

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.

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 1, 1877.

NUMBER 9.

The Review and Herald,

ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

M. J. CHAPMAN, Secretary, JAMES SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

JOY COMETH IN THE MORNING.

I KNOW there is pain in the weary night,
And we're filled with a sad unrest;
But oh! there is joy when the morning light,
In glorious splendor and beauty bright,
We see in the brilliant east.

Our sad hearts long for the sunny day,
When the troubles of life shall cease,
When the murky shadows shall flee away,
And the hopes we've cherished no more decay—
In the reign of eternal peace.

I know there is grief in the night of pain;
There are sorrows and bitter tears.
Our bark is tossed on the billowy main—
But the gloomy shadows begin to wane,
For the glorious day appears.

I know we are sad when the chilling hand
Of the angel of Death is laid
On the cherished forms of the household band;
And we long and sigh for the better land,
Where the flowers shall never fade.

I know there is peace in the "by and by,"
When the saints shall be gathered home.
We shall lift our eyes to the sunny sky,
And shout for joy as the shadows fly,
And the glorious day shall come.

LILLA D. AVERY.

Locke, Ing. Co., Mich., Feb. 5, 1877.

The Sermon.

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

THE RIGHTEOUS AND THE WICKED.

BY G. V. KILGORE.

TEXT: "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. 3: 10, 11.

HERE are two classes mentioned, the righteous and the wicked. The righteous are the people in whose hearts is the law of God. They know righteousness and do right. Isa. 51:7. The wicked are those from whom proceeds wickedness. "As saith the proverb of the ancients, wickedness proceedeth from the wicked." 1 Sam. 24:13. They forsake the law and do wrong. Prov. 28:4.

The two classes are many times spoken of in the Bible. To the former class are promised good things, rich blessings above all other people. To the latter, fearful things are threatened. It is said in the Bible that the righteous shall have good things in possession; that they shall delight themselves in the abundance of peace; and that they shall shine as the brightness of the firmament, and as the stars forever and ever. Of the wicked it is said that they shall be clothed with shame, and brought to confusion; that they shall hunger and mourn and weep; and, finally, that they shall wail, and gnash their teeth in a fire that shall burn them up root and branch, completely destroying them, so that they shall be as though they had not been.

But these two classes have been living in the world together for nearly six thousand years. And, although the great book of God speaks so favorably to the righteous, we see they have been despised and rejected, shamefully abused, and many of them killed. They have suffered the slander and ridicule of the ungodly, and millions of them have been burned at the stake by wicked men. While they have endured such things, the ungodly have prospered in the world, and boasted of their ease and wealth. As it was in the days of

the psalmist, so it is now: "Pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. They are corrupt and speak wickedly concerning oppression; they speak loftily."

How is this? Has the Author of the Bible made a mistake? Has he promised things that he cannot bestow? If the earthly pilgrimage of the righteous were to be taken as an example of their promised blessings, all might well be discouraged. If the church, established by Christ when he was on earth, is the kingdom promised them, they are an unhappy people. Indeed, they would be the most unfortunate of any people that ever lived. Consider how they have been used since Christ was here; yes, and how Jesus himself was used after he had established his church. He was cruelly killed; and his followers, since that time, have been worn out by earthly powers. Is this the kingdom which the prophets of old promised to the people of God? Is this that stone, cut out of the mountain without hands, which was to smite the powers of this world and grind them to powder? I hope not. Yet many learned men teach that it is. But those who have really lived in the kingdom that Christ established by his earthly ministry, have well known that it is not that promised kingdom in which they were to enjoy the blessings that God had promised them.

Paul must have spoken the sentiments of all the righteous from Abel to the present day, when he said, "If in this life only we have hope in Christ, we are of all men most miserable." Paul could well realize this to be a truth. His persecutions proved it. If he endured all his trials merely for the satisfaction of having his own way, and yet expected nothing beyond the comforts of this life, he was certainly a miserable man. Look at his calling: "Paul, a servant of Jesus Christ, called to be an apostle." This was esteemed a very low calling in those days. Jesus was supposed to be nothing but a common Nazarene. Matt. 2: 23. And when Paul preached, it was thought that Jesus was dead. Acts 25:19. To be a servant of such a man, and that, too, after he had been disgracefully killed, was not a position to be envied. And to be abused as Paul was—whipped, stoned, and imprisoned—was not at all delightful. Yet Paul counted it a pleasure to be even a servant of this lowly Jesus. He also rejoiced in tribulation. But he knew his reward was not to be realized in this life. He, like all the righteous before him, looked beyond this vale of tears to an inheritance undefiled, which will never fade away.

No, thanks be to our God, our hope is not in this life. The pilgrimage of the righteous is only to fit them for their eternal home. The church below, which has been so abused, is not the kingdom in which there was to be fullness of joy. Oh! no. Nor are the righteous the most miserable of all men—far from it. They are the happy people of the Lord, because they have the sure promise of being saved with an everlasting salvation. They are the ones for whom the earth was made. When it is fitted for their abode, it will bloom like Eden. It will be inhabited by none but themselves, and will be theirs forever—a world without end. Then they will delight themselves in the abundance of peace. Then they will shine as the brightness of the firmament, and as the stars forever and ever. Isa. 45:17, 18, 35; Ps. 115:16; 37:11; Dan. 12:3.

The wicked may speak loftily and set their mouth against the heavens now; and they may persecute the righteous as the papal power did; but woe unto them hereafter! When the Lord ariseth to shake terribly the earth, "Woe unto the wicked! it shall be ill with him." They have stained the earth with the blood of saints

and prophets, and have oppressed the poor and needy. They have scorned the righteous, and laughed at their prayers. For thousands of years these things have gone on, and to-day the world is filled with evil men. They still exult at their prosperity, and scoff at the religious. They act and talk as though they were independent of God, and were never to render an account. A spiritualist once asked me what good it did me to pray to God. Said he: "What did you ever get by praying? I never pray. If I want any thing I pay for it and get it."

If things were always to continue this way, the righteous would indeed be miserable. What a state of affairs! The innocent killed by the guilty, the honest robbed, the humble oppressed by the proud, the godly scoffed at by the ungodly! If conclusions were to be drawn from these things, the language of the text would have to be reversed. It would have to read thus: Woe unto the righteous! it shall be ill with him; for his troubles are great. But say ye to the wicked, It shall be well with him; for he is independent, because he pays for all he gets! But, no, no; this state of affairs will not always last. The text need not be reversed. It reads just right as it is. The God of Heaven hears the prayers of his faithful people, and it will be well with them by-and-by. "When the wicked are cut off, thou shalt see it." God has already wrought for his people sufficiently to prove that he cares for them. He delivered the Hebrew worthies from the fiery furnace, and brought out Daniel from the lion's den. He opened the prison gates, and loosed the bands which held the apostles. They gave him the glory, and he showered down upon them his Spirit, until they were able to heal the sick and raise the dead. That same God still lives, and his promises are yet sure. Praise his holy name!

Hear again what he has written: "Say ye to the righteous, that it shall be well with him." Yes, take courage, righteous man, though you may be oppressed wrongfully, all will be well by-and-by. Lift up your head, discouraged one, the Lord will turn again the captivity of Zion. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven." When the enemies of the Lord rise up to tread down the truth, call on the name of God; for he promises to hear all that call upon him in truth. He will hear their cry, and save them. Ps. 145:18, 19. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37:34.

The promises to the righteous are many, and the reward offered them is great. The name of the Lord is greatly to be praised for such promises. There is that city that is prepared for the faithful. Its light will so far outshine the sun of the new earth that it will be as light in the city at midnight as at noon-day. Rev. 21:23-25; Isa. 30:26. The psalmist says, "Glorious things are spoken of thee, O city of God." Indeed, it must be a lovely place. Its walls are beautiful jasper, and its streets are pure gold, like unto clear glass. Its foundations are precious stones, glowing with brightness, and sparkling in the light of God. All of its gates are pearls. They will shine with resplendent brilliancy, and never grow dim. Precious and beautiful colors mingle together in those walls and foundations, presenting more lovely pictures than the brightest rainbow we ever saw. In the midst of those golden streets is the tree of life, whose fruits perpetuate immortality. There, too, is the river of life, whose waters are pure and free.

The throne of God will also be there. And before that throne, on a sea of glass, the redeemed hosts will stand, when they are gathered from this earth to reign with Christ a thousand years. They will raise their voices and touch their harps to praise

him who saved them. There will be the persecuted of this earth, made free from sorrow and care, happy and joyful in God—Abraham and his seed all together. Oh! what an assembly—the church of the first-born! Think who will be there: people whose greatest delight it has been to honor God and make all around them happy. Not an ill-natured being in all that crowd! There will be men that we read about in the Bible—Isaiah, Jeremiah, Ezekiel, and Daniel—all the patriarchs, prophets, and apostles. Those who fell under the cruel hand of the papacy, and those who get the victory over the beast and his image, will be there. What a scene, to see all these people meet! The Bible says that tears shall be wiped from off all faces, but it does seem as though tears of joy would be shed as these people greet each other, when they know they are saved together for eternity. Those who were acquainted on earth will recognize each other at first sight (for Paul says, "Then shall I know even as also I am known"). But when we of this age see the sages of old shake hands together, we will have to be told who they are. Then what joy actually to gaze with perfect sight on such men, to hear them talk, and to talk with them.

My heart leaps when I think of such things. There these people can see the angels that ministered unto them, that blessed them when they glorified God, that lifted them up when cast down with trials. But the loveliest of all to look upon will be the Lamb of Calvary. To him the saved of all nations will ascribe their salvation. Had it not been for him, not one of them would be there. But there they will be. They will behold his face in righteousness. Worthy, worthy, is the Lamb! Praise him forever for his loving kindness! A meeting like this will be held every Sabbath and every month. "From one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Those shining mansions will ring with music more sweet than our earth has ever heard. Bright seraphs will swell the song. Not only will the city be filled with praise to God, but all this earth is to be full of his glory. Num. 14:21. All these things are promised to the righteous. And they will not be like scenes of this life, which soon pass away, but they will be forever—as long as God lives. Truly, we can say to the righteous that it shall be well with him.

But we are required to say, "Woe unto the wicked." And this we must do, or his blood will be on us. Wicked man, hearken. There is a day coming that will reveal to all evil-doers that it would have been better for them to have done God's will instead of their own. Hear what God says: "Remember this, and shew yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure; calling the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Remember the former things of old. What things? Why, the judgments that came upon the transgressors of old—the flood, the fires of Sodom, the plagues of Egypt, the earthquake that swallowed Korah and his company, &c., &c. The Lord says, Remember these things, and bring them to mind again, O ye transgressors.

Men that rejected the counsel of God that was given through Noah perished in the flood; those who laughed at Lot's warning were burned in the fires of Sodom; and all the people that opposed the counsels of God in the days of Moses were destroyed.

Think of these things, sinner. All those wicked people found that they made a great mistake in choosing their own ways instead of the ways of the Lord. So will all evil-doers of to-day find the same. When God calls from a far country (from the place where Christ has gone, Luke 19:12) the man that will execute his word, then all the wicked will have to acknowledge that there is none like the God of the Bible. They will wish they had hearkened to his counsel. Christ is this man that executes the counsel of God (John 5:27), and he is coming to take vengeance on all the ungodly. 2 Thess. 1:7-9; Jude 14, 15. Can you not believe these things, sinner? All the prophets of God have foretold that awful day. All the other judgments of God were foretold, and they came. Prophets, living hundreds of years apart, and in different nations, some in prisons, and others banished to distant isles, have seen in vision the coming of the Son of man. And all describe him and his work in the same way. Could this have been done by collusion? Not at all.

Besides this, we have the words of the apostle Paul, who tells of the coming of Christ, with all the angels, in flaming fire, to take vengeance on all liars. Paul declares that he did not learn what he taught from man. He says, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God I lie not." Gal. 1. Now this is enough to prove to any sound mind that what is said in the Bible of things to come is not of the device of men, but is of the Spirit of God. Here Paul declares, before God, and in face of the Judgment, which he firmly believed would come and destroy all liars, that he preached for three years before seeing any of the apostles. And after that, he was with Peter only fifteen days—not long enough to hear a common course of lectures. Now the question for the skeptic to settle is, How did it come that Paul preached exactly in harmony with all the rest of the Bible writers? The only answer is found in Paul's own words: "By the revelation of Jesus Christ."

This same Jesus revealed to the prophets of old, scenes of the future and final Judgment, declaring that he would tread down the wicked in anger and with fury. Seven hundred years before Christ, Isaiah saw this mighty Conqueror coming, robed in red garments, and asked, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" And the answer was, "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Isa. 63:3, 4. Ninety-six years after Christ, John saw the same, and said, "He was clothed with a vesture dipped in blood," "he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:13-15. In this scripture John says the armies of Heaven followed him upon white horses at this time, as he came to judge and to make war.

About nine hundred years before John saw this vision, Joel saw a representation of the same armies, and declared that "the appearance of them is as the appearance of horses; and as horsemen, so shall they run." Joel 2. He heard the Lord roar from on high, and utter his voice from Jerusalem. Chap. 3:16. Jeremiah, two hundred years later, heard the same exactly. Jer. 25:30. I might present many scriptures to the same effect, but space forbids. Who can doubt these harmonious testimonies? Sinner, that awful day will surely come. It will be so dreadful that even "the mighty man shall cry there bitterly." The mighty man! Men that have fought in battle unalarmed, that have not been frightened at the shock of armies and the din of war, that have faced the enemy in the rage of fight, will shrink at the fearful scenes of that day. The raging of mad nations, the shrieking cries of frightened millions, the loud noise of falling cities, the clashing sounds of dreadful thunder, and the crackling of mighty flames of fire, will be awful to hear.

But that will not be all. Jeremiah says, "All the kings of the north, far and near, one with another, and all the kingdoms of

the world, which are upon the face of the earth," shall drink the indignation of God. Isaiah says there will be "a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle." But above all that great noise, the voice of God will strike terror to the heart of the sinner. The earth, yes, and even the heavens, will tremble at the sound of his voice. With his armies he will march through the land in indignation; and not a sinner will be left, but all will be destroyed and the land left desolate. Hab. 3; Isa. 13. That day will burn as an oven, and consume the wicked as stubble. Mal. 4:1.

The anguish of the sinner in that day can scarcely be imagined. But God has plainly warned him, so that he cannot cast reflections upon God who shall inflict the punishment. Read Zech. 14:12, and you will understand what kind of punishment to expect if you, dear reader, are fighting against the cause of God. When that plague falls on the sinner, all hope for salvation will be gone forever. Oh! that sinners could be made to feel that such a day is really coming, and that those who profess the name of Christ might depart entirely from iniquity! In that day there will be no intercessor. Isa. 59:16-18. Who could be saved without an intercessor? The least sin unpardoned then will bar any one from entering the city of God above. For the Lord will say, when his intercessions are over, "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, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

The line will be struck, in a few years, between the righteous and the wicked. On which side will you be found, my dear brother or sister? Cast your thoughts back upon the course you have been taking, and, if you decide to continue in the same way, you can tell something about how it will be with you when that line is drawn. But do decide to press on toward the kingdom. Weigh well your words before speaking. Think of your deeds before doing them. Pray for presence of mind in this work. Confess past wrongs. In doing these things the Lord will bless us, and save us among the righteous. Let us hasten to prepare for the coming of the great day, in which God will render to ever man according to his deeds.

General Articles.

THE EPISCOPALIANS ON THE LAW AND SABBATH.

IN the "Church Catechism" published in London we find the following:—

"*Ques.* You said that your godfathers and godmothers did promise for you that you should keep God's commandments. Tell me how many there be? *Ans.* Ten. *Q.* Which are they? *A.* The same which God spake in the twentieth chapter of Exodus, saying I am the Lord thy God, &c. *Q.* Which is the fourth commandment? *A.* [Here the fourth commandment is inserted]. *Q.* What reason is given for the observance of this law? *A.* Because God himself rested upon the seventh day. *Q.* What then did he do upon the first six days? *A.* He made heaven and earth, the sea and all creatures in each of them. *Q.* What did God do on the seventh day when he had rested on it? *A.* He blessed and Hallowed it. *Q.* What do you mean by Hallowed? *A.* He made it holy. *Q.* Why did God bless and make it holy? *A.* That we might rest on that day from our usual works, and set it apart more especially for worshipping him."

In another work—"A Help to Catechising,"—we read, "Why did God choose the seventh day in particular?—Because he rested on it from making all things.—When did God make the seventh day holy?—As soon as he had made the world. Gen. 2:3.—For whom did he make it holy?—For Adam and Eve and all their children and children's children forever."

Language more clearly teaching our obligation to keep the seventh day could not be found; and "those who are to answer before God for young Christians" [their definition for godfathers and godmothers] will be interested in knowing which the seventh day is. This they teach as plainly as the other. In the Episcopal hymn-book we find a hymn for each day of the week, which plainly marks the Sabbath. It runs thus:—

"SUNDAY.

"And God said let there be light. . . . And the evening and the morning were the first day."

"On this day, the first of days,
God the Father's name we praise,
Who, creations fount and spring,
Did the world from darkness bring.

"MONDAY.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. . . . And the evening and the morning were the second day."

"Come let us praise the name of God,
Who on the second day
Spread out the firmament above,
His glory to display."

Here follow appropriate scripture quotations and verses for the other days of the week. We give only the last:—

"SATURDAY.

"And on the seventh day, God ended his work which he had made."

"Six days of labor now are past.
Thou restest, holy God. . . .
Blest is the seventh morn of light
Hallowed for rest divine." &c.

When they observe the first day of the week and not the seventh, do they not fondly contradict themselves as well as the Bible? R. S. OWEN.

DEACON LEE'S OPINION.

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no revival for two or three years past.

"Now what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion; and, after a little thought, frankly answered:—

"No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and, taking courage, he asked:—

"Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked:—

"Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and in a tone louder than his wont, shouted:—

"No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that, I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked:—

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the stars which Jesus holds in his right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we

were gossiping about, and criticising and crushing, instead of upholding by our efforts and our prayers, the instrument at whose hands we harshly demanded the blessing.

"Well, sir, he could not drag on the chariot of salvation with half-a-dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by his Spirit, to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants touches the apple of his eye. I heard my pastor was ill, and, taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, 'He may be dying, and the sight of your face might add to his anguish!'

"Has it come to this? I said to myself, that the man whose labors had, through Christ, brought me into his fold, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done!' I confessed my sins to that meek woman, and implored her, for Christ's sake, to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family into my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said, 'Brother Lee! brother Lee!' I bent over him and sobbed out, 'My pastor! my pastor!' Then, raising his thin, white hand, he said, in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply was, murmured as if in a troubled dream, 'Touch not mine anointed, and do my prophets no harm!'

"I stayed by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you; but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying, 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully-realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them more for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the

new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word, "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.—*Sel.*

THE FOUR CALLS.

The Spirit came in childhood,
And pleaded, "Let Me in;"
But ah, the door was bolted
And barred by childish sin.
The child said, "I'm too little;
There's time enough; to-day
I cannot open;" sadly
The Spirit went His way.

Again He came and pleaded
In youth's bright, happy hour.
He called, but heard no answer;
For, fettered in sin's power,
The youth lay dreaming idly,
And crying, "Not to-day;
For I must have some pleasure."
Again He turned away.

Again He came in mercy,
In manhood's vigorous prime;
But still could find no welcome—
The merchant had no time
To spare for true repentance,
No time to praise and pray;
And thus repulsed and saddened,
The Spirit turned away.

Once more he called, and waited.
The man was old and sad;
He scarcely heard the whisper,
His heart was seared and bad.
"Go, leave me. When I need Thee
I'll call for Thee," he cried;
Then sinking on his pillow,
Without a God, he died!

—*Sel. from The Christian at Work.*

COURAGE NECESSARY TO CHRISTIANITY.

ONE must have courage in order to be a good Christian. When perfected in love, Christians have courage, for perfect love casteth out all fear. If it were not so, God's truth would not be held up to a scoffing and ridiculing world; for the enemies of his truth are strong and very powerful, and had the Christian nothing but his own natural strength to lean upon, the contest between truth and error would be but a weak one. But the Lord gives strength and courage sufficient for the task before the Christian: there are few working Christians who have not realized this fact.

The Lord, indeed, is the strength of his people; were it not so, the enemies of truth would long since have crushed them to the earth. Well may the opposers of truth tremble, as did the heathen of old, in arraying themselves against the God of Israel. Let the defenders of God's truth, then, take courage, fresh courage, knowing that the Lord will uphold and defend his truth and his people. The Christian has in all ages needed courage, but especially does it seem that the defenders of truth in this evil day and age need courage. And nothing is more calculated to inspire this needed courage than a strong love for the truth. This will give boldness to face the enemies of the truth which God would have declared to this generation.

God is converting men and women to this truth daily, to acknowledge, obey, and defend it. It takes courage, and it takes the help of the Lord. In doing so, we see ourselves arrayed against the mighty men in the eyes of the world, against the learning and the wisdom of the world, against the customs of the world, and against the customs and teachings of those who profess to be the light of the world and to be teaching the way of eternal life. Need the question be asked if it takes courage to face all this? Those who have tried it know; and they have a sympathizing heart for those who come out from the world, and take a stand for God's truth against such opposition.

Lonely one, farmer, mechanic, or whoever you are, you who have dared to go contrary to the traditions of your fathers, against the customs and teachings of the mighty and so-called worldly wise, you who, as it were, are standing alone, take courage, be firm, contend nobly for the right; there are those who know your discouragements; and more, much more, God knows them, and he knows how to sympathize. He can and will help. Let us then take courage, and become stronger and bolder in the Lord's work. Let us labor with more zeal and greater love until the Master appear. He that holds out faithful to the end shall receive the reward.

J. M. GALLEMORE.

Salisbury, Mo.

OUR ALMANACS.

EVERYBODY thinks they are good. I have heard but one fault found with them, and that is they contain no "up and down" phases of the moon for the people to plant their garden vegetables by, neither the signs of the Zodiac, by which they are guided in a similar manner. Nevertheless, they have sold well.

We commenced selling from house to house, but found this slow work, and therefore concluded to call congregations, and sell in them. Mrs. Lane spoke at these places, principally on the subject of temperance and health reform. At Harrisburg we had the free use of a Temperance Hall. We had a large audience; and a very favorable notice of the meeting appeared in the next week's issue of their periodicals. At Mt. Crawford we had the Methodist church and an uncommonly large audience. Extra seats were brought in, and many still remained standing. The members of the Temperance Lodges marched in, dressed in their regalias, and seated themselves on reserved seats around the pulpit. Five gentlemen surrendered their tobacco. At Bridgewater the Lutheran church, a large house, was granted us. There were probably five hundred in attendance. Seven young men surrendered their tobacco. One lady, to encourage a gentleman friend to yield his tobacco, gave us her name to cease the use of coffee.

In our work with the almanacs we have had the free use of churches, halls and court-houses, and nearly all these have been filled to overflowing. At these meetings we advertized our periodicals, and distributed hundreds of copies, which were eagerly taken, and which were the means of obtaining a number of subscribers. With the help of Eld. Corliss and one or two others, we have disposed of seven hundred almanacs, for which we have received seventy dollars, allowing us about fifty dollars for T. and M. Society here in Va. We have between two and three hundred almanacs left, which we expect to dispose of, applying the proceeds in the same way.

I have been thinking what might be done each year with the almanacs if all take hold in earnest. Supposing each minister among us, during the months of November and December, call several congregations, give them a good, wholesome discourse on temperance and health reform; set before them the injuries done the public by the free distribution of medical almanacs, which advertize bitters that will intoxicate as readily and thoroughly as rum itself; tell them that in purchasing the Health Almanac, they make an advance move in the cause of temperance by crowding out the medical almanacs; also that the means shall be applied on a tract fund through which temperance tracts shall be distributed; explain the workings of the T. and M. Society somewhat,—if this be done, there will be no difficulty in selling them readily at full price. Mrs. Lane has demonstrated this in several discourses given in Michigan and Ohio this season.

Some of our brethren are saying that they cannot sell the almanacs in their Conferences. If we can sell them in this State, and contend with "hard times," with the free distribution of medical almanacs, and dispose of the most of them in January and February, I think our brethren can sell them anywhere. Put them at *full price*, and *push* them out. They are a good thing, and no one need be ashamed of them. There is no need of losing several thousand dollars each year, which might be saved. It is easy to talk, I know; but having demonstrated our proposition this year, and last year also, we speak with confidence. Pardon us for speaking at all. May God help us all to prove so faithful that the "Well done" can be said to us.

E. B. LANE.

READING.

READING-MATTER was never so plenty and varied as at the present time, and readers never so numerous as now. Time is short and precious, hence it is important that we read the right kind of books and in the right manner. It is seldom, if ever, best to read simply for amusement. It is well to form in early life the habit of concentrating the mind upon one good book, and reading and re-reading it until its spirit is infused into our own, and all the information it contains is ours for life. One book read in this manner will prove of more value than volumes skimmed over. It is better for the mind to gain one hundred ideas from one book than to gain one hundred ideas from one hundred books.

Some writers spread one idea through a volume; others convey a wealth of meaning in every sentence. One book written by the latter class is worth more than a library of popular trash. Therefore choose good, solid, and true books, and read them daily, carefully, and slowly, and remember what you read. It is a good plan to close your book at the end of each chapter, and think of all the ideas gained. This fixes them in the mind. Above all, do not neglect to read that glorious old Book, whose pages are ever new and covered with the sweetest poetry ever sung, the wisest words ever uttered, the grandest thoughts ever penned, and which is the only sure guide to that country "by prophets long foretold." ELIZA H. MORTON.

THE LOVE OF CHRIST.

HOPE will make men strive, and fear will make them tremble; but *love* alone will awaken love. Wheresoever the love of Christ pours itself like a flood of light into the soul, it draws all things after it by its irresistible attraction. It drew Peter, James, and John, from their boats and kindred, Nathaniel from his shade and solitude, Matthew from his custom and commerce, Mary Magdalene from her sins, Saul of Tarsus from his deeds of blood, and converted impetuous Peter. Other emotions rise and fall in their power to constrain. They come and go, are fainter and stronger, fitful and capricious; but *the love of Christ never faileth*.

And this love has encompassed our pathway through life,—from infancy to childhood, from childhood to youth, and from youth to manhood. Whether in sunshine or shade, darkness or light, sorrow or joy, sickness or health, He is ever near us, and by his love, drawing us onward, ever looking upon us, and seeing our intentions before he beholds our failures, knowing our desires before he sees our faults, cheering us to endure great things, and yet accepting the least, inviting our poor service, yet content with our poorer love. He has bound up our broken hearts, consoled the mourner, upheld the sinking, visited the home of the lonely and the hiding place of sorrow, the couch of sickness and the pallet of the dying. Oh! the light, depth, length, and breadth, of the love of Christ! It shall bear thee safely to the end, and shall sustain and waft thee gently to the eternal shore.

C. W. STUTTLE.

Vernon, Shiawassee Co., Mich.

FOUR OLD FRIENDS.

READERS, a word with you from four old friends—the Sabbath, the Sanctuary, the Scriptures, the Saviour.

"I am," says the Sabbath, "nearly six thousand years old, the oldest of seven brothers, born in a quiet and happy time. When my eyes first opened I saw Eden in its primal beauty; there was no sin; my history began when God surveyed the new-formed world and pronounced it good, and as a gift of kindness he bestowed me as a boon to man, to whom he has made me a great blessing. I bring peace and rest and holy counsels to the sons of toil. I have been your family friend, bringing those together whom the week sundered, bringing them round the sacred altar in holy bands of union, amity, and love, to lead the mind from fading earthly things to those divine realities above the skies, to raise the nobler faculties to services celestial, and to give on earth the happy earnest of that endless rest laid up in Heaven; and thousands, as they gather together in my sacred hours, become illumined with the rays of gospel glory; souls receive the precious seeds of eternal life; heavy hearts are lightened of grievous burdens; many eat of heavenly manna and drink of water from the anointed Rock; in a word, in my well-ordered hours many blessings from on high descend, until the earthly courts of God are filled with radiant beams of heavenly glory. I am thy country's friend and thine."

The sanctuary says, "I am nearly as old as the Sabbath; at first I was only a bower in Eden, associated with recollections of ancient glory. I afterward floated with Noah in the ark; and to the patriarch with his stone pillow, his earthen bed, his cloud-formed drapery, his bespangled roof of glittering stars, and, withal, the mystic ladder, the traversing angels, and the likeness of Jehovah, I was at the gate of Heaven. I traveled through the wilderness with Moses; then as the magnificent temple at Jerusalem, with God for my architect and artificer, and now no longer circumscribed

by the boundaries of Palestine. Where God is recognized, adored, and worshiped, with the exalted band, with the covenanted host, on the moorland, in the secluded ravine or sheltered dell, I am there; with the little company who meet around the cabin or on deck of the vessel floating on the mighty waters, or with the rustic company of the village in the well-swept barn, I am there; or in the room of the pious, where friends and neighbors meet to praise and pray, or in the cathedral, church, or chapel, where heart and flesh do thirst after God, I am there. Wherever God's name is recorded, wherever God's glory is designed, wherever God's ordinances are celebrated, I am there, gathering households under my shadow, aiding them in worship, and praise, and prayer. I have seen sinners changed into saints, and habits formed, hopes imparted, desires elicited, the heart enriched, and God glorified. My meanest seat is higher than an earthly throne, and the lowest only less dignified than the stations of the beautified in Heaven. I am thy country's friend and thine."

The Scriptures declare, "I, too, am very old. First, in my infancy, I was only a simple promise. It was my work to teach men to be happy in this world, and show them how to be fitted for the world to come. I have studied languages in my time, and can now talk about Heaven in many dialects. There is hardly any land into which I have not traveled. I have many times whispered a pleasant word to your parents in their sicknesses and sorrows. I have cheered them through many a difficulty. I have pleasant truth for all ages, and classes, and conditions of mankind, teaching them what to know, to do, and to enjoy. I, also, am thy country's friend and thine."

The Saviour says, "I am the oldest of all the four. In the beginning I was with God, as the Word, speaking worlds into being and establishing all things. During many ages, I paid many visits in various forms to the children of men. At last I came and dwelt in the world for thirty-three years. I lived to teach and to bless, illumining the sightless eye-balls, opening the ears of the deaf, loosening the tongues of the dumb, cleansing the impure and raising the dead, quelling the tumult of the winds, quieting the waves of the sea, conversing with angels, and I died to save sinners. But I rose from the dead, and am now alive forevermore. I have issued the commission of mercy to the world, and commanded the utterance of Heaven's amnesty, through my death, to every creature. I am your best friend. It is I who make the Sabbath, the Sanctuary, and the Scriptures your friends."

There are not many Sabbaths within the short time of man's probation—none to be wasted, trifled with, or spent in sin and folly. Seek in the sanctuary the Holy Spirit of thy Lord, and then the blessings and promises of the Scriptures will make thee meet for the endless rest. Let thy cheerfulness be that which wisdom doth confer, and thy joy be that of those who know their God, and are with hopeful expectation looking for and hastening to the final day of Christ the Saviour.—*Church Union.*

ANECDOTE OF CARLYLE.

THE curious and "troublesome" style of Carlyle is said to be quite in contrast with his simple, straightforward way of talking. Hatred of sham is one of his notable characteristics. One evening at a small literary gathering, a lady famous for her "muslin theology" was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe by expressing regret that he had not appeared in our own time. "How delighted," said she, "we would all be to throw our doors open to Him, and listen to his divine precepts! Don't you think so, Mr. Carlyle?"

The sturdy philosopher, thus appealed to, said, in his broad Scotch:—

"No, madam, I don't. I think that had he come very fashionably dressed, with plenty of money, and preached doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, 'TO MEET OUR SAVIOUR;' but if he had come uttering his precepts, and denouncing the Pharisees, and associating with publicans and the lower orders, as he did, you would have treated him much as the Jews did, and have cried out, 'Take him to Newgate and hang him.'"

THE largest room in the world is said to be the room for improvement.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 1, 1877.

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

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

REDEMPTION.

THE primary signification of the word redemption is to purchase back, to release, to ransom. Theologically, redemption means the bringing back of that which was carried away in the ruin of the fall. When all was lost in Adam, the plan of complete redemption through Christ was instituted. That we may better understand the nature and extent of redemption through Christ, we will first consider what was lost in Adam.

1. Innocence and purity of character were lost in the transgression by the representatives of the race, and their offspring became the lawful prey of the author of sin. Their lost condition is expressed by the apostle in these words: "I am carnal, sold under sin." Rom. 7:14. The plan of redemption proposes to save men from the condemnation and practice of sin in this life. The announcement of the angel to Joseph respecting the infant Saviour was that he should "call his name Jesus, for he shall save his people from their sins." Matt. 1:21. And Paul, writing to the church at Colosse respecting Christ, says: "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. The apostle also bears this triumphant testimony to the Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Chap. 8:1. The first stage in redemption is freedom from sin. And the accomplishment of this deliverance demands action on the part of the sinner, as verily as on the part of the Redeemer.

Repentance is demanded of the sinner. He must have a godly sorrow for his sins, and must forsake them before pardon of them can be granted, and redemption from them can take place. But he must first have a knowledge of the nature and extent of his sins before he can understandingly repent of them. And this knowledge is derived from the moral code which God has given as the rule of men's lives. "By the law is the knowledge of sin." Rom. 3:20. And has God no other mirror into which the sinner may look and see the imperfections of his moral character? In his personal experience the great apostle answers: "Nay, I had not known sin but by the law." Rom. 7:7.

It is admitted that the Spirit of God and the gospel of the Son of God both act upon the sinner's mind and heart in harmony with the law of God. But if these are the means, independent of the law of God, in his conversion from a life of sin to obedience and holiness, we should be able to read somewhere in the New Testament words like these: By the Holy Spirit is the knowledge of sin. Nay, I had not known sin but by the Holy Spirit. Or, by the gospel is the knowledge of sin. Nay, I had not known sin but by the gospel.

But as there are no statements in all the Bible that the Spirit of God and the gospel of Christ are the agents to give the sinner knowledge of his sins, and as Paul does say by the authority of the Holy Spirit that by the law is the knowledge of sin, the reader will acknowledge that the grand old moral code of Jehovah, given as a rule of life, is the means by which sinners may learn the nature and the measure of their sins. The beloved John defines sin in these words: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

The perpetuity of the law of God, transgressed, makes the death of Christ a vital and perpetual truth in the system of redemption to be set forth in the gospel of the Son of God as long as human probation shall last. This fundamental truth ranked first in the gospel preached by Paul. He reminds the church at Corinth of this fact in these words: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." 1 Cor. 15:3. And to the church of the Romans he makes the broad declaration: "Where no law is, there is no transgression." Rom. 4:15. Take away the moral code, and sin is removed from the world, and Christ and his gospel are no longer needed.

But the glorious gospel of the Son of God presents Christ as now pleading the merits of his blood which was shed for our sins. This fact constitutes the highest evidence of the perpetuity of the law of God. It gives force to the

grand truth, lying at the foundation of redemption, to be perpetuated in the gospel message to the end, as uttered by John in these words: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. The sinner needs an advocate with the Father, because the wrath of God is upon him for breaking the moral code given as the rule of his life. Our adorable Redeemer, who in love inexpressible shed his blood for the offending sinner, is his advocate with the offended Father. In the plan of redemption the sinner has to do with both the Father and the Son. He must first see the nature and extent of his sins by the light of the moral law, exercise true repentance toward its divine Author, and then the way is made ready for him to exercise a consistent and scriptural faith in Jesus Christ. With this agrees that portion of Pauline theology rehearsed by the great apostle in the presence of the elders of the church assembled at Miletus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21.

Away with the idea that the law of God alone can save the sinner, however carefully he may observe all its precepts. The law is the rule of conduct. It condemns the violator, and holds him guilty until he suffers the penalty of its transgression, or receives pardon through a mediating party. There is no redeeming power in law. If it were the province of law to redeem the transgressor of law, then Christ need not have died for our sins. The Jew is blind, to say the very least, in one eye. But away, away, with the heresy that men may be saved by Christ and the gospel while trampling the law of God under their feet. God gave Christ to the world because his law was as changeless and enduring as his eternal Self. And there was no other way to meet the demands of that law, and at the same time save the sinner, than that Christ should die, the just for the unjust.

The Christian who trusts in Christ for salvation while breaking the commandments of God, is suffering as great blindness as the Jew, though it be in the other eye. He dishonors both the Father and the Son, by making God's moral government of trifling importance, and consequently the atonement of the Son of corresponding value. He is even flinging insult into the very face of Heaven in boasting of saving faith in the Son, while rejecting the commandments of the Father. But John sees a loyal army obedient and true, who are not swayed by Satan to the right or to the left. These have sight in both eyes. The prophet says respecting them: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

It is when the sinner sees himself exposed to the wrath of God by the violation of the divine law that he feels his need of Christ, and casts himself upon his mercy as his only hope. And it is here that the repenting, confiding sinner finds pardon, peace, and joy in the Holy Spirit as he seeks for that fullness of grace there is in the Redeemer. His life is now in joyous harmony with the exhortation of the apostle: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2. And as he travels on in the Christian life, and reaches out by faith for complete deliverance from the power of Satan, and redemption from the dominion of sin, he reads his own experience in the triumphant words of Paul:—

"That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14.

This is redemption in its first stage. It is a deliverance from the power of darkness, and a translation above the corruptions of this world into the kingdom of Christ's abounding grace. Bible conversion is a great change. When men are understandingly convicted of sin by the very moral code given as a rule of life, and are led to Christ as their only hope of pardon and eternal life, they will, with very few exceptions, remain

steadfast, and grow in grace. Why so large a per cent of the fruits of the popular revivals of our day immediately fall back, is because they do not experience Bible conversion. The moral code is not applied as the measure of sin, preparatory to their casting themselves upon Christ as their only hope of redemption from sin.

Those who are really converted as they enter upon the Christian life will gain victories, add graces, and increase in spiritual strength, as they pursue their journey home to their eternal reward. This is forcibly expressed in 2 Pet. 1:5-11; 1 John 1:3-7. Our heart exults that we are able to bear testimony upon the best authority that the sinner may repent before God of the transgression of his law, and may find in Christ a complete Redeemer. His heart and life may be in harmony with the law of God and the gospel of Christ, and in fellowship with the Father and the Son. He may walk in the light as God is in the light. He may be cleansed from all sin, and pursue the path of light that leads in through the gates of the golden city, triumphant in the love of the Father and the Son.

J. W.

AN INTERESTING OCCASION.

ON Sunday, Feb. 25, we had the privilege of speaking twice, forenoon and evening, to the people of Baltimore, Mich., where Bro. T. M. Steward has been giving lectures for the past six weeks, and a great interest is awakened in the minds of the people for ten miles around, in regard to the truths presented by S. D. Adventists. The Methodists have entered upon a crusade of opposition, and have just had the presiding elder from Kalamazoo upon the ground to kill the interest. The most he did was (1) to outrage the memory of John Wesley by taking square ground that the law has been abolished; (2) to set forth on the prophecies such an absurd position as that the stone of Dan. 2, which is to smite the image and become the fifth universal and eternal kingdom, is the United States; and (3) to thus just about double the interest in Bro. Steward's lectures. It is all working well. Sunday evening, the Methodists started a protracted or revival meeting in the meeting-house about a hundred rods from the large school-house where our meeting was held. How many they had at the church we do not know, but a full half hour before the time appointed, the school-house was well filled. They continued to come till every available spot even of standing room was occupied, the speaker's stand not excepted, so that it was hardly possible to make a gesture without hitting some one. The best of attention was given throughout, while we endeavored to show them where we stand in some of the most important lines of prophecy, and what events in the religious and political world are just before us.

Quite a number have already taken their stand upon the Sabbath as the result of Bro. S.'s labors, and there is prospect of a good and permanent work there.

U. S.

THE COUNCIL AT JERUSALEM. ACTS 15:1-21.

[Translated from *Les Signes Des Temps*.]

IN the year 52 A. D. the apostles assembled at Jerusalem to consider the question of circumcision. Many churches had been established among the Gentiles by Paul. Certain persons from Judea had visited these Gentile Christians, and having found them uncircumcised, they said to them, "If you are not circumcised according to the custom of Moses, you cannot be saved." If they had found the Gentiles violating the Sabbath, without doubt this would have been the first subject of their censure. This is a fact worthy of notice, that we find in no part of Acts where the violation of the Sabbath is mentioned. The fact that these persons found no occasion to accuse the Gentile churches of violating the Sabbath, is a certain proof that the Gentiles could not be accused of this sin. The question concerning the observing of the Sabbath was not raised by the assembly at Jerusalem. But if it was true that Paul had taught the Gentiles to transfer the Sabbath to the first day, or the abrogation of the Sabbatic institution, without doubt the person who raised the question concerning circumcision would have taken stronger measures against the abrogation of the Sabbath.

The observing of the law of Moses and circumcision was the subject of discussion by the council. We will now show that that law is the ceremonial law and not the moral law of the ten commandments. 1. Because that Peter in this discussion called this law a yoke which neither their fathers nor themselves could bear. But

James, who presided over the council, teaches that the ten commandments are contained in the royal law, which is a law of liberty. James 2:8-12. 2. This assembly decided against the authority of the law of Moses, or the ceremonial law; but James affirmed the obligation of all the commandments eight years after the council. James 2:10. Paul also recognizes the same authority of the moral law in Rom. 3:31. "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. One proof that the law of Moses was not the law of the ten commandments is the fact that circumcision is the part of the law of Moses which received the most attention from the council; but circumcision is not comprised in the ten commandments; and if it were true that the law of Moses, then it could not be true that circumcision is the chief thing of the Mosaic law.

4. Finally, the things which were established by the council comprised not one of the ten commandments in whole. Those things were: first, things sacrificed to idols; second, blood; third, beasts strangled; fourth, fornication. Verse 29.

The first and last ordinances are contained in the second and seventh commandments; but neither one embraces all the things forbidden in these commandments. It is manifest that this council did not convene to discuss the authority of the ten commandments. But the persons who affirm that this council was convened to decide the authority of the ten commandments, if they were consistent with themselves, would be obliged to teach that the apostles have retrenched eight of the ten commandments, and the most important part of two others. We say these things to show the character of the argument which is drawn from this chapter against the Sabbath. If this argument has any value, it destroys eight of the ten commandments.

J. N. A.

2 COR. 3:7.

I THINK our good brother M. wrote incautiously upon this text. The declaration that "Moses was not a priest" cannot be maintained. Reading Ex. 24:4-6, all of chapter 29, and other like passages, we learn that Moses officiated in every act peculiar to priesthood. But we are not left to infer it from these passages. Ps. 99:6 says, "Moses and Aaron among his priests." This settles that point.

Again, by reading 2 Cor. 3, noting verses 6 and 14, we find there is a comparison of the two covenants (Gr., *diatheke*), and the *ministration* therefore must refer to the priestly service under the two testaments or covenants. Moses is referred to because he was the first mediator, or priest, of the old covenant. He received the law, and erected and anointed the sanctuary, and thus he stood as the representative of that covenant, and the most prominent type of Christ of all who served under that covenant.

After carefully examining this subject for years, I am convinced that the translation of Prof. Anderson, quoted in the tract entitled, "The Ten Commandments not Abolished," 1868, gives the true idea of the text. He regarded it as elliptical, and not as meaning that the ministration was written in the stone. As a matter of fact there was no ministration or priestly service so much as hinted at by the writing on the tables of stone. Other eminent authorities which I had not examined in 1868 confirm this view. Prof. Anderson has evidently consulted these authorities in making his translation. In the articles on the law, which it is expected will soon be published in book form, some of these authorities will be collated for the benefit of all.

As investigation brings out the light, it is clearly seen that opposers of God's holy law have no advantage on 2 Cor. 3:7.

As all may not have before them the quotation referred to, we copy from the tract, as follows:—

"Mr. Anderson, author of a translation which is becoming very popular among Disciples, regarded the expression in the first part of verse 7 as elliptical, and supplies as follows: 'But if the ministration of death by means of a covenant written and engraven in stones,' &c. Mr. Anderson does not pretend that the original contains these supplied words, as he places them in italics, but he doubtless does consider, and correctly too, we think, that the supply is necessary from the obvious fact that the word ministration cannot refer to that which was written on the tables of stone."

J. H. WAGGONER.

Oakland, Cal., Feb. 11, 1877.

ST. LAWRENCE CO., N. Y.

I THINK that some facts with regard to this county will not only be interesting but profitable to the friends of the cause in New York. Much of this county is new, like northern Michigan, though some parts have been settled longer. It is a large county. The church at Bucks Bridge is one of the oldest churches in the cause. It has sent out enough Sabbath-keepers to the Western States to make a very large church. So the church at present is really small. One more small church was all there was in the county for many years. Some effort had been made in various places, but nothing of account was accomplished.

But some three or four years ago Bro. A. H. Hall, elder of the Bucks Bridge church, began to work in the Tract and Missionary cause. He went from house to house right among strangers, sold and gave away tracts, obtained subscribers for our papers, &c. He went again and again over the same ground, to nurse any interest that might be started. Soon many became deeply interested and anxious to hear preaching. But Bro. Hall was not a preacher. So Bro. C. O. Taylor came and helped him. A large church was soon raised up at Pierrepont. Then they went to Silver Hill, where they raised up another good church, though not so large. Bro. Taylor has also helped do a good work at Fine and in other places in the county and out of it.

Bro. Hall's work also created an interest in Gouverneur and in the adjoining neighborhood. Bro. Wilbur went there with him, and a good little company came out. Bro. S. B. Whitney gained a few souls in laboring with the tent in the village, who joined with the others. In Hermon also the tracts have awakened an interest. Bro. Whitney went there with Bro. Hall, and a small company came out last season. Bro. H. H. Wilcox has raised up two companies in this county. He has done it mostly alone, and should be encouraged.

In all, there are now nine companies in this county; and many other openings are ready for the preacher. In every place where I have been, we have had crowded houses, and anxious hearers. While others have helped, as above stated, yet the untiring missionary work of Bro. Hall, before, during, and after the lectures, has contributed as much as all the rest to the success which has resulted. Much more has been accomplished in St. Lawrence County during the last three years, than in all the rest of the State.

Having been with Bro. Hall now for several months, it is no mystery to me how he succeeds. He is over sixty years of age, of very poor health, has but little education, no extra talent, and doesn't claim to be a preacher. But he has faith in God and this message, a tender heart, and goes at the work with all his might. His satchel is always in his hand, full of books, tracts, and papers. As soon as he enters a house he begins his work. He talks with each member of the family personally, not in a general way, but right to the point.

He shows them his books, tells them which they need, urges them to buy, and, if possible, holds on till they take something. Then come the papers. They need them, they can't do without them, they must have them. If they are Sabbath-keepers, they get no rest till they subscribe. Where he can't sell, he lends books and then looks after them. He will visit with one family after meeting at night; then he is up early and off to breakfast with another family. So if he is in a church two days he will visit every family, and know all about them and where they need help. His preaching he does mostly in the prayer-meetings.

Now we have young preachers with good health, in the prime of life, with good education, and much more talented, able speakers, and yet they don't accomplish one-tenth part what Bro. Hall does. A half dozen of them together do not bring as many into the truth as he does. Year after year they report either no church raised, or only a feeble one of eight or ten members.

Why is this so? The reason is no mystery. They do not take hold of this work with life, with energy, and a spirit of real earnest devotion. They do not get right down to the real hard work that insures success. They depend largely upon simply their sermons in the desk. They are too stiff and far from the people. They put on the minister altogether too much. They seem to think it beneath their dignity to peddle tracts from house to house. They visit in such an easy, aimless manner, that it moves no one. Where are their tears and groans and pleadings with God and the people? They are lacking.

Some of our preachers run from one school-house to another, from one village to another, without holding on anywhere long enough to secure success. As soon as the interest begins to drop, they stop—just when they ought to press the hardest. Hence I find innumerable places where a few discourses have been given, an interest started, and then left to die. Also most of the churches raised up are very small, numbering only eight to a dozen members. Go there, and you will find as many more who were once almost decided, when they were left to fall back. For instance, a preacher reports that ten have embraced the Sabbath, many are favorable, and that the attendance was good to the last, but that he now leaves for another field. In the name of the Lord, what did he leave for then? That is just the time he ought not to leave. Why don't he hold on till his audience is either converted, or till they will not hear further? I have often preached to an audience till every one who would come any longer had embraced the truth. Those who come in last are frequently the best.

When the work is taken hold of in this State with the same energy and hold-on spirit that it is in other States, I confidently believe we shall see just as large results. What Bro. Hall has done proves this. What has been accomplished at Rome proves it.

We stayed eight weeks at Rome. Had we left even then, there would not have been half what there is there now, and they would have been weak and but half in the truth. Think of a minister's leaving a place when ten or a dozen have simply begun to keep the Sabbath. They do not pray, have not been baptized, know nothing of the health reform, pay no s. v., &c. Another month's work would set them right on these things, and add as many more to their number. Brethren in New York, let us face about, and go at the work like men in dead earnest.

D. M. CANRIGHT.

NOTES OF THE DISCUSSION IN KANSAS.—THE KINGDOM.

THIRTEENTH SESSION.

ELD. SHICK affirmed that the kingdom spoken of in Dan. 2:44, and Luke 1:31-33, has already been set up in the past. To prove this, he read those texts stating that there was to be a kingdom of Christ, that Christ was to be a glorious king, that this kingdom was to fill the whole earth, that all things were to be subject to Christ, &c. Then he argued that this kingdom was established at Pentecost, and that Christ is now king, sitting upon the throne of David and ruling over the house of Jacob. A part of these propositions, of course, were very readily proved, but on others he of necessity made a total failure. In answer to him I took the following positions:—

1. That Christ has a kingdom now, and did have in the days of the apostles. Scores of scripture could be quoted in proof of this.

2. Christians are now in that kingdom. Col. 1:13; Rev. 1:9, &c. These scriptures state very positively that the saints were in the kingdom of Christ then.

3. But this kingdom is the kingdom of grace, or the preparatory kingdom, in which subjects are fitted up for the eternal kingdom. Paul says there is a throne of grace. Heb. 4:16. A throne supposes a kingdom; hence there must be a kingdom of grace.

4. This kingdom of grace has existed ever since the fall. Abel was in that kingdom. In the days of Moses, God said that his people should be a kingdom of priests and a holy nation. Ex. 19:6. So Paul says that Christians are now priests and kings. Rev. 1:6, 9. The gospel was preached to Abraham. Gal. 3:8. The church existed in the days of Moses (Acts 7:38); and they partook of the grace of Christ. 1 Cor. 10:1-4. Christians are built upon the same foundation that the prophets were. Eph. 2:14-22.

5. That this kingdom existed before Pentecost is very plainly shown by the following scriptures:—"And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11:12. Then the kingdom of God existed in the days of John the Baptist, who was beheaded long before the day of Pentecost. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. The kingdom of God, then, had come at that time. "Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21:43. Then the Jews had the kingdom of God previous to Christ's

coming, or else it could not have been taken from them.

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you," or rather, among you. Luke 17:21. Then the kingdom of God was there at that time. These, and many more scriptures, speak just as plainly of the kingdom of God as existing and being possessed by saints before, as it did after, the day of Pentecost. My opponent was not able to make any satisfactory explanation of this fact in harmony with his theory. In fact, the moment I took the position that there was a kingdom of God already in existence, it took the strength all out of his argument. He did not seem to expect me to admit so much.

6. At the first advent, there was only a more full development of that kingdom of grace, the same as there was of the gift of the Holy Spirit. Notice this fact particularly. The Spirit of God had always been in the world to strive with sinners, to enlighten saints, to confer miraculous powers upon the prophets, etc. Gen. 6:3; Neh. 9:20; 1 Sam. 10:10; Ps. 51:10; 2 Pet. 1:21; Luke 2:25, 26. Yet, notwithstanding this, Christ directly says that the Spirit was not yet given at the time of his ministry. "But this spake he of the Spirit which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." John 7:39.

Again: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." John 16:7-13.

Now these scriptures, taken alone, might lead one to suppose that the Spirit of God never was given to his people till the day of Pentecost; and yet we know that it was, because it is many times so stated. The fact is that Christ only spoke of a more full and copious outpouring of the Holy Ghost; and the same is true of all that is said about the kingdom of God as being at hand, coming at that time, &c.

7. Christ is now a priest and king like Melchisedec, upon his Father's throne. Heb. 6:20; 7:1; Ps. 110:1, 4; Zech. 6:12, 13; Rev. 3:21; Heb. 8:1.

8. At the second advent, Jesus will deliver up this kingdom which he now holds, and will then take his kingdom. 1 Cor. 15:23-28; Acts 2:34, 35; Rev. 3:21. These texts bothered the Elder very much. They were not at all in harmony with his theory. How to have the kingdom of Christ eternal, and still have it delivered up, how to have it endless, and still come to an end, was something he could not reconcile.

9. Christ in the flesh is to have the throne of David without end. Acts 2:29, 30; Isa. 9:6, 7; Luke 1:32-34; Ps. 89:19-36. These scriptures are very positive and very plain. In his flesh Christ must sit upon the throne of David; his reign is to be without end, to continue as long as the sun and moon in heaven.

D. M. CANRIGHT.

(Concluded next number.)

MEETINGS IN VERMONT.

WITH gratitude we call to mind our meetings in Vt., the last three weeks. Bro. Haskell and myself have been through the State, commencing with the north-west part of the State, and closing in the southern part. Our Conference has for some time stood in need of just the help furnished by the labors of Bro. Haskell. His clear and forcible manner of presenting the tithing system, has awakened an interest in every church visited, not previously known among us, on this point.

The figures on Systematic Benevolence have been liberally raised, considering the brevity of the meetings, and the fact that not all our brethren have been reached in our trip through the State. I am confident much more could have been accomplished could Bro. H. have remained longer. But he felt hurried on to other fields of labor and important duties.

The subject of Tract and Missionary labor received attention, the brethren and sisters gen-

erally voting to raise a sum equal to one-third of their s. v., to be used by the Society in carrying forward the interests of the work.

Our brethren and sisters will please bear in mind that the sum pledged for this object should be paid quarterly in advance, if not all paid at the commencement of the year; and that it is not for individual members to use at choice in sending out periodicals or tracts.

If we carry out the system presented by Bro. Haskell in this matter, and which we have voted to do, we shall have ready funds to act on more extensive plans than we have heretofore been able to execute. And we may expect the blessing of the Lord to rest upon those who freely come up to the requirements of the word of God in paying tithes, and in giving of their substance to help send out the light and truth to the thousands who wait to receive the last message of mercy.

The voice of the Master is, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Here the Lord kindly invites us to "prove" him. Do we dare to do it? Many will, and will receive the promised blessing. Relative to the rise on s. v. figures, and the pledge of a sum for T. and M. purposes equal to one-third of our s. v., I think we may count on the payment of both of these. The brethren have not acted upon the spur of the moment in coming up to these points, but have pledged with deliberation.

The fields are everywhere whitening. There are promising fields, especially in the southern part of Vt., where the truth has never been preached. We have a new and excellent sixty-foot tent, with funds to meet the demands for running it in the summer of 1877.

We do therefore again lay our petition before the General Conference Committee, and ask them to consider our need of help, and if possible early to send us the right man. And though we would be modest in our choice, I would say, it is very difficult for us to yield our wish that Eld. G. I. Butler should return to his native State, and here sound the message of the third angel.

A. S. HUTCHINS.

Feb. 15, 1877.

CONDITION OF THE WORLD AND CHURCH.

It is admitted on all hands that the world is in a terrible state of wickedness. And this state of things is growing worse and worse. And what hope of reformation is there, while the professed church looks on with indifference, seeing, unless they are blind, the world, according to the prediction of our Saviour, as it was in the days of Noah, and does not raise the voice of warning to flee from the wrath to come! nay, but even covets to be in darkness and not to realize that the day of the Lord is about to come upon them as a thief. They propose to attend to the practical part of religion, and let the prophecies alone; which is equivalent to having a form of godliness, denying the power—the very position the unbelieving Jews occupied at the first advent of Christ, and which caused their rejection of God.

And is there not learning with the ministry of these days? And do not learned ministers know that such a line of prophecy as that of Dan. 7, and being so clearly interpreted, is fulfilled in every particular but the very last—the utter destruction of the Antichristian, papal power, and of the body of the beast itself, and the establishment of the everlasting kingdom of God under the whole heavens? Do they not see that Babylon, Persia, Greece, and Rome, have all had their day of rule; that Rome has been divided into ten kingdoms, that the papacy arose among them, before whom three fell, and that its full time of 1260 years is run out, and its dominion is gone and its influence being consumed; and nothing is left but its destruction by the brightness of Christ's coming? 2 Thess. 2. And professing to be the teachers of the people in divine truth, can they hope to escape the coming wrath, and be guiltless of the blood of souls, while they do not, and will not, warn the people of impending danger, but oppose every effort in that direction? Wo! to Babylon; she is fallen, and about to be destroyed.

R. F. COTTRELL.

If the Catholics ever gain—which they surely will, though at a distant day—an immense numerical superiority, religious freedom is at an end.—Archbishop of St. Louis.

THE NARROW WAY.

The way seems sad and rough and dark and weary;
The thorns have pierced my tender shrinking feet;
And fast across the evening sky so dreary,
I see the evening shadows darkly creep.
The darkness gathers thicker o'er the heavens,
The long and stormy day is almost done;
A few more doubts and toils and tears and conflicts,
And then, sad soul, how sweet the rest at home!

We've lost the flowers we in the springtime gathered,
In the glad past when life was in its morn;
But on we go with aching heads and weary,
With saddened hearts and garments soiled and torn.
The last great waves of time are ebbing, flowing;
The trials of the way our joy dispel;
And here we stand upon the shore, unknowing,
Unheeding, what their solemn murmurs tell.

We hear the long waves in the distance breaking,
While storm and darkness thicken in the west.
And we exclaim, while our sad hearts are aching,
Blessed are they who from their labors rest.
But lo! a grand, glad sight bursts on our vision.
The Son of God will come; the storms will cease.
He comes to usher in a world elysian,
A world of purity, of joy and peace.

O blessed rest; no more our feet shall falter,
But in green pastures rest by waters still.
Our eyes shall brighten as we near the portal;
With rapture sweet our earth-worn hearts shall thrill.
Then let us hasten, and our faith grow stronger,
And unto God our grateful offerings bring.
Soon he that is to come, will wait no longer,
But earth will welcome her returning King.
L. D. SANTEE.

Progress of the Cause.

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

SOUTHERN FRANCE.

LAST week we moved to the city of Valence, which is the capital of the department of La Drôme, and has 25,000 inhabitants, 2,000 of whom are Protestants. This city is on one of the principal railroads of France, and is a point at which center several stage lines leading to places that I must visit.

Before leaving Barcelona, I watched the effect of the sheet and tracts I referred to in my last report, and obtained four subscribers for LES SIGNES DES TEMPS. One of those who read the sheet and tracts wrote me from the city of Crest, stating that he had embraced our views on the Sabbath and on the second coming of Christ, and that he wished to proclaim them among the common people of the mountains (the Alps), and distribute our tracts. I immediately visited this man, and spent last Sabbath (yesterday) with him, giving him counsel and important instructions.

We see more and more the importance of having our tracts stamped for France. We cannot be deprived of liberty of speech and the privilege of circulating our works. Thus far I have through the authorities of this city taken the ordinary steps to get our tracts stamped, but have had no returns. If it is because the leading minister at Paris and his officials were partial to the Roman clergy, we may yet succeed; for since we made our first application these leading men have resigned, and have been replaced by men of more liberal sentiments. We are now advised to appear personally before the Minister of the Interior at Paris, with proper testimonials, which we are inclined to do. Thus far we have endeavored to use the greatest prudence. Pray for us, that God's blessing may attend us in this important enterprise.

My P. O. address is Rue du Parc, No. 10, Valence, Drôme, France.

D. T. BOURDEAU.

Feb. 4, 1877.

BUCKS BRIDGE, N. Y.

AFTER AN absence of two weeks, we returned to this place to finish the good work begun before. Weather and roads fine. A good turnout from all the churches around, so that our house was well filled. We were rejoiced to find all who had started, not only holding on, but growing in the work. Some who stubbornly refused to yield then had taken hold since. All now take part in speaking, praying, family worship, &c. We also have good reports from the other churches visited. The young who started are taking right hold in the meetings. Quite a number were here and took part. Some who had vowed to quit tobacco when we were here before, are now praising God for freedom. Ear-rings, finger rings, and other blossoms of pride, were laid off; family prayer has been established in different places. Within the last few days we have heard a good many pray for the first time. Sabbath afternoon we had a general inquiry meeting. Good confessions were made by many, and there was much feeling in the meeting.

Sunday morning I spoke on the love of God. Then we invited the people to seek God. Over a dozen came forward, some of

whom were not at our meetings before. We have gained some new ones at every effort. Still there are several young people for whom we yet hope.

A good work has been done for our older brethren and sisters. All solemnly promised with tears to take hold of all parts of the work with more consecration and devotion. We believe they will do it. We have spent four weeks in this county. Bro. Hall has helped me much. About forty more have made a start to serve God, several have embraced the truth, s. b. has been raised a good deal, three elders ordained, and much important business done. For all this we thank God and take courage. We parted with many tears and thanks. Good news from other parts of the State and from Rome comes to us. To God we give the praise.
D. M. CANRIGHT.

MISSOURI AND IOWA.

DENVER, MO.

At the invitation of friends, I recently spent nearly three weeks at Denver, Mo., speaking to those who had become observers of the Lord's Sabbath under the labors of Eld. A. C. Long. These friends had embraced the Advent doctrine, the truth on the state of the dead, and the Sabbath truth, but had never heard upon the messages, the sanctuary subject, the two-horned beast, and other points, until Bro. Canright's recent labors there.

I formed a very pleasant acquaintance with these friends, and was treated very kindly by them. I had the pleasure of forming the acquaintance of Elders A. F. Dugger and W. C. Long. Eld. D. was formerly connected with the first day Adventists, and has labored as an evangelist all through the West. He has recently embraced the Sabbath truth, and is laboring hard to give the light to others. It is pleasant to find here and there a minister who is willing to make the sacrifice of separating from old friends and even of severing his religious connection with a cause for which he has labored long, for the purpose of keeping the Lord's holy Sabbath. Bro. D. has made this sacrifice, and rejoices in this important truth. He had of course heard, in his former church connection and more recently, many unfavorable things of S. D. Adventists, as there are many who seem to find great pleasure in speaking unkindly of us; so it was no small pleasure to me to have the privilege of setting before him and those other friends, at their own invitation, the doctrines of our people. Upon many points he was apparently favorably impressed, and he said these things had been misrepresented to him in the past. I had the privilege of presenting him with some of our books so as to give him the opportunity of a more thorough investigation of our doctrines. Our acquaintance, to me, was a very pleasant one.

I gave in Denver twenty-seven discourses, some of which were upon practical subjects. These were received very kindly by most of those living in Denver, and these doctrines, I trust, made a favorable impression. Bro. Levi Long was with me during these meetings, and our intercourse was very pleasant. Our object in Denver was not to distract or tear down these friends, but to present before their minds points which to us seem of vast importance, and to give them a correct idea of what S. D. Adventists are doing.

It was my constant effort to do nothing while in Denver to widen the breach between these Sabbath keeping Adventists and our people, but rather to increase a kindly feeling between us. I see no good reason why a feeling of bitterness should exist between these two classes of Sabbath-keepers in the State of Missouri. Somebody will bear a heavy responsibility should he create or increase such a feeling, and thus lead first day people to conclude that Sabbath-keeping Adventists are bent on tearing each other to pieces. If we cannot agree on all points of doctrine, we can act kindly toward each other, and refrain from acts of hostility; and I sincerely hope we can come even nearer together than that. These friends in Missouri are not to be confounded with some in other States, who have gone out from S. D. Adventists with their hearts filled with bitterness, and who never miss an opportunity of saying unkind things of us. They seem to be a candid people. I shall not soon forget the friends in Denver, and I shall hope to be kindly remembered by them. May God guide us through to his blessed kingdom.

MARION, IOWA.

Last Sabbath and Sunday I met with the

church in this place. My public appointment sent to REVIEW did not appear, hence the public notice was confined to those who received letters. But friends were there from Anamosa and other places, and our meeting was a profitable one. Trials which had almost threatened the existence of the church were amicably settled. The good spirit of the Lord came in powerfully at the close, and our hearts were all melted down in tenderness, and hearts which had been alienated were once more restored to union. It was a very profitable season. We strongly hope that the church will now prosper, and that God's blessing will rest upon them all.

I am now holding meetings near Lisbon, in a meeting-house built mostly by non-professors, for all denominations. There has of late been a desire manifested to hear our views. The meeting-house is a comfortable one, and what is a little peculiar about it is that it stands within a few steps of where the first course of lectures ever given by S. D. Adventists in the State of Iowa was delivered by Brn. Sperry and Hart nineteen years ago. That was where our beloved Bro. J. T. Mitchell and others first heard the present truth. Surely there has been some progress made in the State of Iowa since that. May God grant that this spot already hallowed by such sacred memories may become still more sacred by the conversion of many others to the Lord's sacred truth.

GEO. I. BUTLER.

Lisbon, Iowa, Feb. 22.

NORWALK, OHIO.

I HELD meetings Sabbath and Sunday, Feb. 10, 11, with the church in Norwalk. These were precious seasons. This church is evidently growing both in numbers and spirituality. Their zeal in the missionary work is very encouraging and commendable. How good it is to find believers awake and alive to the interests and welfare of others; to be seeking by reasonable and available means to bring others to a saving knowledge of the truth! Where this feeling prevails in a church, there will always be seen spiritual life and real progression. May the Lord bless abundantly the dear ones at Norwalk, and may they abound more and more in love and good works, and grow in number, as well as in grace and truth.

H. A. ST. JOHN.

KANSAS.

Osborne Co.

OUR meetings with the Pioneer church closed last night. One member was dropped, two received letters, and three united with the church. Bro. M. Neal was chosen elder by a unanimous vote of the church, to fill the vacancy caused by the resignation of Brn. Pierce and Korb. I was glad to see the union that exists among the members and the willingness manifested to take hold and help carry on the meetings.

Sabbath was a good day for the brethren. The Lord helped in speaking the word. It was a heart-searching time. Fourteen came forward for prayers, and there was a general breaking down before the Lord. The Spirit of the Lord was with us, and nearly all were made to weep over past sins and to renew their covenant with the Lord. I gave three discourses during the day, besides holding prayer and social meetings, and the same on first-day. The interest increased to the close.

I shall commence a series of meetings here to-morrow night, to continue over next Sabbath and as much longer as the interest may demand. I plead for the prayers of God's people. Dear brethren and sisters, do not forget or neglect to pray each day for those that have left the comforts of home to carry the third angel's message to the people of Kansas. Oh! we need your sympathy and your prayers. Shall we have them?
J. N. AYERS.

Black Hawk, Feb. 19.

Mt. Vernon.

OUR meeting at Mt. Vernon was a failure. Nights were dark, roads very muddy, and some were sick. The meeting at Zion school-house was the regular quarterly meeting for the Mound City church. We had quite an encouraging time. Two were baptized, and three added to the church. There is a good interest outside to hear. Sunday night the house would not hold the people. I begin to-night at Centerville.
SMITH SHARP.

Mound City, Feb. 20.

ILLINOIS.

IN the autumn of 1870, Brn. Merritt and Bliss delivered a series of discourses on "present truth" at Eugene. Though young and inexperienced, they persevered in their efforts; they held on till the work there was done; and the encouraging result is seen to-day: The five who embraced the Sabbath then, will observe it to-morrow.

Soon after this, meetings were held at Truro. Here, if I am correctly informed, twenty expressed their belief in favor of all God's commands. At this stage of the work the speaker closed the effort, and went to Battle Creek to attend the General Conference. I learn that only two of the score embraced the truth!

As the result of my first course of lectures at Fosterburg, I was cheered by hearing twelve say they would do their "whole duty." Eccl. 12:13, 14. Nevertheless, as I unwisely left them too soon, only one-half of the number "endured."

While Bro. Bliss and I were laboring under the tent at Lovington, we were, at one stage of the effort, on the very verge of "striking our tent"; but, by perseverance and God's favor, we succeeded. In considering the foregoing, I re-learn an important lesson. Our ministers should remember the word of the Lord found in 1 Cor. 3:11-15; Dan. 12:3, margin; Heb. 13:17.

"Hold on, hold on, my brother, hold on,
Hold on till the work is done."

Last Sabbath I enjoyed the meetings at Princeville. We were favored with a fine day. Friends from Rochester and Eugene met us at the house of God. I spoke three times. The ordinance meeting was solemn and encouraging. Two spoke, for the first time, in the meeting, giving their hearts to the Lord. Three arose for prayers. We all rejoiced.
G. W. COLCORD.

WISCONSIN.

Arkansaw, Burnside, and Augusta.

WE have held meetings at Arkansaw and Burnside about one week. There are about fifteen Sabbath-keepers in each place, and they are much in need of help in almost everything. We tried to show them the importance of taking and reading our periodicals. Some sent for the REVIEW. They pledged about \$42.00 for the tent fund. The tithing system was adopted, the claims of s. b. were responded to, and the one-third pledged for T. and M. work.

I find by the experience of almost twenty years that the man who first starts an interest in any place is the man who ought to stand by that work till all who are interested take their stand and become workers in the cause of God. This I have always tried to do, only when I have been prevented from doing so by some unavoidable circumstances. I was therefore very sorry to leave Vernon Co. as we did and come into this part of the State; but after Bro. Decker promised to follow up that work, I consented to come here and help Bro. Downer, who has twice been called from this field of labor at the very time when he ought to have stayed and attended closely to the interest he had started. When he came back he found the interest had died away, as it always will. Now we are here trying to help gather up what we can in these almost spoiled fields. It reminds one of a woman's knitting, partly finished, the needles pulled out, and the work left without fastening the yarn. And now, after due deliberation, I have come to the conclusion that it is best never to leave an interest in any case till all have accepted the truth who will, and till I know all have family worship, and all are baptized who have not been.

We have been holding meetings in Augusta for five weeks. Bro. Downer is now holding meetings about six miles west of Augusta. Some noble souls have already accepted the truth, and we are hoping for more to do the same. We came to Maple Works yesterday, and found the people eager to hear the truth. Bro. Downer will continue his labor in vicinity of Augusta till we return. We expect to see a strong and faithful church raised up there, if the Lord will help, and I believe he will.
I. SANBORN.

Maple Works, Clark Co., Feb. 20.

MICHIGAN.

Burlington and Napoleon.

I CLOSED my meetings at Burlington the evening of Feb. 15. A good state of union exists with the members of the church.

One took a decided stand for the truth. Feb. 9, Eld. A. N. Seymour put in an appearance, and gave several discourses against the law, Sabbath, and spirit of prophecy. I gave two discourses in reply, to large and attentive audiences. I have now held two meetings at the Gravel school-house, seven miles south of Jackson City, with a crowded house.

I held meetings Sabbath, Feb. 17, with the church at Napoleon. Nearly all were present. Good harmony exists among them. In the social meeting, all had an encouraging testimony to bear.

My P. O. address for a time will be, box 716, Jackson, Mich., care Wm. Miles.

H. M. KENYON.

Summerset Centre.

AFTER six weeks of arduous labor in this place, we are able to report a decided victory for the truth. Opposition locked the house, but it was opened again. False reports about us were circulated; but a letter of confession was received, which when read to a congregation of over two hundred turned the battle in our favor.

Twenty-two have covenanted to keep the commandments of God and the faith of Jesus, and the work is still progressing. By request we are to repeat our lectures in the Congregational church at Jerome Center, distant three miles. Dear brethren, we want you to pray for us and the cause in this place.

A. W. BATHER.
E. P. DANIELS.

Meetings in Vassar and Thetford.

I ATTENDED the monthly meeting in Vassar, Feb. 3 and 4. The attendance from the other churches in the county was small. I commenced at Thetford Feb. 6, first on practical subjects, then on the prophecies, then the Sabbath. The congregations were not large, but were very attentive. Father Bates held meetings here some twenty years ago. There was a small church organized then that struggled along for several years, but finally became so scattered that but few were left. These attended the meeting, and seemed to be much affected by the truth. I continued here until the 18th, when I was taken with chills and fever, and was obliged to come home.

R. J. LAWRENCE.

Proy, Feb. 23.

Charlotte.

My meetings continued until Feb. 18, with increasing interest. Prejudice has given way, and deep conviction has fastened upon the minds of many. On the evening of the last meeting the house was filled, and some left for the want of room. I called for a vote to know how many believed that the seventh day was the Sabbath. About thirty raised their hands; and six determined to keep it.

J. B. FRISBIE.

NEBRASKA.

Polk County.

I ATTENDED the quarterly meeting of the Stromsburch church on Jan. 13. Found the church in working order, with a good Sabbath-school and Bible class organized. The members manifest the genuine missionary spirit.

On Jan. 20, I attended the quarterly meeting at Farmer's Valley. The church here are somewhat scattered, and I have reasons to fear that all are not as firm and determined for the right as they should be.

I was also present at the quarterly meeting at David City, Sabbath, Feb. 10. Did not find as encouraging a state of things as we hoped. Some are still tampering with tobacco and coffee. Dear brethren, these things ought not so to be.

I have now given four discourses at Lincoln, and I start for the Blue Valley quarterly meeting to-morrow.

S. MYERS.

IOWA.

Richland.

THE meeting at this place began under very unfavorable circumstances; the nights were dark, and the roads extremely bad. The brethren here are scattered, and were not able to attend but a few of the meetings. The attendance from without was good, and increased till the close, and at the last meeting the house was crowded. The Spirit of God convicted and affected hearts which had not been touched before. Three new ones surrendered, and resolved to obey God; and we have strong hopes of more. Bro. McCoy returns on Thursday

to carry on the work while I go to fill other appointments which are out. We leave the brethren greatly encouraged, and a good state of feeling with the people.

I have occupied the past two nights in assisting Bro. Nicola in his meeting in the vicinity of Washington. Last night we were kept on the floor till midnight answering questions and objections against our positions on the nature of man. I go now to Fonda, Pocahontas Co. Brethren, pray for me.

R. M. KILGORE.

State Centre.

THE cause here is advancing. The interest still remains good. Two more have commenced to keep the Sabbath since Bro. Kilgore left, and some others are favorably inclined. We have two regular prayer-meetings per week, and a very interesting Sabbath-school and Bible-class, numbering about eighty scholars. A few are taking hold of the T. and M. work with commendable zeal.

S. M. HOLLY.

Peoria.

I HAVE given twenty-two lectures here since Jan. 24. I have met with some opposition from the Christian minister, whose discourse in favor of Sunday I reviewed before a large audience. Some have commenced keeping the Sabbath, and others are convinced.

H. A. JENKINS.

MINNESOTA.

Faribault and Dundas.

OF late, I have seen many tokens of good from the hand of God. I never enjoyed so much of his good Spirit as recently. In company with Bro. Birch, I have been trying to labor a little; and God has worked for us.

H. F. PHELPS.

Dundas.

I HAVE been holding meetings in a school-house near Dundas. Bro. Phelps has been with me since Jan. 22, and has done most of the work, as I have been sick.

Opposition has been determined; yet, last Sabbath, at our first Sabbath meeting, we were made joyful by the heartfelt testimony of nine who have resolved to keep all of God's commandments. Last evening, at our last meeting here, three more voted to keep the Sabbath. Several others are deeply interested. Nearly all those who have taken a stand are heads of families. Brethren, pray for us.

D. C. BIRCH.

RIO, KY.

I COMMENCED lecturing at Glenbrook school-house, Hart Co., Feb. 12. I have given ten discourses on the prophecies, preaching every night. The interest to hear is very good, the house being generally well filled. My heart is interested in the work.

R. G. GARRETT.

GOOD TESTIMONY.

THE following extract from a letter from Bro. Truman Atherton, Huron County, O., will be found interesting:—

"I don't know how to do without your paper. It has been the means of convincing me that Saturday is the true Sabbath, and I have tried to keep it for about a year.

"I am an old man of eighty-six years. I quit the use of tobacco last March, after using it for more than sixty years. I feel much better without it, and think all men and women would feel so too. I don't know why we would not live to the age of threescore and ten if we obeyed the laws of health. There are none but my wife and myself that keep the Sabbath in this place."

MY EXPERIENCE IN CANVASSING.

FOR the encouragement of those who have felt they had a duty to do in this branch of the work, but who have as yet neglected to engage in it, I wish to give the result of my experience. I have felt for a long time that I ought to take our publications and go from house to house, trying to interest the people in the truths for our time; but to do so seemed a great cross. I could give of my means to advance the precious cause of God with comparative ease; but to think of giving myself was far from being pleasant to the feelings of the natural heart. But a sense of duty, dictated, as I believe, by the Spirit of God, finally compelled me to lay aside all personal feelings in the matter; and in the name of

our Lord and Master, I resolved to go out and do what I could.

I have labored but three days, yet I have settled the question in my own mind that a perfect success can be made in canvassing for the REFORMER and our denominational works, when we take hold of the work in a right manner and with the same earnestness and zeal which characterize us in our worldly affairs. The result of three days' work is as follows: visited 35 families, obtained 17 subscribers for the REFORMER, 4 for the SIGNS, and sold and gave away 4,470 pages of books and tracts.

With scarcely an exception, the people are willing to listen to all we have to say; and it is an easy matter to interest them in the REFORMER with "The Way of Life," presenting Christ, while explaining this, as the great central light of the world, and showing that the people of every age and dispensation can find salvation through him alone, while at the same time they are amenable to the moral law of God. I have seen eyes moisten with tears, and many have listened with marked interest; and nearly every one will say they never understood the plan of salvation so clearly before.

It does seem to me that God is giving us the hearts of the people. I believe he is now calling upon us in an unusual manner to scatter the light of truth by means of the publications, which are all prepared and ready for our hands, thus preparing the way for him to work by his Spirit. If we do all on our part we may be sure the Lord will not fail on his, and there will be a large ingathering of souls such as will be saved in his kingdom.

We have taken in our district, 123 premiums to use in canvassing for the SIGNS and REFORMER. We urge our members who have these premiums to be active, and see that they are all used before our next quarterly meeting. Our time to labor is short. Ruin is coming upon our world. Let us give ourselves earnestly to this work now, and our resting time will come in the "sweet by and by."

CHARLES P. WHITFORD.

TO THE MEMBERS OF DIST. NO. 7, N. Y. T. AND M. SOCIETY.

THE work of God is moving forward, is destined to triumph, and that soon and gloriously. To us is granted the exalted privilege of sharing in it. I am happy to know that some of you are proving your love to God, and your interest in the good cause, by doing what you can. May you be encouraged still to labor on, and may the Lord greatly bless your efforts. Why should we lack interest in this noblest of causes—a cause in which all Heaven is interested? "Let us not be weary in well doing; for in due season we shall reap, if we faint not." Gal. 6: 9.

Others there are, who, I greatly fear, are permitting the golden opportunity to pass—are neglecting duty. Such, no doubt, are grateful for the light of present truth; but are we not required to let our light shine? and would not this be a privilege as well as duty, did we really possess the Spirit of the Master? Are we waiting for a more favorable opportunity? Do we excuse ourselves from want of ability? Even the Saviour said, "I can of mine own self do nothing." John 5: 30. We may connect ourselves with Heaven; and so sure as we do this, we shall be co-workers with the heavenly host. Failing to do this, we are not only unfit to engage in the work of God, but are standing in the way of the work, and lending our influence to the cause of our common enemy.

We may excuse ourselves for this or that reason, but the work will be accomplished; and to those that labor the reward will be given.

Much is said about hard times. But, really, what has this to do with the work of God? It may afford better opportunities for doing good. It may be a reason for greater diligence and perseverance; but an excuse for folding our hands in idleness—never. Imagine the Saviour of men making such a plea for neglecting his mission to earth!

Come, as many as can, to our next quarterly meeting [see appointment], and let us endeavor to "provoke one another to love and good works." I repeat, the work is moving forward.

"Then on let us press, for Jesus is near, And strengthen each other with words of good cheer."

J. Q. FOY, Director.

North Brookfield, N. Y.

"HE MEANT BUSINESS."

NOT long since, I happened to step into the office of a manufacturing company, with whom I had some dealing. Scarcely was I seated when in came an agent for the sale of a newly-invented fire-proof safe. He began to state his business, but the proprietor cut him short by saying, "No, sir; we don't want a new safe, we have one already which will answer our purpose for the present." Did the agent lose courage, and give up in despair? Not at all. *He meant business.*

Changing his tactics, he began to speak of the varied manufacturing interests of our country, a subject which of course interested his hearer. But he never lost sight of his object. Slowly, but surely, he brought the conversation to bear upon the subject which was uppermost in his mind, viz., the manufacture of safes. In glowing terms he spoke of the improvements which had from time to time been made, until they had reached their present stage of perfection. Evidently, he had thoroughly mastered his business. His listener became interested, and before the agent left the office a bargain was made, and his object was accomplished. What was the reason of his success? Simply this, *He meant business, and understood his business.*

Truly, thought I, "The children of this world are in their generation wiser than the children of light." Luke 16: 8. Here is a lesson for every member of our Tract and Missionary Society. God has given each of us a work to do, and he demands of us that we should familiarize ourselves with the work, and then bring into requisition all the powers of mind and body, toward the accomplishment of the object desired. In the work set before us, we need to be "wise as serpents and harmless as doves." It is not for us to faint or lose courage because we are not always successful, but every repulse should only cause us to study our business more fully, and by fervent prayer so consecrate ourselves to the work of God, that our efforts will be blessed of him. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 6.

God bless the army of T. and M. workers, and may every one feel the importance of laboring while the day lasts. Let us go forth and sow beside all waters, and at the last it will be seen that our labor was not in vain in the Lord.

H. W. JACKMAN.

Obituary Notices.

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

DIED, at the residence of James Lane in Convis, Mich., Jan. 25, 1877, Mrs. Elizabeth Drinkwater. Mrs. D. was born in Worcestershire, England, in March, 1786, and was at the time of her death nearly 91 years of age. Though she suffered greatly, she bore it patiently, going down to the grave like a shock of corn fully ripe and in the hope of a better life hereafter. She was the oldest woman in the town of Convis, and Eld. Palmiter, the next oldest person in town, aged 83, was at the funeral. Two of the bearers were over 70. The funeral was attended by Eld. U. Smith of Battle Creek, at our house of worship, Jan. 27. THOS. LANE.

DIED, at North Vineland, N. J., at the residence of her son, W. J. Boynton, Jan. 7, 1877, Abigail Rogers. She was born at Newburyport, Mass., April 28, 1814. She gave her heart to the Lord and united with the Baptist Church at the age of fourteen years.

Eighteen years since, she embraced the views of Seventh-day Adventists; and from that time her heart and hand have been with those "that keep the Commandments of God and the faith of Jesus." Remarks at her funeral from Ps. 17: 15.

N. ORCUTT.

DIED, near Elk Point, Dak., Jan. 25, 1877, Minnie K., daughter of Bro. and Sr. Henry Hendrickson, aged two years, six months and eight days. Little Minnie was standing by the side of her father, watching a tree fall, when a large limb fell, striking her upon her head, causing almost instant death. Thus suddenly are her parents bereft; but they sorrow not without hope. Funeral discourse by the writer, from 2 Kings 4: 26.

E. W. FARNSWORTH.

DIED, in Oasis, near Plainfield, Waushara County, Wisconsin, Mrs. Diana McLaughlin, wife of Elijah McLaughlin, aged 79 years, 11 months and 27 days. Sister McLaughlin was a firm believer in the third angel's message. Her consistent walk and Christian deportment won for her the love and respect of all her neighbors. She leaves a husband and family who deeply mourn their loss. Sermon by William Bennett, Methodist, from Ps. 28: 4.

ABRAM KISNER.

DIED, in Deering, Me., Jan. 21, 1877, Mr. James Lord, aged 96 years. He had kept the Sabbath many years. Funeral sermon by

R. S. WEBBER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 1, 1877.

Hold On.

We would respectfully call attention to the remarks of Bro. Canright, Colcord, and Sanborn, in this paper, upon the evil of leaving an interest in any place before those interested are decided. We have just received a report that closes thus: "We feel quite confident others would take hold could we labor a little longer." Please read Bro. Canright's article, "St. Lawrence Co.," and perhaps you will decide to hold on a little longer. c. w. s.

A Coin Imbedded in a Rock.

PEOPLE have heard and read of toads' having been found imbedded in rock; but now comes another curiosity to be added to the list. Mr. John Adriance, of this city, has a Mexican coin dated 1710, which was taken from the center of a piece of rock found in the bottom of the Rio Grande. The gentleman who sent the coin to this city, with the particulars in connection with its discovery, lives at Laredo. Not having a specimen of the rock in which the coin was found imbedded, gentlemen connected with the Historical Society, who are interested in the matter, have sent to him for a specimen, in order that theories as to the time the coin found its way to the bed of the river may be deduced. The finder of the coin writes that the rock is very hard and almost transparent.—*Galveston News.*

Had that Mexican coin been something else and not provided with a date, it is uncertain upon what imaginary period in the past some of our learned geologists would have fixed as the probable time when it became surrounded by that soft substance which in process of time became hard rock. But the date is there—1710.

When the science of geology comes to be correctly understood, it will not be found to disagree with revelation. Physical changes are wrought so rapidly under certain conditions, and so slowly under others, that it is simply impossible to tell how long a rock, a stratum of earth, or a deposit in the bottom of the Gulf of Mexico, has been in forming, unless the precise conditions are known. This is out of the question; therefore, the guess-work of geologists is a very unsafe foundation on which to build theories that go back of the record of Moses. c. w. s.

Portents in the East.

In this peculiar time while the angels are holding the winds, the strongest indications of war and revolution may, for the time being, pass over, and the threatened outbreak not occur; but the winds are evidently struggling hard to burst forth and accomplish their devastating work upon the earth, and we may soon behold the commencement of that commotion which will result in the great and final whirlwind to be raised up from the coasts of the earth. The following is the substance of the latest dispatches from the East, that point around which so much interest now gathers. We find it in the *Evening News* of Feb. 22, 1877:—

All signs point infallibly to an Eastern war. A dispatch to the *N. Y. Herald* says: "The mournful probability remains that the fresh verdure of the spring of 1877 will be dyed with the blood of slaughtered thousands." Military authorities at Washington "regard it as certain that the end of March will see the armies of Russia marching in every direction upon Constantinople, and that we are at the beginning of events that will render existing maps of Europe extremely misleading." U. S.

We gave last week a notice of Bro. F. Nelson's Review of Barnaby, and gave his address as Ithaca, Mich. He has lately changed his address to Cedar Lake, Montcalm Co., Mich. Brethren will please bear this in mind, when ordering his book.

Not Hard Times.

I IMAGINE that many persons upon reading the above title will be disposed at once to contradict it; but wait for my meaning, please. Just now "hard times" is the cry everywhere, and I am satisfied that it is made an excuse for slackness in paying honest debts, and more especially those higher obligations, our pledges and dues to the treasury of the Lord. Brethren will let their s. b. pledges lag, and lag, and lag, month after month, until the entire year has gone by, and still this duty of immense consequence lags. Oh! how long? I am extremely anxious to have every s. b. treasurer in Ohio

write me as soon as the church he serves have squared up all their s. b. for 1876. Who will be the first to report? I am persuaded that in nine cases out of ten, hard times is not the real excuse for the failure. *What then? do you ask? Answer, NEGLECT.*

H. A. ST. JOHN.

Our Field.

Not being a land speculator, no one will accuse me of interested motives in speaking of Texas. Truly it must be conceded that it has a beautiful and pleasant landscape, a delightful climate, and much of it a fertile soil. It has a good drainage, and lies up out of water. The water is not always good, as at the north, but it is generally tolerable, and in many localities good.

The laws of Texas are as favorable to good men as they are in any State in the Union; and its people are generally hospitable and generous. The mixed races, Spanish, Mexican, and Indian, with the black race, cannot be said to be very hopeful; but the freedmen are an exception to this, as many of them are devotedly pious, constant, and industrious. Often we see them possessors of magnificent farms; and some of them are as virtuous, honest, and good as the best of their neighbors. The strength of liberal principles is felt here, and old fogy ideas and memories of former aristocracy are fading from the public mind.

Railroads and cities are being built, and the markets of the world are open to Texan commerce. Here is an open field for the Christian and the philanthropist. JOS. CLARKE.

To Those who Have Pledged for the Rome Meeting-House.

THE time at which these pledges were to be paid (April 1, 1877) is now near at hand. We write this to call the attention of those who have not already paid, to the fact that we are depending upon these pledges to meet obligations that are due at that time. We have borrowed money, that we might be able to take advantage of having cash to pay for what we had to buy in building the house, and we depend on these pledges to replace it.

We know our brethren are ready and willing to pay their pledges when due, but thought it might be proper to call their attention to this matter in this way. There is yet remaining unpaid between six and seven hundred dollars, and every dollar of this will be needed by the time I have named, to meet the obligations already incurred. We request all who can do so to send the amount of their pledges by draft or P. O. order to Rome, N. Y., immediately.

B. L. WHITNEY.

Kankakee, Ill.

OWING to arrangements for a quarterly Conference meeting in this district at Sheldon, April 28 and 29, it is thought best not to have any T. and M. meeting this quarter. Therefore, let all of our members, and any others who may desire, make out their reports and with them inclose their donations and monies received from sale of books, pamphlets, tracts, and almanacs, and forward to the district secretary, Sr. Cedelia McDonald, Beaverville, as early as the first of April. I would urge each brother and sister to attend to this important matter as for the Lord, who has so abundantly bestowed his blessings upon us. Let us all consider it a privilege as well as a duty.

We want all who can, to attend this quarterly meeting, and we will try to hold one session of T. and M. Society.

WILSON POTTENGER, Director.

Directors of the Mo. T. and M. Society.

THE first of April closes the third quarter of this Conference year. Please give notice through REVIEW of district meetings at such places as will best accommodate all, appointing them as near the first of April as convenient. It will be remembered that the pledges for the new tent are due at that time. See that they are paid and forwarded to the treasurer without delay, stating to him when you send money, how much is for tent, and the amount for other purposes; also, don't forget to send your reports to the secretary promptly. If you have done little or nothing yet, please read article in REVIEW of Feb. 15, The Winter's Work, signed, J. W., and then act accordingly.

WM. EVANS, Pres.

EARN your own money before you spend it.

Dist. No. 3, Mich.

We recommend that all the churches in this district order at once, through their librarians, packages of the SIGNS. See last paragraph on first column of page 60, REVIEW No. 8.

Let your one-third be paid to your church treasurer with your s. b., and forwarded with that to the State treasury, from which these packages will be paid for. Consider the matter promptly and carefully, and send for such a number of the SIGNS as you can make good use of. Send your orders to REVIEW AND HERALD, Battle Creek, Mich. I. A. OLMSTEAD, Director.

Wanted.

I WANT to hire a first-class man to work my farm; prefer one who understands gardening also. Also a girl to do housework.

Address, B. SALISBURY,
Battle Creek, Mich.

WORK as teamster, farm hand, or in any other capacity, where willingness to oblige, industry, and hard work, would secure permanent employment—by a young man, who, with his wife, has lately embraced the truth. Address, James I. Platt, Chittenango, Madison Co., N. Y.

AN able-bodied man, "health reformer," to work on farm. Employment year round.

Address, J. P. H.
Harrisonville, Kansas.

S. G. DANIELS, of Bellville, Richland Co., O., wants to work on a farm for a Sabbath-keeper. Also R. B. Rowell, of E. Corinth, Vt.

SMALL and steady gains give competency with tranquility of mind.

Appointments.

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

Tuscola Co., Mich.

THE appointments for this county are put over two weeks, and now stand as follows:—

Elmwood,	March 7, 7 P. M.
Fairgrove,	" 8, " "
Watrousville,	" 10, 11, 11 A. M.
Vassar,	" 12, 7 P. M.
Tuscola,	" 13, 2 and 7 P. M.
Thetford,	" 14, 7 " "
Mt. Morris,	" 15, 7 " "

Systematic Benevolence and Missionary work will be looked after at all of these meetings, and at Watrousville the church will be re-organized, and all other business attended to that is necessary. We hope to see all our friends at these meetings.

J. FARGO.
E. P. DOUD.

Wisconsin.—Correction.

By the delay of a postal card it happened. The appointment for Gen. T. and M. meeting for Wis. should be as it read two weeks ago,—at Baraboo, commencing March 9 and continuing over Sabbath and Sunday.

H. W. DECKER.

THE next State meeting of the Mich. T. and M. Society will be held at Lapeer, commencing March 30, at 7 P. M., and continuing over first-day. A general attendance of the directors will be expected. Important matters will be considered. We suggest that directors hold their quarterly meetings March 17 and 18.

S. N. HASKELL.
J. FARGO.

THE next quarterly meeting for Dist. No. 10, will be held at State Center, Iowa, March 17 and 18. We desire a full attendance, and hope every member will offer a good report and a liberal donation. We expect a preacher.

S. M. HOLLY, Director.

If the Lord will, I will meet with the churches in south-western Mo. as follows:—

Arvilla, Jasper Co.,	March 10 and 11.
Newton Co., where Bro. Blackman may appoint,	March 17 and 18.
Drywood, Vernon Co.,	March 24 and 25.
Nevada City,	March 31, April 1.
Clintonville, Cedar Co.,	April 7 and 8.
Union Point, St. Clair Co.,	" 14 " 15.

I hope to see a general turnout at all the above places. Bring along your children and interested friends. Prepare to attend to the ordinances of the Lord's house by a necessary preparation of heart for that solemn occasion. See to it that your s. b. pledges are all paid. We will re-arrange s. b. for the present year.

J. G. WOOD.

THE quarterly meeting for Dist. No. 7, N. Y., will be held at Clarkville, Madison Co., March 3.

J. Q. FOY, Director.

ROCK CREEK, Kan., March 3, 4. Meeting to begin Friday evening.

SMITH SHARP.

MONTHLY meeting for Allegan Co., at Otsego, March 4, 1877.

J. L. RUMERY.

THE next quarterly meeting of the Iowa and Nebraska T. and M. Society, Dist. No. 2, will be held at Marion, March 16 and 17. Let us have a report from every member.

J. T. MITCHELL, Director.

QUARTERLY meeting of Dell Prairie church will be held at Baraboo, Wis., in connection with the T. and M. meeting.

MATTIE C. ZOLLER, Clerk.

A DISTRICT quarterly meeting of the Ia. and Neb. T. and M. Society will be held at Sandyville, March 17 and 18. We hope to see a goodly number of our brethren from the different churches in this district. Let all send in their reports in season to be condensed.

RUSSELL HART, Director.

QUARTERLY meeting of the Ia. and Neb. T. and M. Society, Dist. No. 4, will be held March 17 and 18, at Mt. Pleasant, Iowa. Please send in your quarterly reports by mail to James S. Houseman, Mt. Pleasant, Ia., one week before the meeting.

WM. P. ANDREWS, Director.

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. Mrs M E Byron 51-7, Stephen Hickox 51-7, S A Keyser 51-9, J B Foster 51-10, Clara A Jennings 51-8, Mrs F E Nettleingham 51-8, Alice M Harper 51-8, D P Strong 51-8, Hannah Walters 51-8, B Matern 51-8, R Babcock 51-10, Emily Lull 51-25, K M Sweat 51-8, Bela A Rogers 51-8, Margaret Myers 51-15, Susan Weaver 51-9, N G B Zollinger 51-12, B P Chase 51-8, Gorham Newcomb 51-11, H E Olmstead 51-9, Harvey Benham 51-9, M J Pierce 51-8, Miles Carter 51-9, Kate Babcock 51-8, Robert Niles 50-8, M M Raymond 51-9, Mary A Clement 50-23, John Leland 51-9, A B Shaw 51-8, O Frizzle 51-10, E Leonard 51-21, Martha A White 51-8, Amos Zellers 51-9, Theodore Butcher 51-8, Peter Mott 50-25, Wm Emerson 53-2, R Nelson 51-8.

\$1.00 EACH. Geo W Washburn 50-8, H C Healy 50-7, John Atkinson, 50-5, L H Ellis 50-8, D R Seely 50-1, J L Rice 50-1, Mrs S H Norton 50-7, Ann C Sweet 50-8, O B Foster 50-16, Wm E Armstrong 50-9, C Crary 50-8, S R Wagar 50-8, Daniel Felton 51-8, E Schoonard 49-22, H S Guilford 50-5, Carry Smith 50-6, R P Stewart 50-8, R L Simpson 50-7, Robert Britton 50-8, P M Hill 50-8, C Hill 50-8, D N Hill 50-16, I E Hool 50-7, H E Robinson 50-8, Mrs A L Pottenger 50-4, Joseph O'Leary 50-14, Clarinda Wright 50-8, Elisha Calkins 50-11, Rebecca Hutchins 50-8, T T Wheeler 50-8, Louisa Eggleston 50-8, Geo Hodgson 50-8, Moses White 50-9, Julia A Miller 50-8, Mrs Geo B Knight 50-17.

MISCELLANEOUS. A R Fitch 50c 49-21, S D Barr 50c 49-20, Mrs A S Chaffer 75c 50-8, Eleanor Eaton 50c 49-22, David Johnson 50c 49-21, Sarah A Scovil \$1.50 51-8, Julia A Gifford 50c 49-21, Eliza Coit 75c 50-10, T C Baxter 1.50 51-8, R W Bullock 1.45 52-5, Frank Norton 1.50 51-8, R Dickey 1.50 51-8, E M Tooman 1.50 51-8, B Lucy 1.50 51-8, Minnie Godfredson 50c 49-22, Polly Conklin 50c 49-21, A H Mills 50c 50-4, R M Pierce 1.50 51-1, A E Bullock 1.50 50-21, Nelson Cook 75c 50-8, Ransom Thayer 1.50 51-8, H T Gorselin 50c 50-2, John S Osborn 50c 49-21, Julia A Losee 2.20 48-6, Mrs M W Cushman 50c 49-25, J H Collins 50c 49-20, S T Chamberlain 1.50 50-20, Hendrick Breese 50c 49-55.

Books Sent by Mail.

Mrs M N Lock \$1.00, H A Baxter 7.00, J B Stillwell 1.00, S H Hunt M D 2.50, J I Wright 50c, R W Bullock 1.25, N F Lyman 1.00, O P Brigham 20c, A J Stover 70c, J H Richards 2.15, Miss Ida Lasher 2.60, Mrs S H Godfrey 50c, W H Hoyt 35c, D H Power 1.75, M S Hall 2.25, Mrs A F Honstain 10c, W H Hunt 1.50, Mrs J D Hill 1.00, Samuel Talmage 1.00, Mattie A Bell 10c, F McClusky 50c, Mr W M Cook 50c, Geo Parsons 1.00, H Hunter 25c, Wm Evans 1.00, Thos Thornton 20c, D F Quiby 12.29, Mrs John Middleworth 25c, Mrs E Rollins 35c, J M Hopkins 40c, R W Freer 70c, Dr D B Amick 3.50, C L Bowman 45c, A S Curtis 35c, A M Oyer 50c, Edward Evans 10c, Callie Hayes 50c, R Richardson 1.00, C M Slocum 43c, John Hawkswell 40c, S H Lane 50c, S W Rader 50c, Chas B Reynolds 3.25, D G Price 8.50, O G Bourroughs 1.00, John L Perdue 1.00, Mr H Weirich 60c, Wm H Overman 1.00, Smith Sharp 3.20, H T Gorselin 1.20, Geo H Judkins 1.25, C O Goss 25c, Mrs H M Grant 60c, D F Bourdeau 1.50, W P Yount 10c, R M Thurston 50c, Enos Leavitt 4.00, T Cunningham 25c, S W Hastings 15c, Mary Hilliard 30c, Sarah Duncklee 1.10, Thomas Rogers 10c, John F Wilbur 1.00, J W Sidwell 75c, John Ball 1.00, Wm Shafer 10c, Mrs Sarah Geer 25c, T M Steward 40c, E A Nutting 1.00, Eld J G Wood 85c, Prof I P Sample 60c, W A Knowlton 20c.

Books Sent by Express.

E P Daniels \$5.50, J W Hardy 5.00, Veach and Torbert 1.75, H Wren 10.54, O F Olmstead 14.00.

Cash Rec'd on Account.

Va T and M Society per E B Lane \$50.00, M F Mullen 6.50, F Nelson 10.00, Smith Sharp 4.88, R M Kilgore 10.00, Iowa and Neb. T. and M. Society per Mary Stoup 5.00, S Osborne 9.85, A H Bradford 1.00, C L Palmer 5.40, Cal T and M Society 13.65.

Gen. Conf. Fund.

C Clark \$1.65, Bernard Mattern 12.50, Calverton Md church 5c 10.54.

Mich. Conf. Fund.

Lapeer \$59.00, Mt Morris 5.00, Genoa 69.67.

Book Fund.

Wealthy McNitt \$1.00, Sarah Duncklee 5.40.

Educational Aid Fund.

Mrs F C H Hitchcock (deceased) \$25.00.

S. D. A. E. Society.

L C Foster \$1.00, Lucelia D'Armon 10.00.

Danish-Norwegian Mission.

Chr Nielsen \$1.00, C C Back 66c.

Mich. T. & M. Society.

Dist 11 per Alex Carpenter \$34.88, Dist 3 per D A Owen 1.05.

European Mission.

J M Ferguson \$10.00, Geo Smith 50.00, Fannie Glascock 15.00, L McCoy 100.00, A A Bradford 25.00, B H A 31.00.