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

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EVENING HYMN.

SWEET Saviour! Bless us ere we go;
Thy word into our minds instill;
And make our lukewarm hearts to glow
With lowly love and fervent will.

The day is done; its hours have run;
And thou hast taken count of all
The scanty triumphs grace hath won,
The broken vow, the frequent fall.

Grant us, dear Lord! from all our ways
True absolution and release;
And bless us more than in past days
With purity and inward peace.

Do more than pardon—give us joy,
Sweet fear and sober liberty,
And loving hearts without alloy,
That only long to be like Thee.

Labor is sweet, for Thou hast toiled;
And care is light, for Thou hast cared;
Let not our works with self be soiled,
Nor in unskillful ways be snared.

For all we love—the poor, the sad,
The sinful—unto Thee we call;
O, let Thy mercy make us glad!
Thou art our Jesus and our all.

—Faber.

The Sermon.

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

THE SAVIOUR AND THE LAW.

BY ELD. R. M. KILGORE.

TEXT: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21.

The prophet, in this chapter, is speaking about the mission of the Son of God, when he should come to accomplish the work which his Father gave him to do. In Matt. 12:17-20, Christ refers to this prophecy as being fulfilled in the work he was then doing. He was, therefore, the servant in whom the soul of the Lord delighted. The Father was well pleased because of the righteousness of his Son; for in him was no iniquity, neither was there guile found in his mouth. He came to do his Father's will, He says: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40:7, 8.

The prophet declares that he will make the law *honorable*. It is not said that he will enact a *new* law, and make it honorable. No, not at all. It evidently refers to a law which he finds here when he comes—a law which men have disregarded, trampled upon, and broken. He came to do the will of God, and honor his law by obeying it. He said, "I have kept my Father's commandments." John 15:10.

He could not have made the law honorable by changing or abolishing it. This would have shown the law to be a dishonorable document, and also an imperfect one; but the Psalmist says, "The law of the Lord is perfect." Ps. 19:7. He made the law honorable by taking his position in its favor, and declaring, in his first discourse, that he did not come to destroy the law or the prophets. He says, "I came not to destroy, but to fulfill." Matt. 5:17. To fulfill a law, is to keep, to ratify, to establish, to make firm, to act out its requirements, to obey it. This will fulfill a law, founded on moral principles, and nothing else will; and since it is a duty for God's intelligent creatures in all ages, every day and hour, to be moral, the law developing

such principles can only be fulfilled by a perfect obedience to such a law. James strengthens this when he says, "If ye fulfill the royal law . . . ye do well;" "and whosoever shall keep the whole law, and yet offend in one point, is guilty of a transgression of the law." Chap. 2:8, 10.

Christ solemnly affirms its perpetuity and immortality. Hear him: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 17. By the first "till" he carries the mind forward about two thousand years from his time, when the heavens and earth pass away. 2 Peter 3:10. And by the second "till" we are carried still beyond, to that time when the people shall be all righteous, and inherit the land forever. Isa. 60:21, and 66:22, 23. And when all shall know the Lord from the least unto the greatest. Then, in the kingdom of God, will all the people be fulfilling perfectly the law of God. With this view there is some force to these words of Christ. But if as some affirm, the law was all fulfilled, and therefore ceased, at the cross, it would be a very queer kind of a climax for Christ to say, Verily, I say unto you, "till" about two thousand years, one jot or one tittle shall in no wise pass from the law, till about three years from this time. And to make it more absurd, he should have added to this, I came not to destroy, but I came to abolish. But Christ did not so understand the meaning of the word fulfill. He came to John to be baptized, that he might "fulfill all righteousness," Matt. 3:15; but he subsequently enjoins righteousness upon his disciples. "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:20. He requires his disciples to fulfill the rule of righteousness—of right doing—more perfectly than the Scribes and Pharisees had done. It certainly was not a new rule which he should give them, but the same one which the Scribes and Pharisees had, but failed to fulfill.

He will magnify the law. How? By changing it? By striking from it any of its requirements? This would be doing just the opposite. Instead of magnifying it, this would make it less. To magnify is to make any object look larger, to expand its proportions so that we can see that which we had not seen before.

A drop of water, placed under a magnifying glass, is seen to contain numbers of animalcule invisible to the naked eye.—The most distant objects are discovered under the powerful lenses of the telescope; and yet, these objects are actually the same. The telescope does not add a particle of matter to the distant planet,—nor does the magnifying glass increase the number of living things in the drop of water. They simply reveal what is already there, and no more.

What, then will Christ do when he magnifies the law? Will he, like some of his professed disciples, place the law under the small end of the telescope, and thus throw it so far in the distance that no one can see it? No. Neither will he act the part of the tyrant, in history, who posted his law so high that his subjects could not read it, and then punished them because they would not obey him. But we shall expect to see him bring out points in the law which were invisible before. Every jot and tittle will look larger, and thus reveal to our eyes, that we may behold wondrous things contained in the law. Ps. 119:18.

Christ here takes up the smallest commandment in the law. "Thou shalt not kill," as an example of his magnifying power. "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." The Jews had always supposed that to break this commandment, life had to be

taken. They did not understand they were condemned by simply harboring anger and hatred in their hearts against another. They had failed to comprehend that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. They would not take up stones themselves and kill the Son of God, but they could stir up the Roman authorities by accusing him, saying, "We found this fellow perverting the nation: he maketh himself a king, we have no king but Caesar." "Crucify him; crucify him."

Then Pilate delivered him to the soldiers to be crucified. Who were the murderers of the Son of God? Pilate washed his hands before the multitude, saying, "I am innocent of the blood of this just person." Was he not guilty? And although the Jews did not drive the nails through his hands and feet, or thrust the spear into his side, where they not guilty of murder? Peter says to them, "Ye have killed the Prince of life;" and Stephen adds, "Ye have been now the betrayers and murderers of the Just One." That malice and hatred which led them to clamor for the blood of Christ and to look, with such complacency, upon their dark deed, was murder. "Whosoever hateth his brother is a murderer." 1 John 3:15.

He takes another: "Thou shalt not commit adultery." When magnified it is seen to reach even to the thoughts of the heart. The Jews brought a woman to Christ, who had broken the commandment openly, and said, "Now Moses in the law commanded us, that such should be stoned: what sayest thou? This they said, tempting him, that they might accuse him." But he stooped down, and with his finger wrote on the ground: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." He arose and said, "He that is without sin among you, let him cast the first stone." In view of this extension of this commandment, they discovered that they themselves were guilty of its violation; and, one by one, they went out condemned, leaving the woman alone with Christ, who said, "Go and sin no more." He knew the hearts of those wicked Jews, and called them a "wicked and adulterous generation."

That law which is "spiritual," when magnified is "exceedingly broad." It condemns every evil work, and approves every good deed. Gal. 5:19-23. The thoughts and intents of the heart, the dark and hidden acts of men, will be revealed "when God shall judge the secrets of men by Jesus Christ." Rom. 2:12-16; Eccl. 12:13, 14.

In this same discourse, Christ plainly expresses his views concerning another law—one that is not moral in its character, or in its nature universal. Instead of magnifying and enforcing it, he sets it aside, reverses its requirements, and gives other precepts in their place, thus showing a clear distinction between these two very different codes. He says, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Here is another example: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Now, strange as it may appear, this very law which Christ did abolish, is, to-day, very generally obeyed; for many seem to think it is all right to hate their enemy, and would fain try to magnify that law which says, an eye for an eye, by taking two eyes for one, and in their zeal extracting two teeth instead of one; while the other law, which

Christ did establish and magnify, they disobey.

New we are told that the Sabbath is merely a Jewish institution. Why, then, did not the Son of God, while commenting upon these two different codes, settle forever this troublesome question, thus: "Ye have heard that it hath been said, Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. But I say unto you, that, after my resurrection, the first day shall be the Sabbath; for on that day I shall rise from the dead; wherefore, on it ye shall celebrate my resurrection?" This would have put a quietus upon this subject. Then indeed would the old "Jewish Sabbath" have been buried with Christ, and it never would have had a resurrection. This he could easily have done. Why was it not done? The answer is, "The Sabbath was made for man." It belonged to that law of universal obligation, of which Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

General Articles.

"REVIVAL AND DOCTRINAL PREACHING."

THE copied article under this heading in REVIEW of March 15 I esteem highly. Preaching, to be of real value, must have its foundation in truth. When this foundation is laid, stirring appeals to arouse to action are in order. The fact that the teaching of truth is out of fashion in these days, assuming that the people do not need teaching, but merely arousing, is a good reason for insisting upon the necessity of doctrinal preaching. The people have become alarmingly ignorant, though fancying that they know all that is worth knowing, and merely emotional appeals and "rhetorical flourishes," leave them in their ignorance, satisfied with their imperfect knowledge of the truth.

It is safe to follow apostolic example in the mode of preaching. It is well to read the discourses of Peter and Paul, as recorded in the Acts of the Apostles, and preach in accordance with them. A model sermon is found in Acts 13:16-41. It consists of a statement of facts of God's dealing with men in the past, his promises in prophecy and the fulfillment in the facts of the then present time, and concludes with a cautionary appeal and exhortation to faith in what God was doing in their day, making present truth important to be believed, as a proper motive to action. Ministers would do well to study this model.

It was revealed by the Spirit to the apostle Paul that the people in the last days would turn away their ears from the truth, and be turned to fables, therefore he solemnly charged Timothy to preach the word; and it is recorded for the instruction of all preachers to the very last day. When fables abound, doctrinal preaching is especially needed. I will conclude this writing by quoting Paul to Timothy on doctrinal preaching.

"I besought thee to abide still at Ephesus, . . . that thou mightest charge some that they teach no other doctrine." Every sort of sin is set forth as being "contrary to sound doctrine." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine." "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

"Let the elders that rule well be counted

worthy of double honor, especially they who labor in the word and doctrine." "That the name of God and his doctrine be not blasphemed." "If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and the doctrine that is according to godliness, he is proud, knowing nothing," &c. "Hold fast the form of sound words, which thou hast heard of me." "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Thou hast fully known my doctrine." "All scripture is given by inspiration of God, and is profitable for doctrine." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine."

If the predicted time is come, there is a pressing need of doctrinal preaching.

R. F. COTRELL.

CATECHISM OF THE M. E. CHURCH ON THE LAW OF GOD.

"85. What does God require of man?"

"Obedience to his revealed will. 'Fear God, and keep his commandments: for this is the whole duty of man.' Eccl. 12: 13. 'What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, . . . and to serve the Lord thy God with all thy heart, and with all thy soul?' Dent. 10: 12.

"86. What is the rule of our obedience?"

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19: 17.

"87. Where is the moral law given?"

"In the ten commandments. Ex. 20: 1-17."

The first three commandments are next given, verbatim, with proof texts.

"91. What is the fourth commandment?"

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

"Ye shall keep my Sabbath, and reverence my sanctuary: I am the Lord.' Lev. 19: 30. 'Six days shall work be done: but the seventh day is a Sabbath of rest, a holy convocation; ye shall do no work therein.' Lev. 23: 3. 'It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.' Ex. 31: 17. 'God blessed the seventh day, and sanctified it.' Gen. 2: 3. 'Six days thou shalt do thy work, and on the seventh day thou shalt rest.' Ex. 23: 12. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.' Isa. 58: 13, 14."—No. 2, pp. 38-40.

SIN.

"30. What is sin?"

"Any transgression of the law of God. 1 John 3: 4. 'By the law is the knowledge of sin.' Rom. 3: 20. 'Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.' 1 John 3: 4. 'He that committeth sin is of the devil; for the devil sinneth from the beginning.' 1 John 3: 8."—No. 2, p. 18.

"103. Are all Christians under obligation to keep the law?"

"Yes; they are 'not without law to God, but under the law to Christ.' 1 Cor. 9: 21. 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' 1 Cor. 7: 19. 'Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' Matt. 5: 17, 18."—No. 2, p. 43.

THE WORD OF GOD.

"76. Whence do we derive all correct

knowledge of religious truth and duty?"

"From the Holy Bible.

"78. What is the only sufficient rule of a Christian's faith and practice?"

"The word of God, as contained in the Scriptures of the Old and New Testaments."—No. 2, p. 35.

In this connection are given the following proof texts in full, to the last two of which I invite the reader's special attention, as they are here used in support of Bible truth alone. Ps. 19: 7; 2 Tim. 3: 15; James 1: 25; Gal. 1: 8; Rev. 22: 18.

I can find nothing in Nos. 1 and 2 concerning a change of the Sabbath; and number three I have not been able to procure. In the editor's preface, he says: "It is not published as a child's catechism merely, but as the *Catechism of the Church*, including both young and old."

The manuscript of this work was examined and approved in 1851, by Bishop E. Hedding, N. Bangs, S. Olin, and J. Holdich. In the following year it was approved by a committee composed of Revs. Elias Bowen, Geo. Webber, and John H. Power. By a unanimous vote of the General Conference at the same time, the report of the committee was accepted, and the catechism ordered printed.

I have given the scripture texts in full for the benefit of those who may have to meet publicly Methodist opposers of the Bible Sabbath.

By the answers to questions 76 and 78 a Methodist minister might be held to Bible proof alone for a change of the Sabbath, and if they do otherwise, in the name of the Methodist church they are anathematized and cursed by Gal. 1: 8 and Rev. 22: 18. And as to the obligation of a Methodist to keep the commandments as given in Ex. 20: 1-17, we have but to cite them to questions 86, 87, 91, and 103.

A. SMITH.

PROPHECY FULFILLED.—SIGNS OF THE END.

On every hand the signs of the end multiply. The prophet Isaiah warns us: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [margin, latter day], that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30: 8, 9. This is everywhere fulfilled by professed Christians' coming to our ministers and urging them to stop preaching so much about the law. "Just preach practical sermons," say they, "preach Jesus, and let the law, especially the Sabbath, alone." But now we find it is authoritatively declared. We copy the following item from *The Living Issue*, of Mar. 27, 1877: "At Walsall, England, it has been decided to exclude the ten commandments from the religious teaching in the board schools, on the ground that difficulties would arise in explaining the fourth and seventh commandments to children. The passage from the New Testament has been substituted, running, 'Thou shalt love the Lord thy God,' etc.

We are nearing the end. Lord help us to be in earnest in self-sacrificing efforts to spread the light of present truth, that we can consistently pray, "Thy kingdom come." How much we need a mission in England! May the Lord open the way.

CHAS. B. REYNOLDS.

OBEDIENCE TO GOD.

OUR Maker is pleased with prompt, trustful obedience. Just as a child shows respect to his parents and teachers by doing cheerfully and faithfully exactly what they bid him, so we honor God when we truly obey him. "This is the love of God that we keep his commandments." 1 John 5: 3.

All transgression of God's law is sin. By it, Satan and his host lost Heaven. By it, Adam and Eve lost Eden. By sin, the first death came into the world. And on account of it, the second death will be suffered by the enemies of God. While disobeying any divine precept knowingly, we are walking in the steps of Satan, in the broad, fashionable road whose terminus will be the lake of fire. "The wages of sin is death;" but since Jesus, the just and holy, the pitying Son of God, has died in our stead, our sins, though red like crimson, may be as white as snow. Isa. 1: 18.

Obedience to the faith of Jesus will lead us to break off our transgressions with sorrow and contrition of spirit, to come to Jesus in earnest prayer and self-yielding, to believe the gospel and be baptized; to be dead to sin and to live to righteousness.

When our hearts are purified through faith in the blood of Christ, and the hope of his kingdom, we then delight in the law of God. We will delight to know God's will, for we will be willing to do it. We will seek after his commandments; we will make haste and delay not to keep them. Our love to God in Christ Jesus will lead us to choose his way, and our sincere desire to please him will incline us to walk therein. Hos. 14: 9. This narrow, unfashionable way leads to life. Matt. 19: 17. Rev. 22: 14.

Let us walk in it, dear reader, that with our fellow travelers, all who wholly follow God like Caleb and Joshua, we may ere long be partakers of the heavenly inheritance.

N. W. VINCENT.

THE LORD SPEAKS.

"How long refuse ye to keep my commandments and my laws?" Ex. 16: 28.

The above is the language of the Lord addressed to his chosen nation, after he had led them out of that Egyptian bondage under which they were held, and had commenced to feed them with that spiritual bread that came from heaven. The occasion of this language by the Lord to his people, all are familiar with. Having led them out of their state of bondage, and brought them where they could keep his commandments, he is now ready to test them, and this he does on the Sabbath commandment. See Ex. 16: 4, 5.

God is leading his people to-day through a wilderness of woe, trials, and troubles. Like the children of Israel, they are traveling to a better land. And now that the salvation of the Lord is near to be revealed; now that the people of God are beginning to look up, knowing that their redemption is near, knowing that the promised return of their absent Saviour is close at hand, and viewing as they do, by an eye of faith, the promised rich inheritance, is it at all strange that God is again applying his test, and proving his people, before they are permitted to enter upon the promised inheritance? His test is the same,—his holy Sabbath. He again speaks, and his language is the same: "How long refuse ye to keep my commandments and my laws?"

The fourth commandment, the one that enjoins God's Sabbath, the one that bears the seal of God, the commandment that says the seventh day is the Sabbath (or rest) of the Lord God, is the only one that the professed people of God are particularly rebelling against, and for which they are offering a substitute. And now that they are from under the iron heel of that presuming and exacting power which most certainly invented this substitute (the papacy) and in a land where they can worship God without fear or molestation, God is surely testing them as he did his people of old. The testing time has come, though many of God's people, who are dull of hearing, and hard to understand, have not yet realized it. But is it not time they were awaking, and opening their eyes to the light that is in this day being shed upon God's revealed will?

May the veil of darkness be torn away, and may the light of truth shine in. We are living in an especially testing time. God's Sabbath is his test. How many will stand the test we cannot tell. But we know that not all who came out of Egypt were found worthy to enter Canaan. We know that the narration of the journeying of the children of Israel to the promised land was given for our benefit, upon whom the ends of the world are come. The things that befell them are for our admonition. Will we profit by them?

May the Lord help us to do so. May he help us to keep his commandments; and may we keep them in spirit as well as in letter, a thing which we shall not be able to do until we are brought from under the bondage of sin, until we have become dead to sin and alive to Christ. When this is accomplished, then shall we be enabled to exclaim with the psalmist David, "I delight to do thy will, O my God; yea, thy law is within my heart."

J. M. GALLEMORE.

MY TIMES ARE IN THINE HAND. PS. 31: 15.

DAVID had been called of God, and set apart by the prophet Samuel, at an early age, as the anointed king of Israel. Almost at the commencement of his career, he found he had before him a life of difficulty and of peril; and he lost no time in placing his cause in the hands of a merci-

ful and faithful God, who was amply able to defend his cause.

Nothing can exceed the devotion and love David felt and expressed as he penned his Psalms. Some of these are expressive of love and praise and adoration; others are full of sorrow and contrition for his departures from God and his sad wanderings in the ways of the world. Others express his heartfelt petitions for protection in time of danger, from foes who lay in wait at every turn in life, to destroy his character and his prospects or his life.

In all these varieties of trial, he learned to look to God alone for the aid he might need; and he found the help he called for; and he gave to God thanks daily for the answers he received to his prayers. In the exercise of humble faith in all the walks of private and public life, David is without an equal in history; and the constant practice he kept up throughout his life, of confiding his difficulties and burdens to God, and the relief and help he obtained, served daily to increase his confidence in God. This humble faith grew more and more strong as he advanced in years; and the words we have taken as a text present to us at once the unshaken confidence David felt in his heavenly Father, as to his life, which was so often placed in peril.

My life, my all, my years, are in thine hand. As David made this exclamation his mind rested in calm, settled faith upon God. It was his custom, as he retired to his lonely couch at night, whether in youth, as a humble shepherd, or as he, in after-life, reposed in caves and dens of the mountains when hunted by his foes, or upon the battle field, or when among conspirators, to commit his life to the keeping of God.

It is truly refreshing to witness the complete triumph of faith in such circumstances as this; and to appreciate it in any degree, one should be very familiar with the history of David's life. This one feature that we present at this time will illustrate others. My times are in thine hand. Thou art to decide in this thing. Man may plan to destroy David. Absalom, Saul, Goliath, may decree that David is to fall. The kings of the earth may arise to fulfill the decree; but if God decree that David is to live on, then enemies decree in vain.

Could we all, in all the varied walks in life, say as David said, "My times are in thine hand," how happy for us! This calm, confiding faith supports the soul in every trial.

JOS. CLARKE.

TWO GREAT STORMS.

[PERHAPS some of the readers of the REVIEW will be interested in the following from the *Cornhill Magazine*. It seems more remarkable, as the first of the great storms occurred in 1780, the same year with the Dark Day. These remarkable signs of the end of time were only five years, or about that time, from the date of the great earthquake in Lisbon. w. P.]

The most terrible storm which has, perhaps, ever occurred is that which has been called the Great Storm. It occurred, or rather its worst effects were experienced, on October 10, 1780. Generated probably in mid-Atlantic, not far from the equator, it was first felt in Barbadoes, where trees and houses were blown down. Capt. Maury, in his "Physical Geography of the Sea," gives a rather exaggerated account of the effects produced by this storm in Barbadoes, apparently from memory, some of the details being like, but not quite the same, as those actually recorded.

He says, "The bark was blown from the trees, and the fruits of the earth destroyed; the very bottom and depths of the sea were uprooted—forts and castles were washed away, and their great guns carried in the air like chaff." The bark of trees was removed, but, it is believed, rather through the effects of electric action than by the power of the wind. Cannon, also, were driven along the batteries, and flung over into the fosse, but not "carried in the air like chaff." At Martinique the storm overtook a French transport fleet, and entirely destroyed it. There were forty vessels, conveying 4,000 soldiers, and the Governor of Martinique reported their fate to the French Government in three words: "The vessels disappeared." Nine thousand persons perished at Martinique and 1,000 at St. Pierre, where not a house was left standing. St. Domingo, St. Vincent, St. Eustache, and Porto Rico were next visited and devastated, while scarcely a single vessel near this part of the cyclone's track was afloat on Oct. 11. At Port Royal, the

cathedral, seven churches, and 1,400 houses were blown down, and 1,600 sick and wounded persons were buried beneath the ruins of the hospital. At the Bermudas fifty British ships were driven ashore, two line-of-battle ships went down at sea, and 22,000 persons perished.

Perhaps the most remarkable effects of the storm in this portion of its course were those experienced in the Leeward Isles. The hurricane drove a twelve-pounder cannon a distance of 400 feet. Those who lived in the Government Building took refuge in the central part, where circular walls, nearly a yard thick, seemed to afford promise of safety. But at 11:30 o'clock the wind had broken down parts of these walls, and lifted off the roof. Terrified, they sought refuge in the cellarage, but before long the water had risen there to the height of more than a yard, and they were driven into the battery, where they placed themselves behind the heavier cannons, some of which were driven from their place by the force of the wind. When day broke, the country looked as if it had been blasted by fire; not a leaf, scarce even a branch, remained upon the trees. As in great floods a common terror preserves peace among animals which usually war upon each other, so during the great storm human passions were for the time quelled by the fiercer war of the elements.

Among the ships destroyed at Martinique were two English war-ships. Twenty-five sailors who survived, surrendered themselves prisoners to the Marquis of Bouille, the Governor of the island. But he sent them to St. Lucie, writing to the English governor of that island that "he was unwilling to retain as prisoners men who had fallen into his hands during a disaster from which so many had suffered."

The great storm of 1780 must not be confounded with the storm remembered for many years in Great Britain as the "Great Storm." The latter occurred November 26, 1703, and its worst effects were experienced not as usual in the tropics, but in Western Europe. The reader will remember Macaulay's reference to it in his essay on the "Life and Writings of Addison." In his famous poem, "The Campaign," Addison has compared Marlborough to an angel guiding the whirlwind. "We must point out," writes Macaulay, "one circumstance which appears to have escaped all the critics. The extraordinary effect which this simile produced when it first appeared, and which to the following generation appeared inexplicable, is doubtless to be chiefly attributed to a line which most readers now regard as a feeble parenthesis:

'Such as, of late, o'er pale Britannia passed.'

"Addison spoke, not of a storm, but of The Storm. The great tempest of November, 1703, the only tempest which in our latitude has equaled the rage of a tropical hurricane, had left a dreadful recollection in the minds of all men. No other tempest was ever in this country the occasion of a parliamentary address or of a public fast. Whole fleets had been cast away. Large mansions had been blown down. One prelate had been buried beneath the ruins of his palace. London and Bristol had presented the appearance of cities just sacked. Hundreds of families were still in mourning. The prostrate trunks of large trees, and the ruins of houses, still attested, in all the Southern counties, the fury of the blast." He strangely omits to mention one of the most striking events connected with the terrible storm,—the destruction of the Eddystone Lighthouse. Wintstanley, the architect of the first Eddystone Lighthouse, was confident that it could resist the fiercest storm which ever blew, and expressed a hope that he might be in it when such a storm raged. On November 26 he arrived with a party of men who were engaged to repair the building. The great storm soon after began to blow, and raged throughout the night. On the morning of the 27th no trace of the lighthouse was to be seen.

OUR OCCUPATION.

SOME people seem to think that Christians should take no interest in worldly matters. This I think is a mistake. Christ says "occupy till I come," and certainly as long as we are in the world we must use the things of the world. Occupation prevents sin. "An idle brain is Satan's workshop," therefore, it is for our spiritual good to keep employed. I do not mean by this that the Christian should become so engrossed in his business as to neglect his hours of prayer or meditation, or so fill his mind with worldly thoughts as to leave "no room for Jesus there." The mind can,

in a measure, be upon heavenly things while the hands are employed with temporal affairs. The farmer can see the goodness of God as manifested in the return of seed-time and harvest, and recognize the beneficence of the all-wise Being as displayed in the beauties of nature, and the comforts which are derived from the fruit of the ground.

The carpenter can remember that the Saviour of the world learned and practiced that trade. The teacher can think of Him who "taught as never man taught," and we all can see some connection between our business and the work of Jehovah in creating the world to be inhabited. If we are consecrated to God, then our occupation will be the means of helping us on in the divine life. It may not be asked in the Judgment what occupation we followed when on earth; but it may be asked what effect our work had upon our hearts and lives and what influence upon the hearts and lives of others.

Let us, then, not become tired of our work and sick of the world, but let us perform well what our hands find to do, improve the time, live above the world while we mingle with it, set such an example and speak such words as shall show to others that we indeed "have been with Jesus." "If we are faithful," in this world, "in that which is least" we shall, by and by, have the true riches intrusted to our care, and when the Master returns, receive a reward rich and full, even an inheritance glorious and eternal.

ELIZA H. MORTON.

THE CHILDREN AT BED-TIME.

EVERY parent who has been in the habit of reading or talking with the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With the laying off of the clothes, the angers, worries, and discontents of the day subside. With the brief season of prayer they fly still further into the background. And when the little form rests in its bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of the loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories, are heard with close attention, until the reader's voice is stilled, or the hearers sink into a gentle sleep. Or conversation may take the place of reading. The will that was in a state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart, the child utters its confessions, and gladly receives the forgiving kiss.

Plans for the morrow can be discussed, and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then how delightful the embrace with which the young arms clasp your neck, the intense "dear father," "dear mother," with which the "good-night" is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction—to experience of love's delights.—*The Working Church.*

THE INSTINCT OF WILD GEESSE.

THE St. Louis *Republican* says: "Dr. Lankford, who returned a day or two since from the southeastern part of the State, mentions the following curious fact in natural history. He gives the statement on the authority of W. R. Smith, a leading farmer and miller living near Morley, Scott County, Mo. About a year ago Mr. Smith captured two young wild geese, and raised them with the balance of his domestic goslings. The wild ones became quite tame, and took kindly to the changes of civilized life. They adapted their habits to the ordinary delights of the barnyard, and swam in the pond with the tame geese, without showing a disposition to go on a wild goose chase. At length, about the 4th of November, the weather began to change, and after being domesticated some eight months the wild fellows, prompted by an instinct to seek a more sunny clime on the approach of winter, spread their wings to the breeze, and started on a migratory tour, flying southward. Their departure was natural and to be expected. After an absence of two months, early in January, great was Mr. Smith's surprise to find, on getting up one morning, that the two wild

geese had returned to their old haunts on his farm. They not only returned, but eleven more wild geese came with them as visitors, which they piloted safely from some southern bayou. The new-comers made themselves at home and were fed and fondled by the children. They come up to the mill at feeding time to get their rations, and gabble all together, and put on all the airs of civilized geese who have had a good moral training."

"WINTER IS PAST."

WINTER is past—the little bee resumes
Her share of sun and shade, and o'er the lea
Hums her first hymn to the flowers' perfumes,
And wakes a sense of gratefulness in me:
The little daisy keeps its wonted place;
Ere March by April gets disarmed of snow,
A look of joy opens on its smiling face,
Turned to that Power that suffers it to blow.
Ah, pleasant time! yet, pleasing as you be,
One still more pleasing, Hope reserves for me,
Where suns unsetting one long summer shine,
Flowers endless bloom, where winter ne'er de-
stroy.

Oh! may the good man's righteous end be mine,
That I may witness these unfading joys.
—Bryant.

KINDNESS.

KINDNESS is a quality of human nature which renders lovely the individual in whom it is a predominant feature of character. It is one of the chief principles of the character and religion of Jesus Christ, who, while he sojourned among men, was constantly performing acts of kindness as he had opportunity. It is this feature which makes the character and person of the Saviour so lovable and attractive to the human mind, when first it comprehends the divine nature and religion of the Saviour. Would we win the heart and conquer the opposition of the opposer of the religion of Jesus, we must begin by kind words and kind acts. There is no nature existing in the breasts of humanity so rough but can be approached and touched in this way. How often have words spoken in cheerfulness and a kindly spirit been the means of rescuing from a life of crime and an ignominious death some fellow creature rendered desperate by a train of adverse circumstances in life.

"Be kindly affectioned one toward another," is the injunction of the apostle to his brethren, proving the principle of kindness to be a requisite of Christian character. The true and humble follower of Jesus will manifest this principle, not only to the good and the gentle, but also to the froward and perverse. It is upon the latter class that he needs to bring to bear all the active and persuasive force of this heavenly principle. Words spoken in kindness often subdue the angry passions roused within the human breast, when harsh words would but serve as fuel to the flame. "A soft answer turneth away wrath, but grievous words stir up anger."

Mark the effects of kindness upon the little child. Its appearance has attracted your notice, and you wish to attract its attention to yourself. It is at first very timid and retiring. You smile as you speak in low gentle tones to the little one; and presently, little by little, unconsciously its reserve is thrown off, and its timidity is lost, and ere long it approaches you in the full confidence of a new-found friend. Thus by kindness you have made an impression on the heart of that child, which perhaps may never be obliterated, and by which you may have enchained yourself in its memory, where in after life, this incident may linger as one of the bright and sunny spots of childhood's days.

Again, witness the effects of kind acts and words upon the brute creation, as may frequently be witnessed in the treatment of our domestic animals. Take for instance the unbroken colt. You approach him in a careful manner, speaking in gentle tones, endeavoring to attract its attention; but at first it shuns you in fear. You still persevere in your efforts until at last you have gained its confidence, and it suffers itself to be approached and led away, recognizing you as a friend instead of an enemy. On the other hand, mark the effects of the treatment of a horse at the hands of the person of hasty temper. Very often from the first, the experience of the horse is one of ill treatment. He is often beaten and whipped, to make him do that which he has never been accustomed to do, and of which he knows nothing. As the effect of such a course of treatment, the horse will be sullen and stubborn, or else so fearful that he can scarcely be approached in safety.

To draw further illustrations is needless;

for we are all witnesses to the fact that the effects of kindness, whether exercised toward our fellow creatures or toward the brute creation, are powerful. But we would earnestly recommend to all who profess to be the followers of Christ to cultivate this principle so highly essential to the Christian character. And not to the professor of religion alone, would we recommend the cultivation of this humane and Christian grace, but unto all who may chance to peruse the thoughts here set forth, though perhaps but poorly presented. If happily they shall be the means of arresting the attention of some poor fallible fellow creature and directing his mind in a channel of exercise wherein he may develop the strong and healthy powers of a manly and Christian character, one object of the writer will be accomplished. C. G. CAMPBELL.

New Haven, Minn.

A DANGEROUS POSSIBILITY.

IT is a well-known law of the human constitution, that while practical habits grow stronger by repeated acts, passive impressions, by the same process, are weakened. Thus the sight of suffering is at first exceedingly painful, and this sympathetic pain prompts us to exert ourselves in order to relieve the sufferer. Now we find, in proportion as the habits of acting in obedience to our impressions become fixed, the impressions themselves become fainter and fainter. Hence physicians and nurses will do a great deal more for the sick than surrounding friends, although they may not feel for them half so much.

Now, to allow these impressions to be repeated, and thus gradually weakened, without acquiring the practical habits which they were meant to produce, is fatal to the character. It is, as another has well expressed it, "to burn up the kindling without starting the fire." This explains the injurious effects of theatre-going and novel-reading, where passive impressions are repeatedly awakened by imaginary scenes of distress, but no opportunity is afforded to act as these impressions would dictate. In this we have a satisfactory explanation of the phenomenon so puzzling to philanthropists, viz., that delicate and refined men and women will fare sumptuously every day, eating whatever is good, and recline nightly upon couches of down, while entirely undisturbed by the knowledge of the fact that many pale forms, weary and hungry, are fainting almost at their very doors. They have lost the susceptibility of receiving impressions from the sight of suffering, without having acquired the habit of practical benevolence.

The same law prevails with reference to religious impressions. The oftener these are repeated, the oftener the sinner feels moved to act in view either of the love or justice of God, and allows these impressions to pass away without acting in accordance with them, the less and less is the probability that he will ever do so. On each repetition the impression becomes fainter, and the indisposition to act stronger. The glorious gospel of Jesus Christ thus becomes to thousands, in whose hearing it is proclaimed, a savor of death unto death. It is possible to wear out these impressions, so that there shall be nothing left for God's Spirit to act upon, and when this is once effected, of course the case of the impenitent soul becomes hopeless. Sinner, rouse from this sleep. You have often felt these impressions, and as often refused to act in obedience to them. You know from experience that they are daily growing weaker—take heed lest they disappear and leave you confirmed in your sins.—*Pres. Journal.*

A BLUE LAW.—The people of Texas are popularly supposed to be a rough, irreligious people. But the Legislature of that State, at its last session, passed a law which would be denounced as "blue" had it been enacted in one of the New England States. It provides for punishing profanity by a fine of one hundred dollars, if the obnoxious language is used within a certain distance of a dwelling-house. The idea of the law is, doubtless, to protect the young from being demoralized by evil communications.—*Religious Intelligencer.*

An honest blacksmith, when urged to start a libel suit, answered, "I can hammer out a better reputation on my anvil than all the lawyers in Christendom can give me." The blacksmith was right, and more is the pity that a good many more Christians don't think with him.

The Review and Herald.

"Sanctify them through Thy Truth; Thy Words are Truth."

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 19, 1877.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

C. W. STONE, - - - LOCAL EDITOR.

MISSION TO DENMARK.

At an early period in the cause, Eld. John G. Matteson, a Danish Baptist minister in the State of Wisconsin, embraced the doctrines peculiar to the Seventh-day Adventists. He entered the field as a preacher and writer, and has for several years edited our Danish monthly. He has translated many of our tracts, and has prepared some larger works, which have been scattered in Europe as well as in America. And our faithful Danish people have sent a large amount of reading matter to their friends in the old world.

We have seen for several years that the way was prepared for a Mission to Denmark and Norway, and for the past year have felt anxious that Eld. Matteson should return to his native land, and there preach and publish the great truths connected with the last message. And it is with great pleasure that we give the following excellent letter from his pen concerning his Mission to Denmark. Under date of March 23d, 1877, Eld. Matteson addresses us in the following words expressive of faith and confiding love:—

"ELD. JAMES WHITE: *Dear and much esteemed Brother,* I think the time has come when I must get ready to go to Denmark, to labor in the interest of the last message. You have already plainly expressed your mind on this subject, yet I desire very much to hear from you before I go, and to get your advice.

"It is a great sacrifice on my part to go, and there is no undertaking that I have been so slow to decide on as this. But everything seems to point in that direction now, and I am afraid the Lord will not bless my labor if I refuse to go. I have thought for some time that Bro. O. A. Olsen might be fitted for this work. I believe that he is in many respects better qualified for it than myself, and I have urged him to go, but he does positively refuse to do so. He promises, however, to do what he can among our countrymen in America when I am gone, and to take my place in that respect as far as possible. He says he will exchange the school for the field next week.

"Bro. Haskell has advised me to go, and thinks the time has come for this move to be made. The leading brethren among our countrymen are very anxious to have me go this spring. There are two hundred and sixty ADVENT TIDENDES that go to Denmark monthly, and about sixty to Norway. We frequently receive favorable letters from Denmark, and some are keeping the Sabbath there. I fear the cause will suffer if I do not go now, and trust that God will direct and bless the work.

"But before I go, I want to take a position in full harmony and sympathy with the General Conf. Committee. I feel the necessity of this, and feel that it is a privilege for me to do so. I therefore pledge myself to lead out in nothing independently, but to seek your counsel in every important matter, and in short, to act, not as a private individual, but as a representative of the S. D. Adventists of America, laboring in the fear of God, and in the love of my brethren.

"Our Danish-Norwegian people have already donated and sent to the Office in B. C. about \$200 for this mission, although we have made no call for money. I think the best time to go would be about May. May the Lord bless you much in your labor of love."

The foregoing statements from Eld. Matteson will touch the feelings of all his brethren, whether Scandinavian or American. And they will give him their hearty sympathy, and follow him to his new field of labor by their prayers and with their means. His statements respecting the relation he wishes to sustain to his American brethren are frank, full, and satisfactory. In behalf of the General Conference we as freely state that Eld. Matteson will be sustained in his important contemplated mission by our counsel and the prayers and means of those who have the missionary spirit. This movement of sending our ablest live ministers to Europe will give all our people greater interest in our world-wide message.

J. W.

CHEERING.

THE good reports that are continually coming in from every direction show that the Spirit of

God is at work upon the minds of the people. Compare the readiness—the eagerness, with which people listen to the truth now and that which was manifested ten years ago. People want to hear, want to read. This is not an evidence that the world is to be converted, but it is an evidence that God will gather out of the world a people for his name. There are still enough to oppose, and there always will be; but the very condition of things among the nations and society is such that the candid and honest are awakening to the study of the signs of the times. Now is the favored time to move forward all along the line.

Bro. A. B. Rust, writing from Texas, says, "As I travel over the country I find a good many openings for the preaching of the truth. We know that the Lord's hand is in the work, and we believe that a strong Conference will be raised up here. We are receiving calls from every direction to visit and talk the truth. Our hands are more than full, and God is wonderfully blessing us in this kind of labor.

"A man living forty-five miles from here says he will find a place to hold meetings, and board a minister, and give ten dollars, if only some one will come. My brother received a letter from a Methodist minister some seventy-five miles from here, stating that he was interested in what he had heard of our people. He said he would read any of our works that might be sent to him; that he is anxious to have some of our people come and see him. So it is all around, far and near. Everywhere we go, we talk the truth, read the truth, and pray the truth." C. W. S.

THE HEALTH REFORMER.

OUR brethren have commenced to wake up in some Conferences to the importance of a more extended circulation of the SIGNS. As far as this is the case, it is as it should be, although as a people we have scarcely begun to do what must be done in this direction. We have repeatedly said that the Tract Societies were fully able to secure 25,000 interested readers for the SIGNS before the close of 1878, providing the plan of clubbing the SIGNS is thoroughly taken hold of. We are still as confident in this as ever. The experience of those churches that have taken hold of it confirms us in this belief. We have not recommended the REFORMER to be taken in clubs as extensively as we have the SIGNS. Not because it was not worthy of the most liberal patronage, and should be as extensively circulated as the SIGNS. But from past and present experience we are fully convinced that this number can be obtained by canvassing with and without the premiums, thus securing paying subscribers.

There are hundreds of men and women among us that can earn from two to four dollars a day with the premiums and per cent offered by canvassing. We do not make this statement without fully understanding what we say and the effort it requires to obtain the subscribers. There are a few in the field who are doing this. And some who now are the most successful did not average one subscriber per day when they commenced. But they sought God's blessing upon their effort, and persevered until they mastered their business; and now they expect a subscriber at every third or fourth house they enter.

There are those of our people that have in the past obtained subscribers for books and magazines, and can sell anything from a six-penny toy to a thousand dollar piano, and that, too, where they neither need nor want it. We want these men and women to consecrate the same talent, energy, and devotion to obtain subscribers for the best health journal in the world. It seems to some a virtue to lose all their zeal and energy in the cause of God, when if they had a patent right to sell, they would make a success three times out of five. This is a sad mistake. If there is one thing more than another where earnestness, energy, and close planning are justifiable, it is in obtaining subscribers for those periodicals which contain the solemn truth adapted to the time in which we live.

It is a shame that we have not twenty where we have one devoting their time to canvassing for the HEALTH REFORMER. Young men out of employment, young ladies who have nothing to do, have you tried this? Have you made it a business? Have you gone about it relying on God to help you? Would you get discouraged as easily in anything of a personal gratification? We hope there are those who may read these lines, who will at once commence canvassing for the REFORMER, determined to make it a success. It should not be entirely forgotten by those clubbing for the SIGNS.

Our ministers should not neglect this work, both in new fields and among our brethren. The HEALTH REFORMER is connected with present truth. All our brethren should feel interested in building up the Health Institute, and there is no more successful way of doing this than by increasing the circulation of the HEALTH REFORMER.

The experience of Eld. Joseph Bates in connection with the health and temperance question, which was related in the first three numbers of the present volume of the REFORMER, and now the experience of Eld. J. N. Andrews, who is also a pioneer in this work, cannot fail to interest every lover of present truth. The articles of Sr. White in each number contain instruction which every family needs. In short, the entire make-up of the journal is adapted to the household.

How many shall we hear from, that will canvass during the summer months? Much can be done through the ensuing season in cities and villages. Who will respond?

S. N. HASKELL.

A PLAIN TALK TO THE MURMURERS. Some Facts for Those Who Are not in Harmony with the Body.

(Continued.)

Soon after this, another important move became necessary in our work. The publishing business was steadily increasing. We already had a press, type, office, and several thousand dollars' worth of property; but this was all held in Brother White's own name. We had no legal organization by which the brethren could hold that which they had contributed towards the building up of the publishing business. Brother White with his usual foresight, looking ahead, saw just what has already come to pass, viz., that a large business would grow out of this, that a large amount of capital must be invested in our printing house, in order to prosecute this work with energy and rapidity. He saw, and it is strange now that everybody did not see, that it would not do to have this property all held by Eld. White or any other individual. The cry of speculation would soon dry up all further donations, cripple the office, and utterly defeat our work. There must be a legal association formed in which all our people could have a share, and from which no individual should receive a dollar's income. Brother White again was the man to propose that, and to urge it strongly; but everywhere many of the brethren, and even ministers, opposed. It was argued that to form such a legal association would be Babylon,—leaning upon the arm of the law. This was the reason why it was opposed. I shall never forget that.

The first time I visited Battle Creek, the first General Conference I ever attended, was when this question was up. I saw Eld. White stand in the desk and argue and plead, and labor with the brethren for hours to get them to see the importance of this move. He felt so deeply that he wept like a child. Finally, most of the brethren yielded, and the thing was accomplished; but some were so bitterly opposed that they drew off entirely from that time. Here, again, they cried, "Popery, one-man power, tyranny, iron heel," &c., though anybody with a little common sense could see that the position of Brother White was just the opposite of that. Here our murmuring friends received a fresh class of recruits as they have had at every advance move that has ever been made in the cause. But now that the struggle has passed upon that point, who does not see that this move was imperatively necessary? The present work would never have been accomplished without it. How could we conduct our present publishing business without it, to say nothing of what it must become before the work closes?

Another question about this time came up for settlement. How should means be raised to support the work? Brother White again led out in this and proposed our present plan of s. b. Sister White was shown from the Lord that this was right. Probably no step has ever been taken in the advancement of the cause, which has proved a greater success than this. No one denies this now. All see it, acknowledge it, and almost everybody admires the plan. But it was far different when first proposed. Here, again, these faultfinders had a splendid chance to cry, "Speculation, centralization of power, iron rule," &c.

However, it is but justice to many of our good, honest, faithful brethren to say that when these different advance steps were proposed and started by Brother White, they were conscientiously opposed to them, because they could not

see how they could be right. They used all their arguments against them as far as they could as Christian brethren. They were sorry to see these points carried. They feared that great harm would come of it. Yet their faith in the message and the cause of God was such that when the point was carried they ceased their opposition, fell into line, and worked in harmony with the body. This was sensible and Christ-like. In a very short time their fears upon these different questions all vanished. Their trials were entirely removed, and they soon came to see that these were the very steps which ought to have been taken.

After trying this over and over a good many times, most of us have learned to take things patiently. If things occur, and steps are taken, which we cannot just see through at the time, we simply wait, believing that the Lord is leading this people, and that, in time, things which at first may not be plain to us all will be cleared up; but some are in so great a hurry, and have so little faith in the work of God, that if anything comes up that they cannot see through immediately, they go in for opposition and rebellion.

Thus we might continue the history of our people and show how Eld. White has had a leading influence in every advance move that has been made by this people. This establishment of our State Conferences and our General Conference was through his influence. What could we do without these organizations now? Who questions their wisdom now? Look at our camp-meetings. What a blessing they are to our people, and they are growing more important every year. What a mighty influence they are becoming for the dissemination of this truth. Who first proposed the camp-meetings among us? Who started and held the first one? Everybody knows.

Have we a health journal and a Health Institute? Who laid the plans for this institution? Who urged their accomplishment? Have we a publishing office and a paper on the Pacific coast? Who started that? It is Eld. White, as you very well know. I believe I can truthfully say that there is not an institution among us, not an organization, no advance step has been taken in this cause, but that which has been accomplished through the counsel and earnest labors of Eld. White. Now that these institutions, these organizations, have been established, and are in working order, we all see the great importance and utility of them, and we thank God for them. We would not know how to carry on the work without them. In the work of this message, to all human appearance, if it had not been for the counsels, the enlarged plans, the earnest labors, of Eld. White, and the continual warnings of the testimonies through Sister White,—if it had not been for these, the third angel's message would not have accomplished to this day a hundredth part of what it has.

We have all been inclined to have too narrow views, too small plans, and to neglect the very means necessary to the prosecution of this work. To us who have faith in this work, these things are the very strongest evidence that God has indeed raised up Bro. White for the very place he fills. Under the blessing of God, the cause, from such a small beginning as we have related, has steadily, and in the last few years, rapidly, increased till now we have two large printing establishments in America, nine steam printing presses, eight different papers, two of which are published in the Danish and Swedish languages, and books published in the English, German, French, Swedish, Danish, and Holland languages. Our publications upon the present truth have gone everywhere, and are having a mighty influence in opening the eyes of men to this truth. We have a capital of about \$125,000 clear of debt, invested in the publishing business. We have an excellent College on a good basis, also a Health Institute with a large influence. We have sixteen State Conferences, nearly five hundred churches, about two hundred ministers, and some fifteen or twenty thousand believers, and missionaries rapidly extending the work in new fields in every direction.

Thus far I have purposely omitted to say much about Sr. White and her visions and their influence upon the cause. I will now briefly refer to them, as this is a great stone of stumbling with some.

Right here let me say that we do not throw away the Bible, and take Mrs. White's visions instead. No; if there is a class of people under heaven who believe the Bible strongly, who love it devotedly, who study it and go to it for everything, it is Seventh-day Adventists. Here is our store-house of doctrine and truth. We

preach this everywhere and always. We have no other authority. We go to this to test and prove the genuineness of Sr. White's labors and visions. If they did not harmonize with this in every particular, we would reject them. It is wicked for men to cry, "The Bible, the Bible, the Bible," and profess to follow that implicitly when they reject one of the plainest doctrines of the Bible,—the doctrine of spiritual gifts. Of course I have not time here to take up an argument on spiritual gifts, or enter into a lengthy statement of her labors, their nature, &c. We believe, however, that no doctrine of the Bible is plainer than that of the perpetuity of spiritual gifts, and particularly that these gifts are to be restored in the last days. Joel 2: 28-32; Rev. 12: 17; 19: 10; 1 Thess. 5: 1-21; &c.

From the very start of this message, Sr. White has been intimately connected with it. Ever since 1845, she has had her visions frequently, and they have had an important bearing upon the work. Everywhere that Eld. White has gone preaching, advising, planning, and directing in the work, she has gone, and stood side by side with him. She has always attended our large gatherings, our Conferences, and our camp-meetings, preaching, exhorting, and bearing her testimony, and her influence has been very great indeed. Not a move of any importance has ever been made in any department of the work but she has spoken in the testimonies supporting it, either before or after it was started, and as her testimonies have been generally believed and received by this people, they have necessarily had a great influence upon the action of our people. I am thoroughly satisfied that without the testimonies it would have been utterly impossible to sustain many movements of great importance which have now proved a complete success in this work. When the testimonies have spoken upon the subject, it has at once put an end to strife and division of sentiments and complaints among our people, and they have taken hold unitedly to prosecute the work. To the very same source we are largely indebted for the union in faith and doctrine which prevails among us, and for our escape from the confusion, discord, wrangling, and bickering, which everywhere characterize the other bodies of Adventists. Shall we not thank God for such great benefits as these? Let others think as they please, we are thankful for this inestimable blessing, and we are not ashamed to say so.

The point which I wish to make is to call the attention of our brethren to the important position and great influence which Sr. White and her testimonies have ever held in this work. There are no half dozen men in our ranks who have really influenced the faith, the practice, and the different important moves in this work so much as Sr. White and her testimonies. As long as this is an undeniable fact, let us look at the inevitable conclusion which one must draw from it. Here is a special work to be done,—a special message to be given. The time has come for the Lord to move out a people to do the work. We see this very work commenced, and carried forward successfully. We look at the means which have been used to accomplish this work, and we find that from the very beginning, chief and very prominent among them are the labors of Bro. and Sr. White. She has traveled everywhere, and given her influence to the work with all her might as an able speaker. Many have been converted to this truth under her personal efforts. Her voice has been heard in our Conferences, and in the counsels of our people. Through her urgent appeals and strong entreaties, advance moves have been made, institutions for the prosecution of the work have been founded, and in every conceivable way her important labors for thirty years have been intimately connected with this work, and have done very much for its success.

Now, while all this proves nothing to men who do not believe the Seventh-day Adventist doctrine, or the third angel's message, yet to those who do believe these doctrines, it seems to me that one conclusion is inevitable, viz., that Bro. and Sr. White must be servants of God, and that her testimonies must be from the Lord. Look at it a moment. Here are certain great truths,—a definitely foretold message, in the success of which we are all deeply interested. We believe that it is not only truth, but the *present truth*. These truths have brought us from darkness to light, from the fables of men to the commandments of God. They have made the Bible to us a new book. In the belief and practice of them we have been greatly blessed by the Lord. They are the joy and rejoicing of our souls. We believe they are destined to test the world and prepare it for the

harvest of the great day. We rejoice in the prosperity of this work, in the spread of this truth.

Now consider: What means have been used by the Lord to bring out, to maintain, and publish this work to the world? What agents did God use to bring these blessed truths to our attention? First, foremost, and prominent among them all, as we have shown, are the untiring, life-long labors of Bro. and Sr. White. We appeal to the common sense of every believer: How can you consistently believe the work to be of God and the workmen of the devil? It is utterly inconsistent. Every man in his own soul does and must admit this. He may try to dodge and fight it, and fix it up some other way, but it is of no use. We must either accept Bro. and Sr. White as God's accredited servants, or we must reject the third angel's message; and the facts show that this is just about what every one does. Those who commence by finding fault with Bro. White, and by rejecting the testimonies, sooner or later end by giving up the third angel's message, and finally separating themselves from this people. This result is inevitable, and hence we warn our brethren before they start upon that path just where it will lead to. There has been no exception in the past, there will be none in the future.

D. M. CANRIGHT.

SPRING.

"WHILE the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Everything is changeable in the earth. The winter is followed by seedtime. Then comes the summer and the harvest. This year's winter must also pass away with its cold and snow, with its hard times for thousands of poor people who have been without employment, some of whom have succumbed in the struggle, while others have sustained a wretched existence. It must pass away with its wars and misfortunes and sins and crimes which all will be brought to light in the great Judgment day.

The Lord causes again a new spring to dawn on this dark earth. It reminds us of that eternal spring which soon shall dawn on the seed of Abraham. The cold and dark winter comes to an end, but the gentle rays of Paradise will shine with heavenly light on the hills and vales of the new earth, when the spring of eternity dawns before the longing hearts of the friends of Jesus.

There will be a rich harvest when those who have sown in tears shall reap in joy. The great day for settling all accounts is near. It will bring a solution of the curious riddle of life. Then all will receive according to their deeds—punishment for sin and reward for virtue. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Then the haven of rest will be sweet. It brings comfort in our sorrow and helps to bear life's burdens when we have faith in those precious promises which are given to us through Jesus Christ—have faith to believe, that by these we can be made partakers of the divine nature, and at last obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour. Gentle rays from the spring of salvation light up our pathway through the dark winter of this world, and keep our hearts warm, when they otherwise would congeal under the storm and snow and ice of winter.

With the glorious, heavenly harvest before us we take new courage to labor through spring. The laborers are few. The field is large, and the ground often unfruitful. The sun does not always shine gently. It is inconvenient to work the soil. The rain is unpleasant, and the storm severe. Rapid currents threaten to wash away the seed. But in spite of all this the incorruptible seed must be sown in peace with patience and endurance; for this the Lord of the harvest has ordained.

When we behold a world lying in wickedness, and consider the signs of the times, which show that the end is drawing near with great speed, and the precious truth which God has caused to shine through the last message of mercy, then we pray from our inmost hearts, O Lord, send forth laborers in thy harvest. Help all who have honestly embraced the truth to "catch men." Luke 5: 10. Give us not only a few preachers to labor in this mission, but make us *all workers*—men, women, and children.

Those who are advanced in life can honor God by a holy life, and help the mission with their means. The young are strong. The Lord has given them precious talents with which they can help forward the cause, when they are sanctified by the truth. Those children who

know the Father, and love Jesus, can show a Christian example before other children, and cause the light of the gospel to shine in young hearts. All can work for the glory of God and the salvation of precious souls, until the time of grace is ended, and the Lord of the harvest comes with his heavenly host. Let this be the sole object of our lives, then God will pardon all our sins for Jesus' sake, and say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

JOHN G. MATTESON.

A WORTHY EXAMPLE.

THE more active portion of the Battle Creek church have of late been taking steps to interest all its members more fully in the missionary work. One week ago last Sunday evening a vote was taken to form a Vigilant Society. Last Wednesday night their first meeting was held. Those feeling interested in the work were invited to hand in the addresses of individuals to whom they wished one or more copies of the SIGNS and REFORMER sent, whereupon there were over nine hundred addresses handed in. Fifty-five joined the Vigilant Committee, and seven new members were obtained for the Tract Society.

One member of the church living 26 miles distant took a club of 12 extra copies of the SIGNS for distribution. Letters were read where they had been receiving reading matter, from Maine, Missouri, England, Illinois, Georgia, and Michigan. In each instance an interest had been awakened, and a further call was made for reading matter. In one of the above-mentioned places, a company was keeping the Sabbath as the direct result of reading the SIGNS and tracts; and, as yet, they had seen no Sabbath-keepers except themselves. Names of seventy-five members of the church, not residing at Battle Creek, were passed to various members present, who were to correspond with them during the coming week, to enlist their co-operation in this work.

Their commodious house of worship was comparatively filled. All seemed of good courage in the Lord. They have set their hearts to have a live church and give every member an opportunity to contribute of their influence to build up the cause of God.

S. N. HASKELL.

EXAMPLE OF COURAGE IN IOWA.

A CARD has been received at the REVIEW Office from a brother in Iowa, who orders two copies of the "Way of Life" sent to a subscriber for the SIGNS, and states that he first sent to the SIGNS Office, and that they referred him to the REVIEW Office, where he was referred to the president of his Conference, who in turn referred him to the REVIEW Office. Then he appeals in an earnest manner to send the "Way of Life" at whatever cost. Not a word of complaint, nor does his language show the slightest discouragement.

Now the marvel to me is how his courage could hold out so good. "The Way of Life" was sent. But there is no need of all this trouble. There are brethren everywhere, who will obtain more or less subscribers during the year for the SIGNS and the REFORMER with the "Way of Life." Every president of the various Tract Societies should order a sufficient number of "Way of Life" to furnish each director for all such purposes. If arrangements are made for the directors to order for themselves, the order should not be less than fifty copies. If they are preserved unsoiled, they can be returned to this Office at the expense of the person ordering.

There is not a district in the country but that can get rid of more or less premiums if there is any interest at all to canvass for the SIGNS and REFORMER. To save the delay in ordering the SIGNS, let each church order eight or more copies of the SIGNS sent to one address. Then when a subscriber is found by a member of that church, one copy can be transferred, or another sent direct from the SIGNS Office. And until it arrives the subscriber can receive weekly one mailed to him by him who obtained his name. The liberal offer made by the Association to Tract Societies is such that those wishing no per cent themselves can offer the SIGNS and REFORMER with the "Way of Life" for the regular subscription price. This price paid into the Tract Society will pay for the premium and the periodicals.

Men that have courage sufficient to hold on as did the brother mentioned above, we are

sure will make good canvassers; and they should be encouraged. And unless their own Tract Society can furnish them with premiums, we invite them in behalf of the officers of the Mich. T. and M. Society to "Come over and help us."

S. N. HASKELL.

SELLING TOBACCO.

SHOULD Seventh-day Adventists sell tobacco? Of course not, for many good reasons. As a people, S. D. Adventists are thoroughly settled that tobacco-using is a bad, unjustifiable practice; because, in the first place, the system does not need it. It does nobody any good. In the next place, it does positive injury. It is a strong poison. No one can for years take into his system a poison without injuring him. Then it is a nasty, filthy habit, as everybody admits. It defiles a man's mouth, blackens his teeth, soils his beard, and besmears everything where he is. Wherever a tobacco-user goes, he leaves his mark. You can track him in the church, in his own parlor, in the cars, and along the street. You can smell him in every wave of wind that passes his defiled body. His breath is offensive.

Furthermore, it costs money, an immense amount of money—money for which God will hold every man accountable, money which the cause of God needs, and money which should be paid for religious papers, for missionary work, and a thousand other good things. This the tobacco-user throws away. I know a professed Christian elder in Missouri who pays 37½ cents a year to support the cause of God, about which he talks very eloquently, but at the same time he pays the nice little sum of \$20.00 a year for tobacco! Which God does he love best? Judge ye. From the above considerations the members of our churches do not use tobacco. Then we ask you, Can they conscientiously sell it to others? Of course they cannot. Hence none of our brethren who keep store or grocery deal in the article. I write this for the benefit of those newly embracing the faith, who probably might overlook this item, and engage in this bad business without thinking how wrong it is.

D. M. CANRIGHT.

"UNDER THE CURSE."

AN old lady, where I am now laboring, has piously kept the first day of the week as the Sabbath of the fourth commandment, and taught her children to do so; but a son of hers has discovered that the fourth commandment, which she had taught him to keep, requires him to keep the seventh, and not the first, day of the week, and accordingly has begun to keep it. And though she cannot gainsay the fact that the seventh day of the week is the day named in the commandment, but acknowledges it, yet she feels very bad that her son has embraced it, and has sent him a special request to read the third chapter of Galatians.

Now it seems quite remarkable that while the old lady kept, and taught her children to keep, the fourth commandment on Sunday, she never discovered that she was of "the works of the law" and "under the curse;" but now, for the first time, she has been led to the discovery, that if any one does really keep that commandment on the true seventh day, he is seeking to be "justified by the law," and is "fallen from grace."

The fourth commandment is but one of the ten; and if we shall fall from grace and be under the curse by keeping it, unless we substitute Sunday, the first day of the week, for the seventh day, what change will it be necessary to make in the sixth, seventh, eighth, ninth, and tenth commandments of the same law, to escape being justified by it and falling from grace? Shall we leave the little word, "not," out of each of them, and keep them accordingly? In that case there will be no danger of our being justified by them as they now read.

R. F. COTTRELL.

A HUNDRED years ago there were not more than 25 priests in the United States; in 1800 there were supposed to be 40; in 1830 the number had risen to 332, and in 1848 to 890. In ten years, from 1862 to 1872, the number of priests was more than doubled, having grown from 2217 to 4809. In 1875, there were, according to the official statistics of the various dioceses, 5074 priests, 1273 ecclesiastical students, and 6528 churches and chapels in the United States. There are, also, at the same time, 33 theological seminaries, 63 colleges, 557 academies and select schools, 1,645 parochial schools, 214 asylums, and 96 hospitals under the authority and control of the Catholic hierarchy of this country.—*The Catholic World*.

ARE YOU DOING ALL YOU CAN ?

BROTHER, sister, are you doing
In the Master's field to-day,
All the work which he requireth?
Does not duty for you stay?

Is no corner of the vineyard
Left neglected or o'ergrown,
Which your hand might well have cultured
Had you all your duty done.

Are no vines left drooping, trailing,
Which support at your heart claim?
Is to be a true vine-dresser
Made your daily, hourly aim?

Are no poor ones suffering, starving,
Lacking just the aid that you,
From abundance which God gives you,
Could, most surely, well bestow?

Are no homeless ones extending,
Pleading hands for love and care,
Which your heart and hand might give them?
Will you not your bounties share?
—Religious Intelligencer.

Progress of the Cause.

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

NEW YORK.

Clear Creek.

FRIDAY, April 6, Bro. Reynolds and I began meetings at Clear Creek. Bro. R. held a tent meeting here last season. We found over a dozen good Sabbath-keepers, firm in the truth. They have kept up regular Sabbath meetings all the time. Sabbath day, friends came in from all around till there were forty-five present, young and old—all old enough to be Christians. I was surprised to find that there were so many Sabbath-keepers in this section. None of these came more than a dozen miles, and most of them much less. Nearly half of these were young people from twelve to twenty-five years old, Sabbath-keepers, but not professors, except a few. I have not often seen a more interesting class of our young people than these.

We tried hard to get them to give their lives to the service of God, but found them very slow to move. However ten, old and young, made a start, and spoke well. Could this have been followed up a couple of days, I feel sure most all would have yielded. But the parents went home with them Sabbath afternoon, and thus defeated all further efforts to help the most of them. I have found the parents in this county the most backward about helping their children of any in the State, and it has grieved me much. Sunday morning we had about a dozen young persons together, and enjoyed a pleasant season. Eight of them engaged in prayer with us.

Then we came together and organized a church of twenty-one members. Two were baptized. Sr. Bentley was elected clerk, and Bro. S. Thurston was elected and ordained elder. Others not present will unite soon.

We also organized s. b. amounting to \$112 per year, and voted the third more for T. and M. The outside attendance was large. In fact, the house was crowded at every meeting. Our last meeting was a very solemn one. The Lord helped to reach the hearts of the people. One man, who had just finished reading the History of the Sabbath, fully decided to keep the Sabbath, and subscribed for the REVIEW. We could only stay two days. I leave this place with the saddest heart I have had this winter, not because we did not see much accomplished, nor because we had not very much to rejoice over, but because I saw so much more that ought to be done. But we have many churches to visit yet, and my time in which to do it is well-nigh spent.

There are scattered brethren and good openings all around here. We hope to see all these friends at the camp-meeting, where we will see what can be done for them. Bro. Watkins cheerfully bore much of the burden of the meetings, for which the Lord reward him. D. M. CANRIGHT.

North Gouverneur and Rome.

Met with the friends at Gouverneur, Thursday, April 3. I found four here who have lately commenced to keep the Sabbath. One of these, an influential man in the community, has been carefully investigating this question since a course of lectures were given here more than a year since, and now, with his good wife, has taken a firm stand to keep the commandments of God. This is another illustration of the fact that we can sometimes judge but poorly as to what has been accomplished by the apparent results at the close of a course of lectures.

Three united with the church, and a good degree of interest was manifested in the missionary work. At my request Bro. H. H. Wilcox filled my appointment at Rossie. He reports the friends there all firm in the truth.

Our first quarterly meeting at Rome, April 7 and 8, was an interesting occasion. There was a full attendance of the church at the meeting on Friday evening preparatory to the ordinance meeting. Nearly all, as far as we could judge, engaged in the fast; and our meeting on the Sabbath was excellent.

Evening after the Sabbath the ordinances were celebrated for the first time in this church. The promptness and cheerfulness with which all the brethren and sisters engaged in this work, gave good evidence of the love of the truth and the spirit of union and harmony that prevails among those who have so lately received the truth here.

We found at our business meeting on Sunday, that more than three out of four had previously paid up their s. b. for the quarter; and those who have not done so will soon, so that we shall commence the new quarter with a clean record. The regular prayer meetings continue in interest, and are well attended; and a weekly prayer meeting among the sisters has been established. B. L. WHITNEY.

Parma.

THE interest here is as great now as it has been since we began. We are having full houses, notwithstanding the meeting in the Baptist house. A Free Methodist minister has come in to present the claims of the first day, which is helping the cause wonderfully. The interest is extending for miles around, and we hear of one minister in an adjoining town, that is trying to defend his cause against the aggressions of the present truth.

Our last Sabbath meeting was another interesting occasion. Our work here seems only fairly inaugurated, and we hope for glorious things to report in the future. S. B. WHITNEY.

St Lawrence Co.

I WAS with the church in Rossie Apr. 4 and 5. In consequence of bad roads, high water, and sickness, held only one meeting. The rest of the time, was spent in visiting and looking after the interests of the cause. The members of this church are united and firm in the truth. There are those here, that a short time ago did not pray, that are now calling upon God in earnest.

I attended the quarterly meeting at North Gouverneur Apr. 7 and 8. This was a good meeting. On first day they came together to pay s. b. I spoke to them a short time with regard to the plan of raising means and its object, after which every member present came forward and paid his s. b. for the quarter. Some that have not yet joined the church, yet are keeping the Sabbath, pledged and paid. Three that are not keeping the Sabbath donated. This was all done with the greatest degree of cheerfulness I ever witnessed. The Spirit of the Lord was present to sanction this good work. HENRY H. WILCOX.

MARYLAND.

THE weather has been unusually stormy here, and our appointments have been broken off several times. Have just commenced at Preston, with a good and attentive audience. I would say to the brethren of the N. Y. and Pa. Conference that I heartily enter into the recommendation of our committee to seek God for a revival. The brethren here on the Eastern Shore have a quarterly meeting on the day appointed, April 7, and it will be observed; and I will do what I can to bring the desired results. Would there might be a tent in Pennsylvania the coming summer; would there might be one in Maryland. May God guide his servants to the right fields. Let us hold ourselves in consecration to the work, so that we can say from the heart, Here am I, send me. R. F. COTTRELL.

P. S. That part of Maryland on the eastern side of Chesapeake Bay is known as the Eastern Shore. I am not on the Atlantic Coast.

ILLINOIS.

Clyde.

At our next yearly meeting, the name of this church should be changed to Colleta. This is my home-church, and its members I dearly love. In the meetings I received encouragement, especially when

attending to the ordinances of the Lord's house and transacting business for the Master. A young brother who formerly worshiped with the Disciples, attending our celebration of Jesus' humiliation and passion, said, "An equal to this meeting I never saw." He and his companion now observe the Sabbath. We are expecting several to be immersed and labor with us in the future.

Dist. No. 11 is too slow in the T. and M. work; still we are accomplishing something. This is the youngest district in the State. We voted to form a club of twenty-four names, or more, for the SIGNS. Systematic benevolence is now paid much more promptly than hitherto. We also voted to pay an amount equal to one-third of our s. b. into the Tract Society treasury. Let union and zeal be seen.

McConnell's Grove.

My brother Ivory and I came, last week, about fifty miles, over very muddy roads and through the rain, to meet our friends in Dist. No. 1. A goodly number of the members were present. We were made glad to meet Eld. H. W. Decker and eight of his co-workers, from Monroe, Wis. We worked, as these hitherto united Conferences always should, in harmony. At the close of Bro. Decker's discourse Sabbath p. m., we enjoyed a social meeting. At first it was very readily seen that all was not right. There was no freedom in the meeting; but towards the close, the erring began to confess, and more light broke in upon us. By a standing vote nearly the whole congregation declared themselves at peace with each other. Now, friends, why not keep the door closed, and bolt the devil outside?

In our business session we gained some points of information from the remarks offered by our brethren and sisters from Monroe. Systematic benevolence was considered; a club of four for the SIGNS was formed; aid was voted to a poor, aged brother. This district voted, last winter, in favor of the "one-third." We believe there is freedom still in store for Illinois. Apr. 9. G. W. COLCORD.

IOWA.

I COMMENCED meetings at Milford, Mar. 31. Have given eight discourses, and although it is an unfavorable season of the year for meetings, yet the attendance is good, and the interest seems to be increasing. The truth is taking hold of the minds of some. Pray for me. F. W. MORSE.

KANSAS.

A CHURCH was organized at this place last Sabbath morning. Sixteen entered into church fellowship. We celebrated the ordinances in the afternoon. Two others united with the church on Sunday. The meeting continued a week. The outside attendance was small excepting the two last evenings.

They pledged about \$25.00 for s. b. for the year. A few not present at the business meeting will raise this a little. J. LAMONT.

CONNECTICUT.

WE have received the following good report from Connecticut:—

Our monthly meeting for April was a decided success. Bro. Wood of Boston and Bro. and Sr. Hastings of New Hampshire were unexpectedly with us, and their presence and testimonies were very cheering. On first-day several of the neighbors came in, and Bro. Wood spoke in the morning from Isa. 62:10, and in the afternoon from Rev. 22:12. All gave the best attention. We re-organized s. b. amounting to \$65, and one-third additional was voted for T. and M. work. After this, enough was pledged to pay for thirteen copies of the SIGNS, to be used in canvassing.

INDIANA T. AND M. MEETING.

This meeting was held at Alto, Howard Co. It was called to order by the vice-president, Bro. J. M. Rees. Bro. J. W. Covert was elected secretary pro tem.

The minutes of the last meeting were read and adopted. It was then voted that each district hold its quarterly meeting the 12th and 13th of May, and that the State quarterly meeting be held the 19th and 20th of May. This State has five districts. No. of T. and M. members, 101. The labor during the last quarter is as follows: No. of families visited, 72; No. of letters

written, 55; money received for membership, \$29; donations, \$11.49; book sales, \$28.61; pages, 60,818; Almanacs sold and given, 150, bringing in \$2.45. Total, \$71.55.

No. of new subscribers: REVIEW, 16; INSTRUCTOR, 43; REFORMER, 1; SIGNS, 30; BATTLE CREEK COLLEGE 12. Distribution of reading matter: No. of REVIEWS, 422; INSTRUCTORS, 54; REFORMERS, 34; SIGNS 35; tracts and pamphlets, 45,276 pp., value, \$28.29; periodicals, \$4.26.

Bro. Lane reported the T. and M. Society out of debt and two hundred dollars' worth of books on hand. It was then voted that said books should be equally distributed among the districts.

Adjourned.

J. W. COVERT, Sec. pro tem.

MAINE T. AND M. REPORT.

THE second quarterly meeting of the Maine T. and M. Society was held with the church at Norridgewock, March 25, 1877. Prayer was offered by Bro. Haskell. Report of last quarter was read and accepted. Report of the present quarter read, which was as follows:—

No. of members, 183; reports returned, 62; families visited, 151; letters written, 73. No. of new subscribers for REVIEW, 11; INSTRUCTOR, 28; REFORMER, 7; SIGNS, 1; ADVENT TIDINGS, 1; HAROLD, 1; College paper, 14. Distribution of reading matter: REVIEWS, 183; INSTRUCTORS, 52; REFORMERS, 48; SIGNS, 53; VOICE, 12. Almanacs, 493. Value, \$23.65. Tracts and pam., 58,457 pp. " 65.37. Books to libraries, 3,492 " " 9.30

Total, 61,945 " " \$98.32
Received, for membership, \$ 1.00
" by donations, 39.12
" from book sales, 6.40
" Almanac sales, 19.06

Total, \$65.58

Voted, To adjourn to call of chair.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

FROM THE V. M. SOC. OF ARMADA, MICH.

As a specimen of the work being accomplished by the Vigilant Missionary Society, I send you the following copy of a card received from a lady in Iowa, in answer to some tracts and papers accompanied by a postal card. I think it will be of interest to our missionary workers:—

"MADAM: Your kind favor of March 15 has been received. I have never had the pleasure before of reading any books or papers advocating the 'seventh day' or 'Second Advent' doctrines. It was indeed a pleasure to me to have an opportunity of investigating the subject. I can say as far as I have seen, I find nothing to object to. It really meets my own views on the subject. I have thought a great deal about the prospect of the nearness of the end, and that spiritualism was a fulfillment of prophecy.

"I like the papers real well. I read them with much interest, and I am going to get my neighbors to read them. I believe that Saturday is the true Sabbath. I have always been a Methodist; but I want all the light I can get. I wish to walk in the right path, and do all the good I can. Please let me hear from you again soon, and if I can be of any assistance or do your cause any good, I would be happy in so doing. I would like to investigate the subject further. Please let me know where you found my address."

This lady was an entire stranger, her name being taken from a newspaper. Doubtless there are many similar instances, where the SIGNS or a tract accompanied by a few earnest words and a prayer for its success, has found hearts waiting to receive the truth. We see some of the fruit of our missionary labor, but God alone knows the real amount of good being accomplished. Let us send out God's truths. Our sacrifices will not be in vain. The harvest alone will reveal all of the fruits. Let every lover of present truth work, earnestly work, till every one shall have had a chance to investigate these important truths, and Jesus shall come to reward the faithful ones. MRS. R. H. WELLMAN.

A LETTER FROM DAKOTA.

EDITORS ADVENT REVIEW: My Dear Sirs, In March Eld. E. M. Farnsworth came here to preach and labor in behalf of your faith. He began his labors on Sun-

day, March 11, in the public school-house in town. He has followed this by preaching once on each succeeding Sunday, and on such weekly evenings as the building was unoccupied—some four evenings out of the week. He is a young man and the first English speaking representative of the denomination to come here. He has been complimented throughout his stay with the largest congregations of any one at this time of the year for years, and has received courteous and friendly attentions from all as a rule.

There is here a S. D. A. church of forty members whose families, as they are nearly all heads of families, must include at least one hundred persons; but they are all Danes, who have from time to time had the service of the Rev. Mr. Hanson, a Dane. This church has grown up in the past three years. It started from a package of tracts sent to the post-mistress and handed by her to a Dane, a Mr. Nelson, because they chanced to be printed in his own language, to amuse himself with in the long Dakota winter. The reading of these aroused a curiosity in his mind to know of their teachings, which caused him to send to your Office for more; and soon he began keeping the Sabbath day. It was a matter of jest and ridicule to his friends and neighbors; but he kept on till he succeeded in inducing this Eld. Hansen to come here, when himself and wife and brother-in-law, and wife were baptized (they had been Lutherans), and thus started a church with this brother-in-law, Andrew Frederiesen, as elder.

Now they have forty members who manifest a good deal of interest for their countrymen which are here, either Lutherans or Baptists. These say that the Lutherans make a kind of hospital or quarantine of the Baptist church, which takes them in and teaches them the grand truths of repentance and immersion by which they are fitted for the reception of new truths from the Bible as old as creation. The facts here seem to verify this statement, as very many of the Scandinavians under Baptist labor become converted, and unite with them; and soon, on hearing this Eld. Hansen or some other Seventh-day Adventist, or getting hold of tracts and papers, are filled with the spirit of inquiry; and the result in many cases, facts say, is the embracing of the Sabbath and the full Law.

Our county has a population of some three or four thousand, about half Americans I think, and the rest Scandinavians and Russians. These Russians speak German, and are Lutherans and Mennonites. Where is the Seventh-day Adventist who can carry the truth to them in their own tongue? They are bound to be a power of account in our county, as they must count one-third of the population and probably as much or more of its wealth, as some are very thrifty for this country.

Eld. E. M. Farnsworth is very kind in manner and fair in address, and his work has thus far aroused a good degree of interest among the Americans; and many are accepting tracts, and reading books, and investigating the grounds on which we have been observing the first instead of the seventh day in worship of God. To most of them the subject is new. They received the Sunday from faith in childhood's teachings, and supposed it was right of course; but now they are not quite so sure. Many are already convinced that the seventh is the day that the Bible gives with ample proof; but—but—"I have married a wife, and cannot go; and I have bought four yoke of oxen, and I pray thee to have me excused." One, a Baptist, has already begun to observe the seventh day, and there are more to follow.

My dear sirs, I do not know as this letter will be acceptable to you, or that it will give you any pleasure; but I hope it will, both, and that you will find space for a share or all of it in your columns. I have been a Baptist for years, but under this young man's teachings, I began to investigate the Bible for the change of the Sabbath to the first day of the week; and the more I hunted, the more I did not find any support for my faith in said change. I have been a Sabbath-keeper since March 21. I am very anxious for my husband, who has been a Baptist since last September. He is much interested, and says he will observe the day "if it is right." He will investigate this matter. I feel he will soon be with me. God help the truth here.

Very respectfully,

CAROL LOU B. AURNER.

Your character cannot be essentially injured except by your own acts.

A THRICE-WELCOME VISITOR.

OUR mails are such to this distant field that we have received our dear REVIEW at times, for three weeks in succession, on Fridays. It comes as a Sabbath feast to our souls, and is our only means of communication with the dear people of God scattered abroad. We want to make an earnest appeal to have our Texas package shipped early, so that we may always be able to receive it on Fridays, for our Sabbath reading.

E. G. RUST.

Dallas, Texas, Apr. 9, 1877.

A WORD WITH THE SISTERS.

WE hear the sisters say they would sign the s. b. pledge, if they had any income. And why should we not sign the s. b. pledge? Are we not each individual members of the church? Are we not each acting on our own responsibility? Shall we not each have to answer for ourselves? And do we not each have a work to do? Is it right that the pledge be mostly made up by the brethren, and we not try to help? It is an old saying, "Where there is a will there is a way," and we surely have the will. Of course there are a great many sisters that have all they need, and can do as they choose; but the other class, is there not any way that they can help? There are a great many of the sisters that have sewing machines, and do a good deal of sewing for cash. Keep an account of all you make, and in the course of a year it will amount to considerable. And there are a great many of our sisters that are farmers' wives and daughters. And these keep poultry, bees, and raise vegetables and other things to sell. Now why not count the product as increase?

Now, cannot you keep an accurate account of what you make, and at the end of each quarter find what the tenth is? Some may think it would be too much trouble to keep an account. What do we have without trouble? Do our ministers preach to us without trouble? Can they do it for nothing? While some others are sending them here to preach to us, ought we not to be sending others to new fields? and while we see so many fields open, and calling for labor, how can we look on and not try to do something, if it is only a little? We will have to give an account in the day of Judgment. Let it be said the sisters did their part. "Give and it shall be given unto you."

MRS. MAGGIE MELZGER.

FROM AN AGED SISTER.

I BELIEVE it my duty to write a few lines for the REVIEW, to inform my brethren and sisters what the Lord has done for me. I can say with the Psalmist, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Ps. 40: 5. I feel that the Lord hath done great things for me, whereof I am glad, and for which I praise his holy name.

I am one of the lonely ones having but little privilege of meetings; but I believe the Lord is willing to work for the lonely ones when they strive to walk in his commandments and humble themselves before him. I praise the Lord for the light which hath shown upon my path. Truly I can say, "Thy word is a lamp to my feet and a light to my path." Thanks be to the Lord, who hath opened my eyes to behold this precious light. It hath shone into this poor darkened heart of mine; and by his assisting grace I mean to let it shine before others, however feeble its rays may be, that some poor soul may catch its rays, and thereby be led to find the narrow way. I want to bear some part in the vineyard of the Lord, let it be ever so humble.

The faithful and true Witness counsels us to buy of him gold tried in the fire, that we may be rich. I can see no other way of buying the gold than in yielding obedience to the commands of God. He says in his word, "Separate yourselves from the world, submit yourselves unto God. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Again the true Witness saith, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If we want the dear Saviour to come in and sup with us, we must be willing to open the door of our hearts and

let him in. May God help me to buy that gold tried in the fire, that whenever I am brought to the trial of my faith, I may come forth as pure gold meet to behold his lovely face. May I be clothed with the white raiment, even the robe of Christ's righteousness, and be found worthy to appear before him when he cometh upon the white cloud.

May the blessed Spirit of God and his precious truth be and ever abide with his dear people everywhere unto the end. May his eternal truths be written indelibly upon our hearts and consciences. God's truth is marvelous in our eyes, angels rejoice in beholding his glory and his truth. May the Lord keep us near him. Let us heed the voice of the true Witness; let us watch, therefore, that we keep ourselves from lusting after the things of this world. God will have a peculiar people, a separate people. Let us strive to overcome, that we may finally receive a crown of righteousness.

MRS. T. A. SWEZEY.

Washington, Iowa, Feb. 2.

IN THEIR MOUTH WAS FOUND NO GUILE. REV. 14: 5.

THIS fact is expressed concerning a company whom we, as a people, profess a hope of joining. But do we sufficiently consider the requisite point of character? It is true that in our own strength we shall never be able to conquer on this point or any other. Hence we are to welcome the means God sends, that will enable us to search our hearts and motives, and by his help root out whatever there may be that is displeasing to him. Conviction of sin is the first step God takes to rid us of it, and this conviction he brings about by means of his word.

It is astonishing what an amount of white lies are spoken and acted by us who claim to follow the meek and lowly One. Frequently we hear a professedly Christian mother say to her little one, "If you are not good, mamma will go off and never come back, when she very well knows that earth does not contain an inducement that would tempt her to fulfill her word.

Mother, you lied to that child, and whether he believed you or not, the mischief done to the little mind must be great. If he did not believe you, he must have thought that the one to whom he should look for love and care was not to be trusted; and how can you expect him to have a very deep respect for his obligations to you, when your words display so little regard for yours to him? If he did not believe you, he must certainly have known that you did not speak the truth, and how can you blame him for following your example when he fancies it to be for his interest?

But your child was not the only one injured. Your heavenly Father saw the guile in you, his older child; and unless you repent and seek forgiveness and overcoming grace, you may be a greater loser than you imagine. And it is not always to the children that we speak and act dishonestly. How often in conversing we commence relating an incident that we have known or heard, thinking it to be spicy and to the point, but before we are done, become conscious that without a little addition, it is going to fall rather "flat," or not meet the point at all. Well, let it "fall flat," then, and think a little farther next time. You would probably suffer more, and worse results follow to yourself and others, from the consciousness of having told an untruth even in ever so small a matter than you would simply to know that you did not succeed in making the conversation agreeable.

If conversation must be stupid without a little "manufactured spice," let it be stupid until some better way can be invented to enliven it. It is not at all necessary to tell all our affairs to others, and there may be many things that it is our duty to conceal where we can do so honestly. May we all through Christ obtain that divine wisdom that will enable us to please our Father and benefit our fellows. And let us all remember that "the remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth."

JULIA E. DUFFIE.

COMING AGAIN.

OUR dear Saviour, in answer to the important inquiry, "When shall these things be? and what shall be the sign of thy coming and of the end of the world?" says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Matt. 24: 3; Luke 21: 28. The promised signs have been seen first in the heavens. God

has hung them out, to the astonishment of the infidel world; penciled in lines of fire, pillars of fire, and clouds of vapor and smoke. The signs have since been seen on the earth beneath, distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear.

According to the fulfillment of promised signs, the time evidently *must* be near when our dear Lord will come again. Now it remains for us to watch soberly, and not to be over-charged with those things about which our Lord has warned us. Let us not cast away our confidence, nor be ashamed of our hope which hath a recompense of so great a reward. Oh! let not this world be a snare to us, neither suffer the unbelievers in these great truths to beguile us; for in a little while the wicked shall not be. Ps. 37: 10; Obad. 16; Mal. 4: 1.

CHARLES P. WHITFORD.

AN old-fashioned minister was preaching in a tight, unventilated church, in which by some means a window was left partly open. A good deacon during the sermon closed it. The minister stopped, and turning to the deacon said in solemn tones, "If I were preaching in a jug, I believe you would put the cork in."

Obituary Notices.

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

FELL asleep in Jesus, near Morrison, Jefferson Co., Colorado, March 21, 1877, of consumption, Sister Sophia E. Wright, daughter of Stanbury and Mary F. Wright, aged 32 years. She, with her family, embraced the third angel's message six years ago in Kansas, since which time she has been a faithful commandment-keeper. She died in the triumph of faith, and rejoiced in the goodness of God. She leaves an aged father and mother, one brother, and eight sisters. But we realize that we part but for a moment.

Funeral discourse by the writer from 1 Thess. 4: 13, 14.

She is gone! but her memory lingers
Round each dear, familiar spot;
A holy influence breathing
In our hearts to perish not.

R. H. STEWART.

DIED, in Richfield, Mich., Feb. 5, 1877, Russel Peters, aged 78 years and 19 days. This aged Bro. fell asleep in hope of a resurrection with the just. For many years he has professed faith in the truth, and has endeavored to keep all the commandments of God.

In his last moments he seemed to feel that the Saviour was near, and that he was only to sleep until the morning of the resurrection, then to enter a life where sickness and death should never come. Discourse by Eld. Hait, Free Methodist, from Matt. 24: 44.

GEO. RANDALL.

DIED, in Colon, Mich., April 2, 1877, Sr. Cynthia Schellhaus, aged 84 years, 2 months, and 25 days. She embraced the truth nearly twenty years ago, under the preaching of Elds. Joseph Bates and J. H. Waggoner, and from that time she has been a pillar in the church of her choice. It has been the privilege of the writer within the last four years to listen with rapt attention to her stirring exhortations, which breathed the spirit of the Master. Remarks were made by the writer from 2 Pet. 1: 5-11.

D. F. G.

DIED, January 16, 1877, at Waterloo, Wis., of scarlet fever, Vina, youngest daughter of Bro. and Sr. F. A. Elwell, aged 1 year, 5 months, and 9 days. Burial services conducted by Eld. J. Ganiard. Remarks, from Job. 14.

V. L. G.

FELL asleep in Jesus, on April 2nd our dearly beloved brother, Chas. W. Bartlett, aged 20 years. He embraced present truth two years since, and died in the Lord, having kept the faith, having fought a good fight. C. possessed a gentle and loving disposition, and won the hearts of many by his Christian demeanor.

He recently graduated at this place, and soon after his graduation attended the B. C. College; but unfortunately he labored too hard, both physically and mentally, which resulted in his death.

As we placed him in his bed of earth, we were greatly cheered with the "blessed hope" or a soon coming Jesus. Remarks by the writer, from Rev. 14: 13.

ARTHUR W. BARTLETT.

DIED, at Chase's Mills, N. Y., Robert Clemons, aged 70 years. He was a believer in the personal coming of Christ, and at the time of his death was associated with the Seventh-day Adventists. He leaves a son, three daughters, and an aged widow, who are sustained by the hope they have in the resurrection of the dead. Remarks from Ps. 17: 15.

C. PIKE.

DIED, in Gallatin, Daviess Co., Mo., March 12, 1877, little Minnie, only daughter of John and Sallie A. Snider, aged 3 years and 20 days. Funeral discourse by the writer, from Jer. 31: 15, 16.

C. H. CHAFFEE.

DIED, Apr. 1, at Brightwood, Mass., our only child, Arthur P., aged three months. Funeral services by Eld. H. Pratt, first-day Adventist. We hope to meet our lost one when Jesus awakes his sleeping saints.

F. R. AND L. M. RICHMOND.

