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

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HE LEADS US ON.

He leads us on
By paths we did not know;
Upward He leads us, though our steps be slow,
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know His will is done;
And still He leads us on.

And He at last,
After the weary strife,—
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles, which have proved in vain,—
After our toils are past
Will give us rest at last.

—Sel.

General Articles.

THE LAW IN GALATIANS.

BY ELDER D. M. CANRIGHT.

(Concluded.)

8. This law was given simply as an introductory teacher to prepare the way for the gospel and faith in Christ, when the proper time should come. We think we can make this point very plain. If so, it alone settles the question. Thus Paul says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19. The plain statement here is that this law, whatever one it is, was simply given in relation to the seed who was to come, viz., Christ. To him it pointed; in him it centered.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." Gal. 3:23-25.

The apostle here illustrates the use of the old law by the Greek term *παιδαγωγός*, *paidagogos*, improperly translated "school-master." It is thus defined in Greenfield's Greek Lexicon: "A pedagogue, i. e., pr. a person, usually a slave or freedman, to whom the care of the boys of a family was committed, who trained them up and formed their manners, attended them at their play, led them to and from the public school," &c.

Bloomfield's Greek Testament, in notes on Gal. 3:23, says: "As the law was before compared to a *jailor*, so it is here likened to a *παιδαγωγός*, by which term is not to be understood a *school-master* (for that would have been *διδασκαλός*), but the *paidagogos*, or person (usually a freedman or a slave) who conducted children to and from school, attended them out of school hours, formed their manners, superintended their moral conduct, and in various respects prepared them for the *διδασκαλός*."

The illustration is a good one, and it shows the office of the typical law. This law was not designed to be the ultimate teacher,

the real and final instructor of God's people. It was designed only to lead men to the gospel, to prepare the way for faith in Christ. This we know was the sole design of the typical law, the sacrifices, circumcision, the work of the priest, the services in the temple, and everything in the ceremonial law. These were only types and shadows pointing to Christ. So we are expressly told by Paul himself, in several places. Col. 2:14-17; Heb. 8:1-5; 10:1-9. In perfect harmony with this, the apostle here declares that the law was our pedagogue to bring us to Christ. Then what happened? But after that faith has come, we are no longer under a pedagogue. That law having served its purpose of introducing Christ and the gospel, is now to be laid aside. It seems as though a child could see that this is the apostle's argument.

Not satisfied with this, the apostle illustrates the nature of that old law in another manner: "Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:1-5.

He takes the case of a child whose father is dead. In his will the father has appointed certain persons to teach and guide him till he is of age. Under these restraints he is, for the time, treated like a servant. Even so, he says, God's people were formerly in bondage under the elements of the world. The Greek word *στοιχείων*, here rendered "elements," is thus defined by Greenfield: "*Stoicheion*, an element, elementary part, e. g., of discourse, i. e., an elementary sound." "Elementary instruction, the first principles, or lowest rudiments of any knowledge." Benson, in his Commentary, says of this word: "Under the elements of the world.—Under the typical observances of patriarchal and Mosaic dispensations, which were like the first elements of grammar, the a, b, c of children, and were of so gross a nature as hardly to carry men's thoughts beyond the world." Whitby and Lowman comment thus: "The elements of the world, i. e., the Jewish rites, so-called."

This gives the proper idea. God's people were formerly in bondage under the elementary instructions of that age. The word here rendered "world" is *κόσμος*, *kosmos*, which frequently means age, dispensation; so this law was simply elementary, or preparatory only during that age, that is, to prepare the way for Christ when the proper time should come. That this was the exact position which the typical law filled, the very thing for which it was given by the Lord, all will readily admit. It was only rudimentary in its nature, designed to teach and restrain the people as children, till Christ should come. So the apostle adds, "When the fullness of the time was come, God sent forth his Son." Now, on the other hand, it is not true that the moral law ever occupied any such relations to Christ. There is nothing in the ten commandments that points to Christ or to faith in him. It cannot be said of the decalogue, or the moral law, that it was a law bringing us to Christ; because all the principles of the moral law would have existed if man had never fallen, if Christ had never died.

But does not David say of this law, "The law of the Lord is perfect, converting the soul"? And does not Paul say, "I had not known sin, but by the law"; and that "by the law is the knowledge of sin"? Certainly, this is all true. Well, then, does not the law, by convicting a man of his sins, lead him to Christ for pardon? I answer, No. The moral law convicts a man of sin, shows him he is a lost sinner;

but there it stops. It does not lead him to Christ. It does not lead him anywhere. It simply condemns him, and leaves him there. You must have something else to point him to Christ; and this is just what the typical law did do in the Old Testament, and what the gospel does in the New.

9. This law in Galatians was designed to last only till Christ should come, when its object would be accomplished, and it would pass away. This is so plainly stated that it hardly admits of an argument. Thus the apostle says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19. How long was it to last? "Till the seed should come," which certainly implies that it was not to last longer; and he thus confirms this view: "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." Verses 24, 25.

This is certainly a plain declaration that this law was of force only till Christ came, and that since he came our obligations to this law have ceased. Moreover, it is to be noticed that Paul is not here talking of individual conversion, and telling what the law did to us while we were sinners, and how we are to regard it after conversion. He is most certainly talking of the two dispensations,—the Jewish and the Christian, and explaining what relation this law sustained to God's people in the old dispensation, and what relation we sustain to it in the new. And herein is the difference between the argument in the book of Galatians and that in the book of Romans. In Romans Paul argues, not upon dispensations, but upon individual experience, before conversion and after. Not so in Galatians. Here it is the Jewish system of worship, as compared with the Christian system. He certainly argues that since the coming of Christ our relation to that old law is very different from the relation God's people sustained to it before he came. This is true of the ceremonial law, but not of the moral.

In Galatians 4:1-5, as has already been quoted, he argues that this law stood related to God's people as a governor or tutor to a child under age; but that when the fullness of time came, and Christ appeared, then it was of no further service. And so again in chap. 5:1-3, he does certainly show that the law under consideration is no longer to be observed by Christians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

If this language does not show that the law there spoken of was a yoke of bondage, and one which is no longer obligatory, then I should despair of understanding anything; but this is only the conclusion of what he has labored to prove all the way through.

We ask, What is there in the moral law that would indicate that it terminated at the coming of Christ? That law forbids idolatry, profanity, Sabbath-breaking, disobedience to parents, murder, theft, &c. Did man's relation to these moral duties change at the coming of Christ? Did the death of Christ alter any of these principles? Most certainly not.

10. The typical law did provide a forgiveness of sins, the very thing for which these Galatians were led to keep it. But they overlooked the typical nature of that pardon, which Paul now shows them. That the ceremonial law gave directions by which sins were to be pardoned, is readily seen by the slightest examination. Indeed,

this is its main feature everywhere. Turn to Leviticus 4 a moment. The Lord says, "If a soul shall sin through ignorance against any of the commandments of the Lord;" "if the priest that is anointed do sin according to the sin of the people;" "when a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord,"—"he shall bring his offering, a kid of the goats, a male without blemish, and he shall lay his hand upon the head of the goat, and kill it," &c. Then he directs how the offering shall be made in each case, and every time ends by saying, "And it shall be forgiven him." Verses 26, 31, 35, &c.

All through the Jewish age, when any one had sinned, and repented of his sins, and wished to obtain pardon, he brought his offering according to the law, made his confession, and was pardoned. Now those Judaizing teachers claimed that this was still necessary, and that men could not be justified without it. The Galatians fell into this error, and undertook to obtain justification through the observance of that typical law. Nor was it any wonder that they readily embraced that idea; for this typical system of pardon came from God, and had been solemnly sanctioned, and practiced for fifteen hundred years. It was hard for them to realize the radical change which the coming of Christ necessitated in this particular.

But, as already shown, Paul takes up the subject, and shows that this law was only typical, pointing to Christ and ending in faith in him. Gal. 3:19, 25. In other places he clearly asserts that all the offerings of the old system never took away a single sin:—

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them, until the time of reformation." "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 9:9, 10; 10:1-4.

These statements are positive. Not a single sin was removed by all those sacrifices. They only pointed to Christ, and through faith in him thus shadowed forth, was the pardon obtained. Most certainly this is the beginning and end of Paul's argument with the Galatians. But the moral law made no such offer of pardon. The Lord never said that their sins should be forgiven if they would not steal, nor lie, nor swear; hence there is no reason to suppose that they would think of looking to that law for pardon or justification.

11. No fault is found with them for trying to observe any one of the ten commandments; but they are reproved, time and again, for trying to observe the typical law. This fact I regard as very decisive. If their observance of the decalogue, or the moral law, was the subject of dispute, why does not Paul mention some of the commandments which they were wrongly trying to observe? But he mentions no such thing. He does not tell them that they need not keep the Sabbath, nor does he point out any commandment of the decalogue as the one under dispute. But see how plainly he does tell them wherein they are wrong: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto

you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 5:2, 3; 6:12. Circumcision, then, was the difficulty; but this is in the ceremonial law, not in the decalogue.

12. *It was not simply a wrong theory of justification which they had adopted, but they were practicing what Paul condemned.* This, again, shows it was not the observance of the moral law, because it was their duty to keep that, and Paul always taught the observance of that law. Rom. 3:31; 7:12; Eph. 6:1-4, &c. Nor did these Galatians openly reject Christ. They professed to believe in him the same as before. What, then, was the trouble? They were seeking justification by the rites and ceremonies of a law which was dead.

13. *The observance of the decalogue could not show a rejection of Christ, but the observance of the typical law, after his death, would, and this is just what Paul charges them with.* The typical law, with its rites and ceremonies, pointed to the death of Christ. There it met its fulfillment, its antitype; and hence to observe that law afterward was virtually to say that Christ had not yet come, and thus to deny him. And so Paul charges them: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:2-4.

Here he says that if circumcision is binding, then the whole of that law is binding, and should be observed. If that is so, then Christ has not come, and faith in him is vain. But how could the observance of the moral law show any rejection of Christ? Did the disciples show that they rejected him, because they would have no other gods, nor worship an image, nor swear, nor break the Sabbath, nor dishonor their parents, nor murder, steal, nor covet? Any honest man can see in a moment that the observance of these precepts would have no bearing upon the question.

14. *Paul argues that no one can be justified by the works of the law, which is true of any law, moral or ceremonial.* This is true of the moral law as well as of the ceremonial. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. For all have sinned, and come short of the glory of God." Rom. 3:20, 23.

Why cannot any one be justified by the observance of the moral law? Because of the simple fact that when you have once broken that law, it must always condemn you. What kind of a law would that be that would justify the man who broke it? Now all have broken the moral law, and hence it must condemn everybody. There is no pardon in it. Neither could the observance of the typical law take away sins, as we have shown before. Paul repeatedly affirms that, "For it is not possible that the blood of bulls and of goats should take away sins." See also Heb. 7:18, 19; 10:1-4; 9:9-14. Consider a moment: what is there in the shedding of an animal's blood that could take away a man's sins? Absolutely nothing. So, then, there was no law given the observance of which could pardon sin or justify the sinner, and hence Paul says to the Galatians: "For if righteousness come by the law, then Christ is dead in vain." "For if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 2:21; 3:21. So the great apostle truthfully argues that pardon and justification cannot be obtained by law of any kind. It must come through faith in Christ, through the unmerited mercy of God.

15. *Hence in his argument upon justification by faith only, Paul shows that even the observance of the moral law cannot justify a sinner:* "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." "But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law

is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 2:16; 3:11-13.

Evidently the reference in these verses is to the moral law. For he uses the same language concerning it in Rom. 3:20. Furthermore, it is the curse of the moral law from which Christ, by his death, redeemed the sinner. This part of Paul's reasoning was absolutely necessary to his argument, to show that forgiveness and justification cannot be obtained by the observance of any law, moral or ceremonial.

16. *But when Paul declares what law was not to be observed, what law ended at the cross, he is very particular to specify the typical law.* Where the apostle argues that the law has passed away, he says that it is the one relating to circumcision, the one which was a yoke of bondage, the one which pointed to the seed—to Christ, the one that typified the death of Christ, the one which was only preparatory for the coming of Jesus, &c. Let us read what he says: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3:19.

He says that "the law was added because of transgressions." This is just the reason why the typical law was given. Having transgressed the moral law, the people were condemned to death for their sins. Then they could only obtain pardon through faith in the death of Christ. In order to show this faith, it became necessary to offer sacrifices, to have an altar, a temple, priests, &c. To regulate all these ceremonies, it was necessary to have a law. Hence came the typical law. It was added. For how long was it added? Till the seed should come. Then it is a law that pointed to Christ, the seed. But the decalogue did not point to Christ.

"It was ordained by angels in the hand of a mediator." This unmistakably points to the law of Moses, the ceremonial law; and why? Because the decalogue was not given through angels. God himself spoke that directly from Heaven, with his own voice; but he sent angels to communicate the other law to Moses, who wrote it out with his hand in a book. The Syriac Testament says, "The law was given by angels, through a mediator." Whiting says, "Made known through angels." As we have said, the moral law was neither made known nor given through angels, but God delivered it himself, in person.

Then Paul says, verse 24, the law was our school-master (pedagogue, remember,) to bring us unto Christ. This again shows that it is the typical law, not the moral. We have already argued this at length, showing that the sole object of the typical law was to point to, and prepare the way for, Christ; but that the moral law does not point to Christ in any manner. It says nothing about Christ. This shows what law is done away.

In chapter 5:1-4, the apostle leaves no chance to mistake as to what law is abolished: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. They were to stand fast in the liberty which Christ gives to them. But does Christ give his people liberty to lie, steal, covet, swear, or break any precept of the moral law? No one dare affirm it. He says that the law of which he is speaking is a yoke of bondage. But the ten commandments are called "the law of liberty." James 2:10-12. And the psalmist says, "I will walk at liberty; for I seek thy precepts." Ps. 119:45. Then there is no bondage in keeping the law of God, but this other law was a yoke of bondage.

Who can mistake what law is meant when Paul explains it as he does in the following verses? "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. 5:2, 3. This is the law of circumcision. And then the next verse: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." It was the law through which men looked for pardon, for justification. That this was the ceremonial not the moral law, I have before abundantly shown. Verse 11 shows the same thing: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of

the cross ceased." Once more he says: "As many as desire to make a fair show in the flesh they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Gal. 6:12, 13. Here Paul tells directly the thing under dispute, that which others were urging upon them, and which he was fighting against, namely, the observance of the law of circumcision.

Then look at Paul's allegory, drawn from Sarah and Hagar, in chapter 4:21-26: "Tell me, ye that desire to be under the law, do ye not hear the law?" Verse 21. Now he is going to quote from the law. Does he proceed to quote from the ten commandments? Let us see: "For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman." Verse 22. This is not written in the ten commandments certainly. "But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar." Verses 23, 24.

Where was the ceremonial law given? On Mount Sinai. Ex. 25-31. Moses went up into a mountain and was there forty days, receiving and writing out the Levitical law. Paul continues: "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Verses 25, 26. What does Hagar represent? Jerusalem, and the Jews with their ceremonial worship, to which they had clung after rejecting Christ. So Paul says. What does Sarah represent? Jerusalem which is above, the mother of Christians.

Some have foolishly said that Hagar represents the ten commandments, and Sarah the law of Christ. This is not only an unfounded assumption, but it is directly contrary to what Paul says. He makes Hagar represent a very different thing. Jerusalem was the center of all the ritual system, and it was by the observance of these carnal ceremonies that the blinded Jews expected to obtain justification, instead of by looking to Christ, the antitype of them all.

Thus we think we have conclusively shown that Galatians plainly teaches the abrogation of a certain law, and that this law is the one relating to circumcision, to types and shadows pointing to Christ, and hence it most certainly was the ceremonial law.

HIS TIME IS SHORT.

A STRONG breeze has been raised among infidels and liberals of every class, from Maine to California, by the arrest and placing under bonds of one D. M. Bennett, publisher of a New York City liberal paper known as the *Truth Seeker*, charged with sending prohibited literature through the mails. Much strong feeling has been aroused against the churches by this act, as it is claimed by the defendants that their grievances have been caused by emissaries of the churches, who are trying to bring the government to serve their purposes, by arresting and bringing to condemnation influential freethinkers.

This latest arrest being only one of several from their ranks, a loud cry goes up all over the land, and hundreds of names, representing thousands of dollars, are poured into the Bennett defense fund, filling columns in the paper he sends out. The tenor of published letters accompanying donations is hostility to the government and to the Christian religion, thus giving another impetus to the union of church and state as a defense against unorthodox liberalism, and widening the breach that will one day in the future separate bitterer hostilities than our land of religious freedom has ever witnessed.

Liberalism is solid in acrimonious attack on every branch of government, and from George Francis Train's head-light down to the nameless glow-worm in the rank and file, all utter determined resolutions to do their utmost to reform the laws of the country, and harmonize them to the requirements of rational human beings. As a first step in that direction they have printed petitions to be circulated throughout the United States, asking Congress to repeal the act prohibiting certain classes of publications from the mails, claiming the law to be detrimental to the free thought, free speech, and free press interests

of the country. They feel confident that "victory will rest on the liberal head, though it may be at the price of blood."—*Truth Seeker*, Dec. 1, 1877.

The *Truth Seeker* is a sixteen-page paper, devoted to the progress of the cause it leads; and as a specially attractive feature for the present year, a new department is added known as "Correspondence Extraordinary from the Infernal and Supernal regions, consisting of a series of letters written expressly for these columns from his Satanic Majesty, Old Lucifer himself, as well as his more arrogant brother, Jehovah, or Jah of the Jews, and other noted personages who have figured in the mythologies and theologies of the world."—*Truth Seeker*, Dec. 8, 1877. When slight circumstances will cause so strong an element of society to rally around such a banner as the above, the outlook presents most forcibly the significance of the present truth, and its correct application of the signs of the times. ANNIE TEAGUE.

CLEOPATRA'S NEEDLE.

THE English people may think they are subserving the cause of science in removing this ancient monument and re-erecting it on the banks of the Thames. The fact that prophets are rarely appreciated in their own country is exactly reversed in the case of inanimate objects; and a thing which will attract tourists thousands of miles, and which will excite unmixed enthusiasm when surrounded by appropriate objects and scenery, will be passed by unnoticed in the busy streets of a city. We may hope, however, that this experience of squandering money and precious lives, in the attempt to bring unwieldy burdens over sea and land, will be a lesson remembered, and that the enthusiasm of archaeologists will be in future tempered with a modicum of common sense. The best cause in the world is weakened and stultified, if wrong times and methods are chosen for endeavoring to serve it.

The fabulous Osiris, Apis, Thoth, Horus, and all the other so-called deities, may have interest so far as mere antiquity is concerned; but what have they in common with our one God? In their mysterious worship some faint glimmerings of a knowledge of the Eternal One may have existed. But we remember that the world by wisdom knew not God. When they discontinued rendering homage to the Creator and neglected to observe and remember the memorial of his creative work, the Sabbath on which God rested, then the flood-gates of every conceivable error and wrong were opened, leading them to worship the things of creation rather than the Creator himself. Hence the veneration of the sun, and that of the unnumbered deities of antiquity. Perhaps we cannot trace all the steps by which the worship of idols was substituted for that of the true and living God; but this we do know: man has in all ages been led astray and has worshiped things which are not enduring when he has broken the divine command, "Remember the Sabbath day to keep it holy." "Heaven and earth shall pass away, but my word shall not pass away." Let us then cling with tenacity to God's primal law, handed down to us from the beginning: we cannot improve upon it. Why have the sad memento of sun worship paraded before Christians in the last times? Why worship on Sunday? Truly our adversary the devil goeth about like a roaring lion, seeking whom he may devour. We condemn the idolatries of the ancients. Are we idolaters? D. F. E.

CREATION AND REDEMPTION.

Which is greater, creation or redemption? It is asserted by many who hold to the observance of the Sunday instead of the Sabbath of the Lord, that redemption is greater than creation. A poet sings,—
"Twas great to speak a world from naught,
'Twas greater to redeem."

As the Bible is silent on this question, we must look somewhere else for an answer. Two facts present themselves for our consideration.

1. If man had not been created, there would have been no need of redemption.

2. After man was created, had he not sinned there would have been no need of redemption.

So, then, redemption is entirely dependent upon creation, and the fall of man; but primarily upon creation. Is it not therefore folly to speak of redemption as being greater than creation?

J. P. LOGAN.

MOUNT HOR.

Num. 20:23-29.

They have left the camp, with its tents outspread-
ing,
Like a garden of lilies, on Edom's plain;
They are climbing the mountain, in silence tread-
ing
A path which one shall not tread again.
Two aged brothers the way are leading,
There follows a youth in the solemn train.

O'er a sister's bier they have just been bending;
The desert prophetic sleeps hard by:
With her toilsome sojourn nearly ending,
With Judah's mountains before her eye,
The echoes of Kadesh and Canaan blending,
She has calmly turned her aside to die!

They come, not to gaze on the matchless glory,
On grandeur the like of which earth has not;
A billowy ocean of mountains hoary,
A chaos of cliffs round this awful spot;
A vision like that in some old-world story,
Too terrible ever to be forgot.

The desert rainbow that gleams before ye,
But leaves your solitude doubly bleak;
The shadows of sunset fall ghastly o'er ye;
Cliff frowns upon cliff, and peak on peak.
O rocks of the desolate, lean and hoary,
What lip of man can your grandeur speak!

Splintered and blasted and thunder-smitten,
Not a smile above, nor a hope below;
Shivered and scorched and hunger-bitten,
No earthly lightning has seamed your brow;
On each stone the avenger's pen has written,
Horror and ruin, and death and woe.

The king and the priest move on unspeaking,
The desert-priest and the desert-king;
Tis a grave, a mountain grave they are seeking,
Fit end of a great life-wandering!
And here, till the day of the glory-streaking,
This desert eagle must fold his wing.

The fetters of age have but lightly bound him,
This bold, sharp steep he can bravely breast;
With his six-score wondrous years around him,
He climbs like youth to the mountain's crest.
The mortal moment at last has found him,
Willing to tarry, yet glad to rest.

Is that a tear-drop his dim eye leaving,
As he looks his last on yon desert-sun?
Is that a sigh his faint bosom heaving,
As he lays his ephod in silence down?
Twas a passing mist, to his sky still cleaving:
But the sky has brightened, the cloud is gone!

In his shroud of rock they have gently wound him,
Tis a bethel-pillow that love has given;
See no gloom of the grave around him,
The death-bed fetters have all been riven;
Tis the angel of life, not of death, that has found
him,
And this is to him the gate of Heaven.

He has seen the tombs of old Mizraim's wonder,
Where the haughty Pharaohs embalmed recline;
But no pyramid tomb, with its costly grandeur,
Can once be compared with this mountain-shrine;
No monarch of Memphis is swathed in splendor,
High priest of the desert, like this of thine!

Not with thy nation thy bones are lying,
Nor Israel's hills shall thy burial see;
Yet with Edom's vultures around thee flying,
Safe and untrifled thy dust shall be:
Oh! who would not covet so calm a dying,
And who would not rest by the side of thee?

Not with thy fathers thy slumber tasting;
From sister and brother thou seem'st to flee;
Not in Shechem's plain are thy ashes wasting,
Not in Machpelah thy grave shall be;
In the land of the stranger thy dust is resting;
Yet who would not sleep by the side of thee?

Alone and safe, in the happy keeping
Of rocks and sands, till the glorious morn,
They have laid thee down for thy lonely sleeping,
Wayworn and weary and labor-worn;
While faintly the sound of a nation's weeping
From the vale beneath thee is upward borne.

Is one familiar with gentle sorrow,
With a dirge-like wailing the wind goes by;
And echo lovingly seems to borrow
The plaintive note of the mourner's cry,
Which comes to-day and is gone to-morrow,
Leaving naught for thee but the stranger's sigh.

Alone and safe, in the holy keeping
Of Him who holdeth the grave's cold key,
They have laid thee down for the blessed sleeping,
The quiet rest which his dear ones see;
And why o'er thee should we weep the weeping,
For who would not rest by the side of thee?

Three Hebrew cradles, the Nile-palms under,
Rocked three sweet babes upon Egypt's plain;
Three desert graves must these dear ones' sunder;
Three sorrowful links of a broken chain;
Kadesh and Hor, and Nebo yonder,
Three way-marks now for the pilgrim train.

Are these my way-marks, these tombs of ages?
Are these my guides to the land of rest?
Are these grim rock-tombs the stony pages,
Which show how to follow the holy blest?
And bid me rise, 'bove each storm that rages,
Like a weary dove to its olive nest?

Is death my way to the home undying?
Is the desert my path to the Eden-plain?
Are these lone links, that are round me lying,
To be gathered, and all reknit again?
And is there beyond this land of sighing
A refuge forever from death and pain?

In this rugged cliff, while the sun is dying
Behind yon majestic mountain-wall,
Stand,—not a cloudlet above me flying,—
Not a foot is stirring, no voices call,—
Traveler lonely, a stranger, trying,
To muse o'er this wondrous funeral.

In silence we stand, till the faint stars cover
This grave of ages. 'Yes, thus would we
Still look and linger, and gaze and hover
About this cave where thy dust may be!
Great priest of the desert, thy toil is over,
And who would not rest by the side of thee?

And night, the wan night is bending over
The twilight couch of the dying day,
With dewy eyes, like a weeping lover,
That doats on the beauty that will not stay,
And sighs that the mold so soon must cover
Each golden smile of the well-loved clay.

The night of ages bends softly o'er us;
Four thousand autumns have well-nigh fled,
Love watches still the old tomb before us
Of sainted dust, in its mountain-bed;
Till the longed-for trump shall awake the chorus,
From desert and field, of the blessed dead.

—Bonar.

THE CHURCHES FROM THE WORLD'S STAND-POINT.

A LATE Boston secular paper makes some plain statements about the evils which are making fearful inroads upon the popular churches of the day. We make the following extracts:—

But there are some nuisances in religion which deserve exposure, and the time is ripe to set them forth. One is the dishonesty of churches or religious societies. It would not be difficult to count up a great number of these organizations which are so deeply in debt that they fight the devil with the left hand, while they ward off the sheriff with the right. They cannot advance with their spiritual work, because debt paralyzes the life of the church and drives off newcomers. They dare not make a show of hands, or, rather, their deacons don't want to, because they know that the outside world has its unmistakable judgment on such shams, whether they have the cloak of religion, or are labeled with their proper names. This is the dishonesty of the thing. The society has built a fine edifice on promises, on the talents of a popular preacher, on anything but the basis which, in the world, meets one's rent and pays the grocer's bill; and, though Mr. Kimball's facility in paying these debts may be very soothing to the minister and the people who have incurred them, the dishonesty is wide-spread; "the offense"—we had almost said the crime—is rank, "it smells to heaven;" it has caused a profound revolt in the consciences of honest business men from the existing societies, which are willing to tax the future to pay for unnecessary indulgence in fine churches or fancy preaching. Better worship in a barn, and have an honest gospel for the multitude, than to build the elegant church and make it the resort of the wealthy, because only a certain class can submit to the expense. The demon of religious debt is one of the forms of Antichrist, and nothing will sink any institution quicker, be it religious or otherwise.

The difficulty is that the traditional position in which the ministers have stood to their people is changed or reversed. Once they were looked up to and respected for the sake of their office; now the office is too much sunk out of sight, and very largely it is the personality of the man, his good points, as the jockeys say of their horses, which are most discussed. The lawyer, the merchant, the man of the world, expect hard knocks, and give and receive them. But the minister belongs to a persuasion which calls itself the grand army of peace and good will. He is told, if he is smitten on the one cheek, to turn the other for a second blow. The world does not tolerate fighting parsons. The man and the office go together, but, if you vilify the man or impair the confidence of the community in his personal character, the office has no value. It is very nearly this which the religious portion of the community are doing at the present day with their ministers. They are up for discussion at Sunday dinner-tables, at club houses, at sewing societies, and the one, be he Christian or not, who can say the sharpest or funniest thing about a given preacher, is reckoned the best fellow.

There are men prominent in the parishes of most religious sects, who feel that they own the minister, very much as they own their houses, and to whom the minister, especially if he be a poor man, as this class of men generally are, stands much in the same relation. These men, whose private characters are not to be inquired into, are numerous in the official positions, because the societies want their money to pay current bills. The expenses of the church are beyond what is healthy, and, when fairs and all the accompaniments of this species of social gambling will not fill the treasury,

these wealthy sinners are asked to foot the bills. It is this patronage which has its price, and, from what we hear on every side, the price is the usefulness of ministers as physicians to thousands of men. The preacher becomes the clever moralist, and says smooth things when he cannot speak the truth without being thrust out of his position as the penalty for his honesty. The sap is thus taken out of him for most of the useful purposes of a minister, and he longs for a new parish. The people who have impaired his usefulness charge upon the pastor the inefficiency which they have done very much to produce, and minister and people are often equally restless without understanding the reason.

This state of things has permeated every circle of religious people. We are in the midst of it to-day. It is confessed on all sides that there is a visible decline in church-going. One of the reasons for it is, that, when pastors are uncertain of their position, they cannot labor for the permanent religious interests of the community. Another is, that religious persons are not generally at work to win people to the Christian life when they are trying to get rid of a minister. Another is, that the spectacle of religious scandal in these societies gives the impression, in too many cases, that professedly Christian people do not act from any higher motives than those who make no pretensions to piety. The whole thing is unspeakably bad, and until our religious societies are financially sound, and are faithful and honest in their relations to the men consecrated to serve them, we can have little hope that the morals of the community are to be much improved.

ANXIOUS ABOUT THE ETERNAL REWARD.

SAID a brother at our prayer-meeting not long ago, "I feel anxious about the eternal reward," and the thought came to mind, How many are *really* anxious about this reward, and the events of the near future? We see men and women anxious about their farms, their homes, their plans for present and future welfare, but how many are equally anxious about their eternal home? How many are making plans for spending an eternity beyond these scenes of sorrow and care? How many are as solicitous for *future* good as for *present* welfare?

We are living at the time when the solemn warning of the third message is going forth, living near the close of earthly scenes, and when the destruction of earthly wealth is soon to take place, still we see men careless of their most vital interests and caring but little for the favor of God. Does the glitter of earth's gold outshine the splendor of the eternal riches? Do the passing pleasures and excitements of earth attract more than the joys at God's right hand, which endure forevermore? Oh that we might have a just appreciation of the things which concern our peace and eternal welfare! Oh that our zeal and energy might increase as the cause of God advances! Says Jesus, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." While passing through this world, and having a proper care for the things of this life, let us be faithful stewards, and not forget that all these things are committed to our hands that we may glorify our Maker by the use we make of them. Let us put forth greater efforts to obtain the immortal crown than we would to gain earthly riches.

Jesus is soon coming. We must have our treasure in Heaven; then our hearts will be there also. We must not sleep as do others, but watch and be sober. So shall we not be ashamed of our final account, but enter with joy into the presence of our Lord. VESTA J. OLSEN.
Bay View, Wis.

DISAPPOINTMENT.

THE greatest disappointment of which I can conceive will be that of those professors of religion who are lukewarm in the service of God. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. Solemn thought, to be lost at last, after having entertained the hope of Heaven for years.

Is it possible that I at last shall be among those that come up around the camp of the saints, and have to take up with the sad lamentation: "The harvest is past, the summer is ended, and we are not saved"? Jer. 8:20. Yes; if I refuse to obey a single commandment of God, or neglect any part of the remedial system for sin, I shall then hear the Judge say, "Depart."

There I stand and gaze upon the host of the redeemed, passing through those pearly gates into their respective mansions. I recognize, perhaps, a sister, or father, or mother; they seem to be enraptured with the beauties of the place. I behold with admiration the city of God, the metropolis of the new earth, with its gilded domes, and majestic spires reaching far up toward the azure sky. Then I realize what I have lost; then I say, Why was I not more faithful when on probation? I knew my duty, but I did it not; I am justly condemned. I turn away in despair, and look into the dark grave of the second death, exclaiming in horror: O dismal gulf! I am bound for thee! as I take a long leap into the darkness of eternal unconsciousness.

May a merciful God forbid that this shall be the lot of any of us. Brethren and sisters, let us work while the day lasts, for Jesus has said, "The night cometh, when no man can work." John 9:4. Not one soul need be disappointed in that great day. The word of God is an infallible guide, and those who follow its teachings strictly cannot possibly meet with any disappointment in the day of final accounts. But how is it that many will be so terribly disappointed in the end? It will be because they have not searched the Scriptures to learn duty, or, if they knew their duty, they failed to do it. C. H. FOSTER.

CAST A LINE FOR YOURSELF.

A YOUNG man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed,—

"If, now, I had these, I would be happy. I could sell them at a fair price, and buy food and lodgings."

"I will give you just as many, and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back. I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to be impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number.

Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said,—

"I fulfill my promise from the fish you have caught, to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."—*Rural Home.*

ARE THE TEN COMMANDMENTS OBSOLETE?

It is stated that when, in a large high school in one of the New England States, the teacher lately asked how many pupils could repeat the ten commandments, but four hands went up; of which quartet one was from an Episcopal, and the other three from Romanist families. The *Congregationalist* tries to find how this ignorance is to be accounted for, and concludes that it is due to the morbid false modesty of this generation, in part; second, to the fact that there has been a palpable drift away from the ancient conception of God as a ruler, which has caused the very idea of statutes and commandments from Him to become less natural and less welcome; third, the impression which largely obtains, that the gospel has so fulfilled the law as to have superseded it altogether, and that the New Testament is the only portion of the Bible which now has any special value; and, fourth, the style of the religious instruction of the young, which has for a considerable time prevailed, is such as hardly favors their committing to memory the ten commandments. The good time is coming, it thinks, when more than four per cent of the children will be able to repeat the ten commandments.—*Sel.*

The Review and Herald.

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

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

U. SMITH, } Local Editor.

A GENTILE SPEAKS.

A LETTER was read at the Vigilant Missionary Society in Battle Creek, Jan. 30, in which the writer said, "Show me where a Gentile is commanded to keep the Sabbath, and I will keep it." Our friend thus puts himself down as a Gentile; he claims the title, and he wants a command addressed to that class as such, as he evidently intends to remain a Gentile.

We have to inform him that if he persists in remaining a Gentile, it will make very little difference with him whether he keeps the Sabbath or not. Paul describes his condition in Eph. 2:11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

If you are a Gentile, such is your condition; and, without Christ, without God in the world, and having no hope, what matters it whether you keep the Sabbath or not? The first thing for you to do is to get out of this condition, and that speedily. Leave your Gentile citizenship, and join yourself to the "commonwealth of Israel," become an "Israelite indeed, in whom there is no guile," John 1:47, a "Jew inwardly," Rom. 2:29, a child "of promise," "counted for the seed," Rom. 9:7, 8, a member of the body of Christ, and so "Abraham's seed" and an "heir according to the promise," Gal. 3:29, an ingrafted branch into the stock of the tame olive, Rom. 11:17-24. Then you will be no longer a Gentile, but a member of the commonwealth of Israel.

Coming to this position, you will be no longer at a loss for a commandment for the Sabbath; and more than that, you will be at no loss for a disposition to keep it; for the carnal mind, which is not subject to the law, will have given place to the spiritual mind, which delights in it, and you will esteem the Sabbath a delight, the holy of the Lord and honorable.

But to return, the quotation given above, reveals the radical misapprehension that exists in many minds. Why should any one take so superficial a view of this subject as to suppose that because God, for the time being, made the descendants of Abraham the depositaries of his law, it thereby became the property of that people alone, binding upon no one else? We might with more propriety say that God was their God alone; for he styles himself "the God of Israel," and says that he brought them out of Egypt "to be their God;" but he never says that he gave them the law to be their law.

With just as much consistency one might say, "Show me where a Gentile is commanded not to steal, and I will not steal." The command for this, and for the Sabbath also, is found in the decalogue, binding on all the world, whatever their name or nation. See also the promise to the sons of the stranger, in the last days, who will keep the Sabbath. Isa. 56:6. But they must "join themselves to the Lord," to become partakers of the promises. This is the testimony of the Scriptures everywhere. If a man would have Christ and God, and a good hope, and a share in the promises, he must cease to be a Gentile, and join himself to Israel.

A TRUE VERDICT WELL RENDERED.

LET those who imagine that this world can afford any satisfying portion to a reasonable mind, read carefully the following statement from one who has tried some of its best phases, and therefore knows whereof she speaks. It is from the Chicago Times' Washington Letter, as copied in the Christian Statesman:—

A lady whose husband held one of the highest places in the government stood in her magnificent home, attired for her weekly reception. "How gladly would I give up all the finery, show, and insincerity of this public place, and go back to the rooms I lived in when we were first married. I would throw my silks and diamonds away, and sit down to my supper of chip beef and tea at sunset, and afterward take a long, quiet walk with Will, and rest on the stump in the moonlight and tell my little plans for the future and what I had done every hour while he was gone, and know we were alone in the world, loving only each other. Those days seem like days in Heaven. I work harder now

than a slave; often three hundred calls to return in a single week, receptions or parties every night; see the same people, hear the same talk, eat the same things, come home disgusted, wonder what I am living for, and where I will go when I die. 'Bettie, I must have Hon. ——— and Secretary ——— here to-morrow; I must get their influence; you must talk music to the Secretary, and you must ask Hon. ——— about the monolith; monolith is his hobby. Do your best, I need their help.' So it is always. Help, influence, power—a smile in my face, interest in my manner, living a lie, feeding my soul on husks."

WHY SINGLE OUT THE SABBATH?

GOD gave to mankind the principles of his moral law briefly comprised in ten moral precepts. These commandments are of equal authority, so that he who transgresses any one of them is guilty of a violation of the law. In these days iniquity abounds, as foretold by the Saviour, and the love of many has grown cold; so that there is not a precept in the decalogue that is not abundantly transgressed, even by professors of the religion of the Bible. Yet no professed believer will take the ground that any one of the ten commandments, except the fourth, has been blotted out or changed in the least; but it is generally held that the Sabbath of this commandment is the Sabbath no more. The question is, Why this partiality in the law? See Mal. 2:7-9. Why single out the Sabbath of the fourth commandment, the seventh day, as unworthy of a place in the moral law?

I think I can see clearly enough why Satan, the great enemy of God and man, should hate the Sabbath, and plant his batteries against the fourth commandment; but why enlightened Christians of the nineteenth century should follow his lead, instead of standing in the gap and repairing the breach in the divine law (Eze. 13:5; Isa. 58:12, 13), is more than I can tell; I therefore simply ask the question, and leave it for others to answer.

The Sabbath is a memorial of the only living and true God, a monument erected to the memory of Him who made the heaven and the earth in six days, and rested on the seventh. Satan, who has a better knowledge of theology than most doctors of divinity, saw that, if he would be successful in warring against God and leading men into sin, he could do it in no other way so effectually as by demolishing this monument, reared to the special honor of the Creator. Therefore he brings his forces to bear, sappers and miners, small arms and ordnance, to demolish this sacred institution. To induce men to forget their Creator, nothing is more effectual than to destroy his memorial. So he suggests the worship of the sun, and in order to imitate and counterfeit the divine worship, sets apart a day for its worship, calling it Sunday. This form of idolatry was the most plausible, and probably the most popular, in all ancient heathendom.

And when we come down this side of the first advent, to the time of the apostasy which placed the pope of Rome in the temple of God, it was just the time to foist this pagan festival into the place of the Lord's Sabbath, with the claim that "the fathers put in the place of the Sabbath the day which we now call Lord's day." It remained for the Protestants of the sixteenth century to first put forth the claim that this first-day Lord's day is the veritable Sabbath of the fourth commandment. Romanists have never made that claim; but they claim that the church has "substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no scriptural authority." Thus many ages and generations have shared in the work of demolishing the memorial of the Creator's work and rest. And, without doubt, Satan is well pleased to see how well he has succeeded.

But why do good men, in the face of all the light that is now shining on this subject, still adhere to this work, so evidently not of God? Why do they say that this commandment has been abolished? or, admitting the ten commandments as the moral law and still binding, why do they single out the Sabbath of that law consigning it to oblivion, adhering to a pretended memorial of another event, instead of the memorial of the creation instituted by the Creator?

Is it because the doctrine of this Sabbath is a new doctrine? It is as old as the human race. Is it the Sabbath of the Jews? "The Sabbath was made for man;" and it existed thousands of years before there was a Jew. Does the fact that God commanded the Jews to keep the Sabbath make it Jewish? Why are not the other nine commandments Jewish for the same rea-

son? Was the Sabbath nailed to the cross? How did the remainder of the decalogue escape the same fate? Is the precept unabolished, but changed? How do we know but that the other nine commandments also have been changed? Matt. 5:18. Was the Sabbath never commanded to the Gentiles? When and where were the other nine commanded to them? Was the Sabbath law not repeated in the New Testament? Neither were the first, second, third, eighth, and ninth precepts of the same law there repeated. Why single out the command enjoining the observance of the Sabbath, the memorial of God, from among those commandments, where he placed it with his own hand?

It is true that the Sabbath has some peculiarities which the other commandments have not. This commandment points us back to the creation for the origin of the Sabbath. No other commandment does the like. The Sabbath law was revealed when God sanctified, set apart, or appointed the seventh day. We have no account of any other of the ten precepts being so early revealed. The Sabbath is mentioned oftener, especially in the New Testament, than any other precept in the decalogue. From Genesis to Revelation it is known as the sanctified rest-day, Sabbath of the Lord, or Lord's day. Rev. 1:10. It was instituted in paradise, before sin and the curse entered, and it will exist in paradise restored, when sin and the curse are no more. In the world to come, the heavens and earth renewed, it will be observed by all the holy throng of the redeemed. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. Israel redeemed and saved will "remain." So God's Sabbath and worship shall remain to the endless ages. Why single out the Sabbath for destruction, since it is distinguished with honor throughout revelation?

R. F. COTTRELL.

IS IT PROFITABLE?

SOMETIMES, as I have observed what long letters, and what an abundance of them, some of our preaching brethren write, I have seriously questioned the profitability of it all. Perhaps there are none who are tempted to indulge in this mode of time-killing and money-wasting as Seventh-day Adventist preachers are. Generally they have an extensive acquaintance of very dear friends, and they are away from home a great deal; also they have business now and then with our different offices and our tract officers. Under these circumstances it is very easy to drift into the habit of spending a quarter of one's time, more or less, in writing letters. I think I can safely say that I know of some preachers who spend one-half of their time in writing letters.

I very much question the propriety of this. Of course it is right and very necessary to write letters in many cases, and where a private person indulges in a letter only once in a week or two, he can afford to write a long one; but when you write on an average from two to ten letters a day, the greatest brevity should be studied, otherwise, a large share of a person's time will be squandered in this way. We ought to learn from business men in this particular. Examine the letters of sharp business men. You seldom get more than from six to ten lines from them upon the most important affair. They come right to the point, and state in the fewest words possible what they have to say, and stop short. If they did not, they would soon have time for nothing else.

Time and again I have seen some of our brethren sit down to the table soon after breakfast, and write, write, write, all day long, without taking time for anything else; and just before meeting time in the evening, they would hurry off to the mail with a handful of letters. They would do nothing else that day. In a day or two they would do the same thing over, and finally get into the habit of spending about half of their time at this work. It leaves them little time for study or other important business. Many of these letters are simply friendly letters written to their own family, or something like that. No business firm would employ a man three months, if he spent his time that way. What right have we, then, to spend the Lord's time, or, if you please, the time for which the Conference pays us, in this unprofitable manner.

I grant that it is a very pleasant, agreeable, easy way to spend time. In fact, it is very fascinating. We all love to receive letters, the

more the better, particularly from home and dear friends. Once fall into the habit of letter writing, and it obtains a real power over you; it has a charm for you, as much of a charm as novel-reading, almost. With the slightest excuse a long letter is written.

Look at the cost. This is no slight consideration with a poor man. A sealed letter costs not less than four cents, taking the stamp, envelope, paper, and cost of pens and ink. Suppose that you average only three letters a day (and that is very small for some that I know), that is twelve cents a day. Six days in a week—six times twelve are seventy-two. The cost in fifty-two weeks, or one year, would be \$37.44. Who would have thought it? The actual cash cost of three letters a day for a year is \$37.44. This would make quite a hole in a small salary. Add to this the value of the time lost, and it is a great deal.

I offer these thoughts for the benefit of those interested, and as an excuse for short letters generally. However, I trust that none will apply this to the letters they expect to write to me. I should not like to have them cut down in length or number, for I am very fond of them, like all others. D. M. CANRIGHT.

WESTERN TOUR.

WE arrived at Oakland, Wis., Friday evening. Found the friends here from a radius of one hundred miles. The meeting had already commenced, as it began at 10 A. M. From the first there were tokens that the Lord was drawing near, and was willing to bless. The brethren seemed determined to make the most of the opportunity. There was freedom in speaking and the social meetings were characterized with feeling. All present, both brethren and sisters, manifested an interest in the business matters. The tract work, and the Bible plan of supporting the cause, were critically examined, and never did the plan of systematic benevolence and the added one-third appear more beautiful than it did here, as questions were asked bringing out one point after another.

The time the brethren spent together averaged over nine hours each day. They mean business. Frequently the remark was heard, "I did not think it so late." I think I never witnessed a more general interest to understand how to go to work and disposition to take hold of the work, than was manifested at this meeting. Nine hundred premiums were found inadequate to supply the missionary workers. About twelve dollars a month were pledged of the installment plan, to be used in finding interested readers. This money is to be used in paying for the Signs and Tidings, as the Danes, Norwegians, and Americans are all represented in this work.

It was suggested that each one present take part in re-organizing s. b. that all might, in a practical manner, take to their respective churches the resolutions adopted. The pledge was double that of the previous year. The increase on the part of those present from abroad was about two hundred dollars. Thus the brethren from the different churches carried home with them a live brand from the meeting. When the twelve hundred Sabbath-keepers in Wisconsin come up to the Bible plan of s. b. and added one-third, which we have reason to believe will be done, instead of having \$3000 in their s. b. treasury they will have \$7000, and over \$2300 with which to buy tracts. Not a dissenting voice was heard against paying into the tract society fund a sum equal to one-third the s. b., and the added one-third is universally adopted in this State.

Some of our brethren felt obliged to leave Monday afternoon, and those who did so lost the best meeting of the series. The precious season Monday evening will long be remembered. The meeting continued from 6 till 10 P. M., and some thought they could have remained until break of day. The sweet Spirit of God seemed to set its seal to what had been done, and united hearts more closely in bonds of Christian union. The brethren return to their homes greatly encouraged. We fully believe that God is willing to work for his people as never before, when they take hold of his work with cheerfulness and obedient hearts.

S. N. HASKELL.

THE CAUSE IN INDIANA.

THE State quarterly meeting of the T. and M. Society held at Alto, Jan. 19, 20, was the best of its kind ever held in the State. The report from each district showed more activity than ever before, and more work was done during the last quarter than during some whole

years in the past. This is truly encouraging. The roads were almost impassable on account of mud, but not withstanding this, the turnout of the brethren and sisters and outsiders was large, and our meeting-house was constantly crowded. At the close of the meeting, the outsiders requested that we remain and deliver a full course of lectures, but circumstances and appointments would not permit.

Immediately after the quarterly meeting we came down into Ripley Co., which is in the extreme south-eastern part of the State. The field in this new part of the State was opened thus: Some ten years ago when the publishers of the REFORMER received several hundred names from R. T. Trall for their lists, they received the name of John Roberts. From the REFORMER he learned of our people, and wrote to the Office inquiring for the address of a certain first-day Adventist paper. The same mail which brought his letter also delivered to us a copy of the Adventist paper inquired for, so the writer, who was at that time laboring in the REVIEW Office, took the paper and folded in connection with it a copy of the REVIEW and sent them to Mr. Roberts by mail, addressing him a note stating to him that the paper asked for had been sent, and also another one which we considered the better paper. Soon we received a second letter, ordering a book treating on the second coming of Christ, "An Exposition of Matt. 24; then "Life Incidents," from which he learned the history of our people and work, was ordered. Soon he sent for other books, and at last the REVIEW and INSTRUCTOR, which, in connection with the REFORMER, he has since taken.

For six or seven years he investigated the truth, then embraced it, being the only Seventh-day Adventist in south-eastern Indiana until during the last few months. For many years he has been a Baptist. Has had the care of their brick meeting-house in this place. Thus, when we came here last week we found the house ready for us, and a pleasant home at Bro. Roberts'.

At our first meeting about twenty-five were present. Since then our congregations have ranged from one hundred to two hundred each meeting. The roads are so muddy that the people cannot well travel, or we should have a much better attendance. The people of the town are nearly all Germans, some of whom cannot well understand the English language. On this account our field does not present quite so favorable a prospect as it would otherwise. Some are interested. Bro. Roberts has distributed considerable reading matter which has made a good impression. Three Baptist ministers have called on us to converse in regard to the truth, who have become interested by reading. They are very friendly. One is taking the REVIEW, and we induced him to subscribe for the REFORMER. The first time we introduced our books we sold over two dollar's worth. Bro. J. S. Shrook is with me speaking a portion of the time. We hope through the blessing of the Lord a good work will be accomplished. S. H. LANE.

Ripley Co., Ind.

WHAT SATISFIED HER?

TRAVELING in a stage coach some weeks since, one of the passengers affirmed that the first day of the week was the Sabbath. Said she, "We know that Christ changed the Sabbath from the seventh to the first day of the week, and if I had my Bible here, I could prove it."

Reaching forward to my trunk to take mine therefrom, she quickly remarked, "You need not take out your Bible." Said I, please excuse me, lady, if I do so; and I will, with your permission, read every text of the New Testament where the expression first-day occurs, and you shall tell me which one of these texts teaches the change of the Sabbath, as you have stated.

This was readily agreed upon. Pausing once or twice, while passing through the list, I asked, "Have I read the text you have in your mind yet?" She responded, "No." And when she had the list before her, what did she say? for she did not dare claim one of them as sustaining her assertion. "Well," said the lady, "I don't care. The first day of the week is the Sabbath, and I am satisfied." What satisfies such minds?

A. S. HUTCHINS.

THE TITHE IS THE LORD'S.

"AND all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. "The earth is the Lord's, and the fullness thereof." "Every beast of the forest is

mine, and the cattle upon a thousand hills." All things being the Lord's, if we give, we only give of that which is his. We are the Lord's, both by creation and redemption. Our time is all the Lord's. We do not give one day in seven to him; he graciously gives us six days, in which we may provide for our earthly wants, and reserves the seventh to himself. To appropriate the seventh day, or any part of it, to ourselves is to rob God. So with the tithe. All we have is the Lord's. He gave his people anciently nine-tenths and reserved one-tenth to himself. With all the light, the blessings, and privileges, of the gospel, does he require any less of us? Why should he? Should we not, in view of the mercies of God, lay all upon his altar, offering ourselves a living sacrifice? If a tenth is all the Lord reserves, how small the demand! and how contemptible to rob God by withholding that, or any part of it! Yet professed Christians, yes, professed believers in the present truth, are doing this very thing.

The coming of the Lord is at hand. The world is to be warned. If ever a tenth, or even much more than that, was demanded for the work of the Lord, it is now. Souls are perishing for lack of the knowledge which God has given to us. We shall be held responsible. We are all in arrears in our account with God. We are defaulters; we have long been guilty of embezzlement; and shall we continue to rob God? The way is all open for us to use our time and our means in spreading the truth among perishing men. Will we engage in it? Will we give of the time and means which God has intrusted to us, for the service of God and humanity? A little time from the present will tell. The record will be made up—the accounts closed. Then the reward will be given to the faithful—those that have been faithful over a few things will be made ruler over many.

R. F. COTTRELL.

FOXES OF THE DESERT.

THIS is no "desert" place, yet, already, the ground is well spotted with fox-holes of various construction, none, however, of sufficient depth to furnish a resting-place in the light of God's holy truth.

Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth." Sad comfort indeed! this searching Spirit of truth must be to the weary, wandering soul, seeking rest and finding none.

The readers of the REVIEW, doubtless, are familiar with almost every conceivable excuse that can be presented by advocates of Sunday-keeping. But, as I remarked, this is no "desert place," and most surely it is not, in the matter of making excuse. And, in fact, "they all with one consent began to make excuse." I will give one example of the way the word of God is handled by a Sunday-keeper, and a leading member in the church, just across the way. When I first presented the Sabbath question to him, he said if he could be convinced that our seventh day corresponded to the seventh day or Sabbath of the Old Testament, he should keep it. With this encouragement, I procured suitable reading matter for him, to clear up that point, and from that day to this he has been driven and tossed, until he has taken, and tried to maintain, twenty-eight different positions, from the "example of the apostles" all over this "round world," including the "polar regions," down through the "Dark Ages," where the "law was abolished," finally bringing up in "Caesar's kingdom," a new place of refuge, as you will presently see.

I had urged him again and again to get into a position where if one should ask him for a Bible reason for keeping Sunday, he could give it, and when he informed me that he had been searching the Scriptures and had found the proof, I confess I was curious to know what scripture he was resting upon; for he had said, "They are the words of Jesus." And here you have them: "Render unto Caesar the things which are Caesar's." Said he, "We have a civil law making Sunday our Sabbath, and therefore to obey Jesus we must keep the first day of the week."

I replied, "And unto God the things that are God's." Have you properly considered the last part of the command as well as the first? As for me, I will render unto Caesar the first day, since he claims it, and unto my God the Sabbath, since he claims it as his, and he made it."

Another man of high church standing says he will not keep the seventh day because he

"hates the Jews," and will not keep the day they keep anyhow!

My Lord, have mercy. Spare, O spare and forgive, for they know not what they do, who so unblushingly break the commands of their Maker. Lord, hasten the time when the Jew, a stumbling-block, and Gentile, a stumbling-block also, may meet on one common ground of love and obedience to God, and faith in our Lord and Saviour Jesus Christ.

W. A. WILBER.

ALSTRUP, DENMARK.

OUR meetings in the chapel have been well attended during the past two weeks. I am holding the second series of lectures in this vicinity. There is much less prejudice here now than there was last summer. Many minds are awakened, and the truth of God gains ground. There are several families that now have commenced to observe the Sabbath, and many others are very near to us. The enemies that oppose us most, are—old habits, the ways of the world, and the use of strong drink and tobacco. The Spirit of God testifies to the word spoken, and there is often deep feeling in the congregation. We speak without reserve against the prevailing sins, and the people often feel offended; but the majority of them, however, come back to our meetings again. Some find the way before them too hard; others choose rather to suffer with the people of God, than to enjoy the pleasures of sin for a season. Pray for us that the Lord may lead in all things to his name's honor and glory. JOHN G. MATTESON.

Jan. 14, 1878.

TO ASPIRANTS FOR THE STATE SECRETARYSHIP.

It may be interesting to those who are hoping, at no distant day, to occupy the honorable position of State secretary of the T. and M. Society, to understand some of the necessary qualifications for the office, also the several duties which they will be expected to perform.

In the first place, you will no doubt desire to attend some good commercial college, one term at least. Be this as it may, the necessities of the case actually demand several years' attendance at the *guessing school*.

Then you should be able not only to read the living and dead languages, but also to interpret ancient and modern hieroglyphics. In your correspondence examples will be of frequent occurrence of words commencing *le, be, ca, etc.*, and terminating in a serpentine line resembling the meandering course of the Rio de la Plata. A few years since repairs were going on at the New York Tribune office. It became necessary to close, for a time, the usual entrance door from the street. On this was posted a placard announcing, "Entrance on A street." This the many passers by rendered, "Editors on a spree." In defiance of all rules of interpretation, you will be liable to make as great mistakes, unless especially adapted, by nature and practice, to this branch of the work. You will be expected to understand at a glance how to execute orders like the following: "Please send one copy of the SIGNS now taken in the club by our church, to Lucy Larcom," etc. Writer's name and place of residence not given. "Inclosed please find \$5.00. Fifty cents for Jennie June's INSTRUCTOR, two dollars for my REVIEW, and two dollars, one-half for George Elliot." Deciding how the last-mentioned sum is to be applied, with all similar matters, will determine the degree of proficiency attained in the above-mentioned guessing school. "Please send the SIGNS to John Johnson, Mount Vernon"—no State. The postal guide records only *twenty* places by this name, and you can select whichever you think most probable. "My father's cousin has seen our paper, and is much interested in some points of doctrine therein advocated. Inclosed you will find \$1.25. Please send the paper six months, also such tracts as you think best." It would be very convenient to know upon which subject the interest was manifested, which paper was wanted, and whether the person alluded to was Rutherford B. Hayes or Bridget Dougherty; but the solving of all such problems comes within the province of the State secretary.

You will be expected to be versed not only in whatever the geography and dictionary contain, but in most, if not all, that has transpired since they were compiled.

The time was when a race of men inhabited this western world who said what they meant, and meant what they said. We remember our grandparents' copy books, in which the even and delicately-shaded lines could be as easily read

as the printed page. There was method, too, in all their business transactions, though they never studied rhetoric or geometry. But the old-time foggyism has passed away. "Young America" is educated, and every way worthy the cognomen "fast." "The coming man" stands in his office door in Boston, ready to step into his balloon, intending to dine at San Francisco, Cal. On the way he telephones to his partner that he will be around to attend to business this evening at 7 o'clock. Time is precious. There is none to spend in thought only for those delegated to attend to such minor affairs. Hence, thinking, like Artemas Ward's reorganizing, is "let out by the piece," and Darwin, Huxley and Co., have taken the larger portion, excepting such matters as State secretaries are expected to attend to.

If these suggestions are not sufficiently explicit, further information will be given after the applicant has perfected his knowledge upon all points herein mentioned. EX-SECRETARY.

ENERGY.

It is will, or force of purpose, that enables a man to make his mark in the world. A man of ordinary ability, will, with energy, accomplish more in life than a talented man who is indolent. What is needed in the church is the never-give up, go-ahead spirit, the fire, and the will to become of use in the cause of God. The indomitable perseverance of a few holy men has given a wonderful impetus to present truth. If the untiring zeal manifested by the leaders in the cause was infused into the heart of every Seventh-day Adventist, there would be a marked change, well pleasing to the Lord. The things of this life—its cares, its business, its perplexities and its vanities—all tend to engage the attention and exhaust those powers which should be enlisted in higher and holier work. God's work elevates, ennobles, refines, and purifies the life. God's Spirit soothes, softens, and satisfies the heart.

The holy enthusiasm of a true life leads its possessor onward and upward, even to the everlasting doors of the mansions of glory which the King will open when he "gathers his jewels." Oh, the bewildering joy, the unspeakable happiness, and the thrilling gladness of the result of a well-spent life! Who, in view of the transporting, enrapturing glory of the life to come, can fail to put forth all his energies here in preparing for those years of eternal joy?

ELIZA H. MORTON.

LOST!

WHAT a terrible meaning is attached to this short word! The idea of losing is disagreeable, even of things of but little value; but when we think of losing life, of losing ourselves, the thought is tremendously terrible. When life is at stake, when the person is liable to be lost, how astonishing that men should pass on careless of the conditions on which eternal life is offered, until they awake to the realization of the sad fact that they are lost, and lost forever. It is written, "Whosoever will save his life [by a denial of Christ] shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke 9:24, 25.

It must be fearfully shocking, even to the careless and indifferent, to learn at last that they might have had eternal life, but that it is lost, and they are irretrievably doomed to perdition. But what must it be to those who have professed their faith in Christ, and entertained high hopes of sharing the bliss of the sanctified in the glorious kingdom of God to eternity? What words can express the awful dismay of the backslider and the hypocrite, when, despite their plea of having done many wonderful works in the name of Christ, they shall hear from his lips the astounding, crushing words, "I never knew you; depart from me!"

But nearer still. My brother, my sister, myself, think of the superlative consternation and indescribable woe, if, after having had the light of present truth of the soon-coming of Christ, and hearing and embracing the last message of the gospel, the message that is to prepare the last generation of God's people for translation without death into the everlasting kingdom, we shall awaken, too late, to the overwhelming fact that we are lost! Let us avert this terrible doom by walking in the light while mercy still pleads in our behalf. R. F. COTTRELL.

NARROW-MINDED and ignorant persons talk about people and not things. Hence gossip—the bane of our age.

SOMETIME.

I AM waiting for the shadows round me lying
To drift away;
I am waiting for the sunlight, always flying,
To come and stay;
I know there's light beyond the cloudy curtain,
A light sublime!
That it will shine on me I know is certain,
Sometime! sometime!

I am waiting for the summer's golden luster,
Now far away,
When golden fruits around my life shall cluster
Each sunny day.
We read of fabled flowers in fabled story,
In far-off clime,
And I shall pick them in their pristine glory,
Sometime! sometime!

Then I shall hear the voice of loved ones call me,
To their dear side;
And I shall then, whatever may befall me,
Rest satisfied;
For on my ear sweet notes of love shall tremble
In matchless rhyme,
From hearts and lips that never can dissemble,
Sometime! sometime!

I am waiting; but at times I grow so weary—
Far seems the day
When all the pain which makes our lives so dreary
Shall pass away.
I know the heart, oft filled with tones of sadness
Like funeral chime,
Shall echo back with songs of love and gladness
Sometime! sometime!

—Sel.

Progress of the Cause.

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

MICHIGAN.

Labor among the Churches.

HAVING closed our series of meetings at Ravenna, we came, on Jan. 21, to Wright, Ottawa Co., with a view to laboring with this church. Our first meeting was held in this place on the evening of Jan. 23d, and our last on Sunday, Jan. 28. Fortunately, the brethren in Ravenna are situated so near this place that a large portion of them have been able to be present at our services here, and, by this means, have had the benefit of the meetings in both places.

The church at Wright is one of the oldest and largest in the State. Its members, at present, number ninety-two, in all. Many of them, however, reside in other counties and are heard from only as they report by letter. The membership is composed largely of substantial farmers, and one of the best features in their past history and present condition, is found in the fact that they have been, and are still, free from everything like church trials and divisions. What they seemed to need above everything else, was an awakening to fresh experience and activity in the things of God. We labored, therefore, to this end, and our efforts were not in vain, since the Lord condescended to pour out his Spirit upon the people in a manner which was calculated to encourage all present. Several who had backslidden were reclaimed, and others started anew in the service of God; nearly the whole church, also, by repeated movements, consecrated themselves fully to the service of God.

On Sunday we were called upon to preach the funeral discourse of Justus Ferguson, one of the oldest residents of the town. On that occasion the congregation was so large that the house of worship was incapable of seating all of them. We think it is safe to say that there were between five and six hundred persons in attendance.

On Monday we returned to Allegan, where it will be well for those who at any time may wish to communicate with us, to address their letters, since they will be forwarded from this place to any point where we may labor in the future.

W. H. LITTLEJOHN,
M. S. BURNHAM.

Twin Lakes, Jan. 21.

I WENT to Muskegon, Jan. 9, and staid there a few days. Visited among the Scandinavians and sold or gave away tracts to all I visited. One family seemed to be interested in the truth. The families I visited were very friendly, and seemed to be much interested to read our tracts.

There was no opening for me to hold meetings in Muskegon, so I came to Twin Lakes. I have now held six meetings here. A Methodist family have taken a decided stand for the truth. An old lady who is a spiritualist has been shaken in her faith, and now wishes to obtain a knowledge of the whole truth. Others are interested. The principal merchant in the place, who is also a physician, admits that we are right, and defends the truth, but has not yet

taken a decided stand for it. His wife, who once received the truth, but had given it up, met with us last Sabbath and bore testimony in favor of the truth.

Some are opposed. One night they hid the key of the school-house. But the next evening, before meeting time, a man left the key with the lady of the house in which I am staying, asking her not to say anything about it. Since that time no one has hindered our meetings. Last evening I had a large and attentive congregation. I hold my meetings in English, as there are no Scandinavians here.

I have hopes that others will take a stand for the truth. I have sold books and tracts for \$2.50, and obtained three subscribers for our papers. I have invitations from many places to come and preach the truth. Time is short, and Jesus will soon appear. Let us watch and pray, and be armed with the sword of the Spirit, that we may be able to resist the wiles of the enemy. I ask the prayers of all God's people.

GUSTAF A. CARLSTEDT.

OHIO.

CLYDE.—The State quarterly meeting of the Ohio T. and M. Society was held with the Clyde church, Jan. 20, 1878. This will be reported by the secretary.

The new house of worship just completed here was dedicated on the day above-mentioned. Bro. Waggoner will speak with reference to the house; it only remains for me to report religious services. Bro. Waggoner spoke to a good audience on Friday night, Sabbath A. M. and in the evening, Sunday P. M. and in the evening. Each of these discourses was filled with useful and important instruction, and we hope will prove of lasting benefit to many.

The dedication sermon, delivered by Bro. Waggoner on Sunday at 2 P. M., was listened to with marked attention, from beginning to end, by a crowded house. Text: Heb. 3:4. Very many beautiful, solemn, and important thoughts and truths were presented in a clear and forcible manner. The subject was well chosen, being not only very appropriate for the occasion, but also well adapted to the character of the audience. The church deemed it proper to protract the meetings; accordingly Bro. Waggoner has continued them up to the present time, with some interest. Hope for some who are listening attentively.

NEWARK.—For several weeks past I have spent much time in Newark, Ohio. Our meetings have been mainly held in the New Jerusalem church, secured at reasonable rates. Attendance and interest very good. The work moves quite slow here, but one thing is encouraging, it moves all the time. Eight were baptized yesterday. We are quite confident that a good, strong society will be established here. We leave Bro. Guilford to follow up the work by visiting, &c. May the blessing of the Lord still rest upon the work in Newark.

H. A. ST. JOHN.

Clyde, Ohio, Jan. 31, 1878.

ILLINOIS.

Serena, Jan. 25.

OUR good meeting here is closed. I hope good was done. All were glad to meet Bro. Haskell once more. From Sabbath evening to Sunday evening, six sermons were preached, and social and business meetings were held early and late.

On Sunday Eld. Haskell and the directors of the Illinois T. and M. Society were engaged in religious and business sessions more than twelve hours, still all was not done that appeared to be needful to do. How the work increases on our hands! Surely we must *all work,—and now,—* or we shall be very likely to be left behind.

Nearly all the more prominent points of interest connected with this meeting have been recorded in the report of the tract meeting; however I may add: One was immersed, and the church was encouraged. Five directors were present, besides one alternate; and the other districts had all been heard from by letter. How glad I am to believe Illinois is awaking.

G. W. COLCORD.

NEW YORK AND PENNSYLVANIA.

East Otto and Blockville, N. Y., Jan. 28.

OUR meeting at East Otto, Jan. 19, 20, was well attended considering the state of the roads, though had all the brethren manifested the interest that some did, it would have been considerably larger. Three districts were represented by direc-

tors, and reports from other districts came in promptly. This meeting—like all the meetings we have held within the past few weeks—was characterized by a disposition on the part of those present to become more engaged, personally, in the work of God, especially in tract and missionary labor; and the discourses were given with the object to increase this desire. The brethren here, we find, are generally prompt in the payment of s. r., and are helping the cause with their means in other directions.

In company with Bro. Hall we visited Blockville, Chautauqua Co., N. Y., the following Wednesday. Here we found an interesting company of young Sabbath-keepers who were brought into the truth during the past season by the labors of Eld. C. B. Reynolds. We are much pleased with these young friends of the cause, who seem to love the truth and are rejoicing in the light they have received. They are not yet organized, and will need more labor to bring them in harmony with the work in all points; but they seem earnest in the work, and we are sure there is material here for a good, live church. They are talking of building a meeting-house here, and we think this should be done. A committee was appointed to solicit donations for this purpose, and we trust they will succeed. Held meetings with them Wednesday evening and Thursday during the day and evening.

B. L. WHITNEY.

Scott Center, Pa.

THE people still come out to hear, and a very favorable feeling seems to exist in the neighborhood, but circumstances make it advisable to close the meetings for the present. The effort of Mr. Buck, to which I referred in my last report, amounted to nothing.

Have now been here nearly seven weeks, and have spoken twenty-eight times. Have sold about five dollars' worth of books, and obtained ten subscriptions on our different periodicals. Six have commented to keep the Sabbath, making eight who are now keeping it, and there are others for whom I hope. I feel encouraged to labor more earnestly. The blessing of God has attended in a measure, and I hope that nothing may be allowed to come in to destroy or hinder the work.

I return home for a few days.

E. W. WHITNEY.

REYNOLDS, GA.

THE Lord is still moving upon hearts, and causing his truth to grow in this southern clime. The readers of the REVIEW will remember Bro. Wimbish, an Adventist minister of whom I spoke six or eight weeks ago. It is over four months since I first formed his acquaintance. In a recent letter he said, "I am convinced of the truth on the Sabbath, and have begun the new year keeping all God's commandments." This brother has been very decided in defending what truth he had, especially the plain Bible doctrine of immortality only through Jesus. I trust he will be as faithful in defending the down-trodden Sabbath of the Lord.

I have all the back numbers of the REVIEW, SIGNS, and REFORMER that I can use. Please send no more at present.

C. O. TAYLOR.

MAINE.

New Sweden.

At our quarterly meeting we had an interesting time celebrating the ordinances of the Lord's house. Two offered to unite with the church, and others have since expressed a desire to do so. They meet with us, and take part in the Bible-class. There are many who will continue to take the HAROLD. The way seems to be opening for teaching school in a district where great opposition was manifested at first. In the meantime, it is thought best to labor among the Americans six miles from this place, at the same time continuing Sabbath meetings among the Swedes.

Some first-day Adventists gave us an invitation to labor among them. We soon found great prejudice among other denominations. As some were interested, we continued labor, and the prejudice began to diminish. We then moved one and a half miles. Here a few Swedes attended the meetings, and we spoke in Swedish and English alternately. The Lord is blessing in the use of the Swedish language. Some in this place are willing to obey the truth. One man and his wife have been keeping the Sabbath since last March.

They began its observance from reading the Scriptures. Some friends expressed the belief that Sunday was the seventh day. The lady replied that she did not believe it, and began to examine the Bible to satisfy herself. The next Sabbath she kept, and the next Sabbath after her husband joined her. Over a month ago he left off using tobacco. He said he thought his tobacco cost him \$40 during the last year he used it. I learn that another began to keep the Sabbath about the same time. Last Sabbath another family commenced.

Last Sunday spoke twice in a school-house filled with these people, and they were as anxious to hear the truth as a hungry man is for his dinner. This evening expect to resume meetings in the Adventist neighborhood, and continue them till the time of beginning school among the Swedes. Have spoken every evening for more than two weeks. The weather has been very cold, sometimes preventing a full attendance. The mercury congealed on the 8th inst. at 42° below zero.

JAMES SAWYER.

INDIANA.

Yorktown.

I COMMENCED a course of lectures here Jan. 20, in the M. E. church, and had the house well filled every evening. Have spoken ten times. The Methodist ministers have crowded me out of their house with a protracted meeting. The people have fitted up an old church for me. Nearly all the Methodist members say they will come to our meetings. The preacher said our meetings would break up their church. I hope we may call the honest ones out of all classes.

W. W. SHARP.

ALABAMA.

We have now been here ten days, laboring with those who have begun Sabbath observance. We have organized a church of eighteen members, and there are about fifteen more who will soon join us. I shall give them a short course of lectures. They had their meeting-house burned a few weeks ago. We hope to see another in its place soon.

Our brethren in the North know nothing about poverty compared with what is seen in this section. We get our mail only twice each week. We find the law very oppressive on the Sabbath here. We can begin tent labor about the first of March. We very much desire the prayers of God's people.

A. O. BURRILL.

Bladen Springs, Jan. 23.

MINNESOTA.

COMMENCED meetings at Silver Creek, Wright Co., about three weeks ago. The people were willing to hear, and the interest increased. About twelve are convinced of the truth. Four kept last Sabbath, and declared their intention to keep it hereafter. Several others are just ready to take a stand. I have reason to believe there will be a faithful little company here. I intend to visit them again soon, and labor in other places.

A Baptist minister showed a spirit of opposition, but did not want to converse with me in the presence of the people. His opposition helped me. Oh, for faithful laborers among our Swedish people! The American brethren and sisters at Monticello showed me much kindness. Bro. and sister Walker have done much to bring the truth to the Swedes where I labored. May these beginners in the truth prove faithful, and be among the overcomers.

JOHN E. NORSTROM.

KANSAS.

Green Valley, Miami Co.

A SABBATH-SCHOOL has been organized at this place. The "Bible Lessons" are used. There are eight or nine families of Sabbath-keepers in this neighborhood. Some of these friends are beginning to canvass for the periodicals.

J. LAMONT.

IOWA.

Beaman.

CLOSED the meetings at this place, Jan. 28. Eight have commenced to keep the Sabbath, and several others are deeply interested. Sold six dollars' worth of books, and obtained six subscribers for our periodicals. We have distributed about seventy-five periodicals and two thousand pages

of tracts. Eld. G. V. Kilgore was with us the last two weeks and rendered valuable assistance. Bro. M. M. Kenny now commences a course of lectures five miles east of Marshalltown, while I remain to follow up the interest here.

Until further notice, our address will be Marshalltown, Iowa. O. M. OLDS.

Spencer, Clay Co.

WE came to this place, Jan. 17. Found our Danish friends that came out under our labors a year ago still living the truth, and growing in the grace of God, although they have had but little preaching since we left them. They have also increased in numbers. Held six meetings with them. A church was organized, s. b. pledged, and other matters necessary to their spiritual welfare were attended to. Two more expressed a desire to serve God and keep his commandments. We feel very grateful to God for the interest manifested in present truth at this place. JOHN F. HANSON.

Afton.

HELD meetings here four weeks this winter, with good effect. We had eight accessions to the church, all but one heads of families, and we expect more will soon join us.

By request, I commence a course of lectures next Thursday, in a congregational church, about ten miles from here. E. F. DEBORD.

CALIFORNIA.

[From the SIGNS OF THE TIMES.]

Dist. No. 3.

SINCE last report my labors have been with the companies of Sabbath-keepers at Middletown, St. Helena, Napa, and Vallejo, constituting district No. 3. These churches have pledged s. b. for 1878 the amount of \$520.08, and \$166.72 to the one-third missionary fund. This is doing well considering that two of these companies are small, some are paying large pledges on other matters, and the most of those in the district are in moderate circumstances.

At Middletown I found some had moved away, so that less than a dozen now meet for worship. These were much encouraged by the meetings.

At St. Helena all were firm in the truth. A marked feature of the work here has been a steady advance from the very first of their accepting the truth. May God bless these substantial souls.

At Napa I found the church of special good cheer. Our meetings, business and preaching, were truly blessed seasons. Since completing their church, several years ago, there has been a debt hanging over it. At one time their s. b. almost entirely run down, with the excuse that they owed for their church; and for one year they neither paid their church debt nor much s. b. Some over a year ago they rallied to take hold again on finances with the rest of the State. At this meeting they stated that their church was now free from debt, s. b. and missionary one-third paid up, with a small exception, and they were happy over the new state of affairs in the cause there; not that the gift of God is bought with money, but as Paul said, it is fruit that abounds to their account." Another evidence is seen here, as in other places, that the Lord's people share his blessings, both spiritual and temporal, in proportion to the sacrifice they make for the advancement of the cause.

At Vallejo the few are still firm in the truth. These renewed their s. b. pledges and entered into the missionary one-third pledge. Our opponents have reported that the cause was dead in Vallejo." The facts are, not a soul that embraced the truth here has ever given up the faith. One is now in Washington, D. C., one in Michigan, two in Napa, two in San Francisco, and two new ones have accepted the Sabbath and united with those that remain in Vallejo since I last met with them. When active members move from one place to another, to live out and to spread the truth, this is not the death of the cause. The Lord met with and blessed the few in Vallejo. We enjoyed a precious season with them in speaking Bible truth to them and their neighbors.

J. N. LOUGHBOROUGH.

Macaville.

THE debate here has resulted in more good than we at first supposed. We are frequently hearing of those who attended, and became interested in our views. Our people were greatly strengthened. Friday two

went forward in the ordinance of baptism. Five have signed the covenant since the debate.

The dragon spirit has been manifested here to a fearful extent. For example, a gentleman died here last week who did not belong to any church, but his wife had been a Methodist till a few weeks ago, when she commenced the observance of all the ten commandments. After her husband's death she asked me to preach the funeral sermon. The Methodists persisted that she should have their minister, and when they saw she was decided in having an Adventist, they refused to attend the service, even when especially invited. Can it be that these persons think they are showing a Christian spirit? If they do, the words of Paul in 2 Thess. 2:10-12 are fulfilled in them, for they have "strong delusion." W. M. HEALRY.

Lone Oak.

THIS company now numbers over fifty, though less than a year ago there were only two Sabbath-keepers in this part of the county. Bro. J. L. Wood reports a profitable season at the time of their regular quarterly meeting. The s. b. pledge was raised \$42 over that of the previous year. Monday was a day long to be remembered, on account of the presence of the Lord by his Spirit. Three were baptized.

Bro. E. L. McCapes says a number at Eureka are convinced of the truth as the result of reading tracts. He has spoken a few times, to interested audiences.

MOVING.

EDITOR REVIEW AND HERALD: Will you be kind enough to insert the following line in the REVIEW:—

Those contemplating moving West in the spring to obtain homes, will be able to get information about the soil, climate, and prospects of Eastern Nebraska by addressing me, as I have lived in Eastern Nebraska during the past twelve years, and have traveled a great deal in this section. I believe that Sabbath-keepers can do as well here as in any place in the Western States. SOLOMON MYERS.

Blair, Washington Co., Neb.

We give the above, not merely for the benefit of those who may be about to move, but to take occasion to say that the roving, restless, moving spirit which some are troubled with is the bane and prospective ruin of some of our churches, and to advise all against moving. If you are in anywise durably located, where you can do any good, there remain, and fill up your time to the best advantage. But if you must move, or will move, then act on Bro. Myer's suggestion, and avail yourselves of the counsel and experience of judicious brethren before locating.

EXTRACTS FROM LETTERS.

AN aged lady, sister Almira White, says:—

I am much blessed in reading the REVIEW and other publications from the Office, and wish to interest others. Since March, 1877, in which month was my seventy-first birthday, I have put into the hands of friends over five thousand five hundred pages of reading matter. I am not a member of the T. and M. Society. I live quite retired. May God speed the work. I very much desire some able minister to come to Alton and Smyrna, Mich., and I am not alone in this wish.

Bro. Geo A. King writes from Ontario:—

Our tract society workers have obtained over seventy new subscribers for our periodicals, and hope to get many more before the long evenings are gone. The truth is gaining friends, and some are embracing it as the timely warning of the coming day. Those tracts, books, and papers which have been sent to friends here by those who heard and accepted the truth in the States, have done, and are still doing, great good; and no one should imagine that his efforts, however feeble, will be lost. As we see good results, we are encouraged to labor on. Beyond the heavy night and the struggling hosts, there glitters a starry crown, and we can afford to toil if we can gain the recompense.

Sister Jane Mc Laughlin, of Madison Co., Iowa, says:—

The little company at this place was brought into the truth through the labors

of our beloved brother, Eld. Canright. We now number about fourteen members and these are considerably scattered, yet we have kept up our Sabbath meetings ever since Bro. C. left us. Bro. R. M. Kilgore visited us last winter, and we have since been more earnestly striving to grow in grace, and a more perfect knowledge of the truth. I feel to thank God that I have ever been permitted to hear and understand these precious truths.

I would say to Bro. and Sr. Canright, and to all others who have gone forth to labor for the Master, Be strong and of good courage. Remember the words of our Saviour: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

Brethren and sisters, let us be faithful, that we may be included in that number who shall stand upon Mount Zion, having the Father's name written in their foreheads. What a meeting that will be! I want to be there.

THE CAUSE AMONG THE SWEDES.

WE lately received a letter from a brother in Old Sweden. He has held on by himself for more than two years. He has learned to read the English language, and takes great interest in reading the REVIEW, INSTRUCTOR, and HAROLD. Here are a few words from his letter:—

"I see from the REVIEW and SVENSK ADVENT HAROLD that the work goes on among the Swedes. I am sorry that our correspondence has been interrupted so long. Those were pleasant days for me when I had letters from you more frequently. It is a consolation to think that Satan will not long bear sway over this world; for the Lord will make an end of him at his coming."

A company of Swedes in Kansas have been living the truth a long time. They are anxious for some one to come and labor among them. The following is an extract from a letter signed by the heads of three families:—

"We meet together in sweet communion, and from the word of God receive doctrine, instruction, admonition, and consolation, which are more important than anything else. Although weak in the sight of God and man, and also in our own estimation, yet we receive encouragement, through the grace of God, to go boldly to the throne of grace to obtain help in time of need. The grace of God is healthful, and teaches us to forsake all wickedness and worldly desires, and live pure, righteous, and godly lives in this world, while waiting for the blessed hope of the revelation of our Lord and Saviour."

"There are many Swedes in Kansas. It is a great field for labor, and we will do something for the mission."

For the benefit of our Swedish and American brethren we would say that a Swedish Vigilant T. and M. Society is now formed in New England; and if any in the wide field have information concerning the prosperity of the work among the Swedes, they can, if they please, correspond with the secretary of said society, Miss Ellen Nelson, Allen's Corners, Maine. We hope Bro. Carlstedt, of Michigan; Brn. Lindblad, Hanson, Kallberg, and John Norstrum, of Minnesota; Swedberg, of Lansing, Iowa; Whisby, of California; Swaden, of Texas; the brethren in Kansas, and others who have items of interest to communicate, will correspond with sister Nelson in reference to lonely Swedish Sabbath-keepers, or any other matters which may pertain to the success of the third angel's message among the Swedes, and especially in reference to new fields in America and Sweden. Sister Nelson can correspond in either Swedish or English. JAMES SAWYER.

WANTED.

MEN and women are wanted who will unselfishly labor for the advancement of the cause of God, who will exemplify the life of our adorable Redeemer, and thus win precious souls to God. Fathers and mothers in Israel are wanted, to care for God's "little ones." Men and women are wanted who have stamina enough to stand firmly for the principles laid down in the holy book of God; those who can meet temptations, trials, and the rude storms of life, with fortitude and cheerfulness. There is work enough for all; there is no fear of too many laborers. Our Saviour was never

idle. He was ever about his Father's business, and should we be above our Master? What a privilege that we, who make such poor work at the best, are permitted to do anything for Jesus! Yes; earnest laborers are wanted, and let none despise his one talent. All the Master asks of us is, that we improve upon what he has given us, but none are excused because they can do but little. There is work enough in the vineyard of the Lord, and the reward is sure to every one.

We want more courage, zeal, and earnestness in this work, a closer walk with the God of our salvation, that our life may be a constant rebuke to the ungodly. We need ever to bear in mind that

"This life to toil is given,
And he improves it best
Who seeks by patient labor
To enter into rest."

Angels watch to see how faithful we are in the work set for us to do. A record is kept, and eternity will tell how we have wrought. Once done, our work can never be done over. Soon Jesus will come, to reward every man according to his work, and who would not wish to be among the faithful ones? We may all make mistakes, but if they are seen and repented of, we shall receive abundant pardon. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What more could we ask? Ours is a most merciful Father, one who loves us. Who would not esteem it an exalted privilege to work for him? M. E. BEAN.

Battle Creek, Mich.

SPEAKING of the style of some ministers in addressing the young, Mr. Spurgeon said: "I have often thought of them that they must have understood the Lord to say, 'Feed my camelopards,' instead of 'Feed my lambs,' for nothing but giraffes could reach any spiritual food from the lofty rack on which they place it."

Obituary Notices.

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

DIED of consumption, in Wright, Ottawa Co., Mich., Jan. 24, Justus Ferguson, aged 46 years. Mr. Ferguson had resided in the township of Wright about twenty-eight years. He was a man who was naturally possessed of fine business talent, and he had resided so long in the vicinity of Wright that he was generally known throughout that region. His disease baffled the skill of physicians, and nature, having struggled against it for more than one year, finally gave way, despite the care and attention of those who did all in their power to make him comfortable, if they could not furnish him relief, in his last days.

The funeral discourse was delivered by the writer, on the twenty-seventh of January, to a very large congregation of sympathizing friends and neighbors. W. H. LITTLEJOHN.

DIED, near Richland, Kan., of typhoid pneumonia, sister Ellen, wife of Bro. William B. Bedgood, aged 60 years. Sister B. embraced present truth in the winter of 1874, and until her death was a faithful and devoted Christian. Her greatest desire was to see her children converted; and at her last meeting with the church she had the satisfaction of seeing her eldest son take his stand on the side of truth. She died in the firm hope of a part in the first resurrection. J. M. STANSBURY.

DIED, in Oneida, Mich., Jan. 18, 1878, of spinal bifida, Stellie Amelia, infant daughter of Nelson B. and Elizabeth J. Cole, aged 10 months and 5 days. This is the second time the cruel enemy death has visited this family and taken a tender branch. Their hearts are sad, but they have hope. We carried the little sleeper to her resting-place, comforted with the assurance that soon the Life-giver will come, and then she will be brought forth from the land of the enemy. Discourse by the writer, from Jer. 31:16, 17.

E. R. JONES.

DIED of consumption, in Wright, Ottawa Co., Mich., Dec. 28, 1877, Bro. Wm. Ryman, aged 47 years. Though a great sufferer, he died happy in the Lord. Remarks by the writer, from Rev. 1:18. J. L. EDGAR.

DIED of a complication of diseases, Jan. 15, 1878, at Faribault, Rice Co., Minn., my mother, Mrs. E. W. Phelps, in the fifty-eighth year of her age. She embraced the truths of the last message about twenty-six years ago, under the labors of my uncle, W. Phelps. During all this time she has been a faithful observer of God's holy Sabbath. Her testimony will be missed in our little church. We shall miss her in the family circle; but as we mourn, we have the cheering hope of meeting her again in a better land than this. Sermon on the blessed hope, by Eld. W. B. T. Wilkie, Congregationalist. H. F. PHELPS.

DIED, at North Bloomfield, Trumbull Co., Ohio, Jan. 6, 1878, our little Bertha, aged 9 months and 14 days. It was hard to part with our darling, but we hope to meet her on the evergreen shore. WM. AND F. HUMPHRIES.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 7, 1878.

We call especial attention to the appointment for a Health Institute meeting in this number. Probably a call for a special session of the General Conference at the same time and place, will appear next week. We are waiting to hear from the Committee.

To make room for an abundance of matter this week, we issue another Supplement. It is filled with stirring and important articles. Read it.

Specimen numbers of "The Normal Offering," published by Bro. Merritt and Dennis, at Normal, Ill., as noticed in REVIEW No. 3, present volume, will be sent free on application.

The War.

THE war news the past week has put a somewhat different aspect upon affairs in the East. The peace negotiations did not run so smoothly as anticipated. The demands of Russia were reported much larger than at first announced. But while the armistice hung fire, the Russians did not, but kept up a vigorous push toward Constantinople, so that on Friday last they were reported within twenty-four hours' march of the city. The week closed with the impression that but little was known concerning the immediate prospects of peace; and that what was known was not known for certain.

"Pretty Good."

SUCH was the uniform exclamation of some half-dozen persons whose eyes fell upon the following paragraph as we were clipping it from the *Detroit Evening News*, of Feb. 2. We think all our readers will concur in the sentiment:

"The editor of the ADVENT REVIEW AND HERALD does not resent the wholesale abuse heaped upon that peculiar people, the Adventists. He argues that it advertises their faith and brings their doctrines the more conspicuously before the public. It can be truthfully said that the Adventists of Michigan are, as a class, a devout, industrious, progressive, law-abiding, honest folk—living exemplars of Christianity in all their walks in life. Those who abuse them show little taste and less brains."

Of which two last-named valuable commodities, we are happy to say that the *News* seems to possess its full share—as evinced by the foregoing remarks.

Load Up. Load Up.

NOTHING exhibits more clearly the quivering anxiety of the defenders of the Sunday institution, in respect to its observance, nor better illustrates the old adage that drowning men will catch at straws, than the avidity with which they seize upon a shallow and exploded criticism which has recently been set afloat again, as though it was something new, and try to bolster up their cause thereby. It is the claim that the first day of the week is called the Sabbath in the Greek Testament. It was noticed in the REVIEW last week under the heading, "A False Criticism."

The trouble with the criticism is that it is utterly false—not a word of truth in it. It is the offspring of either ignorance or dishonesty. In the little tract on *Sabbaton*, the matter is fully explained, and the error clearly exposed. What we took up our pen, therefore, to say is, to all our friends, to load up with the proper documents, and be ready for those who thus try to propagate error.

Wherever the article herein referred to is circulated, and any handle made of it, we advise our friends to procure a supply of the tract on *Sabbaton*, and circulate it just as widely, if possible. If any will not read the refutation, they show themselves lovers of deception, and must reap the consequences.

To Correspondents.

ANSWERED BY LETTER. T. Langdon, S. W. Randall, J. W. Medlin, B. F. Merritt, P. M. Hill (2), D. M. Canright, E. H. Morton, B. L. Whitney, J. B. Goodrich, J. A. Killingworth, J. P. Henderson, J. N. Andrews, D. P. Curtis.

Testimonials.

We request that friends who come to Europe on their own responsibility will in all cases bring testimonials of their standing in the

churches to which they belong in America. This is a matter of great importance, as otherwise we may be in danger of being deceived by impostors or of neglecting those that are worthy of confidence. J. N. ANDREWS.

To the Michigan S. B. Treasurers.

At the annual meeting of the Michigan Conference last September, the following resolution was adopted:—

"Resolved, That we recommend that the reports of the pledges of s. b., to the Conference, be forwarded to the secretary at the beginning of each year, viz., Jan. 1."

Of the 108 churches in our Conference, not more than half a dozen have sent in their reports, in accordance with this resolution. This is not as it should be. All s. b. treasurers who have not already done so, should immediately send in their s. b. figures, as arranged for the present year, so that a correct account may be kept with each church.

A. B. OYEN, Conf. Sec.

Battle Creek, Mich.

Special Meeting.

A SPECIAL meeting of the Stockholders of the Health Reform Institute will be held Friday, March 1, 1878, at Battle Creek, Mich., at 10 A. M., for the purpose of empowering the Board of Directors to secure a loan for the settlement of bills incurred by the erection of the new building, by mortgage on the property, and to so change the By-Laws as to authorize them to borrow money by mortgage security on the real estate owned by said corporation.

JAMES WHITE,
S. BROWNSBERGER,
W. C. WHITE,
W. C. SISLEY,
W. J. FAIRFIELD,
O. B. JONES,
J. H. KELLOGG,

Directors.

Dedication of the New Sanitarium Buildings.

It is expected that the new buildings of the Sanitarium will be ready for dedication about the time of the meeting announced for the first of March. The building is rapidly approaching completion, and is being occupied as rapidly as rooms are finished off. Patients are arriving in such numbers that the old buildings are wholly inadequate to accommodate them, indicating that the improvements have been made none too soon.

It is desired that every share should be represented at this meeting, and those who cannot attend should at once appoint proxies upon receipt of blank certificates for the purpose, which will be sent to every stockholder who is not known to be thus represented by some person who will be certain to attend the meeting.

Sabbath Readings, Vols. 1 and 2.

"SABBATH Readings for the Home Circle," in two volumes of 400 pages each, are now offered for 60 cents each. In these two volumes will be found valuable lessons for all members of the family circle, and they should be extensively read. Both volumes by mail, \$1.20.

To Illinois T. and M. Society.

IN future, directors will please send tract money to F. M. T. Simonson, instead of G. Foreman, as before. See new constitution. F. M. T. SIMONSON, Sec.

Battle Creek, Mich.

A Suggestion.

As the most of those who especially need to read Bro. Ayers' article on tobacco are not able (?) to take the REVIEW, I suggest that the elder or leader in each congregation lend this paper (Jan. 17) to each user of the vile weed, calling attention to the above-mentioned article.

JOSEPH LAMONT.

Notice.

Those sending letters to the president of the V. M. Society at Jay, Saginaw Co., Mich.; will please address Mrs. John McGregor instead of Mrs. A. McGregor, as letters addressed to Mrs. A. McGregor may fall into other hands. The name of the secretary is Miss Elenory Irving. Thanks for names already received; send more. MRS. JOHN MCGREGOR.

Wanted.

A YOUNG man 19 years of age wants to work for some good Sabbath-keeper, on a farm, in

New York or Pennsylvania, where he could have the privilege of Sabbath meetings. Address, Frank Carpenter, Blockville, Chautauqua Co., New York.

SITUATIONS are wanted in Sabbath-keeping families (health reformers), in the same place or in separate places, in any State. For particulars, address Wm. L. Brisbin or Martha Brisbin, Weston, Wood Co., Ohio.

ANY day of the week will answer the purpose of physical rest; but only one of the seven can be a fit memorial of the Creator's rest from the work of creation, and that is the day upon which he rested. Sabbath means rest. The Sabbath day of the Lord can be no other than the day on which the Lord rested.

APPOINTMENTS.

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

GENERAL T. and M. meetings for Minnesota, in connection with Eld. Haskell's meeting at Medford, Feb. 15 to 17. Matters of the greatest importance in reference to the tract work will be introduced. We hope to see a general turnout. Eld. Haskell will be with us, and all our brethren and sisters should make an effort to be at this meeting. We shall expect our secretary, and as many of the directors as can, to attend this meeting.

Let all come prepared to care for themselves, as far as possible. We are not often favored with help from abroad. Let us come together, praying that the Lord will renew his work in all our hearts. HARRISON GRANT.

I WILL meet with the church at Estella, Mich., Feb. 9, 10. Meeting will commence on Friday evening, at 7 o'clock. Will some one meet me at Riverdale station the 8th? E. R. JONES.

CLINTONVILLE, Cedar Co., Mo. Feb. 9, 10.

Union Point church, Feb. 16, 17.

These meetings commence Sabbath evening, and if the interest will justify, will continue into the week following these dates. We want to pay special attention to the tract work. We hope for a general attendance of all the friends of the cause in the vicinity.

Mail matter can be sent me to Nevada City, Vernon Co., Mo., during these meetings.

GEO. I. BUTLER.

We will commence a series of meetings with the church at Jefferson, Hillsdale Co., Mich., on the evening of Wednesday, Feb. 6. These meetings will continue over Sabbath and Sunday following. All the members of the church, without exception, are desired to be present from the first to the last of these meetings.

W. H. LITTLEJOHN.

M. S. BURNHAM.

We will meet with the brethren of Dist. No. 7, where Bro. Foy may appoint, Feb. 16, 17. Dist. No. 6, where Bro. Tyrel may appoint, Feb. 23, 24.

We urge a general attendance of the brethren of these districts at these meetings.

B. L. WHITNEY.

A. H. HALL.

PROVIDENCE permitting, I will meet with the church at Pilot Grove, Ia., Tuesday eve., Feb. 12, and continue meetings over the following Sabbath and Sunday.

Brighton, Tuesday eve., Feb. 19, continuing over the following Sabbath and Sunday. E. W. FARNSWORTH.

I WILL hold meetings with the friends at Amherst, Mass., Feb. 8-17. All the scattered ones in that vicinity who can come but one Sabbath we hope to see the last Sabbath, Feb. 16.

D. A. ROBINSON.

GAINES, Kent Co., Mich., Feb. 16, 17. Hope to see a general attendance of the brethren in the vicinity at this meeting. Will come prepared to remain a short time if thought best. If the brethren at Leighton would wish me to hold meetings with them, please report at this meeting. H. M. KENTON.

GRIDLEY, McLean Co., Ill., Feb. 15-20. Wm. H. Sloan appoint.

Leroy, McLean Co., Ill., Feb. 22-25.

Dalton City, Moultrie Co., Ill., Feb. 27-28.

Lovington, Moultrie Co., Ill., March 1-10.

Humboldt, Coles Co., Ill., March 12-13.

Oakland, Coles Co., Ill., March 15-17.

Wm. Bitner's neighborhood, March 18.

Campbell, Coles Co., Ill., March 19. Wm. Doyal appoint.

Greenup, Cumberland Co., Ill., March 20-22.

Martinsville, Clark Co., Ill., March 23-24.

Bro. J. Hiestand's neighborhood, Crawford Co., Ill., March 26.

Keenville, Wayne Co., Ill., March 29-31.

Webber Grove school-house, Jefferson Co., Ill., April 1, 2.

Mt. Vernon, Ill., April 3-7.

Woodburn, Macoupin Co., Ill., April 11-14.

Princeton, Ill., April 19-21.

Address us at the above points. Meetings at each point to commence on the evening of the first date.

G. W. COLCORD.

C. H. BLISS

PROVIDENCE permitting, I will meet with the church at New Liberty, Republic Co., Kan., Feb. 16 and 17. CHAS. F. STEVENS.

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 and 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. Wm Dexter 53-6, Ambrose White 53-1, G H Rogers 53-5, L P Bailey 53-1, J D Rockey 53-5, J R Stone 52-1, Tryphena Kirkman 53-5, Alfred Boynton 53-5, Joseph Hughes 53-5, Mrs R F Parsons 53-1, N A Ramsey 51-22, Alonzo Foster 53-7, A Kellogg 53-1, W N Glenn 53-1, Alice Canfield 52-25, Mrs M F Dibble 53-5, M S Tyrel 43-1, Samuel Rexford 53-5, Cornelius Wa'dron 53-1, Chas Cowles 53-1, Mrs B Fish 53-5, Mrs Mary O Galloway 53-1, Mrs J Williamson 53-1, John M Brown 53-6, H Sorensen 53-3, W R Slade 53-1, Anna Rasmussen 53-1, D P Strong 53-8, Michael Johnson 53-1, Wm B Bedgood 53-1, E A Dean 53-5, Allen R Hardy 53-5, R J Foster 53-2, J S Rogers 52-20, Thomas Smith 53-4, Harvey Benham 53-9, Hiland Stimpson 53-4, W A Doyal 53-5, J O Young 52-25, H J Hunt 53-1, Isaac H Thompson 53-1, O Wilson 53-10, R A Rice 53-4, J Webber 53-12.

\$1.00 EACH. H Ovenberg 52-1, Sarah Harlow 52-15, Robt Sawyer 50-18, Wm O Harra 52-1, Henry Noble 52-5, T R Horner 51-25, John A Hatch 52-2, Laura C Nourse 52-1, Asa Green 52-1, Wm S Hipkins 52-1, Jonas Kile 52-8, Jackson Banks 52-1, Daniel L Covey 52-5, Mrs Wm Edson 52-14, Mrs Sarah Torrey 52-5, Wm F Wood 52-9, D W Comstock 52-1, Mrs S L Sprague 53-1, M A Dennis 52-1, D J Kime 52-1, Delia Huntly 52-1, R B Hunter 52-5, Mrs I S Smith 52-10, W S Maine 52-5, Mrs E Grantham 52-5, Mrs Hattie S Davis 52-2, Philemon Webber 52-5, Henry Youngs 53-1, Hannah Garley 52-5, Wm E Carviness 52-1, J S Miller 52-1, F M Palmer 53-4, Emily Shirley 52-1, A W Cummings 52-14, Mrs L M McNutt 52-5, E H Crampton 52-5, Eliza Coit 52-10, Lovina Robinson 52-12, L D David 52-1, W D Porter 52-5, Jonathan Harwood 52-5.

MISCELLANEOUS. Mrs Alva France \$1.50 53-5, A W Reed 1.50 53-5, Mrs Lizzie Moore 1.50 53-5, T V Canright 50-51-14, L E Kelsey 50-51-23, E A Dowd 1.50 53-5, E J Paine 50-52-5, Mrs Mary Whalen 50-51-18, A La Rue 1.50 53-5, R Stickney 1.50 53-5, A Munson 1.50 53-5, Mrs A F Tenny 1.50 53-5, Mrs Chas Mosher 75c 52-5, M A Coons 50-51-21, Anna Jensen 50-51-17, Geo W Field 1.50 51-18, Lucy M Showers 50-51-18, Mrs W H Hall 50-51-18, Mrs Jennie Peabody 1.50 53-5, Mrs M J Beaman 1.50 53-5, Gertrude Richards 1.50 53-5, David McClintock 1.50 53-5, Jessie Wait 1.50 53-5, Mrs Harriet Cushing 1.50 53-1, J McGregor 1.50 52-17, D T Taylor 1.50 53-5, Simon Anny 50-51-18, Peter J Peterson 75c 52-5, E Fletcher 75c 52-5, J J Goodrich 1.50 53-5, S Barr 1.50 53-5, W Cowell 1.50 53-5, Mrs Mary A Hudson 50-51-22, Mrs Thomas G Hills 50-51-22, William Hogg 50-51-22.

Books Sent by Mail.

Hans P Nielson 25c, W Sanborn \$1.00, Rev E H Hess 50c, D P McWilliam 10c, William Blair 2c, Mrs Hal dah Burr 25c, N Jensen Dam 25c, Henry Barstow 1.00, Moses D Campbell 5c, J H Harrison 75c, Mrs E J Holl 40c, R H Johnson 30c, S C Convey 4.50, Susie Purring-ton 50c, P Morae 1.25, N P Dixon 1.00, Julia Craig 25c, H Jenkins 25c, J C Randall 1.70, J W Landes 30c, F Hutchinson 1.00, A Carlson 30c, T H Nickerson 1.00, W L Jackson 25c, W Sample 1.00, D W C McNett 40c, T H Tucker 75c, J E Schaffer 6.67, M Myron 30c, P Hanson 1.45, B A Zavitz 15c, A W Nary 25c, Wm Gosnell 25c, H H Stanton 25c, E Pugh 25c, S D Campbell 25c, Libbie Brown 25c, Emma Hill 25c, J F Hankins 25c, Mrs I Hatten 25c, David Fulton 4.10, Miss Tennie Baz ley 1.00, M E Salisbury 25c, W D Nelson 25c, L W Gully 20c, Mrs M C Reiser 15c, S Bowen 20c, Mrs E Mix 25c, E E Whitney 25c, E M Smith 25c, M S Avery 30c, Harris Fitch 2.40, Mary Robbins 25c, M A Beaman 25c, Cynthia Lewis 25c, Henry Youngs 1.00, Wm Clark Inn 25c, O R Judd 25c, Otis Phillips 25c, Biram Parks 25c, P Sanders 25c, Peter Frost 25c, D B Pop 25c, W W Buck 25c, Rebecca Vove 25c, Mrs James Norton 25c, S W Smith 1.50, E Miller 25c, Mrs S Pierce 1.00, Dr S H Hunt 2.60, J O Drotts 50c, M Fuller 24c, D Mayne 10c, F Lauderdale 31c, C Nelson 25c, J L Davison 25c, Mrs R S Birge 25c, Teacher 2.00, Jay Campbell 46c, M E Dancer 25c, M G Crosby 15c, Lizzie Hornby 25c, Wm S Frost 20c, W Schram 25c, W H H Woland M D 30c, Sarah A Stem 50c, Mrs H Chaffield 1.00, W S Gilbert 25c, E C Elwood 25c, H H Autfather 50c, I H Thomson 1.00, E R Dodge 10c, A T Jones 20c, Silas Nowlin 25c, Miles Sparling 25c, J Bedannah 25c, F Blasdel 25c, J Hawkswell 10c, Sarah Elwell 25c, J E Leech 25c, W W Hamilton 25c, J H Fisher 25c, Mrs M A Knowls 25c, G E Banger 25c, H W Gohbke 25c, A Chaffee 75c, J B Logne 9c, Dr W D Stillman 3.75, A P Van Horn 6.70, D C Hunter 1.20, Wm Evans 1.30, J G Bump 1.50, A M Fulton 4.68, A A John 3.90, J H Adams 2.61, Lizzie Hornby 75c, H A Anderson 1.70.

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J C Tucker \$12.60, B L Whitney 24 80, Wm H Canfield 7.29, J M Stansbury 20.25, Geo B Starr 22.14, Frank Zirkle 3.38, E A Turner 4.94, Washington Boggs 2.00, Delia Fitch 5.00, M M Kenny 34.40.

Books Sent by Freight.

Wm Beebe \$26.22, Clinton Owens 10.00.

Mich. Conf. Fund.

Elwood \$10.00, Williams E Margerson 17.05, Antrim per L C Rathbun 15.00, Battle Creek 825.00.

S. D. A. E. Society.

John Johnson \$10.00, Mary Crouch 5.00, Hannah Brown 5.00, M Dennis 5.00, Lodema Burr 2.50, Eliza Godfrey 7.50, Wellington Brigham 5.00, Chas Bansom & father 25.00, Christian Froh 12.50, Lively Lindsay 12.50, A A Jordan 2.50, T B Ransom 5.00, Alex Paton 25.00.

Mich. T. & M. Society.

Dist 13 per M F Mullen \$6.00, Partello Maria Crawford added 1/2 5.00, & Marinda Crawford added 1/2 5.00, Dist 11 per L E Rathbun 33.00.

Gen. T. & M. Society.

A B Lockwood \$25.00.

Danish Mission.

John Rasmussen \$10.00, R Brodersen 10.00.

Swedish Mission.

Christain Nelsen \$2.65, John O Akerling 5.00.

Cash Rec'd on Account.

C L Palmer \$1.08, Maine T & M Society 10.00, Cal T & M Society per Signs Office 20.15, Vt T & M Society per A S H 18.24, M M Kenny 18.38, Wis T & M Society 120.00, Wm Evans 2.75, H Woodruff 2.20, E W Farnsworth 20.00, Kan T & M Society 120.00, N Y T & M Society 100.00, Vt T & M Society F T Wales 1.00.

The Advent Review

FEB. 7,

SUPPLEMENT TO VOL. 51, No. 6.

1878.

LED.

I do not ask, dear Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load:
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,—
Though strength should falter, and though heart
should bleed,—
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear:
I do not ask my cross to understand,
My way to see;
Better, in darkness, just to feel thy hand,
And follow thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

REASONS FOR ENGAGING IN
MISSIONARY WORK.

1. God, Christ, angels, and all nature are at work for the happiness of man and the glory of God. Man was so constituted, that, had he never sinned, labor would have been a source of happiness to him; hence God placed him in the garden to dress and to keep it. In the creation of this earth, God designed to secure the happiness of man; and he is ever at work in the great plan of salvation, by his providence and his Spirit, to save the human family from that state of sin and misery in which man finds himself in consequence of his own disobedience. "My Father worketh hitherto, and I work," are the words of the Saviour. His entire life was one of self-denial, labor and suffering. The work which the Father gave him to finish was the work which he performed.

Angels also work. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Angels who watch over the humble Christian always behold the face of God. They encamp about the saints of God, and deliver them. They impress minds to do the will of God, and are constantly ascending and descending, to and from Heaven, performing the will of God in answer to the prayers of his people. See Heb. 1:14; Luke 15:7, 10; Matt. 18:10; Ps. 34:7; 91:11, 12; Dan. 10:12, 13; 10:1; Gen. 28:12.

The established laws of nature, which cause the earth to bring forth and bud, are ordained to give seed to the sower, and bread to the eater. Isa. 55:10; Ps. 104:14, 15. In the universe, which is governed by fixed laws, everything works; and shall man, the noblest work of God, be found in idleness? The apostle commanded and exhorted the Thessalonians that with quietness they work; "That if any would not work, neither should he eat." 2 Thess. 3:10-12.

That which does not manifest life is decayed matter; and stagnant pools breed disease, pestilence, and death. To speak of a Christian who does not work, is to use contradictory terms. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The church becomes established by good works; we are exhorted to "consider one another to provoke unto love and to good works." Heb. 10:24.

The work of enlightening mankind and saving precious souls for whom Christ died, is the work of God. In engaging in this work, therefore, we connect ourselves with God, Christ, and holy angels; and when this life shall fail we shall be received into everlasting habitations.

2. Works are the basis of our reward. We are rewarded according to our works. "Behold, I come quickly; and my reward is with me, to give every man according as his

work shall be." Faith will enable us to work acceptably, but it is our works that will be examined from the record book above. Good works are therefore recommended; and we are assured that our "righteousness remaineth forever." 2 Cor. 9:9, 10. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. Yes; "every idle word that men shall speak, they shall give account thereof in the day of judgment."

My brother, when your selfish interests come in between you and the work of God, do you stop to think that you are not only depriving yourself of the crown of life, but are sowing seed which will yield you a harvest of sorrow in the final day of reckoning? My sister, when that impatient word escaped your lips, did you realize that it was recorded by an angel, and that, unless repented of, you would one day see it again in living characters? For God "will render to every man according to his deeds."

3. The joy of the Christian will consist in seeing those for whom he has labored, saved with an everlasting salvation in the kingdom of God. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20. To meet in glory those for whom we have labored and prayed, but whom we have never seen in this life, will cause mutual joy in Heaven. Paul, in writing to the Corinthians, says, "We are your rejoicing even as ye also are ours, in the day of the Lord Jesus." 2 Cor. 1:14.

To the Philippians, the apostle writes: "My brethren dearly beloved and longed for, my joy, and crown." The crown of glory, bedecked with stars representing souls saved by the apostle's self-denying life, was the crown of righteousness, right-doing, which the Lord, the righteous Judge, would give him at that day, and not to him only, but to all that love his appearing. 2 Tim. 4:8. Every one that enters the portals of glory will wear such a crown; and none will enter there who have not in this life possessed a self-denying, self-sacrificing spirit of labor for the salvation of others. It is necessary therefore that we labor in harmony with the plan of God, that we may gather with Christ. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." Ps. 128:1, 2.

4. The reward is certain. There is no danger of a failure here, for the reward is of such a nature that the dissolution of this earth cannot affect it. A gentleman of wealth asked a banker of my acquaintance: "Where is the safest place to invest a few thousands?" "In Heaven," was the banker's reply. We recommend this to all as a safe place of deposit. "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." The harvest truly is plentiful, but the laborers are few. All are bidden to enter the field, and gather golden sheaves to be enjoyed in eternity.

My brother, my sister, do not wait until everything on your part has been so arranged that there will be no cross to bear. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Has God entrusted to you this world's goods? do not wait until the shouts of victory are heard by the redeemed hosts, and the fruit is borne to glory by the angels of God; now is the time to make investments, and enter the harvest field.

From every nationality the cry is heard, "Come over and help us." There never was a greater need of means in the cause of God

than now; there never will be a greater need. Means now invested in the cause of God will place a "treasure in Heaven," and bring speedy returns. There is no doubt of this. The result of this matter is settled in Heaven. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. It is the blessing of God that gives success to the word spoken, to the seed sown. We should labor with courage, faith, and hope. "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." Eccl. 11:6.

Much labor will be expended without seeing great results, but ultimate success is certain. We cannot tell whose hearts God has prepared to receive the truth, but we know that they are all around us; we are directed to "give a portion to seven, also to eight." We should be like the clouds full of rain, that empty themselves upon the earth. "Blessed are ye that sow beside all waters." Isa. 32:20. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

There never was a time when the words of our Saviour were more emphatically true than now: "Lift up your eyes, and look on the fields; for they are white already to harvest." There never was a time when eternal fruit was so soon to be given as now. Who among those who have not hitherto taken an active part in the missionary work will immediately enter the ranks of laborers?

S. N. HASKELL.

BE NOT WEARY IN WELL-DOING.

In every good work there are difficulties and obstacles to surmount. This the tract and missionary workers find true in their experience, and to them the exhortation, "Be not weary in well-doing," is especially applicable. Inspiration has described the closing scenes of this world's history, and left the description on record for the encouragement of the people of God. The Lord knew that the coldness and the lack of appreciation in the world, with various other hindrances, would have a discouraging influence upon his people and cause them to feel that their efforts were useless. But they are assured of their ultimate success in these words, "In due season we shall reap, if we faint not." The text shows that there will be great danger of becoming weary and ceasing our exertions, or in other words, fainting by the way; and the result will be, we shall not reap the reward of well-doing in the end. There must be a cause for this inclination to become weary, and in this, the fact is implied that conditions and circumstances will exist opposed to the work of well-doing in which we are engaged.

The "hard times," which have become a chronic complaint throughout the country, offer, in various ways, resistance to the work of canvassing. This financial embarrassment has come upon us at a time when, in the providence of God, publications have been prepared especially adapted to the wants of the people, and when a change has taken place in society, preparing the people to receive our publications with favor. Now, shall we yield to circumstances and wait for better times? No; let our zeal and energy, our trust and reliance in God, be in proportion to the difficulties we meet. "The good time coming" will only be after it is too late to labor for the salvation of others. Sin and sinners will then have been destroyed. If we work for God at all, it must be under discouragements and difficulties, and in a manner that will cause self-denial and sacrifice. Human strength will ever be insufficient, but it will be necessary to

rely upon God for divine aid in carrying forward his work upon earth. Indeed, if we met with no difficulties, and everything went smoothly without much effort, we should at least have some cause for doubting the truthfulness of our position, or the efficiency of our work.

There is a greater conflict, a greater work before us than we have yet seen; and "if the footmen have wearied thee, how canst thou contend with horses?" We have not yet reached the swellings of Jordan. If any become weary now, it is not from over exertion, but because of a lack of interest and a failure to realize the sacredness and importance of the work. This is the kind of weariness of which there is so much danger. Let the heart become imbued with the spirit of Christ, and it will vanish like the morning dew.

By his providence God is saying to every one who has received present truth, "Son, go labor in my vineyard." To each is given a work in proportion to his ability when aided by the Spirit of God. No one should be satisfied while doing less than he is able, or doing that in any but the best possible manner. Even the little child has a place, and a work to perform, if he chooses to be thus employed. So wonderful are the dealings of God with the children of men that to every one is granted the privilege of being associated with Christ and holy angels in their work of six thousand years, and finally sharing in their joy and reward. Where is earthly honor, pleasure, or personal interest, when compared with distinction and joy like this? Surely they sink into insignificance; yet how many, how very many, see only the former, and are wasting their lives in vainly trying to secure them. What a spectacle will a wasted life present in the Judgment! Dear reader, may you and I be spared the bitterness of knowing, when too late, that we have lived for ourselves only.

MARIA L. HUNTLEY.

SOW THE SEED.

"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." Eccl. 11:6.

Youth is here represented by the "morning," old age by the "evening," showing the necessity there is for all, young and old, to be at work. Each has his place to fill, his work to do, and as we are living in the closing days of the gospel dispensation, how necessary it is that all should be at work "while it is day," remembering that "the night cometh, when no man can work." John 9:4. Jesus is soon coming; probation will soon close; the world must be warned; the time to sow is almost past. Oh! where are the sowers? Where are those that have been sowing? "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62. Where are those that want to work, and no one has hired them? "go ye also into the vineyard, and whatsoever is right I will give you." Matt. 24:7. Jesus is talking; do you believe him? Will you work for Jesus? He will see that you are paid.

"For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3:9. "Husbandry," the business of cultivating the earth. Paul here gives us an illustration that all may understand. We all know how the farmer goes to work to raise a crop. He plows the ground, harrows it until all the clods are thoroughly pulverized, sows the seed and covers it so that the fowls will not pick it up, and leaves it to grow. But all this labor would be in vain if God did not give the increase. "Doth the ploughman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rye in their place? For his God doth instruct him to discretion, and doth teach him." Isa. 28:24-26.

God works by means, and when he has a work to do on the earth among men, he raises up a people to do it; and if they fail he will raise up others to take their places and their crowns. The time for the third message to be given arrived, the S. D. Adventists were raised up; and their ministers are now carrying this message to the world. The day of its proclamation is far spent, and we know it is to go with a "loud voice." The ministers are doing all they can. They may be likened to an army led on by the "third angel." The battle goes hard; but still they move forward, fighting valiantly for the truth, fighting error in every form. Help is coming! I hear them shout. Oh, how that shout thrills through every heart! As they look, behold a mighty angel appears. He immediately commences marshaling his forces to help the "third angel." He brings his army to the front, takes the skirmish lines, the enemy begins to fall back in disorder, his forces press forward, routing the enemy from all their strong positions, leaving the ground well strewn with trophies. The old soldiers under the lead of the "third angel" gather them up, and get them ready for the great Commander, who will soon come and take command in person. The T. and M. workers are the forces led on by this mighty angel to help the third angel. They are laboring together with God.

Now for the work. A husbandman does not sow his seed before the ground is plowed, and if it is cloddy after he has broken it up, he will harrow and roll it, until he gets it thoroughly pulverized and level; then he will sow the seed. The seed to be sown is all ready in the shape of tracts, pamphlets, books, and papers. The man that sows no grain in seed time cannot expect to reap in the time of harvest. If he does not prepare his ground, he cannot expect to reap much but weeds; there may be a few sickly stalks, but very little grain. So if we want a plentiful harvest, we must first prepare the ground for the seed. Do this by gentleness. If the man with whom you are conversing breaks up rough and cloddy, smooth him down with love and kindness; get all the anger out of him, and then before leaving hand him a tract on the subject you have had under discussion. Pursue this course in the fear of the Lord, being very careful not to offend, so as to choke the seed already sown, and persevere until you have his mind well seeded with the truths of the message. Then the living preacher can water the seed, and God will give the increase. But we must first have our own hearts broken up and brought into subjection to God's will, getting self entirely out of the way.

"Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labors." 1 Cor. 3:8. The devil will be at work, picking up all the seed he can before it gets rooted; and you will see some that will not understand. Others will receive the truth with gladness, but in a short time they will give up and go back to the world; while others will bring forth fruit, some sixty, some an hundred fold. Matt. 13:18-23.

"Blessed are ye that sow beside all waters." Isa. 32:20. "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. Who will sow the seed?

J. N. AYERS.

MICH. T. AND M. SOCIETY.

This society held its State quarterly meeting at Battle Creek on the eve of Jan. 19, 1878. The report of the meeting held in July was read and approved. No meeting was held at the close of the last quarter, and the reports sent in at that time were included in the annual report of the annual meeting. Reports show labor performed during the last quarter as follows:—

Number of members,	1,482
" " families visited,	1,178
" " letters written,	1,381
" " new members,	72
" " new subscribers,	174
" " Periodicals distributed,	12,693
" " Annuals	7,276
" " pages tracts and pamphlets distributed,	280,914

Received for membership,	\$ 72.00
" " by donations,	406.50
" " from book sales,	207.29
" " new subscribers,	77.72

Total money received, \$763.51

The president then made some remarks, urging the members in their labor to scatter publications not to forget that means are needed to carry on the work. Eld. M. B. Miller spoke of the blessedness of giving, the privilege of thus transferring our possessions to the world to come, and the present joy of showing the truth to others. Several directors related experience in the tract and missionary work in a lively manner.

All seemed to feel the duty of scattering the truth among the people, and to realize the magnitude of their work.

Sunday morning a meeting was held in which the president stated the design of the one-third. On account of the failure of some of the members to carry out the plan, it has proved insufficient for all missionary purposes, and he recommended that in paying for the SIGNS the installment plan be adopted in a majority of cases, until harmony shall prevail in coming up to the plan.

W. C. White spoke in regard to the premiums which had been prepared for extending the circulation of the REFORMER, INSTRUCTOR, and SIGNS. He stated that the missionary work, once so small and limited in its provisions, was becoming adapted to the wants of all ages and classes, and that the Publishing Association intends to provide for its growing needs, so that none need find an excuse not to work. The HAROLD and TIDENDE have also been provided with a premium—the Way of Life, with the key translated into each language. Thus all branches are brought together in the same work.

Sunday evening another meeting was held in the interests of missionary work. At a previous meeting of the directors, the "proposed constitution" had been carefully revised, and at this meeting was adopted.

After remarks concerning the necessity of means to carry on the work of the General Tract and Missionary Society, sister M. L. Huntley was requested to state some results of the work performed by the New England Society. She responded briefly by referring to the change in the sentiments of the people that has taken place in that Conference, as the result of the distribution of reading matter, since the organization of the tract society there. She also stated that reading matter had been distributed without regard to Conference limits and with like results, especially in other countries and the Southern States, until the society is unable to supply the demand for publications, its expenditures having exceeded, during the past year, the whole amount of systematic benevolence raised by the Conference during that time.

Eld. U. Smith gave some of the workings of the V. M. Society of Battle Creek, by reading a report of what has been done since its commencement; he also read very interesting letters received by members of the society.

It was decided by the directors that an effort should be made throughout the State to collect means for the widow and orphan fund, as there are some worthy demands upon this fund and nothing in the treasury to meet them. It was also decided by the directors to hold the next quarterly meeting at Battle Creek.

J. FARGO, Pres.

MRS. S. H. LANE, Sec.

NEW ENGLAND T. AND M. SOCIETY.

This society held its first quarterly meeting for the present year, according to appointment, at Danvers, Mass., Jan. 19, 20. In the absence of the president, the business session on Sunday morning was called to order by Eld. D. A. Robinson, vice-president. Prayer by Eld. Haines.

The minutes of the last meeting were read and accepted. The report of labor for the past quarter was then called for and read as follows:—

Number of families visited,	818
" " letters written,	749
" " periodicals distributed,	3,838
" " pages of tracts	120,172
" " Annuals	2,514
" " subscribers for REVIEW,	11
" " " " REFORMER,	168
" " " " INSTRUCTOR,	50
" " " " SIGNS,	39

Report of the Vigilant Missionary Society at South Lancaster, Mass.

Number of families visited,	69
" " letters written,	378
" " " received,	100
" " periodicals distributed,	1,572
" " pages of tracts,	3,040
" " subscribers for REFORMER,	38

The work of this society was interrupted for several weeks by the Biblical Institute which was held at South Lancaster, where most of its members reside.

After the reading of reports, interesting remarks were made by Eld. Canright, on the object of the society, the importance of understanding the relation which we sustain to the message, and possessing the self-sacrificing spirit exemplified by our Saviour. Forty-six individuals then enrolled their names with the army of T. and M. workers. God bless these volunteers!

This quarterly meeting was in some respects the most interesting one ever held in New

England. The meeting on the Sabbath was one of deep solemnity. Here were those who had been keeping the Sabbath for thirty years, others who embraced it at later periods all the way down to the present time, several observing this as their first Sabbath, while still others here decided no longer to trample God's holy day under their feet. May their vows be kept sacred through life, and may all who there witnessed the work of God labor on with renewed energy and courage, until the last sheaf is gathered into the garner, and the faithful laborer is welcomed into the joy of his Lord.

D. A. ROBINSON, Vice Pres.

ELIZA THAYER, Asst Sec.

WISCONSIN T. AND M. SOCIETY.

The State quarterly meeting of this society was held at Oakland, Jan. 27, at 9 A. M. President in the chair. Prayer by Eld. Haskell. Six directors were present, and ten churches were well represented. The minutes of the previous quarterly meeting were read and accepted.

This society did not receive the premiums and Annuals until nearly January, 1878; hence the reports fell far below what they otherwise would have been. The following is a summary of labor performed during the quarter ending, Jan. 1, 1878:—

No. families visited,	540
" " letters written,	240
" " new subscribers for periodicals,	109
" " periodicals sent on trial,	128
" " periodicals distributed,	2,204
" " Annuals distributed,	1,500
" " tracts and pamphlets distributed,	90,611
Received for membership,	\$ 3.25
By donation,	146.32
From book sales,	39.00
" " new subscribers,	19.20
For widows and orphans,	1.50

The treasurer's report is as follows:—

Received from ex-treasurer,	\$ 35.00
" " during the quarter,	310.29

Total,	\$345.29
Paid out,	\$193.33
Balance on hand,	\$151.96
Received on general fund,	\$61.00
On hand,	\$61.00

The subject of camp-meetings for the present year was introduced. After remarks by Eld. Haskell, in reference to the good results of these meetings and the necessity for laying broader plans than we have in the past, it was recommended that we hold two camp-meetings the coming season; one in the spring, at which time the business of the Conference may be attended to, and one in the fall. At the meeting in the fall, the plans for tract work during the winter could be considered. It was voted to hold the annual meeting of the Wisconsin T. and M. Society in connection with the fall camp-meeting, at which time the election of officers will take place.

The president, being authorized to do so, appointed C. W. Olds, A. Patten, and M. E. Crandall, a committee to secure a general attendance of directors at the annual meeting. Eld. O. A. Olsen, R. Baker, and H. A. Anderson were appointed a committee on resolutions.

Adjourned to call of Chair.

SECOND SESSION.

This session was opened with prayer by Bro. Olsen.

After remarks on the utility of taking clubs of the SIGNS, the papers to be used in obtaining interested readers, it was voted that we recommend all our churches and isolated brethren to take copies of the SIGNS on the installment plan, and where it is consistent, have these clubs sent to one address. Those thus taking the SIGNS, after obtaining interested readers, can, if they choose, have the papers transferred to these persons.

Adjourned to 9 A. M., Monday.

THIRD SESSION.

Prayer by Eld. Haskell.

Voted, That we recommend all our churches to secure the new Church Record and S. B. Books.

Voted, That we pay the secretary \$35.00 for past services.

The Committee on Resolutions reported as follows:—

Whereas, Our s. b. is not sufficient to meet the wants of the Conference, owing, in part, to the fact that some of our brethren do not pay their pledges, and largely to the fact that they do not come up to the Bible plan, therefore,

Resolved, That we recommend that immediate steps be taken by the Conference Committee to assist our brethren in re-organizing their s. b. according to the tithing system, as recommended by the General Conference.

Resolved, That we recommend that our minis-

ters and licentiates be paid in proportion to the benefit they have been to the cause in increasing its membership and replenishing its treasury.

These resolutions were unanimously adopted.

The committee to devise means to secure full attendance of directors, reported as follows:—

We recommend the president and directors to take such steps as, in their judgment, may seem the most proper under the circumstances.

The attendance of our brethren was as good as at any tract society meeting ever held in the State. Indications are plain that the interest in the tract work is increasing. As Bro. Haskell spoke with much freedom of the great work before us, the progress the truth is making, in this and in foreign lands, and clearly pointed out our duties in the tract work, and especially in coming up to the Bible standard of paying s. b., nearly all testified that they never saw the light shine out so clear before. The meeting on Monday evening was one of especial interest. It continued from six till ten o'clock, and as the brethren parted to go to their homes, all seemed to be inspired with new determinations to enter the work with greater zeal than ever before.

H. W. DECKER, Pres.

MATTIE KERR, Sec.

ILLINOIS T. AND M. SOCIETY.

The State quarterly meeting of this society, for the quarter ending Dec. 31, 1877, was held at Seneca, Jan. 20, 1878. First session at 9 A. M. Opened with prayer by Eld. S. N. Haskell. The State secretary being absent, Bro. J. M. Bute was chosen clerk of the meeting. The report of the last meeting was read and accepted.

As a partial exhibit of what has been done since our last meeting, the clerk read the following report of labor:—

District.....		No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	No. 8	No. 9	No. 10	No. 11	No. 12	No. 13	No. 14	No. 15	No. 16	No. 17	No. 18	No. 19	No. 20	No. 21	No. 22	No. 23	No. 24	No. 25	No. 26	No. 27	No. 28	No. 29	No. 30	No. 31	No. 32	No. 33	No. 34	No. 35	No. 36	No. 37	No. 38	No. 39	No. 40	No. 41	No. 42	No. 43	No. 44	No. 45	No. 46	No. 47	No. 48	No. 49	No. 50	No. 51	No. 52	No. 53	No. 54	No. 55	No. 56	No. 57	No. 58	No. 59	No. 60	No. 61	No. 62	No. 63	No. 64	No. 65	No. 66	No. 67	No. 68	No. 69	No. 70	No. 71	No. 72	No. 73	No. 74	No. 75	No. 76	No. 77	No. 78	No. 79	No. 80	No. 81	No. 82	No. 83	No. 84	No. 85	No. 86	No. 87	No. 88	No. 89	No. 90	No. 91	No. 92	No. 93	No. 94	No. 95	No. 96	No. 97	No. 98	No. 99	No. 100	No. 101	No. 102	No. 103	No. 104	No. 105	No. 106	No. 107	No. 108	No. 109	No. 110	No. 111	No. 112	No. 113	No. 114	No. 115	No. 116	No. 117	No. 118	No. 119	No. 120	No. 121	No. 122	No. 123	No. 124	No. 125	No. 126	No. 127	No. 128	No. 129	No. 130	No. 131	No. 132	No. 133	No. 134	No. 135	No. 136	No. 137	No. 138	No. 139	No. 140	No. 141	No. 142	No. 143	No. 144	No. 145	No. 146	No. 147	No. 148	No. 149	No. 150	No. 151	No. 152	No. 153	No. 154	No. 155	No. 156	No. 157	No. 158	No. 159	No. 160	No. 161	No. 162	No. 163	No. 164	No. 165	No. 166	No. 167	No. 168	No. 169	No. 170	No. 171	No. 172	No. 173	No. 174	No. 175	No. 176	No. 177	No. 178	No. 179	No. 180	No. 181	No. 182	No. 183	No. 184	No. 185	No. 186	No. 187	No. 188	No. 189	No. 190	No. 191	No. 192	No. 193	No. 194	No. 195	No. 196	No. 197	No. 198	No. 199	No. 200	No. 201	No. 202	No. 203	No. 204	No. 205	No. 206	No. 207	No. 208	No. 209	No. 210	No. 211	No. 212	No. 213	No. 214	No. 215	No. 216	No. 217	No. 218	No. 219	No. 220	No. 221	No. 222	No. 223	No. 224	No. 225	No. 226	No. 227	No. 228	No. 229	No. 230	No. 231	No. 232	No. 233	No. 234	No. 235	No. 236	No. 237	No. 238	No. 239	No. 240	No. 241	No. 242	No. 243	No. 244	No. 245	No. 246	No. 247	No. 248	No. 249	No. 250	No. 251	No. 252	No. 253	No. 254	No. 255	No. 256	No. 257	No. 258	No. 259	No. 260	No. 261	No. 262	No. 263	No. 264	No. 265	No. 266	No. 267	No. 268	No. 269	No. 270	No. 271	No. 272	No. 273	No. 274	No. 275	No. 276	No. 277	No. 278	No. 279	No. 280	No. 281	No. 282	No. 283	No. 284	No. 285	No. 286	No. 287	No. 288	No. 289	No. 290	No. 291	No. 292	No. 293	No. 294	No. 295	No. 296	No. 297	No. 298	No. 299	No. 300	No. 301	No. 302	No. 303	No. 304	No. 305	No. 306	No. 307	No. 308	No. 309	No. 310	No. 311	No. 312	No. 313	No. 314	No. 315	No. 316	No. 317	No. 318	No. 319	No. 320	No. 321	No. 322	No. 323	No. 324	No. 325	No. 326	No. 327	No. 328	No. 329	No. 330	No. 331	No. 332	No. 333	No. 334	No. 335	No. 336	No. 337	No. 338	No. 339	No. 340	No. 341	No. 342	No. 343	No. 344	No. 345	No. 346	No. 347	No. 348	No. 349	No. 350	No. 351	No. 352	No. 353	No. 354	No. 355	No. 356	No. 357	No. 358	No. 359	No. 360	No. 361	No. 362	No. 363	No. 364	No. 365	No. 366	No. 367	No. 368	No. 369	No. 370	No. 371	No. 372	No. 373	No. 374	No. 375	No. 376	No. 377	No. 378	No. 379	No. 380	No. 381	No. 382	No. 383	No. 384	No. 385	No. 386	No. 387	No. 388	No. 389	No. 390	No. 391	No. 392	No. 393	No. 394	No. 395	No. 396	No. 397	No. 398	No. 399	No. 400	No. 401	No. 402	No. 403	No. 404	No. 405	No. 406	No. 407	No. 408	No. 409	No. 410	No. 411	No. 412	No. 413	No. 414	No. 415	No. 416	No. 417	No. 418	No. 419	No. 420	No. 421	No. 422	No. 423	No. 424	No. 425	No. 426	No. 427	No. 428	No. 429	No. 430	No. 431	No. 432	No. 433	No. 434	No. 435	No. 436	No. 437	No. 438	No. 439	No. 440	No. 441	No. 442	No. 443	No. 444	No. 445	No. 446	No. 447	No. 448	No. 449	No. 450	No. 451	No. 452	No. 453	No. 454	No. 455	No. 456	No. 457	No. 458	No. 459	No. 460	No. 461	No. 462	No. 463	No. 464	No. 465	No. 466	No. 467	No. 468	No. 469	No. 470	No. 471	No. 472	No. 473	No. 474	No. 475	No. 476	No. 477	No. 478	No. 479	No. 480	No. 481	No. 482	No. 483	No. 484	No. 485	No. 486	No. 487	No. 488	No. 489	No. 490	No. 491	No. 492	No. 493	No. 494	No. 495	No. 496	No. 497	No. 498	No. 499	No. 500	No. 501	No. 502	No. 503	No. 504	No. 505	No. 506	No. 507	No. 508	No. 509	No. 510	No. 511	No. 512	No. 513	No. 514	No. 515	No. 516	No. 517	No. 518	No. 519	No. 520	No. 521	No. 522	No. 523	No. 524	No. 525	No. 526	No. 527	No. 528	No. 529	No. 530	No. 531	No. 532	No. 533	No. 534	No. 535	No. 536	No. 537	No. 538	No. 539	No. 540	No. 541	No. 542	No. 543	No. 544	No. 545	No. 546	No. 547	No. 548	No. 549	No. 550	No. 551	No. 552	No. 553	No. 554	No. 555	No. 556	No. 557	No. 558	No. 559	No. 560	No. 561	No. 562	No. 563	No. 564	No. 565	No. 566	No. 567	No. 568	No. 569	No. 570	No. 571	No. 572	No. 573	No. 574	No. 575	No. 576	No. 577	No. 578	No. 579	No. 580	No. 581	No. 582	No. 583	No. 584	No. 585	No. 586	No. 587	No. 588	No. 589	No. 590	No. 591	No. 592	No. 593	No. 594	No. 595	No. 596	No. 597	No. 598	No. 599	No. 600	No. 601	No. 602	No. 603	No. 604	No. 605	No. 606	No. 607	No. 608	No. 609	No. 610	No. 611	No. 612	No. 613	No. 614	No. 615	No. 616	No. 617	No. 618	No. 619	No. 620	No. 621	No. 622	No. 623	No. 624	No. 625	No. 626	No. 627	No. 628	No. 629	No. 630	No. 631	No. 632	No. 633	No. 634	No. 635	No. 636	No. 637	No. 638	No. 639	No. 640	No. 641	No. 642	No. 643	No. 644	No. 645	No. 646	No. 647	No. 648	No. 649	No. 650	No. 651	No. 652	No. 653	No. 654	No. 655	No. 656	No. 657	No. 658	No. 659	No. 660	No. 661	No. 662	No. 663	No. 664	No. 665	No. 666	No. 667	No. 668	No. 669	No. 670	No. 671	No. 672	No. 673	No. 674	No. 675	No. 676	No. 677	No. 678	No. 679	No. 680	No. 681	No. 682	No. 683	No. 684	No. 685	No. 686	No. 687	No. 688	No. 689	No. 690	No. 691	No. 692	No. 693	No. 694	No. 695	No. 696	No. 697	No. 698	No. 699	No. 700	No. 701	No. 702	No. 703	No. 704	No. 705	No. 706	No. 707	No. 708	No. 709	No. 710	No. 711	No. 712	No. 713	No. 714	No. 715	No. 716	No. 717	No. 718	No. 719	No. 720	No. 721	No. 722	No. 723	No. 724	No. 725	No. 726	No. 727	No. 728	No. 729	No. 730	No. 731	No. 732	No. 733	No. 734	No. 735	No. 736	No. 737	No. 738	No. 739	No. 740	No. 741	No. 742	No. 743	No. 744	No. 745	No. 746	No. 747	No. 748	No. 749	No. 750	No. 751	No. 752	No. 753	No. 754	No. 755	No. 756	No. 757	No. 758	No. 759	No. 760	No. 761	No. 762	No. 763	No. 764	No. 765	No. 766	No. 767	No. 768	No. 769	No. 770	No. 771	No. 772	No. 773	No. 774	No. 775	No. 776	No. 777	No. 778	No. 779	No. 780	No. 781	No. 782	No. 783	No. 784	No. 785	No. 786	No. 787	No. 788	No. 789	No. 790	No. 791	No. 792	No. 793	No. 794	No. 795	No. 796	No. 797	No. 798	No. 799	No. 800	No. 801	No. 802	No. 803	No. 804	No. 805	No. 806	No. 807	No. 808	No. 809	No. 810	No. 811	No. 812	No. 813	No. 814	No. 815	No. 816	No. 817	No. 818	No. 819	No. 820	No. 821	No. 822	No. 823	No. 824	No. 825	No. 826	No. 827	No. 828	No. 829	No. 830	No. 831	No. 832	No. 833	No. 834	No. 835	No. 836	No. 837	No. 838	No. 839	No. 840	No. 841	No. 842	No. 843	No. 844	No. 845	No. 846	No. 847	No. 848	No. 849	No. 850	No. 851	No. 852	No. 853	No. 854	No. 855	No. 856	No. 857	No. 858	No. 859	No. 860	No. 861	No. 862	No. 863	No. 864	No. 865	No. 866	No. 867	No. 868	No. 869	No. 870	No. 871	No. 872	No. 873	No. 874	No. 875	No. 876	No. 877	No. 878	No. 879	No. 880	No. 881	No. 882	No. 883	No. 884	No. 885	No. 886	No. 887	No. 888	No. 889	No. 890	No. 891	No. 892	No. 893	No. 894	No. 895	No. 896	No. 897	No. 898	No. 899	No. 900	No. 901	No. 902	No. 903	No. 904	No. 905	No. 906	No. 907	No. 908	No. 909	No. 910	No. 911	No. 912	No. 913	No. 914	No. 915	No. 916	No. 917	No. 918	No. 919	No. 920	No. 921	No. 922	No. 923	No. 924	No. 925	No. 926	No. 927	No. 928	No. 929	No. 930	No. 931	No. 932	No. 933	No. 934	No. 935	No. 936	No. 937	No. 938	No. 939	No. 940	No. 941	No. 942	No. 943	No. 944	No. 945	No. 946	No. 947	No. 948	No. 949	No. 950	No. 951	No. 952	No. 953	No. 954	No. 955	No. 956	No. 957	No. 958	No. 959	No. 960	No. 961	No. 962	No. 963	No. 964	No. 965	No. 966	No. 967	No. 968	No. 969	No. 970	No. 971	No. 972	No. 973	No. 974	No. 975	No. 976	No. 977	No. 978	No. 979	No. 980	No. 981	No. 982	No. 983	No. 984	No. 985	No. 986	No. 987	No. 988	No. 989	No. 990	No. 991	No. 992	No. 993	No. 994	No. 995	No. 996	No. 997	No. 998	No. 999	No. 1000	No. 1001	No. 1002	No. 1003	No. 1004	No. 1005	No. 1006	No. 1007	No. 1008	No. 1009	No. 1010	No. 1011	No. 1012	No. 1013	No. 1014	No. 1015	No. 1016	No. 1017	No. 1018	No. 1019	No. 1020	No. 1021	No. 1022	No. 1023	No. 1024	No. 1025	No. 1026	No. 1027	No. 1028	No. 1029	No. 1030	No. 1031	No. 1032	No. 1033	No. 1034	No. 1035	No. 1036	No. 1037	No. 1038	No. 1039	No. 1040	No. 1041	No. 1042	No. 1043	No. 1044	No. 1045	No. 1046	No. 1047	No. 1048	No. 1049	No. 1050	No. 1051	No. 1052	No. 1053	No. 1054	No. 1055	No. 1056	No. 1057	No. 1058	No. 1059	No. 1060	No. 1061	No. 1062	No. 1063	No. 1064	No. 1065	No. 1066	No. 1067	No. 1068	No. 1069	No. 1070	No. 1071	No. 1072	No. 1073	No. 1074	No. 1075	No. 1076	No. 1077	No. 1078	No. 1079	No. 1080	No. 1081	No. 1082	No. 1083	No. 1084	No. 1085	No. 1086	No. 1087	No. 1088	No. 1089	No. 1090	No. 1091	No. 1092	No. 1093	No. 1094	No. 1095	No. 1096	No. 1097	No. 1098	No. 1099	No. 1100	No. 1101	No. 1102	No. 1103	No. 1104	No. 1105	No. 1106	No. 1107	No. 1108	No. 1109	No. 1110	No. 1111	No. 1112	No. 1113	No. 1114	No. 1115	No. 1116	No. 1117	No. 1118	No. 1119	No. 1120	No. 1121	No. 1122	No. 1123	No. 1124	No. 1125	No. 1126	No. 1127	No. 1128	No. 1129	No. 1130	No. 1131	No. 1132	No. 1133	No. 1134	No. 1135	No. 1136	No. 1137	No. 1138	No. 1139	No. 1140	No. 1141	No. 1142	No. 1143	No. 1144	No. 1145	No. 1146	No. 1147	No. 1148	No. 1149	No. 1150	No. 1151	No. 1152	No. 1153	No. 1154	No. 1155	No. 1156	No. 1157	No. 1158	No. 1159	No. 1160	No. 1161	No. 1162	No. 1163	No. 1164	No. 1165	No. 1166	No. 1167	No. 1168	No. 1169	No. 1170	No. 1171	No. 1172	No. 1173	No. 1174	No. 1175	No. 1176	No. 1177	No. 1178	No. 1179	No. 1180	No. 1181	No. 1182	No. 1183	No. 1184	No. 1185	No. 1186	No. 1187	No. 1188	No. 1189	No. 1190	No. 1191	No. 1192	No. 1193	No. 1194	No. 1195	No. 1196	No. 1197	No. 1198	No. 1199	No. 1200	No. 1201	No. 1202	No. 1203	No. 1204	No. 1205	No. 1206	No. 1207	No. 1208	No. 1209	No. 1210	No. 1211	No. 1212	No. 1213	No. 1214	No. 1215	No. 1216	No. 1217	No. 1218	No. 1219	No. 1220	No. 1221	No. 1222	No. 1223	No. 1224	No. 1225	No
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and that those not able to pay in advance pay for the same on the monthly installment plan, and, further,

Resolved, That we appreciate the liberal offer of the Publishing Association in furnishing the Household Manual, and other premiums, on so liberal terms to the tract societies; and we will set forth increased efforts to obtain subscribers for the REFORMER and SIGNS with the same.

Resolved, That it is for the spiritual interest of every family of Sabbath-keepers to take the REVIEW and HEALTH REFORMER, and we will encourage their circulation among all our brethren, at full price.

The following items of business were transacted: Four joined the society; about one dozen subscriptions were obtained for the COLLEGE RECORD; more than forty names for the SIGNS, to increase the Serena Club; twenty names for LES SIGNES DE TEMPS; and the first steps were taken toward forming a Vigilant Missionary Society in the Serena church. Also, \$82.00 were pledged on the Illinois Tract Fund.

Voted, To adjourn to Princeville, Ill., April 1, 1878.

G. W. COLCORD, *Pres.*

J. M. BUTE, *Sec. pro tem.*

P. S. Will every T. and M. member please reserve the above report for reference?

F. M. T. S.

INDIANA T. AND M. SOCIETY.

The State quarterly meeting of this society was held with the Alto church, Jan. 19, 20. The roads were muddy, and the attendance from other churches was small.

There are five districts in this State, and reports from four of these reached us before the meeting. A report from the other district was forwarded, but has not been received. The report of labor was read as follows:—

Number of families visited,	115
“ “ letters written,	104
Subscribers for REFORMER with premiums, 83	16
“ “ INSTRUCTOR “ “	1
“ “ SIGNS “ “	31
Copies of the REVIEW sent on trial,	1,757
“ “ SIGNS “ “	1,244
Periodicals distributed,	45,489
Annuals	\$13.00
Pages of tracts, “	58.02
Cash rec'd on membership,	27.87
“ “ “ donations,	78.00
“ “ “ book sales,	
“ “ “ new subscribers,	

Total amount received, \$176.39

The society adopted the new constitution, thus combining the offices of secretary and treasurer.

S. H. LANE, *Pres.*

J. W. COVERT, *Sec.*

IOWA AND NEBRASKA T. AND M. SOCIETY.

The State quarterly meeting of this society was held at Knoxville, Ia., Jan. 20, 1878, at 10 o'clock A. M. President in the chair.

The directors from Distrs. 4, 5, 6, and 10 were present. Report of labor for the past quarter read, as follows:—

No. 1	No. 2	No. 3	No. 4	No. 5	No. 6	No. 7	No. 8	No. 9	No. 10	District.....
30	17	5	14	76	11	96				Families Visited.
28	17	5	14	76	11	96				Letters Written.
\$11.96										Money Received.
11	8	3	296	107	28	7,580	3,500	27	10	New Subscribers with Premium.
11	8	3	296	107	28	7,580	3,500	27	10	New Subscribers on Trial.
24										Periodicals Distributed.
237										Annuals Distributed.
9,180										Pages of Tracts and Pamphlets Distributed.
1,392										No. of Members.
27										Reports Sent out.
10										Reports Returned.

Adjourned.

SECOND SESSION.

Met at 3 o'clock P. M. It was voted that the president be requested to invite Bro. Haskell to come to Iowa in March, and hold at least two meetings; also that the president appoint the places where said meetings shall be held; whereon he announced State Center and Sigourney the places chosen; and Osceola, if a third meeting can be held. In accordance with a motion made by the president, the next quarterly meeting is to be held in conjunction with the one specified Sigourney meeting.

Bro. L. McCoy was, at his own request, relieved from the duties of treasurer, and C.

bath. Some interesting experiences were related, and an interesting letter from Germany was also read and translated.																																																																																																																																	
It was voted that the Chair appoint a committee to nominate officers for the ensuing year. Brn. Crawford, Simonton, and Swaden were appointed as said committee.																																																																																																																																	
The committee presented the name of Bro. J. C. Cole for director, and that of E. G. Rust for secretary, whereupon these persons were unanimously elected to fill their respective offices.																																																																																																																																	
Voted, That we hereby earnestly request that a camp-meeting be held somewhere in the State the coming season; and we will use every effort to make it a success.																																																																																																																																	
REPORT OF LABOR.																																																																																																																																	
Membership, 61; reports sent out, 43; No. of reports returned, 28; No. not returned, 15; No. of donors, 25; No of families visited, 101; letters written, 25; periodicals given away, 136; Annuals distributed, 39; tracts and pamphlets distributed, pages, 18,184.																																																																																																																																	
Received for membership,	\$ 4.00																																																																																																																																
On donations,	12.75																																																																																																																																
Book sales,	5.55																																																																																																																																
For new subscribers,	4.85																																																																																																																																
Added one-third,	19.70																																																																																																																																
Total,	\$46.85																																																																																																																																
Adjourned. J. C. Cole, Director.																																																																																																																																	
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KENTUCKY AND TENNESSEE T. AND M. SOCIETY.																																																																																																																																	
THE following is a summary of the labor performed by the Kentucky and Tennessee T. and M. Society during the quarter ending Jan. 6, 1878, as reported by the district secretaries:—																																																																																																																																	
No. of members, 44; families visited, 5; letters written, 1. New subscribers for REVIEW, 1; SIGNS, 1; HEALTH REFORMER, 62; INSTRUCTOR, 6. No. of periodicals given away, 187; Annuals distributed, 510; tracts and pamphlets distributed, pages 7,260; books furnished to libraries, pages 20.																																																																																																																																	
Received for membership,	\$ 1.00																																																																																																																																
From book sales,	15.10																																																																																																																																
New subscribers,	65.75																																																																																																																																
Total,	\$81.85																																																																																																																																
SUMMARY OF TRACT AND MISSIONARY LABOR.																																																																																																																																	
THINKING that a summary of labor performed by the different State tract societies during the past quarter, would be of interest to tract and missionary workers, the following has been arranged from reports, many of which appear in this paper:—																																																																																																																																	
<table border="1"> <tr> <th colspan="2">CONFERENCES.</th><th colspan="2"></th></tr> <tr> <th></th><th></th><th>Number of Districts.</th><th>Number of Members.</th></tr> <tr> <td>Wisconsin.....</td><td>17</td><td>540</td><td>240</td></tr> <tr> <td>Iowa.....</td><td>15</td><td>388</td><td>247</td></tr> <tr> <td>Indiana.....</td><td>6</td><td>115</td><td>104</td></tr> <tr> <td>N.-W. England.....</td><td>8</td><td>818</td><td>749</td></tr> <tr> <td>Maine.....</td><td>5</td><td>202</td><td>66</td></tr> <tr> <td>Kent'y and Tenn.....</td><td>44</td><td>889</td><td>478</td></tr> <tr> <td>Texas.....</td><td>1</td><td>3</td><td>10</td></tr> <tr> <td>Virginia.....</td><td>1</td><td>28</td><td>101</td></tr> <tr> <td>.....</td><td>1</td><td>12</td><td>26</td></tr> <tr> <td>Maryland.....</td><td>1</td><td>166</td><td>22</td></tr> <tr> <td>Illinois.....</td><td>11</td><td>299</td><td>188</td></tr> <tr> <td>.....</td><td>18</td><td>931</td><td>1743</td></tr> <tr> <td>Michigan.....</td><td>13</td><td>1432</td><td>340</td></tr> <tr> <td>California.....</td><td>8</td><td>1178</td><td>1881</td></tr> <tr> <td>.....</td><td>8</td><td>380</td><td>207</td></tr> <tr> <td>.....</td><td>478</td><td>232</td><td>241</td></tr> <tr> <td>Total.....</td><td>138</td><td>3017</td><td>939</td></tr> <tr> <td></td><td></td><td></td><td>5165</td></tr> <tr> <td></td><td></td><td></td><td>5237</td></tr> <tr> <td></td><td></td><td></td><td>1244</td></tr> <tr> <td></td><td></td><td></td><td>258</td></tr> <tr> <td></td><td></td><td></td><td>87</td></tr> <tr> <td></td><td></td><td></td><td>550</td></tr> <tr> <td></td><td></td><td></td><td>16</td></tr> <tr> <td></td><td></td><td></td><td>339</td></tr> <tr> <td></td><td></td><td></td><td>1119</td></tr> <tr> <td></td><td></td><td></td><td>468</td></tr> <tr> <td></td><td></td><td></td><td>139</td></tr> <tr> <td></td><td></td><td></td><td>2273</td></tr> <tr> <td></td><td></td><td></td><td>50</td></tr> </table>		CONFERENCES.						Number of Districts.	Number of Members.	Wisconsin.....	17	540	240	Iowa.....	15	388	247	Indiana.....	6	115	104	N.-W. England.....	8	818	749	Maine.....	5	202	66	Kent'y and Tenn.....	44	889	478	Texas.....	1	3	10	Virginia.....	1	28	101	1	12	26	Maryland.....	1	166	22	Illinois.....	11	299	188	18	931	1743	Michigan.....	13	1432	340	California.....	8	1178	1881	8	380	207	478	232	241	Total.....	138	3017	939				5165				5237				1244				258				87				550				16				339				1119				468				139				2273				50
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One society, only, has the honor of having received a report from each of its members. This society labors under serious difficulties. The members are few and poor. They are obliged to pay heavy freight on their publications, and live in an ignorant and prejudiced community. Still every one finds something to do, and is interested to report it. The report from this society was received some time ago, before they had received a supply of Annuals. In other societies more favorably situated, we notice several whole districts which have not reported at all; however, the total amount of labor represented is considerable, and if compared with what we may reasonably conclude was performed during any three months previous to the organization of the tract societies, great cause for encouragement will be seen.

It is not our province to say how much has been, and is being, accomplished by this means; none but those heavenly beings who are intently watching the conflict between truth and error could reveal this fact. We are frequently cheered by individuals embracing the truth as the fruit of this labor; but still, only a small portion of this fruit is apparent. Many who have become almost discouraged because they could see so little good resulting from their efforts will rejoice in the fruit of their labor "after many days." Seed that is sown in the ground is apparently lost for days and even weeks; and when finally the tender blade appears, it requires much care, warm sunshine, and gentle showers, to bring it to maturity. Thus it is often with the seeds of truth that are sown in the heart. The effect that our reading matter is having upon society at large is an important consideration. The way is being prepared by this means for a mighty movement in the future, of which we see evident tokens at the present time.

In conclusion, we wish to make a request of the various State secretaries. Please include in your quarterly reports a report from each district in your society, giving the membership, and number of reports returned in each, etc., after the form represented in this issue. That this may be done, it will be necessary for librarians and district secretaries to make out their reports with reference to this point. Also, please forward your report to the Office as soon as practicable after the meeting, so that the next general summary may be a correct representation of every State society and district in this country. GENERAL SECRETARY.

T. AND M. LOOKING-GLASSES.

DID you ever see a T. and M. looking-glass? I have one before me. It is a wonderful invention, and is so constructed that by looking at it a person can see just what he ought to do. By its aid the librarian is able to see just what each member of his society is doing, the director can tell just what each society has done, and the president knows just how much each district has accomplished during the quarter. The president knows where help is needed, where the working men are, and who can be depended upon when there is a strike to be made or a picket to be sent out.

Although this glass is so powerful, it is often injured by careless soldiers, who, on looking into it, and seeing how they have neglected duty, are ashamed, and do not return it to the proper officer at the right time. So wonderfully is this glass constructed, that when just one member of the tract society fails to return it, properly prepared, to the company commander, it leaves a speck on the captain's glass that no other person can take off; and as his glass is composed of the glasses of all the individuals of his company, it sometimes happens that there are so many specks as to render it almost useless. And when this marred glass reaches the superior officer, he can hardly tell whether that company has been mustered out or has gone into winter quarters; and the result is a very bad spot on his glass.

I suppose you all know what this glass is, but for fear some do not, I will tell you. It is called, "S. D. A. T. and M. Society Report of Labor." Every family of Seventh-day Adventists should have one hung up in a conspicuous place, where they can examine it every day to see if there is not some duty to perform. At the close of each quarter, every good soldier will see that his glass is properly prepared, and handed to his officer for inspection. Do not cover your glass with 00 or —, representing rusty spots, but with figures. What do you think would be done with a man in the United States army, if he should present his arms for inspection with rusty spots all over them, showing how remiss he had been? or appear at in-

spection without his arms, as some T. and M. soldiers do? He would be sent to his quarters under arrest, disgraced, and would be placed on extra duty, and kept at work until he could appear on inspection without a rusty spot on his arms. There is nothing like work to set a man thinking.

It sometimes happens that the officers, after they have had their company inspection, are careless about forwarding their glasses to headquarters. When this occurs it is very perplexing, as all must wait until the last glass arrives. I sometimes think it would be easier to run an engine with one wheel off than to run an organization with one of its officers always behind. All the rest of the wheels start at the right time, but one axle is down in the dirt, so all must wait till the engineer can pry up the axle and get the wheel in its place; and by that time we are so far behindtime we must lay off at every station to let other trains that are on time pass, and we get in too late to make connections. There is no need of being behind, if all do their duty. An officer in the army who would be behind with his reports, would be court-martialed for neglect of duty. Ought we not to be as zealous in the cause of the Lord as they are in the service of their country? "Cursed be he that doeth the work of the Lord negligently [margin]" Jer. 48:10. *Examine your glass, and always be on time.*

J. N. AYERS.

WHAT SHALL BE DONE?

WHILE the T. and M. Societies are making noble efforts to obtain new subscribers for the REFORMER and INSTRUCTOR, there are hundreds who subscribed for the first time last year, whose time is out, and who could be induced to renew if visited by an agent who would solicit their renewal.

One of the objects of our T. and M. Society, as stated in the Constitution, is, to obtain subscribers for our periodicals; to collect dues and renew subscriptions; and to pay subscriptions for the worthy poor.

We ask the tract societies to act as our agents in soliciting renewals as well as in getting new subscribers. If each State society will act with us in this matter we will furnish them monthly a list of all in the State whose subscriptions have expired, and who after a week or two has passed have not yet renewed. This will give an excellent opportunity to do other missionary work. Many who have been reading for a year may be just upon the point of decision where a friendly missionary call would do them good. Others there may be of our brethren who have become indifferent, and who have allowed their REVIEW to stop. These should be urged to renewed activity and interest in the progress of the truth. The REVIEW has no more subscribers than it had a few years ago, when there were no more than half as many names on our church books. This should not be so, and will not be if the T. and M. Society will look after the delinquents.

Times are hard, and we shall do all that is reasonable for old patrons who want the paper, but who cannot pay for it just the week or month that the subscription expires. But our clerks sometimes change, and they do not know one subscriber from another, therefore we shall ask the tract societies to take the responsibility of saying who shall have and who shall not have the paper after the subscription has expired. If worthy persons want the paper, can pay for it, but not at present, and the society will be responsible for them, we will put them on a credit list. This credit list we will send to the State Secretaries once in three months, for revision.

W. C. WHITE.

THE TIDENDE AND SVENSK HAROLD.

THE ADVENT TIDENDE, our Danish monthly, is just entering its seventh volume; the HAROLD (Swedish) its fifth. These papers have steadily increased in interest and patronage yet now, unless our Scandinavian and American brethren shall also work earnestly for their increased circulation, and unless all who subscribe for these papers shall pay promptly, they will be a heavy expense to the Association. Many have ordered papers to their friends, and the editors have continued these papers long after the subscription had expired, hoping that those receiving the papers would sometime become permanent subscribers. This is too great an expense, and we have decided that it is best to establish the advance-pay system.

We have printed the Key to the Way of Life in Danish and in Swedish and we now offer this beautiful picture as premium, with the TIDENDE, or with the SVENSK HAROLD, for one dollar per volume. Brethren, if there are Scandinavians in your neighborhood, get them to subscribe.

W. C. W.

General T. and M. Directory.

Name of State.	PRESIDENTS.	VICE PRESIDENTS.	SECRETARIES.	No. of Dist's.	No. of Mem's.
Mich.	J. FARGO, Greenville, Mich.	E. H. ROOT Coopersville, Mich.	Mrs. S. H. LANE, Battle Creek, Mich.	13	1370
N. E.	S. N. HASKELL.	D. A. ROBINSON, So. Lancaster, Mass.	MARIA L. HUNTLEY. Ass't E. THAYER, So. Lancaster, Mass.	8	235
Wis.	H. W. DECKER, Monroe, Wis.	JOHN ATKINSON, Port Andrew, Wis.	MATTIE A. KERR, Monroe, Green Co., Wis.	17	567
Ills.	G. W. COLCORD, Rockford, Ill.		Mrs. F. M. T. SIMONSON, Battle Creek, Mich.	11	322
Ohio.	H. A. ST. JOHN, Clyde, Ohio.	O. MEARS, Bowling Green, Ohio.	A. A. HUTCHINS, Clyde, Ohio.	6	245
Vermont.	A. S. HUTCHINS, Irasburg, Vt.	LEWIS BEAN, Bordoville, Vt.	THOS H. PURDON, New Haven Mills, Vt.	6	262
Maine.	J. B. GOODRICH, Hartland, Me.	S. J. HERBURN, Linneus, Aroostook Co., Me.	R. J. GOODRICH, Hartland, Me.	6	166
Kansas.	J. N. AYERS, Garnett, Kan.	J. LAMONT, Mound City, Kan.	NETTIE SHARP, Ottawa, Kan.	13	210
Missouri.	G. I. BUTLER, Mt. Pleasant, Iowa.	J. A. O'BRYAN, Holden, Mo.	D. C. HUNTER, Nevada City, Mo.	6	
Iowa & Neb.	HENRY NICOLA, Richmond, Iowa.	J. T. MITCHELL, Lisbon, Linn Co., Iowa.	C. G. JOHNSTON, Sigourney, Iowa.	15	589
Virginia.	R. SAWYER (Director), New Market, Va.		S. A. KEYSER, New Market, Va.	1	12
Cal.	J. N. LOUGHBOROUGH, Oakland, Cal.	J. E. WHITE, Oakland, Cal.	A. M. LOUGHBOROUGH, Oakland, Cal.	8	348
Indiana.	S. H. LANE, Kokomo, Ind.	J. M. REESE, Kokomo, Ind.	J. W. COVERT, Alto, Howard Co., Ind.	5	
N. Y. & Penn.	B. L. WHITNEY, Rome, N. Y.		E. H. WHITNEY, Rome, N. Y.	11	408
Texas.	A. B. RUST (Director), Deekman, Texas.		E. G. RUST, Dallas, Texas.	1	45
Minn.	HARRISON GRANT, Medford, Minn.		H. A. VAN KIRK, Concord, Minn.	10	
Kentucky & Tenn.	S. OSBORN, Rio, Hart Co., Ky.	R. P. PICKENS.	C. BARR.		
Oregon.	I. D. VAN HORN, East Portland, Oregon.	STEPHEN MAXSON, Walla Walla, Wash. Co., O.	Mrs. I. D. VAN HORN, East Portland, Oregon.	3	28
Maryland.	JOHN F. JONES, Calverton, Balt. Co., Md.		ANNIE R. JONES, Calverton, Md.	1	

CANVASSING.

OUR brethren and sisters have doubtless noticed what has been written by Brn. Haskell, and others, on the subject of canvassing for the SIGNS, REFORMER, INSTRUCTOR, &c. It needs no argument to convince the brother or sister who has the spirit of the third angel's message, that much good can be accomplished in this way. Many have received the truth from reading, and many fields have been opened for the living preacher in this way.

While in Mass. a few days since, a brother there who devotes most of his time to canvassing for our works, told me that in one week he obtained twenty-five subscribers for the REFORMER, with the premium. He said he usually obtained about fifteen per week. At one place where he left reading matter, he found, on a subsequent visit, an interest awakened encouraging him to invite them to attend the quarterly meeting at South Lancaster in Oct., which they did, and returned to their homes rejoicing in the observance of the Sabbath.

Now the brethren and sisters in our State will bear me witness that Vermont needs the benefit of this kind of labor. And shall I say that many of us are withering and becoming unfruitful from want of it? Hitherto, we have as a body done but little of this labor, but God has so blessed the feeble efforts put forth, that we should take courage; for precious souls rejoice in the truth, having been brought to its reception in this way.

Young men and young women should take hold of the work of canvassing with a steady hand, with a determination and settled purpose to make the matter a success. They should enter the harvest field to endure hardships and meet rebuffs.

We wait to hear from a goodly list of workers. I hear that four will go out from one church. And here let us say that we hope our brethren will be ready to enter anew upon the payment of the T. and M. one-third. We shall need an increase of T. and M. funds. Shall we have it?

A. S. HUTCHINS.

OHIO.—DIST. NO. 4.

For the last few weeks I have been distributing tracts, selling Annuals, and getting subscribers for our publications. The Lord has greatly blessed my efforts; and I have been able to sell an Annual in every house, bank, store, or shop

visited, besides getting a good number of subscribers. Last Friday I took a package of Annuals, intending to go down on one side of West Main St. and back on the other side. I did not get the length of one block before all were sold; and by that time they became so anxious to buy that I sold one tract each on tobacco, pork, and the Sabbath. My labor was not only successful, but pleasant also. I was treated with the utmost kindness. Our publications command respect among the intelligent, and such persons are anxious to know concerning our faith. I hope to devote all my time during the month of February to this branch of the work; but I shall not be able to canvass more than four or five towns—perhaps Norwalk, Monroeville, Milan, Wakeman, and Oberlin. Will not some of the young men in Clyde give me a helping hand, and canvass Fremont and Sandusky City? Brethren, this is a good work, and a good field to work in; and the fruit is ripening. Who will respond?

WM. BEBEE, Director.

A RECOMMENDATION.

WE wish to recommend to the brethren and sisters of the Michigan tract society the plan adopted by some other Conferences to pay for the SIGNS OF THE TIMES. The plan is as follows: Let each church take the "Household Manual" and with it obtain subscribers for the REFORMER, the profits to be used in paying for the SIGNS. If a church obtains only one subscriber each week during the year, this will pay for eight copies of the SIGNS. It seems to me if each working member (and all should be working members) would put forth a little effort in this direction, enough might be obtained in this way to pay for all the SIGNS any church could use.

Not much time need be devoted to this work. Let all, as they do business with others, take occasion to recommend the REFORMER and "Household Manual" and have sample copies with them to show. If every one would adopt this plan, there might be a good work accomplished, and the blessing of the Lord would follow the effort. If this step is taken, and made a success, it will be one step toward making the tract society self-sustaining, and this is very desirable.

J. FARGO.

THERE are two ways of going through this world. One is to make the best of it, and the other to make the worst of it. Those who take the latter course work hard for poor pay.

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