

The Advent Review

AND SABBATH HERALD.

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

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ARISE AND DEPART.

Brethren, arise,
Let us go hence!
Defiled, polluted thus,
This is no home for us;
Till earth is purified,
We may not here abide.
We were not born for earth,—
The city of our birth,
The better paradise,
Is far above these skies.
Upward then let us soar,
Cleaving to dust no more!

Brethren, arise,
Let us go hence!
Death and the grave are here,
The sick-bed and the bier,
The children of the tomb
May love this kindred gloom;
But we, the deathless band,
Must see the deathless land.
The mortal here may rove,
The immortal dwell above.
Here we can only die,
Let us ascend on high!

Brethren, arise,
Let us go hence!
This is not our abode;
Too far, too far from God!
The angels dwell not here;
There falls not on the ear
The everlasting song
From the celestial throng.
'Tis discord here alone,
Earth's melody is gone,
Her harp lies broken now;
Her praise has ceased to flow!

Brethren, arise,
Let us go hence!
The New Jerusalem,
Like a resplendent gem,
Sends down its heavenly light,
Attracting our dull sight.
I see the bright ones wait
At each fair, pearly gate;
I hear their voices call;
I see the jasper wall,
The clear, translucent gold,
The glory all untold!

Brethren, arise,
Let us go hence!
What are earth's joys and gems?
What are its diadems?
Our crowns are waiting us
Within our Father's house.
Angels above the skies
Are bidding us arise;
Our Lord, he calls away
To scenes of sweeter day
Than this sad earth can know.
Let us arise and go!

—Bonar.

The Sermon.

Behold thee therefore, before God, and the Lord Jesus Christ
Behold, the days come, saith the Lord, when I
will make a new covenant with the house of Israel and
the house of Judah. 2 Tim. 4:1, 2.

THE TWO COVENANTS.

BY ELD. U. SMITH.

(Concluded.)

Heb. 8:8: "For finding fault with them, he
saith, Behold, the days come, saith the Lord, when I
will make a new covenant with the house of Israel and
the house of Judah."

PERHAPS all has now been said that need
be said in this connection, respecting the
covenant. Every essential fact con-
cerning it is clearly defined, and can easily
be found. We have seen plainly brought
before the parties between whom this cov-
enant was made, the time when it was
made, what it contained, and the steps
taken in its ratification. It was made be-
tween God and Israel, when that people
came out of Egypt; it was the special ar-
rangement between God and that people,
whereby they became his peculiar treasure;
the matter embraced in it was that private-

ly communicated by the Lord to Moses,
and by him written out in a book, called
the book of the covenant; and it was dedi-
cated with blood.

The ten commandments were not, there-
fore, the old covenant, because, (1.) They
were in existence, and were just as much
binding on men before as after the exode.
(2.) They were never dedicated with blood.
(3.) They were set forth by the Lord him-
self as antedating his covenant with Israel,
being the primary and essential basis of the
arrangement then entered into with them.

We now turn to the subject of the new
covenant, and shall pursue our inquiry un-
der this head in the following channels:
When was the new covenant announced?
Why was it necessary that a new covenant
should be made? By whom was it made?
When was it made? With whom was it
made? And what are its conditions and
provisions?

The new covenant was announced by
Jeremiah six hundred and six years before
Christ, in the following language:—

"Behold, the days come, saith the Lord,
that I will make a new covenant with the
house of Israel and with the house of Ju-
dah; not according to the covenant that I
made with their fathers in the day that I
took them by the hand to bring them out
of the land of Egypt; which my covenant
they brake, although I was an husband un-
to them, saith the Lord. But this shall be
the covenant that I will make with the
house of Israel: After those days, saith the
Lord, I will put my law in their inward
parts, and write it in their hearts, and will
be their God and they shall be my people.
And they shall teach no more every man
his neighbor, and every man his brother,
saying, Know the Lord; for they shall all
know me from the least of them unto the
greatest of them, saith the Lord; for I will
forgive their iniquity, and I will remember
their sin no more." Jer. 31:31-34.

This language is explicit in answering
nearly all the inquiries raised respecting
the new covenant. Over six hundred years
before Christ, it was announced that such
a covenant would be made. And the rea-
son for this covenant is announced, because
they had already virtually annulled the
first arrangement, by breaking God's cov-
enant.

Paul states this a little more fully in his
letter to the Hebrews. He says, "For if
that first covenant had been faultless, then
should no place have been sought for the
second. For finding fault with them, he
saith, Behold the days come saith the Lord,
when I will make a new covenant with the
house of Israel and with the house of Ju-
dah." This covenant is declared to be
faulty, not that there was anything wrong
about it, in itself considered; but it was im-
perfect, simply because its provisions were
not ample enough, as we shall presently
see, to meet the emergency which arose
under it. And this is more than intimated
in the next sentence: "For finding fault
with them." The fault, then, in reality,
was with the people; and the fault with
them was that they had broken God's cov-
enant, the ten commandments, and thus vi-
olated the conditions of the covenant made.
Violating a law does not abolish the law,
but it does break up or nullify any arrange-
ment which is suspended upon the keeping
of the law. Such was the effect of Israel's
transgression of the law. It did not abol-
ish the law, but it did virtually abolish the
old covenant, by releasing God from all
obligations he had placed himself under on
condition of their obedience.

Well, suppose the people did break the
ten commandments, was there not a rem-
edy provided for such cases? They, by
their transgressions against God, became
sinners; but was there not provision for
the removal of sin, so that they could come
back into the same relation to God, as if
they had not sinned? Here was the diffi-
culty. To be sure, they had their services,

their rounds of ceremonies, and their offer-
ings. There was plenty of blood provided;
but it was only the blood of beasts. Paul
gives us a true view of the situation when
he says that "without the shedding of
blood there is no remission," Heb. 9:22,
and yet that it was "not possible that the
blood of bulls and of goats should take
away sins." Not all the millions of offer-
ings that were brought during the fifteen
hundred years of that dispensation, nor all
the rivers of blood that flowed around their
consecrated altars, had removed a single
sin; and unless something more effectual
should be provided, all was lost.

The new covenant undertakes to supply
this deficiency, by providing a sacrifice
which can take away sin; for the grand re-
sult of it, as expressed by Paul, is, that
their unrighteousness would find mercy at
the hands of God, and their sins and iniq-
uities would be remembered no more.

Prophecy, after announcing the fact that
a new covenant would be made, again takes
up the matter, and brings to view the min-
ister, and the sacrifice. The prophet Dan-
iel, speaking of the Messiah, says, "And
he shall confirm the covenant with many
for one week." There can be no question
that this refers to the new covenant. Six-
ty-nine of the seventy weeks of Daniel 9,
were to extend to the manifestation of the
Messiah. The last one of the seventy
weeks was allotted to the work of the Mes-
siah and his apostles for Daniel's people.
Our Lord carried on the work in person for
the first half of that week. In the midst
of the week he caused the sacrifice and ob-
lation (of the Jewish service) to cease, by
the offering up of himself, thus providing
the new covenant sacrifice. The apostles
then took up the work and carried it out
the remaining half of the week. Heb. 2:3.

We now have before us the minister of
the new covenant, our Lord Jesus Christ,
and the sacrifice provided, his own blood,
and the author of the new covenant, God,
who made the first covenant of which Mo-
ses was minister.

We now inquire, With whom was the
new covenant made? Was it made with
the Gentiles? Here is an important point
on which a great deal of misapprehension
seems to exist. The idea generally con-
veyed on this question is, that God at first
made a covenant with Israel, but they
finally proved to be such a hard-hearted,
stiff-necked and reprobate race, that God de-
termined to cast them off, and select a bet-
ter class of people with whom to enter into
relation; so he cast off the Jews, and made
a covenant with the Gentiles. And this is
probably why we so often hear the expres-
sion, "Show us where a Gentile is ever
commanded to keep the Sabbath," &c.

What a short-sighted view does this be-
tray! A more mistaken idea was never en-
tertained. God never made, and never
proposed to make, a covenant with the Gen-
tiles. He has nothing whatever to do with
the Gentiles, further than to hold them
amenable to his government, and to open
the way of mercy before them. So long as
a man is a Gentile, he is in a Godless,
hopeless state. And such is the state of
every unconverted man. His condition
must be changed before God can take him
into favor with himself.

In the prophecy as originally given, and
as quoted by Paul, it is plainly stated with
whom the Lord would make the new cov-
enant: "Behold the days come, saith the
Lord, that I will make a new covenant,"
not with the Gentiles, but "with the house
of Israel, and with the house of Judah."
The new covenant, therefore, is made with
the very same people with whom the old
was made.

Paul elsewhere mentions this fact in a
number of places. In Rom. 9:3-5, he
says, "For I could wish that myself were
accursed from Christ for my brethren, my
kinsmen according to the flesh." There is
no question but Paul is here speaking of

the literal seed of Abraham. He continues:
"Who are Israelites; to whom pertaineth
the adoption, and the glory, and the cove-
nants, and the giving of the law, and the
service of God, and the promises; whose
are the fathers, and of whom, as concerning
the flesh, Christ came, who is over all, God
blessed forever."

These are very important and lofty dis-
tinctions conferred upon that people. Let
us for a moment consider them. To them
pertained "the adoption." God adopted
Abraham as his friend, and his posterity
as his children, because when all others
had apostatized from him, Abraham alone
was found faithful; and of him God bore
testimony that he had obeyed his voice,
kept his charge, his commandments, his
statutes, and his laws. Gen. 26:5. So
that people were set apart to be the deposi-
taries of God's law, and preserve the wor-
ship and the knowledge of the true God in
the earth.

And to them pertained "the glory;" that
is, the manifestation of God's glory among
men. This was exhibited at the giving of
the law, when Moses was obliged to put a
vail over his face to hide the glory of his
countenance; and after that in the visible
appearance of God's glory in connection
more especially with the ark and mercy-seat.

And to them pertained "the covenants,"
plural, both of them, the old and the new.
He does not say that to them pertained "the
covenant" referring to the old, while the
new pertained to some other people; but
both were theirs. "And the giving of the
law." Then the law was distinct from the
covenants. "And the service of God, and
the promises." All the promises came
through the same channel. No promise is
made to any one who is not in some sense
a member of the Israel of God.

And, finally, our Lord himself, as con-
cerning the flesh, came from that people.
Many seem to think that all they need to
say about the Sabbath is that it is Jewish;
and they look upon anything to which they
think they can apply this term with appar-
ent if not real abhorrence. But in what
condition should we find ourselves to-day,
had not the Jews acted the part they have
acted in our world's history? They received
the lively oracles to commit unto us. By
their truth was kept alive in the world.
They were for long ages the only conserva-
tors of the knowledge of the true God, and
of revealed religion in the earth. And our
Lord said that salvation is "of the Jews."

Those things did not become Jewish by
being for a time in the charge of that peo-
ple. The law did not become Jewish, be-
cause they alone were found worthy for a
long period to be its depositaries; nor was
our Lord merely a Jewish Saviour, because,
as pertaining to the flesh, he sprang from
that people.

Let us not despise the Jews, but honor
them for the high distinction they once en-
joyed, pity them that through blindness
they rejected the blessings of the gospel,
and pray for them, that they may yet, some-
of them, come to the light and be re-united
to the good olive tree.

Away with this cry of Jewish; for the
new covenant itself was made with Israel,
and Judah. How, then, do the Gentiles
come in to share in its blessings? Paul
explains in Eph. 2:13-15. After speaking
of the Gentiles as aliens from the common-
wealth of Israel and strangers from the
covenants of promise, he says, "But now
in Christ Jesus ye who sometimes were far-
off are made nigh by the blood of Christ.
For he is our peace, who hath made both
one, and hath broken down the middle-wall
of partition between us, having abolished
in his flesh the enmity, even the law of
commandments contained in ordinances,
for to make in himself of twain one new
man, so making peace." In verse 19 he
adds, "Now therefore ye are no more
strangers and foreigners, but fellow-citi-

zens with the saints, and of the household of God."

Thus plainly is it stated that through Christ the Gentiles are brought into such a relation to God that they are no longer strangers from the covenants of promise. The middle wall of partition between the Jews and themselves was broken down by what Christ abolished on the cross.

We have already noticed that it was the old covenant that was abolished, and nothing but the old covenant. Now if that covenant was the ten commandments, the text should read, "Having abolished in his flesh the enmity even the ten commandments." But it does not read thus. It does not even intimate a change of those commandments. It reads, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;" and no one who can lay claim to any respectable degree of common sense, will for a moment contend that there was anything in the ten commandments pertaining to ordinances, or that could come under the head of what is here said to have been abolished.

These ordinances point unmistakably to the services and ceremonies of the Jewish worship, which constituted the body and substance of the old covenant. These peculiarities of the Jewish worship, their circumcision, priesthood, and offerings, for a time hedged in that people, as by an impassable wall of separation, from all other nations. This was the middle wall of partition which kept them separate. And this being broken down, what is the result?

Here a most ludicrous and ridiculous blunder is made by some opponents of the Sabbath, even those who claim to be ministers of the word. They assert that the wall of partition was broken down in order that the Jews might come out where the Gentiles were, and partake of their liberty and blessings, the privileges of the gospel, and the first-day Sabbath.

This is just exactly the opposite of the truth. The Gentiles had no blessings to offer. We have already seen from Paul's testimony that they are without God, without Christ, and without hope, and have no interest in the covenants. The gospel was not theirs, but was preached to Abraham, to Moses, and the Hebrews, all through their history; and all its blessings were included in the new covenant, which, like the old, was made with that people. Gal. 3:8; Heb. 4:2.

No! the middle wall of partition was broken down that the Gentiles might go in where the Jews were, and be partakers of the blessings and promises which they had in their possession. Through Christ they enter in. He hath made both one so far as they will accept of his work and his offering. The Gentiles who thus come in, are then no longer Gentiles, but members of the commonwealth of Israel; no longer far off, but made nigh by the blood of Christ; no longer strangers, but fellow-citizens with the saints.

That the Gentiles are then reckoned as Israel in a certain sense, Paul, elsewhere very clearly shows. Rom. 9:7: "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

In harmony with this, he testifies to the Galatians: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. All who are Christ's, then, are the children of Abraham, not literally but spiritually, and are accounted for the seed. So we hear him saying to the Romans in language still more pointed: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." The inward work of grace, then, in the heart, under the gospel, constitutes one a Jew in reality, and an Israelite indeed.

Nothing need be added to such plain statements of the apostle, yet he uses an illustration in Rom. 11, which beautifully illustrates this point, and is entitled to a passing notice. He there represents the Jewish people, while they were the children of God, by a tame olive tree, and the Gentiles by a wild olive tree. The branches of the tame olive tree were broken off, and grafts from the wild olive tree, the Gentiles, were inserted in their places. Did this change the tree and make a Gentile tree of it? No; it was the same tree; but now the Gentiles are brought in to be a

part of it, and thus partake of its root and fatness, the blessings of the new covenant, the promises of God through Abraham and his seed.

Having now seen with whom the new covenant is made, namely, with Israel and Judah, and how the Gentiles come in to share in its blessing, namely, by joining themselves to the common-wealth of Israel through Christ, thus becoming Abraham's seed, we now inquire,

When was the new covenant made? In Matt. 26:26-30, we have an account of the institution of the Lord's supper. After he had broken the bread, "he took the cup and gave thanks and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." The blood of Christ is the blood of the new covenant, the word testament, as already noticed, being the same as covenant. The disciples present on this occasion were Jews, and there, as representatives of the whole Christian church, they entered into the new covenant with the Lord. God had now set forth Christ as the Saviour of the world, virtually proposing to all that if they would receive him and his offering, on the conditions which he, in his divine teaching for three years and a half, had set before them, they should receive the remission of their sins, as it was for this purpose that his blood was shed. And they by partaking of those emblems, accepted the arrangement.

The next day Christ's blood was actually shed upon the cross, and there the new covenant was ratified and sealed. Paul says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." From that moment the new covenant was in force. And right in connection with this fact we call attention to what Paul says concerning the ratification of a covenant: "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15.

When a covenant is once confirmed no change can be made in it, not an item can be added, and not an item can be taken from it. And if this is true of a covenant made by man, how much more of one made by the Lord! After the new covenant was ratified, therefore, upon the cross, no addition whatever could be made to it, and nothing taken from it.

Now we ask where Sunday-keeping comes in. Where was that incorporated into the new covenant as one of its provisions and duties? We have never yet heard the claim put forth that it originated the other side of the cross. It is always placed this side. Then it is too late. It could not be added after the covenant was confirmed by the blood of the cross, on Paul's showing. Even if its origin could be traced back to the days of the apostles, it would avail nothing. We deny that it can be traced to that early date. It is lost in the theological bosh and bogs of the days of Constantine. But if it could be traced beyond that, to the days of the earlier fathers, to the days of the apostles, to the day of Pentecost, even to the day of the resurrection, still "Too late!" must be branded upon its brazen brow, and we must regard it as an interloper, an intruder, a usurper, a fraud, and a deception. It has no place in the new covenant, and we are under no obligation thereto.

But what of the Sabbath? We answer, The Minister of the new covenant was careful to affirm its perpetuity and consequent binding obligation in this dispensation, by affirming in the most positive manner, the perpetuity and immutability of that law of which it is an integral part; that law which is the standard of righteousness, and from which not a jot or tittle was to pass while the heavens and the earth should remain. Matt. 5:17-20.

And the prophecy of the new covenant, itself, has something very emphatic to say about the law. Under this covenant says God, "I will put my law in their inward parts, and write it in their hearts." As Paul quotes it, it reads, "I will put my laws into their mind, and write them in their hearts." To what law does this prophecy refer? To that which was the law of God in the days of Jeremiah, which no one will dispute was the ten commandments. If it does not mean this, then it should have read, I will put a *new* law into their minds, and write it in their hearts.

And if, as our opponents contend, the law of ten commandments was the old covenant to be abolished, the prophecy of the change should have read, This shall be the covenant that I will make with the

house of Israel: I will abolish my law, and take it out of their way. Or if the law was not to be abolished, but only changed, that fact should have been noted in some such language as this: This shall be the covenant that I will make with the house of Israel: I will change my law, and adapt it to the genius of the gospel dispensation.

But it says nothing of this kind, as the reader has sufficiently noticed. It says, I will put my law into their inward parts, and write it in their hearts. I will incorporate it into their very being; I will take away the carnal mind which is not subject to the law of God, so that it will be their delight to keep it in sincerity and truth.

And this is further indicated in the fact that when the Minister of the new covenant came to take away the first and establish the second, he said, "I delight to do thy will, O my God; yea, *thy law is within my heart.*" Ps. 40:8; Heb. 10:5-9. And as he was, in all holy affections and loyalty to God, so must all his followers be.

But if we take the ground of our opponents, what is the difference between the old and new covenants? The old covenant being the ten commandments which people were then to obey, the new covenant is the code of requirements in force under this dispensation. And what are these? The same exactly as the original ten with the Sabbath left out! The old covenant was therefore imperfect and faulty because the Lord had inadvertently put a Sabbath into it; so he undertakes to make a better one by giving the same law over again, leaving the Sabbath out. But as soon as this is done, lo! it is found that the Sabbath cannot be dispensed with; for even man's physical necessities imperatively demand it. Mentally, morally and physically, society would plunge into complete anarchy and ruin, were it not for this beneficent institution.

Now what shall be done? Under these circumstances men step in to remedy this defect which the Lord has made in the new covenant; and the apostles, or somebody else, give to the church a new Sabbath. Then having a Sabbath inserted, is not the new covenant identically the same as the old? Oh! no; for another day is taken, which, as a Sabbath, has no foundation in fact, and no earthly significance whatever, and the Sabbath is put upon that day, and then it is all right! So the old covenant was one with a seventh-day Sabbath, and the new is one with a first-day Sabbath. The trouble, then, was not with the Sabbath in itself considered, but only with the day on which it was kept. And the only trouble with the day, we must conclude, was, that it was the day on which God rested in the beginning; for that alone gave it all its significance.

This is a fair statement of the case; but does it look like the work of the Lord? Does it not look like the short-sighted and blundering work of men, or rather like the work of the great foe of all righteousness, who is working behind the scenes, to impel mankind into every species of error and confusion?

If, then, under the new covenant that law which requires the observance of the seventh-day Sabbath is written in the heart of every believer, how does it happen that multitudes who have lived under this covenant, and who have certainly enjoyed the blessing and favor of God, have lived and died in the observance of the first day of the week? This is with many a very perplexing question. But we think it is subject to a fair and consistent solution. We reply, that these persons have had the true principle of obedience implanted in their hearts. And they have kept the first day of the week, because they have for a time labored under a misapprehension of what the law requires. In keeping that day, they supposed honestly they were rendering obedience to the fourth commandment of the decalogue; or in not keeping any day in a true Sabbatical sense, they have supposed honestly that God's law required nothing of the kind at their hands. Had they become convinced that the fourth commandment required of them the observance of the seventh day, whether they were keeping another day or no day, would they not have immediately changed their practice accordingly? Assuredly, every individual of them. Otherwise the principle of obedience was not in their hearts, and they were not in covenant relation with God.

Therefore, leaving them with the Lord, who will deal with all in accordance with the light they have enjoyed, and the sincerity with which they have followed it, it becomes us all to look rather for the truth of our time, and to our own circumstances

and obligations. Paul speaks of time ignorance which God winked at, and of times of greater light when he commanded all men everywhere to repent. Our times are of this latter character. Covering, covering, which the great apostasy thrown over the law of God and other traditions of his truth, has been lifted off; men are accountable to God, for the increasing light. We are living in day reform preparatory to the coming of Christ, and we have reached the last reform; we can find nothing higher nor holier than that law of liberty which is designed to develop perfect characters in us, and which we are to be judged in the last. Jas. 2:10-12. Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God; but you can do so longer. The light has now come clear forth; and before whomsoever it is seen has no longer a cloak for following traditions of men.

Blessed be God, for so graciously descending to take mankind into covenant relation with himself. Reader, are you a stranger from these covenants of promise? If so, you are without hope. The present brief scene of turmoil and trouble and then the regrets, the remorse, and pains of the second death, for privilege unimproved and mercies abused, are only portion. In place of this infinitesimal you may have infinite good. Join you to the commonwealth of Israel. Christ the way; and he invites you to come, promises are of value untold, and will be fulfilled. The opportunity will be by limitation when Christ concludes work as priest. Come while you live. And soon in that heavenly city, we bears upon the twelve foundations, which it is garnished the names of twelve apostles of the Lamb, and upon twelve gates of pearl, the names of twelve tribes of the children of Israel, into which all who have entered into covenant relation with God, both of the flesh and spiritual seed, will have a right to enter, you will realize what an infinite blessing was couched in that arrangement through which God condescended to our God, and took us to be his people.

THE COMMANDMENTS.—PART II. Further Conclusions from the Foregoing.

I. A CAREFUL study of Exodus has enforced the following impressions and tured them into convictions:—

1. That in Eden during the primeval days of man God gave to him a complete system of religion adapted to his nature and relations as a moral and worshiping being, and gave to him His moral law substantially as afterward developed in the definite precepts, in terms adapted to then existing condition and relations, and comprehension, as the fundamental of God's moral government and that which that system of religion was based upon.
2. That primitively and before the fall of the race by sin, that was a *religion of holiness*—of righteousness—which *taught to character* and implied character to be developed in complete harmony, and in entire conformity to; that holy law and the Divine pleasure as a condition precedent to the rewards by which the law and the on-laying system of religion were sanctioned.
3. That among the blessings promised for holiness of character and life, the best was *immortality*.
4. That primitively, purity and innocence were inherent in man's nature; but not holiness or immortality. Holiness implied character; and immortality, eternal life, was to be a reward or gift bestowed upon the holy. But character implied development, and development implied active and tests.
5. But on call to dutiful activities, the application of tests of obedience, who was permitted to exercise the essential prerogatives of choice and freedom, of obedience, transgressed the rule of holiness,—the holy law of God,—forfeited claim to, or the promise of, eternal life; hence was pronounced a sinner, driven from the garden of purity and innocence and from the presence of Holiness, shut out from access to the tree of life, and consigned to mortality, without one ray of light reaching over beyond the grave to light up the future to him, and without one hope beyond this life.
6. That thereupon, a mutual friend God and man interceded with the Father in man's behalf, proffered his services as mediator, promised his best efforts—

time to reconcile man to his Maker, re-
him to obedience and induce him to
the character lost, so that he might
admitted to live again and share in the
ings of immortality.

That as this mutual friend was no less
sonage than the Son of God, and hence
equal to the undertaking, the Father
ted the proffer of mediation, and the
undertook the great work, and in coun-
th the Father adopted a plan of sal-
a, a scheme at once equitable to God,
ing his authority and law, and ap-
olierly merciful and beneficent to man,
which to redeem and save all who
accept of salvation and eternal life
h him upon such divine plan.

That that scheme adopted did fully
et the authority and law of God as
ful ruler of all, and did aim to bring
back from heart alienation from God
spect, love, and honor him, and to
ence to his rightful and just author-
law as the only possible condition
the attainment unto holiness, which
would render eternal life a blessing
therefore desirable; and that hence
scheme included the offer of himself a
ice for sin to die to redeem man from
death to which he had been consigned
just penalty for his transgression, and
ffer again of eternal life upon condi-
s before, of willing, cheerful, and im-
obedience to the commandments of
the Divine will, and the pleasure of
interceding Son, with this element
—*faith*. That was faith in the In-

father as the all-wise and omni-
Creator and Upholder of all things
hence the rightful Ruler of all; faith in
ord as truth and in his justice, good-
love and mercy; faith in his law as
and right, and in all his providences
ceived in wisdom, justice, and love,
ordered by unerring judgment; and
upon his interceding Son,—faith that he
possession of the entire confidence and
of the Father, and of the Father's co-
ation in his mission of mercy; faith in
finite love and friendship for man, in
right pleasure and ability to fulfill all his
infinites; faith in the plan of salvation
in the power of the Son to conquer the
ing enemy of man and all opposing
gonisms, and finally to unlock the
and restore man to life and to all the
mitant blessings of immortality. And
faith possessed and implicitly exer-

inasmuch as man by sin had lost the
ty of ever attaining unto absolute holi-
of character, was to be "accounted to
for righteousness."

Thenceforward the most prominent
characteristic of the "pure and undefiled
ion" of the race has been *faith*, and
has been termed a religion of faith; but
one of faith unto obedience, "obedi-
unto righteousness," and "righteous-
unto holiness."

Then it was needful that that adopt-
plan of redemption with all its condi-
s and requirements upon man should
ught him, that he should be fully and
nately instructed therein, that he might
faith in it and in Him whom he was
to believe in, to trust, and obey.

See, as an expedient means or appliance
that end, according to the almost universal
hod of instructing by symbols, in those
y days, a method of instruction was
ted requiring sacrificial, symbolic of-
fings to be made by the penitent and
blessing child of faith, typical of the
at sacrifice promised to be offered for
in the fullness of time; and man was by
arly taught that plan of redemption, and
systematically disciplined to represent
faith by those typical offerings, as is
ent from the sacrifices offered by Cain,
el, Noah, Abraham, &c.

Nevertheless, though that scheme
vided for the redemption of man by the
ing blood of the Son of God, for his
ation by grace through faith, to be
summated in the resurrection morn-
m that Son should "appear the second
e without sin unto salvation," still it re-
ed the same *implicit obedience* to
s moral law as was required before
s sin. Indeed, the whole object and
of the system of instruction adopted,
all its agencies of grace, seem to
been to discipline to the faith above
icated, 'tis true; but that discipline was
the primary purpose of leading man
k from his disobedience and sin to obe-
ance again as the essential condition pre-
ent to the enjoyment of immortality;

hence all the temporary instructing
disciplining agencies consisting of
enants, ordinances, offering of typical
rifices, and other ceremonies, with the
s prescribing and regulating them, were

all adopted with the same object, were all
secondary and limited, and based upon the
universal moral law as primary. Evidence
of this appears all along in this history, but
is more definitely set forth in connection
with the Abrahamic covenant, with the
tests and proofs of the obedience of the Is-
raelites recorded in Ex. 16 and 19, and as
appears very conclusively in Ex. 20 where
that law is so formally and impressively re-
hearsed and so authoritatively and emphat-
ically commanded.

Always and everywhere honor and obe-
dience to the commandments of the moral
law seem clearly to have been required as
a condition together with faith, upon which
grace and immortality were offered. To
win rebellious man to faith and then through
repentance back to obedience and imputed
holiness, by the love of the Father manifest-
ed in the gift of his Son to suffer and die
to ransom a rebellious race, and by the
love of the Son manifested by the com-
mending and constraining example of an
earth-life of disinterested love and benefi-
cent sacrifices and the final laying down
of his own life for man, seems to have been
the object and method of the plan adopted.

12. It appears evident that the object of
the choice of Israel and of their separation
from the world as a peculiar people, of
their early instruction, severe discipline in
Egypt and during the forty years in the
wilderness and again in Canaan, was to
develop faith and to discipline to obedience
to that law which had been ordained unto
life, but which, transgressed, had "slain
the transgressor," hence to which man must
be again reconciled and made subject, that
in the keeping of it he might by grace,
through faith, find that lost life again. It
was doubtless with the same object that
the peculiar theocratic system of civil gov-
ernment was instituted, by God, for Israel,
based on the moral law and applying the
principles of those several precepts to their
civil relations while in the promised land.
That was also the object of requiring of Is-
rael the strictest possible conformity to the
moral law, and the most rigid compliance
with those civil statutes and with the laws
of types and ordinances.

Faith, then, instead of releasing its sub-
ject from obedience to the commandments
of God, has for its very object to lead man
back from his rebellious wanderings to en-
tire obedience to God's holy law and pleas-
ure.

II. These studies also re-inforce and ma-
ture into a conviction of certainty the fol-
lowing conclusions:—

1. That those precepts of the decalogue
are wholly *moral*; that they are *complete*
and *perfect as a law of holiness*, provid-
ing for all relations, commanding all duties
and protecting all virtues, forbidding all
trespasses and prohibiting all vices and
crimes; that they are *universal* being ap-
plicable in substance to all men every-
where; and that they are *perpetual* being
founded in the nature and need of moral
intelligences and in the obligations arising
out of their relations to each other and to
their Creator, and hence must continue as
long as those intelligences and relations
exist. This conclusion applies equally to
the fourth commandment and as emphat-
ically to it as to either of the others.

2. That the Sabbath and marriage were
institutions of the primary condition of hu-
man innocence and purity and hence of the
religion of holiness, ordained and given to
man in Eden and before man's transgres-
sion, with their regulating and protecting
laws, and that as such those institutions
and laws could not have been affected by
man's sin, or by any temporary, prudential
arrangements adopted in the plan of re-
demption, or in the means for instruction
under, or subject to, that scheme.

However much man's disposition toward
those institutions of holiness and their ap-
propriate laws might have been affected by
sin, still the institutions themselves must
have remained unimpaired and unchanged.
No more could any subsequent changes or
modifications of those temporary expedi-
ents for instruction and discipline, whether
of ordinances and types or the laws there-
of, affect those primary and antecedent in-
stitutions of holiness. Such changes might
affect man's respect for them, or his appli-
ances and methods of honoring them, but
not the institutions or laws thereof them-
selves. Those were based in moral neces-
sities arising from moral conditions and re-
lations in a state of purity and innocence
and admitting and anticipating a condition
of holiness; and their necessity was only
enhanced by transgression and consequent
state of and tendency to sin. Hence those
holy institutions, with their essential laws,
must exist and claim the respect of man as

long as man exists subject to those rela-
tions and needs.

3. That neither the Sabbath nor mar-
riage derived their origin nor any sacred-
ness from the precepts which command
obedience in respect to them. This would
be true even if it were a fact that those
precepts were never known till given from
Mt. Sinai. Those institutions are each
older than their respective precepts; they
were not ordained for the precepts, but
their respective commandments were or-
dained for them, to order and regulate
man's conduct in relation to them and to
protect them. Hence, though those pre-
cepts might be blotted out, those holy in-
stitutions would remain. Even though, in
the absence of the precepts, they might not
be respected or honored, yet there they
would remain, like a forsaken and neg-
lected monument or temple, and even as
would the sun and moon remain and shine
on, though we might pluck out our eyes so
as not to behold them. Disregard of those
holy laws could no more blot them out
than disregard of the laws of health and
life could blot out the laws of health and
life.

Again, the expiration by limitation or
even the abolition of any one, or of all, of
those added, temporary, and limited cov-
enants, ordinances, and types, with the law
or laws thereof, could no more affect those
institutions of holiness or the moral law in
any respect, than the expiration of a tempo-
rary, local, military or police regulation or
of some temporary church or society or-
ganization, or the abolition of some pro-
visionary session law of this State, could
therefore blot out all the primary and fun-
damental institutions of freedom and light
and religion and civilization in our land,
and annul the constitution of our general
government.

A. C. SPICER.

(To be continued.)

RUSSIA MOVING.

SEPT. 20. The daily papers of the 19th con-
tain exciting dispatches from the seat of war in
the East. The *Evening News* contains an arti-
cle, headed, "The War. Russia Cuts the Gor-
dian Knot with the Sword, and Proposes to
March her Armies into Bulgaria and Armenia.
The Announcement Startles Europe." We
quote from the dispatch the following:—

"Cable to the National Press Association.
"London, Oct. 19.—The announcement yesterday
that Russia had issued a circular note announcing that
in the interests of humanity she feels bound to march
troops into Bulgaria and Armenia, created the most in-
tense excitement, and the subsequent intelligence that
all Russians visiting abroad had been ordered home, and
that the Russian fleet had been ordered from Cronstadt
to the Mediterranean, only added to the agitation.
There are 82,000 men at Bender, in Bessarabia, and
64,000 at Tiflis, in Georgian Caucasus; and both forces
are ready to be hurled over the frontier. All diploma-
cy, it is now conceded, is useless. Ristic, the Serbian
premier, says that a resumption of the war, with Rus-
sia as one of the actors, is certain. There is some talk
at Belgrade for an armistice until New Years; but
whether it prevails or not will matter very little, for
it is now the manifest purpose of Russia to carry on
the war until she has opened a clear road to Constan-
tinople.

"London, Oct. 18.—An intense excitement prevails
here, but it is greatest in commercial and business
circles. The prospects of peace are regarded as al-
most infinitesimal, and there is a feeling that Europe
is entering upon the most stupendous struggle that
has happened since the wars with Napoleon."

A NEW ELEMENT IN THE CONTEST.

Editorially the *News* speaks as follows of a new
element to be introduced into the war in Eu-
rope:—

"If Russia pushes her plans, and the war in Europe
becomes general, a new element, not known to a great
extent in European contests for many years, will come
to the front. The leading Mohammedans of Arabia, at
a meeting at Mecca, have resolved that it is the duty
of the members of the faith in all parts of the world to
go to the defense of Turkey. Already large sums of
money have been forwarded from Mecca to Constanti-
nople, to aid the cause of the Turks. A formal de-
claration has been made that it is the solemn duty of
the Mohammedans to contribute for the support of the
Crescent. The declaration issues from the orthodox
leaders of the faith, and has all the sanction that can
come from the city of the prophet."

In reading the foregoing, one can hardly help
thinking of the words of the prophet, "Let the
heathen be wakened, and come up to the valley
of Jehoshaphat." Joel 3:12. If Mohammedans
from all parts of the world rally to the support
of the Crescent, and Roman Catholics in all
parts of the world make a strike, as multitudes
of them are very desirous of doing, and are
threatening to do, to re-instate the pope in his
temporal dominions, this world will present
such scenes of warlike activities and efforts as it
has never witnessed.

CONDITION OF EUROPEAN POWERS.

An interesting item also appears in the same
paper respecting the recent preparations and
present condition of the great powers of Europe.
It does not look much like learning war no
more. It is as follows:—

"The exciting war news from the East lends addi-
tional interest to the reports just received in our for-
eign mails of the condition of the military preparations

of the great powers. It is stated that France has com-
pletely re-organized her military system, re-armed
both infantry and artillery, improved her cavalry,
shortened her time for mobilization, enforced disci-
pline among her troops, decentralized her stores, and
studied tactics day and night.

"As for Germany, the authority from which we
borrow these facts states that she has quickened her
mobilization by several days, and improved and codi-
fied the system of tactics forced upon her by the suf-
ferings her legions felt from the fire of the French.
She has re-armed both her infantry and artillery, de-
veloped the use of railways in war, and added to her
numerical strength by practically changing part of her
landsturm into landwehr, a measure much the same as
if we should turn our militia into regular troops.

"Austria, it is stated, has impressed the study
of tactics on her officers as the one thing needful,
and has so developed her organization that she can
put nearly double the number of men in the field
that fought at Koniggratz and Custoza. She has,
moreover, re-armed her infantry long ago, and is
now re-arming her artillery—not before it was needed.

"Russia has not yet completed her new military or-
ganization. She has made great improvements in her
system of tactics, and has adopted the latest and most
approved ones. British authorities do not believe that
Russia has reached anything like the maximum of ex-
cellence in her military organization, but her arrange-
ments and preparations are rapidly pushed. The Brit-
ish authorities, and especially the British army offi-
cers, look on with no small degree of interest while all
these preparations are being perfected."

A good general view of the nature of the
contest, and the long-cherished designs of Rus-
sia, is set forth in the following article. It
will be of great interest in connection with the
present aspect of affairs in that quarter.

"Although Russia, as a well-defined and coherent
power, dates no further back, in the estimation of his-
torians than the days of Peter the Great, and, there-
fore, is considerably less than two centuries old, the
war she has now, according to the day's dispatches,
undertaken against Turkey, is the heritage of many
centuries. At least one thousand years ago that ag-
gressive little Slavonic band known as Russians, al-
though residing far in the interior, amid the frosty
fogs of Kiev and Novgorod, had its fleets on the Eu-
xine sea, and aided by the Scandinavians even ventured
to attack Constantinople, the capital of the great By-
zantine Empire. Even at this early day the Euxine
was known as the *Mare Russicum*, the Russian Sea.

"Shortly after (in 955, as nearly as we can fix it)
they became Christians of the Eastern church, and al-
though this necessarily put a stop to the assaults upon
Byzantium, it only increased their efforts to gain a
permanent foothold upon the waters of the Azof and
the Euxine, and contributed to inflame their last for
southern conquest; for Constantinople henceforth was
to them, not only the fountain of religious authority,
but served them as the sole representative of civilized
life and the synonym for a degree of splendor which
could hardly be grasped by their rude imaginations.

"In 1453 Constantinople fell into the hands of the
Turks, and the last Byzantine emperor was Constan-
tine Palaeologus, whose niece Sophia was sought in
1472 by the Russian Ivan III., who had previously
wrought wonders for his dukedom on the battle field,
and now proved in many and more peaceful ways his
right to the surname of 'the Great.' He imported
many of the arts of civilization among his people, and
(what is especially to our purpose in this article) in-
troduced into his court the splendor of Byzantium,
adopted the arms of the Greek Empire, and assumed
the name of Czar of all the Russias—Czar being, as
commonly held, quite the same as Caesar. His adop-
tion of this title carried out the affectation of the east-
ern emperors, who, although long divorced from
Rome, liked to regard themselves as Casars; and,
furthermore, it humored the notion, which then began
to be entertained by the Russians, that their country
was the heir and avenger of the Byzantine Empire,
and the special protector of the Greek Christians of
Turkey.

Then some one (most likely one of the few poets of
that period) introduced the fashion of calling Constan-
tinople the *Czarrigrad*, or city of the Czar, and this
also was a very pleasing idea to the people of that ice-
locked land. From that time forth, this is the golden
thread that binds the whole policy of the empire. In-
flamed by Byzantine traditions, surrounded by arts,
appliances and luxuries drawn from Constantinople
and the South, and inspired by the notion that the im-
perial residence would some day be transferred from
the moldy marshes of the Neva to the softer skies of
Stamboul, Russia has steadfastly pursued her uniform
way, and her progress, if slow and silent like the wool-
shed footsteps of the gods, has been tolerably sure.

"In 1696, Peter the Great wrested the sea of Azof
from the Turks, and kept it. Next, Catharine the
Great won the Crimea. In 1812, by the peace of Bu-
charest, Alexander I. obtained Moldavia and the pret-
tily named province of Bessarabia, with its apples,
peaches, and cherries. Then came the great Nicholas,
who won the right of the free navigation of the Black
Sea, the Dardanelles and the Danube, but whose inor-
dinate greed led him into the Crimean war, by which
he lost Moldavia, and the right of navigating the Dan-
ube, and the unrestricted navigation of the Black Sea.

"This was, no doubt, a severe repulse to Russia, but
it did not extinguish the designs upon the Ottoman
power, nor did it contribute in any essential degree to
the stability of the Ottoman Empire. Patiently biding
her time, Russia has been watching and waiting, and
in 1870, when all the western nations were watching
the Franco-Prussian war, she announced to the powers
that she would be no longer bound by the treaty of
1856, which restricted her use of the Black Sea; and
since that time that sea has been as it was one thou-
sand years ago, to all intents and purposes, a *Mare
Russicum*.

A dispatch from London, dated Oct. 20,
speaking of the interference of England in
Turkish affairs, says:—

"England has never undertaken to interfere in the
concerns of the continent without continental allies.
There is no good ground for believing that we should
have real support from any power in a war for the de-
fense of the Turkish state.

"Special Dispatch to the Evening News.

"New York, Oct. 19.—A *Graphic* special from Wash-
ington, D. C., says the real cause of the panic in England
over the Turkish question is the announcement of the
Czar that he proposes to take possession of Armenia,
which would bring the Russian forces on the flank of
Turkey, and within striking distance of Syria, the
Holy Land, and the Mediterranean Sea. By this road
Russia eventually expects to reach Egypt and the Suez
Canal. The occupation of Armenia also means event-
ually the total destruction of the Ottoman power. It
is also surmised that Germany has similar designs up-
on Denmark and Holland, or she would never have
consented to this enormous possible aggrandizement
of Russia.

"The coming war in Europe is regarded in Washing-
ton as being probably the most gigantic which has ever
been waged. England will be compelled to fight, and,
if she does, she exposes herself to the incursions of
American privateers."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 2, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH,
C. W. STONE, - - - LOCAL EDITOR.

THE SANCTUARY.

Thirty-eighth Paper.—The Close of Probation.

THE idea seems to have taken strong hold of some minds that when the work of atonement commences in the most holy place of the sanctuary above, mercy can no longer be offered to sinners, but probation must close. And this is offered as an objection to our view that the cleansing of the sanctuary commenced in 1844; for, say they, had that been the case, there could have been no conversions since that time; but as sinners have been converted since that point, they conclude that the cleansing of the sanctuary did not then commence.

But who has said that probation must close when our Lord commences to minister in the most holy place? No inspired writer has said such a thing, and it is not in the type. It is answered, that all offerings for sin were to be presented at the door of the tabernacle; this is true; but an assumption must be superadded to that fact to make it available as an objection; and that assumption is this: that our prayers, supplications and confessions of sin, are our offerings; that consequently we can present them nowhere else than at the door of the tabernacle, and that only while the high priest ministers in the first apartment; for after he has changed his position to the second apartment, no such offerings can longer be accepted, no more mercy be offered, nor probation continued.

Such betray an utter misapprehension of the whole question, for they make our prayers and confessions the antitype of those ancient offerings. What! can any one for a moment suppose that when a person offered up his victim at the earthly tabernacle, it signified that people under the gospel dispensation would pray and confess their sins! This we are indeed to do; but the ancient offerings had no connection with this; for they all pointed forward to Christ; and when our friends will take the right antitype, they may lay as much stress as they please upon the locality where it is to be offered; for Christ also "suffered without the gate." Heb. 13:12.

But if Lev. 17, which is supposed to prove that forgiveness of sin can be found only in the first apartment, be examined as far as verse 7, it will be seen that the great object of the special charge to bring their offerings to the door of the tabernacle, was to prevent the people from sacrificing in the fields to devils. This therefore in no way contradicts the testimony of Lev. 16, that the high priest with the blood of sin offering did make atonement in the holiest because of the transgression of the people in all their sins.

Reference was made last week to those offerings which are supposed to be preliminary to the work of atonement or the cleansing of the sanctuary. As already stated the position is taken by some that we are now in this preliminary work, and the matter of continued probation is got along with on the supposition that these preliminary offerings might have reference to individual cases, and have reference to particular sins.

We inquire for the foundation upon which this supposition rests. It is said that the work in the holiest was not the offering of blood for particular individuals but for all the people. Then we answer that these preliminary offerings which reference has already been made, were of precisely the same nature. They were not offered by individuals, but like the daily morning and evening sacrifices were offered in behalf of the whole people. So there is just as much mercy implied in the sin offering in the holiest, as in the other offerings presented on that day. We do not deny, but on the other hand fully maintain, that these offerings did imply mercy and the forgiveness of sin for the people. But if so, there was forgiveness of sin to be found while the high priest was presenting his offering in the most holy place.

If it be said that the work in the holiest was to cleanse the sanctuary, we reply that it cannot be said that it was only to cleanse the sanctuary, which would make quite a different statement of it. It is true it was to cleanse the sanctuary, but this is not the whole truth on this point. It was also for the people, availing for sins committed up to the moment of its offering. The high priest made atonement for the sins of the

people on that day just as much as he did for his own sins. Read carefully Lev. 16 and Heb. 9:7.

Now we affirm that what was done in the type for the people as a body, is done in the antitype for the people as individuals; and the blood of sin offering ministered in the most holy place, avails for their sins, even as it did in the outer apartment till it comes to an application in their individual cases. The twofold work of the high priest in the earthly sanctuary seems fitly to typify this twofold work of our High Priest above. For the sins of the whole church for six thousand years may be disposed of as individual cases, and all the while that this great work is being accomplished, the blood of Jesus may avail for us in the presence of God.

There seems therefore to be no difficulty involved in the idea that the offering of the high priest in the holiest, can avail for sins committed while he is there before God. Some additional considerations go to sustain this idea. In the type, so far as we know, during the whole work of the year, the transgression preceded the offering. The sin was committed before the victim was brought. And no offering was brought to the priest for sins that would be committed in the future. This was at least as much so in the holy place as in the most holy.

But how was it with our Lord? He shed his blood before entering the tabernacle in Heaven at all. And that blood once shed avails for sins committed after his death, just as effectually as for those which, as in the type, were committed before his offering was made. And, as we have seen, this blood is ministered by our Lord in both apartments of the Heavenly sanctuary. Now if its offering in the most holy place cannot avail for any sins, only those committed before it began to be offered there, by parity of reasoning it would follow that it could not avail in the holy place or first apartment, for any sins only those which had been committed before it began to be offered there. And then we should have no forgiveness anywhere in all this spiritual, life-giving dispensation. But this would be proving too much; and any position which involves such an issue, or any line of argument which leads to such a result, must be abandoned.

And finally the testimony of the New Testament is conclusive on the point that the blood of Jesus avails for us in both the holy places of the Heavenly tabernacle: Heb. 10:19: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." The word here rendered, holiest, is plural in the original, signifying holy places; and so Macknight renders it: "Well, then, brethren, having boldness in the entrance of the holy places by the blood of Jesus."

These words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second vail. We enter into the most holy as well as into the holy by his blood; and we do it with boldness, because of the promise of the forgiveness of our sins. Thank God that we can still thus enter by the blood of Jesus.

We therefore conclude that probation does not end when the work in the most holy place commences, but that it ends with each individual, as the work shall reach his or her individual case. The natural order would seem to be that this work which we have shown to be the investigative Judgment, would begin with the earliest generations of men, that is with those who are now in their graves (but their record lives on high), and so come down through all successive generations till it reaches the living, the decision of whose cases would be the very closing act of this last work. And we may perhaps consider our experience since the cleansing of the sanctuary commenced, a demonstration of this point.

But at length the cases of all the generations of the dead will have been examined, and it will come to the living; and then as each individual case is taken up and passed upon, his probation will end and his destiny be fixed. This is the scene our Lord brings to view when just before his coming he says that this fearful fiat shall go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

And how near are we to this solemn moment? We know not. For thirty-two years already has this closing sanctuary work been in progress. It cannot much longer continue. Its whole duration is to be spanned by one generation. This much we know, as taught by the type, that if we would have Christ's blood avail for us to atone for our sins when our cases shall come up

in that grand review, the record must show that we have sincerely repented of all our sins and sought pardon for them through our Advocate on high. In the type the people were required on the day of atonement to afflict their souls. Are we thus faithfully crucifying ourselves to this world, that we may live in the world to come? How solemn is this time! Let us endeavor to feel the force of the following impressive lines of the poet, and give them in our memory the place they so well deserve:—

"There is a time we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair.

"There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

"To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or fade the glow of health.

"The conscience may be still at ease,
The spirit light and gay,
That which is pleasing, still may please,
And care be thrust away.

"But on that forehead God has set
Indelibly a mark
Unseen by man; for man, as yet,
Is blind, and in the dark.

"And yet the doomed man's path below
Like Eden may have bloomed;
He did not, does not, will not, know,
Or feel that he is doomed.

"Oh! where is this mysterious hour
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes—is lost?

"How far may we go on in sin?
How long will God forbear?
Where does hope end—and where begin
The confines of despair?

"An answer from the skies is sent,
Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

U. S.

ENCOURAGING.

A SHORT time since, a letter was received at this Office from a man in Minnesota, making inquiry concerning the faith of S. D. Adventists, and desiring that a preacher might be sent to his place. It seems that his attention was first arrested by reading a copy of one of our periodicals that chanced to fall into his hands.

Bro. Ings sent his letter to the president of that State Conference, and as a present aid sent the man a few tracts. Oct. 13, Bro. Ings received another letter from him, in which he states that those tracts have been read by a great many people, and by some, as glad news.

He says, "I have had some brisk arguments in regard to them, and I get almost my whole argument from that handful of tracts that you sent me. May the Lord bless you, dear brother, in the good work you did in sending them; and if it were possible for me to pay you, I would do so, and order a large amount besides to distribute in this part of the country; but I live in the grasshopper district, and have a hard time to get a living this year. There are a great many in this part that are greatly interested in the truth of this last message, and I would delight in giving them a bounteous supply of just such indisputable facts as are contained in those tracts."

We hear from a lady, a poor woman, living in Oswego Co., N. Y. Through the missionary labors of some one, she was persuaded to read the VOICE OF TRUTH. She says, "I became an attentive reader, though at first exceedingly adverse to its doctrinal teachings; yet, as I continued its perusal till the close of its publication, and subsequently that of the REVIEW till the close of the year, I became more and more convinced of the truth of its doctrines; and now I must say that I have received more comfort from its teachings than I ever did from any other source except the Bible."

A man living in Aldin, Minn., sends \$25; and he says, "Do with it as you think best. I wanted it to aid in sending some one here to preach the truth."

Thus we see the seed sown by the missionary workers springing up and bearing fruit. Scores of such cases might be related.

Thus we see the people want to hear the pure truth of the Bible. May the missionary workers take courage; and may the Lord raise up more laborers for the field. C. W. S.

FALSE VIEWS OF PAUL'S WORDS.

OF all the unscriptural views now prevailing, none resorts to weaker refuges and to more untenable positions than that which opposes the

perpetuity of the law of God. Every position taken by the no-law teachers on Paul's letters to the Romans, may be fairly turned against them. Every text which they claim as teaching the abolition or non-obligation of the law, is found when fairly considered, to prove the very reverse.

Perhaps no objection is put forth with more thought and reason than that which is based on Paul's words to the elders of the church of Ephesus, Acts 20:20-27. They claim this: Paul said he kept back nothing that was profitable to them, and shunned not to declare the whole counsel of God; but that he said nothing to them about keeping the law, and therefore the law is not profitable. A conclusion more at variance with the facts cannot easily be drawn from any premise.

1. Paul preached some three years or more at Ephesus, and we have no record of anything which he preached during that time except what is said in verse 21, namely, that he taught the repentance toward God and faith toward our Lord Jesus Christ. But this is plainly an endorsement of the law, for we must repent toward God, whose law we have transgressed; and Paul did not teach repentance toward Jesus Christ, because he is the Mediator. By the law is the knowledge of sin, Rom. 3:20, and we must have faith toward Christ, by whom we receive remission of sin. Therefore, from all that we are able to learn of Paul's teaching at Ephesus we find that he did enforce the commandment of God in distinction from the faith of Jesus. Rev. 14:12. And this "publicly and from house to house," showing that these two principles, the law of God and the gospel of Christ, were the burden of all his work. Besides, there is no one of the objectors can possibly tell what Paul did, or did not, preach during his three years' labor at Ephesus.

2. Or, if they apply his words to what he wrote to the Ephesians as well as to what he preached to them, the objection is equally faulty, for he wrote many profitable things to his other letters which he did not write to the Ephesians.

3. Or, if they, without any warrant, refer his words to all of his letters, the objection is equally faulty; for he did most emphatically teach the perpetuity of, and our obligation to, the law. He said the law proves us sinners; the object of the gospel is to have the righteousness of the law fulfilled in us; the law is spiritual; the carnal mind is not subject to it (carnality and spirituality cannot agree); God is dishonored by those who break the law; the law is not made void.

4. And, if his words be applied to what he wrote to the Ephesians and to what he wrote in all his other letters, the objection is equally faulty in this respect, that James, Peter, Jude, and John wrote many profitable things which are not contained in the writings of Paul. To maintain this objection the objector is obliged to take the position that the writings of James, Peter, John, and Jude are not profitable! and he must reject the book of Revelation, which will shut him out of the holy city and from the tree of life. Rev. 22:19. Surely no intelligent Bible reader can honestly and conscientiously take this position involving such awful consequences.

And so, looking whichever way we will, the objection is weak and inconclusive, and can be used only by those who are not particular as to the means employed to further their own objection. We think, as Dr. Doddridge said, that he did not shun or decline to tell any thing which would be of profit to them. But that we have in his writings all things which are profitable to us, we know is not true, as others wrote many things of equal profit which he did not write. What he preached at Ephesus, as to particulars, we do not know; but we do know that there and elsewhere, and in his writings, he maintained the integrity of the law in the most direct and unequivocal manner. J. H. WAGGONER.
Walla Walla, W. T., Oct. 2, 1876.

THE OBJECT OF THE TRACT AND MISSIONARY SOCIETIES.

THE object of organizing the present system of missionary labor among Seventh-day Adventists is briefly set forth in the Constitution of the Tract Societies, and fully discussed in the TRACT MISSIONARY, published in 1874. Notwithstanding, it may not be out of place to call the attention of our friends to what is expected of those who become members of the Society.

It had in view the interests of the Publishing Association, and a plan whereby our people might individually co-operate in every enterprise for the advancement of the cause of truth. The Scriptures everywhere teach individual responsibility; taken by the no-law teachers on Paul's letters to the Romans, may be fairly turned against them. Every text which they claim as teaching the abolition or non-obligation of the law, is found when fairly considered, to prove the very reverse.

ry position; that the reward of the righteous is pro-
p's letter to the self-denying labor performed
ainst them. "Who will render to every man ac-
aching according to his deeds." "Behold, I come quickly;
v, is found my reward is with me to give every man
ie very according as his work shall be."

It is necessary that these works be in har-
h with the truth and plan of God, "for the
is based upon the truth and plan of God, "for the
ch of the fire, and the fire shall try every man's work
this: the what sort it is. If any man's work abide
was proved he hath built thereupon he shall receive
declare his reward." The devotion of Cornelius, his con-
aid nothing but prayers and almsgiving, were not suf-
therefore of themselves. He therefore was in-
re at the angel to send for Peter, who
lrawn from him what he ought further to do.

There are many among us that are willing to
or more, providing they are properly instructed how
f anything to do. There are those who would make good
except as messengers for our periodicals, good distributors
taught our publications, if the matter was explained
d our Lord kept before the mind until they felt the
an enforcement of the work. To this end, directors, li-
ward men, and other officers are appointed, and
d Paul's people everywhere invited to join the Tract
Christ's Society. Also, it was designed to present an
law is the door before all, so that each individual
we should have the privilege to do according to his
we receive, both financially, and by personal effort.
all that we review the past we are constrained to
t Ephesus that there has been a great failure with
nandment of the officers, and with very many of the
of Jesus. The officers have not felt the respon-
and from properly instructing the members,
two principal members have lost what interest they
of Christ have had in the missionary work. There
sides these some noble exceptions, for which we thank
y tell what; nevertheless, the Spirit of God has re-
his through the fact that we were not doing one-
entieth part that we should.

The book funds, the obtaining of subscribers
o what the REFORMER and SIGNS OF THE TIMES,
is equal to those new enterprises which are contin-
things coming up, have been sadly neglected by
rite to the Missionary Societies. These should all have
been kept constantly before the members by
the Tract Society officers, they themselves taking
active interest in them, so that all would
have had a living interest in every branch of the
igation of God. During the past eighteen months
as sinners book funds, which were devoted to the ben-
righteous of the Tract Societies, have been reduced
aw is split from thirteen thousand to three thousand dol-
ct to it. The Swedish and Danish periodicals,
e); God which of themselves are not self-sustaining,
law; and should have been remembered by the Tract
societies, and not left to be a constant
ain upon the Publishing Association. The
e wrote report of the Tract Society to increase the cir-
faulty edition of the SIGNS OF THE TIMES and the
and John's HEALTH REFORMER has not resulted in adding
e not on their respective lists one-twentieth what it
maintain should have done.

The cause of present truth is not a one-man
es, Peter; but while it has officers to take the over-
d he must of it, and to act in especial reference to it,
will shine people from the oldest to the youngest
the tree should be so instructed that they can feel that
gent Bible have an identity in the work of God; that
sly take their prayers, their labor, and even the pennies of
ences. The children, all help to swell the stream of sal-
will, the nation and add glory and honor to him who
and can be for us. In short, not an individual should
ular as to an aimless life, who has any knowledge of
own object present truth.

But the questions at once arise, What shall I
which was? and how can I exert an influence to advance
ve in his cause of God? In reply we say, Here is the
e to us SIGNS OF THE TIMES. Never was there a more
ny things important periodical for a pioneer paper than
e. What is it struggling to become self-sustaining;
ars, we do our brethren can make it thus. Its influ-
and else is needed in every Conference and where
ained the English language is spoken. Each in-
and individual should feel a responsibility in this mat-
GONER. er, and take a copy at two dollars a year, in
dition to the REVIEW AND HERALD, to lend
to his neighbors. Send it to your friends for
one dollar and a half per year, and where you
are able, take from three to ten copies to use in
obtaining subscribers. The effort of obtaining
subscribers will be of lasting benefit to those
who put it forth.

There are those among us, who can take the
Christian, a family newspaper, or some sci-
ntific book, and obtain a livelihood by get-
ing subscribers for it. Now if such individuals
ould throw as much interest and life into ob-
taining subscribers for the SIGNS, a good number
of names of paying subscribers would be sent
weekly to the Office the year round from every
Conference of Seventh-day Adventists in this
country. We expect to see, during this present
season, such an effort made for the SIGNS as will

increase its circulation to at least ten thousand.
Who are they among our friends, whether con-
nected with the tract work or not, who will not
get at least one paying subscriber a month dur-
ing this Conference year, while others can send
in their hundreds of names during the year?
We want men and women who will give their
time to canvass for it, as well as the REFORMER.
If individuals prove themselves successful labor-
ers in this direction, and if it is necessary, the
Tract Society will help such; but let them first
show fruit of their labor. It is those who have
hearts that feel for others, whose labors will
prove a blessing to the cause of God.

Brethren and sisters, we appeal to you every-
where to take hold of this work, and take an
interest in every branch of the cause of present
truth. The brethren in many places have do-
nated freely to increase the circulation of the
SIGNS by the Tract Societies. This is all right
and as it should be; but because of this liberal-
ity on the part of some, none who are equally
able to donate, but from a covetous spirit refuse
to do so, should feel to draw from this fund to
take the SIGNS for themselves or their personal
friends. "I mean not," says the apostle, "that
other men be eased and ye burdened; but by
an equality, that now at this time your abun-
dant may be a supply for their want, and their
abundance also may be a supply for your want,
that there may be equality."

God's hand is in the work of present truth,
and he calls upon us to put forth an unusual ef-
fort at the present time. Hearts are being pre-
pared for the reception of truth as never be-
fore. God's providence and his Holy Spirit in-
vite us to co-operate for the spread of the truth.
We are now entering upon the long evenings.
We say to all, Do not wait a single day, but
make one general rally immediately to obtain
subscribers; and God will bless the effort. To
the directors we say, Stir up the members.
The time has fully arrived when every Confer-
ence Tract Society should be in the field with
its entire membership, obtaining subscribers for
our periodicals. Then when the Judge of all
the earth appears, we shall hear it said, "Well
done, good and faithful servant, . . . enter
thou into the joy of thy Lord."

S. N. HASKELL.

SOUTHERN FRANCE.

I WENT to this part of France the 1st, 2d and
3d inst, in compliance with the earnest solici-
tations of a French brother, who moved here from
Illinois last spring. The night I arrived, sev-
eral of this brother's friends called on me, and I
briefly explained the object of my mission, with-
out venturing, however, to preach, as I was not
yet fully informed in regard to the nature of
French laws on religious privileges, under the
republic. The next day I went to the prefect-
ure of the department, in a city of 24,000 inha-
bitants, consulted the secretary and préfet, or
president, of the prefecture, and copied the laws
of France on religious meetings. I was grieved
to find that the change in the form of govern-
ment had not modified the laws of the empire
relative to liberty of speech, and that we
meet the same difficulties in France that we do in
Alsace. The French government protects, sup-
ports, and gives full liberty of speech to, the
Romish, Jewish, Lutheran, and National church-
es only. Preachers of other denominations who
venture to hold public meetings, are liable to
three or six months' imprisonment, and to pay a
fine of from two to four hundred francs. Yet,
under Louis Napoleon's law of 1868 on religious
meetings, which is more favorable than those
that were enacted previous to that date, a
preacher who does not belong to any of the above-
named denominations, can by sending a request
to the préfet, accompanied by a written declara-
tion or petition signed by seven responsible cit-
izens of the commune, stating the day, hour,
and place, of meeting, etc., etc., get a legal per-
mission to preach his views. The préfet was a
Catholic. He tried to intimidate me, advising
me to preach in temples, and stated that if he
gave me papers, he would first see what the lead-
ing preachers thought. This law is evidently
designed to favor the Catholic Church; yet
Protestants of the leading denominations have
been known to apply it to Baptists and other
reformers, and fine them. It is, however,
proper to remark that the influence of repub-
lican principles represses measurably that spirit
of persecution that would enforce the letter of
these stringent laws.

I have visited much, and yesterday, Sunday,
I was cordially invited to preach in a temple of
l'Eglise Libre (the Free Church). The Lord
gave freedom, and several were in tears. I was
invited to give a course of lectures in this tem-

ple. I commence next Thursday night. In
the evening I spoke with liberty to a congrega-
tion three miles from that place. At the close of
the meeting, the people urged me to stay with
them through the winter, and I am on my way
to Bâle to bring my family with me. My field of
labor will be nearly 400 miles south of Bâle,
near Italy, and on the very ground where so
many of the noble Waldenses were put to death.
The Lord grant that many may be led to im-
itate their example in keeping the command-
ments of God.

D. T. BOURDEAU.

In France, near Geneva, Oct. 9, 1876.

KANSAS AND MISSOURI.

OCT. 18, I arrived at Winslow, Mo., and
found Bro. J. G. Wood engaged in a debate
with an Elder Rogers of the Disciple church. I
came expecting to take part in the debate; but
as Bro. W. did not think I could get there, he
agreed to discuss it himself. This shut me out.
So I assisted him what I could, while he did the
work. His opponent was a man of about average
ability and was quite pleasant and fair in the
debate. By the help of God and the simplicity
of the truth, Bro. Wood met his opponent on
every point and gained a good victory for the
truth.

Bro. W. has had a large interest here for
about two months, and has made many friends
to the truth. He had the sympathy of the
great majority of the people during the debate.
Eld. Rogers managed at the beginning of the
debate to throw in appointments for meetings
in the school-house for two weeks ahead, though
Bro. Wood had paid for one-half the cost of the
house. When I requested the privilege of
speaking an evening or two, Eld. Rogers re-
fused. The people were so offended at this that
they insisted upon pitching our tent for us
again. We consented, and soon it was up and
well warmed. Then I preached every night to
a tent full. As soon as the debate was over,
some fifteen new ones took their stand to keep
the Sabbath, and signed the covenant. This
shows what effect the debate had upon the peo-
ple. Bro. W. remains still to follow up the in-
terest.

I have kept full notes of my discussion with
Eld. Shick in Kansas, and shall give through
the REVIEW a brief outline of my arguments and
the scriptures used. I think our Kansas min-
isters have brought out some good points upon
the two covenants. As I used them in the debate
they wished me to write them out for the paper.
The kingdom question is one upon which the
Disciples boast the most, and yet it is the very one
upon which they are the weakest, and the farth-
est from the truth. Here Eld. Shick made the
greatest failure. I now feel sure that our po-
sition and arguments upon that question are in-
vulnerable. They are briefly stated in Bro.
White's tract on the "Two Thrones," though
for a debate many more points must be used.
I will state these fully when I come to them.

My wife writes me very encouraging reports
from the work in Rome, N. Y. I now hope to
return there in about three weeks. Am now
with Bro. L. R. Long.

D. M. CANRIGHT.

HOW MUCH?

How much of a donation shall I put into the
Tract Society this quarter? The above inquiry,
I trust, has already occurred to many in Ohio,
since looking upon the appointments for quar-
terly meetings. I am thankful if you are con-
cerned in this matter; for I know you should
be. I cannot tell you how much; but perhaps
I may help you to determine your duty, by
making a few statements relative to the wants
of our Society, and the objects in view.

First, We desire to put at least 5000 copies
of the new Health Almanac into families in
Ohio this winter. This will take from one to
two hundred dollars. But we can do it, breth-
ren, and I feel confident that God will bless the
work.

Secondly, We desire to obtain many new sub-
scribers for our periodicals; and as many inter-
ested and worthy readers can be found who can-
not pay full price, these will cost us something.

Thirdly, Every district will need a new sup-
ply of tracts and pamphlets for the winter cam-
paign. The reading season is again at hand,
and we should make every effort to improve it
to the glory of God and the good of our fellow-
men.

Thus you may see clearly that donations
should not be stinted. Let every member be
represented in the next quarterly meeting by a
report; and let each report represent a liberal
donation. Do not be content with giving ten,
twenty-five, or fifty cents, unless it be all you can

consistently do; if so, give that with a cheerful
heart. But there should be many donations of
from one to twenty-five dollars. Let us con-
tinue our deposits into the never-failing savings
bank of Heaven. A continuance in well-doing
will secure the eternal inheritance. We must
not slack until our treasure is all laid up above.

In conclusion allow me to state that the mem-
bership of our Society, as given in last report,
is 230. Of this number only 127 reported; and
only 106 made donations, and these donations
footed up \$182.57. This is an average of more
than one dollar to each member reporting.
This is quite well indeed; we have no word of
complaint to offer. We only desire a more full
report from the membership, and more liberal
donations from all, to meet the increasing
wants of a glorious and rising cause.

Watch, pray, and labor, shall be our watch-
words.

H. A. ST. JOHN.

HINTS TO WRITERS.

1. Put a heading, as short as possible, over
your article. This saves the time and wits of
the one that prepares it for the printer.
2. Write as plainly as possible. This saves
the time and spares the eyes of the compositors.
3. Write only on one side of a sheet.
4. Find a grammar or some old spelling
book, and study the rules for the use of capital
letters.
5. Try to spell correctly. Articles very badly
spelled bring us only two cents a pound.
6. Don't use *d* for *and*. We have to cross
them all out and write an *and* instead.
7. Put a period after every abbreviation; as
Bro., Sr., T. and M. for Tract and Missionary,
&c., and at the end of every declarative sen-
tence. Use a comma now and then if you know
where it is wanted, otherwise leave it out.
8. When you make a period with your pen,
make a *period*, not a straight mark; when you
make a comma, see that it looks like one.
9. When you think you have written enough
on an article, stop; then boil it down at least
one-third.
10. Sign your name and give your State and
town.

C. W. S.

TO CORRESPONDENTS.

R. R. MOON: For an explanation of 1 Cor.
5:5, see "Man's Nature and Destiny," p. 98.

JACOB, in Gen. 32:30 says, "I have seen God face to
face." MOSES, Aaron, and seventy elders, saw the God
of Israel. Ex. 24:10. But Paul says that no man has
seen God. 1 Tim. 6:16; and so says John. 1:18.
Please explain.

J. W. MINER.

Ans. The person with whom Jacob wrestled,
is called, in verse 24, a man. Dr. Clarke says it
was without doubt the Lord Jesus Christ; and
Hosea says it was an angel. Hosea 12:4. It
was not, therefore, God the Father.

We have no evidence that Moses, Aaron, and
the elders, saw God's face. When Paul and
John state that "no man hath seen God," we
must understand that it is said of God's face.
This becomes evident on examination of Ex.
33:20. When God said to Moses, "Thou
canst not see my face; for there shall no man
see me and live," and then immediately pro-
ceeded to show Moses the back parts of his body,
covering Moses with his hand as he passed by so
that he should not see his face, we understand
the *me* has reference to God's face.

To illustrate: We say of an individual that
we have seen him, even though his back were
towards us, or his face be otherwise hid. In
this sense, God has been seen. In a more exact
sense, speaking of a man of whom we have had
simply a back view, we would say, No, I have
never seen him—why, I saw his back once after
he had got clear by me, but I have never seen
his face. I don't know how he looks. In this
sense, no man has ever seen God.

"What is meant by these words in Acts 13:48? 'As
many as were ordained to eternal life believed.'"

"E. G. BLACKMAN."

Ans. The Greek word here rendered *ordained*,
includes no idea of pre-ordination or pre-desti-
nation of any kind. "And even if it did,"
says Dr. Clarke, "it would be rather hazardous
to say that all those who believed at this time
were such as actually persevered unto the end, and
were saved unto eternal life." The original word
signifies to *place, order, dispose*; hence it is here
considered to imply the *disposition* or readiness
of mind of some of the congregation to receive
the words of life which Paul and Barnabas
spoke to them. The Jews, verse 45, were not
thus disposed; but being filled with envy, spake
against those things which were spoken by
Paul, contradicting and blaspheming. The Gen-
tiles were glad, and glorified the word of the
Lord.

C. W. S.

WORK FOR ALL.

"Why stand ye here all the day idle?" Matt. 20: 6.
In the market place why stand ye,
Idling all the golden day,
While the Master's vineyard needs thee,
Pruning withered boughs away?

Haste ye to the field of labor,
Where the Master shall approve;
And the rubbish that encumbers,
Nerved with quickened zeal, remove.

Teach the erring child the waymarks
God has left us in his word,
All his holy, pure commandments,
All the ways of life to heed.

Sow the seeds of truth unsparing,
All the precepts of his word;
Ask his guidance and his blessing,
That no error may intrude;

Ever at his footstool kneeling,
Seeking grace from day to day,
That the Holy Spirit, guiding,
May direct thee in the way.

And a blessing on thy labor
Shall attend each earnest prayer,
That the vineyard of the Master
Bloom for fruitage everywhere.

Mrs. E. E. S. B.

Progress of the Cause.

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

SMITHLAND, IOWA.

AFTER the Blair Camp-meeting, Bro. Farnsworth and I held meetings with the Smithland church about a week, laboring to help the church in the daytime and speaking to the people generally evenings. Good results seemed to follow. Quite an interest to hear was created in the village, so much so, that the house was filled full toward the last; and it was thought best for Bro. Farnsworth to stay longer and follow up the interest. Six were baptized by Bro. Bartlett, and united with the church. These had been observing the Sabbath previously, having become interested by reading. The friends here have taken much interest in distributing reading matter, with good results. We secured some members for the T. and M. Society and some donations.

NEBRASKA CITY, NEB.

Last Sabbath and Sunday I spent with the church at Nebraska City. This little church has prospered, and grown in grace and the knowledge of the truth. Sunday three young ladies were baptized and united with the church. It was one of the most pleasant baptisms I ever attended.

GEO. I. BUTLER.

BOSTON, OHIO.

THE interest to hear is still good at Boston. The people are willing to hear, but are slow to move. The rain and cold have broken up the interest of our meetings very much. Yet I am not discouraged. They come to hear, and many are thinking, and some are reading. None have yet fully decided to obey, but I hope they will have the moral courage to do so. They are waiting to see what their preachers will say about it. The Lord is good. He has blessed me this season much. I hear from those at Antioch that they are getting along well, and are of good courage. I feel cheered to hear the good reports from other fields.

Pray for me, that I may be fully qualified for the work.

T. M. STEWARD.

Boston, Oct. 25, 1876.

KANSAS.

ROCK CREEK.

BRO. CANRIGHT'S sermons at this place on Sabbath and first-day seemed to more than compensate all present for their pains in getting there. A few dear, well-known faces and the familiar scenery around brought fresh to memory our spring camp-meeting. In our daily seasons of prayer the absent loved ones of the household of faith were not forgotten.

Each day of the discussion God's word, presented with clearness and courtesy, shone brightly in contrast with the opposing jargon of contradictory inconsistencies, made at times more disgusting by low cant and braggadocio. We think Wisdom was justified of all her children there.

MORRIS COUNTY.

Last Sabbath I met with the brethren west of Council Grove at Elm Creek. Thirty-five took part in their prosperous Sabbath-school. They hold one or two

weekly prayer-meetings. Yesterday I commenced a series of meetings at Pleasant View. The people are almost impatient for the return of Bro. Lamont.

N. W. VINCENT.

Council Grove, Oct. 23, 1876.

HOWARD LAKE, MINN.

WE began our course of lectures here the evening of the 19th inst. We are preaching in the Christian (Disciple) church. The entire board of trustees have very kindly agreed to let us occupy the house for one month.

The weather thus far has been very unfavorable for night meetings. The nights have been very dark, and the roads muddy. Our congregations have averaged thus far about fifty. Our hearers have listened to our discourses with intense interest. All seem to be delighted with our method of teaching the word of God.

We have preached upon the Saints' Inheritance, Kingdom of God, and some of the prophecies. If we can have favorable weather, we hope by God's grace to accomplish good.

Pray for us, that the word of God may have free course.

G. M. DIMMICK,
N. BATTIN.

WISCONSIN.

ALMA CENTER.

MY last report was from Alma Center, Aug. 10. We continued in that place till Sept. 1, holding thirty-three meetings. Our congregations were not large at any time, on account of the hurrying season of the year and almost continual rain; yet we feel that our effort was not in vain there, as six honest souls embraced the message of mercy, for which we feel to give the Lord all the praise. At the close of this meeting we took down our tent and put it away for the season, Bro. Hegg going home to prepare to hold meetings as the way might open.

TAYLOR.

From Alma I went to Taylor, and commenced meetings in a school-house; continued there till Sept. 25, holding thirty meetings, with very good interest. At the close, fourteen signed the covenant to keep the commandments of God and the faith of Jesus. Five were baptized. Sept. 26, I went to Pole Grove, and held one meeting. The 27th, four willing souls were buried in baptism. Thus our labors closed in this part of the State for the present. In all, thirty have signed the covenant, and a goodly number have signed for the REVIEW, REFORMER, and INSTRUCTOR. My prayer is that they may all prove faithful, and finally be saved in the kingdom. I am at home for a short time, to prepare for winter; then I hope to find my place in the solemn work. Remember me in your prayers, brethren.

C. W. OLDS.

Johnstown Center, Wis., Oct. 20.

MICHIGAN.

IN company with Bro. Fulton, we came to Dimondale and held meetings Oct. 21 and 22. We found the friends all holding on to the truth. The most of them had attended our good camp-meeting, from which they received great benefit. A church was organized consisting of fourteen members, eight of whom were baptized on first-day. Six others were taken under their watch-care. The plan of s. b. was entered into and \$43.78 were pledged. This amount will be increased by pledges from some who were not present. We think they did well considering their circumstances. This sum was all devoted to the Conference fund.

Since my last report, I have held thirty-one meetings in Delhi County. Fairs and political gatherings have detracted from the interest of the meetings. Some admit the truth, but think their circumstances forbid their walking in the light. An opposition discourse was given, which we reviewed. Our opponents, not feeling satisfied with the result, sent to Ohio for a certain Eld. Vail who is earnestly engaged in trying to sustain popular error.

My brother Richard is with me, and we shall try to maintain the truth. Pray for us.

JOHN SISLEY.

WEST PLAINS, MICH.

OCT. 6-11, I was with the church at West Plains. I held with them, in all, eight meetings, and spent the remainder of the time in visiting from house to house. On Sabbath A. M., a goodly number of brethren and sisters from Greenville, and

Bro. Rasmussen with his Danish brethren, met with this church. At the close of this meeting, three applied for admission and baptism.—Dr. Chaffee and wife to the Greenville church, and a young man, the son of Eld. Withem of the Free Methodist order, to this church. At 11 o'clock A. M. on first-day the above-mentioned persons were buried in baptism by Eld. Fargo. Everything was conducted with decency and in order. This church has had some trials, caused by the lack of judgment of some. If such would seek the counsel of their brethren, and follow it, it would save them and the cause of God from reproach. We regret that we had not more time to spend with this church, but previous arrangements made it necessary for us to leave them for the present. Our earnest prayer is that the Lord will help them to live worthy the vocation wherewith they are called.

ESTELLA.

OCT. 13, I came to Estella, Gratiot Co. There we spent the time from Sabbath to Wednesday with the brethren, visiting from house to house, and holding meetings every night. We found these brethren all in the love of the truth, and determined to keep on. They are most of them young in the truth. They will all need to remember that fallen man is weak in himself, and needs divine grace and wisdom to do all things well. We are anxious to see them prosper and grow in grace; and if those of older experience will move from reason and not from impulse, the Lord will perfect them for a place in his kingdom. Home matters and preparations for leaving home for a large share of the winter compelled us to cut short our stay. Thursday morning we started for home by way of Carson City, where we found Bro. Burrill and the brethren hard at work on their meeting-house, pushing it through toward completion as fast as possible. Friday, the 20th, found us at home with just time enough to make a hasty preparation for the Sabbath. We shall stay here one week; and then, the Lord willing, we will again be at work for souls. Pray for us.

E. VAN DEUSEN.

Vergennes, Mich., Oct. 22.

FRANKLIN CO., IOWA.

I BEGAN meetings nine miles east of Hampton, October 17, with a good audience for the first night. Rain and mud have hindered somewhat; yet the house was well filled yesterday and last night, while I spoke on the coming of Christ and the signs of the times. There seems to be an interest to hear. I need God's help; for without it I am utter weakness. I sincerely desire to be remembered in the prayers of God's faithful people.

My address is Hampton, Franklin Co., Iowa.

G. V. KILGORE.

TENNESSEE.

I AM still at Glade Creek. I have baptized three. The State election is now two weeks in the future, and there is so much excitement about it that the people think of little else; therefore I shall enter no new field until it is over, but shall try to finish up the work here and visit the company at Bee Creek.

I expect Bro. Richardson will join me soon. Brethren, pray for us.

ORLANDO SOULE.

GREEN BAY, WIS.

CAME to this place with the expectation of laboring among the French; but as the way did not open as expected, I went to Navarina, Shawanaw Co., having received an urgent letter from my brother to go and give some lectures. Gave eight lectures; but the roads being very muddy, the nights very dark, and it raining every day, the people could not come out to hear. But before leaving, I was rejoiced to see my brother, with his family, take hold of the truth.

I then returned to Green Bay, and began a course of lectures in the town of Scott, near Wequiock. Have spoken sixteen times. The interest has increased from the first, the congregation ranging from twenty to forty, mostly young people. Many have acknowledged that we have the truth, but none have as yet decided to obey it. Some who come to hear are Catholics. One evening, after having spoken on the Little Horn of the seventh of Daniel, while on our way home we were greeted with a shower of stones. They fell thick and fast around us, but none touched us. Ps. 34: 7:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."

We have hopes that some will obey. We feel like consecrating ourselves more fully to the Lord, that we may be humble instruments to bring some souls into the fold of Christ. Expect to remain here another week. Brethren and sisters, pray for us and for the cause here.

MARSHALL ENOCH.

Green Bay, Oct. 20, 1876.

OHIO, DIST. NO. 1.

THIS good quarterly meeting is in the past. The preaching meetings were all held in the Disciple church in the village of Bowersville, excepting one on T. and M. work at the house of the director. One interesting feature of the meeting was the presence of Elder James McFarland of Springfield, O. He was a Presbyterian minister for a number of years; but on account of poor health he has been traveling for a few years past in the interests of the American Tract Society. Now he has got hold of the light on the Sabbath and health reform, and is joyfully walking in both. He is very anxious to get into a place where he can give his whole time to lecturing and distributing reading matter upon these great themes of truth. He spoke to us once on the Sabbath question. May he soon find his proper place in the ranks of reform.

Four members were added to the Bowersville church, and four members to the T. and M. Society. The director presented a report from every member in his district, and what was better still, every one of these reports represented a donation. This reads as it should, viz:—

Number of members,	20.
Number of reports received,	20.
Number of donors,	20.

The number of pages of tracts and pamphlets distributed during the past quarter is 34,317; no. of families visited, 283; donations received, \$20.10; book sales, \$14.50; district expenses, nothing. This was the director's report.

Sr. Elsie Gates is modestly and quietly doing a good work in Springfield. May the Lord abundantly bless her labors of love. We looked about Springfield in view of our next camp-meeting. We think Dist. No. 1 will have at least two active agents this winter for the SIGNS OF THE TIMES and other periodicals. We made arrangements for the distribution of about 1000 Almanacs in this district during the next quarter. One sad thing to relate in the end, the worthy director soon moves from the State. It is not yet determined who will be his successor. But we pray that his mantle may fall upon some one who will possess even a double portion of his spirit.

H. A. ST. JOHN.

Clay Lick, O., Oct. 20, 1876.

THREE HEADINGS.

DISCOURAGING.

THE director in Dist. No. 1 very soon moves from our State;—highly esteemed and much needed, yet we must give him up. The director in Dist. No. 3, on account of ill health, has left our State, to be away perhaps a year;—young, efficient, and zealous, yet we must be content to think of him as absent from his charge. The worthy elder of one church has just moved from our State, leaving one flock without a shepherd. Only one minister is out in new fields in the State. One or two churches of efficiency and strength are much weakened by internal commotion. And what more do I see? A few gloomy features; but, praise the Lord, the picture is rapidly turning, and the bright side appears. See the elevating title,

ENCOURAGING.

Dist. No. 1 moves off encouragingly in the T. and M. work. Four new members have been added to the church and Tract Society, more than making up, in numbers, for removals. One constantly active missionary, with one or two busy canvassers for our periodicals, with a very fair prospect for the distribution of one thousand Health Almanacs, are some of the happy features from that section.

Valuable souls are continually embracing the truth in different parts of our State. The one minister in a new field reports an extensive interest and a large hearing. Openings for labor are many, with earnest appeals for help. Reading matter is called for, and is slowly but continually passing out. A spirit of sacrifice is met occa-

onally, which cheers the heart greatly. Some of our churches are having seasons of sweet union and communion together, while the Lord blesses them much, and precious souls are being added to their number, such as we hope will be saved. The strong church of Clyde has not stood a better place for many a day, than just now. May they abound in love toward God and toward each other, and in good works more and more.

NOT DISCOURAGED.

No, indeed. We feel deeply for those of our dear brethren in trial. Sometimes we feel much depressed when we think how the enemy has succeeded, in some instances, in dividing the hearts of our brethren, and thus nearly hiding their light from the world. But we have seen his power broken, and light, liberty, and union, come to us, so we are very hopeful in these cases. The Lord is good. We are hopeful of seeing much good accomplished during the coming winter. Brethren, one and all, let us take hold unitedly to watch, pray, and labor, for the progress of the good work of the Lord.

H. A. ST. JOHN.

WILL THEY DO IT?

This question, asked by Bro. White, is a momentous one deserving the most careful and prayerful consideration of all; and it should be (and no doubt will be) answered in the affirmative by every living member of the T. and M. Society from Maine to California. If I am not mistaken in the object of the T. and M. Society, it was, at its formation, a religious organization, destined to act in co-operation with those bearing heavy burdens and filling responsible positions in the cause of God. We are told that the T. and M. Society bears the same relation to the third angel's message that the right arm does to the body. It has become an auxiliary in sounding forth the last warning message. And while it is an established fact, that this army of workers has rendered most efficient assistance to our ministers and the cause generally in the distribution of our periodicals, yet from a scriptural standpoint we have not done one-twentieth of what we might have done, were we fully consecrated to the work of God.

Now, brethren, shall we redeem the time, return to primitive holiness, place ourselves in close connection with Heaven, and carry out those Heaven-born principles in our every-day lives? God in his infinite mercy has given us light and knowledge of his will to be communicated to others. We thus become living channels through which the truth of God finds its way to honest souls struggling for light and liberty. Though we may never in this life witness the good resulting from our labors, yet there is no cause for us to be discouraged, become weary in well doing, and settle down content with the achievements already made in this noble enterprise. God forbid that a single individual in the missionary corps should lay down his arms and feel at ease while the Macedonian cry is being heard from every quarter of the field.

In what better way can we aid the cause of God, and help our fellow-creatures on to eternal glory than by placing in their hands such reading matter as will, if perused and its teachings put to a practical use, lead them to the Lamb of God? The SIGNS OF THE TIMES is a paper designed for that very purpose. It is our missionary, or pioneer, paper, offered to the Tract Society for the small sum of \$1.50 per year, post-paid. What an easy matter, brethren, to increase the circulation of the SIGNS, ten, twenty, yes, thirty thousand, before the first of January, 1877! The sixteen Conferences have a membership of upwards of 10,000. We will venture to say that in this number there are not a dozen individuals but that could obtain at least one subscriber for the SIGNS; and many, if they would give themselves to the work, could obtain scores of subscribers for this most valuable paper. And as delays are dangerous, it is expedient that we enter upon our winter campaign at once, not in a careless, haphazard style, but in a judicious, systematic manner, ordering our business through the State secretary.

Dear friends, it is time to awake and exercise faith in God and his work, and to make advance moves while public sentiment is turned in favor of these unpopular truths. I verily believe that a live, energetic canvasser, devoted to the cause of God and consecrated to his service, could by well-matured plans enter the city of

Haverhill, Mass., and obtain at least five hundred subscribers for the SIGNS and REFORMER. Sr. White's lecture on temperance in that city carried everything by storm. It has allayed prejudice, and won the hearts of the leading people of the place, who are favorably impressed with the doctrines taught by S. D. Adventists. We look upon this opening as brought about by a special providence of God.

Let us in our respective districts follow up these openings so providentially brought about. Now will you do it? Yes! let ten thousand voices reply, we will do it, God's grace assisting.

While penning these lines in behalf of the SIGNS struggling in its infancy for freedom, a sister called to see me upon business. I made known to her the subject upon which I was writing. She thought she could not obtain many subscribers, but she gave me \$50 for the SIGNS. Reader, "go thou, and do likewise." M. WOOD.

GREAT THINGS FOR A LITTLE ONE.

"THE Lord has done great things for you," said Bro. White to me as, I fondly remember; and Bro. Andrews, when leaving, a missionary for Europe, said, "You will go safe," i. e., to meet the Lord. Pleasing and encouraging as were these testimonies to me, coming as they did from such a source, they are worthless, unless founded in fact.

As to the former, blessed be God, I have lived to see it verified; for the Lord has certainly "done great things" for me, unworthily as I am, as intimated in the sequel. Well, what has he done? Educated me as a child of his; not as the world educates. He has, to a great extent, vanquished Satan, and put him beneath my feet, Rom. 16: 20; so that I can smile at his rage, and face a frowning, wicked world; a conquest obtained by fasting and prayer. I am strong in faith, hope, love, peace, and joy. Are these small things? Nothing is greater, nothing more desirable, than this triumph over all. In the last decisive hour, full and complete victory will be given the saints. Then, on these, foul spirits have no power.

"Angels that trace the airy road,
Shall lead them homeward to their God."

Again: Let a man "smite me on the one cheek." What then? Do I smite back? No, not if I have the spirit of Christ. He did no such thing. It was pity and compassion, when upon the cross he prayed, "Father, forgive them, for they know not what they do." It was in their ignorance they crucified the Lord of glory; yet did it "with wicked hands," as do all sinners; but their ignorance will not save them. 2 Thess. 1: 8.

To be Christ-like is to be harmless. "Love worketh no ill." Instead of an afflictive, I would extend a friendly hand; would point my brethren upward, from things treacherous, fading, and dying, to things better, safe, and eternal; to a home in glory, full of joy, peace, and love. Where Jesus lives there must be joy, "in the wide waste, as in the city full;" in the hovel, as in the palace royal. Such is Jesus, the Prince of loveliness, his power, his beauty, his image, as reflected by his followers. "Let others," say they, "have the world and all its idle vanities; give us Jesus, and we ask no more." He walks with them here the vale of tears, the vale of death; then wipes their tears, and walks with them the plains of light, no more to be overtaken by darkness, or the shadow of death.

But why, in the caption, is the man called "a little one?" It is scriptural, and so he feels. Did not Paul, great as he was, call himself "less than the least of all saints," and the beloved John, his brethren "little children?" This is it; this is in harmony with what Jesus said of little children. All his real children feel like this, small, weak, and dependent. None who feel "big and important," can belong to that sweet family of humility. No aristocracy, no proud distinctions, are there. No, all is love, meekness, and humility. To gain membership in that blessed family, we must, as Bro. Littlejohn has well said, "come back to the cradle." So it was taught by our Lord: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven." Matt. 18: 3. This settles the question. Oh! how great, then, must be the alteration in every one of Adam's race, to gain that kingdom! Let us not slumber over the question of fitness to meet our coming Lord, now "at the doors." Matt. 24: 33.

Again: The late Dr. Guthrie of Edinburgh, "the king of preachers," called himself "a little child," in the family of

Christ. Like Paul, the greater he was in piety, the smaller he felt. The more celestial light we have, the more clearly shall we see, and the more deeply feel, our smallness, our unworthiness, our ill deserts. This is a rule to which there are no exceptions.

One thing more of Dr. Guthrie: He loved and cared for poor little children, and labored for their good. He gathered them into schools, and did so much for them "they almost worshipped him," and on the day of his funeral, after the dignitaries of the church had concluded their solemnities, and he was lowered down, two little girls emerged from the crowd, and threw flowers upon his grave. This melted Scotland to tears. Here is love that never dies. "From Heaven it came, to Heaven returneth." Here is seen what little hearts and hands can do,—can soften other hearts, and melt a nation to tears and tenderness!

Should not this remind us of a greater funeral, the "funeral of the world," so near at hand, "when nature dies, and God and angels come to lay her in the tomb?" "Every eye shall see, every ear shall hear," Him whom they pierced;—see a world in flames, the end of earth; hear the knell of its decease, the voice of God dooming the nations! To-day we speak of it, to-morrow it comes! To-day let us be ready.

Dear brethren and sisters, must we not come up to this work of preparation for translation, or to meet the Lord at his coming, sleeping or waking? Oh, yes! Let us lay siege to the Omnipotent Arm, and he will help us, for this is his will concerning us. "Be ready," says he. Can we do less, and go safe? 'Tis thought to be something to be ready to see a poor, mortal king, in whom we have no interest; what then to be ready to see the King of kings, the King Eternal, in whom is our life, our all, for unending ages? Let us be wise to-day. To-morrow is the fool's day; and he is never ready, only for perdition. To-morrow is in another world. To thousands this is certain; the reverse is sure to none.

Just think of it, dear brethren, will you?—the sweetness, the blessedness, of being in the friendship of God, at peace with him, ready to meet him at any moment!—feeling that our work thus far is well and faithfully done. This is it; to be ready and keep ready, to meet the Lord, still growing in grace, and in the knowledge of this, our best Beloved. Besides, now is the time to finish up our work for others, our friends out of Christ, and all within our reach.

"How beautiful are their feet,
Who stand on Zion's hill;
Who bring salvation on their tongue,
And words of peace reveal."

Well, what can be said of the humble writer of these poor lines? Could he to-day be put in possession of the things, the glorious things, spoken of in 1 Cor. 2: 9, he would rather decline, God willing, and for a season longer stay here, that he might help his dear friends and others, notwithstanding the infirmities of age. Whitefield, one of God's faithful and successful ministers, said, "Give it not up but with life;" labor and pray on to the last, leaving the event with God.

Though without Christ we can do nothing, and though in the very face and eyes of sin and Satan, and of abounding iniquity on all sides, that marks the perils of the last days, let us throw ourselves into the arms and work of God at once; and carry out, with swimming eyes and bleeding heart, the golden rule of salvation in behalf of perishing sinners; and be fellow-helpers unto the kingdom of God. Arise, let us go hence. This is not our rest!

CALVIN MONROE.

Waldo, Me.

WHY JOHNNY LIKED THE MINISTER.

"Oh! wasn't that a good minister we had to-day?" said Johnny.

"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh, I don't know! It was not the sermon altogether that I meant."

"What then?"

"Why, he prayed for Sabbath schools and boys so good; I never heard any one pray so much for boys. Most of them do not. That is why I like him."

"Do you not like to be prayed for?"

"Why, yes, of course I do."

"The minister prayed to-day that all the boys might be Christ's boys. Did you like that?"

"Yes; and I prayed as hard as I could that I might be. When we hear people praying for us, it makes us think it is about time to be praying for ourselves. If chil-

dren don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much for us in the sermon either. Then, of course, I don't listen as well as I should if I thought there would be something for me."—Sel.

THE SABBATH.

We have heard from the east, from the south, and the west,
Of commotion and tumult, and dreadful unrest;
For the Sabbath of man is profaned by man's servants,
And men call for law to enforce its observance.

Can it be that wise men have so blinded their eyes,
That they cannot perceive how the matter now lies?
Lo! the Sabbath, on which they say men have so trod,
Is the Sabbath of man, not the Sabbath of God.

Vain man! if so grieved when your statutes are spurned,
Shall not God's vials of wrath on you now be turned?
Before you discover such faults of another,
Take from your eye the beam, then look to your brother.

Can it be that man thought, when he made this decree:
From henceforth, the first day the Sabbath shall be,—
That the edict of man should forever abide,
While the law of Jehovah was thus set aside?

God's Sabbath at first disregarded with scorn,
See! 'tis man's Sabbath now that is taking its turn.
What fruit could be surer? Let man never forget,
That the seventh-day Sabbath is God's Sabbath yet.
M. A. B., in Sabbath Recorder.

ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

Obituary Notices.

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

DIED, near Rock Creek, Kan., Sept. 19, 1876, David Otto, son of Jonas and Mary R. Divilbiss, aged one year, four months, and fourteen days.

At the same place, Sept. 23, 1876, Mary R., wife of Jonas Divilbiss, aged thirty-three years, two months, and fifteen days. Sr. Divilbiss embraced the Sabbath when it was first presented there, and united with the church last summer. She leaves a husband and three small children to mourn their loss. During her last sickness, she expressed entire resignation and a hope of a part in the first resurrection. Funeral discourse Oct. 8, by Bro. Canright, from Rom. 8: 28.

SMITH SHARP.

DIED, of epilepsy, at my residence in Washington, N. H., Sept. 8, 1876, Bro. Charles W. Reed, aged thirty-one years. While we saw the terrible convulsions of nature, and the merciless hand of Death fastening upon him, I asked, "How long shall Death the tyrant reign?" The answer came from the pages of divine inspiration, Not long ere the Lifegiver shall come, and he will swallow up death in victory. Then will be fulfilled the promise in Hosea, "I will ransom them from the power of the grave; I will redeem them from death." We have laid him away in the grave, with the hope of seeing him again when the redeemed are gathered to Mount Zion. Thank Heaven for that morn so soon to dawn, that will know no death or sorrowing heart.

"Dark is the hour when death prevails,
And triumphs o'er the just;
A painful void within the breast,
When dust goes back to dust;
And solemn is the pall, the bier,
That bears them from our presence here.

"But there's a bright, a glorious hope,
That scatters death's dark gloom.
It cheers the saddened spirits up;
It gilds the Christian's tomb;
It brings the resurrection near,
When those we love shall re-appear."

JOSHUA PHILBRICK.

DIED, of consumption, at Douglas, Allegan Co., Mich., Oct. 12, 1876, Bro. James R. Brown, in the seventieth year of his age. Bro. Brown had been an observer of the Sabbath of the Lord for twenty years. His last hours were peaceful and happy. He leaves an aged companion and two children to mourn their loss. Discourse from Job 14: 14.

H. M. KENYON.

FELL asleep in Jesus, Oct. 13, 1876, our beloved mother, Ruth Stansbury, at her residence five miles south-east of Mt. Pleasant Henry Co., Ia., aged sixty-three years. She had been a professor of religion for upwards of thirty years. She came into the truth by reading, and had been trying to keep all the commandments of God and the faith of Jesus for about twelve years; and she was connected with the Mt. Pleasant church of S. D. Adventists. She had been a great sufferer for many years, her disease being deranged liver and dropsy of the stomach and chest. She received a stroke of paralysis forty hours before she died. She frequently spoke to me of her faith and hope in Christ, and a few days before her death expected that event soon. Said she was resigned to the will of God, and expected to be raised with the righteous dead at the first resurrection. She wanted us all so to live that we might meet her there. She leaves an aged husband and nine children with their families to mourn their loss. The Rev. Mr. Cory, Christian minister, preached the funeral discourse from the last clause of Isa. 18: 1, to a large congregation of sympathizing friends and neighbors.

JAS. S. HOUSEMAN.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 2, 1876.

General Meeting.

MICHIGAN TRACT AND MISSIONARY MEETING.

THERE will be a general Meeting of the Michigan Tract and Missionary Society at Battle Creek, Nov. 10-12. Elders Haskell and Canright are expected. At this meeting, matters important to the cause and to the Tract and Missionary work generally, and in Michigan in particular, will be considered.

We invite ministers in the State to meet with us as far as practical, and we shall be glad to see at this meeting the Presidents of the T. and M. Societies of other States as far as consistent. We design to leave for California immediately after this meeting and shall be glad to meet a large gathering.

JAMES WHITE.

Receiving Baptism.

I WOULD not be hypercritical, but I would prefer, since it is full as cheap, to say that certain ones were baptized, instead of saying they "received baptism." In spurious baptism a little water is received by the candidate; but in genuine baptism the liquid grave receives the candidate. In the one, it is the water that is sprinkled or poured; in the other, it is the person himself that is immersed. The commission says, "baptizing them," not baptizing water—upon them.

R. F. C.

He who can look up to God with the most believing confidence, is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven, often casts the haughtiest glances on the things of earth.

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Liberal terms are offered to all reliable and competent persons who will engage in the work of canvassing for the HEALTH REFORMER, and selling the Family Health Almanac, Uses of Water, Alcoholic Poison, Healthful Cookery, and other health works published at this Office.

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Those who wish, can have their names printed upon their circulars by inclosing 25 cts. additional.

Every one who thinks of canvassing should send for an outfit at once. All can do something, and now is a splendid time to work, before cold weather begins.

Special Terms to Agents who will devote their time to the business of canvassing, will be sent on application. Address, HEALTH REFORMER, Battle Creek, Mich.

Notices.

WILL the brethren in Nebraska who desire to have me labor in that State among the Danish people correspond with me, and tell me what localities they esteem best; also what counties and on what R. R. Address,

J. F. HANSON,
Elkhorn, Shelby Co., Iowa.

WILL those desiring labor in their vicinity this winter please write me at Ottawa, Kan., giving particulars as to openings, house for meetings, &c.

SMITH SHARP.

To Illinois T. and M. Members.

REVIEW No. 16 contains our T. and M. report, telling you in which district you are, and your director's name and address. Please send him, by next mail, your address, very plainly written. By waiting in this matter you will spoil a plan. A member is any one in this State who has paid a dollar to join the Society.

F. M. T. SIMONSON, Sec.

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary,

Elder J. N. Andrews, One Hundred Dollars each, and invite thirty-nine others to join us in raising \$10,000.

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Address, Health Reformer, Battle Creek, Mich.

Appointments.

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

Postponement.

IN view of the general meeting appointed in this number to be held in Battle Creek, Nov. 11 and 12, it is thought best to postpone the Dedication at Carson City, till Nov. 25 and 26.

U. SMITH.

Meetings in Kansas.

CORRECTION.

LALETTE, Nov. 18, 19. A general attendance is requested.

J. N. AYERS,

J. H. COOK.

MONMOUTH, Nov. 25, 26. J. H. COOK.

Appointment Taken Up.

THE appointment for Ohio State quarterly meeting of the T. and M. Society, at Clyde, Nov. 18, 19, is taken up. No State quarterly meeting this time. The principal reason is that only about two directors could be present if the meeting were called; thus it would prove nearly, if not quite, a failure. Quarterly meeting in Dist. No. 4 will be held as appointed.

H. A. ST. JOHN.

By request, I will meet with the church in Convis, Mich., Sabbath and first-day, Nov. 4 and 5. Meetings will commence Friday evening and close Sunday evening. The ordinances of the Lord's house will be administered on the Sabbath. Brethren and sisters from surrounding churches are invited to be present.

U. SMITH.

I WILL meet with the church at Johnstown Centre, Wis., Nov. 11, 12. Let all the scattered ones make an effort to attend.

H. W. DECKER.

At Eureka, Kan., Nov. 11 and 12. There will be opportunity for baptism; and the ordinances will be celebrated. Come from a distance, and encourage this little company by your presence and testimonies.

SMITH SHARP.

THE next quarterly meeting of the Ind. T. and M. Society of Dist. No. 2, will be held at the meeting-house of the Alto church, Sabbath and Sunday, Nov. 11 and 12, 1876. Eld. S. H. Lane is requested to attend.

J. W. COVERT, Sec.

MEETINGS commence in Bowling Green, Ohio, Thursday night, Nov. 2.

At Norwalk, Wednesday night, Nov. 8.

H. A. ST. JOHN.

QUARTERLY T. and M. meeting for Dist. No. 9, at Vassar, Mich., Nov. 4 and 5. We look for a general attendance.

E. G. DOUD, Director.

THE T. and M. Society of Dist. No. 5, Ill., will hold a meeting at Eugene, Dec. 2 and 3. All the scattered brethren and sisters are cordially invited to attend. Let all come prepared to work. Can some minister be present?

B. A. KING, Director.

PROVIDENCE permitting, Eld. Byington will meet the church at Hillsdale, Mich., Nov. 4 and 5. Let there be a general turnout. Baptism is expected.

J. R. STONE.

QUARTERLY meeting of Dist. No. 1, Kansas T. and M. Society, will be held at Bro. N. P. Dixon's (16 miles west of Cawker City), on the North Fork of the Solomon River, in Osborn Co., Kan., Nov. 25 and 26.

REUBEN WORICK, Director.

NAPOLEON, Jackson Co., Mich., Nov. 11. I shall come prepared to remain for a time and hold meetings where Brn. Hatt or Miles may appoint.

H. M. KENYON.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. George Bisel 50-15, Horace Barr 50-13, Mrs L. L. Larned 50-17, J. K. Gilbert 50-17, R. B. Torrence 50-17, Alva True 50-14, A. V. Bush 50-17, John Morrison 50-16, Jane E. Shafer 50-7, A. N. Allen 49-20, John E. Leng 50-17, Richard Asbury 51-1, L. G. Kidder 50-18, Mrs M. J. Adams 50-19, Henry Smith 50-17, Miriam Shaw 50-17, John Claypool 50-17, Wm. Kerr 51-1, Catharine Peters 50-11, Mrs Steadman Gray 50-17, James H. Minisee 50-17, Cynthia E. Briggs 50-17, Jane Griffith 50-17, O. B. Jones 50-16, I. W. Cook 50-17, John Foster 50-18, J. P. Sanders 50-17, A. Graham 50-16, J. E. Green 50-23, Phebe A. Davis 47-3, W. D. Stillman 50-17, Mrs W. Mc Nitt 50-14, Louisa Tarbell 51-1, Diantha J. Prentice 50-23.

\$1.00 EACH. J. G. Benton 49-18, Mrs George Irons 49-11, Thomas Gifford 49-17, Wm. Mc Allister 49-15, Margaretta Wahl 49-13, O. V. Pratt 49-10, G. B. Castler 49-17, Susan P. Nichols 49-16, Alice Barnes 49-25, Olaf Soderlund 49-17, J. J. Hughes 49-17, C. C. Bodley 49-17, Emeline Griffin 49-17, Martin Leach 49-16, R. R. Jones 49-17, B. F. Lewis 49-12, Minerva Davis 49-18, R. W. Freer 49-17, George McDowell 49-15, J. Crane 49-19, Nancy Short 49-17, E. L. Mc Mullen 50-9, M. E. Karshner 49-17, L. A. Chaffee 49-17, George Maynard 49-25, W. Randall 49-25, Josh Carter 49-25, Jessie Folsom 49-25, David Taylor 49-17, A. R. Meeks 49-17, T. J. Hathaway 49-16.

MISCELLANEOUS. Mrs Samuel Snyder 50c 49-17, Margaret Currant \$1.50 50-17, Mary Voghn 75c 49-17, O. F. Tripp 75c 49-16, Lucius Smith 1.50 50-17, Lucy Spencer 1.50 50-7, W. J. Hardy 25c 49-18, Elizabeth Holland 1.50 50-17, T. E. Thorpe 5.00 50-13, Mary C. Bowers 2.20 50-12, Hiram Weeks 1.90 50-17, W. C. Griffith 1.50 48-7, W. H. Hall 2.50 51-17, Benjamin Leech 75c 49-11, Kate Shedd 50c 49-8, Cynthia A. Williams 1.50 50-17, A. G. Palmer 1.50 50-17, E. J. Scutt 1.50 50-17.

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Hans Jensen \$1.00, J. \$3.00.

Mich. Camp-Meeting Fund.

W. Ellsworth \$1.00, per J. Fargo 103.35.

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