared to appreciate all these means of preparation for our young men and women; and the thought that so many were willing to devote their lives to the work of God and make sacrifices to fit themselves for future usefulness, stirred our hearts to the very depths. We thought, Do these students fully appreciate these advantages? and are they appropriating all the privileges here within their reach? May God assist them all to realize the responsibility resting on them on account of these excellent surroundings.

On Sabbath, at 9 A. M., we met with the large and flourishing Sabbath-school. The church is much too small for the numbers in attendance, and two rooms in one of the publishing houses are used for large classes. Here, too, we found interested learners as well as teachers. We pray that our brethren elsewhere may take the same interest in the Sabbath-school, and that those who have none may not rest contented till they have one organized and in successful operation.

As I stood before the large congregation at 10:30 A. M., the necessity of a larger meeting-house was clearly seen, and the remarks of some murmurers came to mind, "The house is too large; you will never fill it;" but the Lord has proved that all such fears were the result of entertaining too narrow views of the great work to be done by believers in the third angel's message.

Our brief visit at Battle Creek is in the past, but the impressions made are indelible. Resolutions were formed, not to be forgotten. *God help us in their practical bearing on our work.*

Wednesday evening, Dec. 19, we arrived safely in North Scituate, R. I., at the quiet, comfortable home of Mrs. Mary A. Hoxie, Mrs. Sanborn's mother. Friday I went to Kingston, about twenty-five miles southwest of Providence, where I met Bro. M. Wood, of Boston, Bro. P. C. Rodman, of R. I., Bro. L. W. Hastings and wife, and over forty other brethren and sisters; and

truly the Lord met with us in power, and by his Spirit, through his word, melted our hearts into humble submission to his will. Many decided to live nearer to God in the future. Over fifty dollars, in cash, were raised for different enterprises in this Conference.

The Lord is truly coming very near to his people in New England. I understand it is because they are drawing nigh to God by taking hold of his work in all its departments; especially because they are prompt in paying their tithes, and engage heartily in the missionary work. And as they realize that scores are embracing the truth as the result of their efforts, they are encouraged, believing that the Lord is about to pour out a blessing that there will not be room to receive it.

The Lord says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Open the door and let the Master come in; and your fears, troubles, and unbelief, yes, and slackness in his service, will soon leave you, and faith, hope, and peace will be yours.

On returning home Monday, while waiting in Providence I called on some of the Sabbath-keepers there, and left an appointment for the next Sabbath. Spent Christmas and New Year's at home, where we find the rest we have needed so long; but we hear of so many places where labor is desired that we are anxious to be at work soon. As a brother in Wisconsin remarked, we find the sweetest rest in active labor.

Our address is North Scituate, R. I. Mail sent here will reach us at any time.

I. SANBORN.

HOW TO INCREASE OUR SPIRITUALITY.

I FIND in some places a great lack of spirituality. In the social meetings you will hear testimonies like the following: "I believe we have the truth, but I do not enjoy as much of the Spirit of God as I would like to. Pray for me that I may do my duty. I want to do something for Jesus, who has done so much for me." You will hear the same formal statement the year round, and if you notice the individuals who give such testimonies, you will see that from the time the benediction is pronounced until the opening exercises the next Sabbath, they are wholly engaged in worldly matters or gossip.

My dear brother or sister, this is all wrong. You may enjoy freedom in the service of the Lord, and may help others to do the same. Read Acts 8:1-40. When persecution scattered the church, they went everywhere, preaching the word. The directors could find plenty of missionary workers then; but if everything had been calm, very likely they would have remained at home, expecting to hear good reports from the ministers who were out in the field. But the stay-at-home disposition of the members must be overcome in some way. This was accomplished by permitting the enemy to break in upon them and cause many of them to be committed to prison. Brethren and sisters, shall we remain at home and wait for the fires of persecution to break up our churches? or shall we go everywhere, preaching the word with our publications?

I know of some who are on the point of giving up the truth because some of their friends are dissatisfied with it. If such individuals will load up their valises or trunks with publications on the third angel's message, and scatter them, they will find one hundred homes for the one they leave, and at the last an eternal home in the kingdom of God; and they will meet with something to encourage them every day.

My soul is stirred when I see the sad condition the world is in. We have no time to idle away in mourning over our lack of spirituality. If we are cold, it is because God cannot indorse our idleness by giving us great spiritual blessings. Do something in the cause of God, and then tell me if you feel as cold and doubtful as you did. If you desire to lose your interest in the message, and put out the Advent fire that is burning in your heart, just oppose the T. and M. work. If you want this fire fanned to a healthy blaze, take a lively interest in this work. The world is before us, and God wants us to help warn it.

W. M. COVERT.

NEVER meet trouble half way, but let him have the whole walk for his pains. Perhaps he will give up his visit in sight of your house.

G. V. KILGORE.

The Review and Herald.

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

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

FROM WHAT DOES CHRIST JUSTIFY?

IN Paul's remarkable discourse recorded in the 13th of Acts, and in which the Gentiles were so much interested that they besought that it might be preached right over again to them the next Sabbath, occur these words, verses 38 and 39: "Be it known unto you therefore, men and brethren, that through this man [Christ] is preached unto you the forgiveness of sins. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses."

It seems surpassingly strange that any one should quote this text to prove the abolition of the ten commandments, and the substitution, in their place, of some other rule of life. Yet such is the confusion of some men's ideas upon this question, especially those that believe in the abolition of the law, that they seem just about as ready to quote texts that are fatal to their position, as any others. Perhaps, however, we ought to excuse them in this; for of all the texts which touch upon the Sabbath at all, those which are not fatal to their position, are exceedingly scarce. In fact, we might safely rest the whole support of our cause on those very texts which our opponents bring up to overthrow it. We do not need any better.

Mr. M. M. Eshelman, one of the editors of the *Brethren at Work*, in his little pamphlet on "Sabbatism," makes this use of the text we have quoted above: "Dear reader, are we justified by Christ, through faith, from all things from which we could not be justified by the law of Moses, or only a few things? We know it to be a scriptural fact that we are justified, by Jesus Christ, 'from all things from which we could not be justified by the law of Moses.'"

Now will he, or any other person of this class, please tell us what those things were from which those whom Paul addressed, Jews and Gentiles (for it was a mixed congregation), could not be justified by the law of Moses. What were they?

The word, justify, if we take the definition of the Greek word, means, "to hold as righteous, to declare righteous."—*Robinson*. According to the English it signifies, "to prove or show to be just, or conformable to law, right, justice, propriety, or duty."—*Webster*.

Now who is such a mental bankrupt as not to be able to see that the apostle, in the words quoted, points directly to something lying back of the law of Moses, in reference to which they sought through that law of Moses to become righteous, or free from guilt, and in reference to which, while they could not obtain this through the law of Moses, they could obtain it, or be justified, through Christ? Again we ask, What were these things?

No one, not hopelessly blinded by prejudice, will deny that under the former dispensation the things from which they sought to be justified were the commandments written on the tables of stone by the finger of God. These God declared to be his law. This law was deposited in the ark and placed in the most holy of the sanctuary; and in reference to it the whole Mosaic ceremonial was performed. What is meant by being justified from these commandments? Answer, Being made free from guilt in reference to them, or being brought into the same relation to God, as if we had never transgressed them. How did they seek justification? Through their sacrifices; for without the shedding of blood there is no remission, which was the point to be gained. And why could they not obtain justification, or forgiveness for their transgressions of that law, through these sacrifices? Because the blood of bulls and goats could not take away sin. Heb. 10:4. Of what use, then, were these sacrifices? They were effectual simply as means through which the people could show their faith in the effectual Redeemer to come.

Another conclusion now just as inevitably follows from the apostle's language, namely, that the work of Christ has reference to the very same things; for through him we are to be justified from all things, from which we could not be justified by the law of Moses. *What things?* The commandments written on the tables of stone, in reference to which the Mosaic sacrifices were offered. From these we receive justification through Christ. Paul says this in as explicit terms as need be used; for he says that "through this man is preached unto you

the forgiveness of sins." This, then, is the same as being justified from those things from which we could not be justified by the law of Moses. And what is sin? An apostolical definition is, "the transgression of the law;" that moral law which has been almost uniformly admitted throughout Christendom to be the law summarily contained in the decalogue. Yet men in their deplorable blindness will resort to such scriptures which so clearly teach the perpetuity of the law, to prove its abolition!

Our friend evidently has not looked at the text with sufficient care to discover the distinction which the apostle makes. And then he is guilty of such inaccurate reasoning as to make the law of Moses itself that from which they sought justification through the law of Moses. But a law cannot justify a person from itself. No person, on a moment's thought, will be guilty of supposing anything so absurd.

If, however, it is said, that the law of Moses is all that is referred to in the verses quoted, then that law is still in force, otherwise there would be no need of justification from it through Christ. When Paul, in A. D. 45, gave this discourse, he could not talk about their being justified from anything through Christ, which Christ had abolished on the cross thirteen years before. A man would be an idiot to talk about our being justified through Christ from the law of animal sacrifices; for that law is not now binding upon us, and we need no justification from it. It is no sin to pay no regard to it. Not so with laws which are binding on us; from these, if we transgress them, we need to be justified. But there was something which the law of Moses did not justify from, which has come over into this dispensation, which Christ does justify from. This the text teaches. Now if the law of Moses, as already mentioned, is the only thing referred to, then that has come over and is binding still. Thus we see men in this instance, in their anxiety to abolish the moral law, proving the perpetuity even of the ceremonial!

But if they say we are justified from these things because they are abolished, then every moral precept in force in the Mosaic dispensation is abolished, as well as the Sabbath, and is out of existence; for the text says, "all things from which we could not be justified by the law of Moses;" and our friend is pleased to lay great stress on the "all things." He wants to get rid of that blessed, holy, and delightful institution, the Sabbath of the great God. To do this he calls it the law of Moses. But there were nine other commandments associated with the Sabbath, and he calls them also the law of Moses. Now he claims that because we are justified by Christ from these things, we are released from the Sabbath, and it does not exist. Then we reply, we are released from the others, and they do not exist; for remember it is "all things." We can then blaspheme and lie and steal and kill!

Oh, no! you hasten to exclaim; Christ has brought these things over into this dispensation! Oh, ho! then Paul's declaration is not true that we are justified from "all things" which you say are contained in the law of Moses. If there is but one law, and that is the law of Moses, and Christ freed us from it, then it is all gone by the board. But if he brought over any part of it to be binding upon us, as it existed before, he did not free us from it all. Here is a dilemma from which no man living, who is short-sighted enough to take the position of our friend, can possibly extricate himself.

Just three positions, then, can be suggested on the language of Paul in Acts 13:38, 39. The first is, That God has a uniform standard of action, or rule of life, for all men in all ages, an immutable and eternal moral law, the same in the past dispensation as in this; that the law of Moses, or the typical services of that dispensation, could not justify a person from the claims of that law, that is, remove from him the guilt of transgression, because it was only a shadow; but that Christ, the real sacrifice, does in reality justify us, as Paul declared. This is what we believe and claim. The second position is, That the whole Mosaic law is binding in this dispensation. The third is, That no moral principle which was in existence in the old dispensation is binding in this. If there is only one law, the law of Moses, and "justified from" it, means that it is abolished, then all is gone; if it does not mean abolished, then that whole law comes over to us, and is binding through this dispensation.

One of these positions must be taken. The first is in accordance with the Scriptures, reasonable and consistent. But any man who advocates the second or the third is either mentally or morally unsound.

AN "OLD CRY FROM NEW THROATS."

A REVIEW subscriber in Swan Lake, Dakota Territory, after giving a description of Turner county, its flourishing county seat, rich lands, and the favorable condition of the people, thus speaks respecting their need of the light of the present truth:—

"The year 1877 gave us a great crop; consequently the whole country is full of food for man and beast, and I do not know of one case of suffering from want within Turner county. Yes; I do know of one case of suffering from want in this county. The case, I fear, will be fatal in its consequences if help is not obtained; and there is not only one case but hundreds, thousands of them.

"While the inhabitants have their barns full of well-fed stock, and great bins of grain, and houses full of healthy, intelligent children, and conveniences for their comfort and physical well-being, and parents are watching with just pride their growth in strength and intelligence; they are all, parents and children, in want, absolute living want of the truth, the 'present truth' as you, dear REVIEW, love to call it. And I do know if you but knew how deep and extensive this destitution of knowledge of God's law and of his will concerning our duty, is among us, you could not rest quietly nights in your snug Office at Battle Creek, without a thought of us. Of course you weekly send a few copies of yourself among us; but those to whom they come are not the needy ones. 'Those who are whole have no need of a physician,' but who will go to the lost sheep of the house of Israel? is what I want to know.

"I have been reading No. 1 of your new volume, and I never can tell you how much good it did me. Eld. Waggoner's article on the first page was worth more to me than almost any sermon I ever heard. Then 'Our Mission and Work,' on page 4, is worth a year's subscription. Indeed! yours is a glorious mission to give forth the last message of mercy to a condemned world. But, my dear REVIEW, there are but the few who know you. Can you not devise some wise plan by which an acquaintance may be brought about between yourself and the thousands of Turner Co., Dakota?

"The Scandinavians have an active living body here of fifty-two persons, five of whom are the American Sabbath-keepers of whom I have spoken. With myself we thus have three more than half a hundred who are trying to keep the commandments of God and the faith of Jesus out of these thousands. Will you heed this old cry from new throats, 'Come over to Macedonia and help us'?"

In reply to our correspondent we would say that the REVIEW does not rest so quietly nights in its office here in Battle Creek, as might generally be supposed; for under the pressure of our work to meet the present demands from all parts of the field, our press room and the book-binding department present a lively scene frequently during the entire night, the machinery being in full operation, and busy hands and sleepless eyes, being engaged in putting the matter into shape to send out to the workers in the wide harvest field.

We do not forget Dakota; but there are hundreds of other fields in the same condition. We will do our utmost to prepare reading matter, clear in its construction, Christian in its tone, acceptable in its form, and reasonable in its price, and then must look to our friends abroad to be the channels through which it may find its way to hundreds of thousands of new readers.

If the fifty-three Sabbath-keepers in the place above named will each procure five new subscribers for the REVIEW, or become themselves responsible for five copies each, to be circulated among their friends and neighbors, they will find 265 copies coming very promptly into their county; and this number would no doubt secure over a thousand readers, and go far toward enlightening the thousands there in regard to the important subjects we have to bring before the people.

TO CORRESPONDENTS.

SOME queries have come in containing no signatures, and can consequently receive no attention.

A correspondent from Ohio asks if it is any worse for the sisters to wear gold breast pins and other ornaments than for the brethren to wear gold studs and sleeve buttons. Evidently not. The query continues: "I never see brethren carry out the instruction of 1 Cor. 16:20,

while the sisters practice it without any requirement." Answer. The directions given to "one another," must include all the church; and we consider the act there mentioned one intended to signify especially our union and fellowship with one another. This would suggest it to be an appropriate act on the occasion of the ordinances, and as such it is generally practiced in connection with the ordinance of John 13, as like that, brethren with brethren and sisters with sisters.

J. M. HOPKINS: The expression in Lev. 23:32, although spoken of the atonement sabbath on the 10th day of the 7th month, is good testimony as regards the time when the day began for if that day did not begin and end with the "even" then it was not the "tenth day" of the month, but a part of two days, as, for instance, a part of the ninth day and a part of the tenth. The beginning and end of one day, whatever that day may be, determines all the rest.—The expression in Matt. 28:1, "In the end of the Sabbath," means "after the Sabbath was past." See Robinson's Greek Lexicon, where this sense is given to the word rendered "end" in our version. It thus harmonizes with Mark, who says plainly, "And when the Sabbath was past."—In regard to the testimony of Matthew, Mark and Luke respecting the angels seen at the time of Christ's resurrection, we suppose there were different angels seen in different places and attitudes by those who visited the place and seculcher.—The Saviour, was crucified about the "third hour." The light part of the day, at the dark part, or the night were divided into twelve hours each, making twenty-four hours the entire day. The "third hour" of the light part would answer exactly to our 9 o'clock P. M., when the sun rose and set at six, and would not vary far from it at any season in Palestine.

We have an excellent paper for children, the YOUTH'S INSTRUCTOR, a sample copy of which we send you.

ANSWERED BY LETTER. H. D. Clark, W. Emerson, E. W. Helm, W. H. Hall, W. H. Littlejohn, S. B. Goodrich, J. M. Fergusson, S. Foster, J. H. Waggoner, H. A. St. John, P. Hill, J. W. Lisan, A. J. Cudney, J. P. Davis, M. L. Rossvalley, G. S. Honeywell, C. Howe, D. R. Palmer, F. O. Newcomb.

TO THE T. AND M. WORKERS IN MISSOURI.

WE have recently been cheered by the presence and labors of Bro. Haskell, and much instruction has been imparted to those who have the privilege of listening to him. We have counseled with him as to the proper course to pursue to get our society into a more efficient condition. I shall, as I pass from church to church, through the State, labor earnestly to get every one interested in scattering the good seeds of truth. When we see what the work has accomplished in many States, and especially in New England, it should stir us to a zealous diligence in the same noble work.

We hope to see every church and company Sabbath-keepers in the State, as well as many scattered believers, taking clubs of the SIGN, gathering up names all through the State, and finding interested readers. We hope also to see many subscribers obtained for the REVIEW REFORMER, and INSTRUCTOR. If there is place on earth where the people need light of health reform, Missouri is that place. Tobacco and pork seem to have conquered the land. The Household Manual is a valuable book, and with it as a premium to go with the REFORMER on the terms stated in our papers, many subscribers can be obtained. We have shown our faith that it can be done by ordering five hundred copies of the Manual to be thus used.

Owing to the peculiar situation of our churches in the State, and the rail-road facilities, we have concluded to have two depositories for our publications, where books and tracts, to a limited extent at least, will be constantly kept on hand. To save expense, as express bills are very high, publications will be shipped by freight to the depositories, and from these places directors can obtain their supplies, through the State secretary. One of these depositories will be at Nevada City, Vernon Co., Mo. The other will be at Hamilton, Caldwell Co., Mo. Two hundred and fifty Household Manuals to serve as premiums in obtaining subscribers for the REFORMER will be sent at once to each of these places, as well as a large number of the Child's Poems to serve as premiums for the INSTRUCTOR; and copies of the Way of Life, with which to obtain subscribers for the SIGNS OF THE TIMES. We hope our directors will see that every church and every tract worker has an opportunity to

obtain these at once. The bill has been received, and the premiums will be on hand very soon.

We call attention to another change. Sister Sue A. Reavis, who was elected State secretary of the T. and M. Society at the last camp-meeting, being engaged in teaching school where her mail facilities are very poor, and at quite a distance from her regular post-office, has thought it would be better for Bro. Hunter, our former secretary, to serve during the remainder of the Conference year; and Bro. H. has consented to act as secretary during that time. It will be much more convenient to have the acting secretary live near the place where the tracts are deposited, and will save much delay.

All business done with our offices of publication by members of the society should be done through the acting State secretary. All pledges made to the Conference or to the tract society will be recorded on his books, as well as the names of those who have pledged; and the district secretaries will have the names of those pledging, and the amount pledged by those living in their districts; while the librarians of each church will have the names of those living in their churches, and should look after the collection of the pledges at the proper time. The names of subscribers obtained in different churches for our periodicals, and the money to pay for the same, should be placed in the hands of the librarians. The librarian should send the names directly to the State secretary, D. C. Hunter, Nevada City, Vernon Co., Mo., while the money should be sent, at the end of the quarter, to the district secretary, or paid to the director, and by him sent to the State T. and M. treasurer, Bro. Wm. Evans, Hamilton, Mo. We hope our librarians and secretaries will be very prompt in forwarding the names of subscribers to the secretary, and to the offices of publication. It takes quite a while at best, and there should be as little delay as possible. Let all remember that all orders for Manuals, Child's Poems, tracts, &c., should be sent to the State secretary, D. C. Hunter, Nevada City, Mo.

Personal correspondence is solicited with all individuals in the State who desire to become workers in the society, and especially with those who wish to become canvassers for our periodicals. Especially do we wish to correspond with those who are scattered, and have no church privileges. Such have extra opportunities for working successfully. In corresponding we can better answer questions and deal with particulars. Lord Nelson said, at the battle of Trafalgar, "England expects every man to do his duty." God surely expects it of us at such a time as this. While many are asleep and doing nothing, we want, if possible, to develop a body of workers in the Missouri Conference who will be earnest and zealous. If this is done we shall see the cause arise. If not, it will sink lower and lower. There are many of our young people who can become workers, and accomplish much good. There are isolated brethren and sisters who love the cause. Let us hear from you personally. Write to me personally where you see my appointments in REVIEW, or to Bro. D. C. Hunter, our acting secretary. Our Master says, "Go labor in my vineyard." Who will answer the call? Preserve this for reference. GEO. I. BUTLER.

TO THOSE DISTRIBUTING SIGNS.

THE SIGNS.

THE SIGNS is much better than tracts to awaken an interest in present truth, as tracts treat upon one subject, but the reading in the SIGNS is varied. If the reader is not interested in one topic, another is before him, and by this means he will become interested in that in which at first he took no interest. I handed a copy of the SIGNS to a lady who sat in front of me in the cars. She glanced at the religious article on the first page, and passed it by. The second page the same, and so on throughout the paper. Finally the "News Miscellany" arrested her attention, then the story, afterward the article on the first page, and so on until she became interested in the paper, and we had a very pleasant, and I trust profitable, interview on the subject of present truth. It is thus in very many instances.

HOW CAN I BE USEFUL?

There is no wider or better sphere of usefulness for sisters of good address, who cannot get away from home to labor in the cause, than to take a number of copies of the SIGNS and send them, for two or three successive weeks, to some selected address. Then write the individual a letter. If he is interested, send more; if not,

drop that person and try others. When persons become interested in some doctrinal point, send a tract on the subject in which they are interested.

HOW CAN ADDRESSES BE OBTAINED?

From political papers, from friends, from lists of county papers, and in every conceivable way. When an individual has become interested, ask him to send names. Some have supposed that they must have carefully selected names. After many years' experience it has been seen that there will be no more interested readers found among fifty carefully selected names than among fifty names taken from various sources, of persons with whom you are wholly unacquainted. Could we read hearts it would make a difference. But the ones whom you might suppose would be the first interested often prove the last ones reached, and *vice versa*. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

THE NATURE OF THE LETTER WRITTEN.

Much depends upon the letter written. It is important that the thoughts should be well expressed, and the letter neatly executed, and these points should be considered; but there is something more important still. The words, warm with love, should come from a feeling heart, burdened with the desire of saving souls, and one that realizes its dependence upon God. Such letters will be effectual, even if the composition and style are not precise. But whatever may be the fluency of language, the Spirit of God must accompany the letter, in order that it may reach the heart. This should ever be realized by the writer. The best time to write a letter is after visiting the closet, where in brokenness of heart the aid of the Holy Spirit has been sought. Printed slips pasted on papers sent, amount to but little. Postal cards do better; but a letter written without any fixed form is the best. The letter should not be at all controversial. The papers and tracts should do that part of the work. In your first letter you can tell them that, if they are interested in the paper, you will send more. Say nothing about subscribing for it in the first letter, wait until they have become sufficiently interested.

Our experience has been, thus far, that those who depend on more successful societies to furnish them selected names have never amounted to much. The experience gained in resorting to various means to procure addresses has qualified the individual to write understandingly and effectively.

THE RESULT OF SUCH EFFORT.

The Judgment alone will reveal the result of patient, persistent labor in this branch of the missionary work. You cannot always decide that no interest is taken when a response is not made to the letter written. I have learned that upon the receipt of the first copy of the SIGNS, some have inclosed two dollars and sent directly to the SIGNS Office, and never replied to the letter. The difficulties experienced by some in writing are such that they do not reply. But it is reasonable to conclude, when they do not respond at all, that they are not sufficiently interested to be benefited by receiving papers.

Only think of sending out weekly, from eight to five hundred copies of the SIGNS, from each of our five hundred different churches, to all places where the English language is spoken! I have found papers thus sent, in Kentucky, Tennessee, Alabama, Missouri, and Illinois, and I expect to meet them more and more frequently.

While at Alabama, I received a letter from a man who had commenced preaching the Sabbath, having received it in the above manner. (The letter I unfortunately lost.)

Bro. J. W. Heath, formerly a Presbyterian minister, an educator in the Hebrew, Greek, and Latin, also in the higher branches of mathematics, has thus embraced the truth. I had the pleasure of baptizing him. I learned of four other ministers, two of whom have wholly embraced these views and two partially, who were preaching the truth in Alabama. While in Illinois, I learned of a lady who was surrounded by Sabbath-keepers, her own son taking twelve copies of the SIGNS; but she, being prejudiced, would not read them. She received three copies from the secretary of the Vigilant Missionary Society in Washington, N. H., and then a letter, which wrought a great change in her feelings. The thought that a stranger should take so much interest in her case, with the letter written with such warmth of feeling, greatly affected her heart. I do not know how her address was obtained, but I know that God made

this means instrumental in reaching the heart. May God bless those who are taking the SIGNS and sending them out to others.

S. N. HASKELL.

IN OTHER COUNTRIES.

PERHAPS many of the readers of the REVIEW are not aware to what extent missionary labor is being performed in other countries. Missionary workers in these countries meet with difficulties unknown to our American brethren and sisters.

The work in Naples, Italy, under the labors of Bro. H. P. Ribton, presents a very encouraging aspect. Although surrounded with difficulties that would have disheartened many, since they first received the light he and his wife have labored incessantly to bring it before others. There is now good prospect that there will soon be a strong company of Seventh-day Adventists there,—one qualified to uphold and carry forward the work in that city, even without the assistance of Bro. Ribton. They are making strenuous efforts to interest in the truth people of different languages, by means of correspondence, the distribution of publications, etc. They have those in their midst who are familiar with various languages spoken in Europe, who are zealously engaged in this work. As the result, individuals are constantly becoming interested, and taking their stand with the little company of Sabbath-keepers in that place. Men who embrace the truth in that country take their lives in their hands. Not only does it often take away their means of support, but it subjects them to personal violence at the hands of unprincipled men, who are incited to such deeds by the priests. The lives of some who have attended Bro. Ribton's lectures have been threatened, unless they remained away; and some have gone without food several days rather than to labor on the Sabbath.

In Holland the Sabbath question is being agitated, and people are embracing the truth, as the following extract from a letter written by a gentleman in that country testifies. In fact this is the case in all countries, as far as we have knowledge. The letter has been translated from the French language.

"VERY DEAR BROTHER: Through the kindness of my friend and brother, ———, I have received your letter and the paper, LES SIGNES DES TEMPS. I will gladly subscribe for it, and I wish you to send all the previous numbers, with the tracts advertised in the first number. Be so kind as to tell me how much they will be, and I will send you the money by mail.

"By the grace of God my eyes have been opened, and I see the error in regard to the Sabbath, which man has changed from the seventh to the first day. For some weeks I have had the happiness of worshiping the Lord on his Sabbath, and of keeping the divine commandments with my wife, mother, and three daughters.

"The Lord has in a special manner blessed Bro. ———'s efforts who, with my aid, and the help of tracts, has been able to show the will of God in regard to the Sabbath, until now there are twenty-three persons who are closely bound together to keep the Lord's Sabbath. Although the difficulties and the opposition are great, we feel that our Heavenly Father helps us, and that he will fulfill his promises.

"A brother who was very much opposed at first is now conquered by the Spirit and word of God. He went to the firm for which he works and asked his master to excuse him on the Sabbath, which he did at once, as Bro. ——— was much thought of and a faithful workman. One sister who was with a distinguished family was obliged to leave her situation. Her friends told her she would never find another, but the Lord has proved that he is all-powerful. This week she has found another situation, where she can keep the Sabbath."

The following extracts from letters received by missionary workers among our Swedish brethren show how the truth is gaining ground among that people:—

"The HAROLD is as dear to me as my own life, and I long for it every month. The article on the Atonement must not, for anything, be discontinued; for that is one of the best pieces in the paper. Even those who have separated themselves from us, and have feelings of enmity against us, like this.

"I feel very happy that the coming of our Saviour is so near, and that these truths are so clear, and have so firm a foundation. I feel my weakness, but my whole trust is in my Lord, who loves me so much. My whole desire is to stand under his banner and consecrate the remainder of my time to the work of God. I will

do what I can in spreading the HAROLD and tracts; for this work is a pleasure to me!"

Another letter reads as follows: "I have had the privilege of reading a copy of the HAROLD which speaks of the second coming of Christ, and I like it very much. If you will be kind enough to send me some good tracts, I will send you money as soon as I am informed how much they cost."

Another brother from Sweden writes: "A thousand thanks for your welcome letter and the papers, which we have received." We are very thankful to you for your kindness in sending the HAROLD to us. If the Lord grants me health, so that I continue to work, I will try to pay for it by New Year's; for we like the paper very much, and many of our friends around here also read it with interest. We believe it advocates the plain truths of the word of God."

The following was received at the HAROLD office, from a gentleman in Sweden who has recently embraced the truth from reading the HAROLD:—

"BELOVED BRETHREN IN CHRIST: I thank my Heavenly Father for his great love manifested to me in ordering it so that I receive the HAROLD. Through it and the guidance of the Holy Spirit, I have been brought to see many precious truths concerning which I have been in darkness during the past fifteen years that I have endeavored to be a child of God. I also return my sincere and heart-felt thanks to you, my dear brethren and sisters in a far-off country, for your love and care to us in sending the HAROLD to us who live so far up in the northern part of Sweden.

"I will here make a little confession about what came into my mind when I first saw the HAROLD. I happened to come across it at some unbelievers', in this town, to whom it had been sent by some of their relatives in America. My eye fell upon a discussion upon the immortality question, and when I saw that the paper advocated the non-immortality of the soul, I told them to throw such papers in the fire, and not allow them to be read among us; but a thought struck my mind, that I must prove all things and keep that which is good. I borrowed some of them, took them home and compared them with the Bible, that standard by which we shall be proved and judged in the last day. Then I saw that all the HAROLD contained was in conformity with the revealed word of God, and I ask, Is it not good? Yes; it is the truth, dear brethren. I now keep the Lord's Sabbath, but am very lonely, meeting with opposition all around. Pray for me and my family, that we may be united in the truth." M. L. HUNTLEY.

Battle Creek, Mich.

Alstrup, Denmark.

I HAVE lectured in the meeting-house the past two weeks, principally upon the prophecies. The roads and the weather have not been very favorable, but the meetings have, nevertheless, been quite well attended, especially last week, as the people now celebrate Christmas. The people here celebrate this holiday two weeks, during which no labor is performed, except necessary work. We have, therefore, held our meetings mostly in the day-time. There are those here who are very near to us and who are anxious to hear the word of God, and we still labor on in hope. We think often of our dear brethren and sisters in America, and pray for them. Remember us in your prayers, that the Lord's name may be glorified here by the salvation of souls. JOHN. G. MATTESON.

Dec. 31.

The New Clerk's Book.

I HAVE just received from the REVIEW Office, sample copies of the New Clerk's Book for churches. I am very much pleased with it. It is gotten up in a neat, convenient style, with full directions how to keep it. It is so simple in its arrangement that there is no excuse for mistakes. Every one of our churches should have one of these books immediately. It would greatly facilitate the work of the clerk in keeping proper records of our churches. All our ministers and T. and M. workers should take right hold of this matter, and see that these books are distributed. The cost is but a trifle, while the benefit is great. Let us have our records kept clean. D. M. CANRIGHT.

"WORDS, WORDS, WORDS!" says Hamlet, disparagingly. But God preserve us from the destructive power of words! There are words which can separate hearts sooner than sharp swords; there are words whose sting can remain in the heart through a whole life. Therefore think always before you speak, and speak in love or be silent.

A SONG OF SOLACE.

Thou sweet hand of God, that so woundest my heart,
Thou makest me smile while thou mak'st me smart,
It seems as if God were at ball-play, and I,
The harder he strikes me, the higher I fly,

I own it—he bruises, he pierces me sore;
But the hammer and chisel afflict me no more,
Shall I tell you the reason? It is that I see,
The Sculptor will carve out an angel for me.

I shrink from no suffering, how painful so-e'er,
When once I can feel that God's guidance is there;
For soft on the anvil the iron shall glow,
When the smith, with his hammer, deals blow upon blow.

God presses me hard, but he gives patience too;
And I say to myself, "Tis no more than my due."
And no tone from the organ can swell on the breeze,
Till the organist's fingers press down on the keys.

So come, then, and welcome the blow and the pain!
Without them no mortal can Heaven attain;
For what can the sheaves on the barn-floor avail,
Till the thresher shall beat out the chaff with his flail?

'Tis only a moment God chastens with pain;
Joy follows on sorrow, like sunshine on rain.
Then bear thou what God on thy spirit shall lay,
Be dumb, but when tempted to murmur—then pray—
—From the German.

Progress of the Cause.

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

DANVERS, MASS.

THIS morning, Jan. 14, we are all rejoicing over the glorious work the Lord is accomplishing here. The interest in our lectures in our new meeting-house, is, in some respects, better than it was in the tent. Our house is filled. Scores are most deeply interested. A half dozen or more have taken their stand with us the past week, and a score more are deciding. Our brethren and sisters are growing strong in the faith, and are zealous in the work. Our Sabbath-school is the best I have seen outside of Battle Creek.

Sabbath afternoon was a melting time with us. Everybody was happy, and we all praised the Lord. We expect to see considerable done here yet. Men from other parts of New England have heard the truth here, and have gone home deeply convicted, and some of them to keep the Sabbath.
D. M. CANRIGHT.

MICHIGAN.

Labor Among the Churches.

JANUARY 4 to 9, inclusive, we spent at Monterey, Mich., by invitation of the elder of that church. It was hoped that by bestowing several days' labor upon the church at this time, good might be accomplished. The result proved that the meetings were timely. Seldom, in my experience, has God accomplished more for us in so short a time. Three individuals, who had been temporarily disconnected from the church, again united themselves with it, much to the satisfaction of the brethren. Other hindrances to the advancement of the cause were speedily removed, as the spirit of confession and reconciliation was admitted into the hearts of those who desired to act in harmony with the teachings of the Christian religion. The last evening but one before we left the place, we held a business meeting, which, though held in reference to matters exceedingly difficult to manage, was characterized by most perfect order and good will. The last evening before our departure was devoted to prayer and social meeting, in which all took part with a readiness and spirit which was indeed refreshing.

From January 9 to 16 we were in Allegan. On January 12 and 13 the regular quarterly T. and M. society meeting was held in this place. We remained through these meetings, because the occasion was felt to be one of importance to the cause in this vicinity. Much to the satisfaction of all present, Eld. U. Smith was in attendance, and delivered three discourses with great acceptance, not only to the members of the church, but also to those present who differed in their opinions with the speaker. Brethren were in attendance in considerable numbers from Douglas, Otsego, Monterey, Clyde, and Plainwell, and on Sunday afternoon, greatly to the gratification of the church in Allegan, which had made special efforts to advertise the meeting, our house of worship was filled with an intelligent and deeply interested congregation. With this service the exercises closed, leaving an excellent im-

pression, and those of our people who were in attendance returned to their homes greatly cheered, and very hopeful for the future.
W. H. LITTLEJOHN.
M. S. BURNHAM.

Meetings in Dists. 10 and 13.

I HAVE now, for the second time, gone over the greater part of Dists. 10 and 13 of the Michigan T. and M. Society. The object of this last effort was to finish the work which I could not accomplish at the first. I have put forth every effort to do my work faithfully and well, so as to win the approbation of the Master, and also meet the minds of his people. Have had freedom in preaching, and the word spoken has usually been well received by all who heard.

The most of the brethren and sisters have done nobly on systematic benevolence, while a few, in all of the oldest churches where I have gone, have staid away from the S. B. meetings, so that they would not be called upon to pledge; these, in nearly every case, have been persons of considerable means. Their course has been a source of grief to me and to the church. It is a shame for those who profess to love the truth to thus do. It plainly shows that their love is not sincere. 2 Cor. 8:8. They have forgotten that "God loveth a cheerful giver," or they care nothing for these words.
E. R. JONES.

Muskegon.

DURING the holidays I held meetings in Whitehall, and obtained one subscriber for the REFORMER and one for the HAROLD.

I came to Muskegon, Jan. 8. Have visited most of the Swedish, and some Danish, families, and sold or given away tracts and papers at every house. The prejudice here is very strong. One of the families I visited seemed very intelligent. The husband, who is a builder by trade, had been a sailor thirty-two years and knew several languages. He received me very kindly, and we had a long conversation about the truth. He reasoned quite correctly on many points. I gave him some tracts and a copy of the HAROLD. Others, professing to be very good Christians, hardly dare to read our papers, they are so afraid that they shall be seduced. I shall go into the country to-morrow.
GUSTAF A. CARLSTEDT.

MISSOURI AND IOWA.

I HAVE not reported for many weeks, as the mud embargo has about stopped everything in the West. Held meetings in Iowa at Sandville, Knoxville, and at Mt. Pleasant as I was there attending to business matters. These churches seem to be prospering, and advancing in a healthy growth. The Spirit of the Lord was with us. At Knoxville especially there is great ground for encouragement. This church now numbers upward of seventy, the largest membership, I think, of any church in the State. There is also a good outside interest. Often fifty or sixty attend prayer-meeting, many of whom are non-professors, as many of the members live so far away they cannot well attend an evening prayer-meeting.

I had the privilege of meeting Bro. Haskell in Missouri, at two churches, Prairie Valley and Lincoln. We had but small congregations because of the bad going. Clubs for the SIGNS were raised,—in the former place one of fifty-eight copies, in the latter, fifty, to be paid for in installments; and upward of \$200 were pledged at the former place for a permanent tract fund. The instruction Bro. Haskell gave us was of great value, and was highly prized. We regretted more could not have heard it. We expect to go through many of the churches in the State, and make an effort to get our tract work on a better footing. Our courage to labor is good, and we expect to see better days in the Missouri Conference. We have a great field in which to work, and we shall try to encourage every one to labor. We have ordered Household Manuals, Child's Poems, and Way of Life, hoping we can get many canvassers to work obtaining subscribers for our periodicals. Half of these premiums will be sent to Hamilton, Caldwell Co., and half to Nevada City, Vernon Co., as depositories from which to distribute them to every church in the State.

Brethren, let us arouse, and go to work for the Lord. "The night soon cometh, in which no man can work."

Holden, Mo.

GEO. I. BUTLER.

MORGES, SWITZERLAND.

FOR six weeks we have been dwelling on the prophecies and on practical subjects. Though our numbers have been lessened by excitement and religious meetings connected with Christmas and New Year's, yet we have some interested hearers, who show a great appreciation of what they have heard, and upon whose hearts the Spirit of God is evidently working.

In this part of Switzerland but very few men attend church. Men do not form more than one-fourth or one-fifth of the attendance. It is probably because they see more attraction in their business than in the lifeless forms of most of the religious services.

In this city regular dancing parties are held every Saturday night, in which professors of religion take part. But some are commencing to feel that this is not right.

Occasional threats are made by one of the preachers of the National Church, but one of the preachers of the Free Church has thus far highly recommended our preaching, and has told his members to pray that God might sustain us in our work. The Free Church movement was started about the year 1844, and had for its object the separation of church and state, etc. There are now very many churches of this persuasion in Switzerland, France, Italy, Africa, and in many other countries. But though they started out with good principles, yet there has been a falling away among them. They have become too popular from a worldly standpoint.

Bro. Andrews' presence and labors are appreciated.
D. T. BOURDEAU.
January 1, 1878.

ILLINOIS.

COLETA.—On Wednesday eve of last week I spoke to a few of our friends near Coleta; and afterwards considered some points of business. Dist. No. 11 donates, this quarter, more than \$40. I hope this part of the State will continue to work and sacrifice, and thus grow.

ALEDO.—Last Sabbath eve I had the privilege of listening to a discourse delivered to the Aledo church, by Eld. Haskell. He labored for the good of this church, early and late, till Tuesday morning. Should all the members pay strict heed to the instructions given, this church will grow in experience, numbers, and influence. Some, I fear, fail to become inspired with the spirit of this message—a spirit of sacrifice. However, something was accomplished. The club for the SIGNS was raised to sixty-two; three sisters were appointed as a vigilant committee; and more than \$60 were paid in to the tent fund. Friends at A., do not allow Satan to lull you to sleep; but, as you may, overcome and be saved.

PRINCEVILLE.—Bro. Haskell and I held meetings here two evenings and the intervening day. There was not all accomplished at this place that we had hoped to witness; nevertheless I feel confident that lasting good was done for the cause. A little more than one year ago this church was almost disheartened; they planned to sell the meeting-house, if all could be agreed. But now we have a membership of about fifty. Their s. b. pledge, we hope, when all will have promised, will be, for 1878, \$275. Those present advanced about \$25 over last year. They also voted in favor of the one-third for their tract society. They all say that they believe in a strict tithing system. They honorably redeem their pledges. But I am forced to acknowledge that they learn too tardily how to work in the tract enterprise. Come, Princeville friends, "wide awake!" for rest will soon be given.
G. W. COLCORD.

Aurora, Ill., Jan. 17, 1878.

NEW YORK AND PENNSYLVANIA.

Wellsville, N. Y., Jan. 15.

Our tract society meeting at this place, Jan. 12 and 13, was an occasion of great interest. The attendance from the different parts of the district was not large, owing to the bad condition of the roads and the fact that there had been a general gathering only three weeks previous, at the dedication of our new house of worship here. Yet those who were here felt that indeed we had a profitable meeting, and that the Spirit of the Lord was with us in good measure.

The church quarterly meeting for this church was held in connection with this

meeting, and nearly all the members of the church were present. Systematic benevolence was re-organized to the amount of \$150. This will be increased by those absent to nearly or quite \$200. Every member of the church present, who had not already done so, joined the tract society.

We have never seen a better interest manifested in the tract work than at this time. The brethren from Niles Hill, although five miles distant, were here promptly at our morning meetings at 9 o'clock A. M. Five or six young sisters will go out immediately as canvassers. Two of them commence to-day to make a thorough canvass of the village for the REFORMER and INSTRUCTOR. Since Conference a large share of my time has been employed in the work on the church here, but I now intend, in company with Bro. Hall, to visit most of the churches in the State and labor for a revival of interest in the tract work, which has, for a long time, received but little attention. We are very thankful that the brethren have not lost their interest altogether, and that where we have been they are taking hold of the work with new zeal and energy. May the Lord grant us his blessing and give success to the work.

As Bro. D. B. Welch had resigned his office as director of Dist. No. 10, the brethren, by unanimous vote, recommended that Bro. D. C. Phillips be appointed to fill the vacancy.
B. L. WHITNEY.

Pulaski and Adams Center, N. Y.

FROM Rome I came to Pulaski, Jan. 7, and spent three days, speaking each evening. It being the week of prayer, and the weather continuing unfavorable, the attendance from outside was not large, but those that came were interested. The new friends of the cause are taking hold in earnest, signing liberally on s. b. and the one-third, and for the SIGNS for the use of the Vigilant Missionary Society which has been formed.

The meeting at Adams Center the 12th and 13th, was, in some respects, an excellent one. The weather and traveling were such that but few came from other parts of the district, and I was called away on the Sabbath to attend a funeral; but most of those present seemed to feel their lack of zeal and union. Confessions were made, difficulties were removed, and the Spirit of the Lord came in as in former times. One brother said he had not seen so good a spirit on the part of the majority for two years. If they come up on the missionary work as they ought to do, they may expect the blessing of the Lord; for he has shown his willingness to bestow it.

The matter of the expected Biblical Institute was considered, and a vote taken to invite it to Adams Center; and this action was backed up by a pledge of the brethren of that church to entertain, free of charge, those that attend, to the number of fifty or sixty.
S. B. WHITNEY.

Haight School-House, N. Y., Jan. 14.

WE closed our meetings here Sabbath, the 12th. The attendance has been good throughout, although the weather and roads have been unfavorable. Six or eight are keeping the Sabbath, and there is still a good interest, which we shall follow up by frequent visits through the winter.

We attended the church quarterly meeting at Mannsville on the Sabbath, and the Pulaski business meeting on first-day. The brethren and sisters manifested a commendable zeal in the work, pledging liberally on the s. b. fund and the one-third. We organized a Vigilant Missionary Society of six members, and a club of eighteen copies of the SIGNS was ordered for their use. The report of labor in the tract society was very encouraging, and, on the whole, we consider it one of the best and most profitable business meetings we ever attended.

Next Sunday we commence a course of lectures at the Blakeman school-house, about two miles from Pine Meadows, my first field of labor.
M. H. BROWN.

Scott Center, Pa., Jan. 14.

ALTHOUGH the weather the past week has been somewhat unfavorable for the meetings here, yet the interest still continues. Sunday evening we had the largest, and apparently the most interested audience we have had since the meetings commenced.

Have spent all the time I could in visiting from house to house. Four have fully decided to keep the Sabbath, and many are convinced, some of whom, I expect, will yet obey.
E. W. WHITNEY.

VIRGINIA.

SINCE our last report, seven have embraced the Sabbath, among them a Methodist minister of Page Co. He has been attending our meetings and reading publications for eighteen months past, and has now taken a decided stand on the Sabbath and law, not fearing to preach his views before his congregations. It is expected he will bring others with him. We have recently held a short protracted meeting in Page Co., resulting in strengthening the church there, and bringing others to the truth.

Our quarterly meeting in Shenandoah, just past, has been a feast of good things. Bro. Geo. W. Woods, R. W. S. Mowery, Mrs. Lane and the writer were the speakers. The Spirit of God was with us, to help and encourage. We have united our efforts for a few days past in selling *Annals*, and have disposed of two hundred, for which we have received \$20. We expect to continue till we sell three hundred more. The proceeds go into our T. and M. Society funds. After preaching, we sell the *Annals*. They sell well. We seldom sell less than one, and sometimes more than five, dollars' worth at one meeting.

The cause in Virginia never seemed in a more prosperous condition. None are discouraged; all are determined to do what they can to forward the work until this mission shall become a strong Conference.

Our T. and M. Society report shows active members and good work done. May we be remembered at the throne of grace.

E. B. LANE.

Dayton, Rockingham Co., Va., Jan. 11, 1878.

MAINE.

Long Island, Portland, Jan. 14.

SINCE my last report, I have been holding meetings in this place, with a fair interest.

While here I have been forcibly reminded that the dragon is wroth with the remnant church. Wednesday a dissipated man, set on by church members, came to my boarding-place and threatened to take my life. In the evening, while opening my meeting with prayer, the same individual, armed with an ax, came to the school-house, and if the constable, who was present, had not rendered kind assistance in keeping the peace, I know not what the result would have been.

The constable, Mr. Witham, although not a professor of religion, has treated me with Christian courtesy.

Three influential ladies have commenced to keep the Sabbath, and others are interested. The course taken by certain parties has disgusted the honest-hearted.

J. B. GOODRICH.

ALABAMA.

WE reached Bladen Springs, which is one hundred miles north of the Gulf of Mexico, about noon to-day (Jan. 13), after traveling nearly one week. We find about fifty or sixty keeping the Sabbath, nearly all of whom have been brought to the truth by the labors of our blind brother, J. M. Ellett.

We expect to begin meetings with them to-morrow evening. There are many openings, we are informed. We feel to seek God for help as never before. Pray for us.

A. O. BURRILL.

IOWA.

Knoxville.

I HAVE been in this place almost six weeks. My health has been so poor that I have been able to do but little, but I have labored as I have felt able. Sixteen have united with the church since I came here, and nine have been baptized. Most of these, however, were keeping the Sabbath before, having moved here from other churches and the adjoining country.

Our brethren and the sisters here are learning, by experience, that valuable lesson that no church can prosper that tolerates wrong in its midst, and with commendable zeal they have taken hold to put away the wrongs. Some of the brethren, we fear, have been robbing God in tithes and offerings, and the vows they have made have been lightly regarded; but their experience has been anything but pleasant to them in this; for, as we should expect because the Bible teaches it, their spiritual interest has declined and financially they have not prospered. Oh! for a faith that brings God into our financial matters.

We have set these principles before the

church as clearly as we could, and the church, as a body, has stood nobly by us. The ground was in a great measure prepared for this work by the faithful labors of Bro. Butler last winter. The prospect before the church was never more flattering than now. They pledged quite liberally on s. s. and voted the one-third for the T. and M. fund, and many of them expressed a determination to pay up past pledges.

Our communion season was a good one for this church. The ordinances had not been celebrated before for a long time, and this privilege seemed almost like the commencement of a new experience to some, and we trust it was. A reformation was also begun on the point of promptness in doing the work of God. May God bless the brethren and sisters of Knoxville.

E. W. FARNSWORTH.

Fremont, Jan. 16.

I RESUMED labor again Jan. 3, and have given, in all, twenty-four lectures to fair audiences. Have had considerable stir among the no-law hearers. A goodly number have admitted we have the truth. Have not tested the people yet, but have strong hopes that quite a number will obey. Still they want to hear the other side, and have sent for an able man to set them right, and I am anxious to have him come. Satan is on hand with the usual smut and slander.

Shall we have the prayers of those who love the truth?

L. MCCOY.

Davis City, Decatur Co.

OUR meetings here still continue, and the interest increases, despite fierce opposition from ministers and a few lay members. We asked those to arise who believed the seventh day was the Sabbath and its command as binding now as any of the law, and forty-five or fifty arose. Twelve have decided to keep the Sabbath, among whom is the superintendent of the Sunday-school, the deacon of the Baptist church, and other influential persons. Others are almost persuaded to embrace the truth.

Bro. H. Nicola has labored with me up to this time (Jan. 16), but is now called away by his appointment of the T. and M. quarterly meeting at Knoxville. We hope he may soon return. C. A. WASHBURN.

Nevada, Jan. 14.

THE T. and M. quarterly meeting is now past. The Spirit of God was with us in these meetings. Our hearts rejoiced in the good cause. The reports showed that good work had been done.

We had seven discourses, besides social and prayer-meetings. We commence this next quarter, intending to follow the directions given in Eccl. 11, and Ps. 126: 5, 6. Our Danish brethren here want tracts in their language, on the three messages. They are in earnest in spreading the light. There were brethren at this meeting who had heard these truths years ago, but have only commenced to live them out lately.

Let the good work go on, and let all of us have a part in it. I came from Oskaloosa to this meeting, and because the calls are many in this part of the State I will stay.

G. V. KILGORE.

Marshalltown.

At our regular quarterly meeting, Bro. Kinny spoke to us on the Sabbath, and Bro. Olds on first-day. There was a good turnout of the brethren, and all covenanted to live nearer to God the coming year. Four new members were received subject to baptism. One of these embraced the truth from reading tracts. Two more in Marshalltown have decided in favor of the truth, and others are interested.

W. A. MOON.

MINNESOTA.

Dodge Center and Rice land, Jan. 16.

WE started our work for the winter with the Dodge Center church. Found them all steadfast. Assisted them in securing a good place for holding meetings. Held four meetings at a school-house near Bro. Storer's, ten miles from Owatonna, with good attendance and interest. At Geneva we held two meetings.

We next visited the Rice land (Danish) church. Have had a good interest. A good company of young people are becoming deeply interested. Last Sabbath we assisted in organizing a Sabbath-school in English, of twenty-two members, and a Bible-class in Danish. One woman commenced to keep the Sabbath, and her husband, who had once kept it, but had fallen

away in practice, we think will now take hold of it determinedly.

Others are interested. Have given two discourses at the Sumner school-house, in an adjoining town, with good audiences and close attention. Bro. Devereaux has scattered some of our tracts, and has tried to live the truth here for the past two years. We have an appointment for to-morrow evening, and, if the interest demands it, we shall stop here for a few days.

D. P. CURTIS.

L. H. ELLS.

Irving, Kandiyohi Co., Jan. 16.

THE work in this vicinity is still progressing favorably. Prejudice is giving way, and the attendance is good. Last Sabbath over twenty were out, and a Bible-class was organized. Pray for us.

W. B. HILL.

H. W. BABCOCK.

NEBRASKA.

Orleans, Harlan Co., Jan. 13.

MEETINGS still continue at Orleans. Although the attendance is not large, it is apparent that some good is being accomplished. Some have already commenced to observe the Lord's Sabbath, and to look for that "blessed hope."

The cause has been much hindered here through the influence exerted by some who have advocated the observance of the seventh day, while their lives have not been consistent with their faith.

Earnest calls for the living minister are coming in from the surrounding country. There is work for a score, where there is but one to labor. Surely, the harvest is great.

CHAS. L. BOYD.

KANSAS.

I WAS with the church at Flat Rock, Neosho Co., Kansas, Jan. 2-8. This young church numbers thirteen members, most of whom have embraced the truth quite recently under the labors of Eld. C. F. Stephens.

This interest was first created by Bro. Geo. and sister O. M. White, who came from Indiana and settled there over a year ago. By keeping the Sabbath and circulating tracts, they prepared the people to listen to the truth. The church here seems to be composed of substantial material.

In company with Eld. Santee, have been holding meetings at Limestone, Crawford Co., about five miles from Benlah. As the result so far, six have fully identified themselves with us; five have been baptized. Three have joined by vote, making a total of nine. The cause appears to be looking up in these parts. J. H. COOK.

LITTLE FALLS, WIS.

I CAME to this place on the 13th, and have given four discourses. At first the congregations numbered about twenty-five, but last night there were about sixty present. The interest is increasing. The most perfect order is maintained. I have distributed tracts freely. T. B. SNOW.

NORTH PACIFIC CONFERENCE.

[Abridged from the SIGNS OF THE TIMES.]

SABBATH and Sunday, Dec. 22, 23, Eld. I. D. Van Horn was in Carrollton, Cowlitz Co., Washington Territory, where he found six keeping the Sabbath. He spoke five times, the audiences averaging about thirty. All things considered, the attendance was good, and the impression made by the truth on those that heard, was very favorable.

His address, until further notice, will be Salem, Oregon.

VIRGINIA T. AND M. SOCIETY.

THIS society held its quarterly meeting at Shenandoah, Jan. 6. The president being absent, Eld. E. B. Lane was chosen in his stead. The reports showed 13,222 pages of tracts distributed; 417 periodicals given away; 29 letters written; 186 families visited; 1 subscriber for the SIGNS; 5 for the REVIEW, and 5 for the INSTRUCTOR. Number of members in the society, twelve.

Our office account shows a donation to this society of \$10.00, by Edward Lobdell, for which the society expresses sincere gratitude, assuring the donor that the money shall be faithfully used in extending the light of this glorious message here in the "Old Dominion" State.

REUBEN FULTZ, Sec. Pro. tem.

MISSIONARY SCRAPS.

A FRIEND who has received a number of papers from one of our sisters, writes: "I have read the papers you sent me with much interest. I like them. If you send more, they will be thankfully received, but I do not feel able to send for them at present."

Another writes: "I received your card, and the papers, last evening. Many thanks for them. I have not had time to read near as much as I would like to. On many points of doctrine you and I believe the same. I am not prejudiced, and desire to study my Bible understandingly; and if I find myself in error, always wish to be righted. I should like to attend one of your camp-meetings; I know they must be very interesting."

In a letter of a later date the same writer says: "I would like the paper [the SIGNS] very much, but do not feel able to take it now."

While others are receiving words of like import, it is a satisfaction to know that the seeds we are scattering, are likely to bring forth buds of promise. Wm. H. MILLS.

Macomb Co., Mich.

SOWING.

"CAST thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

What Christian laborer can foretell the full results of his efforts to advance the cause of his Master? Thirteen years ago a Seventh-day Adventist minister preached the doctrines held by this people, in a small town in Illinois. After sowing the seed he left, but it soon sprouted. He came back, with other help, to cultivate the crop, and a church was organized. From that church have sprung several ministers; and through their labor others have embraced the truth, and several churches have been organized in this Conference and others.

Six years ago I went to spend the winter in a certain county in this State (Illinois), with the expectation of meeting with success in proclaiming the truth; but I labored hard and traveled much through the cold, yet left in the spring with no visible results. However, in one of the localities in which I labored some, there are now about thirty Sabbath-keepers, and but little ministerial labor has been bestowed there since.

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

Mt. Vernon, Ill.

WORDS FOR T. AND M. WORKERS.

BELOW we give a few extracts from letters received by our V. M. Society.

A letter from Holton, Aroostook Co., Me., says, "I like the SIGNS very much. I read it with pleasure, and, I trust, with profit."

Another person writing from Portland, Me., says, "I find a great deal of good reading in the SIGNS."

A man residing in West Sumner, Me., says he likes the paper, but is a poor man, not able to pay for it.

A lady from Jackson, Me., says, "I inclose \$1.50 for the SIGNS. I prize it very highly."

A lady in North New Portland writes, "I feel interested in reading the paper. I am one that wishes to get Bible instruction. Inclosed find one dollar, for which send me the paper as long as that will pay for it. I thank you for your kindness in sending me the SIGNS. God bless you in your work for the Lord."

We feel to thank God that we have found some interested to read the truth. May he still bless, and gather souls into the fold, and we with them be gathered into the kingdom. N. M. CARLETON.

Somerset Co., Me.

Obituary Notices.

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

DIED, in Salem, Vt., Dec. 30, 1877, Bro. Joseph Burroughs, in the eighty-second year of his age. Bro. B. was among the first in Vermont who embraced the Bible Sabbath. After his health became very poor he used to walk miles to meet with the brethren in their Sabbath meetings. Funeral sermon from Isa. 25: 7, 8. A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 24, 1878.

Baptist Hymn Book.

WE have made the statement in the SIGNS that one of the fair pages of the Baptist hymn book was devoted entirely to the ten commandments, word for word, just as we find them in the twentieth chapter of the book of Exodus, and as Seventh-day Adventists teach and observe them.

This fact has gone abroad, and probably public notice of it had been made in the vicinity of Vacaville previous to the late discussion. And, strange to tell, the Baptists seeing that this had a bearing on the Sabbath question, have torn the leaf on which was printed the holy law of the great God out of many of their hymn books. But this does not remove it from the Bible. Be it known unto the Baptists that, although with sacrilegious hands they remove the law of God from their hymn book, it still remains in the Bible nevertheless, and it is safely deposited in the ark of God in the most holy place of the sanctuary in Heaven. Over that ark is the mercy seat, before that ark stands the Son of God, our great High Priest, pleading for those who have transgressed that law in the ark.

That holy law, given as a rule of life here, will be brought forth in the great day of Judgment as the rule of judgment there. Know this, O ye Baptists, that the law which ye treat so rudely and Heaven-daringly here, will in the day of Judgment appear as a flaming reality to burn to the very depths of the transgressor's soul like a flame of fire.

The reader will be astonished at this shortsighted action put forth by the Baptists at Vacaville, the seat of their college in California.

But blind men, who have become such by shutting their eyes to the law of God, in their confusion will act strangely. Men will use their best arguments. The best argument the Vacaville Baptists had against the ten commandments, and their shortest way to abolish them, was to tear them from their hymn book.

J. W., in SIGNS.

Nothing Like It Before.

SINCE the brief report from Bro. Canright respecting the work in Danvers, Mass., which appears in the Progress Department this week, was in type, we have received a private note from him giving still more encouraging features of the work there. People of financial ability and high social standing are being added to the ranks, in some instances entire families taking their stand upon the truth. He says he has seen nothing like it before in any part of the field, and sees no prospect of being able to leave the work in that vicinity for months to come.

A Great Victory for the Truth.

WE learn that the discussion lately held at Vacaville, Cal., has resulted gloriously for the truth. The opponent of Bro. Healey, one Johnson, a Disciple, came on boasting of his own strength and sneering at the inferiority of his antagonist, like the celebrated Mr. Goliath, of Scripture fame. But unfortunately for Mr. Johnson, the parallel did not stop there, but continued right on to the end of the chapter. His brethren stopped him when he had filled only two-thirds of his time on the Sabbath question, the contest was proving of such damage to their cause.

It matters not how talented a man may be, he cannot make something out of nothing; and the Bible furnishes absolutely nothing in behalf of Sunday-keeping.

When the Philistine of old was overthrown, all Israel gave a shout. So when the truth, in its simplicity, gains such victories, let all the people, both as a grateful exclamation and a prayer, say, Amen; so let it be.

The Cause in Allegan Co., Mich.

OUR visit to Allegan, Sabbath and Sunday, Jan. 12, 13, mentioned in the report from Bro. Littlejohn, was a very encouraging season to us. The attendance on the part of the brethren was good; but what was still more marked, was the readiness of the citizens of Allegan to listen to a presentation of our views. On Sunday afternoon they filled the house almost to its utmost capacity. In the evening we spoke to a good house in Otsego.

There is a gathering influence now attending

the cause in Allegan county. Much good has already been accomplished; and the hope, courage, and activity of the brethren is greatly revived.

Dedications.

THOSE interested will notice particularly the appointments in this paper for the dedication of the meeting-houses at Dimondale and Estella. It is expected that the brethren will still show their interest in the work by a grand rally at both these places.

The Iron Crown.

THE funeral of Victor Emmanuel took place in Rome, Jan. 7. The procession occupied an hour and a half in passing a given point. The Pantheon was reached about 4 o'clock, P. M. The car on which the king's remains were borne to their last resting place was the same as that used at the funeral of King Charles Albert. It was surmounted by the iron crown. The entire procession was on foot.

The War in the East.

ACCORDING to the news of the past week from the Eastern war, the campaign during this time has been uniformly disastrous to the Turks. Other nations give no promise of substantial help; and the prospect looks worse for Turkey than ever before. In speaking upon this question we have ever been careful to guard against the idea that this present war must go on uninterruptedly till the Turkish government is entirely subverted. It may do so, and it may not. An armistice may be concluded, a temporary peace may intervene before the end. If there is a Sabbath-keeping people in Russia for whom a work is to be done, it would to us seem probable that the strife might be for a time suspended. Turkey comes to its complete end under the sixth plague, when as symbolized by the great river Euphrates, it is dried up. Rev. 16:12. But it would seem as if all the prophecies respecting the decline and overthrow of this power, with the attending scenes, were on the eve of immediate fulfillment.

The action of the Baptists of Vacaville, Cal., in reference to the ten commandments is one of the most astounding facts that has ever come to our knowledge in connection with men's opposition to the law of that God whom they meekly profess to obey. See Bro. White's account of the matter in another column, headed, "Baptist Hymn Book."

No. 12, Vol. 1, of the *Sabbath Memorial*, published by Eld. Wm. M. Jones, London, Eng., has come to our table. Through this publication Bro. Jones is still doing good service in behalf of the Bible Sabbath in England. Accompanying the *Memorial* came also a 16 page tract, published by Bro. Jones, entitled, "Plain Reasons for the Religious Observance of the Seventh-day Sabbath (commonly called Saturday), as perpetually binding upon all Christians. By the late W. H. Black, F. S. A."

Thirty-one distinct articles in the Progress Department this week, twenty-six of which are reports of labor, or of meetings. We think the reader will have no occasion to complain of a lack of variety.

THE annual pew renting in Beecher's church this year brought \$10,593.00 less than last year.

THE *Detroit Evening News* of Jan. 12, says:—"The dispatches from all parts of the country this morning report a little less than a million dollars in failures, about a quarter of which amount is fraudulent. We are coming on finely."

The Health Annual.

THE sale of the Health Annual for 1878 has already reached one hundred thousand (100,000) and will probably reach a still higher figure.

We have, at considerable expense, printed a special edition on fine super-calendared tint-paper, bound in heavy enamel cover, beautifully printed in colors and gold. These are especially suitable to be placed in Banks, Business Houses, or to present to friends. Price, post-paid, single copy, 15cts.; ten copies for \$1.00. In quantities of 100 or upward, \$8.00 per hundred.

W. C. W.

Church Record, and S. B. Books.

THESE new books have been subjected to thorough criticism and are accepted by all as perfect. They are being generally adopted by

our churches, and it is hoped that they will add materially to the accuracy and correctness of church records and accounts.

The prices are as follows:—

Church Record, 2 quires,	\$1.00
" " 3 " "	1.30
" " 4 " "	1.60
S. B. Books, 2 quires,	1.40
" " 3 " "	1.75

In quantities, to T. and M. Societies, 15 per cent discount.

Churches of less than thirty members would only need the two-quire books.

Churches of thirty to fifty would need the three-quire books.

Larger churches would need the four-quire Church Record. W. C. W.

A Farm to Rent.

I HAVE a farm of eighty acres, situated in South-western Iowa, Shelby Co., which I should like to rent to a Sabbath-keeper. For particulars, correspond with Hilbert W. Gotfredson, Elk Horn, Shelby Co., Iowa.

APPOINTMENTS.

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

ROCKVILLE, Bates Co., Mo., Tuesday evening, Jan. 29, and Wednesday and Thursday following. Shall want meetings both days and evenings.

Nevada City, Vernon Co., Sabbath and Sunday, Feb. 2 and 3. Meetings commence Sabbath evening.

We desire to pay special attention in these meetings to the tract work. We ask for a general attendance of all our brethren and sisters in the vicinity. GEO. I. BUTLER.

WE will meet with the church at Clear Creek, Chautauqua Co., N. Y., Jan. 26 and 27.

Port Allegany, McKean Co., Pa., Feb. 2 and 3. Meetings at this place will commence Thursday eve. We request a general turnout from Dist. No. 10 at this meeting, especially those who have recently embraced the truth at Smethport and Pine Creek, Pa.

Let the old friends of the cause come prepared to care for themselves. B. L. WHITNEY. A. H. HALL.

THERE will be a State quarterly T. and M. meeting held at Bordoville, Vt., Feb. 2 and 3. We hope to see the secretary and as many directors as can attend, with a general turnout of brethren and sisters, at this meeting. We could hold it no earlier. A. S. HUTCHINS, Pres.

ELK FALLS, Kan., Friday, Jan. 25, continuing till Sunday, Feb. 3, and longer if thought best. J. H. COOK.

DIAMONDALE, Mich., Feb. 2 and 3. At this time the new S. D. A. meeting-house of this place will be dedicated. Dedication services, Sunday, at 10:30 A. M.

A general invitation is extended to brethren and sisters. Those coming should make some preparation to care for themselves.

Pottsville, Mich., Jan. 26, 27. Meetings will commence Sabbath, at 10:30 A. M. The notice for this meeting is brief, but we hope all connected with this church will make an effort to be present.

Olivet, Wednesday, Jan. 30, at 10:30 A. M. The object of this meeting is the organization of a church. The meeting will be held where Bro. C. Van Horn may appoint. J. FARGO. M. B. MILLER.

I WILL commence a course of lectures in Bro. P. G. Hobb's neighborhood, the 18th inst. Those desiring labor in this part of the State will please address me at Clay Center, Clay Co., Kan. CHAS. F. STEVENS.

I COMMENCE a course of lectures in Yorktown, Ind., Jan. 20. W. W. SHARP.

ESTELLA, Mich., Feb. 9 and 10. At this time the new S. D. A. meeting-house will be dedicated. Dedication on Sunday, at 10:30 A. M. Brethren and sisters from Carson City, Mather-ton, and other places within reasonable distance, are invited to attend. Elds. E. R. Jones, D. H. Lamson, J. O. Corliss, and Eld. Van Deusen and wife, are invited to be present. Estella is six miles south of Riverdale, a station on the R. R. from St. Louis to Cedar Lake, and 25 miles north of Pewamo, a station on the D. & M. R. R. In behalf of the church, T. LANGDON.

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. Samuel Watson 53-2, Mrs M J Mears 53-1, E H Sisson 51-17, W D Sharp 53-1, C F Clapp

53-1, Mrs H A Brooks 53-4, Francois Depas 52-14, Henry D Beisel 52-25, Dr J H Glinley 53-1, Wm G Smith 53-1, Grace A Staples 53-1, Lizzie J Davison 53-1, S A James 53-1, Chas Smith 53-1, E Wilcox 53-1, Russell Griffith 53-1, Harvey A Fuller 53-1, Mary Bingham 53-4, C D Rasmussen 53-1, D M Jones 53-2, A J Emans 53-2, C A Worden 53-1, Mary F Aldrich 53-10, D Robbins 53-1, Susan Jones 53-1, W J Reed 53-1, H A Crow 53-3, B C Beardsley 53-1, C M Olough 53-1, Mrs Henry Perry 53-1, Jeremiah B Mooney 53-1, J W Snyder 53-1, Geo Maynard 53-2, I N Brown 53-1, F M Robinson 51-10, T S Harris 53-1, W C Heber 53-1, L Gotfredson 53-17, Mrs L C Sweet 53-1, M I Hackett 53-1, C W Gilbert 53-1, Amelia Nellis 54-1, Samuel Pavey 53-1, John Cowan 53-1, Dr Robt Elwood 53-1, Sarah Lane 53-9, J F Sindlinger 53-4, Wm Ostrander 53-1, Mrs Eleanor Griffin 53-1, A C Lee 53-2, Timothy Harriman 53-6, Niels Jensen 52-25, Mrs A Reed 53-2, Geo Bickle 53-1, James S McCord 55-6, Niels Nielson 53-1, Adde E Brown 53-1, Robt Marvin 53-1, S W Harris 53-1, Samuel F Weeks 53-1, Carl Rosenthal 52-7, Mary Rife 53-1, A C Raymond 53-1, A H Robinson 53-1, Jason V Lane 53-1, Wm Patterson 53-1, E G Witter 54-1, Mrs W Chesebro 53-1, Mrs E L Bliss 53-1, W H Hilderbrand 53-1, T H Purdon 53-4, C R Brown 53-1, Judson Rice 53-1.

\$1.00 EACH. Mrs E A Baker 52-9, Mrs Nathan Swan 52-1, James Ayers 52-1, Hans C Moller 52-1, Geo Whisler 52-1, John Riley 51-24, M E Goodwin 52-1, Cyrus D Chapman 52-3, May L Smith 52-4, Maggie A Stroud 52-22, A E Bullock 52-1, Cordia Sanders 52-1, H R Johnson 52-1, D K Johnson 52-1, George Grove 53-1, Nancy Sherman 52-1, J M Whitney 51-25, Wm Stuff 52-1, Betsey M Hibbard 52-4, O R Downs 52-1, R W Hill 52-1, A H Wentworth 52-1, S C Butte 52-17, A V Parkhurst 53-1, C W Tenny 52-1, Mrs E A Hanscom 52-1, Justice W Emerson 52-1, W S Hammaker 52-1, Peter Waite 52-1, Theresa Merrill 52-1, Anna Hanson 52-10, Mrs Orpha Salisbury 52-9, Bella Shafer 52-1, J M Stone 52-1, M M Gordon 52-1, L G Dean 52-1, F J Payne 52-1, O M Andrews 52-1, Adam Loucks 52-1, Daniel W Evans 52-1, J P Wolcott 52-1, T D Brackett 52-1, R J Carr 52-1, J N Smith 52-1, Geo Craig 52-2, Julia A Savage 52-1, G F Fisk 52-1, Mrs Jennie Ober 52-1, Mary Jane Wells 52-1, Joseph Blake 52-1, Sarah Eldridge 52-4, Daniel Litchfield 52-1, H M Van Slyke 51-10, Lucy Harris 52-4, A Gleason 51-22, Mrs C L Gilman 52-1, Wm A Dains 52-1.

MISCELLANEOUS. Reuben Randall 50c 51-14, Mrs Sarah J Baker \$1.50 53-1, R W Tillman 50c 51-16, Miss C Beach 3.00 54-1, Wm S Moon 3.00 54-1, Sophia Brigham 1.50 53-1, Margaret Cummings 50c 51-15, E Hayes 1.30 42-18, John Doty 50c 51-15, Samuel Swarts 50c 51-16, R W Bullock 50c 52-18, A G Griffith 50c 51-15, Thos Hastings 1.50 53-1, Antia Williamson 1.50 53-1, Wm M Williamson 1.50 53-1, Samuel Benge 75c 52-1, Wm Leggett 75c 52-1, Mrs W F Davis 1.50 53-1, Reading Room 2 copies 3.00 53-1, I W Baker 50c 51-14, Mary Ann Walrath 1.50 53-1, W P Coates 50c 51-15, Lizzie J Morse 6.00 51-20, Amanda E Stone 1.50 51-1, W Y Eager 50c 51-17, Robert Eager 50c 51-14, Washington Morse 50c 51-16, Nancy Gibson 75c 51-22, Laura L Wilkins 1.50 53-12, Daniel D Haines 1.50 53-1, Israel B Luther 75c 52-1.

Books Sent by Mail.

F Peabody \$3.00, M A Nelson 60c, A L W Bowers 30c, F W Moffit 35c, J M Hopkins 15c, J P Thompson, M D 25c, A Hyer 1.00, D A Babcock 80c, D Miller 25c, Wm H Hall 1.60, J M Ferguson 1.60, G Leighton 1.00, W O'Hara 1.00, P A Karnell 8c, Clara Osborn 1.00, D Lewis 25c, E Hutcheson 25c, J Vandimark 25c, A Cook 25c, D Bussing 25c, G Riecke 25c, J Good 25c, J Poulson 3.50, A L Holiday 75c, E and W Curtis 50c, E R Curtis 30c, D P Curtis 20c, H Loope 25c, S J Myers 1.00, L M Brewster 1.00, Mrs L C McKinsley 1.00, G Weaver 40c, E K Ferris 40c, H Pitcher 40c, J Walker 1.00, A M McCarty 25c, J E Pierce 25c, N Outwater 4.25, M Spaulding 50c, A W Nary 5c, Mrs Judge Wagner 2.00, G W Newman 1.00, F E Vanderberg 25c, F W Mudgett 25c, D H Courtney 25c, E H Keables 25c, A C Neff 25c, J Carrah 25c, P F Morand 10c, E Siple 10c, Chas Wooster 1.00, G H Truesdell 40c, G B Starr 1.55, D K Morris 80c, Mrs L F Henry 2.50, J Smith 30c, Mrs J F McKay 3.00, M L Smith 75c, Joseph Husman 25c, M L Newton 25c, Nelson Taylor 25c, Thos Stitts 25c, Mrs W D Wagner 25c, Dr F D Chapman 25c, Geo Watts 25c, E J King 25c, Lucy Olds 25c, L H Raymond 25c, J Collins 25c, I H Thompson 50c, Jesse Fred 25c, Mrs H W Chapman 25c, J Messimore 50c, Carl Larson 2.00, O D Montgomery 25c, J Hawkswell 25c, F J Nolin 25c, N P Johnson 10c, P Gipson 1.00, L Barnum 1.00, Rev C E Barto 40c, E D Murch 3c, Ang Layman 1.75, Elias Troxel 1.20, D W Albert 1.50, R Bunnell 1.50, W H Bell 15c, T Baxter 25c, Mrs A Reed 25c, J H Huffaker 15c, A E Dalley 60c, Geo Francis 3.00, Wm Jost 58c, G N Powell 1.00, M A Conrad 35c, M F Tindall 50c, W Vancil 50c, R Futhley 1.00, J A Green 25c, M B True 2.25, E Vaughn 4c, E L Reisman 25c, Mrs J C Button 25c, E E Wisner 75c, L E Zirkle 25c, Simon Woods 25c, O M Stansell 10c, F M Pearson 4c, R W Hill 1.00, O R Downs 75c, L G Meeker 1.00, M M Jones 3c, G F Bergust 40c, A A Hutchins 2.50, Warren Walker 75c, J L House 1.70.

Books Sent by Express.

G A Carlstedt \$5.00, Eliza Thayer \$3.24, Alex Carpenter 10.65, B L Whitney 21.00, W W Sharp 19.98, J S Hart 26.57.

Books Sent by Freight.

M M Kenny \$12.19, D C Hunter 137.70, Wm Evans 112.15, Geo I Butler 5.61, C O Taylor 5.73, Mich T and M Society 89.69.

Cash Rec'd on Account.

Wyoming T and M Society \$9.00, J G Holroyd 25.00, W W Sharp 5.00, Ill T and M Society Dist 9 25c, Dist 1 1.00, Dist 2 1.30, Wm Ings (J M Rhodes) 100.00, Wm Ings (E E Hayes) 18.70, N Y T and M Society 95.66, A J Stover 20.00.

S. D. A. Society.

Anna L Holiday \$5.00, Combe Capman 10.00, David D Alexander 5.00, Mrs David D Alexander 2.50, E A Sevy 10.00, A A Fairfield 10.00, Hiram Witter 5.00.

Gen. Conf. Fund.

III Conf \$50.00.

Mich. Conf. Fund.

Thetford Center \$10.00, Sheridan 14.39, Bushnell 25.25, Orleans 9.00, Saranac 22.15, Hazleton 12.50, Greenville 60.00, Locke 22.78, Leslie 13.82, Hillsdale 27.10, Fairgrove per E Perkins 8.00, Vassar 24.00, Monterey 75.00, Ravenna 27.00, Alameda 83.00, Ovid per H L Birmingham 20.00, Jackson per E P Giles 13.00, Spring Arbor per M B Miller 25.97.

Gen. T. & M. Society.

Mrs Reading (deceased) \$1.00.

Danish Mission.

C Rasmussen \$2.40.

Book Fund.

Ethan Lanphear \$5.00.

Mich. T. & M. Society.

Dist 4 per J S Day \$75.00, Dist 5 per E Higley 98.65, Dist 10 per Geo Randall 27.92, Dist 11 per L Osborne 25.00, Dist 7 per W Reynolds 77.55, Dist 6 per F Howe 137.70, Dist 2 per G W Bennett 4.00, Dist 2 (Leslie) per J Fargo 7.10, Dist 2 per L A Bramhall 111.19, Dist 9 per Wm Ostrander 28.50, Dist 3 Colon 5.00, Dist 9 Rochester per H Aldrich 12.92, Dist 3 (Widows and Orphans) I A Olmstead 20.00.