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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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DOING GOD'S WILL.

"Not every one that saith unto me, Lord, Lord, shall enter
into the kingdom of Heaven, but he that doeth the will of my
Father which is in Heaven. Many will say unto me in that
day, Lord, Lord, have we not prophesied in thy name, and in
thy name have cast out devils, and in thy name done many
wonderful works? And thou wilt I profess unto them, I never
knew you; depart from me, ye that work iniquity." Matt.
23:23.

HELP us ever, Lord, to do
All thy Father's righteous will,
After holiness pursue,
Loving more his precepts still.
Not enough in empty phrase
That our lips thy name repeat,
We must follow in his ways,
To his statutes turn our feet.

Save us from the treacherous hope
Which upon emotion builds,
Gives no power with sin to cope,
With deceitful radiance gilds
A delusive path to Heaven;
Overlooking heart and life,
Trusts a frame by impulse given
To sustain us in the strife.

Though through Christ we boldly claim
Mighty wonders to have wrought,
Conquering devils in his name,
And with prophet tongues have taught,
Sternly will he say, Depart!
Workers of iniquity,
Lawlessness was in your heart;
You my joy can never see.

Heaven is waiting those who "do,"
Led by motives pure and strong,
Battling all the journey through
'Gainst the deeds of sin and wrong.
Strength to work while time shall last
In thee, Lord, alone we see;
For that strength ourselves we cast,
Now and evermore, on thee.

U. S.

General Articles.

THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

THE ORDER OF BAPTISM.—CONTINUED.

HAVING now fairly introduced this relation, we will go back to notice the instruction previously given by Christ and his apostles.

In our Lord's sermon on the mount he fully announced the nature and object of his mission: "Think not that I am come to destroy the law, or the prophets." *The law* to which he there referred was not a new law; not one which was yet to be introduced. It was a law then in existence; which was known to his hearers, and which was connected with the teachings of the prophets. He also said that whosoever shall do and teach the commandments of this law shall be great in the kingdom of Heaven.

The "golden rule" was enforced on the authority of the law. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." The law guards all our rights and all our relations in respect to life, chastity, property, reputation, &c. All that we have, together with ourselves, is protected by the law; and as we desire to have our rights respected, so should we respect the rights of others. This is the law, and this is the golden rule. The law which forbids our doing any injury to our neighbor, guards our own rights with equal care.

He who breaks down the authority of law, breaks down the safeguard of his own rights, and makes a wreck of his own priv-

ileges. To give a warrant to lawlessness is to open the gates to a flood which is sure to overwhelm us. There is no higher morality than that contained in the law of God. The very essence of the gospel—glory to God, and peace and good will to man—is the object and spirit of the law.

We do not here refer to the law of types; to those shadows which find their antitype in Christ. We know that these were nailed to his cross, and done away in him. We are speaking in defense of the law of ten commandments, which God spake with his own voice, and wrote with his own finger on tables of stone; which was deposited in the ark, over which the high priest sprinkled the blood of expiation. This is pre-eminently "the will of God." It is identified as such in Rom. 2:17-23, as follows:—

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?"

This is a decisive vindication of the ten commandments as *the will of God*, through breaking which God is dishonored. And this casts light on other texts. Jesus said, "My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. Here a distinction is made between *the will of the Father*, and *the doctrines of the Son*; the same as between "the commandments of God, and the faith of Jesus," Rev. 14:12; or the distinction between *the law and the gospel*. As Jesus was sent of God, he could do and teach nothing contrary to the revealed will of God. If any man teach a gospel contrary to the will or law of God, we may be assured it is not from Heaven; it is from beneath. It is not the doctrine or gospel of Christ; for he came to do the will of his Father, and to lead men to cease their warfare against the will and authority of his Father. And so he said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

The first sermon preached under the Lord's great commission, that on the day of Pentecost, leads us to the same conclusion. After laying before his hearers *the facts* of the gospel system, and convicting them of their guilt, Peter proceeded to declare *the duties* of the convicted sinner. The first is *to repent*; the second, *to be baptized* for the remission of sin. In this our day, the antinomian view is largely believed that *all law*, the ten commandments as well as the ceremonial law, was abolished at the death of Christ. But it was then true, as it is now, that "by the law is the knowledge of sin," and "sin is not imputed when there is no law." If all law had then been abolished, then there could be no conviction of guilt, for there could be no imputation of sin; how, then, could the duty lie upon them to repent, and to be baptized for the remission of sin? It is easy to see that the antinomian view involves an absurdity; we are surprised that men of apparent intelligence and judgment should ever be found to advocate it.

Where moral relations exist, law must exist. To destroy one is to destroy the other. The declaration is no more script-

ural than it is reasonable, that "sin is not imputed when there is no law;" for "where no law is, there is no transgression." Rom. 4:15. But sin was imputed on the day of Pentecost, and without this, baptism would have been a nullity. Therefore the law then existed; by it they were condemned as transgressors.

If, then, "by the law is the knowledge of sin," as the apostle says, we are proved to be sinners as long as we continue to transgress the law. He who fails to do the will of the Father, has no interest in the kingdom of Heaven, no matter how earnestly he calls Jesus Lord. Character is determined by *relation to law*, and not by *profession*. The transgressor of the law is a sinner, whether he is in or out of a church. And this brings us to the subject introduced in Rom. 6. He who is a transgressor of the law, no matter what his profession may be, is *living in sin*, and he has no reason to show why he should be *buried in baptism*.

The condition or relation here brought to view is indispensable to Christian life, for no one can rise to walk in *newness of life* if the *old life of sin* still continues. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Being planted in the likeness of his death can have respect only to the *form* and *order* of our burial with him, or our baptism into his death. "Christ died for our sins, according to the Scriptures; . . . he was buried, and rose again the third day, according to the Scriptures." 1 Cor. 15:1-3. These are the facts as they occurred, and they present the *pattern of duty* in the gospel: 1. Die to sin; 2. Be buried in baptism; 3. Rise to walk in newness of life. This is "the likeness of his resurrection;" for "in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:10, 11.

The same idea runs through the illustration and its application in Rom. 7. The woman is bound by the law to her husband as long as her husband liveth. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Her relation to the law must be changed to enable her to marry another; and this change is effected by death. But death does not change the law: it changes her *relation to the law*. The law remains to convince of sin, the same as before. The application he makes thus: "Wherefore, my brethren, ye also are become *dead* to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

The whole connection shows that becoming "dead to the law," is to become dead to the transgression of the law; the same as "dead to sin." The law holds us under condemnation as sinners, and the wages of sin is death. Where sin is found, death must ensue. And the law in justice presses its demand until the penalty is inflicted. Christ so honored the claims of the law in respect to its penalty that we are now permitted to *die with him, be buried with him, and be raised with him*, Rom. 6:8, 4; Col. 2:12, and so avert the penalty in the future,—the second death. An option is thus afforded us of *dying to sin* or eventually *dying for sin*. By dying to sin our relation to the law is so changed, through Christ, that we shall escape the curse which the law inflicts on the sinner. For "Christ hath redeemed us from the curse of the law." Gal. 3:13. He does not redeem us from the obligation, but from the curse. In this sense we "are delivered from the law;" delivered from its condemnation, or curse.

It has been unjustly inferred from the conjunction of the two expressions, "dead

to sin" and "dead to the law," that *sin* and *the law* are equivalents. No excuse can be admitted for this inference, for no one can accept this conclusion who takes the pains to read the chapter; for the apostle expressly denies it. "What shall we say then? Is the law sin? God forbid." The law is not sin: so far from it, that it condemns sin; it forbids and makes known sin. "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." That is, he had not known the nature of his propensities or desires if the law had not enlightened him. "By the law is the knowledge of sin."

It is sin that brings the curse of the law upon us. We must not blame the law if we find ourselves under its condemnation. Our complaint must fall upon ourselves. Had we not arrayed ourselves against the law in transgression, it would not be against us to condemn us. *Sin* is the cause of our trouble, and *not the law*. "For sin," said the apostle, "taking occasion by the commandment, deceived me, and by it slew me." It is true the law—and it only—convicts of sin. "For I was alive without the law once; but when the commandment came, sin revived, and I died." This is a record of an important part of his experience. His being alive without the law refers to that part of his life wherein he thought he was doing God service in persecuting the church of Christ. John 16:2. His conscience was not awakened because his mind was in darkness; he did it ignorantly in unbelief. 1 Tim. 1:13. "When the commandment came"—when he was enlightened by the law of God—"sin revived;" he found himself to be a murderer instead of a servant of God; he stood condemned, and as the only alternative, "I died;"—died to sin; ceased to fight against God, and found a refuge and remedy in the blood of the cross of Christ. The commandment was never given to condemn and slay people; it "was ordained unto life;" it was given in love, to form our characters aright, and thus to fit us to enjoy the favor and presence of God. Only when sin enters, is it "found to be unto death."

Paul, using the first person, reckons himself among those who were buried with Christ. And when was he buried? Of course when the commandment came and *he died*. When else should he have been buried? And when should *we* be buried? It becomes a very important matter for us to determine whether we have died to sin; whether we have been planted in the likeness of the Saviour's death.

We have said there is no higher morality than that contained in the law of God. The apostle confirms this, saying, "For we know that the law is spiritual." Rom. 7:14. And if the law is spiritual, then obedience to the law is spiritual worship. Some affect to think that it evinces a lack of spirituality to keep the law; that it is mere carnality; or, as before noticed, they say it frustrates grace and dishonors Christ and his gospel. We have seen that Paul gave a very decided negative to the idea that we may transgress the law that grace may abound; and again we find him declaring the law is spiritual. This ought to silence every cavil against a law which is holy, just, and good. But Paul goes further: he not only vindicates the law from the charge of carnality, but he turns the charge pointedly against its originators. He says, "The *carnal mind* is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The carnal mind—literally, the *mind*—is the opposite of obedience to the law, and so it must be, as "the law is spiritual;" for spirituality and carnality cannot agree. And the high morality of the law is further shown by Paul in stating the object of the gospel: "That the righteousness of the law

might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

The gospel is remedial. It is a cure for sin, or for the transgression of the law. Had there been no sin there would have been no gospel; it would not have been needed. Then the righteousness of the law would have been fulfilled in every soul of man, for all would have lived in perfect obedience. It was "to put away sin" that Jesus came; to restore fallen man to obedience to the Heavenly Father. This is accomplished only in the obedient believer in Jesus; who accepts him as his sacrifice "for the remission of sins that are past," and is reconciled to God by the death of his Son; who "keeps the commandments of God, and the faith of Jesus," Rom. 5:10; Rev. 14:12. In such, and in such only, is the righteousness of the law fulfilled and the carnal mind subdued.

One point in the apostle's argument in Rom. 7 remains to be noticed. The woman's relation to the law must be changed by death before she can be married to another without being called an adulteress. "My brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead." This is a plain declaration that he who seeks such a union with Christ before death has changed his relation to the law—before he has died to sin—is guilty of *spiritual adultery*. And as baptism is the rite whereby we signify our union with Christ ("As many of you as have been baptized into Christ have put on Christ," Gal. 3:27.), this rite is *illegally performed* if there is such an impediment to the marriage as is spoken of in Rom. 7:1-4. And thus we find in this illustration a strong proof of the view introduced in Chap. 6, that death to the transgression of the law must precede burial in baptism. Death to the law—to its condemnation for sin—must take place before we can be united to Christ; for Christ cannot be joined to "the body of sin."

(To be Continued)

READING THE BIBLE.

Those who regard the Bible as the word of God cannot overestimate its teachings. Through this medium, God reveals to us his holiness and our sinfulness. Without it, we should be unable to comprehend either; for human reason would never have taught us the fall of man, nor the plan of salvation devised to redeem him and ultimately to crown him with life eternal.

The Scriptures were given to "make us wise unto salvation."

1. They show us the necessity of salvation.

2. They show the nature of this salvation. They open to the mind "the forbearance of God," and teach us how "that he might be just, and the justifier of him that believeth."

3. They mark out the pathway of those who would suffer with Christ, that they may also reign with him. In this volume we read of the humiliation, sacrifice, self-denial, sufferings, and agony of the Son of God, in man's behalf; and while suffering with him here, we are pointed to him for succor. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

4. The word of inspiration reveals the second coming of Jesus, and conclusively shows that glorious event to be near, "even at the doors." Dear reader, shall we heed the precepts of this blessed book?

"Tis a pearl of price exceeding
All the gems in ocean found;
To its precepts ever listening,
In its truths may I abound."

As probationary hours are rapidly closing, we cannot too earnestly nor prayerfully take heed unto the counsels and admonitions of the Bible, "as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Allow me, then, to ask our brethren and sisters, Do we read the Bible as much and as attentively as we should? Or do successive rounds of duties prevent a daily reading of God's word? And if hitherto they have, can we not reform in this matter? Can there not be a habit established, enabling us to read each day a portion of the Scriptures? Can there not be time taken for this, notwithstanding the pressure of other duties?

Eld. Canright, not long ago, in remarks made for the benefit of those who go forth to labor as ambassadors for Christ, said he had learned that he could accomplish much

more in the improvement of his own mind, and in benefiting others, by acting upon correctly established habits. He referred to the difficulty he had sometimes found in reading his Bible each day, until he had established the habit, without regard to surrounding circumstances, of reading so many chapters daily.

Reflecting upon his remarks, how I have desired the crystallization and utilization of these thoughts upon all our minds, my dear brethren and sisters. I certainly fear there are some professed commandment-keepers who hardly take up their Bible to read from the close of the Sabbath to its return again. Each day of the week comes, bringing its important duties. These are allowed to crowd upon our time, and we think justify a neglect of the Bible. We think we have no time to read that.

But the husbandman has time to plant and sow his seed, to repair and build fences, to secure his crops, to eat and drink, to visit friends, and often to read the weekly news one hour or more; and some have hours each week to spend in the stores, shops, and other places, where they go not to *improve*, but to *murder*, time. The mechanic, too, has his spare moments. And the housewife may be pressed with her domestic duties; but how many find time to consult the fashions of the day, and bend and change to them. How many cut, make, trim, and ornament their garments to meet or please the eye of some one besides themselves, while the mind is neglected.

I quote a few sentences from Testimony No. 2: "I saw that some professed Sabbath-keepers have spent hours that were worse than lost, studying this or that fashion, to decorate the poor mortal body. . . . I saw that young and old neglect their Bibles. They do not make that book their study and rule of life, as they should; especially do the young fail in this. . . . A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God, that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw they must have to strengthen their own souls for the fierce conflict. Without this, they are wanting, and cannot have firmness and decision."

As the remnant church, endeavoring to keep all the commandments of God, and watching the signs of the soon-coming of our Lord and Saviour, we have received great light on the prophecies, the nature of man, the saints' inheritance, the law of God, the holy Sabbath, and kindred subjects, for which we are indeed thankful. But to many the Bible is as a rich and productive mine when but just opened; we may dig deep and gather the truths more precious than gold. We may lay our hopes of eternal life upon the sure Rock. Of Timothy it is affirmed, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Why should not the young among us know the Holy Scriptures? Why should not all heed the injunction of the Just One, "Search the Scriptures"? Why let the cares of this fleeting life deprive us of daily reading their life-giving, soul-inspiring promises, and treasuring up their counsels and reproofs? In these is the way of life. Why not, then, call to our aid an established habit in reading the Bible? Without system, without established habit, we can do but little successfully with the things of this world. How much less shall we make a success in the Christian warfare without fixed habits tending to promote our spirituality? "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied."

A. S. HUTCHINS.

IDLERS IN THE VINEYARD.

"Go work to-day in my vineyard" is a special command to each one called by the grace and mercy of God from the darkness of error and tradition to a knowledge of present truth.

All commandment-keepers are under the most solemn obligations to labor, to sacrifice, to bear burdens, and to seek by every available means to aid in the proclamation of the last message of mercy. Yet many act as though keeping the Sabbath and grudgingly paying s. s., and the one-third for the tract work, constituted all possible duties and ended all claims upon them. Many seem to be under the impression, that, while others are called to bear burdens, to

make mighty efforts and great and oft-repeated sacrifices, they are exempt. They look on and wonder, and sometimes admire the zeal of the laborers, but never participate or help bear burdens.

Has God called two classes of saints, one to work, suffer, and endure, the other to idly look on? How comes it that the zealous burden-bearers of old were under so great obligations, from which the idlers of to-day are exempt? "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:37, 38. Shall we share the martyrs' reward, yet under pretext of our inability, our weakness, our infirmity, rest content in idleness? Shall we be fruitless vines, bringing forth nothing but leaves,—drags, incumbrances, dead weights upon the cause? What can avert from the do-nothings the stern rebuke of the outraged Master, "Why stand ye here all the day idle?" Can Jesus, in the glad, soon-coming day, say to such, "Well and faithfully done"? None but those who earn this plaudit can ever enter Heaven.

Some envy the abilities and the position attained by the self-sacrificing pioneers in the message. But could these pioneers have attained their growth in grace, knowledge of the truth, and rich experience, if they had stood idly looking on? No: their abilities were developed by exercise. They increased in grace and strength as they increased in self-sacrificing efforts. And they now hope by patient *continuance* in well doing to obtain glory, honor, immortality, eternal life. Do we desire to share with them the heavenly inheritance? The way is plain before us,—seek help of God to do as they have done, as they are doing. How can we expect the crown, if we never bear the cross?

A mere routine of devotional exercises will not suffice. We must do all we can all the time, praying to know the will of God, then laboring faithfully to perform our allotted duty. Each one blessed with a saving knowledge of present truth should do his part just as though the success of the proclamation of the third angel's message depended on his individual effort and self-sacrifice. Can Jesus, in the great day of his coming, say, "Well done" to any who do less than this?

It is a snare of Satan to imagine that great talent, special and wonderful gifts, can alone fit one for useful labor. This was the plea urged by the unfaithful servant to whom his lord entrusted the one talent. Oh! had he been blessed with five or even two, he would have done wonders; but with only one talent, surely he was excused from trying to do anything with that. So he buried it in a napkin; and *not* because he made bad use of it, but because he failed to make any effort,—*did not use his one talent*,—he was justly cast into outer darkness.

Awake! Arise! How long shall the vain, wicked, deceitful plea be offered: "My influence is less than nothing; I have no talent, no ability; I would if I could, but lacking so much I ought not to be expected to work in the Master's vineyard."

How was it with the disciples of old? We read that when the five thousand men, besides women and children, were in need of food, Jesus said to his disciples, "Give ye them to eat." How impossible must this have appeared to those disciples. They had but five loaves and two small fishes, not sufficient for themselves. They desired the multitude should be fed, were really anxious that their needs should be supplied; but what could they do? It would be absurd for them to attempt such a great work with such self-evidently inadequate means. Christ instructed them to bring their little store to him; they did so. He blessed it, and gave it back to the disciples. Mark! *he did not increase it*; he simply blessed it, and gave back to them just the same scant insufficiency they brought him. But as they used it, it increased, and they found their poor little insufficiency a great abundance, enough and more than enough.

God is no respecter of persons. "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. May God help us to believe, to act upon the lesson the record teaches. The last message of mercy is being sounded, are we bearing our part? "Go work to-day in my vineyard." Work to-day; "for soon the night cometh, when no man can work."

CHAS. B. REYNOLDS.

WHO CAN DOUBT IT?

THE Bible says, "The day of the Lord will come, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. It also says that the mountains and hills shall be moved out of their places, that the heavens shall tremble and depart as a scroll, and that the earth shall reel to and fro like a drunkard. Rev. 6:14; Isa. 24:20. Who can doubt it? God, who has power to create these elements, can command them at his will, and put them in any condition he desires. He controls the raging sea and by his strength the mountains are as fast. Ps. 65:6, 7. "The Lord on high, mightier than the noise of many waters, yet than the mighty waves of the sea." Ps. 93:4. And this great God declares the terrible things are coming. Should feel man doubt it? Should he look at the solid works of nature, and say, These cannot be moved? No; all such things are possible with God.

To let us realize that such things can indeed be, God has allowed the elements to be disturbed already. The great fires that have occurred during the few years past have proved that all things on earth can soon burn up. The Wisconsin fires prove that the air can contain great balls of fire. And we have lately had roarings of the sea—storm waves, water spouts, inundations—great whirlwinds and hurricanes, lightning storms and sharp lightnings, earthquakes and volcanoes, to disturb nature's peace to an alarming extent. All these things have been already, and they show us that the great destructions of the last day can easily be brought about. People have been terrified by these things that they have thought the last day had come. Many died in the belief no doubt.

God has seen fit to give signs of the great day besides these,—signs in the sun, moon, and stars, and blood upon the earth. These unnatural signs were immediately preceded the awful day. They were to be seen by the last generation. Matt. 24:29. And now all these, even, have been seen by the present generation. Is not the day of Judgment just about upon us? Who can doubt it? How shall we escape, if the face of all these wonderful signs, and neglect to do our duty, whatever that duty be. Some are called to preach the solemn warning of this awful day; others, to uphold these ministers by their means, and also to distribute the writings of God's servants. But all are called to tell by the works that they believe what they profess.

What will it profit us if we say we have faith in these things, and have not works? Will our profession save us? No; and more than that, if we do not act as though we believe the Lord is soon coming, we shall hinder the spread of the truth. Can we doubt these plain truths? We cannot, unless the world has blinded our eyes. Then every man who is negligent in the cause is blinded; for no one can be negligent if he really believes this truth. And looking at the evidences, who can doubt it?

G. V. KILGORE.

THINK OF IT.

Why did God command his ancient people to keep the Sabbath? and why was it such a great sin not to keep it?

In answer to the first of the above questions, several reasons may be given: 1. Because it was the day of our creation, and we are constantly reminded of the true and living God, who created all things, and to whom we are indebted for all things. 2. We need the Sabbath. It was made for man, and if properly kept, we are weekly refreshed in body, and strengthened in those things that pertain to our eternal interest. 3. It may constantly remind us of that eternal and unending rest that awaits the finally faithful. 4. By it we are tested as to our willingness to obey that God whom we acknowledge by its observance.

In answer to the second question, namely "Why is it such a grievous sin not to keep God's Sabbath?" we answer, In refusing to do so, we not only show our unwillingness to obey the voice of God, but we, at the same time, trespass upon that day which he has set apart as holy and sacred because he has rested upon it. We trample upon that which he has blessed and sanctified. Is this a small sin in the eyes of God? Under the Mosaic dispensation it was esteemed a great sin. Is it less sinful now to desecrate that which God has pronounced holy? Most assuredly it cannot be.

But, says one, perhaps the Sabbath is not as sacred and holy in the eyes of God now as it was formerly. Why should it not be? and where is the evidence that it is not? No man can produce it. Is not the seventh day still the Sabbath or rest-day of God? Is God less jealous of it now than in former times? Who can say that he is? Let us think of this matter; and let our thoughts correspond with reason and the word of God.

J. M. GALLEMORE.

RELIGIOUS ITEMS.

We feel best when we feel deeply our own sins, but pardon the sins of others.

We often find the path of duty by waiting as well as praying for light.

It is not so much what our enemies say of us as what our consciences say, that gives uneasiness. We cannot please our enemies better than by wounding ourselves.

We improve our judgment and correctness of thought by dealing justly and impartially with our own hearts.

It is better to furnish new material for a good history, than to quarry out old scandals for an old one.

There is nothing more difficult than for a person of strong passions and inveterate prejudice to be fair and truthful.

Many lies are told in jest; but more are told in politeness, in business, and in negotiations.

Pride is often seen to triumph, just when humility is seen to weep.

A firm trust in God is the best defense; and faith is always exercised and seen to best advantage, when it is accompanied by purity of life.

"Panics" occur not only in the commercial world, but sometimes in the experience of good people; but in the latter case they occur not for want of capital, but for want of confidence in God.

A person may stand well in many forms of trial, and yet be wholly unprepared for other tests.

A desire to be wholly frank and truthful, should not prompt us to acts of impudence, in making too public things which should be confined to interested parties.

The great want of this age is faith in God: a person who would exercise true faith on all occasions would be esteemed almost a fool by the average Christian world. Fear is a good element when it is controlled by the laws of God; but when it is opposed to faith it is a very dangerous element of character.

Hope is a fine and pleasant characteristic, and makes a garden in the desert; but when it stands opposed to caution and foresight, it becomes a snare and leads to presumption.

Love is a most necessary ingredient in Christian character; but if it is mixed with carnal emotions, it becomes a lever for Satan to use in overthrowing all that is good.

Hatred is not a bad trait, provided you hate only the sin, and love the sinner.

JOSEPH CLARKE.

HINDRANCES TO THE GOSPEL.

The preaching of the truth is God's chosen instrumentality for the conversion and salvation of men. Professed Christians are the representatives of Christ on the earth. If their lives and actions are in accordance with "the commandments of God and the faith of Jesus," they help forward the work of God in the salvation of others. Their good works shed a light around, and so men are attracted to the light, and are led to glorify God.

The success of truth is hindered in many ways and by many persons. Prejudice, and love of ease, of popularity, of wealth, and of pleasure, hinder very many from receiving "into good and honest hearts" the word preached. The opposition of friends and neighbors, especially of nominal Christians, hinders many from obeying the truth. For as it was anciently, so it is now: many who make high professions of godliness "shut up the kingdom of Heaven against men;" for they neither go in themselves, nor suffer them that are entering to go in. Matt. 23:13. These occupy a fearful position.

Those who do the most to hinder the gospel in these last times are such as have listened with interest to the truths of the third angel's message, and have received them, but have failed to become sanctified by the truth. They do not live as they would if they really believed that "the end of all things is at hand." Some of these still cling to the gay fashions of the world,

still wear their "costly array" and ornaments of gold; and still delight to associate with those who love this world and its vanities. Their thoughts and purposes are worldly. They talk like the world, and clearly show that they are not looking for the coming of the Lord. And while they remain where they are, they effectually hinder their associates from feeling the force of the truth, however faithfully it may be preached.

Then there are the avaricious members; sad indeed it is that there are any such. Their inordinate love of gain is manifest whenever they buy or sell or exchange property, or when they engage in any business transaction. How anxious they are to get the best end of the bargain. How particular to contend for every cent that belongs to them, and something more, if possible. What darkness such persons shed around them! People are afraid of them. They say such persons do not believe what they profess. Neighbors have no confidence in the piety of such professors. The surrounding community live on in their sins and darkness, and all the preaching they may hear becomes "a savor of death unto death."

There are in some churches brethren and sisters who do not love one another. In some instances they harbor feelings of enmity against one another. Difficulties between them remain for a long time unsettled. In many instances, neither party is willing to make the least concession. Unkind words, very many of them, are spoken. Unbelievers hear them. Alas! they cannot say, How these Christians love one another. On the contrary, they are disgusted. They say, If this is the fruit of your faith, we want none of it. Their hearts become hardened. They have but little desire to hear the truth preached, and if they do hear it, it does them no good. So they go on in their sins. They have been hindered from obeying the truth by the unworthy lives of those who profess to love the truth.

In conclusion: Let us begin to realize how great, either for good or ill, is the influence of our actions. Did we but feel the solemnity and importance of the times as we ought, did we feel the value of souls as did the apostle to the Gentiles, we should be willing to "suffer all things," rather than to "hinder the gospel of Christ." C. A. OSGOOD.

POINTS BY THE WAY.

"AND when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Nearly every one will treat with incredulity, or utterly ignore, this mighty prophecy, dark with the doom of a world, and which extends from the then present to the utmost bound of time.

Surely, say the objectors, there have always been just such disturbances of the elements as now, and why regard them now as a sign of the end of the world? True, there have been wars, famines, pestilences, earthquakes, floods, and crime and evil. Then for any of these to be regarded as special signs of some great event they must assume remarkable features, that shall distinguish them from all others of their class. Such has been the order of Providence within the time limited by prophecy to the special signs of the last days, as can readily be ascertained by a comparison of historic records.

Inexcusable ignorance or studied disregard of facts characterizes the statements which accord greater importance to past ages of the world than to this age. When Alexander desired to contract little jobs of conquering other worlds, he did not fight with needle guns and Henry rifles; the courtesies of war were never exchanged with thousand-pound shell as messengers. Krupp's military salute from a hundred-ton siege gun had not echoed around the globe; and the seas were unacquainted with im pregnable floating fortresses of iron. Vas projects of peace or war are now pushed forward by steam and lightning, hurrying on the last mighty struggle in which this world will be an actor.

While red-handed carnage numbers its victims by millions, still other millions perish under the grudging hand of famine. The recent destitution in Persia, British India, and China has thinned the population of those countries to a deplorable degree; and the two latter still continue, that of China being reported as "without a parallel in history;" with a present prospect of millions more dying of starvation.

The whole creation groans, and utter its portentous threats in earthquake mut-

terings and tidal waves; in the desolating barrenness of fruitful lands; in the shaking of the powers of heaven, when a blackened sun and a darkened moon confound the fool and the wise man alike. The unfortunate multitude out of the ark of safety dream on; and by-and-by the windows of heaven will be opened in wrath, and a deluge of fire will close the appalling record of the increase of crime, that yearly shows a nearer approach to the likeness of Sodom and Gomorrah. "And what I say unto you I say unto all, Watch."

ANNIE TEAGUE.

FRETTING.

I PROPOSE twenty-one reasons why you should never fret, the first of which shall be as good as the one which a certain lawyer announced before the court as the first of forty good and sufficient reasons why the man represented by his client did not sign the deed; which was, the man had long been dead when the deed was written. "Prove that," responded the judge, "and save us the trouble of the other thirty-nine." But men, to learn righteousness, must have "line upon line and precept upon precept."

1. If we fret at the wrong-doing of others, we sin against God.

2. Fretting can do no good. It will not restore loss, repair injury, or reform the guilty.

3. If we abstain from fretting at an offense against the truth, we shall promote the good and offset the offense.

4. God has suffered the offense to transpire; he could have prevented it had it been best. We do not mean that the offense should occur, but it was not best for God to interpose to prevent it. Preventing would be worse than permitting.

5. It is a great gratification to the devil to see men fret; he tries to make them.

6. Fretting destroys our own peace.

7. Out of the present evil, God can accomplish a future good. There can no possible evil befall us here, but that in it God designs our highest benefit, according to the ever-blessed assurance that "all things work together for good to them that love God."

8. Resisting the temptation to fret glorifies God.

9. Fretting evinces unbelief. It is an expression of dissatisfaction before God with what he suffers; it amounts to saying that we know better than he.

10. It is a manifestation of self-will, it is insubordination, it is rebellion.

11. It is not Godlike, hence it is an expressed disapproval of his likeness; it is casting contempt on his image, hence it is profanity.

12. Fretting fixes and confirms a sinful habit, which grows and strengthens with every indulgence, so that we become slaves to a fretful disposition.

13. It grieves the Holy Spirit.

14. It destroys one's influence. Few people have confidence in a habitual fretter; he is regarded as having sold himself to do the bidding of a capricious tyrant, and as having thrown into the bargain his manly dignity and moral integrity.

15. It will make you hated, dreaded, and avoided.

16. God will avenge you, and take care of the wrong-doer.

17. Really the causes of fretfulness are seldom worth fretting about.

18. The fretful man is as a foot-ball with which Satan makes sport.

19. Fretting is contagious. Let there be one fretter in a family, and the probability is that all will become fretters.

20. Abstaining from fretting under temptation strengthens every virtue and weakens the power of every sin, according to the law that every moral act strengthens the whole moral man.

21. The redemptive power of Christlike forbearance is seen in strong contrast with its opposite, in the currency which fretting gives to evil surmises, and the facility with which the maligned character is redeemed by patience and forbearance. Fret, and men will believe the evil spoken; bear it, and they will say it is untrue.

Finally, beloved, let me propose ten specifics for this terrible disease, either of which will be found curative:—

1. Hide in the "Cleft Rock" when adversity comes. Lie low when the wind blows. The truly humble soul whose all is God, and whose self is nothing, has no self-interest over whose abuse to fret.

2. Overlook the immediate instrument of evil or injury and see God in it trying

you, as God suffered Job to go to trial under the devil.

3. Cultivate a tender sensibility, be pitiful, commiserate the misfortunes of the guilty. A certain fretful man was advised to repeat the Lord's Prayer when he became angry, before he vented his anger, and he never after could get over the petition, "Forgive us . . . as we forgive . . ." without losing his angry feelings.

4. Think of your own faults—the wrong you have done to others.

5. Think what the Saviour suffered, and how he bore it.

6. Don't complain of the wrong, or talk about it; your words will add fire to your spirit.

7. Don't think about it, for thought is fuel to the fire that burns the soul.

8. Don't pray about the offense; pray for the offender, and think only of his guilt before God and against yourself.

9. Do a kindness to the offender.

10. Look forward to the Judgment.—*Christian Advocate and Journal.*

COMING TO THE POINT.

"THERE will never be agreement in the church congress on this much vexed question until a very grave preliminary question has been settled: Is there now a Christian Sabbath to which the fourth commandment applies? . . . A commandment must be obeyed at whatever risk or inconvenience."—*The Guardian.*

This is coming to the point. Happy will it be for the universal church when the leaders shall come to the Scriptures on the Sabbath question, and abide by their teaching. What day does the fourth commandment teach should be kept holy? Only one answer can be given, namely, the seventh day, commonly called Saturday. This is the primeval, patriarchal, Jewish, Christian, and world's Sabbath; or rather, it is the Sabbath of the Lord our God, made for man in all ages.

"A commandment must be obeyed at whatever risk or inconvenience!" Bold and startling words are these; but they have the true ring in them. Take away the stern, unrelenting inconvenience of Sunday restriction, and in three months our 30,000 Protestant Sabbath-keepers might be augmented to 100,000. But our people have set out to obey, at whatever risk or inconvenience. Paul and Barnabas "hazarded their lives for the name of our Lord Jesus Christ." Why should it be thought a thing impossible for a Christian to do the same and to keep the Sabbath? The Jews keep it, and we keep it, though threatened with financial and social inconvenience. We risk much, and yet we are much blessed in keeping God's commandments. Now, will the *Guardian* come to the rescue of the Lord's long-down-trodden rest-day? After making such a frank avowal it would be ungenerous to suppose that it intends anything else than going to the root of "this much vexed question," and vindicating only the "Thus saith the Lord" against every human quibble and invention, and in favor of the plainest commandment of the Bible. On this subject the *Guardian* will find that the field is the world, and that the fourth commandment is exceeding broad. "Great peace have they who love thy law; and nothing shall offend them."—*Sabbath Memorial.*

THE CALM DEPTHS.

SHALLOW waters are easily muddled. After a night of storm, the waters along the beach, stirred by the winds, are black with mire and dirt. But look beyond, out into the deep water—how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep the surface to stir up the earth at the bottom.

So in the Christian experience. A shallow experience is easily disturbed. The merest trifles becloud and darken the soul whose piety is superficial; while the most furious storms of life fail to darken or perturb the soul which has attained a deep experience in the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquillity, the peace of God that passeth all understanding.—*W. F. Ward.*

Trust not to the promise of a common swearer; for he that dares to sin against God, for neither profit nor pleasure, will be very likely to trespass against thee for his own advantage.

The Review and Herald.

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

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

U. SMITH, - - - Local Editor.

EUROPEAN MISSION.

THE following letters from Eld. Andrews and Dr. Ribton have been received by us and read with great pleasure. We give them for the benefit of the readers of the *Review*, especially the old friends and supporters of the cause. Here are two men wholly devoted to the work of the last message, and who deserve the prayers, sympathy, and support of all true believers. Their sacrifices are great. Their work is vast, and their reward will be correspondingly great. Those who assist them in their work will share with them the final reward of the faithful:—

"VERY DEAR BRO. WHITE: I have watched the news with respect to your health with deep interest. I do not know just how it is with you, but fear that you are very feeble. I lift my heart to God every day for you. I feel great assurance that God hears my cries to him in your behalf. I pray that you may be able to find relief from the great burdens of care and toil, and that your mind may be quieted and encouraged in God. It has pleased God to make yourself and wife the special instruments in his hand of advancing his work, and of instructing his people. Do not be disheartened if you feel greatly worn in his cause. The Master that you have served is not unrighteous to forget your labor of love in his cause, and eternity is the period which he proposes to employ in showing his love and what he can do for those who are faithful in his cause. Be not sorrowful; your reward is great in Heaven. The time will come when the heavy burden will be laid down, and when the cross shall be taken from your arms, and the crown of life, with many stars upon it, will be placed upon your head. You will be satisfied then.

"I send with this a letter from Dr. Ribton to you. You can see something of his spirit from this letter. I have confidence that the time will come when you will visit Europe, and we shall share your counsel, and that of sister White. We see progress in the work, and our hearts are encouraged. In Christ yours,
"J. N. ANDREWS."

"DEAR BRO. WHITE: I have long been desirous of writing to you directly, since I undertook the work of announcing the Advent message in Italy; but great pressure of work between preaching and correspondence on the same work, already extending into Malta and Egypt, has prevented me hitherto. I believe, however, you have seen the reports which I sent to Bro. Andrews. We were much grieved to hear of your enfeebled health last fall, but have read with great pleasure and thankfulness the news of your recovery, in the *SIGNS OF THE TIMES*.

"It would not be possible for me to describe the happiness of mind which the knowledge of the true Sabbath, the advent message, and the glorious promises of our Lord to those who keep his commandments, has conferred upon me and my family. From the time of the visit of our dear Bro. Andrews to Naples, we date our birth into the family of the 'watchers' of the latter days. What appalling scenes God's Revelation has opened, even now beginning on the world! And what a joy to think that in the midst of them not a hair of our head shall perish! And yet what anguish of heart to those who know these mysteries, to witness the many, even those with whom one is in daily intercourse, who close their ears to the warning and will not learn what is coming upon them. How dreadful will be their remorse when repentance comes all too late! Oh! if one had twenty voices, twenty pens, it would be all too little to proclaim the warning,—flee from the wrath to come.

"And so the Spirit has urged me to exert all my humble force to raise the trumpet cry in this most unhappy and benighted land. It is no light matter to dare the mystical beast in his own head-quarters, and to proclaim the commandments of God, where they have been trampled upon for more than twelve hundred years. It is no wonder if we have had our place of meeting beset by armed assassins, or if the enemy deludes even those who have light, to become our opponents. But truth is great, and it will prevail; and the few who had the courage in America forty years ago, to raise the standard of truth in the midst of the Babylon of error, have seen it, through the all-conquer-

ing power of the Spirit of God, pass eastward; and I believe that, after going around the world, it will arrive at the place of beginning again.

"Our mission here, in the midst of a people, who, until some years ago, knew not what the Bible was, and whom Rome purposely encouraged in a slavery to carnal passions, granting pardon to all sins for a sum of money, is a difficult one, as I have explained in my letters to Bro. Andrews, and as he has seen for himself. Still in six months I have been able to report some precious fruit, precious stones in the edifice, that I trust will be the means of extending the third angel's message in the land. We have now a fair prospect of so doing if it please the Lord to give us the means that are essential for the extending of the work. An Italian 'Signs of the Times' has become a matter of necessity, and above all things we want to establish a system of colportage. Bro. B., who wrote relating his conversion, will not be able to remain in the church in which he has been employed, and I think the Lord has given him for our work, for he has all the qualifications for it. Could we employ him, he could increase our work fourfold by house to house visiting, for with the occupation of preaching and extensive correspondence, I am unable to see half the persons I am called on to visit. I have to do all the translation from English into Italian myself, there being no one who can aid me in this; and, indeed, there is work enough to keep three persons fully occupied. We pray, then, that the Lord will give us the means to carry out the work which lies open before us, and I trust he will do it.

"We read with great pleasure sister White's truly Christian book, the *Spirit of Prophecy*. Our Italian brethren cannot read it, but I endeavor to give them portions of it orally, in their language. When we have our Italian journal, we shall be able to give them many articles out of it.

"We hope that you and our dear sister in the Lord, your wife, will give yourselves a little rest in your new home in California. It is, indeed, time after so many years of unceasing labor; and praying God to give still more blessing to your work and hers, believe me, sincerely yours in the hope of our Lord's speedy coming,
"H. P. RIBTON."

May God bless our dear missionaries and fellow-laborers in Europe. J. W.

WORK HALF DONE.

THE Great Teacher represents that a wise man will sit down and count the cost before he undertakes to build, to determine whether or not he is able to finish; showing us that it is no part of wisdom to begin a work and leave it, for any cause, unfinished. And who has not seen many sad monuments of miscalculation in this respect? Houses are found all over the land half-finished, perhaps entirely inclosed, perhaps only partially so, unpainted, uninhabited, windows boarded up, the buildings becoming stained and weather beaten, dark, gloomy, and desolate. Somebody has left his work half done. Somebody has miscalculated.

It is a sad fact that churches may be left in the same condition spiritually. The minister may leave his work half done. A body of believers may be left like a house unpainted, with windows boarded up, receiving only damage, alike from sunshine and storm. They may be left like a knit garment unbound, almost sure to ravel to pieces when put to use.

To illustrate: We hear of some churches in the West the members of which are still habitually using pork and tobacco, having never been told that these things are hurtful, and that their use is contrary to the practice of this people. Of course, with such people, tea and coffee are still household articles, wrong habits of life are uncorrected, they pay no s. b. and take very little part in the financial enterprises of the church. They do not take our periodicals, and bear no part in the circulation of reading matter. It is reported that one member, hearing casually that the use of tobacco was contrary to the practice of this people, immediately laid his tobacco aside; but another Sabbath-keeper, of the class above referred to, told him that the preacher who brought them the third angel's message didn't tell them anything about that, and that consequently it didn't make any difference if he did use tobacco; and the individual then took up the practice again.

That a minister professing to be giving the truths of the third message should permanently leave his converts so uninformed upon these subjects, betrays great unfaithfulness in his work.

It may perhaps be pleaded that time was lacking. All these things, of course, cannot be

brought out at once; and a judicious workman will watch for the right time and the favorable circumstances. But he should never consider his work done till he has either instructed them himself, or made provision for instruction from others, on these important topics.

Perhaps he may say that some one else can instruct them on these points better than himself. This is a great mistake. Who does not know that the person who first brings individuals to the knowledge of the truth, has the highest place in the affections of those individuals, and the most influence with them? They will receive instruction from that person more readily than from any one else. And, more than this, it will be almost impossible for any one else to bring them forward upon reforms against which the first minister has seemed to cast an influence either by his silence, by his indifference, or by adverse insinuations.

There is a great responsibility resting upon the minister in relation to this point, and to these things; and a little lack here may counteract a great deal of hard labor, and deprive him of a large reward which he might otherwise secure.

The world is perishing for lack of knowledge. People everywhere need instruction. Especially to bring them fully to the truth for this time, there must be instruction, instruction, line upon line, patiently, thoroughly, faithfully given. For the minister who knows this, and yet does not do it, there remains a giving of an account of his stewardship which it would be well for him if he could escape.

But little spiritual life or growth or help to the cause, can be expected from those who are left in the condition above described. But if, in connection with the other great truths of the message, they are instructed in Bible Temperance, to bring themselves into the best physical condition; and in Bible Giving, to repress covetousness and lead them to feel that they have a personal investment in the cause of truth; and if they are shown the importance of taking the periodicals, that they may be brought into communication and sympathy with all parts of the work, and feel the throbbing of all its pulses,—from such, a good report and good fruit may be expected.

May the Lord help all his ministers to gather in, build up, edify, and establish multitudes of precious souls in the truth and work of these last days. And may he raise up laborers of this sort everywhere to go forth into the suffering harvest fields. U. S.

CREEPING IN.

THE redeeming feature of the revival work accomplished by some of the popular traveling evangelists of the present day is that they make reference frequently to the second coming of Christ, and are directing public thought to consider it an event at hand. But the watch-dogs of error scent the heresy and raise a howl of alarm. The following we clip from *The Watchman*, of March 27, 1878:—

"*Zion's Advocate*, Portland, makes the following observation, which seems to us every way just, important, and timely:—

"If Mr. Pentecost, in his preaching and Bible reading at Hartford, Conn., were to make frequent references to immersion as scriptural baptism, he would be called sectarian, and some one would be found to let him know that in a series of union meetings such words were entirely out of place. But let an evangelist like Moody, or Needham, or Moorhouse make frequent references to the speedy coming of Christ, and the other peculiar views which these men hold in connection with the Second Advent,—views which, to say the least, the great body of evangelical Christians regard as unscriptural,—and men hesitate to express their dissent. We think this is wrong. These errors are creeping into our churches, and it is time, it seems to us, it were understood that in a union meeting millenarian views have no place. If the evangelists cannot keep their views on this subject to themselves, let us know it, and our churches will understand what they are to expect if they open their doors to them." U. S.

"THREE HUNDRED THOUSAND MORE."

WHEN the war of the Rebellion commenced, it was supposed that about seventy-five thousand men would be sufficient to quell it in three months; but a call for these was only a beginning. Fifty thousand, and a hundred thousand, and then two hundred thousand soldiers were called for by the government; and so call after call came fast, one upon the heels of another, until finally, after a heavy draft had been ordered, President Lincoln made cowards tremble and traitors shake by his memorable call for "three hundred thousand more." When this

call was made, every one knew that it was business. So it has been in our work. The message was first proclaimed by half a dozen inexperienced men of poverty. It was thought even then, that the work would be short; how little we dreamed of its magnitude. When the number of our ministers had increased twenty, and we had two or three tents in the field, and had one small paper, it was thought work was well under way, and that the loud might soon be expected. But alas! how limited were our ideas of the work.

For years we supposed our main dependence must be simply upon our preachers, and there would never be an opportunity offered our brethren to labor in the cause except as preachers. If brethren could not preach, the only thing left for them to do was to earn money and give that. But how rapidly circumstances are changing in this respect. Now there are openings for labor in this message in more than a score of different directions. If a person has not the ability to preach, he may be a good tent master, or singer, or Sabbath-school teacher, or secretary of a tract society; or he may teach in our school, or work in our Office of publication or in the Sanitarium. If he can do any of these things, there are still plenty of things he can do. In fact, there are so many different branches of the work rapidly springing up, which require ability, education, and consecration, that it is with the greatest difficulty that men and women are found capable of filling them, or, at least, who are willing to do it.

The time was when there seemed to be no openings for ambitious young men and women who were Sabbath-keepers. It looked as though to keep the Sabbath was to shut them out from all prospect of any useful employment. They could work on a farm, and that was about all. It did look like a forlorn hope. In our hearts we have pitied young Sabbath-keepers, because there were so few openings for usefulness before them. But these days are past. Indeed, they never existed. It is seen now that if the young men and women among us, a dozen or even a score of years ago, had devoted themselves to this work, had given themselves to the cause, and had stored their minds with useful knowledge, they might now have filled important places, and been of invaluable worth to the cause. But some did not have faith enough to believe that, and now they find it too late to learn.

Probably each year will increase a demand for talent, for earnest laborers in this message. Look for a moment at what is needed even now, and what will it be in the near future?

1. *Preachers.* What urgent calls, what harvests, what inviting openings, are everywhere presented for live preachers to carry the message! In the East a great change is seen in the public sentiment. In the South the most promising fields are everywhere inviting our laborers. Europe, England, Scotland, Austria, and even Egypt are calling for help. Oh! if we had fifty devoted men to give them immediately; but we do not have them to spare.

2. *Tent companies.* Every year proves more clearly that proper persons can greatly aid the preacher in giving a course of lectures. They can furnish good singing and instrumental music. They can help him in praying and exhorting, in visiting from house to house, in reporting for the daily papers, in getting up handbills, and in various ways they can promote the interest of the meetings. Not only can brethren engage in this work, but intelligent, devoted women can, in many cases, do more even than men. What an opportunity for sisters to do missionary work, if they only will. And, evidently, this work will grow upon our hands, and this class of persons will be more in demand. Who is preparing for it? Some persons make a faint effort to obtain a place, and because they are not successful give up in despair. These persons are not of the right material, or they would not give up so easily.

3. *Tent masters.* Experience shows that a good tent master is a very valuable aid in the work. Tent masters can forward or hinder the work greatly. If they are what they should be,—sociable, devoted, energetic, stirring, and tentative to their business,—they will do almost as much as the preacher. Who of our young men are preparing for this work?

4. *Canvassers.* Where we have one canvasser in the field, we ought to have fifty. Not only is this work made to pay financially, but it is a very convenient means of spreading the truth. It is a good school in which to learn. There is no lack of openings in this department.

5. *Conference presidents.* We already have seventeen Conferences, and every year more

form additional ones. The churches in each Conference are growing larger and more numerous. The business of the Conference is becoming more and more important; and every year shows that the prosperity of the Conference depends a great deal on the man at the head,—the president. Here is a position worthy of the highest ambition of any young man. It is honorable and useful. There is no lack of opportunity for a young man who has the real metal in him.

6. *Directors.* Here is another office of much importance. Every State must have from five to a dozen directors; and every year their office will grow more and more responsible. Where are the men preparing to fill these places?

And so we might go through the list of secretaries, librarians, Sabbath-school superintendents, Sabbath-school teachers, elders of churches, deacons, systematic treasurers, and church clerks. Any one of these offices requires a person of intelligence, of energy, and of culture. The more education he has the better. But these are only a small part of the openings. Already we have three publishing houses, and how many honorable positions of trust and usefulness are connected with each office. Beginning with the type-setter and ending with the editor, how many places are there between,—secretary, treasurer, foreman, proof-reader, &c. Our offices will be growing every year, and there will be wanted persons of ability to fill these places. Indeed, it is very hard to obtain suitable help now. And new branches are constantly being added to this work. At Battle Creek we have a bookbindery, which employs a number of hands, and this branch of the work is growing rapidly. Another branch has been added lately, namely, stereotyping. Proper persons must be found to fill these places.

Go into the College. There are no less than ten teachers employed there now; but the College is only in its infancy. Another large building must be added soon, and ten more teachers employed. From whence will they come?

Go into our Sanitarium. Here six doctors are already overworked. Others should soon be ready to assist them, as the institution is rapidly growing. And then there are many places of important trust besides that of the doctors. About forty hands are employed in the various departments of the Sanitarium. This number must necessarily grow larger every year. God pity those young men or women who stand with folded hands, complaining that there is nothing for them to do. A hundred persons in our ranks are working beyond their strength, and work for a hundred more is suffering to be done, simply because there are no persons of ability to take hold of it.

As we look at these things, our hearts are pained, and we cry to God to put the burden on somebody, and raise up individuals to help us in this work. The cause is actually suffering, and terribly suffering, for want of men and women of stir, of life, of energy, and education; persons who are not afraid to work and sacrifice; persons who are willing to commence at the foot of the ladder, are willing to do little things before they do great things, and prove themselves worthy before we trust them. The trouble is, there are plenty of persons who are ready to jump into the highest place and most sacred trust, without having proved themselves worthy, without having so much as properly filled the office of church clerk. Give them some little thing to do, and they will whine over it, find fault, and think they are misused. They are not willing to suffer any sacrifice. No; they must have big pay and a fine position before they will do anything. The Lord has no place in his work for such individuals; they may as well go somewhere else.

Let us get hold of this idea: If the work goes on five years more, there will be a call for ten men where there is a call for one to-day. The work has increased in this ratio in the past, and it will in the future. Indeed, it is quite probable that the time is not far distant when we will have publishing houses in England, in the Southern States, in Scotland, and even in Australia. Every one of these institutions must have gathered around it from a score to fifty devoted workers. None but the Lord knows where these persons will come from; but we are confident that they will come. He will find them. Will our young men and women sit still, and dream away these precious hours, and allow some one to come up and take their crowns? Now, brethren and sisters, it is time we waked up to these things. Time is short. The message is soon to close. What is done, must be done quickly. If you want a part in the closing work, don't wait

much longer. Get up early, stick to it late; study hard, crowd your moments full. Said the great apostle, "Every man shall receive his own reward according to his own labor," and he acted as though he believed it. What a man of energy was Paul! what a man of work! What heroic deeds he wrought! How nobly he suffered! He believed what he said,—that he was to be rewarded according to what he did.

Many of us will wake up in the Judgment to find that we have lost splendid opportunities and infinite rewards, but that will be just a little too late.

"Three hundred thousand more!" Let them come. Who will be the first? The loyal citizens of the North in that time of trial responded, "Here we come, Father Abraham, three hundred thousand more." Shall we have a response to the Lord's call for more volunteers in this great and closing struggle for God and the right? D. M. CANRIGHT.

State Center, Ia., March 20.

THE READING OF THE BIBLE AND PUBLIC WORSHIP.

THERE is one book, and but one, which can properly be denominated the book of God. This being true, it follows, as a matter of course, that its authority, as compared with the productions of men, is as much higher as God the Creator is higher than man the creature. In all matters of doctrine and duty it furnishes a source of ultimate appeal; and to depart from its teachings would be ruin. Whether or not our views correspond with its declarations is important only as difference between the two would prove the necessity of a change of opinion on our part, in order to make our conceptions conform to the standard of Him who never errs. For if the book in question is really what we concede it to be, then there can be no doubt that we are wrong just so far as we differ from that which it declares to be true and sound.

The value of such a revelation cannot be overestimated. Without it, we should all be adrift upon a sea of wild speculation, bounded only by the possibilities in the flight of human fancy. Every man would be a law to himself; and confusion and uncertainty, the most deplorable in its nature and extent, would reign in those realms of thought where unity and accuracy are absolutely indispensable to the highest welfare of all.

This being true, how grateful we should all feel that God has, by making known his will, rescued us from that fatal condition of error into which men so naturally drift when left to themselves. Were there no other consideration than that of the perfect rest and satisfaction which is brought to our minds by a belief in the Bible as containing the revealed will of the Omniscient One, we should have great occasion for thankfulness.

The condition of doubt and uncertainty is terrible in the extreme. We recall, as an illustration of this fact, the case of an individual, who, while upon trial for his life, having waited many days for the final verdict of the jury, thanked God when the verdict came at last,—even though it brought with it his condemnation to the gallows,—that his suspense had finally ended; reasoning that he would rather suffer the doom to which he had been condemned than to live longer in a state of doubt. But with us there is not only occasion for gratitude because of the acquisition of clear light as it regards our actual standing, but also because that light shows that there is hope in all our cases, and that if we shall act well our part, salvation will not only be possible, but also certain.

In view, therefore, of the benefits which we have received and the joys which we have experienced through the information imparted to us by the reading of the Holy Scriptures, how ought we to give expression to the appreciation which we have of the goodness of God in his dealings with us, in affording us the very knowledge of which we stand in such great need? Manifestly in two ways. In the first place it will be becoming in us to make the Bible the man of our counsel and the guide of our daily lives. We should inform ourselves in regard to its contents by giving it repeated and systematic reading. In the second place, we should be untiring in our efforts to get its light and its truth before our neighbors. No opportunity for this purpose should be allowed to pass unimproved. We should ever be ready to recommend it to them, and, whenever occasion offers, to read it to them in private. Not only so, but we should also seek to bring our friends to the place of public worship, where they may not only hear it read, but also where they may listen to the minister while he may expound the same.

Do you reply that it is not the custom of your pastor to read a chapter from the Bible during the public service, and that he contents himself with simply quoting his text and proof-texts therefrom? I answer that his practice is a most unfortunate one; and that proper reflection, if he loves the welfare of the people and desires the glory of God, would lead him to change his course entirely in this matter. He will agree with me that there is no use in preaching the word unless the Holy Spirit shall accompany his utterance. He will also agree with me that the Holy Spirit will be likely to carry conviction to the hearts of the people just in proportion as that which he says is in harmony with its teachings and will. But if this be so, then it follows that nothing which he can say will so fully meet the conditions which will secure the blessing of God as those words which God himself has inspired holy men to write for the benefit of a fallen race. This is true, both because the doctrines taught are necessarily correct and because the spirit in which they are uttered is unquestionably a right spirit.

Should it be replied that if this be the case it would be better to dispense with the preaching altogether, I answer that this would be true, provided that men could be induced to listen to the reading of the Scriptures simply, as long and as frequently as they can to preaching and reading combined. This, however, is not the fact; and, in order to adapt ourselves to society as we find it, it is best to furnish such variety in our public gatherings as will enable us both to feed and entertain the hearers. A minister with this end in view will be able, on each occasion, to spend his time most profitably in reading a portion of the word of God, and in illustrating, enforcing, and expounding the same, or some other portion, as the circumstances of the case may seem to require. By this course, even though his sermon shall prove to be a very weak one, he will at least have the satisfaction of knowing that in the reading of a chapter those present have had the benefit of the product of the Holy Spirit, or of the words of Him who spake as never man spoke.

Perhaps there never has been a time when ministers and laymen have been more fully alive to the value of Bible reading in the work of convicting sinners and edifying saints, than they are at the present time. Meetings for this especial purpose are becoming quite common, and those preachers who are most successful in saving men, give the most prominence in their labors to the word of God.

We confess for ourselves that when we see a minister go into the desk, and, after singing and prayer, enter immediately, without any scriptural lesson, upon the delivery of a sermon, however good it may promise to be, we feel that he is about to feed the congregation with bread which has in it the leaven of error and weakness; whereas he might give to them something as much better as the angels' food, or manna, provided in the wilderness by the Lord, was better than the ordinary food of the Hebrew people. There seems, also, to be a smack of egotism in the affair, since the minister, judging from appearances, concluding that he has not time enough for both the reading of the word and the sermon, decides that he will lengthen out the latter, as being more important, at the expense of the former. We always say to ourselves under such circumstances, Poor man! what a terrible mistake he is making! The Bible-reading is just the thing needed to prepare the minds and the hearts of the people to appreciate what he is about to say and to profit by it.

The Bible, which is the sword of the Spirit, and which is sharper than ever was steel of Damascus, is mighty in the work of slaying the man of sin, and revealing to the hearts of all present the actual condition before God, of each listener. No man, however eloquent, can hope to utter sentences which would compare with it in this particular. It is God's chosen instrument for this purpose; and when allowed to do its office work, it will always do it well. When we consider, therefore, that not one-tenth part, even of the professors of religion present in any congregation, read the Bible as much as it ought to be read, and when we reflect that the public service furnishes to a large share of those in attendance, through the reading of the word, the only knowledge of the Scriptures which they ever obtain, we are more and more convinced that a minister is never excusable for neglecting to read the word whenever God gives him such an opportunity for this purpose as is afforded by an assemblage of both believers and unbelievers, who are waiting to listen to his ministration.

W. H. LITTLEJOHN.

DENMARK.

ALSTRUP, MARCH 13.—I am here again in this place to hold a few meetings and to write for ADVENT TIDENDE. Some are becoming weary in the way, but others go forward. Some visit us from Jetsmark, where I held a few meetings the past winter. They request me to hold some more meetings with them.

At Tylstrup Hede also the truth has progressed some during the past week. But the situation is very different from what it is here. The majority of the people have no desire to hear, but deride all who do attend the meetings, and make every effort possible to hinder them from attending. I have held two meetings in Sulsted and two in the city of Tylstrup, but there are only a very few there who care anything about seeking God. The people are much addicted to strong drink, and wickedness and pride exist to a great degree. Superstition and unbelief have blinded them. They glory in their iniquity, and seek after worldly things.

At Tylstrup Hede the vice of intemperance also rules with great power. It seems as if Satan has much more power in this country than in America. But there are, however, a few who willingly search the Scriptures, and the word of God has made a deep impression upon their hearts. They are as brands snatched from the fire. Sabbath evening we held a Bible-class. It was of great encouragement to all. Sabbath was a good day for us. The good Spirit of the Lord was present at our prayer-meeting in the forenoon, and quite a number took part with us in the worship of God. A prayer-meeting has never before, to my knowledge, been held in this part of the country. There were more than twenty persons who kept that Sabbath and together tried to draw near to God. At the meeting in the afternoon, when we preached to the people, there was deeper feeling and more brokenness of heart than we have witnessed at any previous meeting. May the Lord himself establish this work to his name's honor and to the salvation of souls.

TYLSTRUP, MARCH 18.—We read Bro. White's remarks about the European mission last week. It rejoices us to receive such encouragement from our friends in America. It gives us new strength and courage. We are very grateful, dear brethren, for your support, temporal as well as spiritual. Our dear Saviour has not forgotten us either. He blesses our feeble efforts. In his name we would renew our covenant with the Lord and with our dear brethren, and strive to labor to the glory of God and for the salvation of precious souls in this part of the great harvest field.

Some letters that we receive are unpleasant, but others are encouraging and show that the truth makes an entrance here and there, both in Denmark and Norway.

I held two meetings in Alstrup last week. At the last meeting, two Friends (Quakers) from Vejle were present. I let them occupy most of the time. They are friendly to us, and expressed astonishment to see so many devout hearers. There were over two hundred persons present. They said they were accustomed to see but few, if any, more than twenty present.

This week I spend with the friends in Tylstrup. About thirty persons were present at the Bible-class Sabbath evening, and twenty-six children attended the Sabbath-school. The Lord blessed us also in our prayer-meeting, and in preaching in the afternoon. The Spirit of the Lord has found a place in some hearts, and they strive by the grace of God to go forward in the way leading to eternal life.

JOHN G. MATTESON.

EUROPE is profoundly disturbed. Russia has refused to submit to the terms dictated by England. England has refused to obey Russia's demand for the withdrawal of the English fleet from the Sea of Marmora. England will not withdraw her ironclads from the neighborhood of Constantinople unless Russia will withdraw her armies from their present nearness to the same point. Lord Derby resigned the Secretaryship of Foreign Affairs in the British Ministry, unwilling to be longer responsible for the rash and warlike measures which the Beaconsfield administration had resolved upon. Austria has given up trying to bring about a conference of the Powers. England has called out her reserves, and Russia is putting forth every effort to strengthen her positions at the front. In the event of an open rupture between the Bear and the Lion, the Turk, as a "neutral," is hoping for some possible mitigation of woes. The Hungarian Diet is ravenous for a chance to have a brush with the always hated Slav. Lord Salisbury succeeds Lord Derby as Foreign Secretary.

THE SHEPHERD'S CALL.

A SHEPHERD on the mountain bare
Leads forth his flock to pastures fair;
And soon with watchful care and guard
He brings them to the river ford.
The fields beyond are fresh and green,
But swift the river runs between;
Then, crossing first the rapid stream,
He calls each one to follow him.

The timid flock upon the brink
Now for a moment stand, and shrink;
Then forward all with one consent,
Upon that winning voice intent,
And keeping close the path he tried—
The most are safely at his side—
But some with weak and careless step
Arrive at length with many a slip.

And some in fear go shiv'ring through,
But gain the shore in safety too;
And others, though they buffet strong,
Far down the stream are borne along;
Yet, still above the waves, they hear
That constant call ring sweet and clear;
And, though the billows rush and roar,
They struggle on and reach the shore.

If we our Shepherd's call obey,
And closely follow in the way,
Then safe will be our passage o'er;
For he has trod the path before.
Should trouble, like a flood, prevail,
And all our efforts seem to fail,
Remember, he is calling yet,
He never will his own forget.
That tender voice, so sweet, so clear,
Reveals his presence ever near;
And we may then fresh courage take,
He never will his own forsake.

—The Illustrated Christian Weekly.

Progress of the Cause.

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

SIGOURNEY, IOWA.

WE began meetings here Thursday evening, March 28. The temperance society had appointed a meeting in our house for that evening, and so invited me to speak to them, which I did. The house was full. The next night we could not seat the people; so we hired the opera house, and promised the people plenty of room. But this was also soon filled. Sunday evening many had to go away. The two following evenings we had a crowded house. Thus far we have found all our meeting-houses too small to hold the people. Times are changing; men are becoming hungry for the truth. We feel sad that such interests cannot be followed up.

We had a large attendance of our own people, the largest ever convened here. All seemed to be of good courage. Sabbath afternoon more than a dozen made a start to be Christians.

We spent most of our labor in setting before the brethren the history of the message, its present extent and wants, and our duty to it. I spoke half a day on s. b., and then took the pledges of all present. About \$1200.00 were pledged; \$200 were pledged on the new tents, and several hundred on the foreign mission.

Monday and Tuesday nearly all remained, and we had a pleasant and profitable time instructing them in keeping the clerks' and s. b. books, and the duties of different officers. Finally we had a long talk with the preachers about the way to become successful laborers. At the close of the last meeting, Bro. L. McCoy was ordained to preach the gospel.

All expressed themselves much pleased and profited by these meetings. Meetings of this kind are just what is needed to wake up the talent and interest of the brethren and sisters. There are means and talent enough in this Conference to do a mighty work. It is decided to run nine or ten tents this season; and others will go out without tents. Bro. Farnsworth is an able speaker and a stirring man; so we hope much for the cause in Iowa.

It is five years since I was here last. I highly enjoyed the privilege of meeting old friends again. A large number of my former friends, the first citizens of Sigourney, who were friendly to us and to the cause then, attended our meetings here, and were as friendly as ever. We hope for many of them yet. D. M. CANRIGHT.

NEW YORK AND PENNSYLVANIA.

Western New York.

I HAVE not reported for some time, but have been busy, laboring with the churches in this vicinity, and with families at their houses; and have seen encouraging interest and indications of the advancement of the cause. Have visited Eagle Harbor, the field of Bro. Reynolds' recent labors, twice. On the latter occasion, another can-

did, conscientious soul ventured the resolution to keep the Sabbath of the Lord, causing joy on earth, and, we believe, in Heaven. The brethren have hired and fitted up a hall, in which they hold two meetings a week. Bro. and Sr. Gaskill are laboring earnestly to sustain the cause there, and with good success; for the meetings continue to be well attended.

March 28. R. F. COTTRELL.

Covington, Pa., April 2.

THE interest here still continues. Have learned of several more during the week past that have decided to keep the Sabbath. Our last Sabbath meeting was an interesting occasion. Backsliders and sinners took part with us, and expressed their purpose to seek the Lord and keep his commandments.

Those who were urging the discussion have decided to postpone bringing their man until I get away. I shall remain a while longer, but shall hold meetings but a portion of the time and spend most of my time visiting. S. B. WHITNEY.

MASSACHUSETTS.

East Salisbury and Ipswich.

Our meetings at East Salisbury closed with a good audience, Sunday, March 31. Only four had then taken a decided stand with us; but we have good reasons to believe that others will soon do so. One man promised us he would not violate another Sabbath. Another man and his wife have attended nearly every meeting, though living four miles away. They were present at our last Sabbath meeting at Newburyport. We think they will soon decide for the truth.

Bro. Haines and I commenced lectures at Ipswich, April 2. They are held in the hall in which our brethren meet. We have had two meetings. The opening is very encouraging. The brethren and sisters here have shown a commendable interest in visiting the people and inviting them to attend, and also in preparing everything for the lectures. Pray that the Lord may give us help at Ipswich.

C. W. STONE.

CANADA.

SINCE I wrote my last report for our good paper, I have held meetings in Frelford, Bolton, and Stukely; have baptized four new converts, organized the Bolton, and Stukely church, ordained their elder and deacon, and enjoyed a refreshing season with them in attending to the ordinances of the Lord's house.

Friday, Feb. 15, I came to Barford. Arrangements were made to have us occupy the Adventist chapel in Dixville, a village in Barford. Bro. and Sr. Hutchins came from Vermont, and were here with us over Sabbath and first-day, till the 18th. Bro. H.'s sermons were in his usual ready and familiar style. All appreciated the word spoken. Bro. Owen assisted in the work nearly two weeks, till the 26th. I have since continued to preach in the Adventist chapel evenings, and Sabbaths and Sundays; and Mrs. B. and I have spared no pains in visiting from house to house.

In our labors here we have had to encounter influences and oppositions of a very trying character; but the Lord has helped, and the truth has prevailed every time. To God be all the praise.

Sunday afternoon, March 10, a Baptist minister from Coaticook, known as a learned man, by invitation, gave a discourse in Dixville in defense of Sunday-keeping. I reviewed him the same evening; and the result was that before the next Sabbath twelve persons fully decided to keep the day enjoined in the fourth commandment. Truly they "can do nothing against the truth, but for the truth."

Up to this date, March 25, twenty-four have embraced the truth, and forty are now keeping the Bible Sabbath in this place. The two Sabbaths just past have been precious days to us. As one after another arose in the meetings, and in tears expressed their appreciation of the truth, our hearts were full, and we felt to praise the Lord aloud. After the close of the Sabbath, the 23d, I commenced to organize the Barford church. Sixteen have united together in Christian fellowship, and nine more have expressed their desire to unite with them soon. A leader and a clerk have been appointed, and we have taken measures to lay out about seventy-five dollars in completing the chapel which our Adventist friends erected in 1873.

A. C. BOURDEAU.

MAINE.

Report of Labor.

WE have been favored in Maine with a visit from Bro. Haskell; and although the roads were so extremely bad that but few could attend, yet the meetings at South Norridgewock, Somerset Mills, Richmond, and Allen's Corner, Deering, were good and profitable. I very much regret that the going was such that we could not have a general meeting, and earnestly invite Eld. Haskell to visit us again at a convenient time, and hold at least two or three general meetings, one of these to be held at Linneus, Aroostook Co.

Has not the time fully come for advance steps to be taken in this State? Is not the Lord just as willing to work for us in Maine as for those in other states? I believe he is, when we put ourselves in a position to receive his blessing and to work effectually in his cause. Calls are coming in from every quarter, and the cry is, Come over and help us. The Lord is coming, and it is time to awake and put on the whole armor of God.

I met with the church on Crotch Island, March 26. Found them all firm in the truth. The 27th I spoke to the friends on Long Island, and was rejoiced to find the constable who so kindly protected me last January when the man came to the house armed with an ax, keeping the Sabbath, with his wife, and still others are interested. I am reminded of the statement in 2 Cor.: "For we can do nothing against the truth, but for the truth." Those who embrace the Sabbath readily leave off the use of tea and tobacco. This is just as it should be.

At Brunswick, March 31, we ordained an elder and deacon for the church. May the Lord add to their number daily such as shall be saved. J. B. GOODRICH.

Somerset Mills, April 2, 1878.

Aroostook Co.

COMMENCED meetings on Silver Ridge plantation, Aroostook Co., Feb. 25, and continued them until March 23. As a result, eleven are keeping the Sabbath. I took an expression of the congregation to ascertain how many believed we had the truth according to the Bible, and about thirty raised their hands.

We met with some opposition from the Congregational minister. When I asked him for his authority for keeping the first day of the week for the Sabbath, he said they had not a "Thus saith the Lord" for it, and did not need one, since they had the whole Christian world in favor of Sunday-keeping. I believe it is better to have a "Thus saith the Lord" for our guide, and stand alone in the world, than to go with the multitude and have a "Thus saith the Lord" against us. S. J. HERSUM.

ALABAMA.

Owl Valley, Cherokee Co., April 1.

WE reached Gadsden, which is about fifteen miles south of Bladen Springs, March 16, expecting to find our tents, which we had ordered a month before; but we were disappointed. After remaining a few days and setting everything in order as far as we could, we came into the country, where we found a church of Baptists, and three ordained ministers, that had been cut off from the Baptist association, because they had embraced the Bible doctrine of the sleep of the dead and the annihilation of the wicked. Here we found warm friends and attentive listeners. Bro. Ellett holds meetings at their house of worship, and I am holding meetings five miles from there. One minister and quite a number of the members have begun Sabbath observance.

We never have seen so many openings before. We shall complete the work here now before we put up the tent. The climate here is delightful. It has been warm enough for tent labor for a month.

Address me at Gadsden, Ala.

A. O. BURRILL.

KENTUCKY.

CLOSED my meetings near Shepherdsville, Bullitt Co., for the present, last night, March 31, with a better interest than I had when I commenced; but the business to be attended to at the quarterly meetings required my presence. Eight or nine embraced the Sabbath. Almost the entire neighborhood say they are convinced on the Sabbath, but some ask for a little more time to consider.

I find just as good fields for labor where meetings have been held as entirely new places, providing the Sabbath-keepers live out their faith so the people can have confidence in them. I would therefore appeal to our brethren and sisters in this Conference especially, if you want your neighbors and friends converted, live out the truth. S. OSBORN.

TENNESSEE.

Turnersville, Robertson Co., March 29.

WE commenced lectures in Turnersville, March 17. After giving seven lectures at the Methodist church, the minister came with the lock-out argument, by which he displeased and surprised even his own members, at the same time awakening stronger sympathy in our favor. A hall was offered us free, and immediately prepared, in which we have since continued our meetings, with increasing interest.

We earnestly request the prayers of God's people, that we may be strong in this work. G. K. OWEN.

NEBRASKA.

IN consequence of the anticipated removal of some of the members of the Farmers Valley church, their quarterly meeting was held two weeks earlier than the usual time. Some of this church have been rather negligent about attending meeting. Efforts were made to correct this error.

Bro. N. H. Hopkins was elected and set apart for the office of deacon, to take the place of Bro. Fairbank, who is about to move away. One was received into the church.

Last Sabbath I spent with the friends at New Erie, where the work is still progressing. On my way to Farmers Valley I preached at Watson. An earnest desire was expressed for a course of lectures; and by vote I was requested to hold meetings here at my earliest convenience.

The fields are white. Where are the reapers? CHAS. L. BOYD.

Beaver City, Furnas Co., Neb., March 31.

MICHIGAN.

Holton, March 29.

LAST Sunday evening, the Methodist minister on the circuit preached on the immortality of the soul. His sermon was full of misrepresentations and false statements. It has been the theme of conversation here the week. I reviewed him last evening before a crowded house; many had stood for want of seats. The most of those present expressed satisfaction, and the Methodist minister has fallen a great deal in the estimation of the people. sold several packages of tracts on the immortality question at the close of the meeting.

Two persons have commenced to keep the Sabbath, and several more are weighing the matter in their minds. Many are convinced of the truth. Have obtained one subscriber for the REFORMER. Will meet with the brethren at Twin Lakes tomorrow. GUSTAF A. CARLSTEDT.

KANSAS.

Clarion, April 1.

Our meetings at this place are prospering finely. The attendance and interest are still increasing. Twelve or fourteen have already decided for the truth.

Our debate begins on the 3d inst.

J. LAMONT.

G. H. ROGERS.

Ottawa, March 28.

At the place where I am now laboring eight miles north-west of Ottawa, four have signed the covenant, and one or two more are keeping the Sabbath. Prejudice is as strong here as in any place where I ever labored. My congregations have been small, and there is not much hope of raising up a church at present.

SMITH SHARP.

OAKLAND, CALIFORNIA.

[Abridged from the SIGNS OF THE TIMES.]

IN the SIGNS of March 28, Eld. Loughborough gives interesting particulars of the Oakland church, with which he had spent the preceding week. Those who have lately received the truth there are earnest in the work, and making progress. The

prayer and social meeting Tuesday evening, and the three district meetings Friday evening, were full of interest, and the time was well filled with spirited testimonies. The discourses on the Sabbath and on Sunday evening were listened to by good audiences. The Oakland V. M. Society has some valuable accessions to its corps of workers, and this society is doing effective work in spreading the truth.

Family Reading.

TRUST.

My little girl, the other day
(Three years of age a month ago),
Wounded her finger while at play,
And saw the crimson current flow.

With pleading optics raining tears,
She sought my aid in terrors wild;
I smiling said, "Dismiss your fears,
And all shall soon be well, my child."

Her little bosom ceased to swell,
While she replied, with calmer brow,
"I know that you can make it well,
But how, papa, I do not know."

Our children oft entreat us thus
For succor or for recompense;
They look with confidence to us,
As we should look to Providence.

For each infantile doubt and fear,
And every little childish grief,
Is uttered in a parent's ear
With full assurance of relief.

A grateful sense of favors past
Inclines them to petition now,
With faith in succor to the last,
Although they can't imagine how.

And shall I doubtfully repine
When clouds of dark affliction lower?
A tender Father still is mine,
Of greater mercy, love and power.

He clothes the lily, feeds the dove,
The meanest insect feels his care;
And shall not man confess his love—
Man his offspring and his heir?

Yes; though he slay, I'll trust him still,
And still with resignation lower;
He may relieve, he can, he will,
Although I cannot yet see how.

—Sel.

"JUDGE NOT."

Gossip and slander are evils alarmingly prevalent at the present day. The habit of criticising the acts of others is generally formed in childhood, and grows with the growth until it becomes almost second nature. It is so easy to see our neighbor's faults and so interesting to talk them over with congenial spirits, that many of us often yield to the temptation.

The text, "Judge not, that ye be not judged," is frequently met with the words, "By their fruits ye shall know them." It is supposed by some that the latter text gives any permission to expose the foibles of their fellow-beings. This is a mistake. It is true that we may know those whose lives are impure, but it is not true that we are at liberty to blacken their characters still more by scandal. It is no small task to govern the tongue; but it must be done, or ruin will be the result. Jealousy causes much evil speaking, and envy still more. Such feelings should not control the life or dwell in the heart of the Christian. Our mission is, to help the erring, encourage the faint-hearted, and to "do to others as we would be done by." If evil meets us on every hand, we know that,

"However hid by saint-like face,
The current of that life which flows
Away from Heaven, away from grace,
God knows."

And in his own good time he will "judge the secrets of men" with a righteous judgment.

Parents, beware how you speak disparagingly of others before your children. By so doing you will sow seeds of wrong which will hereafter bear a plentiful harvest. Brethren and sisters, be true to your trust, and you will not fear to be judged with the same judgment you have exercised, and in the great day, when you stand before the "Judge of all the earth," joy will lighten your faces, and peace dwell in your hearts.

ELIZA H. MORRIS.

CHEAP TALK.

THE truthfulness of the very common expression that "talk is cheap," might seem unquestionable to the careless and unobserving. But to individuals whose consciences have not lost their discriminative power, and whose religious experience

is not mere automatic operations, words are not so valueless.

There is no such thing as cheap talk, yet it is an undisputable fact that there is very much of idle and trifling conversation, and frivolous talk. There is no account opened in the heavenly Ledger to cheap talk. "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." The final audit will show that words spoken hastily or ever so thoughtlessly were caught by the attentive angelic ear, and the ready pen of the heavenly accountant registered every word. Can talk be considered cheap, when by our words we are condemned or justified? A man's words furnish a criterion by which to judge of his spiritual condition. Out of the abundance of the heart, the mouth speaks. James, in speaking of the uses of the tongue, uses convincing language, and employs strong figures to impress upon his readers the restraint which it is necessary to place upon the unruly member.

The words of a person professing to be a follower of Christ, who exhorts others to holiness, yet manifests none of the fruits of the Spirit in his life, may, in a certain sense, be considered cheap; yet James employs a fitter term, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." All his exhortations fall powerless upon the ear and are echoless in the heart of the listener.

David, in considering the character of a citizen of Zion, asks the pertinent question, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and receives this comprehensive answer, "He that walketh uprightly, and worketh righteousness, and speaketh the truth [not with his lips, notice, but] in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not." Although vows have been taken and agreements entered into that afterward prove not a success financially, the individual is not released. God requires that he should maintain honesty, uprightness, and integrity of character, notwithstanding he has sworn to his own hurt. Here is a test for the selfish man, that he forfeit not his word and honor.

God would have men speak words of soberness and truth. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience."

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

"WHO ARE THE AARON BURRS NOW LIVING IN CHRISTIAN HOUSEHOLDS?"

Of the eminent men in American history, no one has come to the close of life under a darker cloud of reprobation from God and man than Aaron Burr. He was the son of parents eminent for piety. His father was the venerable president of a Christian college. His mother was the daughter of the Rev. President Edwards, a most godly man, and herself also a woman renowned for her rare Christian culture. The family extended far back in a luminous pathway of Christian faith and prayer. What an accumulation of holy forces concentrated upon Aaron Burr's boyhood and early manhood! They surrounded him in no hard, repellent forms, but in the genial graces and beautiful adornments of educated Christian society. The piety of his father was lighted up by a mirthful humor. No happier men ever lived than the clergy of that age. The best education of the times, too, was his. Thus directed, so far as home and inheritance and circumstances could do it, toward Heaven, he entered on his active manhood.

When approaching his twentieth year, he became interested in the salvation of his soul. The Spirit of God then clearly set before him the great alternative, and pressed his decision on the side of virtue and religion. He retired some weeks to a rural town in Connecticut, for the sake of settling once for all the question of his religious character. Nobody knows what was the history of those critical weeks; through what conflicts he passed; how near he may have approached to the God of his fathers; nor what fatal influences turned him back. But he came home resolved, as he said, "never again to trouble himself about his soul's salvation."

To all appearances he kept that resolution to the last. The die was cast, as he meant it should, be "once for all." It is not known that he was ever again seriously disturbed by religious convictions. He entered on what promised to be a brilliant public career, without God and without hope. He passed through it a godless man. He ended it, disappointed in his ambitions and soured against all the world. He died in obscurity, abandoned by old friends for years before, unsaluted by them as they passed him in the street, with the guilt of murder on his soul and the brand of Cain on his brow. So far as man can know, he went speechless to eternity, with a seared conscience and a hardened heart. God suffered him—as he generally does such men—to die as he had lived.

His was a representative history—representative of those who break the line of ancestral piety, and force their way to an irreligious life and death, in defiance of God's protective plans for their salvation. It is an appalling question—do not angels pause and "lean on their harps" to catch the answer?—"Who are the Aaron Burrs now living in Christian families?"—*Professor Austin Phelps, D. D.*

A REGION OF WONDERS.

A CORRESPONDENT who has been visiting a portion of California known as the Big Meadow, thus describes some of the natural wonders he saw there:—

Two miles from here are the Geysers. One of them, as clear as crystal, throws boiling water about twenty-five feet high; the next is a mud spring, and throws about ten feet, while the other is only a boiling spring and changes every other year to a blood red. Besides these, the whole canyon is nothing but steam escaping for over one hundred yards. One mile and a half from here is a boiling lake of the consistency and color of soapsuds. It is four hundred yards long and two hundred wide. Two miles further on is Hot Spring Valley. Here, within a distance of one hundred yards, are between two hundred and three hundred boiling springs—no two alike, and showing every kind of mineral imaginable. Half a mile from here, over the mountain, is another lake, with neither inlet nor outlet in view, and it is also full of large trout, and the water is as clear as crystal. It is four miles from here to Morgan's Valley, where can be found, it is said, the best sulphur springs in the world. Following up the canyon there are nearly a thousand different kinds of mineral springs, including all kinds of "paint" springs. One of these springs has cost the cattle men about \$10,000 within the last nine or ten years. It is apparently arsenical. It is death to man or beast if only tasted. Seven miles further on is Lassen Butte. From here one of the grandest views is obtained. In the far distance is the sea, and nearer is our beautiful Sacramento river, winding through the broad valley for a hundred miles or more. There is plenty of chance to hunt all over this wide range for either bear or deer, and it does not take much trouble to find either of them.—*Bible Banner.*

A FEARFUL RISK FOR GIRLS.

THE pastor of a church in one of our large cities said to me, not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to under-value all that belongs to them, and then find no repentance in the sad after-years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in associations and marriage, purity for purity, sobriety for sobriety, and honor for honor."

"There is no reason why the young men of this Christian land should not be just as virtuous as its women, and if the loss of society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all our young women are capable of this high standard for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused."

"Dear girls, will you help us, in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young man with whom you marry shall be the same? The awful gulf of dishonor is close beside your feet, and in it, fathers, brothers, lovers, and sons are going down. Will you help us in our great work?"—*Sel.*

THE mere lapse of years is not life. To eat and drink and sleep, to be exposed to darkness and the light; to pace round in the mill habit, and turn thought into an implement of trade,—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in trust,—these are the true nourishment of our natural being.

RELIGION is thought of by many as a preparation to die. This is a mistake. Religion is fit living; but fit living cannot leave one unprepared to die. Hence you are not so much concerned how you shall die as how you ought to live. To live well is to make good dying inevitable. The living is your duty; the dying is in God's care. To live is the matter of to-day, the duty next to you; to die is in reserve for that future known only to God. Religion is the spirit of Heaven permeating, enlivening, elevating, sweetening, all your earthly life. It is to be to you a sunlight, an atmosphere; it is to pervade your existence, to inspire your efforts to build up the Redeemer's kingdom and to bless men, and to bring your whole being into harmony with the divine economy.—*Sel.*

JESUITISM.—A contemporary is authority for the statement that in New Mexico where there are many Roman Catholics, "a law has just been urged through the territorial legislature by the Jesuits, placing the whole public education in the hands of the Society of Jesus. The governor very properly, and with many reasons, vetoed it; but it was passed over his objections. As it is manifestly unconstitutional, appeal is to be made to Congress to forbid the act. But the act of the Society is both significant and instructive. The Jesuit politely accepts, but when he has the votes, he knows no golden rule with Protestant heretics! He demands, and, if possible, will hold, the whole!"—*Religious Intelligencer.*

Obituary Notices.

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

DIED, near Convis, Mich., March 28, 1878, sister Mary A. Sisley, wife of Bro. John Sisley. For years her health has been failing, and she fell a victim to consumption after an illness of two years, at the age of 39 years and 7 months. She embraced the cause of Christ in 1863, and has since been a worthy member of the S. D. A. church in Convis. She died peacefully, trusting in her Saviour, and left to a large circle of mourning friends the brightest evidence of her acceptance with God. The funeral discourse was given by the writer, from the first part of Isa. 63:4.

GEO. C. TENNEY.

FELL asleep in Jesus, Feb. 20, 1878, at Sterling, Blue Earth Co., Minn., Ella Rose, daughter of Bro. and sister C. N. Plumb, aged 2 years and 7 months. Her death, which was caused by pneumonia, was very sudden; but she will soon come again from the land of the enemy. Words of comfort were spoken by Eld. J. E. Conrad (Presbyterian), from 1 Thess. 4:15.

EMMA MERICKEL.

(SIGNS please copy.)

DIED, at Kingston, Minn., March 20, 1878, sister Sallie A. Bogar, aged 19 years and 4 months. Together with her brother and sister and mother, she embraced the present truth three years ago. She was beloved by all who knew her, and was the comfort of her widowed mother. Words of comfort by Bro. W. B. Hill. Text, 1 Cor. 15:26.

Mrs. A. Cook.

DIED of consumption and liver complaint, at St. Charles, Mich., March 23, 1878, Emerson A. Edson, aged 29 years. He was born in Ashfield, Mass. Has kept the Sabbath from his youth, his parents being among the pioneers of the present truth. He bore his sickness with marked patience. He leaves a wife and brother to mourn their loss, but they have a blessed hope to sustain them in their sorrow. Funeral discourse by Bro. H. S. Guilford.

A. GRAHAM.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 11, 1878.

The N. Y. Biblical Institute.

ERE this paper reaches its readers, this Institute will be past. Up to the date of this writing, April 4, its success has been very gratifying; and what is most important of all, its spiritual interest has more than kept pace with its other departments.

A prayer-meeting of thirty minutes' duration precedes the morning lecture, and we have a social meeting of one hour before the evening lecture. The evening after last Sabbath, this social meeting was of so interesting a character that the regular lecture gave way before it, and it continued till half past eight. Nearly every one present was deeply moved. It seemed like a fulfillment of Mal. 4:6, the hearts of the fathers turning to the children, and the hearts of the children to the fathers. Two have here made a public commencement of the service of God, and some of those without are regular and interested attendants upon the evening meetings.

Bro. Haskell arrived last Tuesday, and will be a great help during the remainder of the session.

With the help of the young men who will give themselves to the work from this meeting, New York will be able to man seven tents the coming season.

The Michigan Sabbath-school Association of Seventh-day Adventists.

THE Committee appointed to draft a State constitution for Sabbath-schools submit the following report:—

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 the Seventh-day Adventists of Michigan in quarterly meeting assembled this — day of April, 1878. This Association to be governed by the following Constitution:—

CONSTITUTION.

ARTICLE I. NAME.

This Society shall be known as the Michigan Sabbath-school Association of Seventh-day Adventists.

ARTICLE II. MEMBERSHIP.

This Association shall be composed of all the members of such Sabbath-schools as shall report quarterly to the secretary.

ARTICLE III. REPRESENTATION.

SECTION 1. DELEGATES.—The several schools shall be represented in business session by delegates whom they shall appoint.

SEC. 2. APPOINTMENT.—Each Sabbath-school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members.

SEC. 3. SUPERINTENDENTS.—All the Superintendents present at a meeting of this Association shall be received as delegates.

ARTICLE IV. OFFICERS.

The officers of this Association shall be a President, a Secretary, and an Executive Board of three, of which the President shall be one. These officers shall be elected at the annual meeting of the Association.

ARTICLE V. DUTIES OF PRESIDENT.

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 VI. DUTIES OF SECRETARY.

SEC. 1. AS SECRETARY (1) He shall keep a record of the proceedings of the Association, and present a yearly summary of its workings at the annual meeting. (2) He shall attend the meetings of the Executive Board, and keep a record of its proceedings. (3) He shall execute all the correspondence ordered by the Association and by the Executive Board.

SEC. 2. AS TREASURER.—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.

ARTICLE VII. DUTIES OF EXECUTIVE BOARD.

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 organiz-

ing and conducting Sabbath-schools, and Sunday-schools in those places where an attendance can be secured, and where the truths of the Bible can be plainly taught. (3) 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 VIII. FUNDS.

The funds for defraying the expenses of this Association shall be obtained by contributions from the several schools in the State, and by individual donations.

ARTICLE IX. AMENDMENTS.

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

D. M. CANRIGHT.

G. H. BELL.

W. C. WHITE.

A New and Important Work.

I HAVE recently examined the manuscript of a work which will soon be issued by the Publishing Association in Battle Creek, entitled, "The Bible from Heaven." It is written by Eld. D. M. Canright, and will make a book of 300 pages or more.

Infidelity is very bold and defiant in this age, and many honest ones who have not had opportunity to examine the subject with care are staggered by the bold assertions of infidels that we lack proof of the authenticity and divine origin of the Bible. Most of these assertions are made in utter ignorance of the subject. But lovers of the Bible and its precious truths ought not to be ignorant of the strength of the foundations of their faith. And fortunately they need not be, for the evidence is abundant and easy to be obtained.

Though this work of Eld. Canright's does not pretend to exhaust the evidence or to supersede larger works on the same subject, we think no one can read it without wondering why more evidence than it contains should be required by any one. We believe no one can read it without being benefited and having his faith greatly strengthened in the foundations of our holy religion.

It is expected to have it issued in time for the coming camp-meetings. We have no doubt it will meet a ready sale, and we bespeak for it a careful reading by all. J. H. WAGGONER.

New England State Quarterly Meeting.

THE friends will notice that this meeting is now definitely appointed for South Lancaster, Mass., May 4, 5, instead of at Danvers.

D. M. CANRIGHT.

A Request.

Will every church organization of S. D. Adventists in Wisconsin send their financial report and pledge to the Conference secretary, A. S. Osborn, Bloomington, Wis.? If there should be any who are not supplied with proper blanks, I will furnish them upon notification. Let the matter be attended to promptly.

A. S. OSBORN.

Will those writing to me on business connected with the cause of present truth give their county, as well as their name, post-office, and State? By doing this, they will save me a great deal of time and trouble, and insure an answer. Every one does not know where your post-office is as well as you do. Remember this.

J. N. AYERS.

Garnett, Kansas.

A GOOD name is best won by good deeds. There is no sure way of being well thought of but by deserving well. "You have a little world around you," wrote Daniel Webster to an early friend; "fill it with good deeds, and you will fill it with your own glory."

WANTED—A home, with school and church privileges, in a S. D. A. family, for a well disposed boy of thirteen. I am prepared to give the best recommendations.

S. BROWNSBERGER.

Battle Creek, Mich., College.

APPOINTMENTS.

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

Kansas Camp-meeting.

THE Kansas Camp-meeting will be held at Neosho Falls, Woodson Co., May 22-27, 1878. This place is seventy miles south of Topeka on the Missouri, Kansas, and Texas R. R. We

expect to get a reduction of fare on this road, of which due notice will be given.

KANSAS CONF. COM.

Kansas Conference.

THE third annual session of the Kansas Conference of S. D. Adventists will be held at Neosho Falls, Woodson Co., in connection with the camp-meeting, May 22-27, 1878. Each church in the Conference should see that its delegate is elected and provided with credentials signed by the clerk, and all unorganized bodies of Sabbath-keepers should be suitably represented. Delegates should bring reports of the standing and condition of their respective churches.

KANSAS CONF. COM.

Kansas T. and M. Society.

THE third annual meeting of the Kansas T. and M. Society will be held at Neosho Falls, Woodson Co., in connection with the camp-meeting, May 22-27, 1878. Every officer of the society (and every member too) should attend this meeting.

J. N. AYERS, Pres.

DANVERS, Mass., April 19-22. Meetings will begin Friday evening. This will be my last meeting at Danvers for the present. Eld. Haskell will be there, and matters of great importance will come up, especially the T. and M. work.

D. M. CANRIGHT.

SPECIAL meetings will be held with the churches in Minnesota, as follows:—

Kingston,	April 13, 14.
Monticello,	" 16.
St. Francis,	" 20, 21.
Chisago Lake,	" 23.
Beaver Falls,	" 27, 28.
Ellsworth,	May 4, 5.
Rock Elm,	" 8.
Eau Galle,	" 11, 12.
Maiden Rock,	" 18, 19.
Lake City,	" 25, 26.

We hope every member of the above churches will attend these meetings. Bring your children and friends. The time has come for our Conference to take advance steps. Let us come to these meetings praying that God will crown our efforts with success. All the above meetings that hold over the Sabbath will commence on Friday evening.

HARRISON GRANT.

L. H. ELLS.

I WILL meet with churches in Wisconsin, as follows:—

Hundred Mile Grove, Tuesday and Wednesday evenings, April 16 and 17.
Baraboo, Thursday evening, April 18.
Hillsborough, as Bro. Knowlton may arrange, April 20 and 21.

H. W. DECKER.

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.

New England General Quarterly Meeting.

THIS meeting will be held at South Lancaster, May 4, 5. Also at this time the meeting-house at this place will be dedicated.

We shall expect to see a general rally of the friends of the cause in the New England Conference at this time. Eld. Canright will be present. As this meeting will immediately precede the summer campaign, it will be an important meeting. All come.

S. N. HASKELL.

State Quarterly Meetings.

THE State quarterly meeting of the Iowa and Nebraska T. and M. Society will be held, as appointed, at Sigourney, Ia., the third Sabbath and Sunday in April. We hope to see a general attendance of our brethren. We want a full report of all labor performed, and we also desire our directors to send in a report of the value of all the publications in their respective libraries. We expect that Bro. Geo. I. Butler will be with us.

E. W. FARNSWORTH.

STATE quarterly meeting of the N. Y. and Pa. T. and M. Society, at Pulaski, N. Y., April 27, 28.

B. L. WHITNEY.

MICHIGAN State T. and M. meeting at Battle Creek, Mich., April 21. Eld. S. N. Haskell is expected. We wish to see all the directors at this meeting. We believe it to be duty for all directors to attend these general meetings. Each district should see that its director is not crippled in his work for want of means to pay his traveling expenses. Hope all district secretaries will be in season with their reports.

J. FARGO.

QUARTERLY meeting of the Illinois T. and M. Society at Princeville, April 21, 1878. We expect several of our public laborers to be in attendance. Preaching, Sabbath eve, 7:30. Let all who can, come.

G. W. COLCORD.

THE next general quarterly T. and M. meeting of Maine will be held in South Norridgewood, April 20 and 21. We earnestly request all our brethren and sisters in Maine to be present, as matters of importance will be brought before the meeting.

J. B. GOODRICH

STATE quarterly meeting of the Indiana and M. Society at Rochester, Fulton Co., Ind. April 19-21. Meetings will commence evening of the Sabbath. Let each district send a report to the State secretary, J. W. Covert, at Howard Co., Ind., in time for him to report to the State meeting. Would like to see a general turnout of directors and leading brethren, as wish to make general arrangements for the summer campaign.

S. H. LANE, Pres.

District Quarterly Meetings.

To be held April 13 and 14.

DIST. No. 2, Ia. and Neb. T. and M. Society at Marion, Ia. DANIEL ANDRE, Director.

DIST. No. 5, Ia. and Neb. T. and M. Society at Sandyville, Ia. J. B. BENNINGTON.

Business Department.

"Not Slothful in Business." Rom. 11:12.

THE P. O. address of Thos. H. Purdon, Secretary T. and M. Society, is now Middlebury, Addison Co., Vt.

THE P. O. address of I. G. Coleord, is Serena, Salle Co., Ill.

THE P. O. address of J. W. Covert is changed from Alto, Ind., to Sharpsville, Tipton Co., Ind.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Bertha Dymond 53-14, E A Cole 53-14, E R Ellenwood 53-11, R Johnson 53-14, J Brezee 53-14, Hans Jessen 53-14, Alseme Pooler 53-14, Ellen Brigham 53-14, Frank Baldwin 53-14, Mrs. Fleming 53-14, Maria Harper 53-12, Etie L. He 51-17, S Althouse 53-10, Irene Hollenback 53-15, Darns 53-14, Frances O Roth 53-14, Daniel Andre 4, V B Gaskill 53-18, Jonathan Lamson 53-15, J. Hebrner 54-1, N P Notsger 53-11, J M Lindsay 53-14, W A McIntosh 53-14, Jacob Wilbur 53-14, Joseph rin 53-14, Wm M Emerson 53-14, Mrs E A Payne 14, Mrs Mary C McKee 53-14, Laura L Cook 53-14, Eliza Young 53-14, Nancy A Parks 53-14, D How 53-11,

\$1.00 EACH. E P Giles 52-14, Mrs M E Hunt 52-14, John Gibbs 52-14, John Hurd 52-14, Joel Gillett 52-14, A A McNamee 52-10, Peter Moore 52-12, W S D 52-14, Jeremiah Dow 52-14, B Colby 52-14, J M Ne 52-13, Idella Burton 52-23, Jacob Decker 52-13, Chandler 52-14, A Wooster 52-14, Hickman Miller 17, Mrs M J Farnsworth 52-14, L M Bodwell 52-14, Mrs M A Ellison 52-14, Asa Ballard 52-13, Mary Nourse 52-1, Thomas L Brown 52-14, L W Gray 52-14, E B Bailey 52-6, Garrett Gerald 53-14, Mrs M S C 53-8, G W States 52-12, Mrs Sarah Cross 52-14, Luce 52-17, S Bartlett 52-13, M S Merriam 52-14, Burr 52-13, Alpbreda Hurd 52-14, Mrs M P West 10, Edwin Mitchell 52-14, B F Williams 52-14, Nash 52-14, E P Cram 52-8, Mrs S D Rogers 52-14, Silvia Dimond 52-11, Alfred Hough 52-1, Fanny Mudgett 52-14, Julia A Whipple 52-14, George J 52-14, Wm S Hyatt 52-14, Nancy F Samson 52-14, Mrs M Haskell 52-14, C H Webb 52-6, P Haskell 52-14,

MISCELLANEOUS. C D Bourhard \$1.50 53-14, T Slocum 50c 52-1, A Backelober 50c 52-4, Danl W 50c 52-2, Lucy Showers 25c 52-1, Margaret Pix 53-14, Samuel Fulton 4.00 53-19, Joseph Bennett 52-3, W H Hunt 50c 52-3, F A Russ 8c 52-10, H Owens 1.50 53-14, Ella Andre 1.50 53-14, E Nash 52-14, James Gilbert 38c 51-20, Henry Elliott 1.50 14, Mrs Amelia Wright 1.50 53-14, R F Stevens 80c 24, John Bryant 25c 51-3, Alonzo Nickerson 4.00 14, James Dewey 50c 52-6, Mrs J Hartman 50c 52-4, F Richards 50c 52-6, Geo W Thomas 50c 52-6, Dawson 1.50 53-14, Wm Parsons 1.50 53-14, Geo Eckerly 75c 52-14, M T Hangey 50c 52-1, Mrs S rider 1.50 53-14.

Books Sent by Mail.

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