

The Advent Review

AND SABBATH HERALD.

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

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ADVENT SONG.

Thou art coming, O our Saviour,
Thou art coming, O our King,
In thy beauty all-resplendent,
In thy glory all-transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells.
Coming! O my glorious Priest,
Hear we not thy golden bells!

Thou art coming, thou art coming!
We shall meet thee on thy way;
We shall see thee, we shall know thee;
We shall bless thee, we shall show thee
All our hearts could never say.
What an anthem that will be,
Ringing out our love to thee,
Pouring out our rapture sweet
At thine own all-glorious feet!

Thou art coming! Rays of glory,
Through the veil thy death hath rent,
Touch the mountain and the river
With a golden, glowing quiver,
Thrill of light and music blent.
Earth is brightened when the gleam
Falls on flower and rock and stream;
Life is brightened when this ray
Falls upon its darkest day.

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts thou meetest
In communion clearest, sweetest,
Earnest of our coming bliss,
Showing not thy death alone,
And thy love exceeding great,
But thy coming and thy throne,—
All for which we long and wait

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.

Oh, the joy to see thee reigning,
Thee, our own beloved Lord!
Every tongue thy name confessing,
Worship, honor, glory, blessing,
Brought to thee with glad accord,
Thee our Master and our Friend,
Vindicated and enthroned;
Unto earth's remotest end,
Glorified, adored, and owned!
—Francis Ridley Havergal.

The Sermon.

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

CONFERENCE ADDRESS.

TO THE GENERAL CONFERENCE OF SEVENTH-DAY
ADVENTISTS CONVENED AT BATTLE CREEK,
MICH., MARCH 1, 1878.

BY ELDER JAMES WHITE.

DEAR BRETHREN: For the first time since our Conference was organized we are deprived of the pleasure of meeting you and taking part in our annual council. And as it seems necessary that we should remain on the Pacific Coast this season we briefly address you relative to the rapidly growing cause to which we have given our life. Matters of grave importance will come before you. God give you wisdom in all your councils, and grace to deliberate to his glory in laying plans wisely and as broad as the cause demands.

It requires but a glance at our past brief history to see that we as a people have taken too narrow views of the work to be

accomplished by the message of the third angel, consequently our sacrifices have been small, our offerings stunted, and the results of our feeble labors have corresponded with our efforts. This has resulted from want of real faith in the last message. True faith, to the possessor, is as good as knowledge. At least, if he has real faith he will act the same as if he knew. No man can act as God would have him act in the closing message unless his course is the same as if he knew that the present period was the time for this work, and that it is really being accomplished.

We have no need to call your attention to the evidences of our position. These you understand. You will agree with me that proofs are not wanting, that evidences are sufficient.

You have often reviewed these, and as the result, each time you have come to the conclusion that additional proofs would not add to the strength of our positions. Those that we have are complete. You have not assembled to search for a position as a body of Christians, but to act upon the one you have, and discharge those obligations which you have assumed in consenting to become the proclaimers and guardians of the last message.

Our people have chosen you to act. They acknowledge you to be the highest earthly authority. They confide much to you. They virtually say, Let the General Conference lay plans, and we will act the part God has assigned to us in their execution. Let me, therefore, as a father, admonish you to beware of taking too narrow views of the great work before us, lest in the very act you raise doubt in the minds of our people. They see as well as you that the work is vast, and that broader plans and increased facilities will ever be demanded in order to keep pace with the opening providence of God. If you lay plans in faith they will act in faith. If you plan feebly and in doubt, they will put forth corresponding action. You are aware that for more than a quarter of a century the publishing department has claimed our first attention; and we rank this as first in importance among our institutions. Men who are called of God to be Christ's ambassadors hold the first rank in the church. They are God's precious instrumentalities. But experience has proved to you that the preacher can do but little without publications; and it is as true that publications can accomplish but little without the living teacher of the word. The preacher who furnishes the people with books, who urges them and our periodicals on the people wherever he labors, adds nine-tenths to his usefulness. God bless the dear ministers of Jesus. They should preach with their hands in scattering the books and in obtaining subscribers for our periodicals, and not overwork their speaking organs.)

We rejoice in the prosperity of our Offices of publication at Battle Creek, Mich., at Oakland, Cal., and in Europe. One of the greatest levers of the age to lift along society is steam, and thank God that it can be utilized in preaching the last message. Why go on foot twenty miles per day when the cars, impelled by steam, will take you two hundred?

Our publications are a power in the land. The writers of them have not aimed at popular style, but with the book of God in hand they have sought wisdom from Heaven. They are books of ideas expressed in earnest words of simple style. Here lies the power of preaching the gospel. Here is the power of our publications. Paul would not preach the gospel with wisdom of words, lest the cross of Christ be of none effect. 1 Cor. 1:17. Let the facts of the cross be laid upon the sinner's conscience in all our sermons and in print. The figure of the cross, whether it be brought out by the touch of the painter's brush, the artist's pencil, or engraven, or in fabric, al-

ways looks best plain. There is a fitness in things. What! dress up a figure of the cruel cross upon which my Lord died in agony? Ornamentation illy represents the bloody agony of Calvary.

Those preachers who spend a life in pleasing their people with beauty of style and wisdom of words could do nothing with the plain message God has committed to us, if they would; but they will not come up to the help of the Lord. Hence God has called farmers and mechanics, school-teachers, and men of other professions, to declare the solemn warning of the third angel of Rev. 14:9-12. These men of good natural powers and some education have taken to their Bibles and their knees, and have become strong in God and in his work. They would not use what the world calls fine style, and display what is called pulpit oratory, if they could. No; in harmony with the style of our publications, they seek to pour forth the living truth of God from a warm heart, in earnest words such as the common people can understand.

Was not Christ the greatest preacher the world ever knew? His style was plain. The Holy Ghost, which inspired the four apostles to make record of what the Master said, dictated a simple manner of expression. Why is it that when you sit down to read chapters in the Gospels you do not put Webster's or Worcester's dictionary by your side that you may turn to the definitions of the hard words? Ah! it is because they are not there. Christ never used them. Paul would be like his Master. Though a profound scholar, and a man of great eloquence, when preaching the cross of Christ he would not spoil the effect in stooping to popular style.

Thus our books are written, and thus our preachers go forth with the gospel message, and the Spirit of God, which has clothed the great truths of our blessed Bible in garments of simplicity, goes with them, and gives them abundant harvest. Even men who are ignorant of the common rules of the English language have gone into the field, by the help of our publications, and have gathered many souls, some of these men of education, who have become abler in the word than were their teachers.

THE REVIEW AND HERALD should be the ablest and most select church paper in the land, and all our people should read it, and thus sustain this old, faithful preacher of truth and holiness. THE YOUTH'S INSTRUCTOR should be more widely circulated. And God bless the Danish and Swedish monthlies, and may they go on their mission to the Scandinavian people in our good country and in Europe by thousands of copies. Untiring efforts should be put forth to circulate THE HEALTH REFORMER, as a sort of John Baptist to prepare the way for the entrance of the message, and also to teach God's people how to live in order to secure the greatest physical power.

But when we come to our numerous tracts, pamphlets, and bound books, what shall we say? They are of such value and importance to the cause that we have no language in which we can do justice to the subject. Let the steam presses move, and let this right arm of our strength move the people. The greater the circulation of them the greater the demand, and this demand will increase more rapidly until the work shall close.

We mention last, but by no means the least, THE SIGNS OF THE TIMES. This paper has reached the great circulation of 10,000. As a pioneer sheet it is adapted to the wants of the missionary field. In its behalf let us plead. We hope you will not only "Resolve" in reference to this paper and the Pacific Office, but that you will appoint suitable men and means to give the SIGNS still greater circulation and usefulness. The stockholders of this Association, and those connected with the Office, are grateful for the support of the General Conference and our Eastern brethren, and

pray you that this patronage and support may not only be continued, but that it may be increased with the increase of the work.

Our missionaries in Europe are doing a good and great work. They have thrown the pebble into the waters, and although the tiny circular wave resulting from it is small in circumference now, it will widen until it shall embrace thousands of precious souls in all Europe. The time may be near when the \$10,000 we raised for the press there should be invested, and let that press groan with its burden of silent gospel in the French, German, and Italian languages. And when we shall have missionaries in Great Britain, and a demand there for publications, they can be issued from the press at Bâle better than from America, until they shall be printed in England.

Second among our institutions is our beloved Battle Creek College. While we as a people should make God our trust, we by no means put a small value upon true education. The first object of our school is the mental and moral improvement of those who are called of God to preach his word. What we have said of plainness and simplicity of style must not be understood as against true education. Would God there was more sanctified learning in our ministry. The times and the work do not call for educated exquisites, but sound men, men of God, men of deep thought, sobriety, prayer, and devotion, such as the Lord can make strong in him. Should we pattern after others, our College would prove a terrible curse. There will ever be a battle. There is so much connected with the popular schools that is false and really superficial that we shall be in danger of drifting in the same direction others have gone. God never designed that our beloved school should raise men so above the people that in order to preach to vulgar sinners they must stoop prodigiously. True education in a real Christian gentleman will cause him to regard the work of leading the sinner to Christ as the most elevated. Feeling himself unworthy for the holy office, he will adopt the words of Paul, "Who is sufficient for these things?"

Mrs. W. and the writer have not pleaded for our school because our country is destitute of schools where men can be educated. No; these abound. But we have felt the importance of a sanctifying influence being thrown around our young men and young women at school, such as can be expected at Battle Creek, to secure a pure education. The standard of moral and religious training must be kept high in the school, and by the church which have the responsibility of having it located in their midst. This maintained, the Battle Creek College will prove a great blessing to the cause. If not maintained, it will prove a curse.

We briefly mention the Sanitarium as an institution of no small importance. We have no appeals to make for our people to take stock in this institution. Properly conducted it will fully sustain itself and in a few years pay its debts. But let the General Conference bear this in mind that at present charity patients cannot be treated at the expense of the institution. It has a heavy debt on its hands, with annual payments and interest to meet. If the worthy poor are to be treated, the church or Conference to which they belong must settle the bills. In view of the continued outlay in fitting up rooms, with the present indebtedness of the Sanitarium, this position should be satisfactory to all the friends of the health reform. But while we say we have no appeal to make to our people to take stock in Western Health Reform Institute we do not wish to convey the idea that we have lost interest in that institution. Although we took this position under the discouraging condition of the institution brought on by unworthy men who professed to fill the position of physicians, we are happy to state that no such

discouragement exists at the present time: We laid our plans to obtain thoroughly educated young men of mind as principal physicians at the Sanitarium, and have lived to see it accomplished. J. H. Kellogg, M. D., as a Physician and Surgeon, stands at the head of the profession. This is acknowledged by doctors of all schools. And Doctors Fairfield and Sprague return with their diplomas from the highest Medical College on the continent, to take their places beside Doctor Kellogg. Five years since we laid our plans, and thank God that we see them accomplished. These, with Miss Lindsay, M. D., and Miss Lamson, M. D., make up the strong fraternity of physicians at the Battle Creek Sanitarium. These are all Christians, Seventh-day Adventists, looking for the coming of the Son of man in the clouds of heaven. While it may be their happy yet laborious task to relieve the body of indisposition and pain, may their task be made joyful indeed in pointing the invalid to the Lamb of God, who taketh away the sins of the world, and to that land upon the very borders of which we are almost treading, where the inhabitants will no more say, "I am sick."

But, dear brethren, in behalf of our Publishing Houses, especially the one in Europe, we plead that they be fully sustained from the abundance in the hands of our people. It is a fact which should be felt by us, that our missionaries in Europe are not sustained as they should be. Eld. Andrews could do much more if he had means. Eld. Bourdeau is struggling with poor health, in poverty. Eld. Ertzenberger needs German books. And our dear Bro. Ribton, God bless him, is laboring in the most economical manner in Italy, in the territory of the seat of the beast. He calls for a paper and for tracts in the Italian tongue. He must have all the helps we can put into his hands.

The cause in Europe is brightening. The labors of Eld. Bourdeau in France, which for a time seemed discouraging, were fruitful. On the evening of February 25 we received the following cheering note from him:—

"I am sure you will be anxious to know how we are getting along, therefore I hasten to send you these good tidings. Bro. Gabert is having wonderful success in France. God is with him in power. He is near Lyons, the second city in France, and reports that in one week fifteen have been converted to the truth, and he urges me to spend next Sabbath with him to meet three preachers. But next Sabbath we shall hold our first Sabbath meeting here. Satan has tried to hedge up the way; but we will triumph in God."

Let the Press be established with all the facilities of a complete office, as soon as consistent; and let our people feel that it is theirs and that it is their privilege to speak through it in the repetition of millions of copies of precious tracts which have been written and translated with great care.

And may wisdom, grace, mercy, and peace from God the Father, and from our Lord Jesus Christ, be with you in all your deliberations, and with all who keep the commandments of God and the faith of Jesus, till Christ shall come and reward every man according as his works shall be. Amen.

General Articles.

THOUGHTS ON BAPTISM.

BY ELD. J. H. WAGGONER.

(Continued.)

THE BAPTISM OF JOHN.

THERE has been much questioning in regard to the relation of John's baptism to the gospel,—whether or not it was gospel baptism. It may not be of much importance, having but little practical bearing on present duty, but a brief notice of it may not be out of place. Our opinion is that there is not so much difference between the baptism of John and that of the disciples of Jesus as is generally supposed.

Speaking of "the beginning of the gospel of Jesus Christ," Mark commences with the baptism of John, and the proclamation of John was identical with the first proclamation of Jesus. John said, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:2. The Saviour's first preaching was this: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15. John said he preached the baptism of repentance, and faith in him that was to

come, that was, Christ. The first sermon after the resurrection of Christ was of repentance and baptism in the name of Jesus. It appears that the whole period from the beginning of the preaching of John until the time when the apostles turned to the Gentiles, about three and a half years after the death of Christ, was one of transition from one dispensation to the full establishing of the other. The two dispensations were for a time interwoven, as the following will show.

Jesus and his apostles preached the gospel, and their baptism was certainly gospel baptism. But Jesus, when he healed a certain person, commanded him to show himself to the priests and to offer the offering required by the law of Moses. And thus he recognized the validity of that law of the Levitical dispensation at that time. And the apostles were not permitted to preach to the Gentiles, even after the death of Christ, until they had offered the gospel to the Jews, or until the seventy weeks of Daniel 9 were fulfilled. Yet the new testament was ratified by the death of Christ, Heb. 9:15-17; and the rites of the Levitical law were taken out of the way by his death, being nailed to the cross. Col. 2:14.

Acts 19 does not afford so clear proof that they who were baptized unto John's baptism were again baptized by the apostles as has been supposed by many. This was an unusual case, according to the record. On being questioned by Paul they said, "We have not so much as heard whether there be any Holy Ghost." They had not been baptized by John, but by some of his followers, and they had not been instructed as John instructed those who came to him for baptism. Matt. 3:11. Thus it appears that they were not even well-instructed disciples of John, and it seemed just and necessary that the apostle should commence with them as novices.

But this instance does present satisfactory proof that it is right to re-baptize those who have not met the requirements of the gospel rite in their first baptism. Of this we may speak more particularly hereafter.

Intimately connected with this subject is

THE BAPTISM OF CHRIST.

We do not by this mean that baptism which was taught or administered by Christ, as in the case of John, but that which he received at the hands of John in Jordan. On this also there has been much conjecture. It is mostly supposed to have been merely for an example. Jesus truly was our example; but we think his baptism has a significance beyond that of mere example. And here again, if John's baptism was so essentially different from that of the gospel as most people suppose, his example under one would carry no weight in favor of obedience to the other. To this point we would call particular attention.

Christ was not our example merely, but he came into the world to be our substitute and our sacrifice. They who deny (as some do) the substitutionary or vicarious nature of the work of Christ set aside the efficiency of his work unto our salvation. His suffering for us was not altogether on the cross; his whole life was one of trial, of temptation, and of affliction. In the garden his soul was exceedingly sorrowful, even unto death; but an angel strengthened him that he might not then sink under the heavy burden of suffering. When Paul said, "He hath made him to be sin for us," he evidently meant he was made to occupy our position, or be a partaker of our condition. And again when he said, "He was made under the law," he must have meant that he was subjected to our condemnation; the apostle's argument on the need and work of justification shows that this expression—under the law—signifies under its condemnation. He was "made under the law, to redeem them that were under the law." Not under obligation to the law, as some vainly urge, for that condition does not call for redemption. Adam was subject to the law before he fell, but not a subject for redemption. It is a sinful condition, or being condemned by the law, which calls for redemption. It is evident that Christ was "made under the law" in this sense: as "the wages of sin is death," he was "made sin for us," to fall under death for our sakes. And this condition must have dated from his taking upon him the nature or "seed of Abraham." And if he died because our sins were upon him (Isa. 53), and suffered under temptations and sorrows in our behalf and on our account, we must conclude that he was baptized for the same reason. And this is yet more evident when we consider that John's baptism was "the baptism of repentance for the remission of sin." Mark

1:4. There could be nothing appropriate to this in his being baptized for himself; for he had no sins to confess and needed no repentance. But inasmuch as the Lord "laid upon him the iniquity of us all," it seemed suitable that he should be baptized, even as sinful men, for whom he stood, should be baptized.

There is a wonderful significance in his baptism which seems to be entirely lost if we lose sight of this momentous truth. "He bore our sins;" he acted and suffered as our substitute—in our stead. They who pervert or lightly esteem baptism, must lightly esteem the sufferings and the cross of Christ, as well as his example.

BAPTISM IN THE NAME OF CHRIST.

Because it is said in Acts 2:38; 8:16, and 19:5, that they were baptized in the name of Jesus, some have inferred that the apostles baptized in the name of Christ only. But this conclusion is very lame. It will only be necessary to examine the terms of the commission under which they acted to discover the fallacy of this idea.

1. The Saviour told them to teach all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost.

2. He commanded them to tarry at Jerusalem until they were endued with power from on high. They were neither to preach nor baptize until the Holy Ghost came upon them.

3. The promised power came upon them on the day of Pentecost; and on that day was preached the first sermon after the great commission was given.

4. If they did not baptize in the name of the Father, and of the Son, and of the Holy Ghost, they did not obey their Lord's commandment—they did not fulfill the commission under which they acted and by which alone they had authority to baptize. We trust none will be willing to risk such a conclusion as this.

If the record in Acts was the only evidence in the case, the omission of the names of the Father and of the Holy Ghost might be taken as decisive. But knowing that they were acting under a commission the specific terms of which required the use of the three sacred names, the case appears quite different.

When we consider the prejudice which existed among the Jews against the person and the name of Jesus, we see good reason why his name should be presented with peculiar emphasis to them, for no such prejudice existed against the names of the Father and the Holy Spirit. But to conclude thence that they did not obey their Lord's commandment—that they did not fulfill their commission to baptize in the name of the Father, Son, and Holy Ghost—is more than the inspired record will warrant.

THE COMMISSION STILL IN FORCE.

There is a large number of persons who appear to be zealous for the rite of baptism, in regard to both its form and its subjects, who yet, to avoid the evidence of the continuous direct presence and influence of the Holy Spirit, affirm that the commission of Matt. 28:19, 20; Mark 16:14-18, was given to the apostles alone and expired with them. But this affirmation places its advocates in a very unenviable and inconsistent position. That commission was the authority by which the apostles baptized; and if the commission has expired, there remains no authority to administer the rite of baptism. It will not then do to say, as they say, that we must follow the example of the apostles in this; for the example of the apostles, when they acted under a special commission given only to them, gives no warrant to others, who never received the commission, to follow in the same action after the commission has expired. Such a course would indicate the boldest assumption of authority under any government.

Thus it is easy to see that, when any individuals declare that the commission under which the apostles baptized has expired, it is equivalent to an admission that they administer baptism without divine authority. If the Lord suffered that commission to expire, as it contained the only warrant ever given in the gospel to baptize, then they who continue the practice are acting in defiance of the authority of Him who gave and withdrew the commission. They are usurpers of authority under the divine government. That they act according to that commission which they declare to be obsolete, is shown by their using the formula in baptism prescribed only by that commission.

We would fain hope that a consideration of this important truth might open their

eyes to the inconsistency of their teaching and practice. If their teaching in regard to the great commission is correct, then surely their baptism is invalid, and their use of the sacred names in such a manner without any authority, is exceedingly sinful—it is taking the name of Deity in vain. And if they persist in their practice of baptizing, then let them acknowledge the force and obligation of the commission, and accept all the consequences which the acknowledgment logically involves.

BAPTISM IS NOT CIRCUMCISION.

Baptism has, by very many, been considered the antitype of circumcision, or as filling the same place in the New Testament that circumcision did in the Old. Popular theories have been projected on this hypothesis, and Dr. Clarke incautiously says, "It has never been proved that baptism does not supply the place of circumcision. That is not the correct method of viewing the argument. The question is this, Has it ever been proved that baptism is in the place of circumcision? We know it has been inferred; it has been supposed; it has been asserted; but it has not been proved. If the negative could not be proved, that would not be conclusive evidence that the affirmative is true. But in this case it is easy to prove that baptism is not the circumcision of the New Testament by showing what is that circumcision."

In Rom. 2:29 it is said circumcision is that of the heart; in the spirit; and not in the letter. In chap. 4:11 circumcision is called both a *sign* and *seal*, which, indeed, are the same thing. Eph. 1:13, 14, says, "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." When circumcision was first given to Abraham, it was called the *token* of the covenant, in which the promise was made that he should inherit the land. Gen. 17:11. *Token* is the same as *earnest* or *assurance*; equivalent also to *sign* or *seal*. Eph. 1:13 but confirms Rom. 2:29;—circumcision is of the heart, in the spirit. And this is further confirmed by Eph. 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Also by 2 Cor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

The Lord said to Abraham that the uncircumcised man child should be cut off; he had no part in the covenant, because he had not the seal or token of the covenant. Even so, we are told in Rom. 8:9, "Now any man have not the Spirit of Christ, he is none of his." He has no part in the new covenant because he has not the seal of the Spirit—the circumcision of the heart, which is the seal of the new covenant. This is a point of the utmost importance involving our relation to the covenant of grace. And there is this difference under the arrangements of the two covenants: under the first, circumcision related to the men children; but under the second, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female;" that is, no such distinctions are recognized in the provisions of the gospel, but "Ye are all one in Christ Jesus." All classes, all nationalities, must alike receive the circumcision of the heart, and are all, in Christ, "Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

There is yet further proof on this point. It has been inferred from the close connection of the statements in Col. 2:11, 12, that baptism is shown to be circumcision, but the proof is decisively to the contrary. "In whom also we are circumcised with the circumcision made without hands." But baptism is administered by hands, and entirely as was circumcision under the old covenant.

Rom. 2:28 says, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh." This exactly corresponds to the evidence already presented, that circumcision or the seal is that of the Spirit—of the heart. But baptism is an *outward ordinance*, and therefore cannot be that circumcision which is not outward; and such is the circumcision of the New Testament.

Thinking to relieve themselves of this difficulty, the advocates of that theory say that baptism serves now, as circumcision did then, as "an outward sign of inward grace." But this is really no relief at all; it makes baptism fulfill the place of circumcision, the very thing which Paul says it does not, he showing that something else does take its place. That statement is very incautiously and imprudently made.

The Abrahamic covenant, identical with the gospel, ran parallel with the first cove-

nant made with Israel. There was no salvation in the covenant with Israel, only as it led to faith in the offering and promises of the Abrahamic covenant. Heb. 9: 8-12; 10: 4. "Circumcision of the heart" was taught in the law and the prophets, see Deut. 10: 16; Jer. 4: 4, &c., because it was their object to direct to the faith and blessings of the new covenant. Of this, outward circumcision was the sign. But Paul shows that there is no such outward sign now; circumcision of the heart, the anti-type, alone remains.

To baptism is never ascribed the place, nor is it given any of the titles which the Scriptures apply to typical circumcision. They who give it such place and titles commit two errors; they assign to it that which the Scriptures never assign to it, and destroy the distinctions which exist between the two covenants in regard to the sign or seal, as shown by Paul.

This theory that baptism occupies in the new covenant the place which circumcision occupied in the old, was invented to uphold the doctrine of infant baptism. It is a pity that first impressions are so strong in any that, while they renounce infant baptism, they are slow to renounce the means which have been devised for its support.

(To be Continued.)

SABBATH REFORM.

For many years Seventh-day Adventists have believed and taught that clear prophecies of a Sabbath reform were recorded in the Bible; and acting in harmony with this belief, they are earnestly proclaiming the evidences upon which their faith is based. In Isa. 56: 1, 2, we read: "Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." From this testimony we learn that when the salvation of God is near to come, and his righteousness to be revealed, then a blessing is pronounced upon the man who lays hold of the Sabbath and keeps it.

In order that we may know when this Sabbath reform is due to the world, we must first ascertain when salvation is bestowed upon the people of God. The expression, "For my salvation is near to come," seems to imply that a definite time is fixed upon when salvation shall be bestowed, and that men have not been receiving it from the days of righteous Abel down to the present time, whenever a good man has died. Matthew says that when "the Son of man shall come, then he shall reward every man according to his works." This testimony looks forward to the second coming of Jesus Christ as the time when salvation is to be bestowed. Paul says in Romans 13 that when the long, dark night of sin is far spent, the salvation of God is near to come. Peter says, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Other Adventists besides Seventh-day Adventists look for the reward to be given at the second coming of Christ, and with us believe that event is near. But the prophet Isaiah says that when this time fully arrives a blessing is pronounced upon the man that lays hold of the Sabbath. We think that here a Sabbath reform is clearly pointed out, a coming back to the true Bible Sabbath, the Sabbath of the fourth commandment; for how else could it be said, "Blessed is the man that layeth hold on it"? Had we always observed the Sabbath, it could not properly be said of us that we had laid hold of it; but having embraced it as the truth of God, as one of the commandments in accordance with which we are trying to shape our lives, it can be very properly and truthfully said that we have laid hold of the Sabbath. We can testify that to us the day Jehovah has sanctified and blessed is a delight, the holy of the Lord, and honorable; and while we have tried to keep it as the Lord's holy day, the promised blessing has been bestowed upon us. May many more enjoy the blessing which comes as a result of obedience; and when the reward is given, may reader and writer have an abundant entrance into everlasting life.

CHARLES P. WHITFORD.

AS WE MAKE IT.

We must not hope to be mowers,
And to gather the ripe, gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we make it,
A harvest of thorns or flowers.

—Sel.

AN APPEAL TO THE CHURCHES.

Our influence is of some consequence; it is active, constantly telling on one side or the other. We are builders, every one of us; and we are either building up the cause of God or we are building up the cause of Satan. There are many more engaged in building up the cause of Satan than we have the least idea of. Many who profess Christ do not have him enshrined in their hearts. Christ does not abide in them, and they do not abide in Christ. They are merely cumberers of the ground, destitute of fruit; and the curse which Christ pronounced upon the fig-tree will fall upon them as surely as it fell upon the barren fig-tree. What a time we are living in! the very remnant of probation! Surely these golden moments should be improved. Where are the stewards of God, to whom he has intrusted means for them to use in his cause, to extend the light of truth to those who are now in darkness? Where are the missionaries who feel the burden of the work, and who will go into other countries, and to people of other tongues, to make them ready for the great day just upon us?

Money is needed now. One dollar now, when it is actually needed, is worth as much as one hundred dollars will be by-and-by, when means are flowing into the treasury. The call comes from Europe for means to publish tracts and papers in the Italian language. Who has the ready money, and will help now, just now, when Europe is stretching forth her hands, crying, Help us to get the light of truth before these who are ready to perish? We are trying to sell our property that we may have means to use now. Oh! why will not those who have money at interest use it at this time? Why will they withhold from the cause of God the very means God has placed in their hands to be used in time of need? I feel intensely upon this subject. Men are robbing God; and with self-complacency they look up and say, "Wherein have we robbed thee?" The answer comes from him, "In tithes and in offerings." There are men in the ranks of Sabbath-keepers who are holding fast their earthly treasure. It is their god, their idol; and they love their money, their farms, their cattle, and their merchandise better than they love their Saviour, who for their sakes became poor, that they, through his poverty, might be made rich. They exalt their earthly treasures, considering them of greater value than the souls of men. Will such have the "Well done" spoken to them? No; never. The irrevocable sentence, "Depart," will fall upon their startled senses. Christ has no use for them. They have been slothful servants, hoarding the means God has given them, while their fellow-men have perished in darkness and error.

My soul feels to the very depths on this point. Will the men of means sleep on until it is too late? until God shall reject them and their treasures, saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you." What a revelation will be made in the day of God, when hoarded treasures, and wages kept back by fraud, cry against their possessors, who were professedly good Christians, and flattered themselves that they were keeping the law of God, when they loved gain better than they loved the purchase of Christ's blood, the souls of men!

Now is the time for all to work, those to whom are intrusted the five talents and those who have only one. Those with limited talents are responsible to God for their limited trust. To every man is given his work, and of every man the Master will require improvement of the talents intrusted to him. What will many answer in the day of God, when he inquires, What have ye done for me, who gave my riches, my honor, my command, and my life to save you from ruin? The do-nothings will be speechless in that day. They will see the sin of their neglect. They have robbed God of the service of a life time. They

have not influenced any for good. They have not brought one soul to Jesus. They felt content to do nothing for the Master; and they meet no reward, but eternal loss. They perish with the wicked, although they professed to be followers of Christ.

None should mourn that they have not larger talents. When they use to the glory of God the talents he has given them, they will improve. It is no time now to bemoan our position in life, and excuse our neglect to improve our abilities because we have not another's ability and position, saying, O if I had his gift and ability, I might invest a large capital for my Master. If such persons use their one talent wisely and well, that is all the Master requires of them.

Look into our churches. There are only a few real workers in them. The majority are irresponsible men and women. They feel no burden for souls. They manifest no hungering and thirsting for righteousness. They never lift when the work goes hard. These are the ones who have but one talent, and hide that one in a napkin, and bury it in the world; that is, they use all the influence they have in their temporal matters. In seeking the things of this life, they lose the future, eternal life, the far more exceeding and eternal weight of glory. What can be said and done to arouse this class of church members to feel their accountability to God? Must the mass of professed Christian commandment-keepers hear the fearful words, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and wailing and gnashing of teeth?"

Every man and woman and child should be a worker for God. Where there is now one who feels the burden of souls there should be one hundred. What can we do to arouse the people to improve what influence and means they already have to the glory of the Master? Let those who have one talent use that well, and in so doing they will find it doubled. God will accept "according to that a man hath, and not according to that he hath not." There always has been, and there always will be, diversity of gifts. It is not the great gifts alone that God requires and accepts, but he calls for the smaller talents, and will accept them if men will use them to his glory. Have we not become servants of the Master by his grace? It is not, then, our own property that is intrusted to us, but the Lord's talents. The capital is his, and we are responsible for its use or its abuse.

I hope efforts will be made in every church to arouse those who are doing nothing. May God make these realize that he will require of them the one talent with improvement; and if they neglect to gain other talents besides the one, they will meet with the loss of that one talent and their own souls also. We hope to see a change in our churches. The Householder is preparing to return and call his stewards to account for the talents he has intrusted to them. God pity the do-nothings then! Those who hear the welcome applaudit, "Well done, good and faithful servant," will have well done in the improvement of their abilities and means to the glory of God. Who will come up to the help of the Lord, to the help of the Lord against the mighty? Satan is active, persevering, a faithful general in his work, leading on his armies. He has his faithful sentinels everywhere. What are the servants of Jesus Christ doing? Have they the armor on? Are they vigilant and faithful to meet and resist the strong forces of the enemy? or are they asleep, expecting another to do their work?

Vigilant men are wanted in every church. Every member should be awake and active, feeling that he is responsible for the prosperity of the church. The reason there is so much dissension in the churches is because they do so little for God. Satan gives them a work to do for him in finding fault, murmuring, and talking discouragement. You will ever find that those who invest least in the cause of God are the ones who will express great concern as to how those at the head of the work are using the means in their trust. Those who do least have the least faith. They are like Judas, who grudged the money that would comfort, and bless, and honor the Redeemer. But let the church come up individually, every one doing what he can, and all that God requires, and these petty difficulties will not exist. The mind will be so engrossed in the greatness of the work, in devising plans for its advancement, that they cannot spend time to investigate their brother's work or motives.

Let all awake; for the time is at hand when it will be said, "He which is filthy,

let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Just now is the time to seek purity and holiness of character, and obtain white robes; that we may be prepared for a seat at the marriage supper of the Lamb.

E. G. WHITE.

CHRIST'S ABILITY.

ABLE even to subdue all things unto himself. Phil. 3: 21.

Able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work. 2 Cor. 9: 8.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24. Able to succor them that are tempted. Heb. 2: 18.

Able also to save them to the uttermost that come unto God by him. Heb. 7: 25.

Able also to perform what he hath promised. Rom. 4: 21.

Able to keep that I have committed to him. 2 Tim. 1: 12.

Able to build you up, and to give you an inheritance among all them that are sanctified. Acts 20: 32.

Able to do exceeding abundantly above all that we can ask or think. Eph. 3: 20.

Believe ye that I am able to do this? Matt. 9: 28.

THERE is a quiet little rebellion in an unexpected quarter against the arrogant claims of the Church of Rome; and strangely enough it has broken out among Irish Catholics. Father McNamara, an Irish priest, is its leader. He has a mission on Water street in this city (New York), and there he proposes to establish an Irish National Church. He says, and with truth, that the Italian hierarchy controls the church for political purposes; that the pomp and magnificence of Rome are contrary to the spirit of the humble babe of Bethlehem; that its influence is opposed to the teachings of the early church; and that the pope's assumption of infallibility was an affront to God. He insists that Irish Catholics must look to the cross of Calvary and not to the Vatican.

This bold reformer stands on true and scriptural ground, but we fear there is little hope that he can bring his countrymen to his platform, as there are no more infatuated and subservient adherents of the imperious and heretical dogmas of Rome than are the Irish Catholics.—*Illustrated Christian Weekly*.

IN the southern part of Wales, in the manufacturing and mining center of the principality, during the winter of 1874 and 1875, a strike began which has greatly impoverished the master and the workman, and set the two bitterly opposed to each other. The condition of things has since gone from bad to worse. Out of five hundred coal works only twenty are fully employed; and out of nine hundred and twenty-seven iron furnaces which were in operation at the beginning of the year 1877, only five hundred are now at work. In but few of the works which pretend to run do men have more than two or three days a week, and on these days their earnings are very insignificant. Men, women, and children, who have lived in affluence, eat potato peelings, raw cabbages, anything they can find, to stay the pangs of hunger. From morning till night the streets are crowded with hungry people who search for the refuse which the rich throw from the table; yet, go where they may, starvation stares them in the face.—*Condensed from The Advance*.

THE Cologne Gazette gives the following statistics taken from the last census—that of December 31, 1875—as to the religious beliefs of the people of Prussia: Of the 25,742,404 inhabitants of the kingdom, 16,636,990 returned themselves as belonging to the Evangelical National Church; of these 13,266,620 are of the United Church; 2,905,250, Lutherans; and 465,120, of the Reformed Church. Of those who are not of the National Church there are 40,630 Lutherans, 35,080 Reformed, 3,710 Moravians, 2,620 Irvingites, 12,210 Baptists, 14,650 Mennonites, 2,080 Anglicans, Methodists, &c., 8,625,840 Roman and Old Catholics, 1,450 Greek Church, 4800 German Catholics, 17,880 Freethinkers, &c., 339,790 Jews, and 4,674 of various other beliefs.

Always do as the sun does,—look at the bright side of everything; for while it is just as cheap, it is three times as good for digestion.

The Review and Herald.

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

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

THE MONEY VALUE OF RELIGION.

AN old-time saying makes it as impossible "to apply logarithms to religion" as to compute the value of the marriage tie in dollars and cents. The saying must have arisen when religion was considered far above the standard of mere worldliness. It is not so now. A religion which is calculated to separate one from the world, to interfere with one's selfish, worldly interests, is not the religion to meet with much favor in this age.

Not long since a person was relating, with much apparent satisfaction, that neighbor B. was about to sever his connection with the "M. E. Church," and to unite with the "Friends," or Quakers. I inquired the reason. It was given: the Methodists had raised the "quarterage" too high; and, as the Friends have no paid ministry, there would be no quarterly collections for the support of the minister with them.

It is a rare thing for Methodists to desert their old standard and go to the Quakers, and my curiosity was excited to learn more of this case; so the conversation proceeded.

What is the amount of the quarterage Mr. B. has to pay?

Ten dollars a year.

Is this uniform—has each one to pay that amount, or is it rated according to the means of the members?

According to their circumstances. That is the sum asked of him.

And what are his circumstances? Has he a home?

Yes; he has a very good farm.

Is it improved, and is he out of debt?

Pretty well improved. He has a good house, and is clear from debt.

Look at this case. Here is a man who has been blessed with health and prosperity; a family, and a comfortable home for them, with an abundance of the comforts of life. And more, far more than all, he believes that in the infinite mercy of God he has been permitted to receive a personal, saving interest in the death and intercessions of the Son of the Most High, who came down from Heaven and suffered and died to rescue him from eternal perdition. He professes that by divine favor, entirely unmerited, he is blessed with a hope compared to which all the riches of this earth are but dross and vanity. He also professes to believe that there are people around him, everywhere, even aggregating hundreds of millions, who have no interest in that great salvation and are going down to eternal damnation. Yet to acknowledge God in these mercies both temporal and spiritual, and to aid in setting forth the love of the Redeemer, and his claims to our love and obedience, to his fellow mortals, he is not willing to give ten dollars a year!

For the greatest selfishness, the most unblushing hypocrisy, commend us to the worldly professor of religion. The non-professing worldling will generally refuse to receive long-continued favors without rendering some equivalent, but some professed Christians have no compunctions on that score. "Get all, and keep all," seems to be their motto.

It is related that Robert Burns was once with a party of men on the bank of a river, when one fell into the water. Another man, seeing the first in danger of drowning, plunged in and saved his life at the risk of his own. The rescued man, a man of considerable wealth, wished to reward his rescuer for what he had done, and from his well-filled wallet offered him a sixpence. While all others cried out against such meanness, Burns said, "Let him alone; he knows what his life is worth better than you do!" He judged that it was not worth more than a sixpence to save the life of such a man.

Estimating on this basis, we may be able to justify the course of these close-dealing ones. Why should a man be required to pay ten dollars in behalf of his religion, if it is not worth ten dollars? Of all things a man ever possessed, a worthless religion is the very poorest. A man of large earthly possessions, who is a professed follower of Jesus, who gives scantily and grudgingly to the cause of the blessed Redeemer, has great reason to fear that his religion will never make any return for his outlay.

A new bonnet or a little extra finery for the

wife or daughter, will amount to as much as such professors will do for the cause of Christ in a whole year; yet they talk of having given up the world for the Saviour, of having a hope that is worth more to them than all beside. The only wonder is that they are able to persuade themselves that they are honest, and that they mean what they say. Worldlings look on and deride, and say that Christianity is a delusion. Is it any marvel? A worldly, selfish professor does more harm to the cause of Christ than an open infidel! How much searching of heart it takes for a man to understand himself.

J. H. W.

REPORT FROM DENMARK.

I HAVE held meetings in Hostrup, Alstrup and Tystrup since my last report. In Hostrup there is a brother who has observed the Sabbath for eleven years. His wife is united with him in the faith. We held one meeting in his house. The neighbors came in and listened attentively to a sermon on the reasons for our faith and hope.

On the Sabbath, Feb. 2, we had a prayer-meeting in Alstrup, and felt that the Spirit of the Lord was present. We organized the same day a Sabbath-school and Bible-class. In the afternoon, all the seats in the meeting-house were full. The people here are very willing to hear, but they are certainly very slow to obey the truths of God's word.

The following week we held two meetings in the same place, besides visiting families and holding prayer-meeting, Sabbath-school, and Bible-class on the Sabbath. There is a large field of labor here, which we cannot soon get through with. Besides, we have invitations to preach in several other places in Vendsyssel. There is four times as much work as I can attend to.

The truth is also making an entrance into Norway. I have for some time corresponded with some friends there, and sent them some of our publications. In Bergen there are four persons who have commenced to observe the Sabbath of the Lord, and they are all temperance men. They write that there are others whom they hope to win to the truth, and that there are many who are willing to hear. In Romedal there is a brother who preaches to the people and holds the same views that we do. He is a homeopathic physician.

In Norway and Sweden there is much more religious awakening than in Denmark. And in Denmark the most promising field is Jylland, especially the northern part. This both the Methodists and the Baptists recognize. But there is no one who could have charge of the work begun here if I should go into new fields. Is there not at least one active brother who could come to help us in the spring, so that we could start a mission in Norway during the summer, if this should be the will of God, and the desire of our brethren?

In Tystrup I have held six meetings. The friends have obtained a place to hold meetings, and have hired it for a year. It will seat about sixty persons. About one hundred and forty came to our first meeting. Several were obliged to stand outside. The word spoken has already, through the blessing of God, accomplished much good.

JOHN G. MATTESON.

Feb. 14, 1878.

OUR SABBATH-SCHOOLS.

It will be seen by the report of the General Conference that an effort is making to create a more general interest in our Sabbath-schools. It was a little remarkable that many of the brethren came to the Conference specially anxious that something should be done for the Sabbath-schools, and resolved to do their utmost to bring the subject before the Conference, though none knew anything of the feelings of the others. We take this as evidence that the Spirit of God is moving on the hearts of our people in this matter.

The Battle Creek Sabbath-school workers had gone so far as to prepare a Sabbath-school Constitution, which they wished to submit to the Conference. All seemed to take a deep interest in the matter. The reason of this is very apparent. Seventh-day Adventists already have about six hundred companies who meet together Sabbath after Sabbath. There are probably from eight to ten thousand children and young persons among our people. It becomes a matter of the greatest importance to so instruct these children that they shall not only become acquainted with the truth, but that they shall become Christians before they grow up and go away from home to give up the Sabbath.

Our ministers are so busy in new fields that they cannot give much attention to this matter; hence we must look largely to our Sabbath-schools to save our children. But to succeed in this, the Sabbath-schools must be made very interesting. What can be done to help them? What course shall be taken to make them successful? We have much to learn in this matter; and hence we propose to commence immediately. It will be seen that a general organization was effected, and officers for the coming year properly elected. They will commence work forthwith.

A Sabbath-school song book adapted to our Sabbath-schools is greatly needed. We are glad to learn that one is being prepared at the California office of publication. We solicit brethren everywhere, who are interested in the Sabbath-school and have proper pieces of music and hymns, to send them there, that there may be a goodly number from which to select. This should be attended to now. Some improvements are needed in our question books. We have not enough adapted to very small infant classes, neither have we just what is wanted in organizing a Bible-class for the older persons in a new place. Prof. Bell agrees with us in this, and other brethren are earnestly considering this matter. Something will be done to meet these wants very soon.

Very little attention has been paid to the Sabbath-schools; very little has been said about them, either by our preachers or through the papers; hence most of our brethren know but little about them. We shall endeavor, therefore, to secure something every week for the REVIEW for some months to come, bearing directly upon this subject.

Brethren who have the most interest in the Sabbath-school will write articles bearing upon the different points. We invite our brethren and sisters generally to read the articles and inform themselves about the matter.

Perhaps the editor will give us a small place as a Sabbath-school department, during the spring. We invite our brethren and sisters who are interested, to write articles on the subject and forward them to us; also to send in questions concerning any point which is not clear to them. These will be answered through the REVIEW.

Please examine the Constitution which appears this week in another column.

Next week more may be expected on this subject.

D. M. CANRIGHT.

BUSINESS PROCEEDINGS

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

(Concluded.)

FIFTH SESSION.

PRAYER by A. S. HUTCHINS. The Committee on Resolutions reported the following which, after some discussion, were unanimously adopted:—

OUR COLLEGE.

Whereas, We behold with the greatest satisfaction and thankfulness to God, the prosperity of our College, as indicated by a greatly increased attendance and by its harmonious workings, and

Whereas, We have full confidence in this institution and believe that the Spirit of God is guiding in its management; therefore,

Resolved, That we recommend all our Seventh-day Adventist brethren to send their children to this College, believing it will be for their spiritual as well as mental improvement.

QUARTERLY MEETINGS.

Whereas, The experience of the past year has fully demonstrated the utility of the system of quarterly meetings as proposed by this Conference, and

Whereas, It will require faithfulness and perseverance on the part of the officers and members of our churches to maintain the system after it has been adopted; therefore,

Resolved, That we again commend this plan to all our churches, and urge those upon whom the responsibility rests to labor earnestly that it may be fully carried out.

Resolved, That we also recommend the general adoption of the new books prepared for the tract and missionary workers, believing that their use will greatly facilitate the work of the tract society.

ELD. JAMES WHITE.

Resolved, That, while we deeply regret the necessary absence of the president of this Conference, our dear Bro. White, by which we are deprived of his experienced counsel at this important point in the work, yet we are thankful to know that his health is improving and that

he is able to speak to us through our papers, and we assure him of our continued sympathy, co-operation, and prayers in his behalf.

S. B. BOOKS.

Resolved, That we heartily approve the work of the committee appointed to prepare new S. B. and Church Record Books, and recommend all our churches to supply themselves with these books, that there may be uniformity among us in the keeping of our church records and S. B. accounts.

THE DANISH MISSION.

Resolved, That we recognize the providence of God in the success which has attended the mission in Denmark, and that in consequence of the increased magnitude of the work there, we show our sympathy with Eld. Matteson and our interest in his work by rendering him all the assistance in our power, and by sending him, as soon as arrangements to that effect can be made, an assistant.

Resolved, That we recommend him to procure a tent for his use, friends of that mission to assist by their means to this purpose.

THE GENERAL EUROPEAN MISSION.

Whereas, There is immediate necessity of help for the cause in Italy and other portions of Europe, and

Whereas, The demands upon the European mission have been such, that, under the most careful management, it has overdrawn its funds to the extent of about \$2,000; therefore,

Resolved, That we recommend and invite further \$100 donations and smaller sums to aid in this branch of the work.

THE HEALTH REFORM INSTITUTE.

Resolved, That we are greatly cheered by the improvement in the management at the Health Institute, in the increased proficiency of its physicians and helpers, and in its rapidly growing patronage and influence.

Resolved, That we express our confidence that this Institution was established in the providence of God to aid in an important branch of the third angel's message, and hence should be faithfully sustained by God's people.

Whereas, The Health Reform Institute, in consequence of extensive building, is just now in the most pressing need of means to meet its obligations and finish the building; therefore,

Resolved, That we earnestly recommend our brethren and sisters everywhere to loan to the Institute immediately such sums as is reasonably within their power to raise, the Institute giving ample security for the payment of such loans at such times as may be agreed upon by the parties, with a fair rate of interest.

UNSUCCESSFUL LABORERS.

Whereas, The cause is rapidly extending on every side, and the number of public laborers is increasing yearly, and the matter of their support is becoming a more and more important question with us each year; and

Whereas, Our S. B. fund is depended upon by them for support; and in a considerable number of cases we find ministers who embarrass the Conference by requiring year after year more funds from the treasury than they bring into it; therefore,

Resolved, That we recommend the different Conferences to be sparing of their means to such ministers, paying them only in proportion to the benefit they have been to the cause in raising up churches, or otherwise.

SIXTH SESSION.

Monday, 2:30 P. M. On motion a committee of five was appointed to prepare a small collection of hymns for use in tent meetings and new fields. The committee consisted of the following-named persons: W. C. White, U. Smith, B. L. Whitney, G. W. Colcord, and C. C. Lewis.

MEETING-HOUSE IN BATTLE CREEK.

As a larger house of worship in Battle Creek has become absolutely necessary on account of the increasing numbers called in to this place by the College, Sanitarium, Publishing Office, and the general meetings that must be held here in connection with these institutions, the matter of the erection of a suitable house was freely canvassed by the Conference. As the result, the opinion was unanimously expressed that the cause must suffer loss without such a provision to meet its growing wants. Whereupon it was

Moved and carried, That the General Conference Committee, with the presidents of the different State Conferences, be a committee to confer with a building committee to be appointed by the Battle Creek church, in reference to the erection of such a building as is now demanded.

Adjourned sine die.

S. N. HASKELL, Pres. pro tem.

U. SMITH, Sec.

THE SABBATH-SCHOOL WORK.

The following action of the General Conference in relation to our Sabbath-school cause, we give in this manner by itself, for more prominence and convenient reference.

Monday evening, March 4, 6 P. M.

Prayer by E. W. Farnsworth. The committee appointed to draft a Constitution for the proposed S. S. organization reported a form, which, after some amendments, was adopted. It is as follows:—

CONSTITUTION.

For the purpose of awakening a deeper interest in Sabbath-school work, and of securing uniformity of method in our schools, a Sabbath-school Association is hereby organized by Seventh-day Adventists in General Conference assembled, this 4th day of March, A. D. 1878, this Association to be governed by the following Constitution:—

ARTICLE I.

This society shall be known as the Seventh-day Adventist Sabbath-school Association; and shall be composed of all the members of the several Sabbath-schools of the Seventh-day Adventists, who shall be represented in business sessions by delegates from the several State Conference S. S. Associations, chosen upon the same basis and plan as are the delegates to the General Conference.

ARTICLE II.

The officers of this Association shall be a President, as many Vice-Presidents as there may be auxiliary Conference Associations, the President of each of which Associations shall be a Vice-President of this. These officers shall be elected annually.

ARTICLE III.

The duties of the President shall be to preside at all the meetings of the Association and of the Executive Board, and to call special meetings thereof.

ARTICLE IV.

The duties of the Recording Secretary shall be:—

1. To record all the proceedings of the Association, and to present a yearly summary of the same at the annual meeting.
2. To present such other summary reports as may from time to time be ordered.
3. To attend the meetings of the Executive Board, and keep a record of its proceedings.

ARTICLE V.

It shall be the duty of the Corresponding Secretary:—

1. To execute all the correspondence ordered by the Association and by the Executive Board.
2. To make to the Recording Secretary an annual report of such correspondence, at least two weeks previous to the annual meeting of this Association.
3. To make reports at such other times as may be ordered.
4. He shall also act as treasurer of the Association, and shall receive and hold all moneys belonging to the Association, giving receipts therefor, and paying out the same as the Association or the Executive Board may direct, through the written order of the Recording Secretary.

ARTICLES VI.

The functions of the Executive Board shall be:—

1. To represent this Association when not in session assembled, and to execute all its recommendations and orders.
2. To assist, either personally or by authorized agents, in organizing and conducting Sabbath-schools, Sabbath-school Institutes, and Sabbath-school Associations.
3. To induce those possessing the requisite ability, and having a heart in the work, to write in the interest of Bible study and proper Sabbath-school instruction, and to secure the publication and distribution of needed Sabbath-school literature.
4. To make all necessary provisions for rendering the sessions of the Association interesting and profitable; and in general, to labor to make our Sabbath-schools efficient in preparing their members to be fruitful workers in the grand mission of the third angel's message.

ARTICLE VII.

The funds for defraying the expenses of this Association shall be obtained by contributions and donations.

ARTICLE VIII.

This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting.

The Committee on Nominations reported the following names: President, D. M. Canright; Recording Secretary, G. H. Bell; Corresponding Secretary, Miss Eva Perkins; Executive Committee, D. M. Canright, S. N. Haskell, and W. C. White. All of these were elected by unanimous vote.

Remarks were made by Brn. Canright, White, Bell, Colcord, Olsen, Jones, and others, expressing their convictions of the necessity and importance of this move.

It was suggested that a song book, and smaller question books be prepared for the children, and that annual meetings for the children be held in connection with the camp-meetings. It was thought necessary to organize State associations.

Moved, That the chairman appoint a committee of three to draft a constitution for State organizations. Carried.

D. M. Canright, G. H. Bell, and W. C. White were appointed to draw up the constitution for said organizations.

O. A. Olsen remarked that the Danish brethren could not use the question books unless a translation be made. It was thereupon voted that this matter be referred to the committee.

The time having arrived for the T. and M. meetings, the Conference adjourned *sine die*.

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

J. T. RICHARDS, *Sec. pro tem.*

SPECIAL MEETING OF THE STOCKHOLDERS OF THE HEALTH REFORM INSTITUTE.

THE stockholders met at Battle Creek, Mich., March 1, 1878, at 10 A. M., in accordance with the call published in the REVIEW AND HERALD. The meeting was opened with prayer by Eld. S. N. Haskell.

The roll being called, it was found that there were 1,027 shares of stock represented either in person or by proxy. This constituted a quorum, being a majority representation of the stock thus far taken in the Institute; the whole number to date being 1,686.

The chairman, Dr. J. H. Kellogg, then proceeded to read the call for a meeting of the stockholders, and at some length stated the object of the call. He also made some statements relative to the present condition and workings of the Institute. He stated that the new building was none too large to accommodate the Institute family at present; that the number of patients now exceeded a hundred; that the prospects promised more patients during the coming season than the Institute will be able to accommodate even with the new building fully occupied. He thought that this rapid increase of patronage was due rather to the prospects of better accommodations, additional improvements, and greatly increased facilities for treating patients than to any change of management. The chairman was followed in his remarks by Elds. S. N. Haskell and D. M. Canright, and others. They spoke of the certain success of the reform movement, and the necessity of the extended improvements being made at the Institute. Eld. S. N. Haskell read the following resolution and moved its adoption:—

Resolved, That the directors of this Institute shall have power to purchase and hold real estate and convey or mortgage the same, and to erect, alter, or improve such buildings as may be necessary for the business of the Institute.

The resolution was an amendment to Sec. 6, Art. II., of By-Laws of the Association. Sec. 6, before amended, read as follows: "Sec. 6. The directors of this Institute shall have power to purchase and hold real estate, and convey the same, and to erect, alter, or improve such buildings as may be necessary for the business of the Institute." The amendment was seconded by Eld. D. M. Canright, and was unanimously adopted, receiving 1,027 votes.

Eld. D. M. Canright then read the following resolution, and moved its adoption:—

Resolved, That we hereby recommend the directors of the Health Reform Institute to secure the loan of such a sum of money as is necessary to complete and furnish the new building of the Sanitarium.

The motion was seconded by Eld. U. Smith, and by vote was unanimously carried.

Meeting adjourned till 5 o'clock P. M.

SECOND SESSION.

Meeting opened with prayer by Eld. A. S. Hutchins. The minutes of the first session were read and approved. Several more shares were represented by share-holders who had arrived since the morning session, which increased the number to 1,067. The business introduced in this meeting was relative to a loan of \$25,000

from the trustees of the Duncan estate, of Battle Creek, Mich. Some resolutions were then passed relative to the conditions upon which this loan would be received. When it was found that a satisfactory agreement between the parties with respect to the loan could not be arrived at, the resolutions adopted at this session were rescinded and ordered to be dropped from the minutes.

Adjourned to call of Chair.

THIRD SESSION.

March 4, 3:40 P. M. Prayer by Eld. S. N. Haskell.

Dr. J. H. Kellogg stated the reason why the expected loan of \$25,000 could not be obtained, and that it was therefore necessary to procure the money in some other way. After further remarks in this direction by Eld. D. M. Canright, the following resolutions were passed by the stockholders:—

Resolved, That we, the stockholders of the Health Reform Institute, do hereby authorize the Board of Directors of this corporation to make a loan of \$30,000, at a rate of interest not exceeding 10 per cent. per annum, payable semi-annually, in not exceeding ten years, in installments, or otherwise; and to secure the payment of the same by mortgage upon real estate, and in such form, and upon such terms and conditions as shall to them seem advisable, and that the same shall be executed, acknowledged, and negotiated by the president and secretary.

Whereas, The Institute is just now in the most pressing need of about \$25,000 to meet its bank account and other debts which must be paid by the first of April or have its credit greatly damaged, and

Whereas, We believe our wealthy brethren would in some way secure this money for us if they fully appreciated our distressing need, therefore,

Resolved, That we hereby authorize Elders S. N. Haskell, D. M. Canright, B. L. Whitney, and H. W. Decker, to act as special agents for the present emergency.

Meeting adjourned to call of the Chair.

J. H. KELLOGG, *Vice-pres.*

S. BROWNSBERGER, *Sec.*

OBJECT OF THE MEETINGS IN IOWA.

DEAR BRETHREN AND SISTERS IN IOWA: After an absence of six years, it is my privilege again to visit Iowa, and labor a few weeks among you. I can spend just four weeks, and probably no more. I have tried to place my meetings so as to reach the majority of the friends in the State, if you will make a proper effort to come out.

Now I earnestly hope that you will not stay away because it is a little inconvenient to attend these meetings; do not let a little mud, or rain, or perhaps home affairs keep you away. This may be the last time I shall ever see you. I feel very anxious to help you, and the cause in that State, particularly my old friends where I formerly labored. I should like to attend your camp-meeting; but this is out of the question, hence I come now.

The object which I have in view is, as far as possible, to prepare the brethren for an energetic summer's campaign. I wish to see every preacher, and every young man or woman that means to labor at all in the cause this coming summer, not only as ministers, but with tent companies or in the tract work. Doubtless there are many persons who ought to be at work in the field in some manner, who are not. We would urge our brethren, therefore, to look up all such persons, and be sure to have them at the meeting.

I shall be prepared to tell you all about our excellent school in Battle Creek, and make arrangements with any who wish to attend; all about our Sanitarium, and matters connected with it; and all about our publishing work. If any wish places in any of these institutions, they can talk with me about it.

Several missions are opening up before us. We must have means and men for these. I want to talk about this. Also one special object is to look up our clerks' and systematic records, and give thorough instruction about the way to keep them correctly.

We want to have a long talk with all tent companies and lecturers about the proper manner to conduct a course of meetings. These will be important things to see to.

Our meetings will commence Friday evening; and hold four days, closing Wednesday morning. Let all come prepared to stay that length of time, particularly those who are, or intend to become, officers in any branch of the work. Monday and Tuesday we shall spend instructing the brethren about their duties in various

branches of the work. We will name those whom we wish to be there: 1. clerks; 2. S. B. treasurers; 3. deacons; 4. elders; 5. Sabbath-school teachers; 6. Sabbath-school superintendents; 7. T. and M. librarians; 8. T. and M. secretaries; 9. T. and M. directors; 10. canvassers; 11. preachers; 12. tent masters; 13. tent helpers. Monday and Tuesday will be spent wholly with these persons, in thoroughly instructing them in the duties of their offices, and how to carry them out. Let every clerk bring his book, every systematic treasurer, his book, and the T. and M. officers their books. We want to examine them. We shall have practical lessons in keeping these books. We shall have an illustration of organizing a church, receiving and expelling members, collecting and disbursing T. and M. money, &c. These may seem to be small matters; but they are important matters when they are considered all over the field. Indeed, I think we will dignify our meetings with the name of Officers' Institute. If it is found that two days are not sufficient, we will lengthen the time. Remember the places of meeting are Osceola, State Center, Sigourney, and one other place to be appointed farther in the West. Bro. Farnsworth will be with me.

May the Lord bless Iowa.

D. M. CANRIGHT.

"MOTHER SHIPTON'S PROPHECY."

I HAVE been asked several times this winter, in different places, what I think of "Mother Shipton's Prophecy," as it is called. My answer is every time, "I do not think of it at all." I care nothing for it, and why should I think of it?

The origin of this so-called prophecy is a matter of dispute. The *Inter-Ocean*, of Chicago, says it was written by a gentleman of England not many years ago. We cannot vouch for this statement, but the *Inter-Ocean* is one of the most reliable papers of the day.

Very little is known about the personage called "Mother Shipton." There is a tradition among the English people, rather vague, that she was a singular woman regarded as "a seer." But there seems to be little or nothing reliable concerning her.

We think some of our brethren are attaching to this "prophecy" far more importance than it deserves. We have a "sure word of prophecy, unto which ye do well that ye take heed." We have no time to have our minds diverted by that which is so unreliable as this.

J. H. WAGGONER.

WHO KNOWS BEST?

THOSE who have taken the REVIEW for years and faithfully read it feel they cannot do without it. Said one brother not long since, whose subscription had expired, "I must have the REVIEW. I cannot keep house without it." And he does have it.

Others who have taken it, but have not half read it or read it with but little interest, feel no particular loss if they let it stop. The work of God moves on. The REVIEW is filled with precious truths, and glorious tidings of the spread of the last message, of which the latter class know but little or nothing. Now for the questions:—

1. Which of these persons are the best judges of the worth and importance of the paper?
2. Which manifest the most love for and faith in the present work of truth?

A. S. HUTCHINS.

A GREAT many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are susceptible to religion, they think they have it. An impression is to them the same as if they obeyed it; to appreciate the right is the same as though they did the right. Weeping over a book of martyrs, they almost think it as heroic as though they died at the stake themselves. They come to take what God has planted in them, as a substitute for a practical Christian life.

EVERY opportunity of performing a right action is a direct gift of God, a talent given us to be improved into a blessing, or, failing in improvement, to be withdrawn from us as any other talent unemployed. We read there is a scattering that increaseth, and a withholding that tendeth to poverty. The practice of any virtue soon grows into a confirmed grace; ways and means for its exercise will be sought for instead of avoided; and, at last, the accumulation of the talent will be to our own enrichment.

THE HEAT OF THE DAY.

THERE must be those who bear the heat
And burden: on with weary feet
They toil along the noontide way,
Nor rest when comes the fall of day.
Through dewy morns, through tender eves,
Love's labor keeps them binding sheaves,
Which no man cares for. One on high
Will count their earnings by-and-by.

O patient heart! heroic will!
That bends to work such strength and skill!
The angels sometimes stoop to ask
The meaning of thy daily task.
God knows, beyond an angel's ken,
The grandeur God bestows on men
Whom sorrow, failure, pain, and loss
But crown anew at every cross.

—Sel.

Progress of the Cause.

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

MASSACHUSETTS.

South Amherst.

SINCE my last report I have held a few meetings in Pelham, Mass., about six miles from South Amherst. Came here at the earnest request of Bro. Murphy, but the time chosen was unfortunate on account of church sociables, the "Murphy movement," &c.

Held several more meetings at South Amherst. One more took his stand on the truth. We organized a church of eleven members. Several others will probably join soon. They pledged s. b. for 1878 to the amount of \$79.04, and about \$30 were pledged to the T. and M. Society.

One brother here who has been in company with "Tobacco" has concluded to dissolve partnership. He has been a raiser, smoker, and chewer of the vile weed; but has now made up his mind to abandon the business and convert his tobacco barn into something more honorable.

Now, within a radius of eight miles, there are about twenty-five Sabbath-keepers here, where a year ago there were but five. Brethren, let us expect great things of God and then labor for them.

D. A. ROBINSON.

NEW YORK AND PENNSYLVANIA.

North Creek and Indian Lake, N. Y.

[WE give the following report of the settlement of a church difficulty, at the special request of Bro. Whitney, as he says that it had become extensively known, and the hearts of many will be cheered to learn that the matter has been happily adjusted.]

We felt great anxiety for our meeting with the church here, as they had been for months in a state of trial that had been a source of great discouragement to the brethren, as well as an injury to the cause. The matter had been badly managed, and the difficulty, which at first might have been easily adjusted, had grown larger until it had resulted in loss of confidence, and division in the church.

On going to our place of meeting at North Creek, Sabbath morning, Feb. 23, we found that but one or two of those particularly connected with the difficulty were present, so we appointed our meeting for the next morning at Indian Lake twenty-five miles distant. Most of the brethren and sisters present at our Sabbath meeting went with us, and we held our meeting till Monday evening. We labored to have these brethren feel that the only hope in the case was that each should for himself repent of his wrongs and confess them, instead of looking at the faults of others.

There was manifested a disposition to heed this counsel, and at our meeting Monday afternoon the melting spirit of confession came in, and with it the sweet blessing of the Lord. All present made hearty confession of their past wrong course, and the softening influence of the Spirit of God seemed to touch each heart. We had a powerful meeting, and felt to thank God for so much of his blessing as we felt in our midst. We counsel these brethren to be careful not to let the enemy come in and destroy the good work commenced there. He will surely try to do this; but we hope the advice given will be heeded, and that they will learn from this lesson to avoid such trials in the future. We believe these brethren love the cause of God, and they ought to learn from this experience that it is an easy thing to bring a sad reproach upon it. We confidently hope for better days for this church. Monday evening we had a meeting to consider the mis-

sionary work here. Twenty-two copies of the SIGNS were subscribed for, and several subscriptions were obtained for our other periodicals. Sold thirty dollars' worth of books.

B. L. WHITNEY.
A. H. HALL.

Covington, Pa.

THE meetings continue here with unabated interest. We have had dark nights, rain, and mud; but these have affected our congregations but little, and Sunday evening last the house was filled, gallery and all.

Last Sabbath we had our first Sabbath meeting, which was a good one. There were over forty out besides children. Quite a number of them have already commenced keeping the Sabbath, and others are strongly convicted. The ministers are becoming disturbed over the matter, and are visiting among the people to quiet their minds; but we hope for a goodly number to obey the truth.

S. B. WHITNEY.

South Bay, N. Y., March 5.

HAVE held meetings here nearly every evening since my first report. The attendance and interest have been good from the first, although of late the weather and bad roads have kept away some who were interested, and obliged us twice to take up our appointments.

Many admit the truth, so far as they have heard, but seem slow to decide to obey it. Two kept last Sabbath, and others are deeply convicted, for whom I hope.

Expect to remain to visit among the people and hold what meetings I can until the commencement of the Biblical Institute at Rome. I learn by letter that the friends at Scott Center are still firm in the truth.

E. W. WHITNEY.

REYNOLDS, GA.

I HAVE just returned from a visit to Brooks Co. The few that we left keeping the Sabbath there were firm and steadfast. Two more commenced to keep the Sabbath. I found the interest good. Others are reading and becoming convinced that these things are so.

I have labored some in Worth Co. Two are keeping the Sabbath, and three or four others said they would do so. Two have commenced keeping the Sabbath in this place since my last report. Three of the Sabbath-keepers in Brooks and Worth counties have been, or are now, teachers. A young lady who is teaching school a few miles from here, called yesterday and wanted reading matter. She mentioned a gentleman who also wanted tracts or papers, and said that he was very anxious to know the views of Adventists. I called on Bro. Killin. I found him and all his family very firm and decided in the truth. One of the men that work his land on shares, a colored minister, is keeping the Sabbath.

I have given away much reading matter. It has created an interest to hear preaching. The field is all white for the harvest, but where are the reapers? C. O. TAYLOR.

IOWA.

Pilot Grove and Brighton.

HELD meetings at Pilot Grove, Feb. 19 to 24. During the day I labored more especially for our own people; in the evening, for those without, and believe the meetings were profitable for both. The importance of making a practical application of the truths of the third angel's message was impressed on the minds of our brethren and sisters, and I think the word spoken found some response in their hearts. The outside attendance was good, and increased to the last, when the house was crowded with attentive listeners.

Our meetings at Brighton seemed to accomplish more than those at Pilot Grove. This is an old battle field. Prejudice is high; but our brethren had acted wisely in advertising our meetings in the papers, so there was a good congregation to commence with. By Sunday the house was full. Sunday afternoon a special call was made for the youth, children of Sabbath-keepers, and seven young men and women responded. Monday I had the pleasure of burying these dear souls by baptism. The church was much encouraged by these good meetings; and we believe if their vows are kept, and the instructions they have received are carried out, they will grow spiritually and in numbers.

E. W. FARNSWORTH.

Tipton, Cedar Co., March 2.

THE truth is gaining some ground in this county. Last fall I heard of a family about twelve miles from our place, that had commenced keeping the Sabbath. The next day I visited them. They had been partially brought into the truth by reading the SIGNS. Found them using tobacco and tea. Now the good effects of present truth are manifestly seen in their cases, in several respects. I held a few meetings in their school-house, and the result is, others have received the word of the Lord.

While engaged in tract distribution, I found a lady who had seen the work of the first or time message in Germany, but knew not what course to take since the time has passed. She was glad to hear of present truth and duty; and herself and four of her children have commenced keeping the Sabbath. Several other families are deeply interested.

Our little flock, the Oxford church, is in good spirits, and determined to go forward.

J. DORCAS.

State Center, March 6.

OUR meeting twelve miles south of State Center is still in progress, and the interest in the minds of the people is deeper than ever. The house is well filled every evening. We have had three Sabbath meetings. Five have signed the covenant, and others, we think, will soon commence to keep the Sabbath.

G. V. KILGORE.

MINNESOTA.

Pleasant Grove, March 3.

THE Methodists commenced a meeting here last week, with the hope of counteracting our work, and recovering the members they had lost. Their minister preached upon the Sabbath last Thursday evening, making many assertions but proving nothing. Bro. Dimmick reviewed him last night at the hall. None of the converts are shaken in the least. Ten have united with the church here, and there are others who will probably come in. The lumber is mostly on the ground for the new church.

There are several places where they are anxiously waiting for help. We hope to commence in one of them as soon as the roads become passable.

D. P. CURTIS.

Hudson, Douglas Co.

I COMMENCED labor at the Maple Lake school-house, Feb. 17. The prejudice is strong among the professors, and they preach and practice the stay-at-home policy. There is a deep interest among the nonprofessors.

JAMES S. BROWER.

TENNESSEE.

Edgefield, March 2.

I HAVE closed my labors at Old Center. My meetings were interrupted several times. Came to Edgefield, where I have labored from house to house. Two have commenced to keep the Sabbath, and others are interested. I am invited to hold meetings about two miles from here, in a house belonging to the Primitive Baptists. Expect to begin March 4.

This is an important point, being near the capital of the State. I feel the need of help from above as never before. Let me have your prayers, dear brethren.

ORLANDO SOULE.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

St. Clair's Station, Churchill Co., Nevada.

At this place, Eld. Loughborough has baptized three, the first Seventh-day Adventists ever baptized in the State of Nevada. One of these persons has taken his stand on the truth since Eld. L.'s meetings commenced here. The people of Nevada are much given to such amusements as horse racing, dancing, etc. Bro. Ferguson has held meetings here and at Stillwater, a place twenty miles north-east, during the past year. Some improvement has resulted. Several have taken a noble stand upon the truth, and others have discarded the practices above-mentioned. Our cause is looked upon with favor. Some who have not yet taken a stand with us esteem it a privilege to contribute toward a tent to be used in this State.

Eld. Loughborough, after speaking one evening in Stillwater, intends to return to

St. Clair to assist in laying plans for future operations in spreading the truth before the people of this State.

Oakland, Cal.

At Oakland, Bro. Wm. Healey has given twenty-two discourses; besides these, sister White has spoken one evening and, with Eld. White, has occupied an hour each Sabbath morning. Good attention has been paid to the word spoken. Many are under conviction, and several worthy, honest souls have decided on the side of truth.

Tulare Co., Cal.

BRO. J. L. WOOD has been laboring with the Lone Oak and Lakeside churches much of the time since camp-meeting. These churches are young, and as they have considerable opposition to contend with, it has been necessary to devote considerable time to them. The outside interest has been almost equal to that in a new field. Quite a number have commenced the observance of the Sabbath. Fifteen have been baptized, and still others are reading and inquiring the way of truth.

KANSAS.

Elk Falls, Elk Co.

THIS church has been very unfortunate for the past year or two; but during the meetings I recently held there the Lord evinced his willingness to heal all their backslidings. Our meetings closed Feb. 17. We left them, with feelings of gratitude to God for what he had wrought in their midst.

J. H. COOK.

Bull's City, Osborne Co.

A COURSE of lectures was given with the Pioneer church this winter, by Bro. Marshall Enoch and J. S. Thorp. Four commenced keeping the Sabbath as a result of their labors.

M. W. NEAL.

EXTRACT FROM A LETTER.

FROM a letter written by sister White to her son and his wife, in Battle Creek, we are permitted to extract the following:—

OAKLAND, CAL., FEB. 25, 1878.

MY DEAR CHILDREN: Although I have written you so much and so recently, yet I wish to say a few words more to you. I think your father is improving steadily. He is preparing, for publication, life incidents, both in his history and in mine. He is making his time count well, I think.

We had a very excellent meeting to night. I have never seen a more intelligent, noble-looking company together in one audience. In company with sister Gillet we visited three families to-day. They are all interested. One very intelligent woman was convinced on all points of the truth, but knew not how she should be able to know that she was converted. I talked with her about half an hour upon the simplicity of genuine conversion. She acknowledged that she was enlightened in reference to the matter. We prayed with three families that we had never spoken with before. We hope our visit will not prove in vain. The Spirit of the Lord rested upon us as we prayed, and tearful eyes and quivering lips testified that hearts were subdued and softened. I know that the Lord is at work, moving upon the hearts of the people almost everywhere. We want to work in unison with the Spirit of God, and be earnest, vigilant, and faithful workers. Every one who professes to be a Christian should put the armor on now, for he has never done this before. There should be no idlers in the vineyard of the Lord. A sad fate awaits the slothful servants; then how careful should we be to be diligent workers. Satan will tempt us to be indifferent, serving ourselves, loving ourselves, worshipping ourselves, and leaving souls for whom Christ died to perish.

LIGHT WANTED.

BEFORE me is a letter from a lady who lives in a city in Maine. I take the liberty to extract the following: "I have of late been informed of the Seventh-day Adventists, yet I have never seen any of their publications. By the way of a friend of mine, I have heard of the health reform, and am trying to live it; but I wish to be informed on this subject. I am a poor widow, and am not able to purchase books and tracts at the present time. Will you

please send me a few of your papers called THE SIGNS OF THE TIMES, and a health book book?

"I have heard of a Christian lady by the name of Ellen White. I would like some of her works."

The request is complied with, and the light-bearers have gone forth. May the Spirit of God go with them, to enlighten the minds of all that may read them. Courage in the work! Let us awake to the importance of the times; let us work with the Lord, and our efforts will be crowned with success. Workers who will say, Here am I, Lord, send me, are wanted in the missionary field. J. B. GOODRICH.

INDIANA T. AND M. WORK AND WORKERS.

In a few more weeks it will be time for our church quarterly meetings. What arrangements are you making for a report at that time? Let each member be represented by a report at the next series of meetings. We want no blanks this quarter. Let every church hold its quarterly meeting April 6, 7. Do not fail. Do not wait for a preacher to come. Do it yourself. It is *your* business. Librarians, see that each member reads a report, then consolidate them and send them to the district secretary the 8th. Do not wait to bring your report to the meeting. Something may happen so that you cannot come.

We were much encouraged by our last report. It gave indications that the work is onward. Let it move. New interests are springing up in our State. Several papers and tracts have been sent to Hendricks Co., within the past year. A brother lately visited that vicinity. He says they have been read and loaned till they are nearly worn out. Some are very anxious to hear preaching. A similar report comes from Switzerland Co. A few months ago we received the following letter from the Y. M. C. A., at New Albany, Ind.: "Some time ago you favored us with your regular edition, which was afterward stopped. We write to inquire if you would not like to renew the favor, which was highly appreciated by our Association and numerous readers." Most of us know that there is a church in South-western Indiana which was brought out by T. and M. labor.

Seeing the interest awakened, why should we not double the work, and expect the interest to be doubled? Send out the papers and tracts. If you cannot leave home, send them by mail. Honest men and women are as plenty in new fields as they are in your immediate neighborhood. Do not think the truth will spread in regular circles from your church all over the State. I once helped to burn the leaves in a piece of woods. We did not stick the fire down in the middle and let it spread from that fire alone; but we put down fire in one place and fanned it to a blaze, then went to another, and another, until we had it all in a blaze. Just so this truth must go. We can send it to new places and let it prepare the minds of the people, so that when a minister comes he can soon start a blaze. And it may cause such a stir that a blaze will break out without a preacher. Brethren and sisters in Indiana, try it. J. W. COVERT.

KANSAS T. AND M. SOCIETY, DIST. NO. 4.

BRETHREN AND SISTERS, what are we doing? Shall we idle away our time till the next quarterly meeting, and then have another blank? or will Dist. No. 4 be on time? If you cannot do much, do what you can. The Lord is soon coming, and shall we be like the foolish virgins that let their lamps go out, and were not ready when the bridegroom came? Shall we let the cares of this life keep us out of the kingdom of God?

If we would gain a place in the everlasting kingdom, which is soon to be set up, let us go to work; let us have a good report at the close of the quarter. Are there Sabbath-keepers in Dist. No. 4 who do not belong to the tract society? If so, we want your names immediately. J. M. ADAMS.

A SUGGESTION.

THOSE who send out the SIGNS should not be in a hurry to stop the paper when they do not hear from the persons receiving it after writing them. I know of instances where persons were interested, yet failed to say so, as they should have done.

I think in some cases they would have received the truth had it been kept before them by the weekly visits of the paper. Those sending papers should know that the ones to whom they are sent get them. This arrangement is excellent for spreading the truth; yet it requires much patience and persevering labor. C. O. TAYLOR.

TO THOSE COMING WEST.

TIME is short, and we have none to waste. I would not say a word to encourage a moving, discontented spirit; but some are coming West. I have been in most parts of Nebraska except the extreme western part. The valley formed by the Republican River and its numerous tributaries, presents many advantages not found elsewhere in the State. The climate is remarkably healthful, the soil rich, water easily obtained, there is considerable timber and cheap lands, some being still open to homestead entry. All this "with perplexity" arising from uncertainty of crops on account of drouths, grasshopper raids, and the destruction of vegetation by numerous other insects.

Information may be obtained by corresponding with Dr. J. S. Hoyt, Orleans, Harlan Co., Neb.; Myron Jenkins, Lynden, Furnas Co.; or Wm. Copsy, New Erie, Furnas Co., Neb. In calling for a reply from those not interested in the correspondence, justice and courtesy say, "Inclose stamp or postal."

CHAS. L. BOYD.

New Erie, Furnas Co., Neb.

RESPONSES.

THE following responses have been received from those to whom specimen copies of the SIGNS have been sent by the V. M. Society at South Lancaster, Mass.:

"I read your papers carefully and am much interested in them. Have lent them to several friends, and they appreciate them highly. I hope to get some subscribers."

"I appreciate THE SIGNS OF THE TIMES, and hope it will continue to come. Please write me, giving the subscription price."

"I send you the names of several who would like to read your paper. Inclosed please find money to defray expense."

"I am very much pleased with your paper. Many thanks for your kindness. Inclosed please find —."

"I have received THE SIGNS OF THE TIMES you mention. I read them attentively, then handed them to my neighbors. The arguments seem to be sound and scriptural."

"The papers you sent to me were always gladly received, and read with much interest. The doctrines therein set forth are new to me; but after a careful search they really seem to harmonize with the Bible."

"I have been the happy recipient of THE SIGNS OF THE TIMES. The paper will always be welcome. Please accept thanks, and inform me upon what terms you will furnish it."

"I received the papers of which you speak, and am thankful for them. They are excellent. Will send the pay for them this month. I received your kind letter today, and hope God will bless you."

"The papers sent me have been received and read. I was pleased with them. Am glad to read whatever is true, especially respecting passing events, showing our proximity to the Great Day."

"Please accept my warmest thanks for the papers you sent me, and especially the letter. I felt while reading it that one of the richest rewards the Saviour gives us in his service is the friendship of his dear people. The work on health [REFORMER] is valuable. I have enjoyed the paper very much for the high tone of spirituality which pervades it. I like Mrs. White's Bible talks. With regard to the peculiar doctrines taught, I was instructed differently concerning the millennium. Yours may be, and probably is, the correct theory."

"THE SIGNS OF THE TIMES is interesting to us, as my husband and myself have been acquainted with the advent movement from its commencement till the present time. We were well acquainted with many of the first who proclaimed the coming of our Lord, and esteemed them highly. Mr. Bates visited us when we were living in the East. We have been much interested of late in Mrs. White's writings. Although we have never met her, we have ever felt a deep interest in her. We do not know who the friend is who has introduced us to you. Pardon me if I tell you our ages. My husband is seventy-one and I sixty-eight."

"The papers have been read with both interest and profit. I return you many thanks. I wish they might be in every household in the land."

The following is from a lawyer: "Please accept my thanks for the papers you sent me. I have read them, and should be pleased to receive more. I have been familiar with the advent doctrine since 1843, but have not embraced it as tenaciously as some. With regard to the Sabbath question, I think you have the best of the argument on your side. Upon some other points of doctrine I have been taught differently, still you may be right as there is much reason in your belief."

These are but samples of what we are receiving. We are always glad to witness immediate results; but if we do not, we remember that in the parable of the sower it was not the seed which came up first which brought forth most abundantly. We hope one day, not far in the future, to see the fruit of the seed which may now be germinating. MARY MARTIN.

Family Reading.

KEEP TRYING.

BETTER to strive and climb,
And never reach the goal,
Than to drift along with time,
An aimless, worthless soul.
Ay, better to climb and fail,
Or sow, though the yield be small,
Than to throw away day after day
And never strive at all.

—Sel.

THE GRASSHOPPER ON THE ROYAL EXCHANGE.

WHENEVER I go to London, I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties! Then I look at the Royal Exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city. They have no cares, no anxieties. They seem to know what the great letters mean, which are cut in the stones on which they hop,—"The earth is the Lord's and the fullness thereof." God keeps the sparrows, and they are happy. I wish the busy city men would watch the sparrows, and read the great city text.

But the sparrows and the text are not the most attractive things about the Exchange, and I am sure if you look at it, you would think as I do—that the weathercock is the most singular and curious thing about the building. It is not like any other weathercock in England, or I should think in the world; for there, twisting on the pinnacle of the spire, is a monster grasshopper; and I will tell you how it came to be there.

About three hundred and fifty years ago, a woman with a little baby in her arms was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over a gate into the field, and wrapping the baby in its little shawl, she laid it down in the grass, so gently as not to awake it, and then, never even looking behind her, she climbed over the gate again into the lane and went on her journey.

The baby soon awoke, and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. "But God had heard the voice of the lad," and see how simply he brought help for the little one.

By-and-by, down the lane came a school-boy; he was whistling away, as happy as ever he could be; he had come out of school and was going home. He lived at the farmhouse a little way further up the lane. Now he gathered a few primroses, now he scampered after a butterfly, now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grasshopper chirping away so loudly, that he sprang over the gate to catch him; and there was the baby, fast asleep! Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow, and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan who had been saved from death by a grasshopper.

Years passed away and the baby became

a strong boy; the boy grew to be a man; he went to London and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham, for the little deserted boy had become a knight, to consult him on the great affairs of state.

Three hundred years ago, Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and to lay the first stone; and there upon the topmost pinnacle, Sir Thomas placed a grasshopper; and there it is to-day to tell the busy, toiling city, and to tell you and me, when we go to see the city, that Almighty God will hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

So it was that 'God heard the voice of the lad.'—Sel.

GENIALITY.

MEN like a genial life. Sunshine is as important in our social relations as in nature. A sour godliness chills and represses every bud of hope about us; a sunny soul kindles into a glow of life, and freshens the whole circle in which it moves. Men, like plants, reach forth toward the sun; they dread the darkness, the chill air; they seek warmth and light.

A demure, melancholy man is at a disadvantage. Men are repelled by his very aspect. They instinctively feel that he has no gospel for them, that he cannot possibly do them any good. Gloom is the livery of the devil, and in this guise a disciple of the Lord Jesus cannot properly set forth the glad tidings.

Your religion commends itself most when your own life is irradiated and glorified by it. Men want to see your gospel tested in your conduct and temper. They will not make great allowance for your sins; they expect the grace of God to eradicate sin, and to fill the soul overflowing with God. They want to see your face shine, to observe the kindling of hope, the radiance, the glow, of sacred joy.—Sel.

Obituary Notices.

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

DIED of heart disease, in Ipswich, Mass., Feb. 4, 1878, sister Malinda J. Davis, of Bangor, Me., daughter of Calvin and Rebecca Johnson, aged 57 years, 7 months, and 10 days. Her death was very sudden. She embraced the truth under the labors of Eld. Joseph Bates, and has observed the Lord's Sabbath for over 30 years. She leaves a husband and four children. Funeral discourse by the writer, at the house of Bro. Davis, Feb. 6.

May the prayers of that dear mother be the means of leading the precious children all to seek the Lord, that they may meet again when the Lord shall gather his saints. C. W. STONE.

DIED of congestion, at his residence, in Watseka, Iroquois Co., Ill., our dear brother, Abel Gaddis, in the 47th year of his age. He died Feb. 9, after an illness of one day.

Bro. G. became a member of the Christian church at the age of eighteen. In the summer of 1875, while the tent was pitched in Watseka, he embraced the present truth, which he loved till his death. The church at Watseka feel they have lost a worthy member. He leaves a wife and five children to mourn their loss. May they realize that "God is the husband to the widow and father to the fatherless." Eld. Phelps spoke words of comfort at his funeral.

"Behold, O my people, I will open your graves, and cause you to come up out of your graves." Dear Saviour, hasten the time when the loved of earth will meet again. R. F. ANDREWS.

DIED, in Hart, Oceana Co., Mich., March 5, 1878, my only sister, Olive H., daughter of John and P. A. Leland, aged 11 months and 22 days. Her death was caused by a tumor on the under side of her tongue. Her loss causes much sorrow, but there is a balm for the wounded heart which the loved Saviour is ever ready to bestow. N. G. LELAND.

DIED, at Hamilton, Missouri, of diphtheria, Jan. 3, 1878, Flora L., daughter of O. D. and L. M. Eggleston, aged 9 years and 4 months. Discourse by Bro. L. R. Long, from 1 Thess. 4:13, 14.

"Thy children shall come again from the land of the enemy." Jer. 31:1.

Blessed promise, we believe it,
Yes, our darling one shall come,
From the silent grave now sleeping
Robed in glory from the tomb.

Angel eyes are watching o'er thee,
Sleeping in thy silent bed;
But the voice of Jesus calling,
Soon shall wake thee from the dead.

LOUISA M. EGGLESTON.

FELL asleep in Jesus, at Owatonna, Minn., Feb. 5, 1878, our mother, Laura Whiton, aged 61 years. She died of heart disease. She embraced the present truth in 1875, by reading THE VOICE OF TRUTH and tracts. MARY E. AND G. N. VAN WAGENNER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 14, 1878.

The excellent Conference Address from Bro. White, given on the first page, was received as the Conference was about closing, too late for last REVIEW. We are happy to lay it before the friends of the cause everywhere this week.

Printers Wanted.

THERE is a growing conviction that the time has come when those connected with the Office of THE SIGNS OF THE TIMES should be those personally interested in the doctrines which THE SIGNS OF THE TIMES teaches and defends. This change may not take place at once, but the managers design to work to this point as fast as practicable. First-class job printers are wanted.

We, therefore, make this call to Sabbath-keeping printers, or to those young men and women who are Seventh-day Adventists, and wish to learn the trade. None need apply only those who can give good references. The position is worthy of first-class talent. Not every one can make a good printer. Those who are not blessed with a good degree of mechanical skill and a knowledge of the English language need not apply.

Address, SIGNS OF THE TIMES, Oakland, Cal.
JAMES WHITE.

The Famine in China.

REFERENCE has been made in previous numbers of the REVIEW to the fearful calamity overshadowing Northern China, involving in famine a number equal to almost twice the entire population of the United States. Recent reports more than confirm the first announcements. A late daily says:—

"It is well known that 70,000,000 people are on the verge of starvation in five of the provinces of the Chinese empire. No such frightful calamity has been witnessed on earth in the memory of man."

S. B. and Clerk's Books.

ATTENTION has already been called to these books several times. Every one who has examined them is delighted with them. When they are so greatly needed, let none of our brethren put off obtaining them, but get them immediately. The question has been asked, "What shall we do with our old records? Shall they be transferred to the new books?" We answer, only this far: In the case of the Clerk's Book, take your old record, begin with the first name on the list, and copy into your new book the name of every person who has ever been a member of your church. Then just as far as possible, ascertain the date when each was received into the church, and what has become of him, and place this in the proper place against the name, with a reference to the page of the old record book where it is found. If nothing can be ascertained about it, then give the nearest you can. Say dismissed, or died, or expelled about such a date, as the case may be. In the first part of the record in your new book, give a brief history of the church up to the present date. Do not undertake to transcribe the whole of your old records, but simply give a summary. Then commence at the present time with a full account in your new book.

As to the S. B. I should not put any of the old records in the new book. Commence with a clean and square record.

D. M. CANRIGHT

To Those Who Will Attend the N. Y. Biblical Institute.

As there is a prospect that our Institute will be well attended, I offer the following suggestions:—

Let those who can do so bring a supply of bedding, as in case the attendance should be large it may be needed. If some choose to bring provisions, fruit, &c., for their own use, they can do so, and thus save the expense of board; and arrangements will be made to accommodate those who wish to have rooms and board themselves. Will those who wish to do this, please notify me of the fact immediately, at Rome, N. Y., that their rooms may be in readiness for them when they come?

Once more we say to those that ought to come, Do not neglect this opportunity. We may never have another in this State; but whether we do or not, certainly the present demands upon us, for those who are qualified to go out and labor efficiently in the various

branches of the work, are such as the utmost efforts on our part cannot more than supply.

We appeal to our young brethren and sisters to come to this Institute, and labor to prepare themselves for the highest degree of usefulness in the cause. Do not think because you do not expect to preach that there is no reason why you should come. Our missionaries, and especially those persons who will go out as members of our tent companies, need the benefit of this instruction, as well as those who expect to preach.

If there are some who have felt a desire to attend, and yet have decided that they cannot do so, we ask them to look over the ground again, and, if possible, decide to come. We do not believe you will regret it. We will do all in our power to make it a pleasant and profitable season for all who come.

As an individual, I feel very grateful that we have been able to secure so efficient assistance for this Institute. The character of Eld. Smith's lectures is so well understood by our people that this feature of the work will certainly be appreciated, and as announced in REVIEW of last week, Eld. Haskell has consented to spend a portion of the time with us. We ask all our brethren to pray that the blessing of God may be upon our Institute, and that under his hand it may be the means of great good to the cause in our Conference.

B. L. WHITNEY.

The Cause in Iowa.

We are thankful that Bro. Canright is coming to our Conference. We have felt for some time that our brethren and sisters were not doing as much as they should, and we have also felt that this lack resulted not so much from the want of a disposition to labor, as from a lack of appreciation of the importance of their part of the work. Our Conference is one of the strongest, and we ought to be doing as much as any other; but this is not so, we are sorry to say. These meetings that are soon to be held will afford our people a better opportunity to understand the wants of the cause and also their own wants; but in order to accomplish this, it will be necessary that they attend. The meetings will not benefit you unless you attend them. Make some sacrifice to come.

I shall have a good assortment of our books at these meetings. I have our new blank book for church records, and the S. B. books. We hope every church will want these, for we greatly desire to see a uniformity in these matters. We shall look after our delinquent subscribers for our periodicals, also for our S. B. fund. So we hope if any are behind on their paper, they will come prepared to pay up. If they do not take it at all, it is high time they did; so let them come prepared to do so. Let every one feel a burden in this matter. Let those who have the paper, read this to those who do not have it. We make a special request to all our T. and M. workers to see that every Sabbath-keeper has the REVIEW, and if possible the REFORMER and INSTRUCTOR. When any of our brethren get so low, spiritually, that they do not take our papers, it is about time to write a spiritual obituary; at least there is cause of alarm in their cases. No one can expect to enjoy much of the grace of God who does not improve the means of grace within his reach.

In conclusion, we request that your Sabbath-school be not postponed when we come. We do not want you to fix up something pretty, for we want to see just what you have generally. We want you to have just such a school as you have every Sabbath. Let us all come praying that God may be with us.

E. W. FARNSWORTH.

The Biblical Institute.

I THINK one or two young persons from the place where I am holding meetings, South Bay, N. Y., will attend our Institute. I look forward to this occasion as a season of great mental and spiritual improvement, and hope that all who ought to attend it may feel the importance of doing so. May we all feel the necessity of making the most of this occasion, and come seeking God earnestly for a preparation of heart to labor in the cause acceptably, and for an entire consecration to the work.

E. W. WHITNEY.

Illinois T. and M. Society.

ILLINOIS tract workers, please bear in mind that the quarter is nearly out. Work. Send out your reports the first mail of Monday, April 1, 1878. Do not forget the date.

F. M. T. SIMONSON, Sec.

It is said that the pope has caused the notification of his accession to King Humbert to be addressed to the "King of Sardinia."

Notice.

My sister has a bright little boy, eight years old. She wishes to find a place for him in a Sabbath-keeping family, where he will be cared for as their own child. She is not able to provide for him, and educate him as he should be educated. She will bind him out if a good place can be found. If any of our brethren wish such a child, please write to me immediately at Battle Creek, Michigan. D. M. CANRIGHT.

Requests.

Will all the members of Dist. No. 2, Iowa and Nebraska tract society, report to me at Tipton, Iowa, as I have been appointed secretary of said district?

Hope all our brethren and sisters will be prompt to attend our next quarterly tract meeting, as we have in contemplation the organization of a vigilant society. Come, friends, let us all wake up. JESSE DORCAS.

Will the churches in Missouri by some officer, report to me at once, the number of members, and also the number of T. and M. members, with name and address?

Will the church officers or ministers report at once any churches organized or partially organized, since our last conference, with name and address of the officers?

I also wish to find all of our people in the State that do not belong to any organized church, will such please see that I have their name and address at once? Let us get acquainted, and go to work in the cause of our Master. I want to work, and want you to help me. Write to me, and I will answer all your letters promptly. Let the Lord's business be done, even if we neglect our own; for the time is short. Soon we shall have to answer for the talents intrusted to our care. Please be prompt brethren.

D. C. HUNTER, Sec. Mo. Conf.

A young man, a shoemaker, would like to get work with some Sabbath-keeper. Will go anywhere.

Address, Chas. Affolter, Avon Center, Rock Co., Wis.

APPOINTMENTS.

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

BRO. G. C. TENNEY will meet with the church in Burlington, Mich., next Sabbath and first-day, March 16, 17. Perhaps I will accompany him. The meeting should commence Sabbath evening. Let there be a general attendance at all the meetings.

By the committee. J. H. WAGGONER.

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

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

State Center, March 23-25.

Sigourney, March 29 to April 2.

D. M. CANRIGHT.

E. W. FARNSWORTH.

UTICA, Livingston Co., Mo., Sabbath and Sunday, March 16 and 17.

Hamilton, Mo., March 19 and 20.

Half Rock, Mo., March 23 and 24.

Shall be glad to see the friends of the cause from the surrounding country at these meetings.

GEO. I. BUTLER.

WATSEKA, Ill., Sabbath, March 16. Bro. J. J. C. appoint.

Aledo, March 23, 24.

Rock Island, eve of March 26. Bro. Theo. Kendall appoint.

Hillsdale or Erie, eve of March 27. Bro. F. Simonson appoint.

Coleta, March 30, 31.

We ask all the friends of the cause within reach of these meetings to make it a point to attend them, and those who cannot, we ask to pray that God may meet with us and give us his blessing.

R. F. ANDREWS.

PARTELO, Mich., Sabbath and first-day, March 16, 17.

E. R. JONES.

MEETING at Adams Center, N. Y., commencing Friday evening, March 15, at 7 o'clock. Eld. B. L. Whitney is expected to be with us. Hope to see a large attendance from all parts of the district. Come, brethren, praying that the Lord will meet with us. Let us make a special effort for this meeting.

WM. H. BROWN, Director.

PROVIDENCE permitting, I will meet with the church at Decatur City, Decatur Co., Ia., Sabbath, March 23, 1878. We should be glad to see all the members of this church at the meeting.

C. A. WASHBURN.

As circumstances will prevent me from being with the church at Niles Hill, N. Y., at the regular time for quarterly meeting, it is thought best to hold it March 16, 17. We would be glad to have as many from sister churches meet with us as possible, especially from Wellsville.

BARBER OVIATT.

Oakland, Coles Co., Ill., March 15-17. Wm. Bitner's neighborhood, March 18.

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

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

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

Bro. John Hardy's neighborhood, Crawford Co., Ill., March 26.

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

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

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

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

Princeville, Ill., April 19-21.

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

G. W. COLCORD.

C. H. BLISS.

(SIGNS OF THE TIMES please copy.)

Business Department.

"Not Slothful in Business." Rom. 12:12.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. J. L. Locke 53-10, L. S. Hopkins 53-15, Caldwell 53-10, John A. Godfrey 53-10, Alice M. Harp 53-8, Mrs. J. A. Noble 53-10, John Goss 53-10, C. G. P. son 53-1, G. Nowcomb 53-11, M. M. Raymond 53-9, M. Janet Gray 53-10, John S. White 53-11, S. R. Stephens 53-10, S. O. Clark 53-1, C. Titus 53-10, R. B. Dickey 53-10, B. Losey 53-10, E. M. Yooman 53-10, H. M. Cottrell 53-10, A. W. Maynard 54-1, J. W. Burton 53-11, A. B. Brant 53-14, B. P. Dawson 53-6, Mrs. Anna Hubbard 53-8, A. H. Hackworth 53-10, A. J. Cudney 53-10, B. A. King 53-10, Mrs. Wm. Harris 53-10, J. J. Oliver 53-10, G. D. Barde 53-10, Edwin Berry 53-10, Mrs. O. W. Morey 53-10, Lydia Russell 53-10, Mrs. Rovena Hutchins 53-10, C. Davis 53-19, Chas. E. Palmer 53-10, T. M. Woodruff 53-10, S. D. Yaw 53-10, Miss Ella Sinclair 53-10, J. M. John 53-10, Mrs. M. A. Greer 53-10, Mrs. F. M. T. Simonson 53-15, J. T. Dorcas 53-8, S. E. Kinney 53-10, O. Fritz 53-10, W. B. Prentiss 53-10, E. J. Pugh 53-1, Minos Miller 53-10, D. Wilcox 53-10, S. B. Hare 53-10, Benn. Adams 53-6, Wm. Arthur 53-1, H. M. Barber 53-1.

\$1.00 EACH. J. S. Johnson 52-9, L. T. Henry 52-7, E. Osborn 52-7, Mrs. S. J. Noyes 52-10, John Terwilliger 52-12, P. Black 53-10, Matilda Weaver 52-19, Frank Enoch 52-19, A. J. Crain 52-10, Julia A. Bentley 52-10, Frederick Rodgers 52-10, Thomas Brown 52-10, J. Dean 52-14, B. McCormick 52-10, J. B. Henry 52-10, Laura Ableson 52-10, N. G. Smith 52-10, Lewis Apley 52-10, J. H. Murray 52-11, Christian Froh 52-11, J. Crandall 52-10, C. H. Wolcott 52-1, John Foster 52-10, Sarah P. tie 52-8, Richard Moran 52-10, Mrs. Louisa Eggleston 52-15, Wm. Merry 52-18, M. A. Holt 52-9, James F. Fern 52-9, Mrs. Mary J. Clark 52-8, Helen W. George 52-10, Mrs. Margaret McGlothlin 52-10.

MISCELLANEOUS. Mrs. Geo. Webber 50c 52-1, Mrs. J. Atkins 50c 51-8, W. L. Swing \$1.50 53-10, West Hedge 1.50 53-10, W. C. Casebeer 1.50 53-10, Mrs. Warner 1.50 53-10, Miss Sarah Young 1.50 53-10, S. Bolinger 1.50 53-10, E. L. Throne 1.50 53-10, Eld. O. Bell 1.50 53-10, Martin Creasey 50c 51-23, D. C. Frothingham 50c 52-1, John S. Osborn 50c 52-5, M. J. Orr 75c 52-10, Alice Kingsbury 50c 52-1, Jacob White 50c 51-17, A. B. Smyer 1.51 53-10, W. T. Ellison 1.50 53-1, C. H. Foster 2.25 53-1, I. C. Willmarth 11.25 53-1, N. Schooley 6.75 53-1, Mrs. A. L. Frost 4.00 53-1, Frank Lawson 1.50 52-1, Matilda Cady 6.00 51-10, L. T. Ayer 10.50 51-10, J. M. Ferguson 1.65 51-12, Moses C. Session 50c 52-1.

Books Sent by Mail.

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