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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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"I WOULD NOT LIVE ALWAY."

[Written nearly fifty years ago by the late Dr. Muhlenberg. From the *Independent*.]

I would not live alway—live alway below!
Oh! no; I'll not linger when bidden to go.
The days of our pilgrimage granted us here
Are enough for life's woes, full enough for its cheer.

Would I shrink from the paths which the prophets
of God,
Apostles and martyrs, so joyfully trod?

Like a spirit unblest o'er the earth would I roam,
While brethren and friends are all hastening home?

I would not live alway. I ask not to stay
Where storm after storm rises dark o'er the way;
Where, seeking for rest, we but hover around,
Like the patriarch's bird, and no resting is found;
Where hope, when she paints her gay bow in the air,
Leaves its radiance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway, thus fettered by sin,
Temptation without and corruption within;
In a moment of strength, if I sever the chain,
Soarce the victory is mine ere I'm captive again.
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears;
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live alway. No, welcome the tomb.
Since Jesus hath lain there, I dread not its gloom.
Away from you Heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren, transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul?

Who would live always away from his God,
Away from you Heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Saviour and brethren, transported to greet,
While the songs of salvation exultingly roll,
And the smile of the Lord is the feast of the soul?

That heavenly music! What is it I hear?
The notes of the harper ring sweet in mine ear!
And see, soft unfolding those portals of gold!
The King all arrayed in his beauty behold!
Oh! give me, oh! give me, the wings of a dove,
To adore him, be near him, enrapt in his love.
I but wait the summons, I list for the word:
Alleluia—Amen—evermore with the Lord.

General Articles.

SANCTIFICATION.

BY ELD. A. C. SPIGNER.

THE dear Saviour prayed the Father to sanctify his disciples, and in the same prayer declared that he "sanctified himself that they might be sanctified." John 17:17, 19. The inference, therefore, is that Christian sanctification is a possibility, and is desirable. Furthermore, the invocation of Jesus Christ to his Father was, "sanctify them through thy truth," and his declaration was, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." And there was added, as if to avoid misapprehension of his words, "Thy word is truth."

Here, then, is definitely set forth
1. The direct agent in the work of sanctification,—God.
2. The means to be employed in that work,—truth, as contained or expressed in God's word.

To sanctify as defined by Worcester is:—

1. "To free from the power of sin; to cleanse from corruption; to make holy."

3. "To ordain or set apart to sacred ends; to consecrate; to hallow. So for example: God blessed the seventh day, and sanctified it."

No fault need be found with these definitions or with the illustration. They are doubtless sufficiently explicit and complete for common, practical use. What is needful to those who use the term, and especially to those who adopt "sanctification" as a creed, and advocate it as a specialty of their faith and life, is that they understand the meaning of the definition, and of the term as used in the Bible. The substance of the first definition is contained in the last clause,—*"to make holy,"* for that will "free from the power of sin" and "cleanse from corruption." This applies only to moral agents. The third definition varies but in a light shade from the first to render it applicable to inanimate objects, and is expressed in the one word *"consecrate,"* to set apart for sacred uses.

Sanctify—"to make holy." Holiness (as righteousness and godliness) pertains to character in a moral agent; and this character is to be developed, to be wrought out or attained by activities. It is not inherent (like purity and innocence) nor spontaneous. It is character of a moral agent in conformity to moral law and in harmony with the Divine will chosen and wrought out by voluntary activities. It is not the result of accidental or ephemeral conformity of life merely to the letter of law. Holiness is character in conformity to the letter and spirit or intent of moral law, which character is intelligently chosen by a free moral agent as a highest earthly good and as the pleasure and will of God. Not only is this character so chosen, but those conforming acts of life thus in harmony with the Divine will are also intelligently and conscientiously chosen and directed as the God-ordained and essential means for the development of that holy character, and are adopted and pursued as the pleasure of God from pure, conscientious, moral motives. Hence this holiness is not spontaneous nor enforced, accidental nor extrinsic. It is a chosen, intrinsic virtue, and is usually of gradual growth by definable, chosen processes. Rom. 6:19, 22; 2 Cor. 7:1; Eph. 4:24; 1 Thess. 3:13; 4:7.

The present purpose is to ascertain and set forth the scriptural use and true meaning of the word "sanctify." To this end reference is had to Ex. 19:10, 12-15, 21-25.

Moses is charged to go down from the presence of God on the mount "and sanctify the people" (verse 10), also to "sanctify the mount." Verse 23. In what that act of sanctification was to consist is there declared. *"Set bounds about the mount."* Verse 23. How this was to be done is indicated in verses 12, 13, 21, 23, 24. "Thou shalt set bounds unto the people round about saying, Take heed to yourselves that ye go not up into the mount or touch the border of it; whosoever toucheth the mount shall surely be put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man it shall not live: when the trumpet soundeth long they shall come up to the mount." "Charge the people, lest they break through unto the Lord to gaze, and many of them perish. . . . let not the priests and the people break through to come up unto the Lord, lest he break forth upon them." "So Moses went down unto the people and spake unto them." Verse 25.

And thus, "setting bounds about the mount" by declaring it sacred,—set apart,—consecrated—to the appearance of God thereon and the sublime manifestation of his power and authority therefrom, by prescribing rules for the deportment and conduct of the people on the occasion,—a law of action for their guidance—telling them

where they should go, and what do, how near they should approach to the mount, and what not to do, how to act and demean themselves, giving them complete directions as a law of action to guide them in properly observing the occasion and honoring God, these acts are termed "sanctifying the mount." This is in exact accord with the third definition quoted, and was the sanctification of an inanimate object by setting it apart to sacred ends; consecrating it; hallowing it. And this is effected by, (1) announcing to the people that it is by God so set apart to sacred uses; and (2) giving to the people a law of action in relation to the thing set apart, and instructing them in that law, and charging them to be obedient thereto.

So also was the sanctification of the people effected by prescribing to them a rule of deportment, a law of action, by which they were to be governed, thus "setting bounds unto the people round about,"—circumscribing them "round about" by a law of life—to govern and guide them on the occasion of God's special visit to the mountain and speaking to the people. They were instructed to purify themselves even to the washing of their garments and the avoiding of those indulgencies, which might in any degree vitiate their sense or detract from entire attention to him and his words. V. 15. They were also charged where and how far to go; and where not to go, and what not to touch, how to appear, and what to do. In short, in respect to that particular time, place, and event, there was given to the people, evidently, a complete rule of deportment—a complete law of action; and they were instructed in it carefully and fully, and enjoined to obey it, and these commands were enforced by the peril of their lives. The record here is brief, but there can be no doubt that the law and commandments and instruction were complete and all-sufficient to entail entire responsibility upon the people.

"So Moses went down from the mount unto the people, and spake unto them," declaring unto them all the words of God unto him, instructing, commanding, and charging them in the name of God what to do and how to do, thus by a law "setting bounds unto the people round about," saying unto them, "Take heed," etc. And these acts are termed (verse 25) "sanctifying the people." In this work, (1) Moses (under God) is the direct agent commanding and instructing the people; and (2) God's word—his law—is the means used, while the act of the people in obeying the words of God is a secondary, concomitant means and the people themselves secondary, cooperating agents.

The term "sanctify" in John 17:17, 19 is evidently used with the same signification. "Sanctify them through thy truth, thy word is truth." Here, God is implored by the loving, very anxious Saviour and friend of man (1) to be himself the direct agent, and (2) to use his word as the means to make the disciples holy. It is the truth, then, as contained in God's word that is to be the means of sanctifying God's people; *i. e.*, God is asked to make that word, so embodying the truth, a law of life unto them. God is besought by that law to "set bounds unto the people round about;" by it to prescribe their deportment and acts of life in obedience to the Divine idea of right and fitness and to God's will and pleasure; to circumscribe them around with his moral law of holiness, which is to be implicitly accepted by them when fully instructed therein as a law of moral life and guide unto holiness of character, essential to acceptance with Christ and to the reward of eternal life.

This thought is rendered more complete by the language of verse nineteen, containing Christ's declaration that, "For their sakes I sanctify myself, that they also might be sanctified through the truth." This must mean, when he says, "For their

sakes I sanctify myself that they might be sanctified," etc., that Christ does this,—sanctifies himself—as an example unto us, for in no other sense could his sanctification conduce or redound to our sanctification. It is evident that much of Christ's mission and labors on earth were as an example to us, that we might by witnessing an example of a holy life learn better how to live one. In instituting the church ordinances, Christ partook thereof himself as an example to us. When he asked for the administration of baptism to himself by John, he testified, "Thus it becometh us to fulfill all righteousness." And when he had solemnly instituted the third and last ordinance on that night of his betrayal, he testified of it, "I have given you an example, that ye should do as I have done unto you." Previous to this, Christ had exhorted, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart," etc. Matt. 11:29. In fact, either definitely or impliedly, Christ's whole earth-life is frequently presented as an example to us, as by John in 1 John 2:6,—*"He that saith he abideth in him ought also to walk even as he walked."*

Now, it seems that he had done something as an example to his disciples which he terms "sanctifying himself." And it is clearly implied by him in the language used that the means employed for his sanctification was God's truth—"his word." Also this is the only logical inference; for unless he employed the same means, the same instrumentality that is to be employed in man's sanctification, the example would be imperfect and hence inefficient for the object designed. He prays that man may be "sanctified through the truth"—God's word. Then it was through the application of that word to his life that he sanctified himself.

How did he do it? He made it the guide of his life. He walked in its precepts. He kept its commandments, and statutes. He averred, "I came down from Heaven, not to do mine own will, but the will of him that sent me;" and that while here he sought not his own will, but the will of the Father who had sent him. John 6:38; 5:30. As doing that will he faithfully kept his Father's commandments, "did all those things that pleased him," and "finished his work;" and himself presented his obedience thereto as an example to us. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." John 15:10. Christ's abiding love is promised as an encouraging reward to induce obedience to the commandments of God. The keeping of those commandments is the object sought, and his example and the rewarding love of his Father are presented here as a strengthening, sustaining encouragement.

We learn from Luke 1:6, that "walking in all the commandments and ordinances of the Lord, blameless" is what constitutes "righteousness." And, further, we learn from John 14:15-24; 1 John 2:29; 3:22-24, that the condition upon which we are to be blessed of God (as asked in this prayer of the Saviour) and be accounted holy—righteous—is that we have his commandments and keep them. Now grouping these thoughts all together, it seems clear that that which Christ did as an example to us, which he termed "sanctifying himself," was the "keeping the commandments and ordinances of God, blameless," and doing his Father's will in all things, which he declares to be the purpose of his earth-mission. In that work of sanctification of Christ,

(1) Christ himself, as "one" in purpose and labor with the Father, was the agent, and (2) God's law was the means.

Thus Christ "set bounds unto himself round about" by his Father's commandments and will, conforming his life thereto during all his stay on earth and amid all

his labors, sufferings, trials, and agony even unto death, walking among pursuing and persecuting men blameless, as an example to them and us; and thus it was he "sanctified himself" "for our sakes."

Then, when Christ prayed his Father to sanctify his disciples "through the truth"—"his word"—he asked the Father by the Holy Spirit which was to be sent to instruct, to keep and lead them and "guide them into all truth," to so commend the value of God's word unto them, and to take the teachings of Christ "and show it unto them" (John 16:15) in such a way that they shall be constrained to love it and induced to accept it as their law of life and "guide to holiness," by it "setting bounds unto them round about" so that they should sin not, but should "walk in all the commandments and ordinances of the Lord, blameless," walking thus by faith in the Lord Jesus Christ, so that this faith might be "accounted unto them for righteousness."

In this work of sanctifying the disciples (1) God is asked to be the *efficient agent*, and (2) God is asked to use the *truth* as expressed in *his word* as the necessary *means* through which to effect the object desired. God works by the agency of the Holy Spirit, to enlighten, admonish, convict, subdue, subject, teach, guide, sustain, and perfect, and hence to bring into obedience to the divine law and into harmony with the divine will and pleasure, and thus make holy. This we learn from John 14:15-26; 16:7-15, and corresponding scriptures. Manifestly, sanctification implies holiness, godliness, righteousness, and pertains to character. And this character is attainable by entire conformity of the interior life and exterior deportment of the child of faith to the law and ordinances and expressed will and pleasure of God. It is moral character developed in and by the believing child of grace in entire conformity to God's moral law and to his will and pleasure, and with the teaching, precepts, life-example and character of Jesus Christ, taught, led, and controlled by the Holy Spirit.

Then, by the *agency* of the *Holy Spirit*, the *truth* as embodied in God's *word*, the disciples of our Lord may be thus sanctified by co-operating with God in "setting bounds" unto themselves "round about" by his holy law, and then walking in all the commandments and ordinances of the Lord, blameless. "Ye shall sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44), is everywhere the spirit of the divine requirement. And "this is the will of God, even your sanctification;" "for God hath not called us unto uncleanness, but unto holiness (1 Thess. 4:1-8) is the teaching of the gospel of Jesus Christ.

If this be a true conception and understanding of the subject, then the doctrine of sanctification is full of deep and valuable import to us, and means much more than mere ephemeral emotions excited by sectarian zeal for creed or special doctrine; far more than excitement manifesting itself in undignified, wild, and extravagant enthusiasm; very much more than the mere emotional pleasures of even a true faith, and by far more than the evanescent joys of a blind faith or sectarian zeal, interspersed by grace and unguided by wisdom.

It means self-abasement and subjection and subdued humiliation; it means the heart, temple of God, swept, washed, and purified by the blood of Christ and inhabited by the Holy Ghost; it means much pruning, much chiseling, grinding, and burnishing; it means passions all subdued, affections all chastened, temper all controlled and sweetened, and sympathies all tenderly alive and pulsating to the beautiful and true in virtue, a conscience quick and sensitive to every pulsation of right and wrong and to every call to duty, and a benevolence that knows no limit within the possible. It means, hence, a mild, calm, meek, and quiet temper and demeanor, an entirely dispassionate, pure, and innocent life, fervent devotions, strong and controlling religious convictions, divinely enlightened sentiments, noble aims and holy aspirations, great hope, grand designs, matured plans, unflinching resolves, and earnest, persistent, yet cautious and discreet labors. In short, sanctification means a religious character patterned after that of the blessed Master and developed and perfected "in the unity of the faith and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." Eph. 4:13. Again, if the true meaning of the term sanctify as used, in the Bible, has been correctly apprehended as stated above, then the import of the words in Gen. 2:3,—“And

on the seventh day God ended his work which he had made; and he rested on the seventh day from his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made”—must be this:—

1. On the seventh day God, ceasing from his six days' creative work, rested himself from all his works, as an example to man.

2. God pronounced his blessing upon that seventh day declaring his purpose to make it a holy day.

3. God sanctified it—made it holy, which consisted (1) in proclaiming to the people that "it was by God so made a holy day set apart for sacred rest from secular labor, for religious instruction and for the worship and honor of the living God; and (2) in "setting bounds about" it by a law for its observance, by giving to the race a law of the Sabbath, commanding its observance as a day of holy rest, directing what to do in respect to it and how to do. In this work of sanctifying it (1) God is the *direct agent*, and (2) God's *moral law* is the *means*, as above seen.

The sanctification of the seventh day, hence, implies a Sabbath law—a law for the government of man's conduct in respect to it, and that that law was proclaimed to the race, and that they were carefully and fully instructed in that law. It implies that God then and there, in Eden, ordained a Sabbath law for the protection of the institution when he created it, and that then and there he gave the Sabbath and the law thereof to man.

Then, to argue that though the Sabbath was instituted in Eden for man, yet it was not given to him, nor was any Sabbath law enacted or given to him until two thousand five hundred years thereafter at Mt. Sinai, is to argue against light.

The conclusion is as the beginning, viz., that Christian sanctification is both possible and desirable, even in the high sense indicated above. High as the standard of perfection is, which is understood to be required, yet the child of true faith walking in the pure, clear light of God's word, need not despair. For God is pledged by his word to hear and answer the prayer of faith; the Holy Spirit is pledged to enlighten and assist to the full extent of any need; and Jesus Christ, the ever loving friend of the contrite in heart, is yet interested in us and anxious for the saints' sanctification no less than he was when he uttered that memorable prayer to his Father.

HUNGERING FOR RIGHTEOUSNESS.

THE last days were to be noted by the existence of a class of very degenerate professors of religion. 2 Tim. 3:1-5. The great mass would be satisfied with the form without "the power." Instead of earnestly seeking to know what God would have them do, they were too busy themselves in climbing "up some other way;" and "having itching ears," they were to "turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:3, 4. It is evident that the time described by Paul has arrived, and that the perils of the last days are upon us. How men and women professing godliness can cling to the hoary-headed traditions and corruptions of that power which was to think to change the law of God, and to exalt himself above God (Dan. 7:25; 2 Thess. 2:4), after their attention has been called to the matter, is truly wonderful.

Our adorable Saviour has said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Righteousness! What is it? John says, "All unrighteousness is sin," 1 John 5:17; and "sin is the transgression of the law." 1 John 3:4. This being the truth, of course righteousness would be the opposite, and is obedience to the law. That this is the exact truth is most clearly proved by the Scriptures. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. "All thy [God's] commandments are righteousness." Ps. 119:172. "Let no man deceive you: he that doeth righteousness is righteous." 1 John 3:7.

Notice, it is not he that believeth righteousness, professeth righteousness, or even teacheth righteousness, but he that doeth righteousness. Again, the Lord by Isaiah says, chap. 48:18, "Oh! that thou hadst hearkened to my commandments! then had thy peace been like a river, and thy righteousness as the waves of the sea." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God." Deut. 6:25. Hence,

righteousness is right doing—a righteous life is a life in conformity with God's holy, just, and good law.

Hunger and thirst are very strong terms. It has been said that "hunger will break through stone walls," and it often has. Men urged on by the keen gnawings of hunger have dared to imperil their lives, to get food. Women have even cooked their own children to satisfy the intense feelings of hunger. 2 Kings 6:29. How anxious the weary traveler is, as he marches under the burning rays of the summer's sun, for a cooling drink from the sparkling fountain to quench his thirst! See that look of distress, bordering almost upon despair, depicted on the countenances of the passengers on board that noble ship, in mid ocean, as they hear it announced, "our water is spent, there is no more fresh water on board the ship." As thirst presses upon them, they become more and more anxious. There is no carelessness, there is no indifference among them.

Dear reader, do you so hunger and thirst after the commandments of God, after righteousness? Are you as anxious to know what God commands as the famishing person is to get food? As the individual perishing with thirst is to obtain a refreshing draught from the cooling fountain?

If you have been a reader of this paper for any length of time, you know the position is not only taken, but sustained, that Sunday-keeping is a human tradition that makes void one of the commandments of God. How do you feel over this matter? Do you acknowledge that the arguments are conclusive, and the proof clear? And are you still saying by your actions that it makes no difference whether you respect the commandment of God or the tradition of men? "If the Lord be God," why not respect his authority? Oh! why not bow to his will? "Behold to obey is better than sacrifice." There is nothing so acceptable in the sight of God, as a cheerful, faithful, willing, complete obedience, to his holy will. How can you give "sleep to your eyes and slumber to your eyelids," until you have ascertained the will of God in this matter?

Be entreated by one who loves you, and would seek your best good, even your eternal interests, do not carelessly, and indifferently, turn away from an investigation of this solemn matter. It involves the weekly violation of one of the ten precepts of Jehovah. "As the hart pants after the water brooks," so may you desire to know what God would have you do; and then lovingly do it. Some people claim they are investigating for truth, when they are only seeing how many objections can be raised against it, and if there cannot be some argument that will offset one in favor of it. May you not be of that class who labor to find something to excuse them from obedience to God. But may the prayer of your heart be like that of David,—“Open thou mine eyes, that I may behold wondrous things out of thy law.” Ps. 119:18. "Show me thy ways, O Lord; lead me in thy truth and teach me." Ps. 25:4, 5.

R. F. ANDREWS.

Gilman, Ill., Apr. 15, 1877.

AT EASE.

NOTWITHSTANDING the "woe" pronounced, there are hundreds "at ease in Zion." Here is what the *Baptist Union* says about them:—

Like boarders at a hotel they are eager to be served, but disdain to serve. Work and responsibility are never welcome to them. They believe in receiving, but not in giving; in being worked for, but not in doing for others; in being blessed, but not in blessing. Religion to them is merely a luxury, or a convenience, or an insurance against evil to come, but not a practical, every-day matter of duty-doing. The paying and praying, testifying and doing part of religion they dislike. If the church can do anything for them, add to their comfort, help them into good society, relieve their fears, and especially if it aids their business, they are delighted to hold membership, but when it calls for labor, costs money, imposes care, they object, and often desert the fold. They are willing to be religious if the way is easy, society agreeable, fare abundant, and the work laid upon others.

It is surprising and mortifying to run over the catalogue of most churches, and note what a small minority can be regarded as working members. If all were like the majority, there would be no prayer-meetings, no Sunday-schools, no mission efforts,

no preached word, and finally no church. What little they do is forced or drawn out of them, by those who carry the cause upon their hearts. If the cause prospers they faintly rejoice; if it declines, their grief is too moderate to disturb their quiet. In times of great religious zeal around them, slight activity is sometimes begotten; they open their eyes, and perhaps speak a few words of testimony, get to the prayer-meeting, and half resolve to live lives of faithfulness. But such purposes pass like the morning cloud and early dew. The slightest obstacles prevent their attendance at church, the most trivial excuses turn them from the path of duty. They are exceedingly weak, and emit discouragement in their very breaths; they lack heart, and chill the ardor of all around them.

The first stage of life above this condition of ease, is that of grumbling. A fault-finder has a little life, and hence affords a little hope of reform; but who can reform a sluggard? We always preferred a fractious, nervous, runaway horse to a lazy one, and growling Christians who will work to stupid ones. Any kind of action is better than inertia. Yet there are some grumblers worse than sleepers. Many a weary, perplexed pastor has learned this, and wished that certain troublers in Zion were, by some means, put to sleep. They find fault, impugn motives, cast suspicion, stir up strife, oppose every good work, chafe and worry the workers, and irritate the most patient. We heard of one case, where a good brother averred that he could cause a quarrel among the purest of saints, break up the best church that ever existed, and destroy the usefulness of any ten of the best ministers he ever knew, by a skillful use of a certain mischief-maker. There are others almost as bad. A very small man can do great harm. A fool can burn a building which cost the highest skill of wise men to erect. A severer woe rests upon such men, than even on those at ease in Zion. We need activity, but not bitterness and strife; workers, but not destroyers; helpers, but not hinderers.

We call for workers; the churches need them, the Sunday-schools need them, the mission cause needs them. Revivals will come, power will rest upon the saints; sinners will be converted, money will flow into the treasury, strength will increase, wisdom enlarge, love become deeper, courage stronger, experience sweeter, if the people will work.

THE NEW LAW.

THE preaching of God's law has stirred up much opposition here in Indiana, and several have written against our views of its obligation. Eld. Winebrenner, of the Christian sect, advocates its abolition at the cross, and has found Christ's new law. On page 14 of his pamphlet he says, "Does, then, this ending and fulfilling of the law dishonor the law? Who then will say that the law is dishonored or destroyed? . . . Its mission was a noble one, which end has been accomplished, which leaves it all covered with glory." P. 15. "The failure of the law to condemn those (drunkards and polygamists) the worst of sinners, would both dishonor and destroy the law. The fourth commandment ended with the other nine." He gives

CHRIST'S LAW.

1. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.
2. "For as much as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone graven by art or man's device." Acts 17:29.
3. "After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name." Matt. 6:9; also, Col. 3:17.
4. "Children obey your parents in the Lord, for this is right. Honor thy father and thy mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1, 2; 5:21; Rom. 12:10.
5. "Thou shalt not kill."
6. "Thou shalt not commit adultery."
7. "Thou shalt not steal."
8. "Thou shalt not bear false witness."
9. "Thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself," etc. Rom. 13:9, 10.
10. "Thou shalt love the Lord thy God

with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

11. "Thou shalt love thy neighbor as thyself." Verse 39.

Concerning these commandments we remark: The first clause of the first is quoted from Deut. 6:13, and addressed three years before the crucifixion to the devil! The latter clause was written A. D. 60. The second was spoken by Paul on Mars' hill, A. D. 53. The third is part of the sermon on the mount, spoken A. D. 31. The fourth was written to the Ephesians, A. D. 64, *thirty-three years after the resurrection*. The next four are given by Christ before the cross, Matt. 19:18, and written by Paul to the Romans, A. D. 60. Chap. 13:9. The last two are quoted by Christ from Deut. 6:5, and Lev. 19:18.

From "The Sabbath," by Rev. Y. B. Meredith, Methodist, we quote, in a comment on Luke 16:16: "The inference is clear in this scripture that the former dispensation was confined to the Jews; but from the time of John the law being taken away a broader provision is made for all men." P. 23. In p. 24, in comment on Rom. 10:4: "Here the law having accomplished its work is abolished." On p. 27, he says: "The day of the N. T. Pentecost was the first day of the week; and does not this transfer the Sabbath to the first day?" On p. 30, in comment on Col. 2:14-17: "Is the Sabbath here included? Most certainly. All were fulfilled in Christ; he nailed them to the cross. Here the transfer of the Sabbath is as clear as the noonday sun!"

On p. 31: "Again, it is midnight in one place and midday in another; so we see in what inextricable labyrinths of confusion their specific day and hour are involved." On p. 35, in answer to the same objection to Sunday-keeping he says: "In every place at the appointed hour for that place the Sabbath should begin; likewise at the appointed hour it should end, irrespective of differences of longitude." O consistency, thou art a jewel! How clear shines out the truth as compared with these shifts to evade the fact that "The seventh day is the Sabbath." L. CALDWELL.

Bourbon, Ind.

A UNIVERSALIST ANSWERED.

IN Broadway Tabernacle, New York, many years ago, an eloquent Universalist preacher who had addressed a large audience, at the close of his remarks said that if any one present wished to ask any questions, or reply to his arguments he would be heard.

The invitation was accepted by the Rev. John Hendericks a minister of the Reformed Church, a pious, but eccentric gentleman, who left his seat, and, standing in one of the aisles, addressed the audience substantially as follows:—

"My friends, I have a few words to say in confirmation of what has been said. No doubt you have heard of the inhabitants of the world before the flood, how wicked they became, and what violence and bloodshed polluted the earth, until God, in wrath, sent the water of the deluge, and swept them from the face of the earth, and took them all up to happiness in glory. But there was poor Noah, a just man, who vexed his righteous soul with their filthy communications; the Almighty shut him up in an ark with a great lot of beasts, birds, and reptiles, and he was buffeted about by the waters of the flood until the ark rested on Mount Ararat, and then he did not dare to come out of the ark until he had first sent a raven and then a dove to see if the waters had subsided. And, my friends, there were also Sodom and Gomorrah, the cities of the plain, whose inhabitants were corrupted, and were guilty of abominable iniquity; the Lord rained down fire and brimstone upon them in wrath, and then took them all up to happiness in Heaven. But poor Lot, who was vexed with their wicked and filthy condition—the Lord sent him out of the City of Sodom, and he went wandering about in much fear and perplexity.

"Now, my friends, my advice to you is, go home, lie, steal, swear, profane the Sabbath, and do all manner of iniquity, and then the Almighty may, in wrath take you away from this world of trouble, and if what the speaker said is true, take you up to glory, like the inhabitants of the old world before the flood, and of Sodom and Gomorrah. But if you obey and keep his commandments, repent of your sins, and trust in Christ for salvation, God may keep you here a long time in this troublesome world before you are called away, and he takes you to himself in Heaven."

The audience, pleased with these remarks, laughed heartily, and no converts were made to Universalism.—*Presbyterian Weekly*.

SMILE WHENEVER YOU CAN.

WHEN things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown.
Since life is oft' perplexing,
It is the wisest plan
To bear all trials bravely,
And smile whenever you can.

Why should you dread to-morrow,
And thus spoil your to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you,
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind,
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel, health.

Though you are strong and sturdy,
Not full may be your purse,
(And earth has many trials
Which I consider worse)
But whether joy or sorrow,
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

—Sel.

JEWS NOT EASILY CONVERTED TO CHRISTIANITY.

THERE are 5,000,000 Jews in Europe, and only about 220 missionaries employed. The annual expense of supporting these missions is £67,000.

The Rev. Josiah Miller, secretary of the London City Mission, says, "Modern Protestant Christian missions to the Jews began with the Society, which afterward divided into two parts—the larger, the 'London Society,' having at the present time an annual income of about £37,000, and 118 agents; the smaller, the 'British Society,' with 27 agents and an annual income of about £8,000. In addition to these, there is the mission of the Presbyterian Church in Ireland, that of the Presbyterian Church in England, and that of the United Presbyterian Church in England. There are also several small societies on the continent and two very small ones in America. The London City Mission aids in the work, and there is some useful work due to individual Christian enterprise. London, with 30,000 Jews, has twelve missionaries; Warsaw, with 90,000 Jews, has only two or three missionaries; and large towns in Austria, Roumania, and Russia, with from 20,000 to 50,000 Jews each, have but one missionary each, and in some cases are wholly without Protestant teaching. The countries with large Jewish populations, and especially destitute of missionary effort at present, are America, where the Jews are increasing in numbers rapidly, Northern Africa, and especially Morocco, Arabia, and above all, Russia."

The above is from the *Independent* of Feb. 15, 1877. The editor says "Mr. Miller is not able to point to any very remarkable instances of success. In Rome, where a mission has existed every year, and been conducted with zeal and ability, there is not yet a single convert. Perhaps the most successful work has been done in London where there have been 1,395 baptisms."

It is no wonder that it is so difficult to convert the Jews to Christianity since it has become so perverted by heathenism, especially as to the Sabbath. In many cases, no doubt, they are required to renounce the true Sabbath for a spurious one. We hope missionaries will soon be sent to the Jews who will present to them the whole truth, accord and be in sympathy with them on the Sabbath question and other points of faith, and especially represent to them that the Sabbath reform is now moving on in harmony with the Old Testament prophecy; also present the beauty and harmony of the subject of the sanctuary in both the Old and New Testaments.

WM. PENNIMAN.

ETERNITY.

THE word eternity suggests to the mind something hard to comprehend. Time prolonged forever is so different from our short lives that it is not strange finite mind cannot fathom it. We can imagine what a few hundred years of life would be; and when we consider that it would take a man thirty-one

years to count a billion, counting at the rate of one a second and taking no time for food or rest, and that even Adam if he had lived and counted until this time could not have counted a trillion, then we get some idea of numbers. Letting each number represent a year we get a faint idea of time prolonged, but when we think that eternity cannot be expressed by numbers then we become overwhelmed. This is the will of the Infinite, and it is enough for us to know that eternity is something boundless as space and endless as the circle of the heavens.

It is pleasant to think that not only the time of the saints is to be eternal, but this peace, this bliss, this inheritance and every thing promised them are eternal. This thought ought to inspire us with courage, renew our strength, and make our hearts sing for joy. Oh! the rapture of an eternal home! a household never broken by death! Heart-aches and weariness of flesh never known!

In the land of Beulah the music will never cease; the glory never fade; the rapture never end; but forever, even forever and ever, a spring of happiness will overflow every heart.

ELIZA H. MORTON.

GOD'S LOVE AND MERCY.

WHEN I contemplate the love, patience, and mercy of God toward the human race from the earliest period of its existence until the present day, feelings of sorrow fill my heart at the ingratitude manifested in return. How often in times of old he commissioned holy angels to come to earth to reprove men of sin and to warn them of threatened judgments! Prophets have been raised up to show men and nations what God's will was concerning them; and their warnings have not only been slighted, but in numerous cases the prophets themselves have been put to death.

But this was not enough. He let his own dear Son come to earth, take upon himself our human natures, endure, suffer, and die, that we might have life. But how cruelly he was treated by those that should have known the day of their visitation! Think for one moment of his sufferings here at the hands of sinful men. How he was mocked, scourged, spit upon, and put to death—the cruel death of the cross. No wonder nature robed herself in gloom, the veil was rent in twain, and the earth shook.

But he triumphed over death, and now offers his blood for the remission of sins. Reader, have you felt its regenerating power upon your heart? Have you found peace in believing on him? Have you learned to love and obey God's holy law? If so, well. If not, why not? Has he not done enough for you yet? Has not the sacrifice been great enough? Let me counsel you to be wise now for yourself. Do not let sin rule you, for the wages thereof is death, but seek ye the kingdom of God. Haste ere the hour of probation closes, ere the One that now pleads for us shall have finished his work in the sanctuary of Heaven, ere he puts on his kingly garments, and comes again, crowned "King of kings and Lord of lords." Then it will be forever too late. Choose ye the narrow path that leads to life eternal.

A. R. FITCH.

THE WORK OF VICTORY.

WE are often discouraged in the work of overcoming our sins, because we don't know just what to do, to get the blessing of God. We wish to do right, and we try; but through the weakness of the flesh, or under the influence of strong temptation, we yield, and lose our peace of mind. Then we take up our Bible and read passages like the following: "Be ye therefore perfect, even as your Father which is in Heaven, is perfect;" and again, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace." You close the book, and meditate something like this: Jesus tells me to be perfect; and the apostle has added to this the injunction to be of good comfort, and to have peace toward God and man. I can never do it. My sins are like mountains weighing me down, and my soul is sadly discouraged on account of my many failures. Oh! if I might find peace, and feel that I was accepted of my Lord, how happy I should be; but I fear that I am not his child, and never can be on account of my many faults.

But let us look at the history and writings of one whom all will acknowledge was accepted of God. Paul in Phil. 3:12, 14, says concerning himself, "Not as though I had already attained, either were already

perfect, . . . but this one thing I do, forgetting the things which are behind, and reaching forth to the things which are before, I press toward the mark of the prize of the high calling of God, in Christ Jesus." And again in the fifteenth verse of the same chapter we read, "Let us therefore, as many as be perfect be thus minded." Here is a seeming contradiction. He has just said that he was *imperfect*, and now he says, "Let as many as be *perfect*," implying that there were perfect ones. Paul was probably as nearly perfect as any man then living, but when he compared his character, with that of Jesus, and realized his purity and holiness, he felt there were new conquests to make, and always would be as long as life should last.

This work of gaining perfection, is not a *short* work, but one that will continue while we live, and we shall be continually reaching forward for new attainments. But though Paul saw himself imperfect, he did not give up the contest in despair. Oh! no; he was looking forward to new conquests and victories over sin and the flesh. He did not sit down in discouragement, and think because he had once failed that he would give up the conflict, but with greater vigor he presses forward. He saw *Jesus*, in the distance; the *prize*, too at the end of the journey. No excuse for lagging behind; no *time* to sit down and bewail the misfortunes of the way.

This should be our position. Not that we should tolerate sin, but learn from the past wisdom for the future. Where we have made mistakes, strive to make right those mistakes, and take care that they do not again occur. This is all we can do. If we ever enter through the pearly gates of the New Jerusalem, it will be through the merits of Him who hath loved us, and washed us from our sins in his own blood. How unjust for us to become discouraged, to question the plans of the great Father, in regard to our welfare! Let us take all as coming from his hand, trusting fully and completely in his ability to bring us safe through, and thus we shall progress in the work of victory.

VESTA CADY.

Poyssippi, Wis.

ANointing BEFOREHAND FOR BURIAL.

WHEN Mary broke the alabaster vase, and anointed her Lord, he said, "She is come beforehand to anoint my body to the burying." A great many people would have kept the vase sealed up till he was dead, and would then have brought it out and broken it, to anoint the cold body, as it lay all gashed and wounded, wrapped in the burial garments. But Mary did not wait till he was dead. She brought out her ointment when he could enjoy its sweet perfume, and when his sore and weary feet could feel the delicious refreshment which it gave. A husband covered his wife's coffin with flowers, and built a magnificent monument over her grave when she was dead, and spoke in glowing words of her noble sacrifices. But it was whispered that he had not been very kind to her when living. A daughter showed great sorrow at her mother's funeral, and never could say enough in praise of her; but it was known that she had thrust many a thorn into her pillow while she was living.

Do not keep all the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they leave them.

If my friends have alabaster boxes laid away full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us anoint our friends beforehand for their burial. Postmortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*By Rev. J. Russell Miller, in "Evangelist."*

THE surest way of being deceived is to think yourself cleverer and more cunning than anybody else.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 3, 1877.

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

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

CAUSE ON THE PACIFIC COAST.

THERE are at least one thousand souls in California, Oregon, and Washington Territory, who observe the Bible Sabbath, and are in full sympathy with the views and labors of Seventh-day Adventists. The brethren on the Pacific Coast have had trials similar to those suffered in all new fields. And during the last two years, with the exception of the past six months, our people in California have passed a very critical period in their history. At times we feared that many would not stand the shaking that seemed to be going on.

But at their last camp-meeting the Lord worked among his people graciously, the fog passed over, the brethren saw the real state of things clearly, and since that time unity and prosperity have been seen in all the churches, and good success has attended the labors of our ministers. These trials have relieved the cause, in the full and final disposition of a few fault-finders, and have given the brethren a good experience, which is now seen in a strong desire to maintain unity.

And we are happy to report that valuable additions in California alone, above all valueless losses during the past two years, are at least one hundred and fifty souls. During these two years of trial, Elders Healy and Wood, two young men of promise, have entered the ministry, become successful laborers, and received ordination. California now has, including Elders Loughborough and Waggoner, six ordained ministers, besides ten who have received papers from the Conference to speak publicly, and five to go out as tract distributors, and teachers in private families. The Biblical Institute held at Oakland, Cal., called out the real talent and feeling of more than a score of valuable young men. These to a great extent represent the state of things in California. Eld. Smith has freely expressed his delight on witnessing, during the period of his lectures, a state of perfect unity and general good cheer in the Lord, throughout the members of his class.

Experience has taught us, and the feeling is deepening, that hope of gathering souls to the standard of truth is in our young men. May God lead these on the Pacific Coast out into fields where success shall crown their efforts. Would these young men see a large membership, then let them buckle on the armor, and go out, and gather souls from the mountains and valleys of the Pacific Coast. This will bring s. v. into the treasury for the support of the ministry, and patrons to sustain the SIGNS OF THE TIMES.

The press was established at Oakland, Cal., none to soon. It was done before the pressure of hard times, just at the right time. Our work is nearly done here. There is not a single discouragement resting upon this field. God has given us W. N. Glenn, an experienced and able printer, at the Office of the SIGNS OF THE TIMES. The brethren appreciate the liberal patronage of Eastern T. and M. Societies. Our circulation is nearly 7,000. But the Pacific Press must learn to go alone before it shall be one year older. The Southern field must be opened. Our eye is on the Shenandoah Valley for the Atlantic Press for the South, and Eastern T. and M. patronage. When this shall be done, where, and just how, are questions to be settled in the near future.

J. W.

THE SUPPLEMENT.

It is well known to those who have read the REVIEW for several years, that there are persons who profess faith in the Sabbath and in the soon coming of the Lord, scattered in different parts of the country, that stand opposed to Seventh-day Adventists. This is no new thing. A few such persons have acted a part in connection with our history from the very first. And at different times, certain ones have issued sheets in different places, more or less devoted to reproaches and slanderous statements of our people.

They have followed our people with murmurings and misrepresentations of our faith and practices, with no other apparent design than to prejudice certain minds, tear them from our churches, and add them to their feeble numbers. Their course has shown that they have coveted contention and confusion, as an element in

which they could best do their work of tearing down. And it has been thought best to leave them to themselves as far as possible, in the hope that they would become tired of their wicked course, and either go to work to convert men to what they regard as the truth of God, or settle down among themselves, and cease to put in print and otherwise circulate a perpetual tirade of reproaches against our people.

But our silence has evidently emboldened them. Our letting numerous statements of theirs pass, which were notorious for either deception, perversions, or downright untruths, has led them out to show their bitterness and reckless disregard for honesty and truth, to that degree that it seems duty to Elders Waggoner and Loughborough to expose certain of them in the accompanying supplement. And it is doing them no injustice to present these as a sample of the many false and malicious statements they publish against Seventh-day Adventists.

We do not expect that the course of these persons will be changed by the exposures made; for those who will write and publish that which they know to be untrue, to tarnish the reputation of innocent persons, have reached a point where reform is exceedingly doubtful. Facts are given for a double purpose,—that the minds of honest persons may be disabused relative to the slanders already published, and that those who wish to know the facts in the case may be shielded for time to come from the influence of those who set themselves deliberately at work to slander the servants of Christ, simply because of differences of opinion as to truth and duty.

J. W.

THE BIBLICAL INSTITUTE IN OAKLAND, CAL.

THIS Institute closed on the evening of April 17. The whole number of members composing the class was forty-seven. Of these, eight were prevented by various circumstances from attending regularly, leaving a steady attendance of thirty-nine. The amount of matter presented to the class was equal to sixty-four ordinary lectures. Some of the most important subjects were presented by Bro. White, who attended and took part in the work as other duties would permit.

The subjects set forth were earnestly studied by the class, who gave evidence that they had come to work, and to make the most of the present opportunity; and the interest continued unflagging to the close.

The last two days three sessions were held each day, during which the time was largely occupied by Bro. and Sr. White in giving instruction to the class of a practical nature, touching the best methods of study and labor, and the course to be pursued by those who labor in public or private in the sacred cause of present truth. This was most timely, and was highly appreciated by the class.

The happy close of the exercises on the evening of the 17th, will be ever remembered as a fitting termination of this pleasant occasion. After a brief ordination discourse by Bro. White, Brn. J. L. Wood and John Judson were solemnly set apart to the work of the gospel ministry, Brn. White, Loughborough, and Waggoner officiating. Prayer by Bro. Waggoner, charge by Bro. White. Licenses were also granted to six others, and still four others received a limited license to go out as tract distributors and to engage in religious visiting, Bible reading, &c., as opportunities may offer. These brethren design to give themselves to the work, and we see no reason why they may not generally become efficient workmen in the cause. This is a good showing for the progress of this work in California.

Some expressed gratitude for new light received on points not before clearly understood; while in the number in attendance, and in the general satisfaction expressed, the expectations of all were more than met. In the benefits already apparent, and the good results which bid fair to follow, the judgment of Bro. White in calling for this Institute in California at this time, is fully vindicated.

U. S.

THE CHICAGO CONVENTION.

At the great "North West Convention" lately held at Chicago, the Constitutional Amendment move received a hearty Godspeed from the lips of the eminent speakers who were present, and by the passing of resolutions by the convention.

Johnathan Edwards, D. D., in his speech made on the first day, said, "The Constitution does not name God, or make any reference to

the people's having knowledge of him, or any reverence for his name."

He also made the following statements:—

"We also wish to put in some sort of a statement that the people who framed the Constitution acknowledged God as the Author of civil government, and revealed religion as the will of God to man. These amendments will not operate materially upon the body of the Constitution. We have a profound respect for that instrument, and are not disposed to tinker it, or tamper with its general scope. A vague allusion to the first day of the week needs touching, also another allusion to the oath of office."

"There are several things for which the members of this Association labor: First, there must be a holy name, the holy name of God, the name that lifts men up above the things of earth, and gives them thoughts and aspirations after higher things than time and sense. Then there must be a holy day, the Sabbath, the day of rest, the day of worship; not that they wanted all men to go to church on that day, who had no desire to attend divine service, but rather that those who wanted to worship God might be allowed to do so, without disturbance, without the busy hum of trade breaking the solemn hours of worship, without the stir of commerce, without the rude disturbance of those who held the day in light repute, without the noise of machinery disturbing the house and service of God; this was the Sabbath they desired, and this was the Sabbath for which we labor."

Prof. C. A. Blanchard, of Wheaton College, in the course of his remarks, said, "There must be a law; and that law must be something more than the changing ideas of a changing people. It must have an eternal truth behind it and through it to keep it, to make it morally binding, to enforce it as the will of God; and the only law is from God, and the only law from God which man has, is to be found in the Bible. And therefore to the Bible we must look for an interpretation of these great principles which must underlie national life, and which must be taken if a nation is to be successful in attaining the highest and best good to all."

To the last sentence we respond, Amen. But let us look at the statements of these two men for a moment. The first says, "There must be a holy day, the Sabbath. We grant it. The second says we must look to the Bible for an interpretation of these great principles which must underlie national life. True again.

Now let us look into the Bible, into that law to which Prof. B. refers. In the bosom of that law we read, "The seventh day is the Sabbath of the Lord thy God. . . . The Lord blessed the Sabbath day, and hallowed it." Here we find just what Mr. Edwards wants,—a holy day, the Sabbath, God's blessed, sanctified (Gen. 2:3), holy (Isa. 58:13) day, enforced by the "law from God," which we find in the Bible. Now if Mr. Edwards wants a holy day, let him take this—it is the only one he will find; for God never placed his blessing on any other, never set apart any other day to holy use. You may search the Bible from Genesis to Revelation, and you will not find where God has ever revoked that blessing, or removed it to any other day. Which will you do, accept God's holy day, or repudiate his righteous law?

C. W. S.

THE ARK OF SAFETY.

ONE hundred and twenty years did Noah proclaim to a faithless world that God had purposed to destroy the world by a flood. But "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." They ridiculed the idea of a flood, and would not listen to the preaching of faithful Noah. The doctrine was very unpopular.

But this did not prevent the coming of the flood. When all things were ready, the Lord said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." They went in, and God shut the door of the ark. The religion that had so long been unpopular now began seriously to occupy the attention of the people. Rich and poor, high and low, old and young,—all very soon began to be deeply interested. They gathered around the ark, and begged to be admitted. But it was too late; their day of grace was ended, and God had shut the door.

Peter informs us that the heavens and the earth that now are, are to be destroyed by fire as the old world was by water. The evidences are multiplying that the time for this event is near. The warning has gone to nearly every nation on the earth—the ark is being built, even the ark of truth which applies to this time.

"Seek righteousness; seek meekness; it may be ye shall be hid in the day of the Lord's anger.

"Oh! but this idea that the Lord is coming is so very unpopular." Yes, so it is; and that is one good reason for thinking it to be true. Peter said that there should be a class of men in the last days, who would scoff at the doctrine of the second coming of Christ; and the prophets have warned us that the Saviour should come right in the midst of this peace-and-safety cry.

Our Lord himself has said that it should be in the last days as it was in the days of Noah. But the ark waiteth for us now, and if we would have an invitation in that great day to come into the ark, it becomes us to seek earnestly that righteousness which alone will prove our shield from the wrath of Him that shall come in the clouds of heaven.

C. W. S.

FAITH.

FAITH is that exercise of the mind, which applies the word of God to ourselves. God's promises are always conditional. The Scriptures do not recognize faith where the conditions are not complied with. When the conditions are complied with, faith appropriates the promised blessings, and thus they are realized. And by this means we become "partakers of the divine nature, having escaped the corruption that is in the world through lust." God quickeneth the dead, and calleth those things which be not as though they were, from the fact that his word is immutable. "He spake, and it was done; he commanded and it stood fast." The fiat of the Almighty goes forth, and then exists that which he has spoken. It exists because he has spoken.

The apostle describes faith as follows: "Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The world was not made, therefore, from any thing that is seen, or does appear. But God spake, and something existed as the result of his word, which did not exist previously. Faith credits this, believes it, does not doubt or reason, but at once acts as though it was so. "Casting down reasonings (margin), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It has ever been an effort of Satan to separate faith from works. When he fails to lead men to renounce God and the Bible, he enters the church of Christ, and exalts faith in Christ to the exclusion of works. When the law of God is enforced, frequently we hear it said, "You are to be saved by works, but we by faith." Words in James 2 are a rebuke upon all such. "Yea, a man may say, Thou hast faith and I have works. Show me thy faith without thy works, and I will show thee my faith by my works." "Was not Abraham our father justified by works when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" "As the body without the spirit is dead, so faith without works is dead also." James 2:14-26.

The works of faith are in harmony with divine law. We may not always comprehend the workings of that law; and with childlike simplicity we can only believe, and move forward. But to refuse to do any thing because we believe, would be as inconsistent as it would have been for those who were raised from the dead to refuse to breathe because they were raised by the power of God.

If faith in the blood of Christ gives the sinner a pardon for his sins, it is that he sin no more. If the faith that does this does not lead the sinner to a life of obedience, his works in the day of Judgment will prove the faith of no more avail than it would be to manifest great sympathy for the naked and hungry without taking steps to relieve them. When God hears prayer for the sick, it is that the life thus preserved may be in harmony with the laws of their being, which are God's laws. There are no persons who can exercise faith with such assurance as can those who are seeking to live in harmony with all of God's laws, both physical and moral.

Faith is therefore a handmaid to works; and the character of the works reveal the nature of the faith. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Faith is mighty. It has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." By it, "women received their dead raised to life again," and every mighty work has been and can be accomplished by faith; but it always is found in the path of obedience. Hence it is a clear conception of what is right, with a heart ever ready to walk therein, that enables men to walk with God, and prepares them finally to be taken to the realms of glory, where faith is lost in sight, and prayer in praise. S. N. HASKELL.

A RIGHT EXPERIENCE NEEDED.

It is not so much what we feel as what we do that makes up the true Christian character. Evidence of conversion based on feeling is not to be trusted. No man will risk the success of worldly interests on mere feeling. The men of the world know that oft' repeated blows struck in the right place, at the right time, are what give success. There is a feeling that is in harmony with Christianity, and there is a feeling that is opposed to Christianity; but if they are not strong enough to ripen into action, they are comparatively of little account.

There are too few who act on the principle that the philosophy of success in religion is the same as the philosophy of success in worldly business. It is the diligent hand that maketh rich. The man whose heart is set on wealth lays himself out for its attainment. He spares no pains, makes ventures, toils early and late, with watchful care and diligence. Success is the result. Two things account for his success: 1st, God has given him the requisite talent; 2nd, He has improved the talent given. The road that leads to eternal life is just as simple as the road to wealth, and more so, for all may have eternal life who will, but all cannot be rich. But if you cannot afford to be a co-worker with God in the salvation of your soul, you might as well give it up, for such is God's only method of salvation. God will not do the work he has assigned to you to do. It is yours to work in the Lord's vineyard, both in your own interest and that of others.

True Christian experience is progressive. It seeks no leisure, nor permits any this side of final victory. Some mistake by supposing that religion consists chiefly in a happy frame of mind, and that this is to be sought as one of its chief excellencies. Where in the Bible do we read of prophets' or apostles' seeking a happy frame of mind? True religion seeks rather to bear burdens and imitate Christ, the Man of sorrows. If we do not sympathize with Christ's temptations and sufferings, it is because we have no part in him. If we do not mourn, weep, hunger, thirst, labor, and suffer with Christ, it is because our hearts are not right with God. If you are not deeply convicted by the law of God that you have been a great sinner, then your experience lacks an important ingredient. If in addition to this you are yet proud, selfish, and unreformed in your life and conduct, then there is another important element wanting.

The most reliable evidence of true conversion must rest, not on what we have been, but on what we are now. Does your faith overcome the world to-day? Are you constant in secret prayer to-day? Have you the spirit of sacrifice, of love, of consecration, to-day? Do you prize communion with God and the fellowship of the Spirit above all earthly good to-day? Do you earnestly desire, and are you striving to obtain, a deeper and more satisfactory experience in the things of God? Are you nearer Heaven to-day in your spirit and temper, in your desires and pursuits, than you were one year ago? Are you cheerfully doing your Bible duty in tithes and offerings? and are you personally doing what you ought to save others? Are your examples worthy of imitation? Do you habitually think of God as your loving Father, reconciled through Christ? Is your mind drawn out to thank God for his great goodness? Do you love the appearing of Christ, and long to see him coming in the clouds of heaven? It is too late to trifle with these things. Let the people all awake.

Many, perhaps most, who read this writing will not taste of death till the Son of man is come. It was said that after the declaration of American independence, the struggle to obtain it tried men's souls. And so it was. History speaks of great sacrifice and suffering by the American soldiers. They proudly beat the time to martial music, as they marched over frozen ground with bare and bleeding feet. Their motto was, "Give me liberty, or give me death." They had an object in view that would pay, though they sacrificed and suffered much to obtain it. The same principle must govern

Christian soldiers if they would obtain the victory and the reward.

The conflict into which the people of God are now advancing will be the most trying of any they have ever engaged in. The present generation have been brought up delicately, and are poorly prepared, without rigid discipline, to meet those things that are coming upon the earth. Many professed Sabbath-keepers have little or no experience of enduring hardness as good soldiers of Jesus Christ. They have been inactive, and left others to do the work and bear the burdens. They have not made it their daily business to seek the Lord, and to lay up treasure in Heaven. They have too much neglected secret prayer and self-examination. They have not heeded the testimony to the Laodicean church. They have not overcome the world. Such should be greatly alarmed, and make the most of the little time that remains to get a deep and solid Christian experience that will stand the test of those terrible trials and temptations that every child of God must meet just before the Lord comes.

"The hour of temptation" is what will try men's souls. This lies right in the pathway of the remnant church—no one can get round it. Let us therefore try to understand the necessities of the case, and put forth every possible effort in the strength of the Lord, to be ready for those things that are so soon to come on the earth, for the great day of his wrath is coming, and who shall be able to stand?

ALBERT STONE.

PSALM 46 PROPHETIC.

JESUS said that all that was written of him in the law of Moses, and in the prophets, and in the Psalms, must be fulfilled; thus recognizing as a fact that the Psalms contain prophecies. And the New Testament records the fulfillment of some of them, the second being named, and the sixteenth referred to in Acts 13:33, 35.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." When Christ shall begin his reign, there will be a time of trouble such as never was since there was a nation (Dan. 12:1); and in that day of wrath the voice of God shall shake the heavens and the earth, and the mountains and islands will be moved out of their places. Rev. 6:14, and 16:17, 18, 20. But those who have made God their refuge will have no cause to fear, for they shall be delivered, their names being written in the Lamb's book of life. Dan. 12:1. "Though the waters" of earth "roar," and men's hearts fail for fear (Luke 21:25, 26), the people of God will be secure. They are about to go to dwell in "the city of God"; and "there is a river" that will make glad the inhabitants of that city, the "river of water of life." Rev. 22:1. "God is in the midst of her," the city, "she shall not be moved."

"The heathen raged," "the nations were angry," Rev. 11:18, "the kingdoms were moved"; the wrath of God shall come upon them, "thy wrath is come." "He uttered his voice, the earth melted." In the day of the Lord the earth and elements shall melt with fervent heat. 2 Pet. 3:10.

"Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire."

The time will come in the day of the Lord when the earth shall be "emptied, and utterly spoiled." Isa. 24:1-3; Jer. 25:29-33; Zeph. 2:18, and 3:6. What a scene of desolation will it then present! Wars will verily cease to the end of the earth. How? All the nations will be broken with the iron scepter of the King, the Son of God, and dashed in pieces like a potter's vessel. Ps. 2:6-9. Wars shall cease by the destruction of his enemies with their chariots and implements of war. Thus God "will be exalted in the earth." The Lord of hosts is with his people; the God of Jacob is their refuge. "God himself shall be with them, and be their God," and shall wipe away their tears by removing sickness, sorrow, pain, and death, in short, every cause of grief.

R. F. COTTRELL.

THE GOSPEL OF CHRIST.

THE law of God, containing our duties to God and our fellow-men, is briefly presented in the ten commandments. The Lord's prayer expresses briefly the sum of all prayer. Thus we also find a brief sum of the gospel of Christ in 1 Cor. 15:3-5. Paul preached the gospel of Christ,

by which we are saved, if we hold fast what he delivered unto us. We cannot be saved by the law. The law cannot deliver us from sin and death. By the law is the knowledge of sin. Rom. 3:20. This office God has given to the law, and no one can alter his divine appointment. Sunday-keepers cannot with all their united efforts move the law from this position. They cannot destroy, change, or diminish a single commandment of the Lord. Neither can Sabbath-keepers obtain salvation from sin and death by the law. It cannot wash away the smallest sin, nor raise up a single soul from the dark prison-house of the tomb.

Christ alone can save from sin and death, and this salvation is the glad news proclaimed by the gospel. This is the gospel which Paul preached. Hear his own words: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

Here are three things which belong to the gospel in its simplest form. 1. That Christ died for our sins according to the Scriptures. 2. And that he was buried. 3. And that he rose again the third day according to the Scriptures.

The first part shows how we can obtain pardon and salvation from our sins; the second, that Christ was really dead, and was laid in the tomb; the third, how we can obtain salvation from death, and eternal life in the world to come.

1. It was Christ, the anointed of God, the only begotten Son of the almighty Creator, that died. And he died according to the Scriptures. He was that Messiah who had been foretold in the holy Scriptures; and he died in that manner which had previously been announced by the prophets.

Christ died for the sins of the world. But this is no gospel to us until we accept it, and believe in the only begotten Son of God. And we do not accept the gospel until we feel and acknowledge that we are poor sinners before God, and deserve nothing but eternal destruction. When the law and Spirit of God have wrought within us a true conviction of sin, then, and not till then, we feel our need of Christ. And when we feel and acknowledge that we are lost sinners, then the message, that Christ died for *our* sins, sounds sweet and blessed in our ears. Dear reader, Christ died not only for the sins of others, but for *your* sins. This word belongs to you. And it will bring joy and salvation to you the very moment you believe it. Then all your sins will be forgiven you, because you believe on the Son of God, and accept the witness of God, which he has testified of his Son. And when you accept of Christ as your Saviour, you will also be strong to overcome sin; for "this is the victory that overcometh the world, even our faith."

2. The burial of Christ is a wonderful event. The Son of God descended into *hades*. This is the second part of the joyful message of salvation. Now the tomb has lost its terror to me; for Jesus has been there before me. He alleviated the pain of the cross with his own holy body, and many a martyr has willingly suffered the death of the cross for his name's sake.

He did also alleviate the terrors of the tomb. He lit up the house of darkness for me. When I must bid good bye to those who are nearest to my heart, when the gloom of death gathers round my dim eyes, and my feet chill in the cold waters, then I will trust firmly in this word, that Christ was buried. Oh! *hades*, I fear thee not; I can see the footsteps of Jesus, even in thy dark chambers. Jesus has slept in the heart of the earth for me. There I will also rest with him until I hear his voice. This is a good part of the gospel of the Son of God.

3. Christ did not remain long in the tomb. He rose the third day according to the Scriptures. He obtained the keys of *hades*. He opened the heavy gates which none other could open. He is the resurrection and the life. He rose, and we shall rise. Now there is life beyond this life—life in Christ—life in the resurrection. This precious word I will by the grace of God treasure up in my heart. It is the last blessed part of the gospel. And this life beyond the tomb is eternal for all those who believe the gospel. Receiving the first part of the gospel we obtain pardon for all our sins. The sting of death is sin. 1 Cor. 15:56. And the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6. Death entered into the world on account of sin. Rom. 5:12. Consequently death cannot be found any more where there is no sin.

But the wicked have no part in the first nor in the last part of the joyful message. They do not believe, therefore they will be damned. They do not rise unto eternal life, but unto eternal damnation. They must die the second death in the lake of fire. Rev. 20:14, 15.

The gospel of Christ is sweeter than honey when it fills the heart. It gives joy and endurance in life, peace in death, and an eternal life of bliss in the glorious kingdom of Christ. And Christian baptism is a true representation and a beautiful picture of this gospel, when a repenting soul is buried with Christ by baptism into death, and rises to walk in newness of life. Rom. 6:4.

Dear reader, what do you think of this? Will you open your Bible, and see whether this is in harmony with the word of God? And when you discover that the way of truth is so plain and simple, will you decide to walk in it? Then you shall also be united with Christ in the likeness of his resurrection.

JOHN G. MATTESON.

"FOR OUR LAMPS ARE GONE OUT." MATT. 25:8.

SAD dilemma! no oil in the lamp! gone out in darkness! What could be more unfortunate! and will this be the case with any of us? Unless we cherish the Spirit of God, and daily overcome the world, the flesh, and the devil, we may find at the last that our lamps will expire and become useless. Then, indeed, when we shall need the light of God's presence, his Spirit in our hearts, then, when all unrepentant hearts will fail and mourn and weep, then to find one's lamp empty and dark—how very bitter the thought!

Brother, do you or I cherish one sin? Do we live in the neglect of duty? Do we do injustice to any living being? Have we done injustice or wrong? and is it confessed and forgiven? Let us make clean work with our own hearts and consciences, and get full pardon from God and our fellowmen, and be sure that our lamps are filled with oil from the heavenly sanctuary. Yes, let us keep them burning continually, day after day, and week after week. It is very unsafe to let them burn low for one moment. Only imagine the confusion we would feel to have it to say at the last, Our lamps are gone out. May we all draw near to God, and so will our lamps be full.

JOS. CLARKE.

KANSAS CAMP-MEETING.

The grounds selected for this meeting are very favorable as to location, being in Forest Park, a beautiful site on the banks of a fine stream of water. Those of our brethren who are in the habit of attending these yearly gatherings, we trust, have learned to value them too highly to be kept away by trivial causes. There is another class that these meetings are especially calculated to benefit; we mean those who have recently embraced this truth. To all such we extend a hearty invitation to come.

You will learn more of the magnitude of the work. You will learn something of the sacrifice it costs to spread this truth before the nations of the earth; and we have no doubt you will find that the Spirit of the Lord is there, to bless and encourage you amid all the trials you have to bear in separating yourselves from the world, while practicing unpopular truths. Especially do we want to see those there who have been separated from those of like faith, and perhaps have grown cold in the Master's service. In short, we believe it will do us all good to spend a week in humbly seeking the Lord, and working and praying for the advancement of the cause in these last days of peril.

Let those who can, bring tents and bedding; those who cannot bring tents can find accommodations in two empty buildings that are upon the grounds, by bringing bed clothing, and curtains to divide the room into sleeping apartments. Hay and grain for the teams can be had upon the grounds, also provisions at reasonable rates. KAN. CONF. COM.

MAKE USE OF LITTLE OPPORTUNITIES.—Dr. Payson once, when travelling, having occasion to call on a lady when she and some friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part. How do you treat my Master?" This led ultimately to the conversion of the lady and her household.

OMNIPRESENCE.

Not alone in the roll of thunder
May the voice of God be heard—
Not alone in the tempest's fury,

But oft 'mid the silent darkness,
When the world in slumber lies;
When night has spread o'er the sleeping earth

Not alone in the lofty mountain
Do I see God's mighty hand—
Not alone in the broad, blue ocean,

Not alone in times of sorrow
The presence of God I feel;
Not alone in my silent chamber,

But amid my daily duties,
When tempted by sin and care—
When the burdens that rest upon me

Progress of the Cause.

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

IOWA.

Marshalltown, Nevada, and Washington.

AFTER the quarterly meeting at Sigourney, I had appointments in Crawford Co., which I withdrew on receiving the final counsel of the General Conference Committee concerning the mission in Texas, and immediately began to prepare for our departure.

On account of a severe wind storm on Sunday, April 1, the meeting at M. proved to be a failure. Our object was at this meeting to reorganize s. b., celebrate the ordinances of the Lord's house, and ordain an elder.

From April 4 to 10 I was with the church at Nevada, holding meetings at night and packing our goods for our journey during the day. Sabbath and Sunday were days of refreshing to us all. Nine willing souls were baptized, and ten added to the church.

Apr. 14 and 15 I was with the Washington church. Systematic benevolence was reorganized, and the one-third added. This has been my home for more than thirty years. Here I have associations which are dear to me.

Our address, for the present, will be Dallas, Texas. R. M. KILGORE.

Dickinson Co.

THE blessing of God is with his truth here. Though it is in the busy time of

spring's work, the attendance increases all the time. Last evening some twelve or sixteen adults voted to keep all the commandments. We shall have our first Sabbath meeting next Sabbath. The people here are mostly from York State. Opposition discourses are advertised. I ask your prayers, dear brethren. F. W. MORSE.

NEW YORK.

Farma.

THE cause is still onward here. All that have embraced the truth are firm so far as I know, and more are taking hold of it every week. Among the last cases is that of a man who has formerly been very profane, but who gives good evidence of a desire to reform and keep the commandments.

The Baptist revival meetings have closed. Just before their evangelist left, he gave a discourse on the Sabbath question, which I reviewed before a good house with telling effect. I should add that those who are urging us to repeat the lectures are meeting the expense and trouble of advertising. S. B. WHITNEY.

SPRING ARBOR, MICH.

I CAME to this place Tuesday, the 17th, on my way home. Here I have spent five days of labor, profitable both to the church and myself.

Unfriendly feelings have existed for some time among some of the brethren of this church, and, at times, of so serious a nature as to threaten its overthrow. Without relating the particulars, however, I am glad to say that, at a meeting held Sunday night at the residence of Sr. Humphrey, the Spirit of the Lord came in, confessions were made, and grievances were settled to the satisfaction of all present.

I leave here to-day with the conviction that, from this time forward, these brethren and sisters will by their life and example confirm the sincerity of their covenant to live nearer to God and to each other. E. P. DANIELS.

STURGEON BAY, WIS.

THE members of this church, with one exception, are doing well. They have passed through some trials occasioned by a little member spoken of in James 3: 5, 6. Our meetings have been very encouraging; confessions have been made, wounds healed, and harmony restored. Oh! that people would learn wisdom. H. W. DECKER.

SAUK RAPIDS, MINN.

BRO. DIMMICK and myself commenced a series of lectures here Mar. 25. The people turned out pretty well. After giving ten or twelve discourses, a spiritualist from Chicago, one Prof. Cook, challenged us to debate. As there seemed no way to avoid a discussion, Bro. Dimmick accepted, and drove him completely from the Bible.

Six honest souls have begun to keep the commandments of God. Others are interested. N. BATTIN.

SOUTHWEST MISSOURI.

I MET with the church at Nevada March 31, and labored with them and near there one week; found them much discouraged and scattered. They had not met for two months or more, for the want of a place to hold meetings. They were behind on their rent \$49 for the use of a hall for meetings, which seemed hard to pay. After laboring with them a short time they felt much encouraged. Means were raised to pay the back rent and engage the hall again. All took new courage to sustain their meetings.

I was with the Clintonville church April 7 and 8. Some valuable members have lately moved from this place to Texas, but their meetings have been well sustained. Four were added to the church, and two buried with Christ by baptism. All were encouraged.

At Union Point, one year ago, after preaching some two or three weeks, eight came forward and covenanted together to keep all the commandments of God and faith of Jesus. Last June we visited them again, appointed leaders, organized s. b. to the amount of \$30.00, and left 14 members. They have had but one visit from our preaching brethren since till now. I have

been here one week. Eleven have been recently added to the church. I baptized eight, so they now have a membership of 30. Others are keeping the Sabbath.

We celebrated the ordinances of the Lord's house. Reorganized s. b. amounting to \$72.50. Bro. C. M. Holland was chosen and ordained elder, and Brn. Eanos Sprague and John Cochran, Jr., deacons. The melting Spirit of God rested upon us. Nearly all were in tears. These brethren have received much opposition from other churches; but as they have purified themselves by putting away their evil habits, the Lord has blessed. May they continue humble and faithful to the end. J. G. WOOD.

PENNSYLVANIA.

By advice of Bro. Canright, in company with Bro. I. G. Saunders, I have made the tour of McKean County, seeking out, encouraging, and gathering in, the scattered ones. We visited all in the vicinity of Roulette, Farmer's Valley, and Texas, and held meetings at each of these places; and although the notice was very short, we found good attendance and an earnest desire to hear. Urgent appeals were made for us to remain or come again. A course of lectures should be given at each of these places. I think it could not fail to add quite a number to the scattered few who through long years of discouragement have held on to the truth. Pennsylvania is an excellent field. There is a readiness to hear; and those who do embrace the truth take hold whole-hearted, promptly adopt the health reform, putting away the use of tobacco, and other bad habits, more readily than in any field where I have labored.

Bro. Saunders has done good work here. He has gained the hearts of the people, and seems peculiarly adapted to this section. He is sound on every point of truth. What he lacks in ability and experience he makes up in energy, throwing his whole soul into the work, with an enthusiasm that is contagious, inspiring hope and confidence in all. We hope the Conference will let him have a tent to use in this section the coming season, and we shall be much surprised if he does not, under the blessing of God, bring in a good report.

Sabbath, April 21st, meeting at Grimes' settlement. This will be the head quarters of the Port Allegheny church. Weather unfavorable. Five who desired baptism were unable to be present. Organized Sabbath-school and Bible class the preceding Sabbath. At this meeting there were two large classes of youth in Sabbath-school and thirty adults in Bible class. This was a meeting long to be remembered in this section. Fifteen were added to the church. Five were baptized. About \$50 was added to s. b. Ordained Bro. Wm. Wetmore, deacon. On first-day I laid before them the claims of the T. and M. Society. We did not organize, desiring to consult the president of the Conference. I hope he may attend personally, and make this a distinct Pennsylvania district.

We leave the friends here rejoicing in a fully organized, strong church. All expressed gratitude to Bro. Canright for help afforded. They were especially pleased with his admirable plan of holding church quarterly meetings, when all must report, bringing each case before the church four times a year. This affords especial hope and consolation to the lonely and scattered ones. Bright days are dawning for Pennsylvania. Let us redouble our diligence, and pray for especial blessings on the work in Pennsylvania. CHAS. B. REYNOLDS.

TENNESSEE.

AFTER the quarterly meeting at Edgefield Junction, I spent a few days ministering to the sick. I then spent two days with the Ridge church, and went on from there to Coopertown, where I found four keeping the Sabbath. I labored two weeks from house to house, and in public as often as I could get five or six out to hear; yet to all outward appearance I left things as I found them. However, I left an appointment to return in two weeks, some of the prominent citizens thinking that they will be ready to decide by that time.

I have now visited Bro. G. K. Owen. He has a good interest, and several have decided to keep the Sabbath. Bro. Owen now returns to his home in Michigan, and I shall remain to finish up the work as far as may be. Pray for the cause here. ORLANDO SOULE.

KANSAS.

Williamsburgh. Tent Meeting.

I ERECTED the Kansas tent in Williamsburgh Apr. 23, and Bro. R. M. Kilgore (who is stopping a few days on his way to Texas) and I have commenced meetings in it.

The weather is still a little cold, and last night it rained; but our congregations have exceeded our expectations.

I expect Bro. Stevens will be with me soon. SMITH SHARP. April 26, 1877.

The Third Quarterly Report of the Kansas T. and M. Society, Ending Feb. 25.

Table with 6 columns: District, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, Total. Rows include Families Visited, Letters Written, New Subscribers, etc.

It is due Dist. No. 6 to say they did not receive their almanacs in time for this report. JOHN GIBBS, Sec.

QUARTERLY REPORT ILL. T. AND M. SOCIETY.

THE second quarterly meeting of the current Conference year of the Ill. T. and M. Society, was held at Roscoe, Ill., Apr. 15, 1877, convening at 9 A. M. President in the chair. Song, "Missionary Hymn." Prayer by the president. The State secretary being absent, Sr. E. Campbell was chosen secretary pro tem. Minutes of the last meeting were read and accepted.

The following report of the work performed during the closing quarter was read:—

Table with 11 columns: District, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6, No. 7, No. 8, No. 9, No. 10, No. 11, Total. Rows include Membership, No. Reports, Donors, Families visited, etc.

The reading of this table was followed by verbal reports from members of the meeting, some of which were truly worthy of being remembered. The question, "Should we try to sell our almanacs?" was kindly discussed for a short time. Several of our most earnest workers said, "Yes;

we can sell them, especially early in the season." Proof was furnished in support of the assertion. This advice was given: "Early in the season, sell at full price; later, sell at half price; but rather than have any left over, *very late* in the season, give away the remainder, and report all." The plan adopted by Brn. Lane and Corliss, in Virginia, was thought to be practicable. Three joined the Society; and three offered their services as agents to canvass for the SIGNS and REFORMER. Members present vowed to labor with increased zeal during the incoming quarter.

G. W. COLCORD, *Pres.*
E. CAMPBELL, *Sec. pro tem.*

VIRGINIA T. AND M. MEETING.

THE second quarterly meeting of the Va. T. and M. Society was held at Soliloquy, Apr. 8, 1877. Meeting opened by singing and prayer. The report of the preceding quarterly meeting was read and accepted. The report for the past quarter was then read. The members of this Society all seem ready and willing to labor in the cause.

The report for the closing quarter is as follows: Membership, 14; families visited, 101; letters written, 66. New subscribers for SIGNS, 5; for INSTRUCTOR, 13; periodicals distributed, 2004; almanacs sold, 365; tracts distributed, 13,634 pages.

| | |
|----------------------------|--------|
| Money rec'd on membership, | \$5.00 |
| From almanac sales, | 36.00 |
| From book sales, | .50 |
| New subscribers, | 9.90 |
| Donation, | .50 |

Total, \$51.90

Ten were baptized, and several joined the T. and M. Society.

ROBERT SAWYER, *Director.*
SALLIE KEYSER, *Sec.*

CLOSING OF A COURSE OF LECTURES AT SWAN LAKE, TURNER CO., DAKOTA.

EDITORS REVIEW AND HERALD: *My Dear Sirs,* The labors of Eld. E. W. Farnsworth closed at this place yesterday after five weeks of time spent in arduous work for the promulgation of the grand truths which are so dear to us. What the ultimate results of this meeting will be, cannot now, of course, be even dimly outlined. The people here are mostly very indifferent to any form of religion. There are Baptist and Congregationalist church organizations here, but both are few in numbers, and without pastors.

April 15, Eld. Hilton, Baptist, came here by special request of the Baptists, to preach against Eld. Farnsworth. In the morning he spoke on the "Sunday topic." Of Acts 20: 7, he said, "Here is a record of a religious meeting held on the first day of the week, without any reference to time." I wondered what the clauses, "many lights" and "until midnight" meant. He made no distinction between the moral law and the ceremonial; but indiscriminately mixed them and nailed them to the cross, as a "yoke of bondage," in utter defiance of James, who declares the "law" to be a law of liberty. Then, when he found himself getting into too deep waters, he frantically splashed around for something to hold on to, and found it in vituperation, proving himself abler in the command of language than in logic and scriptural proof. In the evening he spoke on the immortality of the soul and the immediate reward of the dead. For Scripture proof he quoted Paul's triumphant cry, "Henceforth there is laid up for me a crown," reading to the end of the verse. Some laughed aloud at this mistake of poor Paul's, for the last words, "his appearing," did not seem to tally with Eld. Hilton's reward-at-death theory. He quoted Watts and Montgomery and Plato, ending, as in the morning, by assailing Seventh-day Adventists.

There is one thing the Seventh-day Adventists can truthfully say. During his five weeks' stay, no matter what in speech or manner he may have received from others, Eld. E. W. F. has not once forgotten that he was a follower of Christ, or failed to exhibit His Spirit in his public and private duties, with unassuming modesty. He leaves Swan Lake with the sincere prayers and affectionate esteem of his brethren and their earnest desire that the Conference may return him to this field of labor again.

Last Sabbath was full of joy to the church here. It was the last time he would speak to them as a church. Topic, "The fruits of the Spirit." At the close, two united with the church. On Sunday four

more united, and were baptized. This makes a membership of forty-five. God speed them on their way.

CAROL LOU B. AURNER.

WHAT MEN SAY.

THE following is taken from the "History of Denominations in the United States," "History of the Roman Catholic Church," by Prof. W. Jos. Waters, of Phil.:—

"The Catholic Church maintains that there are doctrines of essential importance *not contained in the Scriptures*; as for instance the lawfulness and obligation of keeping holy the Sunday instead of the Saturday, the real scriptural Sabbath. The validity of infant baptism, etc."

The "Wesleyan Methodist," by Rev. J. Timberman, pastor of the first true Wesleyan Methodist Church of New York, says on page 394, "Although the law given from God by Moses as touching rites and ceremonies doth not bind Christians . . . notwithstanding no Christian whatsoever is free from the obedience of the ten commandments, which are called the moral law."

The "Episcopal Methodist," by the Rev. Nathan Bangs, D. D., of N. Y., on page 569 says, "The law given from God by Moses as touching ceremonies and rites doth not bind Christians . . . yet notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral." J. G. WOOD.

A WORD TO THE LONELY ONES.

FOR nearly four years my husband and myself have been keeping the holy Sabbath. We scarcely ever see any of like precious faith, so I know how to sympathize with those in like circumstances. Oh! how I long to meet with those I love and enjoy their society; but I try to be patient and wait for the Lord's will to be accomplished concerning me.

Do not be discouraged, my brother or sister. Our Father's tender care is over us; he has promised to bless those who keep his commandments. Our Saviour has said that not a sparrow should fall to the ground without our Father's notice. How unworthy we would be to doubt his faithful word! "If God be for us, who can be against us?" We need not fear what man can do unto us. If we have taken our refuge under the wings of the Almighty, his truth shall be our shield and buckler; and with the gospel armor on, we can overcome all our foes.

Dear fellow pilgrims, look up and lift up your heads, for your redemption draweth nigh. Soon we shall hear the welcome sound, Come in thou faithful servant, "inherit the kingdom prepared for you." How I long to be one of that number! "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." It is my earnest desire to live the truth in such a manner as to exert a good influence. To this end I ask the prayers of God's children. Yours in the blessed hope. R. M. BEST.

WHY I KEEP THE SABBATH.

I THOUGHT that perhaps the readers of the REVIEW would like to hear a few words from this region of country concerning the advancement of the truth. There are some in Barford, Dixville, Eaton, Island Brook, and Hall Stream, P. Q., that are now keeping the Sabbath, and in the most of these places they have never heard any preaching upon this subject. Does it not seem a little wonderful that the Lord is moving upon the minds of his children by his Spirit to study the Scriptures with reference to this subject, leading so many in different places to see and embrace the truth in these last days?

I always knew that the Bible *reads* that God rested on the seventh day, blessed, hallowed, and sanctified it, and many times called it his holy day; but I had supposed that it was in some way changed, always having been taught so, and I did not give it as careful and prayerful investigation as I should. But recently I have studied the Bible, and prayed earnestly for the truth upon this subject; and until I was fully convinced that the word of the Lord taught that the seventh day was the one that he would have all keep, I did not read any other book upon the subject. The scriptures that convinced me most, I will name in their order. The *one* scripture above all others that enlightened my mind was Jesus' own words, "Think not that I am

come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. Is not fulfill in this case exactly the opposite of to destroy? In this short verse Jesus says twice that he did not come to destroy; yet first-day keepers persist in saying that he did destroy.

Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. Quite different from abolishing it. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" Rom. 7: 1. *As long as he liveth.* "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the *commandments of God*, and have the testimony of Jesus Christ." Rev. 12: 17. "Here is the patience of the saints; here are they that keep the *commandments of God* and the faith of Jesus." Rev. 14: 12. "Blessed are they that *do his commandments*, that they may have right to the tree of life." Rev. 22: 14.

Jesus says, "If thou wilt enter into life, *keep the commandments.*" Matt. 19: 17. One asked the Master what he should do to inherit eternal life. He said unto him, "What is written in the *law*?" Luke 10: 26. When the blessed Saviour lay in the tomb, holy women rested the Sabbath day *according to the commandment.* Luke 23: 56. Says Jesus, "On these two commandments hang *all* the law and the prophets." Matt. 22: 40. If the law or a part of it was done away, it could not *all* be said to hang on these two.

"And hereby we do know that we know him, if we *keep his commandments.* He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4. "For this is the love of God, that we *keep his commandments.*" 1 John 5: 3. "Let us hear the conclusion of the whole matter: Fear God, and *keep his commandments*, for this is the whole duty of man." Eccl. 12: 13.

The above scriptures sent deep conviction to my heart that the fourth commandment was neither changed nor abolished. It does seem that the evidences are clear and conclusive that there is no command in the Bible for keeping the first day, but a plain and positive command, many times repeated, for keeping the seventh-day Sabbath, as well as all the rest of the ten commandments.

I do thank the good Lord for the light. May the Lord by his Spirit and word enable the light so to shine that all his children may be convinced and receive the truth. And may we all have grace to walk in the light as He is in the light, that we may have fellowship one with another, and that the blood of Jesus Christ his Son may cleanse us from all sin. May the light shine more and more upon our pathway, unto the perfect day, and we be sanctified through the truth; and the truth shall make us free. "Thy word is truth."

No one, to my knowledge, has ever preached a sermon on the Sabbath in this section. A. B. CUSHING.

THE CROWNING SORROW.

A FRIEND recently came to us with the story of a great trial and disappointment. He is not unacquainted with grief.

Some years ago the crushing weight of a failure in business came upon him, and since then "old debts" with "interest" eating "as doth a canker," have been burying him deeper and more hopelessly in financial ruin.

Worse than this, years of bitter experience have proven to him the sad truth of all that Solomon has said of "a contentious woman."

But now comes the crowning sorrow of his life; the very same, alas! that has come to how many others, with its "gall of bitterness."

He has an only son, his first-born child, in whom, naturally, have centred all a father's fondest hopes.

Yet in his minority, this son, contrary to his father's wishes, has married, and into a family of anything but his father's choice.

However the event may prove, this father's agony is intense; and all his great expectations for his son are suddenly crushed. With education incomplete, with such social connections, with the mode of life he is compelled now to adopt, he feels that his son must live on a much lower plane, every way, than he had hoped. "Oh! I had so hoped he would make more of himself," is the bitter cry of this disappointed father.

We were greatly "touched" by his grief, but not having been "tempted" in that "point" we felt we were at best but "a miserable comforter."

We finally ventured to ask him if he had ever thought that God must often be similarly, but infinitely more, disappointed because *his* children would not "make more of themselves." He had never thought of that, he said: and we have to confess that the thought had never come home to us so forcibly before. But we have thought much of it since.

God does want, and justly expects, that all his children shall "make a great deal of themselves," "for herein is the Father glorified." What a high standard he places before them! What means to attain it he has given them!

And what incentives to strive for it! His infinite wisdom, love, power, and skill, have been exhausted to provide "ways and means" for them to "make the most of themselves."

But impatient with the restraints of the "Father's house," how many, through their "entangling alliances" with the world, are dragged down to live upon the lowest plane of the Christian life, if by any stretch of charity it can be called Christian life!

Parents, ye whose lives are bound up in those of your children, whose greatest joys and sorrows come from their successes or failures in life, can you forget that you, too, have a "Parent" in Heaven, who is infinitely solicitous about your success or failure, in "making the most of yourselves"? Don't break his great heart by your failures. He will be satisfied with nothing less than your "perfection," even as he is "perfect." If the reward which comes to "success in life," as men call success, seems so greatly to be desired for your children, what must the reward be which God desires for his children? Let us break every "unequal yoking" with "the world;" with sin in any form, and rise to the higher life in God.—*Christian Weekly.*

THE evil which we do, does not draw upon us so many persecutions and so much hatred as our good qualities.

NOBODY is ever so happy or so unhappy as he imagines.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."
DIED, in San Jose, Cal., March 31, 1877, Sister Clarinda J. Bowers, aged 43 years, 11 months, and 13 days.

Clarinda J. Doty was born in Tompkins Co., N. Y. In 1856 a tent-meeting was held in Hillsdale, Mich., at which time she accepted the Saviour, and embraced the present truth. In her Christian walk she has been uniformly consistent and exemplary. Her naturally kind and amiable disposition, refined by divine grace, won the respect and affection of her associates of every class.

She was a great sufferer. Dyspepsia, aggravated by other ailments, almost destroyed her digestive powers, so that she literally wasted away for want of nourishment. She bore her affliction with great patience, yet she hailed the approach of death as a relief from her pains. She was sensible to her last moment, and her confidence in the Saviour and in his soon coming to redeem his people was firm and unwavering. We presented the "blessed hope" at her funeral to a large concourse of sympathizing neighbors. J. H. WAGGONER.

DIED, at Dudas, Minn., April 1, 1877, after an illness of only five days, Sister Catharine, wife of Bro. Benjamin Butler, aged 25 years, 9 months, and 15 days. She embraced the truth during our meetings this winter, and gave evidence of an acceptance with God. She leaves a husband and four little ones to mourn their loss. Discourse April 7th, from Heb. 9: 27. H. F. PHELPS.

DIED, on the 28th of March, our beloved sister, Hannah Jane Peck, daughter of Ethan and Sarah Peck, aged 26 years, 1 month, and 21 days. She embraced the present truth while sick, and died in the firm belief of a part in the first resurrection. She lamented not having embraced the good opportunity at the B. C. camp-ground two years ago. Her parents have kept the Sabbath for the past five years, and mourn not without hope. Funeral services by Bro. Frisbie, assisted by Bro. John Sisley. MARY LEWIS.

DIED, in Geneva, O., Mar. 6, 1877, of heart disease and whooping cough, our little Freddie A., son of G. A. and S. M. Fuller, aged 1 year 3 months, and 9 days. Funeral services by Eld. S. N. Westcott, Baptist. Text, "Suffer little children to come unto me," &c. S. M. FULLER.

DIED, near Fulton, Bourbon, Co., Kan., John Osborn, aged 26 years. He was a member of the Mound City church. He had a message for each one of his friends, and rejoiced that a dear brother and sister-in-law had promised him to seek for eternal life. His last words were, "I have great peace." MARY M. COOK.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 3, 1877.

CAMP-MEETINGS FOR 1877.

Table listing camp meetings for 1877 in various states: Kentucky, Kansas, Missouri, Iowa, Wisconsin, Minnesota, Indiana, Ohio, Vermont, Illinois.

Fasting and Prayer.

At the request of various religious bodies in the State of Minnesota, the governor appointed the 26th day of April as a day of fasting and prayer, because of the grasshopper plague.

The governor of Iowa has issued a proclamation appointing May 3 for a like purpose.

C. W. S.

Sunday in the East.

THE following from the Independent shows what the Germans are doing for the Sunday:—

"Another large meeting has been held at Hamburg, Germany, on the Sunday question. Court Chaplain Baur gave the principal address.

C. W. S.

The War in the East.

Russia has declared war, and the fighting has begun; and at every move the probability seems to increase that other nations will be involved in the conflict.

"The world will not long permit the earth to be desolated by a struggle begun in an interchange of defiance, one which, if left to itself, is pretty sure to last as long as one party has strength to hurl defiance at the other."

Orders have been given for the use of all possible speed in putting English war vessels in order.

The sultan has sent a request to the khedive of Egypt for a body of troops for active service. Gen. Von Moltke's speech in the German cabinet shows that that far-seeing statesman is apprehensive that the war will not long remain local.

A battle is reported to have occurred near Batoum, in which the Russians were defeated with a loss of 800 men.

It is expected that Roumania will declare war against Turkey.

Sending Out the Signs.

A FEW hints to those who are sending copies of the SIGNS every week, to acquaintances and to strangers alike, may not be untimely.

The paper should be neatly wrapped. Done up in an untidy manner, in soiled paper, perhaps, tied with a string, the first appearance of it would create a dislike to it, or it would be received with the same carelessness with which it was sent.

The heading of Bro. Wm. Cottrell's report in REVIEW No. 15 should have been Yankee Ridge, Coshocton Co., Ohio.

To the Elders and Leaders in Missouri.

BRETHREN, the time of our camp-meeting is fast approaching. Do we all realize our obligation at this time? Are we searching our own hearts? Are we encouraging and helping the brethren to attend? These are all evident duties.

WM. EVANS.

Employment.

NOTICING a number of applications in the paper for places on farms, as laborers, I will say, I would be glad to employ seventh-day Adventists in my farming operations.

The cause is steadily gaining strength here. We have just held our second quarterly meeting for this year, which was very interesting, several new ones taking their stand with us.

J. F. WOOD.

Walla Walla, Wash. Ter.

Wanted.

To employ a shoemaker who is a Sabbath-keeper. Address, J. W. Robbins, Neilsville, Clark Co., Wis.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite twelve others to join us in raising \$10,000.

Table listing names and donation amounts for the European Press fund, including James White, John Morrison, Geo. I. Butler, etc.

Appointments.

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

Iowa Conference.

THE next annual session of the Iowa and Nebraska State Conference will be held in connection with our camp-meeting at Marshalltown, Iowa, June 7-12, at the same place as last year.

We trust every church in the Conference will be represented by delegates. Application will be made for reduced fare, and if obtained notice will be given in due time.

GEO. I. BUTLER, H. NICOLA, R. M. KILGORE, Conf. Com.

Kansas Camp-Meeting.

THE Kansas camp-meeting will be held in Ottawa, Franklin Co., May 24-29, 1877. This place is twenty-seven miles south of the city of Lawrence, on the L. L. and G. R. R.

KANSAS CONF. COM.

Wisconsin Conference.

THE next annual session of the Wis. Conference will be held in connection with our camp-meeting, at Portage, Wis., June 13-19, 1877. We hope to see all of our churches represented by delegates.

H. W. DECKER, O. A. OLSEN, GEO. C. TENNEY, Wis. Conf. Com.

Wis. T. and M. Society.

THE next annual meeting of the Wis. T. and M. Society will be held in connection with the camp-meeting, at Portage, Wis., June 13-19, 1877. Directors will hold district meetings in all of the districts in the State Sunday, May 27.

H. W. DECKER, Pres.

Kentucky and Tennessee Camp-Meeting.

THERE will be in connection with the Conference a four days' meeting held at Bear Wallow, Hart Co., Ky., four miles from Horse Cave, on the L. and N. R. R., beginning Wednesday eve, May 16.

Bro. D. M. Canright is strongly urged and expected to attend. We hope every reasonable effort will be made by the members and scattered ones to attend this meeting.

S. OSBORN, A. P. WILLIAMS, J. S. MILTON, State Conf. Com.

General Meetings.

All are invited to attend.

FOR the churches of Rochester, North Liberty, and Bourbon, will be held at Rochester, Ind., May 19 and 20. The State quarterly meeting of the T. and M. Society will be held in connection with this meeting, on first-day, May 20.

ORDINO, Marquette Co., Wis., May 12, 13, as Bro. Farrer may arrange. Will Eld. Atkinson meet me at this meeting?

H. W. DECKER.

GILBOA, Ohio, Sabbath and Sunday, May 5, 6. New Antioch, beginning Friday evening, May 10, to continue over Sunday.

Mendon, Sabbath and Sunday, May 19, 20. H. A. ST. JOHN.

GAINES, Kent Co., Mich., May 12, 13. Hope the scattered brethren will make a special effort to be at this meeting. Opportunity for baptism.

H. M. KENYON.

PLEASANT VALLEY, Jeff. Co., Kan., May 12. Osawkee, May 13. Meetings to commence at 7 P. M.

GEO. KENNEDY.

Quarterly and Monthly Meetings.

RICELAND and Geneva, Minn., at Geneva, May 12, 13. Mankato, May 12, 13. Golden Gate and Home, at Golden Gate, May 19, 20.

FOR the churches of Oswego Co., N. Y., at Vermillion, May 12, 13. Bro. B. L. Whitney is invited.

DANIEL BOWE.

FOR Allegan Co., Mich., at Allegan, May 5. Bro. H. M. Kenyon may be expected.

J. S. DAY, Clerk.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 1, New Antioch, May 13. " 2, Waterford, " 19, 20. " 3, N. Bloomfield, June 2, 3. " 4, Clyde, " 9, 10. " 5, Bowling Green, May 26, 27. " 6, Hamler, " 24.

The meeting at Hamler will begin at 10 o'clock A. M., at the usual place of meeting, on the Ridge, about two miles from Hamler sta-

tion. If health permits, I will attend most of the above meetings. Trust they may each prove a blessing to the cause.

H. A. ST. JOHN.

DIST. No. 1, at Worick school-house, 7 miles north of Jewell City, 3 1/2 miles S. E. of Jewell Centre, Kan., May 12, 13. This district is in debt about \$78. The elders and librarians will please urge the payment of the one-third. Donations are needed.

REUBEN WORICK, Director.

THE general quarterly meeting for the N. E. Tract Society will be held at So. Lancaster June 2-4. A report of labor from every member of the Tract Society is wanted, including those who have taken clubs of the SIGNS. This will be a meeting of interest as important matters will come before the brethren.

D. A. ROBINSON, Vice Pres.

GENERAL T. and M. meeting at Bristol, Vt., June 2 and 3.

A. S. HUTCHINS, Pres.

DIST. No. 4, at, or near, West Bolton, Vt., May 19, 20.

DIST. No. 5, Jamaica, Vt., May 26, 27.

A. S. HUTCHINS, Pres.

Business Department.

"Not slothful in Business. Rom. 11:13."

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. T. J. Anderson 51-17, M. B. Appleton 51-17, B. F. Anderson 51-17, Lizzie E. Zirkle 51-17, John Green 51-14, Mrs. Sally Owens 51-17, James I. Stewart 51-17, Mrs. John Avery 51-17, Mrs. E. D. Charnichael 51-23, A. Worster 51-14, Ella Hunt 51-15, T. A. Owen 51-17, Sylvia Wells 51-17, N. S. Bump 51-17, Margaret Fatic 51-17, Mrs. E. Starks 51-17, J. Onwaka 51-17, James E. Green 51-17, A. J. Saxby 51-17, Mrs. E. Washbond 51-18, B. B. Warren 51-17, A. M. Green 51-17.

\$1.00 EACH. Maria Rencher 50-17, N. Bolinger 50-20, Calvin Monroc 48-11, Sarah Harlow 50-15, I. B. Slayton 51-5, C. H. Palmer 50-17, C. A. Osgood 50-14, Alonzo Greenman 50-17, John L. Rice 51-1, J. F. Thompson 50-17, Nancy Gibbs 50-17, Mrs. Julia Downer 50-17, Mary A. Cruzan 50-17, George Crous 50-17, H. M. Van Slyke 50-10, Solomon Hartsell 50-17, E. J. Chapman 50-11, Jas. M. Jones 50-17, J. A. Burdoin 50-17, Mrs. J. Lytch-lites 51-1, C. Van Horn 50-16, Erastus Elmer 50-17, Mrs. C. Paul 51-1, G. W. Bennett 50-16, Mrs. Tabor 51-1, A. L. Foster 50-17, A. E. Bostwick 50-17, P. S. Smalley 50-17, Frank J. Holman 50-16, Geo. Lowree 50-18, Mrs. S. G. Knight 50-14, W. Shuffelbotham 51-1, Mrs. D. Sterling 50-18, W. L. Johnson 50-17, S. C. Bute 50-17, James W. Clark 50-17, Ruby Onderkirk 50-15, Harriet E. Stowell 50-17, J. N. Loughboro 50-14, E. Hatch 50-17, John Hicks 50-17.

MISCELLANEOUS. Albert Berry \$1.50 51-17, A. E. Johnson 50c 50-4, W. P. Simpson 50c 50-4, J. C. Eller 1.50 51-3, Martha Brown 1.50 51-17, H. A. Baker 1.50, 51-1, John Rupert 50c 50-5, W. F. Howlett 75c 50-17, J. H. Williams 50c 50-5, Chas. G. Person 1.50 50-18, Isaac Turrill 1.50 51-17, Lydia M. McNutt 50c 50-17, A. H. Clymer 55c 51-9, J. M. Whitney 50c 50-4, Wm. Brockman 50c 50-9, A. Champlin 50c 50-9, W. B. Page 1.50 51-17.

Books Sent by Mail.

John C. M. Redman 35c, J. H. Pomeroy 25c, J. C. Eller 50c, Wm. C. Gage 50c, A. L. Hull 10c, Mrs. C. A. Joy \$1.25, Wm. H. Marston 1.25, S. F. Potts 1.50, Wm. Lea 10c, W. H. Hoyt 50c, Mary J. Stewart 1.10, T. B. Monk 25c, Elizabeth Livingston 50c, Willis H. Chase 1.00, N. M. Jordan 1.06, C. E. Shephard 1.50, C. W. Cook 25c, H. P. Rue 7.00, John M. Adams 2.90, L. H. Rice 25c, M. R. Hale 1.00, Wm. Beebe 6.00, G. L. Rice 25c, A. M. Fulton 1.50, B. Gillis 20c, J. Onwaka 42c, W. E. Pierce 1.25, W. Wood Bute 1.25, J. A. Burdoin 25c, M. L. Hughes 10c, John F. Porter 5.10, Mrs. J. B. Hastings 60c, M. F. Fretethen 25c, J. P. Henderson 15c, Anna Peterson 50c, Benj. Earnham 25c, Geo. E. Sanders 20c, A. W. H. Millard 1.75, M. F. Tindall 25c, Emma F. Baker 1.50, O. B. Sevy 10c, G. A. Martin 1.50, J. E. Green 80c, C. Almquist 35c, Hollis Clark 1.50, J. C. Cole 1.25, Jennie A. Adams 50c, Wm. Hodson 20c, Geo. R. Price 3.19, M. Fatic 30c, Eliza Starks 85c, S. C. Bute 1.00, F. Schmidt 10c, Amos Harsh 60c, J. B. Henry 1.00, B. Wilcox 1.50, Sarah Ware 25c, C. Van Horn 2.50, Wm. F. Emmitt 2.00, C. H. Holmes 60c.

Books Sent by Express.

Wm. Kerr \$4.50, Geo. King 19.80, N. Battin 3.00, A. M. Mann 5.00, G. S. Honeywell 15.00, J. Fargo 18.00, Miss Lillie Avery S. M. Holly 3.00.

Books Sent by Freight.

S. N. Haskell \$102.91, Harrison Grant 170.04.

Mich. Conf. Fund.

Greenbush \$10.00, Eaton Rapids 3.00, Orleans per I. A. George 17.00, Hazelton 12.50, Matherton 8.00, Gowen 27.43, Hillsdale 12.00.

Mich. T. & M. Society.

Dist 13 per W. C. Hebner \$4.00, Dist 3 12.50, Dist 5 16.00.

Gen. T. & M. Society.

Mary J. Stewart \$5.00.

Book Fund.

Mrs. H. A. Munson \$5.00.

Gen. Conf. Fund.

C. Van Horn \$2.60.

European Mission.

Eliza J. Connet \$5.00.

Cash Rec'd on Account.

Ill T. & M. Society—N. Bolinger 10c, D. F. Quinby \$11.70, Ill T. & M. Society 19.34.

Centennial Expense.

Ill T. & M. Society \$14.00.

S. D. A. E. Society.

Geo. Leighton \$10.00, Emily Leighton 10.00, A. B. Lockwood 10.00.

Camp-meeting Fund.

Geo. Leighton \$5.00.