

The Advent Review

AND SABBATH HERALD.

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

VOLUME 51.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 7, 1878.

NUMBER 10.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

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

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar
Volume of 25 Numbers. When paid by Tract Societies or indi-
viduals for poor brethren and sisters, \$1.50 per year.

Address, Review and Herald, Battle Creek, Mich.

CHRIST OUR PEACE.

I thought upon my sins, and I was sad,
My soul was troubled sore and filled with pain;
But then I thought on Jesus and was glad,
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy, and just, and good in its decree;
I looked to Jesus, and in him I saw
That law fulfilled, its curse endured for me.

I thought I saw an angry frowning God
Sitting as Judge upon the great white throne;
My soul was overwhelmed,—then Jesus showed
His gracious face, and all my dread was gone.

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But then I saw the cross, and read forgiveness there,
I saw the cross, and read forgiveness there.

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be;
But then I heard that Jesus was the way,
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more,
Walking along in fellowship with God.

—Bonar.

General Articles.

THOUGHTS ON BAPTISM.

BY ELD. J. H. WAGGONER.

(Continued.)

ONE BAPTISM OR THREE BAPTISMS.

THERE are those who affirm that three immersions ("trine immersion") are necessary to the full consummation of the ordinance; and they are accustomed to refer, with great confidence, to the practice of certain people or churches, as proving the correctness of their views. We have no regard whatever for the practice of churches, except wherein they conform to the specified requirements of the sacred word. Neither age nor popular consent gives warrant to error. Our inquiry is not; What has been practiced? but, What is truth? We care nothing for what people have done, but for what they ought to have done. We know that many grievous errors were brought into the church at a very early age. But we have no more confidence in, or respect for, a practice or an institution which can be traced to the darkness of the third century, than if it could be traced only to the fifteenth century. "What say the Scriptures?" is our sole inquiry.

But it is urged thus, "The Greek Church practice trine immersion, and we ought to give place to them in the understanding of their own language." We reply to this, There is no mention of trine immersion in the Greek of the New Testament. There is a commandment to be baptized (βαπτίζω), and the Greeks in obedience to this precept are immersed. So far we safely trust their knowledge of the Greek tongue. But the Greek also says, Eph. 4:5, there is one baptism (ἐν βαπτισμῷ), and if they depart from this and practice three baptisms, then they depart from the text of their own language, and we may not follow them. For trine immersion is nothing else but three baptisms, as the following will show:—

1. They who practice trine immersion never sprinkle; they agree with us that the Greek word is properly translated immerse;

and therefore we are agreed that baptism is equivalent to immersion. Hence, if Eph. 4:5 were translated throughout, it would read, "One Lord, one faith, one immersion." Therefore their system is clearly contrary to this scripture; for they really have three baptisms. To reply, as they always do, that they have one baptism with three immersions, is only to contradict their own avowed faith, that baptism is immersion. For if baptism is properly translated immersion, then the expression "one baptism with three immersions," is as much of a paradox as if they said, one baptism with three baptisms, or one immersion with three immersions. This is certainly so, unless we admit that baptism is not identical with immersion. But if we do this we concede the entire ground, and the question of mode has yet to be settled; that is, it will remain to be proved that immersion, and that only, is baptism.

2. It does not appear reasonable that three baptisms are required because there are three names given in the commission. That view involves too much separation of Father, Son, and Holy Spirit. Even in commercial transactions, anything done by an agent for a firm of three parties is done once for them all; as a debt of one thousand dollars could not be collected three times, once for each one of the firm, if one thousand were the sum specified. But the union of a firm in business comes far short of representing the unity existing between the Father, Son, and Holy Spirit, and one baptism is the specified requirement.

3. It is not correct to claim that the ellipses of the language of the commission can only be supplied by the reading, "Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." It is against the facts of Scripture and the analogies of language. Separately baptizing in each name is three baptisms, and it cannot be denied. As to an analogy, we read that Jesus will come in his own glory, and in his Father's, and in that of the holy angels. Their method of argument would make it read thus: When he shall come (once) in his own glory, and come (twice) in the glory of his Father, and come (three times coming) in the glory of the holy angels. But that is not the truth. It is but one coming in the three-fold glory.

There is full better reason to affirm on Ex. 3:6 that there are three Gods,—the God of Abraham, and the God of Isaac, and the God of Jacob." There is a just difference between the use and the abuse of language, and all should recognize it.

4. But, again, their practice is not consistent with their theory. They insist that three immersions are necessary to one baptism. Then if we read the commission as they do, and apply the definition of baptism as they claim it, it will stand thus: baptizing them (thrice immersing) in the name of the Father, and baptizing them (thrice immersing) in the name of the Son, and baptizing them (thrice immersing) in the name of the Holy Ghost. And thus nine immersions are necessary to fulfill the commission! They cannot possibly avoid this conclusion unless they acknowledge that they properly and truly baptize in each name by one immersion in each name, which is to say that one baptism is truly administered by one immersion, which is fatal to their theory.

5. Heb. 6:2 is quoted by them ("doctrine of baptisms") as proof that there is a plurality of baptisms. But if this is proof in point, why do they deny that they practice three baptisms? and what is the necessity for their inventing the paradoxical expression of "one baptism of three immersions?" The text quoted is truth, but not in the sense in which they take it. The Scriptures speak of one baptism of water and

one baptism of the Spirit. To admit of three of one kind most surely contradicts Eph. 4:5. Whether Eph. 4:5 speaks of the baptism of water or of the Spirit, it certainly proves that there is but one of the kind of which it speaks.

6. Paul, in Rom. 6:3, says we are baptized into the death of Christ, or planted in the likeness of his death. 1 Cor. 15:3, 5 says Christ died for our sins, was buried, and rose again. This is the order. And that it is this to which the apostle refers in Rom. 6:1-3 is plain, for he gives our baptism or burial as proof that we are dead; he makes death (very properly) precede the burial. We inquire, then, Did Christ die three times? We insist that he died as often as he was buried. And if we are buried three times, we are not planted in the likeness of his death; for he died and was buried but once. This is decisive on the subject.

Whether a person should be buried face downward, as the trine immersionists baptize, may be, perhaps, a matter of taste, but we think no such method of burial was ever known. One author says we cannot safely appeal to custom in this matter, because the Romans cremated or burned the dead, instead of burying them! But the Saviour was not cremated, nor was this a custom with the Jews. Could it be shown that Jesus was laid in the grave face downward, there would be some show of reason for that practice. But we do not think he was; nor do we think burial in that manner is at all seemly, and we shall ever follow that which appears to be a more proper way.

Tertullian mentioned three immersions, by which we learn that such a practice was introduced as early as his day. But Prof. Stuart quotes him as saying on this subject:—

"Thence we are thrice immersed, answering, i. e., fulfilling, somewhat more than the Lord has decreed in the gospel."—*De Corona Militis*, § 3.

If we can rely upon the language of the gospel, Tertullian was right in thus saying. Three immersions were never decreed by our Lord in the gospel. To the contrary, by specifying "one immersion," the other practice is positively forbidden.

But one more point we will notice, to show somewhat the nature of the proof on which they rely. One of their prominent authors affects to find trine immersion in the supposed fact that the Jewish nation were three times baptized, once at the Red Sea, once by John, and once in the gospel commission. Weak, indeed, is that cause which must put forth such arguments to support itself. We will examine this briefly.

1. The assertion which it contains is not true. The same individuals were not baptized in the Red Sea and by John; nor was the Jewish nation baptized under the gospel commission. Individuals of that nation were baptized in the gospel, but in doing this they renounced all that separated them from the Gentiles. See Rom. 2 and Eph. 2.

2. If they were three times baptized, then again the claim is put forth in favor of three baptisms. But this they deny.

3. If there is no true baptism without three immersions, as they claim, then, inasmuch as Paul says they were baptized in the cloud and in the sea, they must have been immersed three times in the cloud and in the sea. But they were not; and this again proves that one immersion is baptism, according to the Scriptures.

4. If we apply to this text the rule of language which they apply to the commission in Matt. 28, it would read, they were all baptized (once) in the cloud and (once more) in the sea; one baptism for each. But they were not; as it took both the cloud and the sea to inclose them or surround them once. Here, again, their rule is shown to be erroneous.

5. Once more, applying both their rule and their definition to this instance, namely, one baptism for each, and three immersions for one baptism, and we then have them baptized (thrice immersed) in the cloud, and baptized (thrice immersed) in the sea—six immersions at the passage of the Red Sea. To deny either branch of this conclusion is fatal to their theory.

While we dismiss the theory as one hedged in on every side by its own absurdities, we cheerfully acknowledge our respect for the German Baptists (Dunkers) who teach and practice trine immersion. They are generally found to be a quiet, orderly people. But this should not prevent our exposing the error into which they have fallen. To the contrary, our regard for them, our interest in them, increase our desire to see them set right on this important subject.

NON-BAPTISM OF THE FRIENDS, OR QUAKERS.

While noticing prevailing errors on the subject of baptism, we must briefly notice that of the Friends, who ignore the rite altogether. This error is not so much founded on a misconception or false exhibition of particular texts, as on the adoption of a false principle, which is applied, professedly, to all that pertains to Christianity. We say professedly, for actually they come far short of uniformly applying the principle.

They profess to believe that all true worship is internal, and that the only baptism required is that of the Spirit. Outward forms or externals they regard as being vain, or as carnal substitutes for the internal and the true. Therefore they entirely discard the Sabbath, the Lord's supper, and baptism. They might, we think, with equal propriety, discard public assemblies for worship, and audible prayer. While they reject that which is plainly commanded because it is outward and seen, with a strange inconsistency they attach great importance to a particular phraseology of speech, and even to the cut of a coat or the fashion of a bonnet. They chide us (kindly, it is true) for not using the same forms of speech used by the Saviour, as *thee* instead of *you*, seeming not to understand that neither of these forms was used by the Saviour, because he did not speak the English language. And they invariably use the objective, *thee*, for the nominative, *thou*; a misconception of language for which the Greek of the New Testament gives no warrant.

Their common form of address, using *thee* as second person, nominative, as "Does *thee* hear?" is exactly as if we used the third person thus, "Does *him* hear?" They aim to use the English according to the usage of three centuries ago; but really conform to no correct usage at all. A correct translation into any language at a certain time is a translation according to the proper usage of that language at that time. The present method of speaking the English language gives as correct a rendering from the Greek as the form used two or three centuries ago. For a people to plead for either in preference to the other, while they discard explicit precepts given by the Saviour, is like tithing mint and cummin, and omitting the weightier matters of the law.

Usage and association have caused us to regard the English language as it was spoken three centuries ago, as the *sacred style*, only because the *sacred Scriptures* were given to us by translation into that style. It would seem now to be quite irreverent to address the throne of grace in prayer in modern English, or in the form of speech commonly used in addressing our fellow-mortals. But if our reverence is fostered by such a discrimination in forms of address, it is proportionally decreased by addressing our fellows in the more solemn style now specially appropriated to devotion. One no more than the other gives the form used by our Saviour;

but one is, by custom or usage only, adapted to devotion, while the other, being the present form of the language, is properly used in every-day life.

We are led to make these remarks on this point as it seems necessary to understand their method of applying the principle which they have adopted.

Every principle which conflicts with the plain testimony of the divine word, is of a surety a false one. Applied to the subject of the Lord's supper, their principle must be disapproved. The Saviour commanded his disciples to drink the fruit of the vine and eat the bread in remembrance of him. Luke 22:17-20. Paul corrected abuses of the ordinance, and further explained its use, showing that it should continue till our Lord comes again. 1 Cor. 11:23-26. A principle must be false by which a duty so plainly enjoined is rejected. No matter how much is claimed for spirituality in worship, there is neither spirituality nor worship in disobedience. As if man could better understand what is pleasing in the sight of God than we can learn from his word, which is given as a lamp to our feet and a light to our path. "Sanctify them through thy truth; thy word is truth." John 17:17. Thus our Saviour prayed to his Father. The closer we cling to the word, the more perfectly we walk in the truth. The more perfect our obedience to his commandments, the greater our sanctity. 1 Peter 1:22; John 14:15; 1 John 5:3.

As in regard to the Lord's supper, so we reason in regard to baptism. Our Saviour commanded it, and his apostles taught and practiced it. The assertion that the baptism of the Spirit is the baptism required in their teachings does not at all meet the case, for both Christ and his apostles commanded baptism. But the baptism of the Spirit is a blessing promised and to be received; while baptism in water is a duty commanded and to be obeyed. This truth is evident to every reader of the Bible. The Spirit is called "the Holy Spirit of promise," because it is purely a matter of promise, and is distinguished, not only in this reason, but by direct Scripture proofs, from baptism in water, which is a matter of precept.

The Saviour in his commission to his disciples enjoined baptism. The first sermon under this commission, as we argue elsewhere, is recorded in Acts 2. In this sermon baptism is made a condition of the promise of the Spirit. "The gift of the Holy Ghost" is the blessing promised; repentance and baptism are the duties commanded in order to receiving the blessing of the promise. Here is a relation of the two which cannot be ignored without ignoring the commission and its fulfillment, and thereby ignoring the authority of our divine Lord.

Philip the evangelist went and joined himself to the chariot of the eunuch by special direction of the Spirit of God. Acts 8. What he said and did was by the inspiration of the Spirit. Having preached Jesus to the eunuch, on their coming to water the eunuch requested baptism. Philip must have preached baptism in the preaching of Jesus. And both Philip and the eunuch went down into the water, and he baptized him. And the Spirit, under whose direction Philip had baptized the eunuch, caught him away that the eunuch saw him no more; and the eunuch went his way rejoicing.

Peter, also by special direction of the Lord, went to the house of Cornelius. An angel told Cornelius to send for Peter, saying to him, "He shall tell thee what thou oughtest to do." Peter preached the gospel to all those assembled, and they believed, and the Spirit fell upon them, even as it had fallen upon the disciples on the day of Pentecost. Then Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." In this instance the heavenly messenger referred to what Peter would tell him as something which he ought to do. And Peter commanded him to be baptized. That which he ought to do was to be baptized in water, for so Peter said, and the baptism of the Spirit they had already received. Peter, under inspiration and the direction of Heaven, did not tell them that the baptism of the Spirit was all that was necessary, but gave the receiving of this as proof of the propriety of their being baptized in water.

Paul came to Ephesus and found certain disciples who had not been properly instructed in the doctrine of the gospel, who had not received the Holy Ghost. Under

his teaching and by his commandment they were baptized; and after they were baptized Paul laid his hands upon them and the Holy Ghost came upon them. Here this inspired apostle, by whose interposition the Holy Ghost came upon them, required them to be baptized before he laid his hands upon them. The order, in relation to the duty and the gift, here followed, is that laid down by Peter in Acts 2:38, 39.

We have now presented five points of Scripture, each plain and positive in its teachings, which show that the apostles, acting under the inspiration of the Spirit, taught and practiced water baptism, and Jesus commanded them so to do. They who reject baptism in water reject the counsel of Christ and of the Holy Spirit, as shown in the teachings and actions of the Lord and his apostles. The wisdom of such in this respect is not according to the word of the Lord, and therefore cannot be from above.

Of this class we say, as of the one last referred to, By a staid and quiet demeanor they have generally won the respect of their acquaintances. But no amount of pious bearing will excuse a departure from the plain requirements of the Scriptures. Our Saviour said, "In vain ye do worship me, teaching for doctrines the commandments of men." No matter how great the appearance of sanctity, it is quite possible to make all our worship vain by making void the commandments of God by human traditions, or by walking according to the doctrines of men contrary to the precepts of the Scriptures.

(To be Continued.)

NOTE.—In the foregoing remarks on trine immersion I gave the subject as full notice as I thought it required. Several questions have been proposed concerning the historical evidences, and a couple of pamphlets have been sent to me for notice. These I will make the subject of a separate article as soon as I can spare time to prepare it. J. H. W.

A THEOLOGICAL BATTLE AT EAGLE HARBOR, N. Y.

At the commencement of the lectures here, we held three meetings on first-day mornings at Oak Orchard, about seven miles from this place. This induced Eld. Langle (Baptist) to deliver a discourse on the "Sunday Sabbath." He had done this some time ago—after Eld. Cottrell had held meetings and gone off—with considerable eclat, having no one to refute him. We did not learn of his intention till Sunday morning, too late to take up our appointment. Bro. and sister Gaskill attended and took notes, and Bro. G. announced that we would review Eld. L. Tuesday evening. His main dependence was on the Epistle of Barnabas, and what he termed the internal evidence, viz., since all the Christian world kept the first day, it must be right to do so.

At the time of the review, there was a very large gathering, and Eld. L. was present. In his discourse he repudiated Neander. On asking him if he would accept the testimony of Mosheim, Heylyn, Morer, Bampffield, Domville, and others, he declared he would only accept them if they indorsed the Epistle of Barnabas, Ignatius to the Magnesians, Pliny, and Justyn Martyr; for these were the authorities to which all church historians had to go for facts. We proved the absurdity of this position, and quoted the standard authorities declaring the Epistle of Barnabas a forgery, quoted from the epistle itself to show its lack of sense, decency, or inspiration.

His Bible evidence was the usual five texts,—John 20:19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10, concluding with the declaration that time was lost, and it was impossible to know which day was the seventh day.

Eld. L. announced a reply. Excitement in regard to the matter was very great. Long before the hour of meeting, the house was thronged. The Elder came with a mammoth clothes-basket of books which he proceeded to file on his desk, making a most formidable and imposing display. He declared they were every one by Sunday-keepers and advocates of Sunday observance, and of unquestioned authority. He next admitted he was wrong in regard to the Epistle of Barnabas, that it was not written by the companion of Paul; but he proved he had good company and excuse for his error,—the majority of the authors of his books. These great church historians held the view he had first taken. He read from them and proved this, oblivious of the fact that he was impugning his own witnesses.

We had proved from them, that, while

opposed to God's Sabbath, they contained admissions that sustained our position. He had taken down book, chapter, section, and page of every quotation we gave. Instead of reading from those pages, he read extracts to prove they advocated first-day observance. He might, with equal propriety and fairness, have brought a file of the *Examiner and Chronicle* to prove that close-communication Baptists believe in immersion. If Bible texts furnish sufficient evidence, what need of his books and alleged teachings of the fathers? If there is no Bible testimony for first-day observance, of what avail are the traditions of men?

He said Paul tarried seven days at Troas, and did so expressly to teach the sacredness of the first day, and spend the sacred and holy Sunday with them. He admitted that the meeting mentioned in Acts 20:7-10 was a Saturday evening meeting, quoted Hackett, and declared that Paul, in starting off on a journey at daybreak on Sunday morning, did right; for he was not doing his own work, but going to preach the gospel. He dwelt on this, failing to explain how it was that Paul staid over expressly and only to spend Sunday with them, and then at break of day left them, thus teaching them to observe only the night, and not the day.

The Elder admitted that the Saviour taught the young man (Matt. 19) to keep the ten commandments; but said it was because the time had not yet come to preach the gospel. He admitted that Matthew, Mark, and Luke, years after the resurrection, called the seventh day the Sabbath; but asserted that the reason was they were reciting history, and not facts. Paul said he had not shunned to declare the whole counsel of God; yet had said nothing about Sunday, just so Wesley, Calvin, and all ministers, say they declare the whole counsel of God, yet say nothing in regard to the seventh-day Sabbath. The Elder appeared to think the writers of the New Testament as unreliable as his boasted "standard authorities."

He said astronomers could compute eclipses; but he'd sooner believe the moon was made of green cheese than that they could tell which was the seventh day in the time of Christ. He "kept Sunday in its spiritual application to the moral commandment," and it did not matter, if he kept it exact, whether it was the first day or not, since he kept the nearest to it he could. All Sabbaths were abolished at the cross; to prove this he quoted Col. 2:16.

He refused us opportunity to reply, and then refused us the use of the house for that purpose. He had also obtained from the trustee a promise to refuse us the use of the school-house, and some of his members had used their influence with the trustee of the adjoining district to refuse us the use of that house. The Good Templars offered us their Lodge room; but the owner of the building, under the dictation of his wife, one of Eld. L.'s members, forbade the use of the hall. This convinced all of the weakness of his position, since he took such extraordinary pains to prevent being reviewed. We announced we would review his discourse at his own home in Knowlsville, in the public hall, on Monday, and at Eagle Harbor on Tuesday.

Bro. Gaskill and myself walked to Knowlsville, and secured the hall that night, or rather it was one o'clock in the morning. Early in the morning, we are told, an application was made to secure the hall, just too late.

We had a very large and attentive congregation, and many are deeply interested at that place. The Eagle Harbor friends turned out in force, and all were greatly encouraged. At Eagle Harbor we reviewed the discourse again before a very large congregation.

The result is very encouraging. Some who doubted have been fully convinced; very many have thus had their attention called to the truth, and are reading on the subject.

CHAS. B. REYNOLDS.

TO THOSE COMING WEST.

SINCE the article, "Take Heed that no Man Deceive You," appeared in the REVIEW, I have received a great many letters asking information about different parts of Kansas. All that I purposed to do was to give reliable parties with whom to correspond, that would furnish information concerning South-eastern Kansas. Of the western part of the State I know but little. The most of those who have written me are men with very little means. To all

such I would say, If you can get here with \$500 or more you will probably do well; but if you get here with nothing you will find it almost impossible to get a start.

The following which I clip from the N. Y. Witness I fully indorse:—

"FROM A SETTLER IN KANSAS.

"ATCHISON, KAN., JAN. 6, 1878.

"To the Editor of the Witness.

"DEAR SIR: I have seen nothing in your paper from this point. I do not think it is right to try to have people leave their homes and friends to come West unless they have some cash to go on with when they get here; for this State is, like all others, built up by poor people, and we have our hard times just the same as all Eastern States, only, perhaps, in different ways, and I don't think quite so often. I think this State is one of the best; but if a man has a home and can make a living for his family, he had better be contented. We have good schools and churches.

"People must not believe all railroad companies say or what they may advertise, as this is the way they have of selling their own lands. If you have friends, and they advise you to come, why then of course come; but be sure to come fully prepared to meet with disappointments, as you will surely meet with some.

"GEO. W. MARGOVE,
"Late of New York State."
L. D. SANTEE.

THE PRINCIPLES OF GOD'S GOVERNMENT UNCHANGEABLE.

God has not committed the principles of his government to man to be decided by the majority of the people. His laws did not originate with fallible man. The prevailing doctrines of the multitude have ever been in conflict with the pure principles of the divine law. Even in these latter days of improved facilities for obtaining knowledge, a veneration for the opinions of the multitude stands directly in the way of a candid investigation of important truths by many who otherwise evince a good degree of logical acumen. Instead of being reliable teachers of divinity, they are mere theorists. They take for granted a theory of long standing, which has nothing in the divine record to sustain it; hence, to make the idea plausible, they must make a parade of Bible quotations which have no direct relation to the petted theory. They must invent new definitions to terms which are common as household words. For instance, death, which everybody knows is the extinction of life, is called a separation from God. The death that was threatened Adam, it is said, was executed the very day he transgressed, not upon his physical system, but upon his spirit or soul. To save the incongruity of the idea that his body lived nearly a thousand years without a soul, or that he and his wife committed suicide by hiding among the trees of the garden, it is called a spiritual or moral death.

Perhaps on no other subject has the mind been so completely captivated as on that of the Sabbath and the nature and destiny of man. On no other does there appear such manifest incongruity between the teachings of man and the principles of God's word. Although the advocates of the Sunday Sabbath, and the inherent immortality of man, may, like the persecutors of the saints, verily think they are doing God service, nevertheless that belief will not prevent the legitimate fruit of an evil tree. One declaration of divine inspiration is worth more to the candid searcher after truth than the opinions of scores of uninspired men, however high they may rank in literary attainments.

Life and death as applied to the corporeal body with which, in all ages, man has been familiar, is the primary idea, to which primitive fact, in a figurative expression, spiritual life or death has an allusion, and without which these illustrations would be wholly unintelligible. Regeneration, and being born of the Spirit, are figures to show the necessity of a change of heart if we would secure eternal life through Christ, and have a part in the first resurrection,—to escape the second death. They were not given for the exercise of the finesse of Rev. D. D.'s to prove that Adam was in full possession of animal life before the breath of life breathed into his nostrils a living soul.

The lengthy articles now being published to maintain this petted theory are elicited by the candid investigation of the nature and destiny of man by those who are not

trammelled by sectarian bias or a veneration for men of pompous titles. But, however carefully these investigations are kept from the view of the orthodox eye, truth will ultimately prevail. D. BURDICK.

Milton Junction, Wisconsin.

THE SABBATH.

God made, six thousand years ago,
The Sabbath; and that all might know
It was to be a sign,
Placed it with precepts nine.

The seventh day, which then was blest,
Was made a time of holy rest,
Binding on all for aye,
As God's own sacred day.

In "days of old" the people saw
That Christ observed his Father's law,
Though oft he was accused,
Insulted, and abused.

Years rolled along; the church so pure,
The narrow way could not endure;
And lo! Paul's "man of sin"
Obtained an entrance in.

This power, with impious, daring hand,
Has sought to change the fourth command,
Bidding the world obey
The pope, and keep his day.

Lo! a message from High Heaven,
Must to all the world be given,
Before the King shall come
To take his people home.

The Sabbath day must be restored,
No precept of the law ignored,
And saints united be
In perfect harmony.

Nations, awake! The end is near;
Christ in the clouds will soon appear.
The warning is to all,
Hear ye the gathering call!

ELIZA H. MORTON.

NATIONAL REFORM ASSOCIATION.

ANNUAL MEETING.

The National Reform Association assembled for its annual meeting, in the First Presbyterian Church, Pittsburgh (Rev. S. F. Scovel, pastor), on Thursday, the seventh inst., at 7:30, o'clock. The Hon. Felix R. Brunot occupied the chair, and called on Dr. David R. Kerr to open the meeting with prayer. In the absence of the secretary, Rev. W. W. Barr, D. D., of Philadelphia, the Rev. Wm. H. Vincent was chosen secretary *pro tem*.

MR. BRUNOT'S ADDRESS.

Mr. Brunot said that it seemed fitting to give at this annual meeting, something of a history of the movement. In the year of 1863, on the 3d day of February, a conference of Christians was held in Xenia, Ohio, which had been called with special reference to the then unhappy condition of the country, and at which eleven denominations of Christians were represented. Among the topics set for consideration were, "Religion in the heart," "Religion in the Church," and "Religion in the Nation." When, before the second day of the session, the last-named of this series was under discussion, a paper was presented and read which bore the single indorsement, "From a member of the Convention." Beginning with these words, "In this day of our national calamity it becomes us to inquire what the Lord would have us do," it briefly called to mind the nation's early struggle for independence; its devout reliance upon God during that struggle, and his marvelous interference in our behalf against the enemies of civil and religious liberty; and then spoke of the ingratitude of the nation after its prayer had been answered:—

"Instead of going on to promote more and more the glory of God and the rights of man, a terrible and, if God's mercy prevent not, a fatal, backward step was taken, in adopting that otherwise noble instrument without any direct recognition of God or his authority, and with a toleration of human slavery; thus contradicting two of the noblest principles of the Declaration of Independence; viz., Reliance upon Divine Providence, and acknowledgment of the equal rights of man. . . . These two defects in our otherwise inimitable Constitution, so dishonoring to God and unjust to man, we believe to be the plague spots in the heart of our nation, corrupting its vital fountains and threatening its dissolution. . . . We regard the Emancipation Proclamation of the President, and his recommendation to purge the Constitution of slavery, as among the most hopeful signs of the times; but we regard the neglect of God and his law, by omitting all acknowledgment of them in our Constitution, as the crowning original sin of the nation, and slavery as one of its natural outgrowths. Therefore the most important step remains yet to be taken,—to amend the Constitution so as to acknowledge God and the authority of his law; and the object of this paper is to suggest to this Convention the propriety of considering this subject, and of proposing such an amendment to the Constitution as they may think proper to propose."

The paper also set forth a form of amendment such as seemed to its author suitable, in the preamble of the Constitution, and which is substantially that which is advocated by this Association. Some objection was at first made to the consideration of the paper in the conference, but it was referred to a committee embracing members of each of the eleven denominations in the conference. The committee made a favorable report on the sentiments and sugges-

tions of the paper, and the report was adopted. It seemed to the conference, said one who took part in its proceedings, that the question presented "was the real question of the hour and of the weightiest importance; God was forcing it upon them, and there was danger in delay; they must begin the work, and begin it then."

THE FIRST STEP.

The action of this conference was the first step that led to the organization of the body which holds its annual meeting to-night, and the composition of the body attests the unsectarian character of the origin of our movement.

Before the final ratification of the Constitution, in some of the State Legislatures and Conventions which discussed it, and at every period since its adoption, the religious defect of the Constitution has been lamented by many of the wisest and best men our country has produced. Says one who has collected their recorded utterances on the subject for publication: "The witnesses are of the highest standing. Learned and patriotic men,—lawyers, judges, divines, legislators, editors, professors of political science,—all unite in harmonious and most explicit testimony to the religious defect of our Constitution." But there seems to have been no definite proposition to set about the work of removing the defect until it was made in the little assemblage of Christian patriots at Xenia.

The friends of the measure at first thought that the already organized church bodies presented the machinery through which the work could be carried on, and accordingly they were invited to appoint delegates to a Convention to be held in Allegheny on the 4th day of July following. But few delegates were appointed, and it became evident that more efficient measures should be adopted. The Allegheny meeting issued an able address to the public, and invited all persons who felt interested in the subject to meet in Allegheny on the 27th day of January, 1864.

THE NATIONAL ASSOCIATION.

At this meeting, the National Association to secure the religious amendment of the Constitution was organized, and most fittingly chose for its first President, John Alexander, Esq., the author of the paper which had been presented in the conference at Xenia. The Association adopted appropriate resolutions, setting forth its objects, and a form of memorial to Congress, and appointed a committee to prepare and present an address to the President of the United States. A short extract from this address will serve to indicate the mind of the movement at this early stage:—

"For we hold it as most certain truth, that nations, as such, and not individuals alone, are the subjects of God's moral government, are responsible to him, and by him are graciously rewarded for their obedience, or justly punished for their disobedience of his divine laws.

"We believe also that our civil and religious liberties, our free institutions, and all our national prosperity, power, and glory, are mercies and blessings derived from God to us, through the channel of the Christian religion. Notwithstanding, either from inadvertency or following some Godless theory of civil government, we have omitted even the mention of his blessed name in the most significant and highest act of the nation.

"We believe that in thus leaving God out of our political system, we have grievously sinned against him, and have brought upon ourselves and children his just displeasure. . . .

"We believe, therefore, that it is our duty to repent of this, and all our national sins, and to return to our obligations as a Christian people, by acknowledging the true God as our God in our fundamental and organic law, in order that we may consistently implore his merciful interposition in our behalf, to give victory to our national arms and success to the national cause; to establish the unity of the nation and the authority of the Government now assaulted and shattered by rebellion. We ask for no union of Church and State—that is a thing which we utterly repudiate. We ask nothing inconsistent with the largest religious liberty or the rights of conscience in any man. We represent no sectarian or denominational object, but one in which all who bear the Christian name, and all who have any regard for the Christian religion, can cordially agree, and one to secure which we are persuaded that any lawful and wise movement would call forth an overwhelming public sentiment in its support."

THE FIRST ANNUAL MEETING.

The first annual meeting of the Association was held in the Eighth Street Methodist Episcopal Church, Philadelphia, on the 7th and 8th of July following. Rev. J. C. Eddy, of the Tabernacle Baptist Church, was elected President for the ensuing year, and an address issued to the public in furtherance of the cause. This able paper abounded with clear and conclusive argument, and in a few words at its close again expressed the animus of the body from which it emanated: "In this movement, prompted by pure Christian patriotism, participated in by various Christian denominations, all of whom are opposed to any sectarian establishment of religion, we invite the co-operation of every lover of his country and every follower of Jesus Christ."

A Convention was held in the Arch Street Presbyterian Church, Philadelphia, on the 29th of November, 1864, at which ex-Governor James Pollock presided, and a meeting in New York, May 16 and 17, 1866. The next important meeting was held in Philadelphia, March 5, 1867, at which Hon. Wm. Strong presided. Judge Strong was at this meeting elected President of the Association. In September of that year Rev. D. McAllister and T. P. Stevenson began the issue in Philadelphia of the *Christian Statesman*, a semi-monthly journal, devoted to the cause. The *Statesman* proved itself to be a

most efficient agency in carrying on the work of the Association, and has now become one of the most valuable and useful unsectarian religious weeklies published in this country.

ACTION OF REPRESENTATIVE BODIES.

During the war of the rebellion the representative bodies of every religious denomination, in their deliverances relative to the state of the country, in some form indicated the same convictions which lie at the foundation of our movement. Nor was this conviction confined to the religious bodies. In the days of our calamity the rulership of Almighty God, and the dependence of the nation upon his divine mercy and power for its relief, was the dominant thought which found expression upon every hand. The Senate of the United States, on the second day of March, 1863, passed a resolution "Devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and nations; . . . deploring the national offenses which have provoked his righteous judgment, yet encouraged in this day of trouble, by the assurances of his word, to seek to him for succor according to his appointed way, through Jesus Christ." And in his proclamation President Lincoln, "acknowledging the duty of nations as well as of men to own their dependence on the overruling power of God," recognized also in glowing words "the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord."

This action of the Government of the United States, it will be observed, was almost coincident in point of time with the beginning of our reform movement. The moral entity of the nation, supposing as such the just punishment for its national crimes and its forgetfulness of God, was an awful fact in those dark days which none ventured to deny, if any dared to doubt it; and as a personality, it sought in God's appointed way of repentance, humiliation, and prayer to deprecate his wrath.

Said President Lincoln, speaking for the nation in the noble document from which I have already quoted: "Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

OPPOSITION TO THE MOVEMENT.

It is a noticeable fact that whilst the hand of God pressed heavily upon our country, and so many voices were raised in behalf of the duty of conforming the Constitution to the devout and God-fearing spirit of the nation and the people, none ventured to demand that the national authorities should cease their unconstitutional acts of religion. It is not so now. Hardly had our prayers been answered and God's messenger of peace returned with her attendant train, when this key-note of ingratitude sounded from the metropolitan city through its then leading newspaper: "We deny that this is a Christian nation," it said, "though a majority of its inhabitants probably are. 'Almighty God' is not 'the source of all authority and power' in our Government; the people of the United States are such source. . . . The Federal Constitution is based on the idea that religious faith is purely a personal matter, with which governments have properly nothing to do."

MEMORABLE UTTERANCES.

Among the memorable utterances of the ecclesiastical bodies, was the admirable pastoral letter of the House of Bishops of the Protestant Episcopal Church, issued from the General Convention in October, 1862. This document sets forth with consummate ability the scriptural argument, with its examples and warnings, which inevitably shadow forth the duty of a national constitutional acknowledgment of Almighty God, and the peril of the neglect to honor him.

The general Conference of the Methodist Episcopal Church, which met in Philadelphia in May, 1864, unanimously adopted a series of resolutions, reported by the committee on the state of the country, of which the third and fourth were as follows:—

"That we regard our calamities as resulting from our forgetfulness of God, and from slavery, so long our nation's reproach, and that it becomes us to humble ourselves and forsake our sins as a people, and hereafter, in all our laws and acts, to honor God."

"That we will use our efforts to secure such a change in the Constitution of our country as shall recognize the being of God, our dependence on him for prosperity, and also his word as the foundation of civil law."

The General Synod of the Reformed Presbyterian Church in May, 1863, adopted a preamble and resolutions, a part of which reads as follows:—

"Whereas, The exigencies of the war have brought the authorities of the nation, civil and military, subordinate and supreme, to formal recognition of the being, providence, and grace of God and of Jesus Christ his Son, to an extent and with a distinctness such as the country has never witnessed before; therefore,

"Resolved, 1. That in the judgment of this Synod the time is come for the proposal of such amendments to the Federal Constitution, in the way provided by itself, as will supply the omission above referred to, and secure a distinct recognition of the being and supremacy of the God of divine revelation."

FIRST NATIONAL DELEGATE CONVENTION.

The first National Convention, properly so called,—it being the first to which delegates

were generally appointed by the local associations and meetings of the friends of the movement,—was held in Pittsburgh on the 7th and 8th of February, 1870. It was followed by National Conventions in Philadelphia on the 18th and 19th of November, 1871; in Cincinnati January 31 and February 1, 1872; in New York February 25 and 26, 1873; and in Pittsburgh February 4 and 5, 1874, and again in Philadelphia on the 28th and 29th and 30th of June, 1876.

The General Secretary presented the following report, which was accepted:—

GENERAL SECRETARY'S REPORT.

Two Conventions were held in the interest of the National Reform cause during the past year. One of these was intended for the Northwest, and therefore met in the city of Chicago. The date of this Convention was April 10 and 11. For a number of weeks previous to the assembling of the Convention, meetings were held in prominent towns and cities of Illinois and adjoining States. Five States, in all, were represented in this Convention,—Illinois, Indiana, Michigan, Wisconsin, and Iowa. A large number of prominent citizens, of various denominations, who had never before co-operated in the National Reform movement, were heartily enlisted in the work by means of the Chicago Convention.

On December 18 and 19, a Convention for Western New York was held in the city of Rochester. In connection with this Convention meetings were held in Oswego, Syracuse, Auburn, Buffalo, and other cities and towns of that part of the State. The action of the School Board of Rochester in expelling the Bible and devotional exercises from the schools prepared the way for a deeply interesting Convention. And here, as at Chicago, the practical value of the National Reform cause was made clear, and not a few able men were won over to its support and advocacy.

The still more recent action of the School Board of New Haven, dispensing at the beginning of this year with the reading of the Bible and prayer in the schools of that city of the Puritan fathers, called for the active aid of this Association. Important work has been done, in connection with the numerous friends of Christian education in New Haven, to secure the reversal of the decision of the Board. But thus far the effort has been unsuccessful.

Only a few meetings have been held in Western Pennsylvania in connection with the present Annual Meeting. At all the meetings held, however, there has been a very large attendance and unusually deep interest. And in other parts of the country where the work has been carried forward, particularly in the Northwest, where the Rev. M. A. Gault has conducted a most successful series of meetings, there has been a marked awakening of public sentiment to the importance and necessity of the movement.

Beginning with the arrangements for the Rochester Convention, I have spent nine weeks in public labors for the cause this present winter. This necessarily restricted amount of work has been utterly inadequate to the demands of the times. With the leaven of the truth silently operating among the leaders of thought, and even among the masses of the people, and with doors of opportunity open on every hand, there should be many lecturers devoting their whole time to the work.

The most effective way of prosecuting the work in future would appear to be by districting the whole country, and having district secretaries in charge of the work within their own territorial limits. It is hoped that this method of operation, at present only entered upon, may be carried forward until the movement is thoroughly organized throughout the land.—*Christian Statesman*.

GRACEFUL SPEECH.

THE value, to a young lady, of a copious, elegant, and expressive vocabulary, can hardly be overestimated. Were she never to use the pen in epistolary or rhetorical composition, the beauty and charm of cultivated conversation would be a power that would add to her influence more than all the jewels that Tiffany ever handled. Add to this the fact that woman's tongue is her principal weapon—next to her eye, at least. In appeal and menace, in raillery and scorn, in love and guidance, in song and prayer, what is there to equal a woman's speech?

While nature does much, reading and writing do more in cultivating fluency and felicity of speech. Read the best English, and avoid the cheap and sensational literature of the day. Avoid vulgarity and slang in conversation. Use the same care in purity of language while talking familiarly in private, that is taken in public speech. But the best training is heart training. Here, as in oratory, it is out of the heart the mouth speaketh. If the law of kindness is within the heart, there will be "milk and honey on the tongue."—*Self*.

THE more awfully important any question is, the greater is the call for a rigid investigation of what may be urged on both sides; that the decision may be made on sound, rational, and scriptural grounds, and not according to the dictates of excited feelings and imagination.—*Whately*.

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

THE CONFERENCE.

As will be seen by the partial report given in this number, the Conference met according to appointment. There was a more general representation by delegate than we had anticipated. Twelve States were thus represented, and letters were received from two other Conferences, and from most of our missionaries.

All evidently came together with the same views and feelings in regard to the work.

God is speaking to us by his providence in opening ways before us faster than we can fill them; a great and solemn work is upon our hands; how can we accomplish it most expeditiously and to the best advantage, was the great question to the solution of which the brethren addressed themselves with faith and zeal.

The results of the Conference, so far as the business has been transacted, and of the Health Institute meeting, which will be reported next week, were most satisfactory and encouraging.

On the Sabbath the house of worship was filled to overflowing. Extra seats were put into every available space, and chairs into every remaining crook and corner. The congregation surged up to the pulpit steps, and upon the gallery stairs, and many stayed away because they knew that the house would not afford even standing room for all who wished to come. The occasion furnished an excellent text for the subject of a new meeting-house in Battle Creek, which was considered by the Conference. A stirring discourse was given by Bro. Canright in the forenoon and by Bro. Haskell in the afternoon. The remainder of the minutes, with other matters of interest connected with the Conference, will appear next week.

WESTERN TOUR.

TUESDAY evening, Feb. 12, I met with the friends at Pleasant Grove, Minn., where Elds. Dimmick and Curtis were laboring. They had held a discussion with a Mr. Burns, a Disciple minister, who dealt so largely in abuse that the public became thoroughly disgusted, and demanded that the discussion should stop. Much had been said in reference to sister White, and a strong prejudice had been created. By request I spoke Wednesday evening on her work and the relation she sustains to Seventh-day Adventists. Three meetings were held Thursday. We spoke on the various branches of this work, its rise and progress, etc.

The following Sabbath and first-day was the time of the quarterly meeting at Medford. Seven churches were represented. Some very important steps were here taken by the brethren present, and recommended to the Conference; such as reorganizing systematic benevolence according to the plan recommended by the General Conference; viz., paying a tithe of their increase and income, and in addition paying to the tract society a sum equal to one-third their systematic benevolence. It was enough to melt the hardest heart to listen to the calls for labor that came in at this meeting. Fifty active ministers could not fill the openings in the State of Minnesota at the present time. "The harvest is great, but the laborers are few." This meeting had but one unfavorable feature,—the necessity that our brethren should return to their homes on Monday, so that we were not able to complete all we would have been glad to do. The clubs of SIGNS already taken were largely increased, and a vigilant committee was appointed.

Our meeting at Hutchinson was one of special interest. Seven churches were represented, and many of the leading brethren in Minnesota were present. It was evident from the first that the brethren came to work, and remain until the meeting was over; hence they did not leave till Tuesday morning. A goodly number for the first time took their stand to keep the commandments of God. The testimonies borne in the social meetings were from feeling hearts. Every moment was occupied.

The brethren and sisters were prompt at the hour of worship, though there were five meetings a day on Sabbath and first-day, while Monday our meeting continued, with a short intermission, from 9 A. M. until 4 P. M. There was also a meeting at 7 P. M. We proposed to close, but the friends were anxious we should arrange

systematic benevolence and organize a vigilant missionary society, that they might learn how it was done. Kingston and Monticello were largely represented; so a vigilant society was organized for Hutchinson, Kingston, and Monticello. Clubs of the SIGNS were largely increased in each church represented. Systematic benevolence was re-organized, all present taking a part. The amount pledged for 1878 amounted to over one thousand dollars, more than five hundred in advance of that for last year. A few years ago a few embraced the truth in Hutchinson under the labors of Eld. Canright. Now, within a radius of thirty miles there are six churches, numbering nearly two hundred Sabbath-keepers, with a systematic benevolence fund of over one thousand dollars. These brethren take about one hundred and fifty copies of the SIGNS; but the clubs of the SIGNS, and also the S. B. figures, will be much increased when the friends return to their homes, by those who were not present at the meeting.

There is a general call all through this section to hear on present truth. A Swede who had been out doing missionary work for a few weeks returned with the cheering news that he had obtained forty subscribers for the HAROLD, and sixteen had embraced the Sabbath.

A rising vote was taken to see how many indorsed the plan of paying a sum to the tract society equal to one-third their S. B., in addition to their S. B. The vote was prompt and unanimous.

Could Eld. Smith hold a Biblical Institute in this State it would be a great help to those who are now laboring in the field, and also to young men and women who are desirous of filling some position in the cause of God. We felt a deep interest in the cause in this State, as we witnessed such a spirit of sacrifice on the part of the brethren and sisters to get the truth before their fellow-men. We regret that circumstances compelled us to leave without visiting other portions of the State, and also other Conferences in the West. Before we separated, two of the Conference Committee who were present were anxious to defray all expenses incurred by my trip to the State, which they accordingly did.

They appreciate past favors shown them by the General Conference, and Publishing Association in their time of poverty. If the brethren keep humble, labor on with the same spirit of sacrifice, and the work commenced at these two meetings is carried throughout the State, I see no reason why Minnesota may not, within one year, rank next to Michigan in membership and missionary labor. Already they talk of taking not less than twelve hundred copies of the SIGNS in clubs to distribute, and obtaining not less than two thousand subscribers for the REFORMER for 1878. Twelve hundred copies of the SIGNS taken on the plan which is now being adopted will accomplish more than four times that number used on the plan on which THE VOICE OF TRUTH was sent out several years ago. I should add that they are gathering up their old REVIEWS and REFORMERS and find plenty of interested readers for the same.

S. N. HASKELL.

SUGGESTIONS ABOUT CONDUCTING A COURSE OF LECTURES.

SELLING BOOKS AND OBTAINING SUBSCRIBERS.

It is just as important to get people to reading our books as it is to get them to hear our preaching. We should use every endeavor to get our reading matter before them in some shape, just as much as we should to get them out to hear the sermon. The lecturer who does not realize this fact is not fit to go out; and we always notice that those who can sell the most books and obtain the most subscribers are the most successful preachers; but it requires just as much wisdom and tact to sell a book or obtain a subscriber as it does to obtain a good audience. I have frequently seen brethren who seemed to think that this was hardly a part of their work; at least, that it was not very important. They take so little interest in it and make so feeble an effort that they dispose of but very few publications.

I certainly know that some preachers will dispose of five times as many books as others, with the same interest. Why is this? Simply because they make it a daily study how to do it most successfully. If one way does not succeed they try another. If one book won't sell, they offer a different one. I have found that I can sell more books the first week of my meeting than during any other. I have found it a good plan to put up a dollar's worth of our pamphlets

and little tracts, and offer them on the second night, or, at the farthest, the third night of our meeting. You will sell a large number that way which you could not dispose of a week later. You do not want to sell books on subjects you have not introduced; but when you have introduced a question, then any book or tract bearing upon that question is in order.

When you have introduced the nature of man, anything bearing upon that question can be advertised; so with the Sabbath. I always have a new book ready to advertise every evening, one treating directly upon the subject of my lecture that evening. Tell them what an able man the author is, how carefully the book has been written, how it has all the references in the Bible to that subject, how it clears up this point and that and the other, how very cheap it is, how they may never have another chance to get it, what an excellent investment it is to put a few cents into a good book instead of throwing it away for some useless article.

I find that the most successful way to sell our small tracts is to put them up in packages of from ten to twenty-five cents' worth. These generally go rapidly. One evening put up fifteen cents' worth on the second advent perhaps. Two evenings later put up that many on the soul question. A little later put up twenty-five cents' worth covering both subjects. So of the Sabbath and other questions. Then offer a half-dollar package, and throw in the prophetic chart or some small book. In fact, we should study every way to introduce our books among the people. I have seen some of our preachers put out our whole catalogue of books all at once, including books on health, tobacco, tea and coffee, and advertise them all together. As anybody might know, very few books would be sold in that place.

When is the proper time to introduce our papers for new subscribers? Answer: The second lecture, or at the farthest the third. Take up the paper, open it full size. Tell all its good points, what subjects it treats upon, how cheap it can be had, how many weeks they will get it for so many cents, and then call for subscribers. You will obtain five the first week where you will get two three weeks later. After you have advertised it, call attention to it again every evening for a week. Keep a clean copy in your pocket constantly; then, whenever you make a call, when you speak with a man, get out your paper and urge him to take it. Do not be afraid to urge him a little; people expect that.

By all means introduce your paper early in your course of lectures. I have seen brethren leave it till about the last thing, till men began to embrace the Sabbath. That is a foolish course. Those who embrace the Sabbath will ultimately take it any way. The great work with your subscribers will be done in the first ten days.

MAKE IT PLAIN.

When you come to the lecture itself, the great, important thing is to make the subject simple, very plain. Often we calculate altogether too much on the scriptural knowledge of our audience; that is, we assume that they know a great deal more about the Scriptures than they really do. Take ten persons promiscuously and question them at home on the simplest facts in the Bible, and you will be astonished to find how little they know about the Bible. Hence do not presume anything on that. Talk just as though they knew nothing about the teaching of the Bible upon your subject.

Do not be afraid to repeat night after night any important point in your main argument. We greatly err sometimes in supposing that after we have said a thing once everybody has heard it, everybody remembers it, and knows all about it. If you wish to be undeceived about that, ask half a dozen persons the next day about the different points of your discourse. You will be inclined to preach it right over. And in fact this is just what we should do, only taking care to mix it up differently, and give it another name. We must drill the present truth into the people, just as a teacher would drill a class of pupils.

Hence, a few of the strongest scriptures on the Sabbath, Advent, and nature of man, should be repeated this way, that way, and the other way, till the dullest hearer cannot possibly forget them. Talk in a simple, childlike manner. Come right down to use the most common words you can think of.

One quarter of every discourse should be devoted to a direct, personal appeal, an earnest exhortation to your audience concerning the truth presented. Success, fruits, are what we are after, and not show.

D. M. CANRIGHT.

THAT THERMOMETER AGAIN.

SOME time since we called attention through the REVIEW to the usefulness of the thermometer in the matter of regulating the heat of churches during the time of service. This subject, however, seems to be one which needs to be alluded to frequently. Sometimes through neglect, and at other times through ignorance of the advantages to be gained by the possession on the part of the church of a thermometer, the condition of the atmosphere in the house of worship is so unfavorable that the advantages which might be gained by religious services under more favorable surroundings are lost altogether. If the room is overheated, the people become lethargic, and so much inclined to sleep that they cannot be aroused, even by the most earnest appeals, to that degree of mental activity which will enable them to comprehend the force and scope of the most lucid arguments. On the other hand, if it be permitted to become cool enough to produce chilliness to a great degree, the audience becomes nervous and uneasy to that extent that they cannot be held to the consideration of the subject before them, their minds being wholly occupied with thoughts about their own suffering, and in devising ways and means of relief. It becomes, therefore, so important that the sexton should understand and perform his duty well, as it is that the minister should proclaim the truth with power. The failure to accomplish good in single services, as well as in a series of meetings, is as often chargeable to the man who handles the stoves as it is to him who occupies the desk.

Could this fact be impressed upon the mind of trustees and church sextons, it would—provided they have any regard for the cause of God—move them to give their attention to the matter which, though apparently insignificant in itself, is, nevertheless, one of vital importance in the work of bringing men to a saving knowledge of the truth. As a consequence, the former would immediately provide the latter with the needed instrument, and he would avail himself of the same in his effort to preserve proper and even temperature in the house. Now would the task be a difficult one if he were properly equipped. All that it would be necessary for him to do, would be to place the thermometer at the end of the house farthest from the stove when he first builds the fires, leaving it there until the mercury ascends to the point indicating 60° or 65°. Then let him remove it to a position near the stove, and watch the mercury, in order to determine how much higher it will ascend there than it did in the back part of the house. If the variations should prove to be say 10°, let him bear this in mind, and during the day or evening let him so regulate his fire that the mercury near the stove will stand just ten degrees higher than he desires the temperature to be at the back end of the room.

If he will carry out these directions,—taking pains to ascertain the variations of the thermometer, as suggested above,—he cannot fail in the accomplishment of his purpose. If, however, he shall rely upon his own feelings, he will be certain to fail; for his sensitiveness to heat or cold will be so far controlled by the condition of his own vitality that his feelings cannot safely be made a standard by which to judge of those of others. Besides this, his clothing may be either lighter or heavier at one time than at another, and as a consequence he will be either colder or warmer, as the case may be.

While speaking of the temperature, it might be well also to allude to the ventilation of the church. To begin with: the house should be thoroughly heated at least an hour before the service, and then the doors and windows should be thrown open for a few minutes in order to allow the atmosphere of the room to become fully changed. This done, the windows should be so adjusted as to admit barely enough air to keep that in the room in a fresh and pure condition, always avoiding, as far as possible, the admission of cold air in sufficient quantities to chill individuals in the congregation. This is especially necessary when the house is warmer than it should be; otherwise, persons will be liable to take cold, and perhaps receive serious injury.

Having devoted so much space to the matter of warming and ventilating houses of worship, we trust that the subject may receive immediate attention from those upon whom the duty devolves of attending to such matters; since failure to do so would be fraught with consequences unfavorable to the cause of God.

The expense which would necessarily be incurred in carrying out these suggestions, would be so small as hardly to be worth mentioning.

A thermometer which would answer every purpose for the use in question can be obtained at almost any hardware store for the trifling sum of fifty or seventy-five cents.

W. H. LITTLEJOHN.

TAKE THE BOOKS.

OUR tract and missionary societies were formed to unite with and help our Publishing Association in spreading the truth, thus to save men. Publications and periodicals are offered to our societies at reduced rates, in order that we may be able to do the greater work in spreading the truth throughout the world. It is therefore our duty, as members of the tract societies, to do all we can to sustain the Publishing Association, by taking all our periodicals at full value for our own use, so that the tracts and periodicals for missionary purposes can be afforded at low rates.

The natural selfishness of depraved human nature causes some to forget their obligation to sacrifice to sustain the cause and our publishing interest, and, instead of this, they desire to get their own papers at the reduced rates offered to the tract societies for the benefit of those outside, who have not the knowledge of the present truth. Such a course is very reprehensible, because it is calculated to hinder instead of helping to advance the truth among our fellow-men. We should pay full rates, that the benefit of the reduced rates may be more widely diffused.

There are at our Office of publication valuable books which should be in every family of our people. Those who are able should buy them. Such books as the three volumes of the Spirit of Prophecy, The Sanctuary, Thoughts on Daniel, and Thoughts on Revelation, should not only be read, but studied, by all, old and young. They should be upon our tables, so that the young, and our friends and neighbors, may have the opportunity to become interested and learn their contents. The time is at hand when we must all be able to give a reason of the hope that is in us, so that we can lean upon the truth in the hour of temptation when our faith shall be tried. Let all that are able have these books. The Association will furnish them to our societies at wholesale rates. Then by buying them at full rates we help our society and advance its object in the one great cause. Who would not desire to do this? And to those who are too poor to take them for themselves, the wealthy can furnish them, the same as to those without whom we labor to benefit.

Will you not, brethren, take hold of this work? It will help our societies to pay up at the Offices of publication, and this will help our Publishing Association to send out the truth that is to enlighten the world, ripen the harvest for the sickle of Him who will soon appear upon the white cloud. Who would not have a part in such a work as this? It is time that we were awake and laboring with our might. Soon the night cometh. Now is the time to labor self-sacrificingly and win immortal honors. How delightful, how transcendently glorious, to hear it said, "Well done," and to see the fruit of our labor in the kingdom of God!

R. F. COTTELL.

IS IT CONSISTENT?

Nor long since, while conversing with an active gospel worker, I raised the question, Do you think the ten commandments are binding at present, as given upon Mount Sinai?

He readily replied, "Certainly I do. There is no drawback on the law; it is all binding."

I then remarked, This is the ground on which I observe the seventh-day Sabbath.

Pausing a moment, he observed, "Well, that is a point I have not thought much upon." "But," continued he, "the holy Christian Sabbath is a blessed day to me."

By this, said I, I conclude you mean the first day of the week.

"Oh! yes," was the ready reply.

Pressing the matter a little further, I asked, Have you any commandment for keeping the first day, instead of the seventh?

"I have none," was his reply.

Now we ask, How can a man who fears God, who believes his word, and teaches others to respect the precepts therein contained, each week disregard the Sabbath of the decalogue, substituting for it the first day, and then frankly admit, as did this man, 1. That the ten commandments are now binding as surely as when proclaimed upon Mount Sinai; and, 2. That there is no commandment for the observance of the first day? Is this consistent either with reason or the word of God?

Oh, that men could see the excellency, the immutability, and perpetuity of the law of God; that they could comprehend the goodness and wisdom of the Most High in giving it to man as a rule of obedience, and his justice in pointing to it as the rule by which we shall be judged in the Judgment of the great day! Oh, that men would cease to trifle with the law of the Lord; that we might each feel as did one anciently, "Let my heart be sound in thy statutes; that I be not ashamed!" A. S. HUTCHINS.

TWO THINGS.

Two things are nearly always claimed by our opponents when we present the claims of the Sabbath of the Lord: 1. That it is a Jewish institution, which originated at Mount Sinai when the Lord came down upon that mount and made known to them his holy Sabbath, Neh. 9:14; and, 2. That being a peculiar institution for that peculiar people, the Sabbath was to end, and did end, at the crucifixion of Christ. They quote: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Col. 2:16. These two positions they confidently assert to be true.

Two things trouble them greatly: 1. That the Sabbath was known and familiarly spoken of at least thirty-two days before the children of Israel came to Sinai, Ex. 16:23; and, 2. That it was observed by the followers of Christ after his crucifixion, and that, too, according to the commandment. Luke 23:56. These two facts show most conclusively that the Sabbath neither originated at Sinai nor ended at the cross. E. R. JONES.

THE HEART.

THE Bible commands us to keep the heart with all diligence; for out of it are the issues of life. It says that out of the heart proceed evil thoughts, and from these evil thoughts proceed evil acts and crimes of all kinds. It says that a good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure of his heart brings forth evil things.

The heart is to the life what the workshop is to the mechanic; in it are forged all those weapons of rebellion, discord, and disobedience, which are brought by the sinner to use in his warfare against the government of God. When the heart is carefully kept from evil thoughts and wrong intentions and is constantly guarded against the suggestions of the evil one, when it is occupied by holy meditations or in useful plans and good works, then joy and peace light up the inner man, and a heavenly influence is exerted.

A heart thus kept, thus guarded and occupied, will infallibly lead to a life of usefulness and good works. No wrong act will flow from it; no, it is when the watchman lets down the standard, and leaves the heart defenseless and unkept, that Satan comes in with his wily arts and causes blindness and indifference to spiritual things. It has been truly said that the heart is the worst part of a man before conversion, and the best afterwards. The life of a man shows how he keeps his heart. If it is well-kept it induces a state of mind perfectly peaceful and harmonious; it smooths down mountains to level plains, and gently leads on to virtue and glory. Sin is like abundance of soot in the chimney flue, which smothering the cheerful blaze, at once fills the room with suffocating smoke; but when this is removed how soon the fire resumes its cheerful warmth. J. CLARKE.

BORROWING TROUBLE.

MUCH of the trouble connected with this mortal existence is borrowed. Imaginary evils, like the traditional goblins of old, haunt our rest; and unless we drive them from us, they make our lives gloomy and sad. If Satan cannot bring real misfortune upon the people of God, he will try to trouble their peace of mind with forebodings of coming woe, and success often attends his efforts. It is wrong to brood over what "may happen." "Sufficient unto the day is the evil thereof." If we were required to perform the work of years in one hour, we might become discouraged; if the sorrows of a life-time were laid upon us in one day, we might well despair; but our kind Heavenly Father has allotted to each day its own amount

of toil and care, and when we look beyond and vainly try to grasp and bear the burdens of the future, we overstep the limit God has established and grieve the Spirit. It has been said that "our life is what we make it," and the sentiment is true. We can lead a miserable, blue, discouraged existence, or we can live a happy, hopeful, joyous life.

Trouble may come; but when it does come it is soon enough to fret about it. If you worry, and it does not come, you lose much happiness which you might have enjoyed, and if you worry and it does come, you lose much vitality and energy, which, if preserved, might help you through your trial.

A sunny, cheerful disposition, that makes the best of everything as it comes along, is better than wealth. All should strive to form such a character, as it tends to smooth the rough places and brighten the dark spots of this life, and above all, serves to fit its possessor for that land of rest, where trouble never comes.

ELIZA H. MORTON.

Allen's Corner, Me.

BUSINESS PROCEEDINGS

OF THE THIRD SPECIAL SESSION OF THE GENERAL CONFERENCE OF S. D. ADVENTISTS.

THE Conference met according to appointment, in Battle Creek, March 1, 1878.

The president, Eld. James White, being absent, the meeting was called to order by the secretary, and Eld. S. N. Haskell was chosen president *pro tem*. Prayer by Eld. D. M. Canright.

The object of the meeting, and a general view of the business to come before it, was presented by the chairman.

Delegates were present as follows: R. F. Andrews and G. W. Colcord, from Illinois; H. A. St. John from Ohio; W. H. Hall, from Minnesota; A. W. Maynard, M. J. Cornell, J. Fargo, A. B. Oyen, W. K. Loughborough, J. S. Day, J. O. Corliss, and E. R. Jones, from Michigan; S. H. Lane and J. D. Shilling, from Indiana; D. M. Canright, from New England; H. W. Decker and Geo. C. Tenney, from Wisconsin; O. A. Olsen, from the Scandinavians of Wisconsin; B. L. Whitney from New York; A. S. Hutchins, from Vermont; S. H. King, from Texas, and W. C. White, from California.

Letters were read from J. N. Ayers, president of the Kansas Conference, Geo. I. Butler, president of the Missouri Conference, and John Fulton, from Ontario.

Remarks were made on the matters introduced in these letters, by Elds. S. N. Haskell, D. M. Canright, H. A. St. John, and E. W. Farnsworth.

Moved, That a committee of three be appointed by the Chair, to present a resolution on the time of holding camp-meetings, and on any other subjects to be considered by the Conference.—Carried.

The Chair thereupon appointed D. M. Canright, A. Swedeberg, and B. L. Whitney, as said committee.

The hour having arrived for the meeting of the Health Institute, the Conference adjourned till 2 P. M.

SECOND SESSION.

Met according to adjournment. Prayer by U. Smith. Minutes of last session read and approved.

The reading of letters was resumed. Communications were presented from Elds. J. G. Matteson and A. C. Bourdeau. Remarks were made on the Danish mission by O. A. Olsen and A. B. Oyen, and on the work in Canada by A. S. Hutchins.

Spirited remarks were made by Brn. Canright, Colcord, Farnsworth, Hutchins and Hall, in reference to the wants of their respective States, in the line of camp-meetings.

Moved, That the Chair appoint a committee of five to arrange the time for camp-meetings, and the distribution of labor the coming season.—Carried.

The following brethren were thereupon appointed as said committee: J. Fargo, of Michigan, W. H. Hall, of Minnesota, E. W. Farnsworth, of Iowa, B. L. Whitney, of New York, and A. S. Hutchins, of Vermont.

A letter was presented from E. B. Lane, of Virginia, and the remainder of this session was occupied in remarks upon the mission in that State.

THIRD SESSION.

Sunday, 8:30 A. M. Prayer by J. H. Waggoner. Minutes read and accepted.

A letter was presented from A. O. Burrill, of Alabama, followed by remarks from the chairman on the southern field. Letters were then

read from J. N. Andrews, of Bâle, Suisse, and Dr. Ribton, of Naples, Italy. These called out full remarks upon the European mission by W. C. White, D. M. Canright, H. W. Decker, and J. H. Waggoner.

A resolution was thereupon offered and adopted, expressing thankfulness for the success of the European mission, and the openings for a wide-spread work among the nations, and again appealing to the friends of the cause to donate of their means to sustain the mission, as the General Conference Committee may suggest.

Interesting remarks were then made on the extent of the work, the greatly increased demands upon us, and the more complete facilities now possessed by the offices of publication, and other branches of the cause, for a rapid and extended work.

The committee on camp-meetings reported, suggesting that camp-meetings be held as follows:—

Missouri,	May 15-20.
Kansas,	" 22-27.
Wisconsin, (1)	May 29-June 3.
" (2)	Sept. 11-16.
New York, (1)	June 5-10.
" (2)	Sept. 4-9.
Vermont,	June 12-17.
Minnesota,	" 19-24.
Ohio,	Aug. 7-12.
Indiana,	" 14-19.
Michigan,	" 21-26.
Illinois,	Sept. 4-9.
Iowa,	" 18-23.
Nebraska,	" 25-30.
New England,	— — —
Maine,	— — —

They recommended that one or more of the General Conf. Committee attend each of the camp-meetings.

The committee to draft a resolution touching the time of holding camp-meetings reported by submitting the following:—

Resolved, That we recommend to those Conferences which hold two camp-meetings, that the sessions of the State Conference be held in connection with one, and the annual meeting of the T. and M. Society with the other, thus giving a better opportunity for transacting the business of these meetings without interfering with the interests of the camp-meeting. Adopted.

FOURTH SESSION.

This session was devoted wholly to a consideration of the Sabbath-school interest, and the result of the session is embodied chiefly in the following resolutions:—

Resolved, 1. That an increase of interest and action in Sabbath-school work is greatly needed among us.

2. That a systematic and uniform method is necessary to greater efficiency in S. S. instruction.

3. That a General S. S. Association should be organized by our people, with State Conference auxiliary associations.

4. That a committee on Sabbath-school interests be appointed by this Conference, with instruction to report at its earliest convenience.

A committee, in accordance with the above, was thereupon appointed, consisting of Brn. W. C. White, G. H. Bell and A. C. Spicer, who reported a form for constitution, which upon consideration was referred back to the committee; and Elds. Waggoner and Canright were added to their number.

A committee to nominate officers for the contemplated S. S. organization was thereupon appointed as follows: Brn. Canright, Decker, and Brownberger.

It was thought best not to delay the paper, which goes to press at this point in the session, leaving the remainder of the proceedings to the next issue.

S. N. HASKELL, *Pres. pro tem*.

U. SMITH, *Sec*.

THE most perilous hour of a person's life is when he is tempted to despond. The man who loses his courage loses all; there is no more hope of him than of a dead man; but it matters not how poor he may be, how much pushed by circumstances, how much deserted by friends, how much lost to the world,—if he only keeps his courage, holds up his head, works on with his hands and with unconquerable will determines to be and to do what becomes a man, all will be well. It is nothing outside, but what is within, that makes or unmakes.

A good conscience is better than two witnesses. It will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns you, and a pillow in death.

NEVER MIND.

WHAT's the use of always fretting
At the trials we shall find
Ever strewn along our pathway?
Travel on, and "never mind."

Travel onward, working, hoping;
Cast no lingering glance behind
At the trials once encountered;
Look ahead, and "never mind."

What is past is past forever,
Let all fretting be resigned,
It will never help the matter;
Do your best, and "never mind."

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to Heaven, and "never mind."

Friendly words are often spoken
When the feelings are unkind;
Take them for their real value,
Pass them by, and "never mind."

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you, "never mind."

—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."

MISSOURI.

Clintonville and Union Point.

Met with these churches according to appointment, Feb. 8 to 18. Gave twenty-two discourses, talking to the members days and to outsiders evenings. The former church is quite small, and the members somewhat scattered. Two were received into the church at the former place, and three at the latter.

There was a good interest at Union Point. The school-house was densely packed nearly every evening, and some of the time all were not able to get into the house. Bro. Cicero M. Holland, formerly of Iowa, is the elder of this church. He has labored in several places in this section of the country, with good results. The church seems united and quite earnest; and we had better meetings here than at any other place I have been in the State. I trust others will be added to their numbers.

The brethren are very poor, many of them; but they took a club of thirty Signs for distribution in the missionary work; and the little church at Clintonville took fourteen copies. The Nevada church have increased their club to thirty-nine copies. We trust the T. and M. work is advancing some in the State, and the work of God is moving onward. GEO. I. BUTLER.

MICHIGAN.

Labor among the Churches.

FEB. 18 we left Quincy for Orleans. We remained with the brethren in that place something more than one week. The object of our visit was to assist Eld. J. O. Corliss, who had been laboring there assiduously for something more than two months. The interest, from the beginning to the end of his meetings, had been remarkably good as was evidenced by steady attendance on the part of the people during the whole of the time. When tested, however, in the crucible of obedience it was found to lack those characteristics which belong to a deep and thorough heart-work. In the end it became evident that the great majority of those who had listened so long and so attentively to the preaching of the word, were, like the hearers of Paul at Athens, inclined to hear and tell some new thing rather than to obey the light when once it had become visible. Only nine finally decided to accept the truth. The brethren had manifested a most commendable zeal to make the meetings a success, even erecting temporary shelter for teams, to secure an attendance in stormy weather.

We trust that the few who have concluded to obey God will prove to be so devoted, and so energetic in his service, that the brethren will feel compensated for their sacrifices, and Bro. Corliss for his labors. If but one of the souls should be saved the joy which he will experience in the eternal ages, will be of infinitely more value than all the labor put forth by human instrumentalities in bringing him to Christ.

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

Newton.

Our meeting in Newton, held Feb. 16 and 17, was one of interest. Eld. Strong, Congregational minister, had given notice

of the meeting in two different congregations, requesting his hearers to attend and promising to do so himself. He was present on the Sabbath, and took part in the social meeting. There was a good representation of outside hearers on both Sabbath and first-day. On the Sabbath, Bro. R. F. Andrews gave us a good discourse, showing the strong enemy we have to contend with, and the necessity of putting on all the Christian armor. In the evening, Bro. E. R. Jones spoke of the danger of backsliding. On first-day, Bro. Andrews gave us a heart-searching discourse on "Repentance and Conversion," showing that godly sorrow for sin implies making restitution for past wrongs and turning away from our iniquities.

Bro. Jones was invited to the Francisco school-house first-day evening, where he gave to a good congregation, mostly outsiders, a discourse on present truth. All through our meeting the best attention and interest were manifested. Some of our neighbors are reading, and looking more into present truth. We trust the Lord will yet bless the little church in Newton.

J. BYINGTON.

Genesee Co., Feb. 27.

COMMENCED meetings in the Whitesburg school-house, Feb. 8. There is a small Methodist class here, and we had a little difficulty in obtaining the house; but as the majority wished to hear and feared it would be closed against all, we were granted its use. Thus far we have had good congregations and the very best of attention. Some are becoming deeply interested. We shall commence on the Sabbath question to-night.

D. A. WELLMAN.

Carson City.

WEDNESDAY, Feb. 20, we went to Carson City and remained till the following Sunday. We gave seven discourses, and held three business sessions. This church, like all others made up of different elements and coming together in church relationship without previous acquaintance, has had lessons of patience and Christian forbearance to learn, which we trust they will not soon forget.

One thing here, as in other places, we very much regret; that is, a lack of interest on the part of some in the REVIEW. No family should be without this paper; and our experience is, that where any feel too poor to take it, and yet indulge in many things that they would be better off without, they live far beneath their privilege in spiritual things; and consequently will be losers in the end. There are noble minds in the Carson church, which, with proper training, and consecration, can be helps in the work of God.

We consider our visit with these brethren timely, and were made glad before the meeting closed to see the noble stand taken by them in response to the plain testimony borne. We believe, if faithful to their vows, God will make them a strong church.

J. FARGO.
J. O. CORLISS.

Gaines and Alameda, Feb. 28.

FEB. 16, 17, met with the church at Gaines. The brethren here are very much scattered, yet a goodly number were present at the meeting, also quite a number from Blenden, Ottawa Co. The burden of the work here now rests almost wholly on Bro. W. J. Hardy. He has the confidence of the people where he lives, and we trust the time is not far distant when the few that remain may have some additions to their number.

By request of the president of the Conference, I went to Alameda. Held meetings with them Feb. 23, 24. The Spirit of the Lord was present to help in preaching. Our social meeting Sabbath was interesting, several bearing testimony who had but recently embraced the truth. The brethren here have shown commendable zeal in the circulation of our tracts and papers, especially among their neighbors, and they are now reaping the fruits of their labors. I came to this place expecting to hold a series of meetings; but as the Methodists are holding a protracted meeting near our place of worship, it was thought best to defer our meeting. Several who have professed conversion in this meeting have commenced the observance of the Sabbath.

Sunday afternoon our house of worship was well filled with attentive listeners to a discourse from Acts 2:37, 38, after which we repaired to the river and two were buried with their Lord in baptism. Three

united with the church. Others will join soon.

My address, for the present, is Allegan, Mich. H. M. KENYON.

Twin Lakes, Feb. 24.

LAST week I held three meetings nine miles from Twin Lakes. Had good congregations, and spoke on the prophecies. Several became interested in the truth and wanted to hear more. I visited several families in the vicinity of the school-house where I lectured before. An aged Norwegian and his wife acknowledged the truth, and said they would join us if a class was formed here. He subscribed for the TIDENDE. Several others are convinced. Some that never read the Bible have commenced to read it now.

Yesterday we had an excellent meeting here in Twin Lakes. The Lord was present by his Spirit. One person who had long tried to resist the truth signed the covenant, with his whole family. Seven signed the covenant this Sabbath, the same number that signed it last Sabbath. The class here consists now of twenty-seven members.

I have obtained one subscriber each for the TIDENDE and REVIEW. Have invitations to lecture at Clam Lake and Ishpeming, Mich., and to go to Minnesota to labor among the Swedes.

I intend to go to Holton from here.

GUSTAF A. CARLSTEDT.

MAINE.

Carson's Corner, Athens, Feb. 26.

I HAVE of late been holding meetings at Carson's Corner, Athens, with a fair interest. Some are convinced that we have the truth on the law question. The house is occupied a part of the time by singing-school and other meetings. Last Sunday the house was full of attentive listeners.

Pray that we may see the salvation of souls in this place. J. B. GOODRICH.

MASSACHUSETTS.

East Salisbury, Feb. 26.

THIS is a small place two miles from Newburyport, just across the Merrimac River, and two miles from the beach. It is the home of Eld. Haines. I came here Feb. 23 to assist him in a course of lectures. He had been called to Biddeford, Me., to attend the funeral of his mother, and the burden of the meetings fell on me. My first audience numbered about a dozen. There was nothing in the circumstances that was particularly inspiring.

I have spoken four times, and have sold \$2.85 worth of books. The audience has increased to about seventy. The Methodists have appointed meetings for about every night ahead; and they don't see why we should still be "harping upon Daniel, where Miller was years ago."

C. W. STONE.

South Amherst.

I BEGAN meetings with the friends here Friday eve, Feb. 8, holding them every evening since, besides Sabbaths and first-days when we had three meetings each day. Since I was here nearly a year ago, about half a dozen in this vicinity, eight and ten miles from here, have embraced the truth from reading. On the Sabbath, these new friends were present, and heard their first sermon from a S. D. Adventist. We had two services in the daytime, yet they were so anxious to hear that they remained till after the evening meeting.

Some of these cases are very interesting. One man, a deacon of a Congregational church, to whom the Signs had been sent, after reading it about a year, felt almost impelled to take hold of the truth; but the opposition was so strong that he did not until about six months ago. In a little while he had his daughter, living near him, with him in the truth. At our first Sabbath meeting here, two weeks ago, this brother, with a son, came to the meeting. The son had heard much against our people (as he afterward said), and came with his father to see, I suppose, how fanatical we were and so induce his father to give up; but the truth took hold of his heart, and he went home deeply interested. Last Sabbath he came back, bringing the testimony with him that he had made up his mind to keep God's holy Sabbath with his father. It was a precious season. The father wept for joy, and nearly every one in the house was in tears. Three others made a start to serve God at the same time.

I have never had better freedom in speaking than here. These brethren have tried to do something in the missionary work. God has blessed their efforts, and they are seeing good results.

This week I hold meetings till Sabbath in a school-house eight miles from here, then will be here again next Sabbath first-day, and organize this company fully.

D. A. ROBINSON.

NEBRASKA.

I COMMENCED meetings at New Elmo, Feb. 15. All were strangers, and most of the people nonprofessors. Some were members of churches before coming to this new country, but admit that their labors have well-nigh gone out. The people are very hospitable. I am more than welcomed at their homes.

The interest is good. The school-house first occupied proving too small even to admit the congregation, we have seated other building near by, and moved to the

Sabbath, the 23d, I spent with the friends on Sappa Creek, and found the most interesting standing firm. Two others, whom I have felt the deepest interest, have commenced to keep the Sabbath.

CHAS. L. BOYD.

VIRGINIA.

ANOTHER good meeting in Page Co. has just closed. The Methodist minister who has lately embraced the Sabbath remains firm, although the church to which he belonged have done and said all they could to cause him to retract. He is informed that they have scratched his name off from their church record without giving him a trial, contrary to the discipline of the church; still he remains unshaken and regularly preaches to the Sabbath-keepers, Page Co., and proves a great strength to them. Our congregations at the above place are very large, their house of worship being inadequate for their use. One man has embraced the Sabbath as a result of our labor a few weeks ago. We have many urgent calls for labor, and have plenty of room and work in this new field for a score or more of live, energetic, sacrificing men.

The brethren in Shenandoah and Rockingham Counties are of good courage, and the prospects of the cause here never look brighter. Remember us in your prayers. Mrs. Lane is teaching a school this winter.

E. B. LANE.

Dayton, Rockingham Co., Va., Feb. 18.

NEW YORK AND PENNSYLVANIA

Covington, Pa.

THE interest here is on the increase. The Baptists became a little alarmed for the safety of their church, and last Sunday night decided not to let us use their house longer; so we decided to return to the hall which we first occupied, and which was freely opened to us, without charge, as long as we wished it. The hall belongs to the Odd Fellows, and they refused to take anything for what we had used it, though a price was stipulated when it was first engaged. But the next day the Presbyterian and Disciple churches were both opened to us, so that we had our choice between them. We selected the Presbyterian house, which is as large and commodious as that of the Baptists, and last evening, February 26, it was filled with interested and attentive listeners. Have presented the immortality question and spoken four times on the Sabbath question. Several have acknowledged that they are convinced, and some have already expressed their purpose to keep the Sabbath.

A severe cold on my lungs has almost unfitted me for labor some of the time, and it has looked doubtful about my being able to go through with this campaign successfully; but I have kept up so far, and trust in the Lord for the future.

S. B. WHITNEY.

Glensdale, Lewis Co., N. Y., Feb. 26.

WE have had considerable opposition lately from the popular clergy and others who seemed to delight in using hard words rather than hard arguments, and who would fill their capacious mouths with the "weed," and eject a pool of tobacco juice on the floor in front of them, in addition to what rested on the clothes and in the eyes of those occupying seats near them. I believe we have succeeded in defending the truth so far, and our trust is still in God. Two have united with our class during the

ten days, both heads of families, and others since my late report in the REVIEW. Bro. A. P. Bump is now with us. We desire an interest in your prayers.

J. WILBURN.

Harbor, Orleans Co., N. Y., Feb. 24.
Our Sabbath meeting yesterday we counted over seventy. Eleven are keeping Sabbath, through the labors of Bro. Reynolds, and a score or more are convinced. We organized a Sabbath-school of thirty-four members. We shall make an effort to have this the best school of its kind in the place. The Lord has certainly given favor among the people, for which we praise his name.

E. B. GASKILL.

KANSAS.

Harbor, Clay Co.

CLOSED my labors at this place the 19th inst. Opposition was most bitter from the start. It was soon decided that something must be done to prop up the tottering institution of Sunday, accordingly they sent for their learned men. Six discourses were given by three different persons, and several more have been promised. Their arguments were reviewed; but their slander and abuse were left to recoil upon their own heads.

Bro. J. W. Bagby, the Methodist minister on this circuit, has heartily embraced the Sabbath, and henceforth will preach the third angel's message in connection with the everlasting gospel. As his former friends give him the cold shoulder he finds consolation in Matt. 5:11.

Quite a large number are convinced of the truthfulness of our positions; but on account of the bitter opposition only a few have had the courage openly to declare their intention to practice the truth. We hope, however, that enough will do so to keep up Sabbath meetings. Arrangements have been made to that effect.

I am now on my way to Republic Co.

CHAS. F. STEVENS.

Page City and Elm Creek.

I ORGANIZED a church of eight members at this place. Bro. J. H. Kibbe was elected leader.

Our meeting with the church at Elm Creek was both interesting and profitable. The ordinances were celebrated. Bro. John Wiley was ordained elder, and Bro. P. I. Woodward deacon.

In the evening, assisted by the director, Bro. G. H. Rogers, we organized a tract and missionary society of six members. Four copies of the SIGNS were subscribed for. More papers would have been taken had it been advised; but, knowing that these brethren had almost everything pertaining to the missionary work yet to learn, it seemed better to make a small beginning.

I am now at Hymer, Chase Co.

J. LAMONT.

ILLINOIS.

Rutland, Feb. 21.

As I came southward to meet Bro. Bliss, I stopped at Rutland one day. Held one meeting, baptized two, and left all feeling well; and, as I trust, comparatively firm in the truth.

G. W. COLCORD.

Kappa, Feb. 22.

BRO. COLCORD left me at Mackinaw, Feb. 21. The interest here continued till the close of the meetings. Two were baptized, two united with the church, and one arose for prayers.

Feb. 15, visited the Gridley church. This church is badly scattered, and the roads are almost impassable. People can travel only on horseback. Monday I spoke to a full house at the home of Bro. Sloan, after which I baptized his daughter. We closed there to night, and in company with Bro. Colcord go to Leroy.

C. H. BLISS.

Rockford.

On Friday, Feb. 15, I met Bro. G. W. Colcord at his home in this city. He had returned to Northern Illinois to transact several matters of business. He brought a report from each field where he had lately labored; and, listening to the same, we were all made to rejoice.

I was also made glad by what I saw and heard among our young brethren and sisters at this place. I trust a good work was begun here last summer, by the tent-workers. Remained over Sunday. Three sermons were delivered, and we enjoyed one

social meeting. At the business meeting on first-day, the covenant to which the friends had thus far subscribed was supplanted by another, which brought a number of these dear souls together in the capacity of a church. When all will have united, I think twenty names will be enrolled; and then the work will be but just commenced. The s. b. is expected very soon to aggregate \$125.00 per year. May the Lord bless the friends at Rockford.

Yesterday I came into Central Illinois, seeking another field of labor.

J. F. BALLENGER.

Watson, Feb. 25.

WE commenced a course of lectures at a school-house three miles east of this place on Jan. 30. The people have manifested a desire to come out and hear. Ten have promised to keep the Sabbath.

The people in the adjoining neighborhoods are continually asking us, When are you coming over to preach to us? They have offered us a hall, lights furnished, and board, if we will come to Watson.

The Lord has given much freedom in speaking, and is blessing us. To him be all the praise.

DENNIS MORRISON.

G. F. SHONK.

WISCONSIN.

Maple Works, Feb. 25.

FEB. 22 and 23 I spent with the Maple Works church. The Lord blessed much. This church is making headway. At a business meeting on first-day they decided to build a meeting-house. A building committee was chosen and quite a sum pledged. They are taking hold in earnest. Several subscribed for the REVIEW.

H. W. DECKER.

Shawanaw Co., Feb. 21.

AFTER our general meeting at Oakland I went to Shawanaw Co., and held meetings from Feb. 5 to 20. The Lord blessed. I found one individual keeping the Sabbath, who had embraced it from reading. As a result of the meetings here six families united in the truth; others also promised to obey the Lord. Five subscribed for the ADVENT TIDENDE, and a number of publications were taken. Sabbath and weekly prayer-meetings were established. Sabbath, the 16th, the Spirit of God came with great power into our meeting, and every heart was melted by its influence. It was such a season as I have seldom witnessed, and it was a source of great encouragement to us all.

O. A. OLSEN.

Bay View, Bailey's Harbor, Fish Creek.

WE commenced meetings at Bay View, but were soon obliged to leave for want of a house.

Began a course of lectures at Bailey's Harbor. The congregations were good. The Congregational minister of the place opposed from the first; but his arguments only made the truth appear clearer and brighter, and even his own congregation refused to listen to him. As a result of our labor, several have commenced to keep the commandments of God, and others are investigating the truth.

Held meetings with the Fish Creek church, which seemed to be a source of encouragement and profit to all.

Our address, for the present, will be Poy Sippi, Waushara Co., Wis.

A. D. OLSEN.

Eau Galle, Feb. 25.

WE closed our labors at this place to-day. Thirty-one have signed the covenant. They have a weekly prayer-meeting and a good Sabbath-school. Forty-two attended last Sabbath. Others are convinced of the truth, and seem favorable; we trust they may have courage to obey. The minister who opposed us has since acknowledged that we have the truth on the Sabbath question. Obtained two subscribers for the REVIEW, two for the REFORMER with the Household Manual, and three for the SIGNS. Sold seven dollars' worth of books.

We leave for the present, hoping to visit them in a few weeks, and trusting they may be kept from falling and preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

SAMUEL FULTON.

YORKTOWN, INDIANA.

THE work is onward here. The interest is better than at any time before. Several, I do not know how many, are keeping the

Sabbath. The opposition is bitter and of that secret kind which is hard to meet.

W. W. SHARP.

MINNESOTA.

Sumner.

WE commenced meetings at the Sumner school-house, Jan. 13. Our congregations have been quite large, and very good attention has been paid to the word spoken. A deep interest has been awakened in many minds. A goodly number have acknowledged the truth as it has been presented, and a few have commenced to keep the Lord's Sabbath.

Bro. D. P. Curtis was with us a few days at the beginning of our labor, but was called away to another field. We closed our meetings here for a time, to attend the general T. and M. meeting at Medford, Feb. 15:17; but we expect to return after a few days. Brethren, pray for us.

L. H. ELLS.

E. A. CURTIS.

Miliona, Douglas Co., Feb. 27.

THIS field of labor was good and the interest also. Two signed the covenant, and thirteen embraced the Sabbath. We had some opposition from a Baptist elder.

JOHN E. MORE.

F. M. PRETTYMAN.

ALABAMA.

Bladen Springs, Feb. 18.

THE past week has been a good one for the cause here. On Wednesday evening, a minister, who, we are told, is the best informed minister in this county, came to hear us upon the Sabbath question. He bought the "History of the Sabbath," and said he wanted the law chart for his family. He admitted that the pope changed the Sabbath, and said he wanted to prove "all things," but could not do it unless he investigated.

We arranged s. b. yesterday. The people are willing to do all they can. The tobacco and coffee used by these Sabbath-keepers cost them about \$475 per year. These articles have nearly disappeared. I never have seen such a willingness to hear in any community. The Sabbath and day-schools are proving a success. We are in good health, and full of courage in the Lord's work.

A. O. BURRILL.

A subsequent report from Bro. Burrill says:—

This has been a very interesting week to all the friends of the cause in this State. Two Baptist ministers have become quite interested and anxious to investigate our views. One is quite fully satisfied upon the Sabbath and some other points of present truth. I sold the other the prophetic chart and more than 1,300 pages of reading matter. I think I never met a more candid man.

The latter part of the week and Sunday we held meetings at Bro. Z. Rogers'. The Lord greatly blessed the effort. A church of eleven was formed. Systematic benevolence was pledged to upwards of \$80.00 per year and the one-third added. All came into the T. and M. Society. Bro. Z. Rogers was chosen elder and will be ordained next Sabbath.

Never have we seen such a willingness to read by any people. If our brethren North could realize what they can accomplish they would all be very willing to send the SIGNS South more freely. It appears to us as though God was fitting the people here for the last message. This is a very promising field for T. and M. workers, and our offer is still good to furnish readers for any who want to send the SIGNS.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

BRO. J. N. LOUGHBOROUGH is still holding meetings at St. Clair, Nevada. Some of those who had embraced the Sabbath under Bro. J. Ferguson's labors desire baptism.

At the Butte school-house, about six miles from Beaverton, Oregon, where Bro. A. T. Jones has been laboring, eleven have taken their stand on the side of present truth.

Bro. B. A. Stephens is now laboring at Lodi, San Joaquin Co., Cal. He has an average attendance of about seventy interested hearers.

Regular attendance and good interest are reported at Farmersville, Cal., where Bro. J. D. Rice is holding meetings.

MINNESOTA T. AND M. SOCIETY.

THE general quarterly meeting of this society was held, according to appointment, at Medford, Minn., Feb. 15-17.

The first business session convened first-day, Feb. 17, at 8 o'clock A. M. Meeting opened in the usual manner, the president in the chair.

After remarks from Eld. Haskell showing the influence of the T. and M. work, the report of labor for the quarter was read, as follows:—

No. of families visited, 81; letters written, 116. No. of subscribers obtained for REVIEW, 4; REFORMER, 23; INSTRUCTOR, 42. No. of periodicals given away, 1,148; No. of Annuals distributed, 40; pages tracts and pamphlets, 43,102.

Rec'd for memberships,	\$23.00
By donation,	55.95
From book sales,	24.11
From new subscribers,	33.50

Total, \$136.56

Eld. Grant, being empowered to appoint a committee, on "ways and means" to confer with the directors, appointed L. H. Ells, Jas. Pease, and W. I. Gibson. The directors present were J. H. Warren, Dist. No. 1; H. Rasmussen, Dist. No. 8; C. Kelsey, Dist. No. 2; J. Olive, Dist. No. 5.

Adjourned to call of Chair.

SECOND SESSION.

This session convened at 3:30 P. M. The Committee on Ways and Means reported the following:—

Resolved, 1. That we recommend the president to fill all vacancies in the office of director occurring by death or removal; also to remove any director from office who fails to perform the duties of his office, and to fill such occurring vacancy.

2. That at our next annual meeting the new constitution be adopted, with such amendments as may, in the meantime, be suggested by those having its preparation in hand.

3. That we recommend to all the churches in this Conference, the new S. B. and Church Record Books.

4. That we recommend the tithing system, as proposed by the General Conference Committee, to all the brethren in this Conference.

In accordance with resolution No. 1, the president appointed Bro. W. I. Gibson to take the place of Bro. O. H. Pratt, of Dist. No. 4.

Adjourned to Monday, Feb. 18, at 8 o'clock A. M.

THIRD SESSION.

Convened as per adjournment. Opened with prayer by Bro. Ells.

Bro. Haskell read some letters showing the interest in the public mind on the subject of present truth. Those present then pledged about \$146 for the SIGNS.

Adjourned *sine die*.

H. GRANT, Pres.

A. H. VAN KIRK, Sec.

NEVER listen to a loose or idle conversation.

Obituary Notices.

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

DIED of pneumonia, in Oakland, Wis., Feb. 3, 1878, sister Sarah Ann, wife of Bro. Sern Serns, in the forty-seventh year of her age. She was among the first of the Scandinavians who embraced the views of Seventh-day Adventists about twenty-five years ago, and remained a devoted, faithful worker in the church, until she fell under the power of the last enemy. Her death is a sad loss to the church. She leaves a husband and six children, and a large circle of friends, to mourn her departure; but none mourn without hope. Funeral on the 5th, attended by the writer. Text 1 Cor. 15:26. T. M. STEWARD.

DIED, in Freeport, Me., Jan. 6, 1878, Bro. Henry Morang. He had kept the Sabbath for many years, and died in hope. Funeral discourse by the writer, from Acts 15:32. R. S. WEBBER.

DIED of typhoid pneumonia, at his residence in Commerce, Mich., Jan. 14, 1878, H. C. S. Carus, in the seventy-fifth year of his age. He had been an observer of the Lord's Sabbath for over twenty years; and he left good evidence that his peace was made with God. Funeral discourse by a Baptist minister. MARIA CARUS.

FELL asleep in Jesus, Jan. 6, 1878, at Clinton, Steele Co., Minn., Elthera, daughter of H. N. and Ellen M. Morse, aged 1 year and 6 days. This lovely babe was the only child of her lately widowed mother. "They shall come again from the land of the enemy." H. I. FARNUM.

The Review and Herald.

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

We are happy to call attention to a new edition of Bible Adventism by Bro. White, the notice of which will be found in another paragraph. It is written in the form of sermons, thus bringing the important subjects presented into a concise and compact form by themselves. To those who have assisted in the circulation of the first edition of eleven thousand copies, we need not speak further of its merits.

Bible Adventism.

THIS is a work of 190 pages, put up in paper cover, and contains the reasons of our faith and hope relative to the second coming of Christ. This work is the same as that which has had a wide circulation, entitled Our Faith and Hope, with this difference only, the last sermon has been revised and enlarged. Price, postage paid, 25 cents a copy. Eleven thousand of the first edition have been sold, and we are very glad to offer six thousand copies more at this time when the first edition is exhausted.

JAMES WHITE.

The Biblical Institute in New York.

It is now expected that this Institute, to commence at Rome, N. Y., March 19, will, during a portion of the time, have the presence and assistance of Eld. S. N. Haskell. This will add to the interest and efficiency of the Institute, and is an additional reason why all should avail themselves of the present privilege who can possibly do so.

Please Do.

WILL our tract and missionary workers please do their tract and missionary work with the REVIEW Office through our State secretary, T. H. Purdon, New Haven Mills, Vt.? 1. You will save time in so doing. 2. You will save perplexity in the Office. See here. A card came to the Office from a canvasser ordering periodicals charged to T. and M. Society. There was no signature on the card, and it was forwarded to the secretary, and by him sent to my home, and from there to me. I guessed who it was from.

Quickly on comes another which none of us can understand. Now we do wish all such business sent to the secretary. But do not leave him to guess what you mean. Please distinctly state your business, clearly writing the address for periodicals, how long you wish them sent, what shall be charged for them, and what district the business is from. If you used premiums in obtaining subscribers, please state this.

A. S. HUTCHINS.

To Our Brethren in Iowa.

It will be seen by this week's paper that Bro. Canright is coming to our Conference. He will labor with us about four weeks. It is needless for me to say one word about the importance of these meetings. It cannot be over-estimated, and we most heartily urge all our brethren and sisters to take great pains to attend. It is a privilege that may not be enjoyed by us again for a long time. The instructions we shall receive will be of great value to us; and none can afford to lose them. These meetings will be of a general character, and we want to see a general attendance.

Much good instruction concerning the standing of our institutions and missions, and their present needs and prospects, may be expected; and this is just what our Conference needs. We have been impressed with this thought more and more as we have passed from church to church of late. Come, brethren, one and all, and pray God to bless us greatly.

More next week. E. W. FARNSWORTH.

It is not impossible that the famine in China may produce a profound effect upon the destinies of America. It is reported, upon apparently unquestionable authority, that 70,000,000 of human beings are now on the verge of starvation in the famine-stricken provinces of North China. And there is some reason to believe that the Chinamen, fleeing from this terrible scourge along the pathway which a few emigrants have opened, will come, in numbers immensely greater than any we have yet dreamed of, to our shores. No legislation could possibly check or divert such a stream if once its flow were to begin. It would be easier to dam the

waters of the Mississippi with an Act of Congress. "The Chinese difficulty," says the London Times, commenting on this possibility, "may fairly become a greater menace to the future of the United States than the negro difficulty was at its worst; for the negro emigration was never voluntary, and closed with the abolition of the slave-trade, while if the Chinese tide once begins to flow in force it is difficult to see where and when it will stop."—Christian Union.

ACCORDING to the latest version of the peace conditions, Turkey, besides her territorial losses, the surrender of a few iron-clads, the repairs of the mouth of the Danube, the reimbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war, will have to pay to Russia in round figures a sum equivalent to about \$552,000,000 in our money. The unestimated items will easily increase this to six hundred millions. With her taxable territory reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract.

It is true the indemnity is partly secured by the present Egyptian, and the proposed Bulgarian, tribute, and by the present revenues of certain rich mines; but these are no more than a drop in the bucket, while the poor Bulgarians, who have to pay dearly for their independence, may not be able to do their part in the contract at all, the tribute being placed at a figure equal to the whole expenses of their own administration. The proposition amounts to giving the Czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time, by the seizure of the remainder of European Turkey. In this last aspect, all Europe has a vital interest in the matter, and particularly England, even if the conditions were not in themselves calculated to drive English creditors crazy, by destroying their last hope of ever getting a cent of their large investments in Turkish bonds. It makes Russia a preferred creditor of the bankrupt Porte, with the additional advantage of being assignee in possession, leaving creditors with prior claims out in the cold.—Detroit Evening News, Feb. 20.

V. M. Society Items.

THE following extracts from letters received by the V. M. Society at Allen's Corner, Me., tend to show the interest awakened. A gentleman from South Monmouth, Me., writes: "The SIGNS OF THE TIMES brings the truth to us." A lady from East Bowdoinham, Me., says, "I am much interested in the paper." A gentleman writing from Yarmouth, Me., says, "I want to take that paper; what is the price?" A lady in Limerick, Me., says, "The paper is good. I lend it far and near, and every one seems pleased to read it." A lady from Massachusetts writes: "I never met with but one person who believed in the second advent doctrine. I received much light from him in regard to the state of the dead."

We receive many letters similar to the above, and the people seem eager to know the truth.

Dear sisters, work on, pray on, and press on. "What you do, you know not now," but the record is kept. Angels of light bear upward a faithful account of each day's labor, and the smallest deed, if performed in the spirit of meekness, may glitter on the pages of the books above.

"Ofttimes when faint and weary,
You may think your toil all vain;
Faint not, yours will be richer
Than sheaves of golden grain."

ELIZA H. MORTON.

Notices.

I HAVE a supply of S. B. and Church Record Books on hand, and those who wish them can now get them of me. See price-list in REVIEW No. 7.

A. H. VAN KIRK.

Concord, Minn.

CHURCHES in Wisconsin that have not ordered the new Church Record and S. B. Books will please order of our State secretary, Mattie A. Kerr, Monroe, Wis. Please state the size of your church.

H. W. DECKER.

Secular Items.

A GOOD farm for sale, containing 160 acres, well situated, in Marshall Co., Kan. For particulars, address, J. H. Rogers, Hamilton, Mo.

A SABBATH-KEEPER wishes to take a farm in Northern Michigan, to work on shares, and have team, tools, and seed furnished. Would like it near a church of S. D. Adventists.

For particulars, address George Fox, Waltz Station, Wayne Co., Mich.

A YOUNG married man, with his wife, would like a situation among Sabbath-keepers, to work on a farm, his wife to assist in the house. Address, William Holland, Fond du Lac, Wis.

A SITUATION wanted with a Sabbath-keeper, within three hours' ride of this city, to run a flour or grist mill; can also run a circular board mill. Address, D. A. Goff, 113 Beacon St., Providence, R. I.

FOR sale or rent, a farm of 160 acres, 5 miles south of Eureka, the county seat of Greenwood Co., Kansas. Fifty acres under cultivation; an abundance of fruit of different varieties; good water, also good school and church privileges. For particulars, apply to or address J. C. Tomlinson, Battle Creek, Mich., College.

THE expression, "grace for grace," may mean, grace answering to grace—grace which was in accordance with the grace already given; grace preparatory to what is yet to come. Has not the Father given you such grace as you had capacity to receive? If there had been more room, you would have had more; if you had exercised more faith, he would have given you more joy; if you had possessed more hope, you would have had more realization. He has always come up to, and even gone beyond, the measure of our expectancy.—Spurgeon.

Friends of Truth.

FEELING the importance of circulating Mrs. White's writings, we give the following sums for that purpose, and invite three others to give one hundred dollars each for the same.

James White,.....	\$100
R. G. Lockwood.....	100
J. Q. A. Haughey and wife.....	100
U. Smith.....	100
W. H. Hall and wife.....	100
E. Lobdell.....	100
Mrs. E. G. White,.....	100

APPOINTMENTS.

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

WE will hold meetings with the brethren at Leighton, Allegan Co., Mich., on Sabbath and Sunday, March 9 and 10.

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

I WILL meet with the church at Marshall, Mich., Sabbath and first-day, March 9, 10.

Please invite in your neighbors.

We invite the friends from Convis and Newton.

E. R. JONES.

No providence preventing, I shall be at Carson's Corner, Athens, Me., seven miles from Hartland village, on the Athens road, March 10.

J. B. GOODRICH.

QUARTERLY meeting of Dist. No. 1, Mo. T. and M. Society, at Hamilton, Caldwell Co., Mo., April 13 and 14, 1878. Let each church in the district be represented at this meeting. We desire the lonely and scattered ones to send their reports to sister H. M. Vanslyke, Hamilton, Caldwell Co., Mo., in time for this meeting.

Would like to have Bro. Butler or Bro. Chaffee with us.

Send your reports to the secretary of Dist. No. 1, H. M. Vanslyke, and your money to me.

Those that pledged for tent and camp-meeting purposes will remember the 1st of April is the time those pledges are due. Those living in this district can send their money to me at Gallatin, Daviess Co., Mo.

JOHN SNYDER, Director.

ACCORDING to present arrangements I will meet with the friends at Buck's Bridge, N. Y., March 9 and 10, and will remain over the following Monday. We expect to see a general attendance at this meeting.

Will hold a general meeting with the brethren at Norridgewock, Maine, March 16 and 17. Will also spend the two following weeks where Bro. Goodrich may arrange, one of the two weeks in Aroostook county.

S. N. HASKELL.

WE will meet with the church at Osceola, Iowa, March 16 and 17. This meeting will commence Thursday eve, the 14th.

We want to see a general gathering of all our brethren who live in the vicinity of this meeting. Matters of great importance will be brought before them.

State Center, March 23-25.

D. M. CANRIGHT.

E. W. FARNSWORTH.

As Bro. Haskell will fill my appointment with Bro. Hall at Buck's Bridge, I will meet with the brethren at Lancaster, Erie Co., N. Y., March 9, 10.

B. L. WHITNEY.

WEST LIBERTY, Jackson Co., Mich., March 9. Will Bro. McGraw meet me Friday, March 8, at Jackson?

M. B. MILLER.

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.
Princeville, 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.

Business Department.

"Not Slothful in Business." Rom. 11: 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 is received—pay—should correspond with the Numbers of the Papers. If money for the paper is not in due time acknowledged, notice of the omission should be given.

\$2.00 EACH. L A Lemon 53-7, S S Jones 53-1, Jacob Phillips 53-7, Isaiah Stanhope 53-23, Mrs Goodale Hicks 53-1, C H Ebb 53-7, Almond Breed 53-9, Leroy Osgood 53-9, Martin Covey 53-9, James McCourt 53-7, R Babcock 53-10, S W Rader 53-7, Milton Overman 53-7, Adelia Wiser 53-7, W I Gibson 53-7, J B Foster 53-10, I H Parker 53-10, Mary J Johnson 53-4, Josiah Noel 53-10, Stephen Rider 53-1, Thomas Francis 53-4, John L Merritt 53-10, Mary A Curtis 53-1, Mary E Trowbridge 53-2, Mrs B F Leaman 53-1, Mrs F E Nettleton 53-1, Geo E Kelsey 53-3, John G Estes 53-12, Davis 51-18, E L Fortner 52-17, Mark Newlan 53-10, Mrs Belle Baker 53-10, S A Keyser 53-9, C B Towse 53-1, Chas Langdon 53-7, Amherst Steward 53-1, W H Westfall 53-2, R S Warner 53-10, Dr D Laman 53-7, Julia M Rhodes 53-10, G Green 51-2, H G Lock 53-20, Mrs M J Conger 53-10, Mrs Jacob Waldron 53-10, Mrs Margaret Yount 53-2, O A Heath 52-10, Mrs J Crow 53-20, Hiram Benedict 53-10, A A Reed 52-1, Kate Babcock 53-8, Mollie Wood 53-13, J H Lonsdale 53-11, Thos Webb 53-9, H A Whittaker 53-8, B A Stephens 53-10.

\$1.00 EACH. Mrs Louisa Smith 52-17, Wm H Cune 52-9, M A Remley 52-1, Mary Reader 52-10, Geo Clark 52-10, C Lamont 52-10, E Hurd 52-1, Chas Stevens 52-14, R R Moon 52-9, Ella Loomis 52-10, Rufus Barnhill 52-10, Mrs Emily C Day 52-10, Geo J P Mitter 52-9, Chas B Williams 52-10, Joseph Clark 52-9, G Castle 52-9, Mrs A G Bogardus 52-10, Mrs Geo Parsons 52-10, Abram Kisner 52-9, Geo McDowell 52-9, Peter Van Houten 52-10, Almon Fairbank 52-10, S Merrill 52-10, I D Cramer 49-10, E Merrill 52-9, A Clark 52-7, Mrs E L McMullen 52-10, James L Pauls 52-10, J A Burke 52-8, A H Benjamin 52-10, Eleanor Eaton 52-10, Henry Van Buren 52-10, Melissa J Myers 52-10, A R Fitch 52-10.

MISCELLANEOUS. Mrs M H Goodale \$1.50 53-10, W Bolser 1.50 53-7, David Myers 1.50 53-7, Francis Carlson 1.50 53-7, G F Sheets 1.50 53-7, Eliza Shook 1.50 53-7, M E Byron 1.50 53-7, Mrs E C Graves 1.50 53-10, Wm Erb 1.50 53-10, Mrs E B Smith 1.50 53-10, Mrs T L McKay 1.50 53-10, Louisa Biddleman 75c 52-10, F Ferry 40c 53-19, Luke Britton 1.50 53-10, William Latbrop 25c 51-17, B H Hallock 1.50 53-10, Rebecca Tinkham 75c 52-10, J W S Miller 1.50 53-10, Mrs A mira D Waste 1.50 53-10, Mrs Harriet Stearns 1.50 53-10, Dennis Morrison 39c 51-21, Wm McMoren 1.50 53-10, W H Taylor 1.50 53-10, Reuben Torrey 1.50 53-10, Annie Pitcher 1.50 53-10, Mrs J D Maddock 1.50 53-10, Louisa Spear 50c 52-1, Edward Hamel 37c 51-20, M Henry Goodchilds 1.50 53-10.

Books Sent by Mail.

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