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

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LONGING FOR CHRIST'S APPEARING.

Tune—Greenville.

COME, dear Saviour, come in glory,
Take thy wearied servants home;
We would bow in love before thee,
We would greet the loved ones gone.
We have waited long in sorrow,
We have toiled and struggled long;
Speed the bright, the joyful morn,
Haste the victor's shout and song.

Earth beneath the curse yet moaneth;
Plagues abound, death, misery;
List, the whole creation groaneth;
Let it thy salvation see!
Nations all with fear are quaking,
From the dungeons to the throne;
Rise, O God, the heavens shaking,
Take the kingdom for thine own.

Sound the trump of solemn warning,
Let thy shout the saints awake;
Clad in robes of bright adorning,
To thyself thy loved ones take.
Now prepare thy saints to meet thee,
Help us each to do thy will;
Then with joy we soon shall greet thee,
With thee stand on Zion's hill.

N. W. VINCENT.

General Articles.

IMMERSION—TRINE OR SINGLE?

For a number of years, I have been satisfied in my own mind that immersion is the proper mode of administering baptism; but in my labors the past year I have frequently met with those who are not only great sticklers for immersion, but for *three, distinct, forward* actions in its administration.

The argument used to sustain these ideas may be summed up as follows: 1. All the commands ever given by God require a forward, and not a backward, movement. In proof of which, such cases as Noah's entering the ark and Moses' passing through the Red Sea are cited to show a forward movement. 2. The gospel commission requires baptism into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost, which cannot be performed without one distinct action for each name.

The same class contend sharply that no one can possibly get into Christ's church, save through the rite of baptism, which will initiate them into its mysteries, and confirm them into its fellowship. Now if this be true, are they not in the most essential feature of the rite performing a backward action? They go under the water forward, but they rise from the watery grave *into the church backward*. It would certainly seem more natural to enter the grave backward, and rise to enter our new relations and to walk in newness of life by a forward action. This is a point I have never heard them answer.

Paul, in writing upon this subject, treats it very clearly. He says: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3. Does he mean that we are to go into the water nearly to our necks, and bow our heads forward as Christ did on the cross, thus simply showing his death, and then arise to walk in newness of life? No; for then we should lose sight of his burial and resurrection as brought to view in the following verse, which must be commemorated by an appropriate action, one that will fitly represent burial and resurrec-

tion: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The apostle says: "For I was alive without the law once; but when the commandment came, sin revived and I died." Rom. 7:9. Paul bowed to the claims of God's law which caused him to die to sin. Then he says, "How shall we that are dead to sin live any longer therein?"

After Christ had died, he was buried. Paul says: "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should rise to walk in newness of life." Rom. 6:4. Was it the custom to bury the dead with the face downward, and was our Saviour thus put into the tomb? The most natural position in sleep or death is on the back; and we conclude our Saviour was buried in death in the usual manner.

The apostle adds: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Why be so particular about planting "in the likeness of his death"? The question is answered in a few words: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. Thus baptism is shown to be a memorial by which we express faith in the burial and resurrection of Christ. This becomes necessary, since Christ died for our sins (1 Cor. 15:3, 4), and rose again for our justification. Rom. 4:25. The action on our part to do this, would consist in the performance of a rite as nearly resembling the event as possible. Hence we bury one who is dead to sin in a manner similar to the burial of the natural dead.

This brings us to notice more particularly the formula which it is said requires a "threefold immersion." If the gospel commission really requires a person to be immersed three times, to meet its full demands, then do not the advocates of trine immersion do their work in a very bungling manner? Let us see. The candidate is taken into the water, where, kneeling, he is submerged nearly to the neck. The administrator says: "I baptize thee into the name of the Father [dips his head], and of the Son [dips his head again], and of the Holy Ghost;" then dips his head the third time. In this, the candidate has only had his head dipped three times, while his body has had but one immersion!

But suppose the above performance could possibly be construed into three immersions, the question arises: Does the commission require it? Or in other words, Is it necessary to perform three actions in order to baptize in the three names? In a work entitled "The Perfect Plan of Salvation," on page 18, I read as follows: "The formula of baptism—'baptizing them into the name of the Father, and of the Son, and of the Holy Ghost'—as it stands recorded by Matthew, is very elliptical; and filling up the ellipsis agreeably with the laws of language, it will read as follows: 'Baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Ghost.'"

If supplying an ellipsis will allow us to foist into the text the sense of three actions, let us see what it will do for other scriptures where the ellipsis is similar. "Then spake Jesus to the multitude, and to his disciples." Matt. 23:1. Would we understand by this, that our Saviour gave one discourse twice, first to the multitude, and then to the disciples? Would we not rather suppose that he gave the discourse but once, and both parties heard it at the same time? Again, "For whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed, when he shall come in his own

glory, and in his Father's, and of the holy angels." Luke 9:26. The ellipsis here would supply the word glory, making it read, When he shall come in his own glory, and in his Father's (glory), and (in the glory) of the holy angels. But in order to do this, must he come once in his own glory, return, and come again in his Father's glory, then come the third time in the glory of the angels? Our trine-immersionist friends will say, No. So say we about the three actions in the commission to baptize.

As we have seen, baptism is to commemorate the death, burial, and resurrection of Christ. Did he die three times, and was he buried and resurrected three times? Only once you say. Then if we carry out the figure, and are planted in the likeness of his death (Rom. 6:5), why bury us more than once? Do you say that you bury once only in the name of Christ? then why bury once for the Father, and again for the Holy Spirit? Did either of them ever die? or were they ever buried? Any view we take of trine immersion it seems involved in a labyrinth of difficulties, the very opposite of the plain and straight-forward teachings of God's holy Word.

We are taught there, that all have sinned and come short of the glory of God. Rom. 3:23. That Christ died for our sins, was buried, and rose again, the good news of which constitutes an important part of the gospel. 1 Cor. 15:1-4. That in order for us to partake of its benefits, we must repent toward God, and have faith toward our Lord Jesus Christ. Acts 20:21. To repent toward God is to see ourselves sinners by his law, and die to sin (Rom. 7:7-9); that is, stop breaking his law, which shows to all that we have really repented. To have faith toward Christ, we must believe that he died for our sins, and rose again (1 Thess. 4:14); which faith we express by appropriate works. Hence we go down into the water, are buried, and raised again. And while we thus express faith in his resurrection, we look even beyond, and recognize the power of God in raising him from the dead. Acts 2:24; Col. 2:12.

And because the Father's power was manifested in bringing Jesus forth, therefore we baptize in his name. The Holy Spirit was the medium through which the Father accomplished the work (Rom. 8:4; 8:11); hence that name is properly used in the formula of baptism. In expressing our faith in the fact that the Father by his holy Spirit raised up Christ, we perform one action only, connecting the three names in the formula of baptism as they were connected in the great event to be commemorated.

J. O. CORLISS.

THE LAW OF GOD.

In Dr. Dick's "Philosophy of Religion," pages 84, 85, are found the following very excellent and scriptural thoughts in regard to the ten commandments:—

"The first four commandments of the moral law may be viewed as flowing from the principle of love to God, and the remaining six as ramifications of the principle of benevolence, or love to man. These laws were published in the most solemn manner, to the assembled tribes of Israel in the wilderness of Horeb. While Mt Sinai was shaking to its centre, and smoking like a furnace; while flames of fire were ascending from its summit, and thick darkness surrounding its base; while thunders were rolling in clouds above, and lightnings flashing amidst the surrounding gloom; and while the earth was quaking all around and the voice of a trumpet waxing louder and louder,—in the midst of this solemn and terrific scene, God spake the commandments with an audible, articulate voice, in the hearing of the trembling multitude assembled round the mountain. A combina-

tion of objects and events more awful and impressive, the human mind can scarcely conceive; compared with which, the pretended pomp of Pagan deities, and Jupiter shaking Olympus with his imperial rod, are lame, ridiculous, and profane; and never, perhaps, since the commencement of time, was such a striking scene presented to the view of any of the inhabitants of this world. The most solemn preparations were made for this divine manifestation; the people of Israel were commanded to purify themselves from every mental and corporeal pollution, and strictly enjoined to keep within the boundaries marked out for them, and not to rush within the limits assigned to these awful symbols of the Deity. An assemblage of celestial beings, from another region of creation, was present on this occasion, to perform important services, to swell the grandeur of the scene, and to be witness of the impressive transactions of that solemn day.

"Moses was appointed as a temporary mediator between God and the people, to explain to them in milder terms the words of the law, and the further intimations of the divine will. Yet so terrible were the symbols of the present Deity, that even Moses was appalled, and said, 'I exceedingly fear and quake.' In order that the impressive words which were uttered on that day might not be forgotten in future generations, they were written on tables of stone with the finger of God. They were not simply drawn on a plane, like the strokes of writing upon paper, but the characters were engraved, or cut out of the solid stone, so that they could not be erased. They were not written on paper or parchment, or even on wood, but on stone, which is a much more durable material. 'The tables were written upon both their sides, on the one side, and on the other, were they written; and the tables were the work of God, and the writing was the writing of God, graven upon the tables.'

"This was intended to prevent the possibility of anything being added to the law, or taken from it. The tables were two in number, the one containing the precepts which inculcate love to God, and the other containing those which enjoin the love of our neighbor. These laws, thus engraven on the most durable materials, were deposited in the most sacred part of the tabernacle, in the ark of the covenant under the mercy-seat. All the striking circumstances now mentioned, were evidently intended to proclaim the majesty and grandeur of the Supreme Legislator—the excellency and perfection of his law—that it is the eternal and unalterable rule of rectitude—that it is of perpetual obligation on all the inhabitants of the earth—that it is the rule of action to angels and archangels, and to all other moral intelligences, as well as to the human race—and that the most dreadful consequences must ensue on all those who persist in violating its righteous precepts.

"The proclamation of this law was prefaced by these words, 'I am Jehovah thy God,' which contain a ground and reason for our obedience. They evidently imply, that he is the self-existent and eternal Being who brought the vast universe into existence, who 'garnished the heavens,' and laid the foundations of the earth, and peopled all worlds with their inhabitants—that he has sovereign authority to prescribe a rule of action to his creatures—that he knows best what laws are requisite to preserve the order of his vast empire, and to secure the happiness of the intelligent creation—that he is the former of our bodies, the Father of our spirits, and the director of all the movements of nature and providence, from whose unceasing agency every joy proceeds—and that all his regulations and arrangements are calculated to promote the present and everlasting felicity of all rational agents that submit to his authority. These laws are not mere acts of divine Sovereignty, but

founded on the nature of things, and are calculated to preserve the harmony and order of the intelligent universe."

"LOOK UNTO ME, AND BE YE SAVED."

On Christ, the solid rock, I stand.
All other grounds are sinking sand.
Trembling with guilt, oppressed with fear,
Unfailing refuge have I here.
Long have I roamed in want and pain,
Long have I sought for rest in vain;
'Wildered in doubt, in darkness lost,
My soul fierce driven, and tempest-tost.
But forth from dark and stormy sky,
Beneath thy sheltering cross I fly.
There I repose with fears all fled,
Pardoned—accepted—comforted!
The present peace; the past forgiven;
The future—vista—views of Heaven,
All that I need in thee I find,
Thou great Redeemer of mankind.

—Macduff.

A BRIEF LETTER TO THE PRESIDING
ELDER OF THE MILWAUKEE
DISTRICT.

BY C. W. TURNER, Senior.

[The following letter, which was handed to us printed in tract form, may be interesting to the readers of the REVIEW.]

DEAR BROTHER: It seems by the *Sentinel*, that my case occupied your attention somewhat, at your last District Conference. The unsoundness of doctrine complained of consists, I suppose, in giving the term "death," as applied to the punishment of the wicked, its primary meaning, and not its poetic, or typical use, as is the fashion in modern pulpits. The District Conference hold that the death and punishment referred to is an eternal process. I hold that it is eternal only in its results, like "eternal judgment" and "eternal redemption," in the book of Hebrews, and the "eternal fire" of the 7th verse of the book of Jude, that burnt out ages ago, God teaching by example, as well as precept, lest our dullness should mistake his meaning. That this was the doctrine of the church in the first and second centuries, and until corrupted by Platonism, and the teaching of Origen in the succeeding century, and that it has been the doctrine of the Church of England, since 1562, when she purged away her popish errors, and expelled a contrary doctrine, is certain.

In the case of Wilson vs. Fendal, to determine whether endless torments was a doctrine of the Church of England, or not, the Lord Chancellor in the case, which occurred 1864, decided it was not. For, remarked his Lordship, to decide that it was, would be to restore the article expelled in 1562; that he had no power to do: and this was in the presence of two Archbishops, and had their approval and signature. (See the report in the *Law Times* for Feb. 20, 1864.)

That the theological articles of the M. E. Church, were taken by Mr. Wesley, the founder of our church, from this source, and contain not one word to prove the endless misery of the wicked, cannot be denied.

That in the teachings of the pulpits on this subject it has been sometimes spoken of as Hell white heated, in which sinners burn like salamanders forever, and at others as a state of ill being, something like a grumbling toothache, with all the intervening shades of woe, you will not deny. That Dr. True, whose case was before the public last winter, and myself, should be allowed to modify this doctrine, is but a fair demand.

The doctrine is founded on the immortality of the soul, which, says Gibbon, Renan, Dr. John Mason, Good, and a host of Christian writers, some even who oppose us, was of Eastern or heathen origin, found by the Jews in their captivity, and unrecognized by them before that time, but endorsed by Christ, which we deny; for to admit it would be to admit that Christ endorsed a doctrine that places him in antagonism with the Hebrew prophets, with David and Solomon, who say, "The dead know not anything;" that "there is no work, nor knowledge in *sheol*;" and that the wicked shall "be as though they had not been." If we put the teachings of one inspired writer in antagonism with another, all our theology will go up like dust. Says Christ: "I am come that ye may have life;" "I give unto them eternal life;" which he never could do if they had it by nature, and without him. Theophilus, Bishop of Antioch, who died A. D. 181, in a treatise to his friend (it may be found in his second book), says, "God made man neither mortal nor immortal, but capable of either, to be rewarded with immortality if deserving; if not, to experience mortality, or death.

As soon as Origen had taught, in the next century, his modified Platonism, he had to invent Restorationism to go with it, for the human mind can not endure the idea of eternity of woe. Dr. Albert Barnes, and many other sensible men, seem to admit this, and most all have admitted of some purgatorial process by which they get them out. You rarely allude to the subject, but hold it as a sort of home guard or army of reserve to control extreme cases. Should it be preached once a month in all its horrors in your churches, your ministers would soon preach to naked walls.

But as I mean to spend the remnant of life in trying to rout this doctrine, horse and foot, I withdraw from the M. E. Church, as I want no heated discussion. It is not the first time I have done this. In 1837 I endeavored to convince the church that she ought no longer to give her support to slavery.

But Drs. True, Floy, Lee, Matlack, myself, and others were forced to retire, or yield to ecclesiastical will; and after thirty years of toil for reform, the General Conference rescinded its own acts against us, and received back these men as the apostles of human freedom. And the secular papers at the time made a note of the fact; that the church had come in behind the nation in the work of reform.

I find Dr. True standing by my side again, though I have had no concert with him. And I think that in a short time after the laity have received this doctrine, it will cover your altars, and be heard from your pulpits.

May we soon see that God is not what our imagination and theology have painted him to be; but good, even in his primitive acts, suffering the curtain of perpetual death to fall on that part of his creatures only, who fail to work out their own salvation through faith in his Son, and whose continued existence in sin would be an infinite evil to themselves; his goodness in this, appearing so striking as to lead the redeemed to say, "Hallelujah! the Lord God omnipotent reigneth!"

1. "God's character saved from the misrepresentation of his friends."

2. Man saved from the awful thought that some of his elder brethren have been in hell for the past five thousand years.

3. There can be no conflict in the teachings of the inspired writers. Some of them do deny immortality to sin and sinners; therefore none could have held or taught their immortality.

PICTORIAL ILLUSTRATIONS.

THE eloquence of oratory charms the ear, and moves the deep emotions of the soul. The painter's brush, and the skillful hand of the engraver, too, may charm the eye arouse the imagination, awaken wonder and admiration, and fill the mind with pleasure and instruction or with horror and disgust. It is to be regretted that an art so highly beneficial to man should be used to sink and degrade the morals of men and the rising generation, rather than to improve and refine them, as often is the case.

Before me lies a pictorial illustration of what is called, "The Devil's Five Degrees," of the Dependent Order of Drunkards, very forcibly showing the downward tendency and sure destruction of the unfortunate victim to strong drink.

The first representation is that of a young man of refinement, and fair promise to fill positions of trust and usefulness. But, alas! the intoxicating cup sparkles in his hand. He is about to pass it to his lips, and its contents are to burn their way into his system. His inward thoughts are, that he can control his appetite, and that there is no danger before him. But "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

We follow the gradation down, passing one degree after another, each form presented growing more and more repulsive and haggard, till we reach the fifth degree, where we behold a bloated mass of deceived and lost humanity, leaning upon a support. How changed in so short a time, and with so few steps! But the picture is a true one, portraying a sad and truthful lesson. The young man who sips at the cup, to be respected, or at the solicitation of another, for lack of courage and self-respect to say no, would here do well to look into the mirror and behold his end, and remember that no drunkard shall inherit the kingdom.

But there is a query in connection with this lost wreck of manhood, which to my mind is a problem. The artist puts into his mouth a pipe. Was this done to en-

hance the misery of the poor, bloated shadow of manhood? Had he not sorrow enough to carry him to the grave speedily without the addition of the poison pipe? Did he learn to smoke away down in the fifth degree? Here is not where the pipe is taken up. The boy and youth use it, to make them appear smart. The minister, who handles and explains the word of God, uses the pipe, and chews and spits the poison weed. So also do the class-leader and the deacon.

Or was this pipe put into the mouth of this unfortunate man to indicate the class to which smokers naturally belong, or whither they are tending? Be this as it may, smokers may here stand and behold a brother-smoker. Temperance men who smoke, should especially learn a lesson here. We should not have marveled one-half as much had the pipe been put into the mouth of the innocent young man, to accompany the glass till a perverted appetite had finished its work, sending its victim away without any hope in a future life of bliss and immortality. The use of the pipe and of tobacco far more frequently paves the way for strong drink than does drunkenness invite tobacco-using.

A. S. HUTCHINS.

RICHES.

"CHARGE them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. It is somewhat surprising to witness the agility manifested on the part of some professed Christians in passing over the scripture above quoted, and the aptness they manifest in placing it precisely where it does not properly belong. Some assert that this language of the apostle is not applicable to the household of faith, but to those whose main object in life is to heap to themselves riches, which give them influence, and raise them to stations of honor and popularity among their fellow-beings.

In verses 9 and 10 Paul gives us a lesson concerning the obtaining of riches. He there faithfully points out the dangers, temptations, and snares, into which the accumulating of riches is liable to lead us. It is true that God gives us power and faculties to obtain riches, Deut. 8: 18, but he would have us give him the glory; and instead of hoarding up riches (Matt. 6: 19), we should esteem it a privilege to be allowed to give it for the promulgation of God's truth. 1 Chron. 29: 14. Money when hoarded up is of no more value than so many pebbles. The wealth of a Vanderbilt or Rothschild, could not procure us a passport into the kingdom of God. Nor can they carry their wealth with them. The psalmist declares that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Ps. 49: 10. Riches profit not in the day of wrath, but righteousness delivereth from death. Lay not up riches to yourselves upon earth, but use them in promoting the salvation of others.

We frequently hear the expression that money is the root of all evil. The apostle tells us in verse 10 that "the love of money is the root of all evil, which while some covet after, they [the professed people of God] have erred from the faith, and pierced themselves through with many sorrows." Neither money nor riches of themselves are the root of all evil; nor is it a sin to possess means. The great sin lies in setting up the golden calf and paying homage to it instead of the great Jehovah, who giveth liberally all things that we may use them to his glory. Says the great apostle, "Having food and raiment, let us therewith be content; for godliness with contentment is great gain. But when the whole life is absorbed in scraping together and heaping up riches as a testimony against us in the last days, leanness is brought to the soul. The mind is debased and narrowed by such conduct, and the door of the heart is barred against the Spirit of God. Benevolent and generous feelings become extinct, charity perishes, and selfishness, the last and lowest principle in moral degradation, absorbs the soul to that extent that we lose all love for the work or church of God.

Yet the work of the Lord moves onward, and will ere long triumph over the enemies of the cross of Christ, when the faithful, patient, toiling children of God

will be saved with an everlasting salvation. Reader, a right and title to a mansion of Jesus' preparing will be cheap at any price. Oh! to be consecrated to God and to his work, to be disentangled from all earthly things, to live to and for God, and manifest a spirit of pure, disinterested benevolence! Jesus is soon coming, and it rejoices my heart to learn that there are those who act as though they believed it. They manifest faith to that extent in the third angel's message, even in their declining years, that they are willing to sacrifice their property, that they may identify themselves with the harvesters of the Lord.

But, to return to my text. "Charge them that are rich." In what? faith? No, in this world's goods. But why this caution? The apostle watches over the church as one who must give an account of souls. He was cognizant of the fact that the accumulation of riches would have a tendency to draw the mind away from God. Riches cannot give happiness, neither can they meet the wants of the true child of God. He longs for something higher and nobler. Abundance of earthly treasures is unsatisfying to those waiting the return of their absent Lord.

God has given us richly from his bountiful storehouse, and he would have us dispense it liberally for the supply of his creatures. Was there ever a time when means were more needed to carry forward the work of the third angel's message than at the present time? Or will there ever be a time when means will be needed more than at the present moment? God in his infinite mercy has informed us that the present time is the time for us to make a safe investment, and place our means beyond the reach of moth, rust, or thieves.

Secure all the stock you can, brethren, yes, and sisters too, in every enterprise connected with the third angel's message. By this means you can do good, relieve the wants of the cause, free our ministering brethren, and give a higher tone to the work, and best of all, bring the blessing of God upon the entire camp of Israel. Thus your good works may be as abundant as your riches; and your willingness to distribute of your abundance will be a means to provoke others to love and to good works. By so doing you may lay up in store for yourselves a good foundation against the time to come, and be prepared to escape the terrible retribution of those who are mentioned in James 5: 1-6.

M. Wood.

OUR FACES.

It is a remarkable fact that there are no two faces exactly alike. Although the features of twins may resemble each other, and, as is often the case, look so near alike that strangers can not tell them apart, yet, the expression of their faces is so different that their friends can readily distinguish them. In the expression of the face lies its chief beauty. The face of a statue is beautiful only so far as the sculptor imitates the life-like expression of the original.

It has been said that "our eyes are windows through which our souls look." It may also be said that our faces are thermometers which show the world the state of our souls. When we are lifted up and warmed by some great or grand emotion, our faces indicate the fact. When our feelings are below zero, and our minds filled with gloomy forebodings, our countenances express the same. Some individuals can control the muscles of their faces better than others, but none can conceal from the close student of human nature their true feelings. Their character is plainly written upon their countenances.

Pride cuts disdain into the features. Selfishness kills every noble look. Envy gives a dissatisfied expression to the face; and all evil passions brand, cut, and stain, the features into ugly shapes. On the other hand, goodwill, charity, sweetness, and desire to make others happy, fashion the features into almost angelic loveliness.

As our faces are the outward expression of our souls, then it must follow that in order to have beautiful faces we must have lovely souls. The soul is made lovely by cultivating great thoughts, noble principles, and kind affections. Reading, study, and meditation, are sculptors that chisel beautiful lines upon the face. Kindness, purity, and love, are painters that shade and color the same with exquisite beauty; but the "beauty of holiness" alone can illuminate, refine, exalt, and leave the impress of heaven upon the countenance, while it leads its possessor onward and upward to unfading beauty in the Kingdom of God.

ELIZA H. MORTON.

FAITH AND ITS FRUITS.

FAITH is more precious than gold. It brings to its possessor rich blessings—all the soul needs. He that diligently seeks God by faith gains a glorious reward. The children of God live by faith. They walk by faith, and so walk with God. The fruits of faith appeared in the lives and actions of saints who lived in ancient times.

Noah had this living, active faith. He believed that what God said, was true. What God told him about the future, he expected would take place. He lived in an age of great wickedness. God revealed to him his purpose to drown the world. He commanded him to build an ark for the saving of his house. Had he been like many now-a-days, he would have thought like this:—

I am a child of God. I have walked with God many years. I feel that I am accepted of him. This old-fashioned religion is good enough for me. I will go on preaching and praying as I have done. I need no new truth. As to building this ark, I cannot think of it. The cost will be very great. It will exhaust my entire fortune. I cannot afford the time. I cannot think of enduring the reproach and ridicule that would be heaped upon me. No, I will not be so unpopular. Perhaps the flood may not come in my day or in my children's day. Then there may be some mistake about it; and if it does come, it will not hurt me if I am only prepared for it.

But Noah did not think or talk so. What would have been the result if he had? No doubt he would have perished with the world of the ungodly, notwithstanding his piety and faithfulness in the former part of his life. But he believed and obeyed God, and was saved. So if we have this living faith, when God reveals to us new truths, directly we shall act them out in our lives, and this faith will have an important bearing upon our future destiny.

Moses, too, was a bright example of the wondrous power of faith. Before him in prospect was the throne of Egypt, with all its wealth and worldly glory. But God called him to identify himself with his people, a nation of slaves; and to labor for their emancipation, and to lead them to a land which he had promised them. He believed, and felt in his inmost soul that it was best to obey God, and leave the glory of Egypt behind. He "chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." "He esteemed the reproach of Christ greater riches than the treasures of Egypt." His faith looked forward with confident expectation to "the recompense of reward," which God would bestow upon him.

When a young man in the present age pursues a like course, he is counted a fool by the world, and even by nominal Christians. But the time will come when Moses and all others, who, like him, have chosen to endure the trials of "the people of God," and to leave the wealth, honors, and luxuries of this world behind them, will be seen to have been the wisest of men. They will possess an eternal inheritance. They "shall shine as the brightness of the firmament." "They shall enjoy the purest pleasures forevermore. May true faith in us be mighty to "overcome the world."

C. A. OSGOOD.

LET BROTHERLY LOVE CONTINUE.

THIS exhortation of the apostle was given to the Hebrew church; and as we read it, it seems that the apostle saw that there was danger that in the future there might be less brotherly love manifested, and so warned them beforehand, that they might be prepared to withstand all feelings that would tend to destroy that love toward each other which then existed.

Would it not be well for us to understand what is meant by brotherly love? Paul in his letter to the Romans, says it is to be kindly affectioned one to another with brotherly love, in honor preferring one another. Webster says, "Such as is natural for brothers." The Saviour was our elder brother, and he said, "He that doeth the will of my Father which is in Heaven, the same is my brother, my sister, and my mother." Then by doing the will of God, by keeping his law, we are brothers; and when that obedience ceases, we cease to be brothers.

The early church had great love for one another, which was made manifest by their having all things in common. Those who had possessions sold them, and came and brought the price, and gave to the apostles.

This, then, was the condition of things when the apostle wrote to the Hebrews. What confidence existed among them! One of the evidences of their conversion to Christ was their love to one another.

How will the words of the apostle apply to us? When we first came into the truth, did we not have that love toward each other? Did we not long for each other's society? Have the cords of that tender love for each other been broken? Have divisions arisen? Have any roots of bitterness sprung up? If so, let us, as we value our hopes of eternal life, return to our first love, and let brotherly love continue as in the past. The promise is to those who do God's will; and we cannot do this unless we love the brethren; or, at least, the latter is an index whereby we may know whether we are doing the former.

May the apostle's exhortation be heeded by us. May we allow no roots of bitterness to spring up in our hearts, nor make the cause of God to suffer by our unfaithfulness in divine things. It will not suffice to do almost right.

"Almost cannot avail;
Almost is but to fail.
Sad, sad, that bitter wail,
Almost, but lost."

May the Lord help us all to obey the divine command, and avoid this sad, bitter wail.
N. L. BURDICK.

THE CHASTENING OF THE LORD.

"My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

How many times have we forgotten this exhortation which speaketh unto us as unto children! How often have the eyes been so filled with tears and the heart with aching that we could not see the precious promises and declarations of love in close connection with the chastening. The same hand that makes sore, and wounds, will bind up, and heal. The loving, pitying Saviour stands very near the furnace, that nothing may be consumed but the dross; and if the furnace should be heated seven times hotter than it is wont to be, we may rest assured it is because of a failure on our part to learn the lessons he would teach.

Then let us not grow weary of correction; for it is sent that we may yield the peaceable fruits of righteousness, and be partakers of the divine nature. Leave it all with the Lord; he knows best. Bow in sweet submission to his will. The Judge of all the earth will do right.

Ye lonely, tried and tempted, does the way seem dark and drear? Lift up your head, for your redemption draweth nigh. Take hold of the strength of the Lord, and go forward, trusting in him to open the way before you. Struggle on. Faint not in the burden and heat of the day, and you shall shine forth as the stars in the kingdom of your Father.
M. A. WHALEN.

REVIVAL AND DOCTRINAL PREACHING.

I SUBMIT the following from the *Christian Advocate* as worthy the attention of the readers of the REVIEW, on account of the position therein taken on the law and gospel.
J. H. ROGERS.

We are, and for a considerable time past have been, almost utterly at a loss to account satisfactorily for a wide-prevailing and apparently constantly increasing opposition to what is usually known as doctrinal preaching. In many cases the opposition is open and pronounced. In other cases it is rather covert, and may be regarded as more of a secret indisposition to preach or to hear doctrinal sermons than a pronounced antagonism to them. It has come to be a rare thing that one hears a plain, straight-forward, outright repetition of those solemn, unmistakable denunciations which the Bible contains against sin and its consequences, and of sinners and their doom. There is seemingly a manifested disposition either to ignore these things entirely, or so to smooth them over as that they may not offend the delicate sensibilities of worldly-minded people and formalistic professors of religion. There are truths contained in the Bible which, in the very necessities of the case, must be unpleasant to the carnal mind, and disagreeable to our unrenowned natures. To repeat and enforce these truths is to excite painful emotions in the minds of the hearers, especially of the unconverted; and there is something in human nature which instinctively shrinks

from the task of exciting, as well as from the pain of experiencing, such emotions. Following these impulses, both preachers and people may sometimes unconsciously glide to the opposite extreme, and thus fail to declare or to receive the whole counsel of God.

Tracing the history of the church as closely as we can from apostolic days on down to the present, it is distinctly and clearly noticeable that most or all of the great revivals which characterize that history have followed and been directly connected with the practice of the most rigid, clear, and forcible doctrinal preaching the world has ever heard. It was so in the age of Luther and his contemporaries. It was so in the time of Wesley and his co-laborers, as is well known to every one acquainted with the history of those times. It was so in the time of Dwight and Edwards in the great revival which pervaded the American colonies about the middle of the last century. In each and all of these cases, the revivals were emphatically "doctrinal" revivals. All great reformatory movements have been produced by the same kind of preaching. That was, humanly speaking, the foundation on which they rested. And now we wish to call the attention of the readers of this paper to two or three points which may be regarded as nearly axiomatic, and in reference to them offer a few suggestions.

A genuine revival of religion, like every other great reformation, must rest on a foundation of truth; hence, in our judgment, the popular notion as to the best method of conducting a revival is superficial and erroneous. That notion is, or, at least, the practice is, to let doctrine alone, keep it in the background, nor preach it, nor sing it, nor pray it. The aim seems to be to attract attention, to arouse feeling and get the people committed, with or without due consideration. Such labor may and will have its fruits, but those fruits will be like the morning flowers and the early dew, or like the summer fruit of the prophet, soon to wither and pass away.

It is a dangerous, though widely-prevailing supposition, that it is arousing and not teaching, which the people now most need. They need both. But the foundation of all healthful arousing or exhortation must consist of sound, scriptural truth. This truth must be taught, line upon line, and precept upon precept, and reiterated until clearly comprehended, fully received, and incorporated into the minds of the people. No great reformation in science, philosophy, in morals, or in religion, has ever been accomplished without such teaching. And what in this respect is true in the general, is equally true in the particular. Every individual conversion of man, if it be genuine and reliable, must be a conversion by the influence of truth. Truth must be recognized as the reason why, and the foundation of such a change; hence the wondrous results of doctrinal teaching as alluded to above.

The whole history of Methodism, until within a few years past, is a history of doctrinal, controversial preaching—preaching in which the truths of God's written word were placed in antagonism to all erroneous doctrines, and by rigid analysis, clear exposition and logical sequence, were made to controvert, refute, and overcome all that opposed. Under this preaching, convictions for sin were deep, poignant, and powerful—heart-searching, heart-rending, heart-breaking. With a deep and clear sense of its guilt, its wretchedness and utter helplessness, the heart fled to Christ as the only helper of the otherwise helpless, the only Saviour of the lost, threw itself unreservedly upon his mercy and merits, trusted in him and in him alone, and conversions were thorough, clear, satisfactory, and full of joy.

Then the gospel was presented in its totality. The law and the gospel were presented in their proper relations the one to the other; the one pointing to sin and its consequences, the other to the atonement and its remedies for sin.

Looking at the history of the past in connection with the state of things now existing in this country, we are profoundly impressed with the conviction that the great need of the present day is a more clear, close, logical, and thorough doctrinal preaching.

Now let us look at it. How was it that the apostle knew sin? By the law. How are we to know sin but by the same means? Take, then, a company of people, intelligent or otherwise, and let them by the use of apostolic means be brought to a knowledge of sin, and what next? Of course they will most desire to learn of the remedies for sin. Here come in the doctrines

of the atonement. How are the benefits of this atonement to be obtained? is naturally the next question; and then come up the doctrines of repentance, faith; and they come up as the only doctrines which will meet the exigencies of the case, and come up, too, to the very people by whom, and at the very time when, their need is most keenly felt, and will be most anxiously listened to.

Suppose, then, these doctrines are received and the people converted; then what? They are babes in Christ, and must be fed, not with oratorical flourishes, circumlocutory sentences, stupid periods, nor with *ad captandum* appeals, but with the pure word of God. Here, again, is doctrinal preaching. And from the beginning to the end of Christian life and Christian experience, doctrinal teaching is the proper, and only proper, pabulum. It is the man who closely studies the Bible, who is continually learning more and more of the Bible, and is continually bringing things new and old out of the treasury of that word; he, and not the mere sensationalist, it is, who edifies, strengthens, and builds up the church of God. He lays his foundations deep and wide on the pillars of immutable truth, and his work abides. He and his people *feel*, because they first know. Truth has been received by the intellect, and the sentiment has warmed it into life, and the feeling abides because the knowledge remains. They have joy in the Holy Ghost; nor is it a joy in mere fact and histories. It is not the happiness of momentary surprise, nor that arising from the gratification of mere temporary desires; nor yet is it a flutter that has no meaning, nor a throb that has no moral history behind it. Below it lie the great facts of spiritual experience, the fact of pardon, the fact of regeneration, the fact of adoption and sonship; and these facts, like solid masonry, underlie the temple whose pinnacle flashes with joy in the Holy Ghost.

LOVE ONE ANOTHER.

READER, ponder well the following texts of Scripture. To which class do you belong? To those indicated by the left-hand column, or by the right? "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5. "But as touching brotherly love ye have no need that I write unto you; for ye yourselves are taught of God to love one another." 1 Thess. 4: 9. "And this commandment have we from him, That he who loveth God love his brother also." 1 John 4: 21.

If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1: 7.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 1 John 2: 10.

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 1 John 3: 7.

We know that we have passed from death unto life, because we love the brethren. 1 John 3: 14.

Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John 4: 10, 11.

He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 John 2: 9.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John 2: 11.

Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 John 3: 10.

He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer. 1 John 3: 14, 15.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4: 20.

"My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3: 18.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35.

E. M. G.

LOOKING UP.—During Dr. Payson's last illness, a friend, coming into his room, remarked familiarly, "Well, I am sorry to see you lying here on your back."

"Do you know what God puts us on our backs for?" said Dr. Payson, smiling.

"No," was the answer.

"In order that we may look upward."

His friend said to him, "I am not come to condole, but to rejoice with you; for it seems to me that this is no place for mourning."

"Well, I am glad to hear that," was the reply, "for it is not often that I am addressed in such a way. The fact is, I never had less need of condolence, and yet everybody persists in offering it; whereas when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 15, 1877.

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

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

SIN IS TOO EXPENSIVE.

Yes, and delaying to repent is dangerous. What has sin cost? There never have been printed enough books to contain a full answer to this query, had every page been devoted to that object; but the chief thing, that which outweighs all the rest in the terrible bill, is the death of the innocent Son of God.

When man put forth his hand, and partook of the forbidden fruit, he did it through listening to the reasoning of the arch deceiver, who accused God of falsehood, and charged him with deceit. Said Satan, "Ye shall not surely die." This, as it was designed to be, was a direct contradiction of the words of God, an accusation of falsehood against the Creator. Satan continued, "For God doth know that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as gods, knowing good and evil." To make his first statement appear reasonable, he asserts, God knows that if you eat of this fruit you will become as he is, you will become wise; and he is forbidding you this fruit simply for that reason. He knows you will not die; and he knows this fruit will increase your knowledge; and simply to keep you in ignorance, he withholds it from you.

Thus did this intruder argue. The woman listened, yielded, then persuaded her husband with the same arguments. In doing this, they forsook the counsel of God, disregarded the warnings of angels, forgot the gratitude they owed their Maker for the glory they had, and the pure comfort and happiness which every circumstance and everything around them was designed to give, turned from their friend, and listened to the insinuations and machinations of a stranger, one of whose character they knew nothing, who had never done them any good, who had no claim upon their attention.

It is an infinite wonder that the Son of God should offer to redeem man who had shown such base ingratitude in thus forgetting God and disobeying him. It is an infinite wonder that the Father should suffer his precious Son to undertake a work of such immense cost, when it would have been just to let man reap the fruits of his own planting. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Sin cost the life of the Redeemer, the life of him whose will it was the delight of angels to perform.

Adam soon saw what he had done; and when he was informed that the Son of God would provide a way of escape for him at the sacrifice of his own life, then he could see the enormity of his sin, and feel the infinite love of God in proposing thus to rescue him. Such a gift he could not feel free to accept. It were no wonder if he had said in grief, No, Lord, it is too great a price. Let us suffer the penalty. We are lost. Let not the innocent Son of God suffer this for us.

But the price has been paid. The ransom has been offered. We look back to the garden of Eden, and we view the failure of our first parents. We see not why they should have sinned. We consider their lost condition, and our heart is sad for them. We hear the plan of their salvation, and we are thrilled with gratitude for them. They must have been grateful for the prospect of again enjoying the glory and blessings they had lost.

How is it with us? We have the example of all the past before us, and yet we sin. The God of Adam is our God; the same holy law demands our obedience; yet we show the same ingratitude that Adam showed, the same spirit of disobedience grown a thousand times more strong. How ungrateful we are! We need not be lost forever because Adam sinned—if we are lost it will be on account of our own course. Christ died that all through him should be made alive. 1 Cor. 15:22. Then whether we die the second death will depend upon our own actions. John 5:29; Rev. 20:6. So we stand or fall independently of Adam's sin. We shall be made alive, and if we have accepted of Jesus as our Saviour, if we have truly repented of having broken God's holy law, and have found forgiveness through him who offered himself a ransom for all who would believe on him, then on us, "the second death shall have no power," but "we shall be priests of God and of Christ."

Shall we scorn this offering? Shall we neglect it? Shall we not rather gladly, gratefully, speedily accept of this only means of escape from everlasting destruction? Dear reader, the days of your probation are being swiftly numbered with the past. Is it safe for you to wait till next year? Is it safe to put off your duty till next summer? next month? next week? Are you sure even of to-morrow?

Sin has cost the suffering, shame, contempt, and death, of your best friend, that lovely One who alone could ransom you. Will you let it also cost you the eternal joys of the life to come, the society of Heaven, of the dear ones who now sleep in Jesus, of the welcome smile of the Redeemer, and the glories of Paradise restored? Will you lose all these? Will you let your indulgence in sin cost you your eternal destruction with the wicked in the fire that God will rain down upon them? Rev. 20:9.

Jesus has opened a way of escape, an honorable way. O seek that way before it is too late. It is a humble way. Proud self must yield. We are utterly dependent—let us acknowledge it. We are weak and unworthy—let us feel it. God is good. He will try us, but he will help us. Follow his directions, and though the waves roll high, he will guide our ship; though we walk through the valley of the shadow of death, we will fear no evil: his rod and his staff shall comfort us. c. w. s.

THE LAW FOR SUNDAY.

We have long waited for some man to appear who had the temerity to affirm that there was a law in the New Testament for the observance of Sunday. This has been a trying desideratum for the Sunday advocates. We have reminded them of the principle laid down by the apostles that law must lie back of all obligation. "Sin is the transgression of the law." "By the law is the knowledge of sin." Sin is not imputed when there is no law." And "Where no law is there is no transgression." 1 John 3:4; Rom. 3:20; 5:13; 4:15. We have urged them, in view of these plain declarations to show us what measure of guilt we incurred, and what sin could be imputed to us for not regarding the first day of the week as a sacred rest-day, since there was no law enjoining such a duty. And yet on an issue so plain, and a point so important, they try to dodge the conclusion, generally confessing that there is no law, and then endeavoring to bolster up their bodiless and headless theory by the intensely absurd declaration that there is something just as good as law!

This, however, does not seem to satisfy one Eld. H. Exley, of Iowa; and more daring than his colleagues, he comes out in the *Record and Evangelist* of Feb. 22, 1877, and faces the issue as follows:—

"Is the first day of the week commanded? The answer to this question is most unhesitatingly and emphatically given in the affirmative. The Sabbath under the law was not really more sacredly set apart from the rest of the week, than has the first day of the week the divine sanction and the divine command resting upon it."

The "Sabbath under the law" was sacredly set apart by a voice from the Most High, which shook the earth, and it was written in the most explicit terms by his finger on tables of stone. According to Mr. E., the first day of the week has been just as explicitly set apart. Will he give us the occasion? the circumstances? the reason? the words? We have always supposed a law or a commandment must be expressed in some words; that a Sabbath institution must be founded by the rest of some divine being upon the day. But when did any divine being rest upon the first day of the week? Where is the record of any blessing or sanctification of the day? Where is the word Sabbath used in connection with it? Where is there any law for refraining from labor upon it, or in any manner enjoining it as a sacred day? All this Mr. E. boldly affirms pertains to the first day of the week. How does he show it?

We wade through a whole column of pointless declarations aimed at nothing and hitting the mark splendidly, when the Elder reaches Troas, and makes his first stand for a Sunday law. Respecting the disciples' coming together at this time on the first day of the week to break bread, Acts 20:7, he makes these assertions:—

"It was their custom, their constant habit, and they did it under apostolic instruction."

We challenge him to prove any one of these assertions. There is nothing to show that it was their custom. There is no record of any other religious meeting on the first day of the week in all the New Testament. How, then,

in the name of logic, does he prove a "constant habit." As to "apostolic instruction," the apostles have not left on record the first iota of instruction for such a practice. How, then, does it happen that Mr. E. is so much wiser than the New Testament? It was simply an incidental meeting, "the disciples having come together" as Paul was to depart on the morrow. But he was there the Sunday before this. Why is no mention made of that?

The great fact, however, to be looked at on this occasion is that this meeting was in the evening of the day, which, according to Bible reckoning, was the first part of the day, corresponding to what is now Saturday night. See all respectable authorities upon this point. The daylight following that meeting would of course be Sunday; and when that daylight dawned upon them, Paul started off upon his long journey to Jerusalem. He gave the light part of the day, beyond all contradiction, to secular business. If his meeting on the first part of the day gave it any sacredness, his journey on the last part took that sacredness all away from it.

But what were Paul's companions doing meanwhile? The record is that they went before to ship. That is, while Paul was remaining behind, preaching to the disciples, the rest of his company were taking the ship round to Assos. Whoever will look at these places on the map will readily understand these movements of the apostles. To go from Troas to Assos by ship was to go round a long promontory which jutted out into the Aegean Sea. This would take much more time than to go across the base of the promontory from Troas to Assos on foot. But the vessel had to be taken round. So the others set out upon this duty, Paul remaining to hold another meeting, then intending to go across on foot and meet them the next day at Assos, which he did, as the record states. Therefore, while Paul was preaching, the rest of his company were out upon the sea working as sailors work, propelling their vessel forward, tacking, trimming their sails, perhaps rowing with all their strength, at any rate, doing anything but enjoying a day of rest and keeping a Sabbath. If Paul was making, or even sanctioning, a first-day Sabbath at Troas, what were these others doing?

We imagine, if some zealous modern Sunday-keeper had been there when the disciples started off with their ship, we should have seen him rushing up-stairs to where Paul was preaching, and shouting, "Paul! Paul! those vagabonds, Luke and your other companions, are sailing off with their ship on this holy day. While you are here enforcing the first-day Sabbath, as explicitly as God gave the seventh from Sinai, they are breaking your preaching all down by going off about their business! Call them back! Call them back!"

And we can imagine the apostle in calm dignity replying, "My excited friend, when did you break loose from heathenism? Sunday is a heathen, not a Christian institution. I have received nothing from the Lord concerning it. I am not here to keep or teach it, as a sacred day. The Sabbath is past, and now is the time to work. My companions are right in going off with the ship, and as soon as daylight comes, I am off myself, to meet them at Assos."

If we are to infer anything from the meeting at Troas, that inference is in favor of the Sabbath. For Paul was five days sailing from Philippi to Troas, a distance which critics tell us would occupy about two days in fair weather. This shows that he must have been detained by adverse winds, or circumstances beyond his control, so that he did not reach Troas till the first day of the week. But he must have reached there early on that day; for he abode there seven days, as the record states, and was ready to leave Saturday night. The inference, therefore, is plainly this: that not reaching Troas till after the Sabbath, he tarried a whole week to spend a Sabbath with them; and as soon as the Sabbath was past, Luke and the others immediately started off with the ship, while Paul, by stopping and going across to Assos on foot, could, as already explained, enjoy a few more hours' intercourse with the disciples there.

But whatever its bearing on the Sabbath, this instance shows unmistakably that Paul regarded Sunday as only a secular day. His example explicitly teaches this; while, as for precept, the record says nothing of that one way or the other. It is time the people were informed upon these points, so that ministers should come to feel that the common intelligence of their hearers would hold them to a strict account for such palpable contradictions of the sacred record, and such abuse of logic, and that they could not pursue a course like this, without incurring the

disgrace which justly belongs thereto. Other points will be noticed next week. u. s.

A PLAIN TALK TO THE MURMURERS.

Some Facts for Those Who Are not in Harmony with the Body.

DEAR BRETHREN AND SISTERS: It is a sad, but well-known fact, that during the whole history of this message from the first to the last, there have arisen here and there, now and then, among our own brethren and sisters, those who have taken occasion to murmur and complain, and find fault with various things in the work. Quite generally this murmuring has centered upon Bro. and Sr. White, or their labors in some way. Several times even little parties of these disaffected ones have been formed in opposition to the body, and have drawn off by themselves. Others have not dared to go quite so far as that, but still they have not really felt satisfied, and now and then they show their dissatisfaction, though nominally remaining in harmony with the body. With such persons particularly, I now wish to have this plain talk. Come, let us now reason together.

As you know, for the past dozen years or more, I have had an extensive acquaintance with every part of this work. I have traveled and labored in every State where we have churches, from Maine to California, from Texas to Minnesota. Have visited a large share of our churches, and known the most of our brethren personally. Especially have I been very familiarly acquainted with Bro. and Sr. White, both at home and in their labors. Furthermore, I am well acquainted with the most of those who have drawn off from us; have heard over and over, a thousand times, all the difficulties and objections and grievances which trouble these brethren so greatly.

Now I do not propose to start out by saying that there is no possible chance for such difficulties or objections to be raised. No; if this were so, it would be a new thing in the work of God. The Lord has never had a special work to do upon the earth, but that there was plenty of chance for men to doubt, and get into trial, and lose their faith in the work. Was it not so in the case of Moses? of Nehemiah? of Christ himself? of Martin Luther? If men are disposed to give more weight to a grain of sand than they are to a mountain, then they will always have plenty of things about which to get into trouble. This has always been so. What reason have we to expect that it will be different now?

We are willing to assume, then, for the present, that the objections and difficulties which trouble you so greatly are real to you, and that you hold them honestly. Sometimes in the past, I myself have been troubled with these same things, and I have come near stumbling over them; but I am thankful to say, that after years of careful investigation, and a more thorough acquaintance with the work, these things are now all very clear and satisfactory to my own mind, so much so, that it seems to me that, with a fair chance, I can make any believer in the message see it.

Come, now, let us reason together. Certainly there are many great and fundamental pillars of our faith upon which we all agree. Let us name some of them.

1. We do all firmly believe, that we are now in the last days, even in the last generation. The fulfillment of numerous lines of prophecy and special signs of the second advent are so clear that we are compelled to believe this.

2. The Lord designs that the world shall have a solemn warning with regard to the second advent, the same as he has sent to the world on other and similar occasions, such as the flood, the fall of Sodom, the overthrow of Nineveh, and the first advent of our Saviour. Then, as Seventh-day Adventists, we all believe, and have good reasons for believing, that the time has come for the third angel's message to be given to the world. Rev. 14:9-16. This is the most awfully solemn message in the Bible. It is to be the last to a fallen world. It is to ripen the harvest of the earth. It is to prepare a people for translation. It is to prepare the wicked for the seven last plagues. It calls for a reformation. God's people are now scattered hither and thither through a multitude of different sects, bred in error and breaking the commandments of God. 2 Tim. 3:1-5; Rev. 18:1-4. Just before the burning day of wrath, there will be a solemn message to gather God's scattered people, unite them in one faith, that they may be hid in the time of trouble. Zeph. 2:1-3. This last message is to be sounded to every nation, and even before kings. Rev. 10:11.

Now I call your special attention to the following propositions:—

Whenever God has had a special work to do in the earth, he has always selected some one to begin that work, carry it on, and bring it to a successful termination. This proposition is based upon a well known and universally acknowledged fact; viz., that any important work, to be successful, must have a leader with recognized authority and proper ability. Even in the smallest affairs of life, where many persons are interested in the same thing, we all find it necessary to have some recognized authority and head, so that all may act in union. Even in so small an affair as a district school, it has everywhere been found absolutely necessary to elect proper officers with authority to say what shall be done and how. Without this, our schools would be in utter confusion—would be a failure. Take the government of a city like Chicago. It would not be possible for it to exist without a head, a mayor, or some chief officer. The order and peace of the city absolutely demand this.

What would our nation do without a president, without some head? Were all men left every one to do what was right in his own eyes, confusion and anarchy would soon be the result. So generally is this fact felt that all nations without an exception, appoint themselves some head, either a king, emperor, president, or the like. What could we do in a war without a commander-in-chief, a general who should have absolute command over all the army? If every soldier were allowed to go by himself, to fight as he pleased and when he pleased, any army would soon be defeated.

Now if order, union, and government are so very necessary in human affairs, why not in the work of God? We believe that they are, and that the Lord has always recognized this fact in every great work he has done on earth. Was the world to be warned of the deluge? God chose a fit man to give that warning, to prosecute the work. Evidently this was a greater work than it now appears to us at this great distance of time. The ark was an immense building. Dr. Horne says it would carry 42,413 tons burden, or 20,000 men with food for six months. It was as big as eighteen large men-of-war. It must have taken great skill to construct it, an immense amount of material and labor to build it. Without doubt it cost Noah a great deal. No ordinary man would have been capable of such a work. It required a man of unswerving integrity, of great mental strength, as well as financial ability. Noah was the proper man. God raised him up, and sustained him till his work was done.

Take another familiar case, the exodus of the children of Israel from the land of Egypt. This also required a leader peculiarly adapted to the circumstances. God was not only to deliver a nation from bondage under another powerful nation, but a whole code of laws was to be minutely written out and carefully systematized. For all this great and varied work, it would need a masterly mind and a sharp thinker; a good general and critical scholar. Did the Lord wait till the emergency came, and then select this man or that man at hazard? No, indeed. Evidently he raised up Moses, even from his birth, especially for this work. Notice how in the providence of God he was left in the bulrushes, where Pharaoh's daughter saw him; how she was moved upon to adopt him as her son; how his life was thus specially guarded; how he thus became educated thoroughly in all the learning and wisdom of those days; how he learned to be a leader and commander of men.

Thus the circumstances show that God raised up Moses and prepared him for his special work. Moses was not an ordinary man; but he had a commanding mind and a powerful influence. No other man could have done the work he did. Aaron and Miriam thought they were qualified for the work, but the Lord soon showed them their folly. Korah, Dathan, and Abiram, thought they knew how to do it. But the Lord's hand soon overthrew them. Through all the struggles and overwhelming labors of those forty years, God sustained Moses till he brought his people to the borders of the promised land.

Just so again when the Jews were to be delivered from their Babylonish captivity, and Jerusalem was to be rebuilt, some man must be raised up who had influence with the Persian king, some one who had authority with the Jews. Ezra was the man qualified for this great work, a strong, energetic, benevolent, large-minded man. Evidently God had thrown him into the court of the king, in order that he might obtain favor there, and so he did. Out of special favor to him, great privileges and vast

treasures were granted him for the work. And then his unconquerable energy and perseverance for many years overcame the great obstacles in the way, and Jerusalem arose again from the dust.

So at the first advent, when a message was to be sent before the Messiah. The Lord did not wait till the hour had arrived for the message to be given, and then select a man at chance. The Lord does not do his work in this manner. His plans were laid long beforehand. Gabriel was sent to Zechariah, even before John the Baptist was begotten, to inform his father what kind of a son he would be, and how he should be reared, what he should be named, &c. The Lord was not mistaken. John fulfilled the prediction in every particular.

Who does not believe that it was by a special providence of God that Martin Luther was raised up to do the mighty work which he did? Who can read his life from early infancy up, and not believe that God formed the man for the occasion, a man of iron will, of indomitable courage, a great mind, and of deep devotion? He lived to complete the work which God designed to be accomplished.

What Adventist does not believe that father Miller was the special agent of God to arouse the world upon the great question of the second advent, and give the first angel's message? Rev. 14:6, 7. All who are familiar with his labors know that he was just the man for the place. There were other men who were far better scholars, perhaps more eloquent speakers, and abler in many ways, but yet all in that great movement felt and recognized their leader in father Miller. Around him all rallied; his counsel was sought by every one. His great mind held all the elements in harmony till his work was done, till the first and second messages were given.

We do not argue that any of these chosen servants of God were faultless and perfect in all their ways. In most cases it is very evident they were not. But in every case it will be seen that some things were absolutely necessary to the successful accomplishment of the work.

1. There must be a leading mind in the work. But is not Christ the leader of his people? Yes. And was not he the leader of his people in the days of Moses, Nehemiah, Luther, Wesley, Miller, etc.? Yes. Did those men usurp the place of Christ? No; and yet the Lord did place them in a leading position in his work on earth. This is what we claim for this message and nothing more.

2. This person must be a man of more than ordinary capacity, not a man of second or third rate ability. 3. He must be a man naturally constituted to be independent and to lead in his work. 4. He must be specially adapted to the peculiar work to be done. Hence as the nature of the Lord's work varies at different times, so men differently constituted are chosen by the Lord. John the Baptist could scarcely have filled the place of Moses or of Luther, neither could they have filled the place of John the Baptist.

5. There is not a single case in all the history of God's work, from Adam down, where the Lord has had a special and great work to be done, in which this work has been commenced by one man, and that man has apostatized, or led off in a wrong direction, and God has raised up another man to take his place and take the work from his hands, correct the errors of the first in opposition to him, and thus finish the work to be done at that time. I regard this fact as one having great weight in the question we are here considering, so I state it again. There is not a single case on record in the history of God's work upon the earth, where he has had a special work to be done, in which the Lord has permitted a man to start that work, who has afterwards apostatized or led off in the wrong direction, and then God has raised up other persons to take the work from his hands, correct his errors, and so finish the work. Judas is not an exception to this rule. The work of the apostles did not begin till Pentecost. This was after Matthias was chosen.

D. M. CANRIGHT.

(To be Continued.)

TO THE FRIENDS OF THE CAUSE IN IOWA AND NEBRASKA.

THE time for our last general quarterly meeting before the termination of the Conference year has about come. Believing you all dearly love this cause, and desire its advancement, I will call your attention to the necessity of raising means to purchase a new tent for the Nebraska field before the tent season arrives, so that it may be ready to use there this summer. A

subscription was circulated last spring, and many signed various sums, and some paid in money. With this a new tent was purchased for Dakota, which did good service in that new field.

There were quite a number of pledges which have not been paid. All these are necessary for the purchase of a new tent for Nebraska. Many in Nebraska pledged quite liberally, and they will be much disappointed if the tent is not purchased. We shall want this forty foot tent at our camp-meeting for a book tent and for other necessary purposes. Our tent fund is entirely gone, and we must have enough money raised to purchase one, or the cause will suffer a lack. Our camp-meeting fund is almost exhausted likewise. We ought to have means for this also, for we shall have soon to make preparation for the approaching camp-meeting.

We hope also our brethren will remember the Tract and Missionary fund. Remember we are in debt, and our debt must be paid. You will doubtless say it is hard times, and you can say this truly. We have acted on this principle very much the past winter, and have done but little in comparison to what we should have done, and could have done, till I greatly fear our large Conference will present the worst record almost of any. We have made allowance for hard times. We certainly then ought to pay up our indebtedness and get our credit redeemed. This indebtedness has been some of it of long standing. Let us make an effort and pay this off. We trust every director will make a special point of this at all the district quarterly meetings, and that our brethren will send along the means to the general quarterly meeting at Sigourney, March 24 and 25, so that the Iowa and Nebraska T. and M. Society may be once more out of debt.

Our old brethren and sisters in the churches have had labor bestowed quite largely this winter in nearly all their churches. Let us see if it has been appreciated, and whether they will not give a hearty lift, and place our society once more on a good financial basis. Come, brethren, this is probably about the last appeal I shall make to you as president of this Conference. I want to see all our funds redeemed from the thralldom of debt before another camp-meeting, so that my successor in office shall not be embarrassed another year as we have been the past year. GEO. I. BUTLER.

Pres. Iowa and Neb. Conf.

PEACE AND JOY IN THE LORD.

THE world with its pleasures can never give true peace or lasting joy. This is found alone in God. "Rejoice in the Lord always: and again I say, Rejoice." Phil. 4:4. "It is the privilege of those who walk in the light to rejoice always. Even Paul and Silas could rejoice in the dark prison whilst their feet were made fast in the stocks. The gentle rays of heavenly joy may shine on the path of the weary pilgrim."

"Let your moderation be known unto all men. The Lord is at hand." Verse 5. Moderation—literally gentleness or meekness—is one of the principal elements of true religion. "Blessed are the meek, for they shall inherit the earth." Without meekness there can be no peace and joy. Christian courtesy and kindness must be cultivated by all who believe that the Lord is at hand.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Verses 6, 7. Blessed peace which thus can be obtained through Christ. It surpasses all human calculation. No tongue can speak it, no pen present it. But the humble soul can be filled with it. It preserves our hearts and minds in Christ. Then let the world rage without. Let the deep waters of unbelief seethe, and their mighty billows roar. Christ in us, the hope of glory, is our lifeboat, which bears us safely across the foaming waters to the peaceful land of eternal rest.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Verse 8.

This verse contains much precious instruction which should be treasured up in our hearts. The apostle mentions eight things for us to think on:—

1. Whatsoever things are true. Christ is the truth, and the way, and the life. None can come to the Father but by him. The word of

God is truth. John 17. In this Christ reveals himself unto us, as well as by that Spirit of truth which proceeds from the Father and the Son. The word contains both the law and the gospel. We know that the testimony of Jesus is true. John 21:24. And God's "law is the truth." Ps. 119:142. All his "commandments are truth." Verse 151. Therefore we must keep the commandments of God and the faith of Jesus if we would walk in the truth. Rev. 14:12. And we have no greater joy than to hear that our "children walk in the truth." 3 John 4. Let us then carefully consider all things which are in harmony with God's truth, and therefore worthy to be accepted.

2. Whatsoever things are honest. Honesty cannot be separated from Christianity. A dishonest man cannot be a Christian. The original word signifies literally, honorable. And it is certainly not honorable to be dishonest. Christian honesty, which leads to a conscientious fulfillment of our duties to God and to our fellow-men, is an article which will be accepted as genuine by all.

3. Whatsoever things are just. Justice or righteousness is that which is in harmony with the law of God and the life of Christ. The word signifies things that are perfect. The law of God is perfect. Ps. 19. And Christ is spotless and without fault. It also signifies that which is without guilt. To be without guilt is the greatest blessing on earth. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1, 2. And this blessing can be obtained in Christ through repentance and faith. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Verse 5.

4. Whatsoever things are pure. A follower of Christ will strive to keep himself pure in body and mind. Christ was pure and holy. The same original word is rendered *chaste* in Titus 2:5 and 1 Pet. 3:2. "Blessed are the pure in heart, for they shall see God." "Any thing that defileth" shall in no wise enter into the heavenly city. Rev. 21:27.

5. Whatsoever things are lovely. That which is evil and impure should have no place in our minds. But every lovely work and word and character may profitably occupy our thoughts. Our mind and character will in time resemble those things and persons which continually find place there. If we ourselves would be lovely, we must try every day to dwell with our mind on those things that are lovely.

6. Whatsoever things are of good report. Evil reports are easily circulated. Thousands are ready to carry them. It is easy for us to see the mistakes of others and to remember them. The weak sides of our fellow-men furnish an inexhaustible subject for conversation. How often we have sinned against God in this way. We need a new conversion on this point. Let us think more of that which is of good report, and thus learn to glorify God in this respect.

7. If there be any virtue. It is not good to flatter people, neither is it good to undervalue their moral worth. And wherever virtue is found, it is but just that we should recognize it, even though it be outside of our own party. We can safely fill our minds with everything that is virtuous, and thus with Christ we can walk in the path of virtue which leads to peace and joy.

8. And if there be any praise. All praise belongs unto God. The Lamb that was slain is worthy to receive honor and glory and blessing. And glory and power belongs unto him that sitteth on the throne, and unto the Lamb for ever and ever. Rev. 5:12, 13. God is worthy to receive glory and honor, because he has created all things. Rev. 4:11. And all the redeemed will praise the Lamb that was slain, because he has bought them with his precious blood. Rev. 5:9. Bless the Lord, O my soul: and all that is within me bless his holy name. Ps. 103. "Let all his angels and all his hosts, sun and moon and stars of light, earth and fire and all deeps, hail and snow and stormy winds, fulfilling his word, mountains and trees and all cattle, kings and princes and all people praise the name of the Lord: for his name alone is excellent. His glory is above the earth and heaven. Let everything that hath breath praise the Lord." Ps. 148, 150. The majesty and glory of God is a blessed theme. His wonderful works may occupy our minds in all eternity.

When our minds and lives are occupied in this way we have the promise that the God of peace shall be with us. And if we are the children of peace we may rejoice in the blessed hope of eternal life and glory at the revelation of our dear Lord. JOHN G. MATTISON.

TRUSTING GOD.

[The following is the last hymn prepared by Mr. Bliss; and it was not entirely set to music at the time he met his death at Ashabula.]

I know not what awaits me—
God kindly veils mine eyes,
And o'er each step on my onward way
He makes new scenes arise;
And every joy he sends me comes
A sweet and glad surprise.

CHORUS.—Where he may lead I'll follow,
My trust in him repose,
And every hour in perfect peace,
I'll sing, "He knows, he knows."

One step I see before me,
'Tis all I need to see;
The light of Heaven more brightly shines
When earth's illusions flee;
And sweetly through the silence comes
His loving, "Follow me."

CHO.—Where he may lead, &c.

Oh! blissful lack of wisdom,
'Tis blessed not to know;
He holds me with his own right hand,
And will not let me go,
And lulls my troubled soul to rest
In him who loves me so.

CHO.—Where he may lead, &c.

So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God,
Than go alone in the light;
I'd rather walk by faith with him,
Than go alone by sight.

CHO.—Where he may lead, &c.

—Morning Star.

Progress of the Cause.

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

NEW ENGLAND.

WE met with the church at South Lancaster, March 3 and 4. It was the first Sabbath on which we have been at home since the quarterly meeting held last November. There were some tokens of God's blessing during our meetings. Very little effort had been made in reference to systematic benevolence, save the efforts of the treasurer, since the first years of our organization by Elder Loughborough in 1864. It has been reorganized but a few times during this period. At that time our membership numbered only ten, five brethren and their wives, and the s. b. amounted to fifty-four dollars.

At this time, the sisters here commenced their Wednesday afternoon prayer meeting, which continued until June, 1869. Then the Vigilant Missionary Society was organized, and they commenced sending out periodicals, tracts, and pamphlets, and writing to different parts of the country. This correspondence finally extended, by means of agents, to all parts of the world; until there are scores of scattered individuals and some companies who are rejoicing in the truth as the result of this labor.

There has also been a gradual increase of our church membership in this place until we find at the present time an enrollment of seventy-five names upon the church book. Sixty-eight of these are upon the s. b. book, and nearly every member has paid up to 1877. The amount for 1876 was \$429.52. The s. b. was reorganized at this meeting; and although there were but thirty of the sixty-eight present, who were paying s. b., the figures were raised \$210.52, making the amount for 1877 \$640.04. A sum equal to one-third their s. b., for the Tract Society, was pledged by a unanimous vote.

Sr. Lizzie Ball, one of the youths who were baptized at the camp-meeting last year, a teacher of the S. Lancaster Grammar School, quietly, yet energetically, passed round with a paper during the intermission, to see how many would like to contribute something in addition to their other pledges, for the SIGNS, to be used in obtaining interested readers for 1877. She soon returned with a subscription of \$125, to be paid in monthly installments during the year. This would pay for over eighty copies of the SIGNS. This church is largely scattered, and the number that reside in Lancaster, and that take the responsibility of sending out the SIGNS, is less than twelve.

Already has this church by canvassing secured over one hundred paying subscribers for the REFORMER, and never was their courage as good to take hold of the missionary work as now. When I saw the interest manifested upon all these points, and the facts came vividly before my mind, that a very large proportion of the children of our brethren were worthy members of the church, and that nearly all the children of ten or more years bear their testimony in the social meetings with tender hearts, our feelings nearly overcame us, and we

could only say, "See what the Lord hath wrought."

There have been restless spirits in our midst, which ever kept the church in a ferment; but many of these have left the truth, and gone among spirits of their kind, and quickly have the ranks been filled with those far more worthy. Some of the young men and women who were baptized at the last camp-meeting are taking advance steps in the truth, bearing responsibilities.

Other churches in this Conference are waking up on the subject of the SIGNS as they never have in the past; and God is already drawing near, strengthening the feeble and encouraging the desponding to take hold of his work. Especially is this the case in N. H. and Mass. It is evident that God is preparing the way for the great final ingathering of souls in present truth. The brethren and sisters felt greatly encouraged.

S. N. HASKELL.

NEW YORK.

Rome.

I HAVE just spent one week in Rome. The weather has been fine, and we had a large turnout. All the old friends are holding fast and growing in the truth. It did seem good to be among them again and receive their hearty greetings.

I preached every night but one, and held three meetings on Sabbath and Sunday. Bro. B. L. Whitney and Eld. Wilbur were both here, and each spoke once. Notwithstanding three revival meetings are in progress in town, we had our house well filled. The outside interest seems to be growing instead of diminishing. I have agreed upon a debate with the pastor of the first M. E. Church of this city, to take place when I return next time.

We organized the church at this time. Thirty present gave their names with which to begin the organization, and a church clerk was chosen. We had no difficulty in organizing. Since then some half dozen more have been voted in, and quite a number more will unite as soon as we can have a baptism. At the close of our meeting, Brother A. H. Hall was ordained to the work of the ministry. The Conference Committee were all here, and we had a long consultation about affairs in New York. A good many things begin to look encouraging. Brother Reynolds has just raised up a good company, and Bro. S. B. Whitney has an excellent interest. Several young men are feeling a burden to go and preach the word, while quite a number of older ones feel like giving themselves wholly to the missionary work and other branches of the cause. We thank God and take courage.

D. M. CANRIGHT.

Parma.

THE interest here is very encouraging, and as we come down to the present truth and the outlines of the messages, the interest is quite intense. Spoke twice yesterday on the Sabbath question to large audiences. The Lord gives freedom in speaking. Books are taken quite freely. To the Lord be all the praise.

S. B. WHITNEY.

Among the French.

BRO. J. E. MORIN is laboring with some success among the Canadian French at Seioita, Clinton Co. He states:—

"I came to this place Feb. 6. The Lord has helped much. I held the first Sabbath meeting in the place the 17th. Ten persons are now keeping the Sabbath of the Lord. Three of these were Roman Catholics.

"I preached last Thursday in a school-house three miles from this place, to a large congregation of Roman Catholics. I preached on the soon coming of the Lord. They paid the best attention, and were all satisfied. They invited me to come again, promising a good attendance from all the Catholics around."

OHIO.

Troy.

FROM February 16 to 26, I was with the little church of Troy. They needed help very much, and by the blessing of God we were enabled to help them. I was very feeble, but I found a good home at the house of the elder, Bro. D. S. Plum, and was thus enabled by carefulness to avoid much exposure. Had meeting every night, and in the day time, Sabbaths and Sundays. Bro. Plum's neighbors took a real interest

in the meeting, turning out well and maintaining good order.

At our last Sabbath meeting, five persons expressed their purpose to obey the truth. On the day following, in the p. m., three were baptized by Bro. Geo. Smith, elder of the Norwalk church. In the evening three were taken into the church, and a business meeting held after the close of public services. S. B. is some higher than last year. I am sorry to say, however, that debts and scarcity of money greatly cripple many of our most liberal brethren, and hinder them from donating to the T. and M. Society as liberally as the necessities just now seem to demand.

For more than two months, I have suffered much with soreness and pain in the chest, and I have great fears at the present writing that my lungs are affected more than sympathetically. But I hope to be able to work when warm, settled weather comes. Meanwhile I will labor with my hands some, and hold meetings as I may be able.

H. A. ST. JOHN.

Locust Point, Ottawa Co.

AFTER an absence of one week I returned to Ottawa Co. On reaching Locust Point, I learned that the United Brethren minister of the place had taken up against us, and I found it necessary to remain and continue the work in this place. The result of this effort is that several more have taken their stand upon the truth. Upwards of twenty now regularly observe the Sabbath of the Lord, and deep conviction has fastened upon the minds of many more. I obtained two subscribers for the SIGNS, one for the REFORMER, two for the INSTRUCTOR, and one for LES SIGNES DES TEMPS.

O. F. GUILFORD.

INDIANA.

Bourbon and Alto.

SABBATH and first-day, Feb. 24 and 25, I spent with the church at Bourbon Marshall Co. The T. and M. meeting of Dist. No. 1 was held in connection with this meeting, the report of which shows that a few are working in this noble enterprise. Though the times are hard, and money very scarce, whenever our brethren and sisters take hold of this matter something is accomplished. All resolved to do more in the future. Nine copies of the SIGNS, to be used in obtaining subscribers and for general distribution, were taken. The turnout was large. Some in Bourbon are deeply interested in the truth. Three were added to the church. We celebrated the ordinances. The Lord blessed, and we all felt encouraged in the cause.

Sabbath and first-day, March 3 and 4, I met with the Alto church in Howard Co. In connection with this meeting, the State quarterly meeting of the T. and M. society was held, of which a report will soon appear. The meetings were well attended. The ordinances were celebrated. Two were added to the church. At our last meeting the blessing of the Lord was present, and all resolved in the future to work more earnestly in the cause of present truth.

S. H. LANE.

Quarterly Meeting, Dist. No. 1.

THIS meeting was held at Bourbon, Ind., Feb. 24 and 25. Opened with prayer by Bro. J. D. Shilling. The object of the meeting was introduced by Elder S. H. Lane. Sister Maggie Worster was elected secretary for the meeting. Remarks were made by Elder S. H. Lane and Bro. Shilling, showing the necessity of a united effort of the people of God in trying to get our publications before the people. Five joined the T. and M. society.

Meeting adjourned to next day.

SECOND SESSION.

Sunday, Feb. 25. Opened with prayer by Eld. S. H. Lane. The following report of the labor done during the quarter was then read:—

No. of families visited, 116; letters written, 40. Money received for membership, \$5.00; book sales, \$3.30; almanacs, \$2.45; donations, \$7.61; total, \$18.36. New subscribers: REVIEW, 13; SIGNS, 24; REFORMER, 5; INSTRUCTOR, 27; BATTLE CREEK COLLEGE, 12. Distribution of reading matter: REVIEWS, 147; SIGNS, 35; REFORMERS, 35; INSTRUCTORS, 44; almanacs, 150; tracts and pamphlets, 2,460 pages; loaned, 600 pages. Nine copies of the SIGNS OF THE TIMES were taken and paid for, for canvassing and distribution.

Adjourned. ELIZA CARPENTER, Sec.

KANSAS.

Black Hawk, Osborne Co.

THE interest at this place still continues. Eight have signed the covenant since my last report. Many more are investigating, and I expect some of them will obey. The house is crowded each night, and I never saw better order in any place. They give the best of attention, and are anxious to learn. Invitations to visit and talk with them at their homes are more numerous than I can fill. My health and courage are good. The Lord has sustained me far above what I could have expected. To him be all the praise. I commence to speak to-night on the Nature of Man.

J. N. AYERS.

March 6.

Centerville.

OUR meetings at this place lasted all the week. Bro. Cook and Lamont were present most of the time. It was a meeting designed especially for the church, which had been in deep trial for a long time. After much labor, those in the wrong made hearty confessions, and we think we can truthfully say that union was restored. And if all will only live out the good resolutions adopted, prosperity may yet attend them.

SMITH SHARP.

Ottawa, Feb. 7.

Osawkee, Pleasant Valley, and Palermo.

I ATTENDED the quarterly meeting at Osawkee, Jefferson Co., Feb. 16 and 17. This church has had considerable opposition to contend with; yet the most of the members are firm in the truth. We held eight meetings, and celebrated the ordinances. Two united with the church by letter.

I went to Pleasant Valley the 23d. The meetings at this place were not as successful as we desired—partly on account of a lack of interest on the part of those who ought to be zealous in the good cause; yet there are some here who love the truth.

At Palermo we were invited to occupy the Methodist meeting-house. We accepted the invitation, and had a fair congregation at each meeting, although the weather was very unfavorable.

The brethren and sisters here love the truth, and show their faith by their works. We celebrated the ordinances, when nearly all expressed a determination to renew their covenant with God and press on to the kingdom.

CHAS. F. STEVENS.

MINNESOTA.

I HAVE just closed meetings at Hutchinson, where I have been laboring for nearly four weeks. The Lord has helped in the proclamation of his truth. Twelve or fourteen have taken hold in earnest to obey God. A few others are interested, and, I hope, may yet have courage to move out.

I have commenced meetings in a school-house about six miles north-east from Hutchinson, with a good hearing. My faith and courage in this work were never better than at present. Brethren, pray that the Lord may speed on the message, and that honest souls may be saved from the wrath to come.

L. H. ELLS.

IOWA.

Mt. Sterling.

I COMMENCED meetings at this place in November, and continued them, with a short intermission, till Jan. 28. Eighteen signed the covenant, a few of whom were keeping the Sabbath before. Sabbath meetings were established, a leader chosen, and arrangements made for a Sabbath-school. I am now giving a course of lectures near Mt. Pleasant.

CALVIN A. WASHBURN.

Among the Swedes.

I CAME to Village Creek Feb. 20, and have given six discourses. Two priests were present on the Sabbath. One of them expressed himself as follows: "As to the hallowing of the day, I have nothing against that. It seems to me as if the seventh day also was the Christian Sabbath." The other said, "It is the first time I have had occasion to hear any minister of this faith, and I am glad that Christ has been presented as the only foundation for salvation. In regard to the seventh day, I do not feel any condemnation yet in keeping the first day, yet I will not say anything against that matter. May every one do according to his own conviction."

A good feeling was present, and the party spirit did not seem to find any place. May God give us his grace, that we, as much as lieth in us, may live peaceably with all men.

P. LINDBLAD.

WISCONSIN.

I LABORED in the Burnside and Arkansaw churches with Bro. Sanborn. Found them lacking in almost everything. But they finally took hold, adopted the tithing system, and seemed somewhat aroused. A late report from those churches shows that they have taken hold of the T. and M. work, and are doing well.

Jan. 11, we commenced meetings in Augusta. I labored with Bro. S. three weeks. Jan. 30 I left Bro. S. at Augusta, and commenced a course of lectures in the Sawyer school-house. I have been here four weeks. The house has been crowded all the time. There has been an opposition meeting kept up during the time in the M. E. church near by. Their congregations have averaged from three to twelve; ours, from one hundred to one hundred and forty. Twelve are now keeping the Sabbath, and others are about persuaded to obey.

I am cheerfully pressing on. God is with me now, and I will rejoice.

D. DOWNER.

COOPERTOWN, TENN.

THE people of this little village and the surrounding country continue to manifest a sincere interest in the truth presented in Bro. Osborn's lectures. Several have commenced keeping the Sabbath, including Prof. Sample, of the Coopertown Institute. Many are convinced. There seems to be material here for a good church. Some of the most intelligent and highly respected citizens, who have for years been absent from church, have been constant attendants during the lectures. The Disciple minister of the place has given one opposition discourse on the Kingdom, but seems at present very favorable on all other points.

Bro. Osborn is now presenting the subject of the nature of man.

G. K. OWEN.

STRATHROY, ONT.

WE have had three Sabbath meetings. Organized a Sabbath-school numbering 18. We expect others, who are deeply interested, will soon be with us.

The opposition has been determined; but the truth has triumphed. Considering the prejudice that has been created by the unwise course of some, much more has been accomplished than we expected. To the Lord be all the praise. Pray that the cause may go forward in Ontario.

J. FULTON.

TEXAS.

I HAVE just received a letter from Cleburn, Johnson Co., saying, "There are five of us keeping the Sabbath here. We want more books. I think the Lord has begun a good work in Johnson Co. We ask the prayers of the church." These persons have embraced the Sabbath from reading. I believe Texas to be a good field. May God hasten the footsteps of Bro. R. M. Kilgore to the South.

Dallas, Feb. 25.

J. F. BAHLER.

NORTH MISSOURI.

A REPORT from Bro. H. Woodruff states that he has recently given a course of lectures at Half Rock. He found the church uninformed upon the subject of health reform. Before leaving them, all promised to do more for the Lord, and to live the health reform as far as understood. Systematic benevolence was raised \$80, nearly doubling the former pledge.

At Sullivan, he commenced meetings Dec. 21, and continued six weeks. Ten signed the covenant. Seven were baptized, all intelligent, good citizens and heads of families.

"OBEY MY VOICE." EX. 15:5, 6.

THE Lord said to Moses, "Tell Israel, If ye will obey my voice . . . ye shall be unto me a kingdom of priests." Dr. Adam Clarke in his commentary on this text says it "could not receive its perfection but under the gospel," under which dispensation "every believing soul offers up for himself that Lamb of God which was slain for, and which takes away, the sin of the world." He then refers to 1 Pet. 2:5, 9, and Rev. 1:6; 5:10.

Now is not this correct? and if so, since the ten commandments were the voice of God to his people, do they not, as a matter of consequence, come down to us here as a rule of life, where, if we are his, we become a kingdom of priests, and every member of the mystical body of Christ offers up the Lamb of God for himself?

J. BYINGTON.

Ceresco, Mich., March 4, 1877.

WHERE WILL IT END?

FROM my earliest recollection, Seventh-day Adventists have been a plain people in their manner of dress, and all the way along it has been a point upon which much has been said, as the tendency has ever been to conform more or less to the world, and to follow the fashions of the day. This is no less the tendency to-day; and as it ever has been, so now it is necessary to exhort to plainness. The adorning should not be of the outward person, in the plaiting of the hair or the wearing of costly apparel, but it should be of the inward man, the hidden man of the heart. 1 Pet. 3:3, 4; 1 Tim. 2:9, 10.

All through the Bible, God recognizes in terms of approbation, the humble person, a peculiar people, the meek of the earth, &c., while the haughty one, the proud one, and the vain one, he is said to look upon with displeasure. Especially when light has come to individuals or to a people as it has to us, on this point, how exceedingly hateful it must look in the eyes of the great God, when these individuals or this people are found courting the world by conforming to its ways, or dressing so as to maintain a position among the proud.

It seems too late in the day for either old or young who profess to believe this message, and to be walking in its light, to be adorning themselves, to gain the favor of this one or that one, or by any means whatever seeking the honor of worldly men. On the contrary, we should all be studying to be a peculiar people, a plain people, a humble people, as we come down to the very last time, when we must soon, one and all, render an account for all pride of the heart, all vain desires, and every attempt we have made to get honor to ourselves, at the sacrifice of honoring our Creator, our Saviour, or his cause. Oh! then how mean our garments will appear if we have not heeded the counsel of the True Witness to buy of him gold tried in the fire, and white raiment that we might be clothed. Rev. 3:18.

But, say some, we must conform somewhat to the society we are in, or we shall have no influence among society; or, My influence will be greater if I conform to the customs of the world in a measure. Quite a plausible excuse for those who love their own ways. But by so doing, do we really honor Christ and gather with him? While order and neatness and a becoming apparel are everywhere commendable, a conformity to the world, by either people or individual, paves the way for more evil than good that can possibly come of it. Instead of reforming by our plain manners those who need reforming, we virtually consent to their style and manner of appearance. Instead of conforming to the Spirit of Christ, it is conforming to the spirit of the world, and encouraging others in that direction.

Our sisters should be slow to adopt the prevailing fashions, and unless they are in some way healthful, economical, or convenient, we should leave them for those who seek only for the perishable things of earth. Let us who believe in the soon coming of the Saviour, live reformatory lives, even though it subject us to unpopularity and derision, as it ever has those who have accepted the cross-bearing way.

"But," said a lady to me not long since, in conversing upon the subject of plainness of dress, "I think there is no harm in adorning ourselves so as to look as pretty as possible, for nature itself teaches us to love the beautiful." Said she, "We have a natural love for flowers, and hence there could be no harm in wearing them if one were so disposed." But I thought I could see a difference between our love and admiration for God's creation, and that of man's work. In the beautiful flowers and vines of the field or garden, we behold the handiwork of God, and, through nature, look up to nature's God, loving the bountiful Giver more for the workmanship displayed. But in the artificials and designs of man's formation, instead of turning our minds to the Creator, we are led to admire the work of the creature and the creature itself; and in wearing such adorning, we invite our fellow creatures to look upon and admire a body of corruption and decay. It must appear very

sinful in the sight of God for us to be thus diverted from the great object of our love. Does not this adorning all come from a desire to exalt ourselves before the God who made us? No wonder God hates the proud heart; and we should be alarmed whenever we find ourselves building ourselves up by excuses for wearing this and that article of finery or fashion.

Another point in this connection. Parents cannot be too guarded over their children in respect to the natural inclination to pride, especially in their daughters. I have often been pained to see our people who have long known the truth and trained their children along with them, indulging them in all the fashions of youth. They desire a flower or a ruffle, and the parents reason that because they are young they must be indulged a little; and so, without teaching them the sinfulness of vanity, they yield a little here and a little there, till before they are aware of it, their little daughters have grown with a desire to imitate the dress of fashionable young ladies around them. What a mistake! Why not on the start teach them the folly of all these things, and instill within them right principles, a love for better and more sensible things? Mothers, it can be done if the favorable opportunity of infancy and childhood is not let slip.

MRS. D. M. CANRIGHT.

TO THE YOUNG.

I WANT to ask my young friends some serious questions. I want to put them plainly so that you may understand them.

1. Have you found pardon for your sins?

Young people are apt to think this a very proper question for older persons, but that it does not so much concern them. But, if you have arrived at the age of accountability, you have sins that must be pardoned, or you must be lost. There is no escaping this conclusion. Paul says, "All have sinned, and come short of the glory of God;" and "the wages of sin is death." Rom. 3:23; 6:23.

Have you seen yourself a sinner? God's holy law is the great sin-detector. 1 John 3:4; Rom. 7:7. Do you feel the need of salvation from your sins? Christ is the only remedy. Acts 4:14. Mercy is promised to those that confess and forsake their sins. Prov. 28:13. The apostle says, "Repent, and be converted, that your sins may be blotted out." Acts 3:19. Repentance toward God and faith toward our Lord Jesus Christ is the divinely appointed plan. Acts 20:21. Be faithful. Make the work of repentance thorough, and then rest on the promise of God, and believe that for Christ's sake your sins are forgiven.

2. Are you living for the glory of God? All of God's creatures have been created for his pleasure. Rev. 4:11. Are you answering the object for which you have been created? Most of those who have lived before you have failed in this. Many have spent their short lives in an attempt to accumulate wealth. The majority that have lived with this end in view have never attained it. Those that have gained the greatest amount of the treasures of this earth have not been the most happy. Riches are deceitful. Matt. 13:22. There is neither assurance of obtaining them nor of happiness when they are obtained. They are uncertain. They take to themselves wings, and fly away. Prov. 23:5. These things being true, I think I am safe in saying that wealth is an unworthy object for those starting out in life to set their affections upon. Live for the great object for which you have been created, and if riches increase, set not your hearts upon them. Ps. 62:10.

Others have lived with the object in view of gaining a great name. Men naturally love the applause of their fellow men. Many prefer this to riches, and thousands sell their souls for it, and die miserable at last. Oh! seek not the applause of this world, but seek the approbation of God and holy angels.

Very many, especially among the young, live for the pleasures that this world promises. They seek it in the gay and fashionable circle. If you speak to them about living a religious life, they sometimes answer that they can't afford to give up the pleasures of life—can't deprive themselves of the pleasures of the social party or of the society of their worldly companions.

We pity the delusion of such. The pleasures that they enjoy are scarcely worthy of the name. Those who mingle with the world, and throw off all restraint, have something that for the time being may possibly be called pleasure. But let them separate, and go off alone, and begin to

meditate, and they find an aching void that the pleasures they have sought can never fill. Let adversity come, and then they long for that which this world can never give. Seek not the pleasures of this world; for they soon pass away.

My dear young friends, God has mercifully given you an existence here, endowed you with an understanding of what right and wrong are, and placed his holy word within your reach; and he requires that you live for his glory and the good of your fellow men. In doing this you can find *wealth, honor, pleasure, and long life*. This is the great end of life; and it will bring its reward here, and in the world to come eternal life. In living thus you will imitate Jesus, your great pattern, who spent his life in doing good, and who entreates you to come and learn of him who is meek and lowly of heart, promising you rest to your souls. Matt. 11:28, 29.

Why not come, and draw from a mine that will give true pleasure? Begin early in life by living each day so that when night comes you can rest with the sweet evidence that you have spent the past day so that God can approve your course. Do not delay until you are older. Life is short, none too long to devote it *all* to the service of God.

Jeremiah says, "It is good for a man that he bear the yoke in his youth." Lam. 3:27. Should your days be lengthened out, how blessed it will be to spend them all in the service of God, and at the close of life, to look back upon many days well spent in the most worthy cause ever espoused by man! Should your probation be cut short, and you be called to close your eyes to all things earthly, you are safe, you can rest with the sure evidence that God will honor you with *endless* life in a world where there is nothing to interfere with his worship. Those who live for wealth or fame or pleasure *may* gain their object; but if they fail to answer the end for which they were created, life with them will be a complete failure, and it were better for them had they never lived.

Should you start out in life with the true object in view, you may never obtain the wealth of earth, your names may never appear among the great of this world. The pleasures of the gay you may not enjoy; but being an heir of God and a joint heir with Jesus Christ, you have a prospect of an inheritance that will never pass away. Your names will be in the Lamb's book of life; and if you are faithful they will be highly respected among the angels of God. The pleasures of right doing will afford constant happiness; and awakening in the full bloom of immortality, you will find at last that life has been one grand success.

SMITH SHARP.

Obituary Notices.

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

FELL asleep in Jesus, at Battle Creek, Mich., March 5, 1877, Eld. James Harvey, aged 59 years and 6 months.

In early life, Bro. H. was brought up under the influence of the Methodists, but never united with them. For many years, he was a confirmed infidel. Some eighteen years since a few of our publications were introduced to his notice, which awakened an interest in his mind to that extent that through his influence Eld. J. N. Loughborough was induced to visit his place, North Liberty, Indiana, and deliver a course of lectures. The Lord blessed, and as the result Bro. H. and a few others fully embraced the truth.

A church was organized and through the efforts of Bro. H. a fine meeting-house was erected, the first one ever built by Seventh-day Adventists in Indiana. He was very devoted to the cause, and gave of his means liberally to aid in any and all enterprises which were designed to assist in its promulgation. He has, from his conversion, which was a thorough one, stood nobly in defence of the truth; especially has this been the case in his own Conference, of which he has been president for the two last years. During his last protracted sickness, he manifested Christian resignation and great patience, yet longed to be at rest. He passed away with the sweet assurance of a part in the first resurrection, cheered with the thought that Jesus, the Life-giver, will soon come.

Bro. Harvey leaves a wife, two sisters, and a large circle of friends. Funeral discourse by the writer.

S. H. LANE.

DIED, of quick consumption, in Tekamah, Neb., Feb. 27, 1877, Annie E. Whittaker, aged 14 years, 5 months, and 8 days. She fell asleep in the hope of a resurrection with the just. Discourse by Eld. Wm. Olinger, Methodist, from Mark 5:39.

H. A. WHITTAKER.

LITTLE Luther, infant son of Bro. and Sr. Fairbank, died at Farmer's Valley, Neb., Feb. 18, 1877. Discourse by Bro. Jacob Bray, from Jer. 31:16. Bro. and Sr. Fairbank have lately turned their hearts to seek the Lord, and they find consolation in the religion of Jesus.

CHAS. L. BOYD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 15, 1877.

"A No-Law Sermon."

Our brother of the *Herald of Truth* asks us what we mean by the expression, "no-law sermon," and he tells us what he thinks it should mean as follows: "Whatsoever is set forth of God, then, of necessity, must be a law, and is in full force until it blends with, and is finally lost to sight in, the glory of a law of a higher nature. Christ is that higher law that God hath set before us. A no-law sermon, then, must be a sermon without, in any part, referring to Christ. How can that be done? Will our brother of the ADVENT REVIEW please to explain the meaning of the term?"

Certainly, we will do so with pleasure. In the first place we will remark that the words are not used in a figurative sense. Secondly, the term *law*, as used in the instance referred to, has reference to the law of God. Thirdly, therefore the words, no-law sermon, designate a discourse advocating the doctrine that the law of God is abolished.

Now we have yet to learn where Christ is said to be a "higher law" than that which his Father pronounced in majesty from Sinai. We have yet to learn where Christ claims to supersede that law. But we can readily find where Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Instead of putting the law into the shade, he fulfilled the words of the prophet that declared that he should "magnify the law, and make it honorable." Instead of being "lost to sight" the law is made to shine forth with increased brilliancy by the teachings of Christ.

"Ye have heard," said he, "that it was said to them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Here the Saviour referred directly to that law that he had just declared should not pass away; and in commenting upon the sixth commandment he increased the force of it, he magnified it. This for an example.

We know where the law was "lost to sight." Instead of being lost to sight in a law of a higher nature, it was obscured by the clouds of the dark ages, when the "man of sin" (2 Thess. 2: 3-8) thought to change "times and laws" (Dan. 7: 25), and thus exalt himself above all that is called God. 2 Thess. 2: 4. C. W. S.

Reporting.

Our previous system of T. and M. quarterly reports has subjected the district secretaries to numerous inconveniences, which I think, can, and should, be avoided. It has frequently occurred that reports of labor from different members have not been handed to the secretary till the time of the quarterly meeting. This has brought an extra amount of labor upon the secretary, to be done hurriedly, and perhaps in a confused manner, besides sometimes delaying business meetings.

Now this may be avoided by giving all reports quarterly, making the first following the present time, the first of April, and the next the first of July, and so on, reporting at the commencement of each succeeding quarter, provided the quarterly meeting should not be held at any time so as to demand an earlier report.

I hope the members of the Vermont T. and M. Society will act on this plan hereafter. Let, then, the reports of all labor come in the first of next month. And let it be borne in mind that in our recent meetings through the State, a vote was taken in every church to pay into the T. and M. Society a sum equal to one-third of our s. b. This was to be paid quarterly in advance. But few however have paid for the first quarter. We need this in the Treasury at once, and invite each member to pay for the present and ensuing quarter on making the next report the first of next month. Our Treasury is now entirely empty, let it be replenished, and the good work of sending forth the light and truth go on, for the whitening fields show the harvest time near. A. S. HUTCHINS.

Spring Church Y. M. C. Association.

This society held a meeting on the night of Thursday, the 18th ult., there being a fair attendance of members and friends, the Rev. J. Fordyce presiding. The theme for the even-

ing's consideration was the "Fourth Commandment," Mr. G. Molyneux reading an essay which displayed careful research and study of the subject. The author traced the origin of the Sabbath, showing its historical vicissitudes, and the abuses which have prevailed in connection with the day. He strongly maintained that the seventh day of the week is the real Sabbath of God, and that there has been no sufficient command or authority for changing it to the first day of the week. An interesting discussion followed the reading of the paper. The society holds its next meeting on Thursday evening, the 1st prox., when Mr. K. V. Osmond will read a paper on the deluge.—*Grimsby (Eng.) News*.

Illinois T. & M. Society.

MEMBERS of Ill. T. and M. will please send their reports to their Dist. Sec. by first mail of March 26, 1877. Members of Dist. No. 2, will be an exception to the above. They will send theirs out by first mail of April 9, 1877. If any do not know the address of their Dist. Sec., let them send report to their director. Please send a donation, if possible, with the report.

Directors will send reports for the District, by first mail of April 2. Director of Dist. No. 2, will please have report at the Roscoe meeting all ready for insertion in the State report.

Ministers of the Ill. Conference will please send me their quarterly financial report, and church treasurers their quarterly report, by first mail of April 2.

F. M. T. SIMONSON, Sec.

Addresses Wanted.

We, being alone, are desirous to ascertain if there are other Sabbath-keepers situated near us. Address, or call on, H. C. Main, Newton, Harvey Co., Kan., or N. W. Allee, Towanda, Butler Co., Kan.

JANUARY was an unusually fatal month to shipping. The number of vessels belonging to or bound from ports in the United States, reported totally lost and missing, is eighty-four, of which forty-two were wrecked, seventeen abandoned, two burned, four sunk by collision, two foundered, and seventeen are missing. The list includes three steamers, eight ships, eighteen barks, eight brigs, and forty-one schooners. Out of the total number, fifty-three were American vessels. The loss of property alone as reported is very heavy, but the loss of life is also very great. One steamer alone had on board thirty-eight passengers.—*Maine State Press*.

Appointments.

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

General Meetings.

All are invited to attend.

WAUKON, Iowa, Mar. 17, 18.

GEO. I. BUTLER.

WYOMING, Ontario, Mar. 24, 25.

J. FULTON.

Church Quarterly Meetings.

FOR ALLEGAN Co., at Allegan, Mich., Mar. 17, 18. Can Eld. Fargo attend?

J. L. RUMERY

WINSLOW, Ill., Apr. 6-8. Bro. Brown appoint. Roscoe, Apr. 13-15. Bro. Wood appoint. Serena, " 20-22. Bro. Nettleingham ap't. Sheldon, " 27-29. Bro. Pottenger appoint. Gridley, May 4-6. Bro. Slown appoint. Lovington, May 11-13. Bro. Cochran ap't. Oakland, " 18-20. Bro. Ritchey ap't. Martinsville, " 25-27. Bro. Kittle appoint. First service at each point, Sabbath eve at 7 o'clock. G. W. COLCORD.

CHURCHES of Wright, Blenden, and Ravenna, at Wright, Mich., Mar. 24, 25. Can Eld. Fargo attend? J. S. WICK.

FOR Sterling church, two miles north-west of Sterling, Mar. 31 and Apr. 1. Can Bro. Dawson meet with us? E. H. SEAWARD.

SERENA, Ill. Postponed to Apr. 21, 22, to meet the appointment of Eld. G. W. Colcord. ALFRED NETTLEINGHAM.

FOR Greenbush church, at the Colony school-house, in Duplain, Clinton Co., Mich., Mar. 31, Apr. 1. As there is quite an outside interest, we request Eld. Fargo to send some one to attend this meeting and follow it with a course of lectures. O. B. SEVY, Clerk.

MONTHLY meeting at Hermon, St. Law. Co., N. Y., Mar. 17, 18. Preaching expected. A. H. HALL.

T. and M. Quarterly Meetings.

Send reports and donations in season.

DIST. No. 4, Allegan, Mich., Mar. 17, 18. Send reports to M. S. Burnham, Allegan. J. L. RUMERY, D.

DIST. No. 1, Ia. and Neb., at Waukon, Ia., Mar. 17, 18. Eld. Butler will attend. F. H. CHAPMAN, D.

DIST. No. 10, at Lovington, Ill., Apr. 1. J. MALLERNEE, D.

WYOMING, Ont., Mar. 24, 25.

J. FULTON.

DIST. No. 8, at Father Shrieve's, in Wayne Co., Ill., Mar. 31 and Apr. 1. L. A. LOGAN, D.

DIST. No. 2, at Bro. Bramhall's, Springport, Mich., March 17, 18. E. P. GILES, D.

DIST. No. 5, at Wright, Mich., Mar. 24, 25. Send reports to E. Higley, Coopersville, Ottawa Co. J. S. WICK, D.

DIST. No. 11, at Locke, Mich., Mar. 17, 18. ALEX. CARPENTER, D.

DIST. No. 4, at Nevada, Vernon Co., Mo., Mar. 31, Apr. 1. Eld. J. G. Wood will attend. Prepare to take care of yourselves as far as possible. J. F. KLOSTERMYER, D.

DIST. No. 4, Norwalk, St. Law. Co., N. Y., Mar. 24, 25. Report to H. H. Hilliard. A. H. HALL, D.

Business Department.

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

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review and 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. A Stenberg 51-10, Mrs Ruby Hunt 51-10, E H Seaward 51-10, Anna M Norman 51-10, Henry Mack 51-10, Stephen Richer 51-10, Mrs L M Whitney 51-13, E O Fish 51-9, A H Hall 51-10, Wm F Crouse 49-14, Wm B Brown 51-18, Mrs Jane Burgess 51-10, John Rayle 52-1, W S Booten 51-7, A La Rue 51-10, J M Rhodes 51-10, Sarah Rowe 51-10, D A Judy 51-10, A G Miller 51-12, John Ely 51-9, Ellen Hart 51-19, Julia A Davis 51-12, Mary A Hatchins 51-10, O Wilson 51-10, L Spencer 51-10, Mrs W G Buckland 51-10, C W Comings 51-10, R D Benham 51-8, Viola E Anderson 51-10, Ira Shears 51-11, A A Bradford 51-11, Maggie A Strand 51-22, Mrs Wm Sampson 51-10, E M Beals 51-10, Andrew Leach 51-9, E W Smith 51-10, Milton C Wilcox 51-10, Stephen Cobb 51-10, Henry Branch 51-10, Mrs A W Nourse 51-1, Philip Amidon 51-10, Mrs F A Reed 51-10, H Crowell 52-4, J A Noble 51-10, E E Mitchell 51-10, M S Herring 51-6, Mrs A Hubbard 51-8, Daniel W Clay 51-11, Columbus Flora 51-10, C P Bodwell 51-10.

\$1.00 EACH. Sarah Prosper 49-22, Lewis Apley 50-10, F A Drake 50-10, Dr G J Davison 50-20, John P Knowlton 50-10, David Trobridge 50-10, C W Wood 50-10, R H Scheilhouse 50-20, Edwin Gilman 50-10, Minnie Palmer 50-9, James Flemming 50-10, M H Overton 50-10, Russell Gleason 50-10, E D Lewis 50-10, Wm Gilbert 50-10, Jane Lockin 50-9, Wm Lamb 50-8, Wm Jones 50-11, H N Lombard 50-13, Joel Gillett 50-9, Noah Carahoff 50-10, H M Musser 50-10, A A Hoover 50-10, S B Teters 50-9, John Hayne 50-23, J T Sutherland 50-21, Lucius Gibbs 50-10, C A Washburn 50-16, Mrs T S Archer 50-10, John Place 51-1, F M Palmier 50-4, Harvey Benson 51-10, Horace L Hill 50-10, Hannah Watkins 50-22, Sophia Henry 50-8, R A Kale 50-1, Asa Loveland 50-8, John J Rapp 50-7.

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