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AND SABBATH HERALD.

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

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WHEN WILL HE COME?

Will it be when the midday sun is gleaming
And I am toiling 'neath its sultry heat?
Or when at eventide I'm gently resting
Among the flowers springing at my feet?
Or when above my head the stars are shining
Brightly resplendent in the heaven's high dome,
Or in the rosy blush and dawn of morning,
Or in the twilight gray? When will He come?

Shall I be old and dreary and forsaken,
With white hair streaming o'er my furrowed
brow,
Gone from my life the music and the sunshine,
Gone from my heart the love that cheers me now?
Shall I be sleeping, with the green grass waving
And the winds whispering round my lonely tomb;
Or will He take me now to greener pastures
And fairer, purer joys? When will He come?

When shall I hear—to-day, to-night, to-morrow?—
The sound I long to catch, His own dear voice,
Sweeter than all the tones I love so fondly,
Saying in accents clear, "Rejoice, rejoice"?
When shall I see the hands for me once pierced,
And the brow pressed for me with thorny crown,
Know that for my own sake He gave His life-blood,
Yet, that He calleth me? When will He come?

Shall I be worshipping among His children,
And singing hymns of praise unto my God?
Or 'mid the dwellings of the poor and needy,
Striving to follow where His feet have trod?
Or in the bustle of the crowded city,
Or the sweet, social pleasures of my home?
Or at his table, or in woods at even,
Or on the sea's blue waste? When will He come?

Will all the fields be fragrant with spring blossoms,
The song-birds warbling in the flowery glade;
Or the bright summer sunbeams shining over
The fruitful earth which His own hand hath
made?
Will autumn winds be rustling through the mead-
ows,
Or winter's snows around where'er I roam?
Poor, vain attempt to hide earth's sin and ruin
From His all-searching gaze? When will He
come?

And still I wait and wait. My Lord delayeth,
My yearning heart grows troubled oft, and sad;
Yet through the darkest night His loved voice say-
eth,
"I'm coming soon, to make thee truly glad."
The time is short, this world is fleeting swiftly,
Heaven is nearing, my eternal home;
Oh for the wings of faith to reach unto it,
E'en while with tears I say, "When will He
come?"

—The Christian.

The Watch Tower.

"Can ye not discern the Signs of the Times?" Matt. 16:3.

THE financial crisis still continues. One of the most discouraging features connected with the failures is the disclosures of new methods of fraud. One of the oldest bankers of New England says he never knew so distrustful a time; that while the number of failures is large, the worst feature is that almost every one brings to light some new form of deception, or fraud, and that it is more difficult than he ever knew to use the money of a bank to get anything like a fair interest without endangering the principal of the loan.

THE Nashville *Christian Advocate* is not an alarmist. It speaks as follows about the spread of Romanism among our colored population: It seems to be generally understood that the Romish Church will in future devote special attention to the spiritual welfare of the colored people in the South, regarding them as eligible subjects for missionary work. In Alabama and Geor-

gia the priests have already established churches, and the colored communicants can be counted by thousands.

PERSECUTION is not at an end yet in Mexico, as the missionaries have daily cause to know. A gentleman connected with the American Board in the State of Jalisco describes some of the outrages committed on converts. Recently one of them was assassinated on the streets. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the Pueblas one had his house burned down because he spoke of Jesus, instead of Mary; another was stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third was followed with the cry of "Death to the Protestant," because he read the Bible to his family and others who would listen to him. Four persons, because they possessed a Bible, had to leave their homes at midnight, under cover of darkness, to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such books in their midst, and tolerating the persons who had them. It is this church, good reader, that has undertaken, for us, to educate and religiously instruct the Freedmen of the South.

DEALERS in fire-arms report a large increase in the demand for deadly weapons during the past three years. The purchasers are from every class of society, from the rough or "knuck" to the quiet Christian traveler, and from the boy of twelve years old to the patriarch in his second childhood.

A NATION'S SHAME.

THE silver bill passed the U. S. Senate, Feb. 16, by a vote of 49 to 21. The scene witnessed in the Senate chamber, pending the passage of the bill, is thus described in a dispatch to the *Detroit Evening News* of Feb. 18:—

"The scene in the Senate chamber last night was remarkable, as well as disgraceful. A large number of senators were in an unfit condition to participate in the discussion, being so intoxicated that they could scarcely stand on their feet. There were from ten to fifteen in this condition, and instead of being taken to their homes they remained in the Senate chamber, to make themselves conspicuous and pain the occupants of galleries, who were compelled to see the sight. Such a scene was probably never before witnessed in the capitol, and it ought to bring a blush of shame to every citizen, that such exhibitions go unrebuked."

The wise man says that "righteousness exalteth a nation, but sin is a reproach to any people." And what can be hoped for a nation whose highest interests are in the hands of those who will at any time give themselves up to beastly drunkenness, especially in the Senate chamber of the nation's capitol?

FAMINE IN CHINA.

TELEGRAMS tell us that nine millions of people are in a destitute and starving condition in Northern China, owing to the famine. The following description is given in the *Friend of China*, by a contributor who has been actively engaged in the distribution of relief:—

"People of all ages die of actual starvation by thousands. The famine extends over a district which includes at least five thousand villages, and in these latter together I am certainly within the mark in

saying that five hundred die daily, perhaps one thousand may be within it. A few days ago I traversed the worst part. Thousands upon thousands have perished already. Houses are pulled down in every village to sell the timber and thatch in order to get food. Those who can get husks and dry leaves, ordinarily used for fuel, are considered well off. Most of the poor young girls had been sold; old men, middle-aged, young men, and children die daily of sheer starvation, and others freeze. The dead cannot get a burial; they are too many, and none can afford the expense; so they are cast daily into large pits."

The London *Times* says:—

"This description applies to the famine of 1876, which affected the sea-board provinces Shantung and Chih-li. The area affected in 1877 was inland, constituting the central part of Northern China on both banks of the Yellow River. It is thought that the distress will not have passed away until June next in Shan-si, the north of Honan, and the south of Shen-si."

SCIENCE DRIVES US TO RELIGION.

If I were in the danger of becoming skeptical, I believe that a fresh and vivid appreciation of the scientific revelations concerning our globe would appall me into faith. To think of this ball whirling and spinning about the sun, and to be an atheist! Its covering less in comparative thickness than a peach-skin, and its pulp a seething fire, and to feel that we are at the mercy of the forces that lash it like a top around the ecliptic, and of the raving flames that heave and beat for vent; not more than an eighth of its surface inhabitable by man; seas roaring around him, tropic heat smiting his brain, polar frosts threatening his blood, inland airs laden with fever, sea winds charged with consumption; hurricanes hovering in the sky, earthquakes slumbering under our feet; the conditions of life dependent on the most delicate oscillations of savage powers over which the wisest man is as powerless as the worm,—to think of these, and not to have any confidence or belief in a Power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitations and experience, and is sheltered by a ceaseless love from the hunger of the elements!

Why, I could as easily conceive of a person making his home unconcerned in an uncaged menagerie, as a man at rest in nature, seeing what it is, and not feeling that it is embosomed in God!

Go to nature, my brother; go to the unroofed universe; go to the awful pages of science, not to learn your religion, but to learn your need of it—to learn that you are houseless without a sense of God as over-arching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your final home.—T. S. King.

General Articles.

THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

(Continued.)

BAPTISM OF THE HOLY SPIRIT.

AN argument in favor of *pouring* is supposed to be found in this baptism, because the Spirit was *poured out*, or *shed forth*. See Acts 2. But there are two decisive difficulties in the way of this conclusion: 1. The word *ekchao* is never once used in the numerous instances in the New Testament where the ordinance of Baptism in water is referred to. 2. Though the Spirit was *poured out* on the day of Pentecost, it filled

the whole room wherein the disciples were. If water were *poured out* into a room until the room was *entirely filled*, all the persons in that room would be *entirely surrounded with*, or *submerged in* the water. And this was the case in the pouring out of the Spirit. When speaking of the Spirit the word *ekcheo* is used, which is defined, *poured out*. But when speaking of the persons, the word *baptizo* is used, which in all the lexicons is defined, *immerse*. This was literally accomplished by the Spirit filling the whole room wherein they were.

SCRIPTURE ILLUSTRATIONS.

The apostle Paul twice speaks of Baptism as a *burial*. This expression is just according to the meaning of the word *immersion*. But the term is not well chosen if it is intended to represent *sprinkling* or *pouring*. It is likened to the burial and resurrection of Christ, to which the ordinance has undoubted reference. "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. "*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. The most eminent scholars, among those who advocate and practice sprinkling, have been constrained to admit that these illustrations have undoubted reference to the *primitive practice* of immersing in the rite of Baptism.

The reader will pardon us for noticing the effort which has been made to evade the force of these scriptures. Because this Baptism is a *burial*, and cannot be made a *sprinkling*, it has been denied that it refers to *water baptism*. Perhaps, said the objector, it refers to the fact that the disciples were buried in the love of God! Were that the truth it would not destroy the force of the statement that *baptism is a burial*. The meaning of the word is the same, no matter what element is used. But that cannot be true, for this consideration: in whatsoever a person is buried, when he is raised he is raised out of the same. If we are buried in the earth, we are raised out of the earth; if buried in water, we are raised out of water; and if buried in the love of God, we are raised out of the love of God! Said the apostle to his brethren, "*Buried with him in baptism, wherein ye are risen with him.*" Were they raised out of the love of God? Would such a resurrection lead them to seek those things which are above? See chap. 3:1. Again we ask pardon for noticing such an objection. It is sometimes necessary to show how utterly idle is the effort to evade the force of the plain testimony of the word of God. And this shows what positions men are willing to take, and what conclusions they will risk, to support their theories against the plain reading and evident meaning of the Scriptures.

Under this head should be considered 1 Cor. 10:2. Dr. Clarke sanctions the idea that the Israelites were sprinkled by the cloud over them, and that this indicates that sprinkling is baptism. It is to be deplored that one so ripe in scholarship—so able as a critic—should so suffer himself to be blinded by the theology of a church. The language and the facts do not admit of such a construction. Shall we read it, "*Sprinkled by the cloud and by the sea?*" We cannot. "*Sprinkled in the cloud and in the sea?*" That is impossible. Prof. Stuart is much more reasonable on this point; he says:—

"The suggestion has sometimes been made, that the Israelites were *sprinkled* by the cloud and by the sea, and this was the baptism which Paul meant to designate. But the cloud on this occasion was not a cloud of rain; nor do we find any intimation that *the waters of the sea sprinkled* the children of Israel at this

time. So much is true, viz., they were not immersed. Yet, as the language must evidently be figurative in some good degree, and not literal, I do not see how, on the whole, we can make less of it, than to suppose it has a tacit reference to the idea of surrounding in some way or other."

Granting that they were not immersed; certainly they were not sprinkled. And granting that the word baptize is used figuratively in some good degree, yet the figure must be so construed as most nearly to conform to the actual meaning of the word, i. e., immerse. And this is done by the idea of surrounding, as Prof. Stuart has it; and it meets the conditions stated far better than any other construction.

INSTANCES OF BAPTISM.

John baptized in the river Jordan. Christ, our pattern, was baptized in the Jordan. The record says, "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3:16. Alas, how many professed followers of Christ would be ashamed to go down into the water to be baptized; be ashamed to be seen coming up out of the water, as Jesus their Lord was seen!

"John also was baptizing in Aenon, near to Salim, because there was much water there." John 3:23. The reason here given for baptizing in that place looks unmistakably to the same action as we find indicated in Matt. 3, baptizing in a body of water. We may safely leave it to the judgment of every reader that this reason would never be offered in favor of the modern practice of *rhantism*, if it can even be called that; as we recently saw a minister barely touch the ends of his fingers in water, and lay them upon the head of a child. Water was not even sprinkled upon the child. Nothing of that kind is found in the language of the New Testament.

The circumstances attending the baptism of the eunuch afford important evidence on this subject. First, we notice in this case the importance of Baptism in the preaching of the gospel. Philip "preached unto him Jesus," and in the same interview the eunuch desired baptism, which proves that the preaching of Jesus included preaching baptism in the ministry of the apostles and evangelists. How different was this from the teaching and preaching of many at the present day.

Secondly, we notice that they both went down into the water, and there Philip baptized him. And together they came up out of the water. This is not consistent with the idea of any administration but that of immersion. The only remark we find in Prof. Stuart on Baptism which gives occasion to doubt his candor as a writer, is on this text. He says:—

"If *katabesan eis to hudor* is meant to designate the act of plunging or being immersed into the water, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says that both went into the water. Here, then, must have been a re-baptism of Philip; and what is at least singular, he must have baptized himself as well as the eunuch."

These remarks are entirely uncalled for by the record; they are as unworthy of the man who wrote them as of the subject on which they were written. Going down into the water is a necessary pre-requisite to baptism (but not to sprinkling); but no one ever claimed or even thought that *katabesan eis to hudor* expresses "the action of plunging or being immersed." We fear the idea sprung up in the mind of a theologian rather than of a critic; for almost the next sentence says "*kai ebaptisen auton*," "and he baptized him." This excludes every possibility of obscurity.

It is true that they both went down into the water, and this always is the case when immersion is practiced. The administrator and subject both go down into the water. But going down into the water is not and was not baptism. Does the record say they both went down into the water and were baptized? No. "They went down both into the water, both Philip and the eunuch; and he baptized him." It is no part of candor nor of reverence for the Scriptures to raise a dust over such plain and unmistakable testimony as this.

A doubt has been raised about there having been sufficient water for immersion in this instance, because verse 26 speaks of the country as being "desert." The word desert, *eremos*, does not necessarily mean a dry, barren place, destitute of water or vegetation, as may be supposed, but a solitary, uninhabited region. See Greenfield, and compare Matt. 14:13, 15, 19. This scripture says they were in "a desert place

apart," and because it was desert, and the day was passing, the disciples requested Jesus to send away the multitude that they might go into the villages and procure food. But he commanded the multitude to "sit down on the grass," and he fed them there. So far the point is proved. In the case in question, Acts 8, they came to standing water, as is indicated by the sudden exclamation of the eunuch. "See, here is water; what doth hinder me to be baptized?" Travelers who have passed "from Jerusalem to Gaza," say there were springs and pools on the route quite sufficient for the purpose.

"The Bourdeaux Pilgrim, less than three hundred years after the event [A. D. 333], described with care its situation. His note is (as he advances from Bethlehem): 'Thence to Bethzorsora is fourteen miles, where is the fountain in which Philip baptized the eunuch. Thence to the oak where Abraham dwelt is nine miles. Thence to Hebron is two miles.' Eusebius, on the word Bethsur, has the following note: 'Bethsur of the tribe of Judah or Benjamin. There is also now a village Bethsoron, twenty miles distant from Jerusalem toward Hebron, where also a fountain issuing from a mountain is shown, in which the eunuch of Candace is said to have been baptized by Philip.' Jerome in like manner says on the same word: 'Bethsur in the tribe of Judah or Benjamin. And there is at this day a village Bethsoron, to us going from Jerusalem to Hebron, at the twentieth milestone; near which a fountain, boiling up at the foot of a mountain, is absorbed by the same soil from which it springs, and the Acts of the Apostles record that the eunuch of queen Candace was baptized in this by Philip.'"

These quotations are taken from a recent American traveler, Rev. G. W. Samson. The following is from Mr. Samson's own observation:—

"Starting now from Jerusalem on the route thus indicated, let us view the facilities for immersion along its course, and especially at the spot where history has fixed the eunuch's baptism. Proceeding on horses, at the ordinary rate of three miles an hour, in two hours and thirty minutes we reach the three immense pools of Solomon, from which water was conducted to Jerusalem. In Christ's day they were little lakes of water, for the three cover about three acres of ground, and when filled they furnished all needed facilities for immersion, lying open, as they do, and in a retired valley. Even now, such is the quantity of water in the lower pool, that a more convenient place for the sacred ordinance could hardly be desired. Proceeding thence over hill and dale, and through one long valley, which, from the number of its wells, the muleteers call *Wady el-Beer*, the Valley of Wells, in one hour and fifty minutes more we stopped on a hill-side to water our horses, and to drink at a large reservoir with an arched roof, from which the water is drawn up with a bucket. Of this place Dr. Robinson says: 'The road up the ascent is artificial; half way up is a cistern of rain water, and an open place of prayer for the Mohammedan travelers.' At this spot immersion would not be difficult. Descending thence into the fine valley before us, crossing it, and ascending on the opposite side, in thirty-five minutes more we reached the ruins of an ancient town, which our muleteer calls *Howoffnee*, but which Dr. Robinson has marked *Abu Fid*; mentioning 'olive-trees, and tillage around, and a reservoir of rain water.' This reservoir lies in the open field, with a grassy brink around it. It is fifty or sixty feet square, and it is now, in the last of April, full of water, the depth being apparently from three to five feet. It is evidently ancient, the walls being built up of large hewn stones. A fitter place for immersion could not be desired. Proceeding onward, through a country quite open and considerably cultivated, in one hour and five minutes we reach, at the foot of a long and steep hill, the ruins of a fortress or church on the left of our road. . . . In front of the fortress by us is a fine gushing fountain of sweet water, and broad stone troughs in which we water our horses. This spot has been fixed on by Dr. Robinson as the *Bethsur* mentioned by Eusebius and Jerome as the place where the eunuch was baptized. . . . The ground in front of the fountain and of the structure behind it is so broken up and covered with stones, that it is difficult to determine what was once here. There is now a slightly depressed hollow with a sandy or gravelly bottom. It is hardly conceivable that, in the days of Herod, the fountain-builder, this most fa-

vorable spring should not have been made to supply a pool in this land of such structures; and even now water sufficient to supply such a reservoir flows from the troughs and soaks into the soil."

Omitting notice of all other places, we give evidence only in regard to the route traveled by the eunuch "from Jerusalem to Gaza," as on this there has been so much doubt and misapprehension. We find—

1. The word *eremos* (desert) signifies an uninhabited region, and not necessarily an arid, barren plain. Proved also by Matt. 14.

2. The route traveled by the eunuch is a land of hills and dales, mountains and valleys, much of it fit for cultivation.

3. There are on this route numerous springs and pools of water; some of the pools are open to this day, while appearances indicate that others were open in the days of the Saviour.

This shows how needlessly wrong it is to doubt against the plain language of the Scriptures.

(To be Continued.)

GOD'S COMMANDED COVENANT.

IN the Scriptures, the ten commandments are called a covenant. They are not the covenant the Lord made with the children of Israel, but God's commanded covenant. "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. Webster gives the definition of the word covenant in substance as follows: 1. A mutual agreement between two or more persons; 2. A writing containing the terms of agreement; and 3. The promises of God to man on condition of obedience. It is certain that the old covenant answered to the first definition given above; for it was an agreement between the Lord and the people. See Ex. 19:5-8; 24:3-8. This all must admit.

The ten commandments could not have been the first or old covenant, for the following reasons:—

1. They only contain the words of the Lord, uttered in terrible majesty, while the people were speechless with fear. This fact is alone sufficient forever to refute the idea that they were the old covenant, which was a mutual agreement between the Lord and the people.

2. The old covenant was annulled by being broken on the part of the people; but the law is still binding upon all men, Rom. 3:19; its transgression is sin, 1 John 3:4; its penalty is death. Rom. 6:23. Transgressing a law does not abrogate it.

3. The first or old covenant was made before the tables of the law were delivered to Moses, as will be seen by Ex. 24:12.

4. The law exists since the old covenant has passed away, and occupies an important place under the new. Jer. 31:31-33. Please notice the wording of this scripture: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." The new covenant, too, is a contract; and in making it the people, as well as the Lord, have something to do.

It may be asked why the ten commandments are called a covenant. The reason is obvious. The great Creator has an undoubted right to demand obedience of all his creatures; and as he is not only a God of justice, but of love also, it inevitably follows that his blessing will rest upon all who do his will. This is implied. Indeed, he has, in two of the ten commandments—which are a brief epitome of his will—promised the divine favor, once in the second commandment, which, with the one preceding and the two following, relates to our duty toward him; and once in the fifth, which, with the five following, defines our duty to our fellow-men. He says, Obey me, and you shall be blessed. Hence with the strictest propriety his law may be called his covenant. It relates to all created intelligences.

The ten-commandment law was the condition of the first covenant. Indeed, that covenant consisted in the agreement of the people to keep the law, and the Lord's promise to them of special blessings if they did. The many references in the Bible to the Lord's covenant confirm the above positions. See Deut. 17:2; 1 Kings 11:11; Ps. 111:7-9; Isa. 56:1-7.

Some seem to believe that Christ gave a new code of precepts which were to supersede the law of his Father. If this is a correct view, it will of course be in harmony with the Scriptures. In Deut. 18:18,

the Lord promised to raise up a prophet which was Christ, and said that he should speak the words that God should command him. David, speaking prophetically of Christ, says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. Isaiah, chap. 42:21, says, "He shall magnify the law, and make it honorable." And immediately after commencing his ministry we find him fulfilling the divine prediction. Matt. 5:17: "Think not that I am come to destroy the law. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." John 12:49: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak," exactly fulfilling Deut. 18.

The prophet declared that he should magnify the law, and make it honorable. This he did in showing that the law has jurisdiction, not simply over the overt actions, but also over the desires of the heart.

But in a pre-eminent sense did he magnify the law when he, as man's substitute, stepped forward and received its penalty. His dying groans on Calvary speak in tones louder than the thunders which shook Sinai, that the law is immutable. Here it seems to me, the zenith is reached, and the argument stops. The inevitable conclusion is forced upon us that God's law is still the law of the universe; and that all except those who accept Christ as their Saviour must suffer its penalty, which is death.

C. A. RUSSELL.

THIS GENERATION.

IN Matthew's Gospel, chap. 24:29, are given a series of signs respecting the coming of Christ, which come in immediately after the tribulation of those days; viz., the darkening of the sun and moon, the falling of the stars, and the shaking of the powers of heaven. Verse 32 gives the parable of the fig-tree, which seems to connect with verse 29; verse 33 speaks of those who shall see these signs fulfilled, and in verse 34 the sacred writer plainly declares that this generation shall not pass until all these signs are fulfilled.

There seems to be a query in the mind of some as to what is meant by the phrase "this generation," when it begins, &c. We fail to see that it implies particularly the generation that lived on the earth in the year 1780, at the time of the darkening of the sun, when the moon also refused to give her light. We would assign it, rather, to the year 1833, the time of the falling of the stars, or near the commencement of the proclamation of the first angel's message for the inspired writer informs us that this generation will be one that has witnessed all these signs, or has had a knowledge of their fulfillment; also that it will be one that shall understand the parable of the fig-tree.

Allowing that "this generation" began near the fulfillment of the last sign, and that those composing it must have been then of an age to understand the matter, and considering that it is not to pass until all these things shall be fulfilled, surely the restitution of all things is near at hand "even at the doors."

In realization of the great fact that the end is near, let us live relative to it by buckling on the whole armor, discharging every known duty, and endeavoring to be fully prepared for that great event.

T. M. LANE.

B. C. College.

NEVER SURRENDER.

THE title of one of Mr. Moody's anecdotes is, "We will never Surrender." It is a story told in the history of the ninth century, of a young man who went out with only five hundred men to attack a king with an army of three thousand men. The king sent a messenger to the young man saying that he need not fear to surrender for he would treat him kindly; but the young man would not trust good promises from an enemy. He therefore called up one of his soldiers and said to him, "Take this dagger and drive it to your heart; and the soldier took the dagger and drove it to his heart. The young man called up another of his men, and said, 'Leap into yonder chasm;' and the man leaped into the chasm. Then the young commander turned to the king's messenger, and said, 'Go back and tell your king I have five hundred men like these. We will die, but we will never surrender. And tell your king another thing, that I will have

him chained with my dog inside of half an hour." When the king heard this he was afraid, and his army fled. And the same day the young man had the king chained with his dog.

If this story is true, the young warrior showed the right kind of zeal to be successful. It is the kind of zeal that we want in the cause of God, and that we must have if we would stand through the trying times before us. When we are tempted to yield to earthly powers instead of obeying God, we must be strong enough to say, "We will die, but we will never surrender." No difference if good promises are made to protect us and treat us kindly. We will have to remember that good promises from our enemy are only to trap us into sin. The devil tried to catch Christ by good promises. He offered the Saviour all the kingdoms of the world, if he would only fall down and worship him; but Christ said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This is what we want to remember. When the dragon voice of the two-horned beast is heard, we want to be ready to say, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "We will die, but we will never surrender." And another thing we can remember then is this: In a short time God will have the dragon, or devil, chained, and cast into a lake of fire with "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

G. V. KILGORE.

IS THERE A REMEDY?

A REMEDY for what? We see placarded on rocks, fences, trees, outbuildings, and in every available place, advertisements of a thousand and one remedies for the ills that flesh is heir to; but amid the multitudinous specifics, panaceas, and cure-alls, none are recommended for one terrible malady,—church difficulties. Churches suffer and groan, languish and almost die, and the cause of God is nearly ruined; but no philanthropist of the ordinary type offers any relief. Ministers labor and pray, expostulate and entreat, still the terrible evil remains. Chronic derangement of the heart, resulting in an undisciplined condition of the whole system; inflammation of the brain, producing a heated imagination; a neuralgic affection of the tongue, causing an unusual and abnormal action of that organ,—all these symptoms exist in some cases to so great an extent as to make it a question whether the patient will ever recover, whether there is sufficient vitality to endure the treatment necessary to effect a cure.

Cannot this state of things be helped? Is there no remedy? We think there is if those who need it can be induced to take it, and we venture to suggest the remedy. Our first prescription is godly sorrow, in doses so plentiful as to produce great humility of mind, and cause hearty confessions of past wrongs to be thrown off in profusion; this to be followed by a warm bath in kindly affections, compassion one of another, pity and courtesy, Rom. 12: 10; 1 Pet. 3: 8, with an internal application at the same time of the love of God shed abroad in the heart. As a preventive, the constant use of watchfulness and prayer is recommended, to be vigorously applied, especially on any indication of a return of the symptoms.

In order that this treatment be permanently effective, it should be followed up by active exercise. This is as necessary to spiritual as to physical health, and especial provision has been made for this exercise in the organization of the tract and missionary societies. If our brethren and sisters would realize the responsibilities of this time and interest themselves to engage in this work; if our sisters, especially those who are so much inclined to talk, and must give vent in this direction or suffer from the pressure of pent-up feelings, would combine themselves, as many noble souls are doing, in vigilant missionary societies, and become deeply imbued with love for souls and the work of saving them, having their minds and hands engaged in spreading the precious rays of light, hunting up those who can be reached by the truth and corresponding with those who become interested in it,—they would find ample exercise for all their powers and but little time for unprofitable reflection and gossip; and such an experience would prove a wonderful tonic and an almost universal panacea for spiritual maladies. But we venture the opinion that those who neglect this work, and are

content to be idlers in the Lord's vineyard, thus refusing to improve the way Providence has so clearly opened for them to become co-workers with Christ, will die from the effect of some of these maladies; and we shall soon have to mourn their loss and perform funeral rites that will be sad indeed.

Come, brethren, let us wake up, and not measure our experience in the future by what it has been in the past. Let us not think that what has been must always be; but let us remember that if we remain as we are we shall never be fit for the kingdom. Our work is one of overcoming, which implies a letting go and forsaking of past wrongs and a constant progression toward the right; and the promises are made only to the overcomers.

S. B. WHITNEY.

ORDER!

To the Churches in Illinois.

"LET all things be done decently and in order." 1 Cor 14: 40. Illinois friends, What think you the above text means? Why, it means we should be a decent people, and an orderly people. Who dare say, "Nay"?

Then why are you not more orderly? In all the walks and talks of life we should be orderly. Other things being equal, the farmer who has "a place for everything, and everything in its place," will, by far, outstrip the careless husbandman, as they run a race in husbandry. Aye, my sisters, I should much prefer to see things indoors "set in order," than to behold them as I do in some homes. Have even a nail or hook for the dish-towel; and, when not in use, let said towel ever be found there.

If, then, it be so inviting, so convenient, so necessary, to manifest order in the avenues of worldly life; its importance is transcendent whenever related to our labor in the cause of God. Not unfrequently do I hear of a breach of order in this brother or that sister who is engaged in the tract work. Now this should not be. It causes anxiety and waste of time and money, to say nothing of the additional labor it imposes on our officers. Friends, this is all wrong. You know, or may know, just how to work in the tract society; and I beseech you to labor by rule—"in order."

I hereby request both our officers in the State, and the workers in the Offices of publication, not to consummate any matter of business that may come before them in a lawless manner.

I am very desirous that Illinois should take her proper place. May the Lord help us to "keep rank." And to specify, let me say: Conference officers, awake! Work as unto Christ. Church officers, work for your respective churches. Members, do not backslide; but labor to save others. Tract workers, every one of you (will you hear me and comply?), work, record all work done, and report. Be minute men—"instant in season." May we all prepare for the "sweet by-and-by;" and hear it said, "Thou hast been faithful."

G. W. COLCORD.

OUR PAPER.

Yes, the REVIEW is *our paper*; and I often wonder how any of our brethren can consent to live from month to month, and from year to year, without it. I have just been reading the issue of Feb. 14. Bro. Cottrell's article, "Many called, Few chosen" and Bro. Haskell's "Appeal for our Periodicals," in that number, are worth a year's subscription. I wish to call the attention of our brethren everywhere to those two articles. If you have not read them, do so now. If you have read them, read them again. If there are brethren around you who do not take the paper, go to them with it, and read those articles to them. It will do you good; it will do them good. Appeal to them by their love to God, by their hope of Heaven, by their desire for the reward of *well doing*, to subscribe for the paper at once, and no longer starve their own souls and the souls of their families, for the lack of that mental and spiritual food which it serves up weekly, to all who read its well-filled pages. I do not see how any one who believes the third angel's message can afford to live without it.

Brethren, what Bro. Haskell says in that "Appeal" is true, in every line, in every word. May the Lord help you to believe it, realize it, act upon it.

D. P. CURTIS.

Pleasant Grove, Minn., Feb. 18, 1878.

THE WAR IN THE EAST.

It was on the 24th of April, 1877, that Prince Gortschakoff, the Chancellor of the Russian Empire, requested Tavfiek Bey, the Turkish Chargé d' Affaires at St. Petersburg, to "be so kind as to inform" his Government that from that day Russia considered herself in a state of war with the Porte. The substance of this polite notification was simultaneously communicated by circular to the great powers. Without a moment's delay the Russian armies, which, for some months, had been gathering on the frontier, crossed into Turkish territory. And thus began the war which within nine months has brought the Porte to the feet of the Czar.

Unable to put down the Herzegovinian revolt or to satisfy Serbia with promises, the matters were, by mutual consent, referred to a neutral commission of inquiry, which accomplished nothing, and was followed by a joint request, known as the Andrassy note, which was sent to the Porte by the powers and elicited the usual half-assenting reply. Then came the fanatical Moslem outbreak at Salonica, the Bulgarian massacres, and open war with Serbia. It was speedily evident that Turkey was more than a match for the Servians, and an armistice was arranged through the intervention of Russia. Further negotiations succeeded, ending with a protocol of the powers, to which the Porte testily replied in substance that, "Strong in the justice of her cause, and trusting in her God, Turkey had determined to ignore what had been decided without her and for her." Then was it that Russia came to the decision of independent action, and gave the order for the crossing of the Turkish frontiers.

The average familiarity of the reader with the map of the confines of Europe and Asia is sufficient for the understanding of the geographical outlines of the war thus precipitated. The peculiar geographical conditions determined the plan and conduct of the campaign entered upon by Russia, compelling her to pursue two lines of advance instead of one,—to cross both the European and the Asiatic frontiers of Turkey; thus by one way or the other to circumvent the Black Sea barrier, and threaten the objective point of Constantinople far to the southward.

As we now look back over the conduct of the war, the European advance is plainly the one most vigorously conducted, and the one marked by the most important events. The entrance into Asia has more the appearance of a feint on a large scale, designed to draw Turkish attention in that direction and to furnish some necessary occupation for a considerable part of the Ottoman armies.

Three critical steps marked the campaign of European Turkey. The first of these was the crossing of the Danube. This majestic river, full of the associations of romance and history, after traversing a large section of Turkish territory nearly from west to east, turns sharply to the north just before reaching the Black Sea, into which it finally empties by several mouths. The last seventy-five miles or so of its course constitutes the boundary between Turkey and Russia. The long and narrow neck of land formed between the later course of the river and the Black Sea is called the Dobrudscha. Along the river, above this, and stretching westward almost to the confines of Austria, is a line of Turkish fortresses, the most important of which are Widin, Nikopol, Sistova, Rustchuk, and Silistria. Further to the southward, and in quadrilateral relations with Rustchuk and Silistria, are the fortresses of Shumla and Varna, the latter lying upon the Black Sea. Russia's first move was to get beyond this immediate barrier of nature and military art. One army crossed into the Dobrudscha, and took up a watchful possession of that territory as far south as the bend in the Danube. Thus supported on the left, the remaining forces crossed the Danube at Soninitza, opposite Sistova. The crossing was made the latter part of June, after long delays and with much *finesse*, and not without peculiar difficulty and some armed opposition; but on the whole far more easily than was to have been expected. Immediately upon the passage of the river an army of Rustchuk was formed to watch the fortresses of the quadrilateral. The army of Rustchuk and the army of the Dobrudscha thus formed a protection upon the left flank of the main forces of the Russians headed to the southward.

The second critical step of the Russians was the passage of the Balkans. This was

effected by cavalry, under Gen. Gourko, in July, through a pass which the Turks had strangely left unguarded. Had the Russian generalship been better, the main army might probably have followed Gourko, and subsequent events would have taken a different turn, and led to a speedier conclusion. As it was, Gourko was obliged to recross the Balkans, and then, growing out of the attempts of the Turks to follow him, ensued the series of terrible battles for the possession of the Shipka Pass, which the Russians finally succeeded in holding. This was in July, August, and September.

The third critical period of the campaign in Bulgaria, was that of the battles around Plevna. The Russians, once fairly across the Danube, and pushing somewhat eagerly onward down across Bulgaria, to cross the Balkans, overlooked the presence of a large Turkish force at Widin, on their extreme right. As they advanced, their force advanced, and they soon found themselves menaced by it in their right rear. The first battle of Plevna was fought with the Russian intent of destroying this menacing force. It was a defeat for the Russians. A second and bloodier battle was fought with the same result. And then a third in which the Russians were again defeated, and with sorer loss than ever. This brought the campaign well into September. Under the direction of the famous engineer Todleben, regular siege was now laid to Plevna, and its surrender at last followed, the date being the 10th of December.

These general outlines of the campaign are very faintly drawn, and include, of course, an infinite variety of marchings and countermarchings, of engagements ranging from battles of considerable importance to the slight skirmishes of parties of *reconnaissance*, of cavalry raids and artillery duels, of torpedo warfare and Cossack exploits. The crossing of the Danube furnished many a picturesque and striking scene. The occupation of one Bulgarian village after another was marked by incidents romantic and pathetic by turns. The cruelties practiced by Kurd and Bashi Bazonk had pleasing relief in the predominant kindness of the Russian regular. The piled-up masses of the Balkans and the fertile plains and valleys below combined to form a remarkable landscape. Great reputations were made and lost by generals and other officers on both sides, as in our own war of the rebellion. There were displays of incompetence by bureau officials and higher commanders, and useless sacrifice of brave and devoted men through blunder or caprice. Turkish *elan* was often more than a match for Russian obstinacy. And though by midsummer it seemed as if the Russian army was staggering under the load it had lifted, with the opening of 1878 came evidence that what had always been deemed the probable issue of the war would be the actual one.

The campaign in Asia, though on a smaller scale than that in Europe, furnished in some respects a striking parallel to it. There was at first the same easy and triumphant advance of the invading forces, marked by the capture of Bajazid and Ardahan; then a period of struggle and disaster and check, lasting from the middle of May up to September; then a new impulse forward, with the overwhelming defeat of the Turks under Mukhtar Pasha in October, and the capture of Kars in November.

The events since the fall of Plevna and of Kars are too recent to call for review here. The swift advance of the Russian armies beyond the Balkans, through Roumelia, past Philippopolis and Adrianople, and so on toward Constantinople, has filled up the month of January with an exciting chapter of current history. And as these words are written the victorious armies of the Czar are practically in possession of the Turkish capital.

In the circumstances of its origin; in the prestige and power of the two nations party to it; in the gravity of the political, social, and religious interests involved; in its recondite relation to the prophetic voice of the Christian Scriptures; in the concern with which it has been regarded by all of Europe; in the historic character of the ground upon which it has been fought; in the magnitude of the armies which it has brought into conflict; in the number and sharpness of its battles; and in the heroism and military skill which it has witnessed,—this Russo-Turkish war of 1877 deservedly takes place among the memorable wars of all time; and its effects upon the European fabric are likely to be of the most permanent description.—*Christian Union*.

The Review and Herald.

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

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

OUR EUROPEAN MISSIONARIES.

THESE men of God, Elders Andrews, Bourdeau, and Matteson, who have left their relatives and friends in this country to go to Europe to preach to hearts as hard as steel, and to stand up for God amid the moral darkness of the old world, deserve our sympathy, our prayers, and our support. We should not, however, regard them as orphans, and wholly dependent on us. No, God is their father. Christ, who said to men more than eighteen centuries ago, "Go ye into all the world and preach the gospel," said also, "and lo, I am with you always." These dear ambassadors for Christ learned all this by experience before they left us. And may the blessed Saviour let them feel the strength of the promises ever.

But it is right that they should feel that they have the moral support of their American brethren. Full and frank expression of our confidence and love has been made and still should be. We know these men. We have stood shoulder to shoulder with them here in battle for truth, and we can never cease to love them and pray for them. And the prayers of their brethren should go up to Heaven for them from the family altar, from the prayer-meeting, and from the "closet."

These dear brethren should rest in Christ, and in the confidence of their brethren. They feel deeply, and must guard against oversensitiveness. And in order to succeed in this they must have confidence in their brethren. It is men that feel in every nerve, whose feelings are fine, that God calls to do his exalted work. And indispensable to their prosperity is confidence in God and in his people.

Such men generally have a vivid imagination. Here again, confidence in God and in those who are appointed to take the general supervision of missions must exist. John Wesley once said, "If you would have faith, preach faith, and talk faith."

Our assurances of the confidence of the whole American army of brethren can hardly be stronger than they have been. It is the privilege of these men to triumph in the mighty God of Jacob, and feel that their brethren confide in them, pray for them, and would as far as possible enter into all their hardships and privations. God bless our dear missionaries in Europe, to which twenty thousand of their brethren in America respond, Amen. J. W.

A BAD POINT TO ATTACK.

We have received from Eld. Geo. Thompson, of Leland, Mich., a communication taking S. D. Adventists to task for the position they hold on Acts 20:7-11, that Paul held his meeting at Troas on a portion of the week corresponding, according to present reckoning, to Saturday night, and that on the next day, Sunday, he continued the long journey he had undertaken to Jerusalem. He heads his article, "An Advent Error Corrected," and we give it in full as follows:—

Whether the first or seventh day is to be observed as *holy time*—as the "Sabbath"—will not now be discussed. I only wish to correct a wrong or false statement, adopted and proclaimed by Adventists, orally and in print. Our beloved Hannah More argued it in my family. Your books and tracts and papers assert the same most palpably erroneous statement. "Well, what is it? out with it." I quote from an Advent tract entitled "Review of Objections to the Seventh-day Sabbath," "He [Paul] never dreamed that it had become the Christian Sabbath; for as soon as it was light, he started on his journey to Jerusalem," &c. Other writers and speakers have asserted that Paul traveled all day of the first day, and therefore it is plain he did not regard it as the Sabbath.

If Paul did, as they assert, we yield the argument. But the assertion is plainly false. He did not travel on the first day (in the case referred to), but preached, observed the Lord's supper on that day, and continued the meeting till MONDAY MORNING, and then he went on his journey. So says the divine word, in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow," &c. What is the day after "the first day of the week?" Monday. Now with such a plain statement, how come Adventists to affirm that Paul traveled all day Sunday—or first day? Is it not clearly false? And what can you hope to gain by such a course? "Honesty

is the best policy." I am aware of the answer that the day began at sundown, and that the saints at Troas came together on the beginning of the first day, after sunset on Saturday.

This could not be; for as Christ did not arise till near sunrise of the first day, they would not meet before the time of his resurrection, to commemorate that event. They met not only during the day, but more especially in the evening of, or following, the first day—call it "Monday" if you wish, the Bible calls it the evening of the first day. Jesus rose on Sunday morning, did he not? Well, in the evening of that day, or after dark, the disciples came together, and Jesus with them. See John 20:19, "The same day, at evening, being the first day of the week," &c.

Thus Jesus met them, repeatedly, on the "evening of the first day," or at its close, and so the saints at Troas continued the practice of meeting on first-day evening for public worship. Now I maintain that this is clear, and that Paul started on his journey on Monday morning. Show it different who can.

Yours,

GEO. THOMPSON.

We are glad our correspondent affirms his willingness to yield the argument if Paul did travel on Sunday as we assert. This is merely a question of fact to be decided by testimony. And now to show that this is no theory which S. D. Adventists have devised, we will present some evidence which we think it will be difficult for any man to overthrow. Prof. H. B. Hacket, D. D., Professor of Biblical Literature, in Newton Theological Institution, thus comments upon this text:—

"The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning."—*Commentary on Acts*, pp. 329, 330. But he endeavors to shield the first-day Sabbath from this fatal admission by suggesting that Luke probably reckoned time according to the pagan method, rather than by that which is ordained in the Scriptures!

Kitto, in noting the fact that this was an evening meeting, speaks thus: "It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning [Jahn's Bibl. Antiq., sect. 398], which would hardly agree with the idea of a commemoration of the resurrection."—*Cyclopedia of Biblical Literature*, article, Lord's day.

And Prynne, thus states this point: "Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. . . . For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was . . . therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day; the day ever beginning and ending at evening."—*Diss. on Lord's Day Sab.*, pp. 36-41, 1633.

Conybeare and Howson, in their great work, *The Life and Epistles of Saint Paul*, also bear testimony to the same fact. Of the meeting at Troas they say: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." And in speaking of Paul's journey on foot from Troas to Assos where he was to meet the ship, they say: "And strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon in spring, among the oak-woods and streams of Ida." *Life and Epistles of Paul*, pp. 592, 595. Our friend therefore should head his article, "An Error of Prof. Hacket, and Kitto, and Prynne, and Conybeare and Howson, Corrected," and not "An Advent Error Corrected."

Any man has power of course to deny the plainest facts established by the most direct testimony. He may, for instance, deny that there is any such place as England, or that any such man ever lived as George Washington. But he would only damage his own reputation for candor and honesty (which is altogether the best policy) by so doing. It is equally vain for any one to deny that the day, as reckoned in the Scriptures, begins with the setting sun, and that the night is the first part of the day, and that a night meeting requiring "many lights" as Paul's meeting did, could not be held, except during this first division of the day.

Our friend says that the disciples met "after dark" on the evening of the first day of the week, John 20:19. How does he know it was after dark? Where is the testimony? That

passage is explained by the fact that there were two evenings to each day, one to commence the day, the other to close it; and this closing evening was from 3 o'clock p. m. to sunset, when the first evening of the next day commenced. Hence the paschal lamb was to be killed "between the two evenings." Ex. 12:6; Num. 9:3, margin. Robinson in his Greek Lexicon of the New Testament, under the word, evening, says:—

"The Hebrews reckoned two evenings; so in the phrase עֶרְבַּיִם between the two evenings, as marking the interval or portion of the day during which the paschal lamb was to be killed, Ex. 12:6; Lev. 23:5; Num. 9:3, 5; and also the evening sacrifice was to be offered, Ex. 29:39, 41; Num. 28:4. The time thus marked was regarded by the Karaites and Samaritans as being the interval between sunset and dark. But the Pharisees and Rabbins, according to the Mishnah (Pesach 5.3), held the first evening to commence with the declining sun; and the second evening with the setting sun. This latter view was the prevailing one in the time of our Lord; the hour of evening sacrifice and prayer being then the ninth hour, or 3 p. m., Acts 3:1; and the paschal lamb being regularly killed between the ninth and eleventh hours, Jos. b. J. 6.9.3. A like distinction of two evenings was made by the Greeks. . . . In the N. T. ἡ ὥρα marks a) The former evening in Matt. 14:15 (comp. v. 23 et Mark 6:35). Matt. 27:57; Mark 4:35; 15:42. b) The latter evening in Matt. 8:16 et Mark 1:32; Matt. 14:23, comp. 15; Matt. 16:2; 20:8; 26:20; Mark 6:47; 14:17; John 6:16; 20:19."

The evening, of John 20:19, as Robinson says, was the latter evening from 3 p. m. to sunset. But this was not after dark, and no meeting with "many lights" could be held on this evening. This was not the evening of Acts 20.

But our friend thinks that the disciples would not have met to celebrate Christ's resurrection at an hour earlier than that on which he did arise. The trouble with this is that they did not meet to celebrate his resurrection, but to "break bread," which was to celebrate his death.

He says further, that they met in the day time and especially in the evening. How does he know that? The record says nothing about it. It mentions only the evening meeting, which, as we have shown, could not have been held on any other than the first division of the day; and the light part of the same day he went on his journey to Jerusalem. In view of this testimony we expect him to remain true to his pledge, and yield the argument.

But it makes no difference if he doesn't. It would not affect the result, if it could be shown that Luke reckoned according to the present computation from midnight to midnight, and that Paul's meeting was on our Sunday evening. For while Paul remained behind to hold this evening meeting at Troas, his companions in travel were working the ship around the promontory to Assos, where Paul was to meet them the next day. These persons remained at Troas only seven days. Verse 6. "Where we abode seven days." It does not then add, when we came together to break bread; but the disciples came together to break bread; and "we went before to ship." Verse 13. Therefore during all that meeting they were sailing the ship.

And who were these companions of Paul's? They are enumerated in verse 4; and among them we find the names of Timotheus, Paul's son in the Lord, and Tychicus, whom he twice calls, Eph. 6:21; Col. 4:7, a "faithful minister in the Lord." If Paul's meeting was upon our Sunday evening, then on our Sunday these persons were navigating their ship. Therefore apply the text as we will, adopt what division of time we see fit, it is certain that these "faithful ministers in the Lord" pursued their journey and performed secular labor on the first day of the week. And under the circumstances, their example is just as good as that of the apostle Paul. But the record says that Paul also traveled on the first day of the week; and we can but believe it.

Henry Alford, D. D., Dean of Canterbury, in his "New Testament for English Readers," while he thinks, in his comment on this passage, that the meeting on the first day indicates especial honor put upon the day, nevertheless adds, "The idea of the transference of the Jewish Sabbath from the seventh day to the first was an invention of later times."

TO CORRESPONDENTS.

D. EISINGER: We regard the language of Paul in 1 Cor. 14:34, as being similar to that in 1 Cor. 11:20-34. It was designed to correct some abuse which had crept into the Corinthian church, from which all subsequent generations might learn an instructive lesson. The women

were taking a position, as we infer from 1 Tim. 2:12, written also by Paul, in which they were usurping authority over the men. It certainly cannot refer to a religious exhortation in meeting; for all were commanded to engage in the work; Heb. 10:25; and Paul in 1 Cor. 11: gives special directions how it was proper for a woman in that age to be attired when praying or prophesying, that is, speaking or exhorting in accordance with the prophecies.

J. M. ADAMS: The word rendered "ought," in John 13:14, is *opheilete*, and is defined by Robinson as follows: "1. to owe, to be indebted pr. in a pecuniary sense. . . . 2. Trop. owe, to be bound, obligated, so. to the performance of any duty, i. q. I ought, I must; so of what is required by law or duty in general."

Was God or Moses the author of the law called the Bible, "the law of Moses"? * * *

ANS. God is primarily the author of all dispensations. The typical law is called the law of Moses, because Moses was made the minister of it in its promulgation. Under God, Christ was the author of the Mosaic dispensation. See Heb. 3:2-6.

Were the law of ten commandments and the law of Moses given at the same time? * * *

ANS. The passover was instituted before the Israelites came to Sinai; other regulations after that time.

D. W. C. McNEFF: See the resurrection of Moses and his appearance at the transfiguration accounted for in the pamphlet, *The State of the Dead*, pp. 115-125. Those who came out of their graves after Christ's resurrection, we think were raised to immortality and ascended with Christ to Heaven. Eph. 4:8, margin. There is no discrepancy between Gen. 6:6, and James 1:17. There is no variability nor shadow of turning with God; but there would be if he put no difference between the righteous and the wicked, regarding the latter with as much favor as the former. God's invariable rule is, with both nations and individuals, to regard them with favor, as long as they refrain from evil and do his will, but if they do evil and obey not his voice, to turn against them his displeasure. Jer. 18:7-10. This is consistent with his character. He could not do otherwise and be the God which he represents himself to be. The antediluvians had apostatized from God. His relation to them therefore changed, because they had changed their relation to him; and the expression, "it repented the Lord that he had made man on the earth," was simply an announcement of his intention to unmake him from the earth, or destroy him. But in this there was not the least change of principle or basis of action on the part of God. He found Noah righteous and saved him. Had the others been righteous, no destruction would have come upon them. They perished because they changed, not because God changed.

2 Pet. 3:8: "But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Please explain. ID.

ANS. It is a statement made to show that the Lord is not slack concerning his promises as stated in the following verse. To men the promised restitution may seem long delayed, but not so; for with the Lord it is the same whether it is one day or a thousand years. He never forgets, but moves steadily on toward the accomplishment of his purposes. He delays in order to give all a time to repent, not being willing that they should perish. But though events that might be crowded into a day, are, through God's longsuffering and waiting upon sinners, protracted so as to cover a thousand years, God will bring them to pass at last; for Peter adds, "But the day of the Lord will come as a thief in the night."

ANSWERED BY LETTER: M. B. Miller, J. W. Loughby, E. P. Daniels, R. Hart, C. H. Howe, E. W. Farnsworth, S. J. Hersum, J. H. Waggoner, F. R. Richmond, H. C. Mitchell, D. W. Comstock, A. J. Richmond.

THE TWENTY-FOUR ELDERS.

[Translated for the REVIEW, from LES SIGNS DES TEMPS.]

Who are the twenty-four elders and the four beasts? These elders are mentioned in Rev. 4:4, 10; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 15:7; 19:4. With the elders there are four living beings. These are mentioned in Rev. 4:6, 7, 9; 5:6, 8, 11, 14; 6:1, 3, 5, 6, 7; 7:11; 14:3; 15:7; 19:4. They were before the throne of God when John had his vision, as we will show. John was commanded to present himself before God, so that future events might be shown to him. He saw the Father seated on the throne of glory. In his hand was a sealed book, which no living creature could open or

look upon. This book was opened by the Son of God. Chap. 5. When it was opened, seal after seal, the successive events of time to come were revealed to John. In other words, this book was the revelation that the Father gave to the Son, that he might make it known to John, by the ministry of his angel. Chap. 1:1. The elders and the four living beings were before the throne when the Father gave this book to the Son.

John wept, when he saw that no man or angel could be found worthy to unseal the book; but one of the elders told him to cease weeping; for the Lion of the tribe of Juda, was worthy to loose the seals thereof. This shows that they were in the presence of God when the revelation was given to John.

When each one of the first four seals had been opened, one of the four living beings said, "Come and see." This shows that they were before the throne of God, when the revelation was given to John, by Christ. Now, if we turn to chap. 5:7-10, we learn who they were, and from whence they came. They sang a song of praise, saying, "Thou HAST REDEEMED us to God, by thy blood, out of every kindred, tongue, people, and nation." These words indicate that they were human beings who had been made immortal.

This establishes another fact. They had been made kings and priests to God; and John saw them thus, in the first apartment of the heavenly sanctuary, where he saw the seven lamps of fire, and the golden altar of incense. Rev. 4:5; 8:3. See also the object of this position in the earthly sanctuary. Ex. 40:24-27; 37:19, 20. It thus appears that, as in the earthly sanctuary there is a high priest and below him other priests who serve as assistants, so there is also in the heavenly sanctuary, under the high priest, those who perform the duties of assistants. Christ is the only mediator between God and man. But angels and men can render some service in certain parts of the heavenly sanctuary.

We find in the earthly sanctuary several things pertaining to the twenty-four elders and the four beasts. God gave to David a pattern of the temple, as he had given to Moses a pattern of the tabernacle. 1 Chron. 28:11-19; Ex. 25:40. The object of this was to make the earthly sanctuary as exact a representation of the heavenly sanctuary as possible. Heb. 8:5; 9:23, 24.

When God gave to David the pattern of the earthly temple, he told him to divide the priests into twenty-four classes. These were to act under the high priest. 1 Chron. 24. This was designed to represent the order of things in the heavenly sanctuary. The four living beings were represented by the four standards under which the people of God camped in the wilderness.

But, it might be asked, how do you prove that these human beings had been glorified before the time when John had his revelation? We think the reply will not be hard to find. When our Saviour was raised from the dead, many saints were raised with him. Matt. 27:51-53. When he ascended to Heaven they ascended with him. Eph. 4:8.

The high priest is seated on the throne of the Father. The twenty-four elders are seated on thrones in the presence of God. Heb. 8:1; Rev. 4. In the great day of Judgment, when the saints will be united to Christ to judge the world (1 Cor. 6:2, 3), all those who have had part in the first resurrection, will be seated on thrones of judgment. Rev. 20:4. When all the redeemed are assembled before God, they will bow before his throne. Rev. 7:9, 10. And when Christ seats himself on his own throne, all those who have overcome will be seated with him on his throne as Christ has overcome and is now seated on the throne of his Father. Rev. 3:21.

J. N. A.

EXPERIENCE IN HEALTH REFORM.

THERE is no compulsion with our people in regard to living out the principles of this reform, except as it regards the grossest habits. Yet I must be allowed to believe that those who live the nearest to the light given will find in the end that they have taken the wisest course; and believing so, it is certainly right to act accordingly.

Some have expressed fears for my health and life, because of my adherence to a wholly vegetable diet, prepared in the most simple manner and taken without condiments; but my health is good. There is scarcely a person living more free from pain and sickness; and from those I have been acquainted with for the past few years I hear the remark that I look healthier

than I did when they saw me a few years ago.

As I travel about, I hear persons complain of their hard colds produced by the frequent sudden changes of the weather; they are all "stuffed up," and can hardly breathe. Now I am a stranger to this experience. I take cold by a draft of air, or by leaving a warm, unventilated room; but it goes about as suddenly as it came. The reason I do not get stuffed up, I think, is because the *stuff* is not in me.

Sickness is in the world, both upon man and beast. Pestilences are between us and the coming of our Lord; and I claim the privilege of following the light graciously given us, and getting as near to it as I possibly can. As before expressed, I believe those who follow it the closest will have no cause to regret it. Some are ignorant of the "light" of which I speak. Read up, my friends, read up.

R. F. COTTRELL.

SUGGESTIONS ABOUT CONDUCTING A COURSE OF LECTURES.

INTRODUCTION OF SUBJECTS.

I AM persuaded that many of our brethren make a mistake in introducing a course of lectures, I mean in giving the first lecture. The very best introduction that can be made under ordinary circumstances, the one that will interest people the most, and that will secure their attendance the next night, and give them something to talk about to their neighbors, is a lecture on the chart, a lecture on the second chapter of Daniel. This is so simple and so plain that it always interests everybody, and it will bear repeating after you have secured a larger audience. It is a mistake to give the first lecture on some dry, practical subject, or the importance of studying the Scriptures, or why we believe the Bible to be the word of God, or something like that. A lecture like this gives the impression that you are going to talk like common, second-rate preachers.

No; pitch right in the first night with the best thing you have. Even a lecture on the sleep of the dead, annihilation of the wicked, or seventh-day Sabbath would be better than a carefully arranged subject that would not affect anybody. What we want to do is to let the people know that we have something new, stirring, and interesting. You want to get the whole neighborhood talking about you just as soon as you can; but if you commence in a moderate, tame, common-place manner, the impression soon goes out that you don't amount to much. So don't throw away your time in trying to say something that will offend nobody, and please every one; rather set out with something that will astonish all your hearers and create a sensation, and get them to talking about it.

ANNOUNCING YOUR SUBJECT.

During the first two or three weeks of a course of lectures, very much depends upon properly advertising your lecture each evening ahead; that is, at the close of the lecture each evening you should announce your subject for the next evening. It is a matter of no small importance to do this properly. Keep within the bounds of truth, and yet so announce it as to create an interest, create a desire in every one present to hear the next lecture. It will not do simply to tell them it will be a lecture of importance, or something interesting; but you must state the most important points that you propose to take up, how they bear upon the present lecture, and how important it is that they should hear that in order to understand what is to follow. Announce it with confidence, and with as much enthusiasm as you can put into it. If there is any class of people whom it will particularly interest, or specially hit, or be likely to offend, you should say so, and ask your present audience to be sure to invite all such persons to be present. Then they will come out of curiosity to see how you are going to handle somebody else.

About every lecturer has two or three thrilling subjects which he intends to give sometime to draw out the people. These should be given as early as possible, in order to secure a crowd on the start. Suppose you were to lecture on the devil or spiritualism. These subjects always draw a crowd, if anything will; but it is worse than time thrown away to use them for that purpose after you have lectured, say a month, in a place. If you do get in an extra audience that late, you will not hold them, they will not come again; but if you can succeed in getting a crowd the first week, the impression will go out that you have a great interest, and that everybody goes. Then timid souls will dare to come, and come again. At

the end of three or four weeks, the character of your meetings is settled any way, and the best you can do then is to work up what you have.

CONNECTING YOUR SUBJECTS.

Very much depends also upon properly connecting your lectures. That is, each one should prepare the way for the next one; and they should be so arranged as to make the connection apparent to every one. For instance, a lecture on the sanctuary alone, disconnected from the messages, or from the subject of the Judgment, would be of no importance. It should be given in such a connection as to explain the 2300 days, the first angel's message, and the investigative Judgment. Hence, these subjects, when begun, should all be given together. So, simply the lecture on the two-horned beast, without connecting it with the third angel's message, would not amount to much. It would be a bad thing to give one lecture on the law, then one on the sleep of the dead, followed by one on the Sabbath. People cannot digest things so fast. Such a course would only fill their minds with objections, and leave them in the fog.

When a subject is introduced, stick to it long enough to clear it all up, and make a deep impression. Where there is a large interest, sometimes a full week of consecutive lectures should be devoted to the nature of man. In short, when you have attacked a strong-hold of the enemy, take the fort before you attack some other point.

D. M. CANRIGHT.

HOW IS IT?

CAN the law be abolished, completely done away, and then be changed? Frequently we find persons who stoutly maintain that the law is forever gone, irrecoverably perished, and then say it has been changed.

I recently read an article in the *Christian Herald*, in which the writer positively affirmed that the law was abolished, done away, taken out of the way; and then a few sentences further on he as positively declared that it had been changed. Now we ask, How can this be? It appears to me, if the law is wholly and forever gone, as some affirm, then there is nothing of it left to change; but if it is in that condition where it can be changed, then it is not abolished, as they say. Will our friends of the abolished-and-changed theory please rise and explain?

Of one thing we are deeply impressed,—that, while truth is plain, harmonious, and beautiful, error is inconsistent, contradictory, crooked, deformed, and ugly.

E. R. JONES.

GOOD SUGGESTIONS.

THE remarks in REVIEW No. 6 respecting writing long and too frequent letters were decidedly good. If these suggestions are generally adopted by us, they will call for self-denial on the part of some in the line of letter writing. As we read the article, it seemed so clear and truthful, it showed such a waste of time and means, that we almost wondered the writer did not in the closing paragraph, grant us license to be short in all communications to him, and to write but seldom, instead of stating that he should not like to have his letters "cut down in length or number."

It seems to me that a very proper place to commence and continue carrying out these valuable hints would be in writing to strong men. Thereby we should show our appreciation of the good practical hints; and we should also have more time and means to use in writing missionary letters to the scattered and lonely ones, to such as have just embraced the truth, and to those who, by suitable communications, we may hope to help to see the precious rays of light from the last message of mercy.

There are afflicted, isolated, and lonely ones, to whom kindred spirits may speak by means of the silent pen, and open a spring of joy and gladness in their hearts. A good warm epistle, breathing words of sweet hope and friendly cheer, will often lift up the bowed down, revive their hopes of Heaven, and quicken their pace in the way to Mount Zion.

The pen in the hand of the ready writer, moved by the great and noble heart of the true missionary worker, is a power. Time is short. The work is winding up. Oh, that we could all be inspired with this thought and energized by the magnitude and importance of the work of the Master! Then would the fast-fleeting moments, and our influence, be more sacredly watched and guarded.

Recently I visited a lonely and very feeble sister, a worthy member of one of our churches, who has scarcely seen a Sabbath-keeper for years.

Not one of the church seems to feel any responsibility to write her, assuring her that she still lives in their affections, and that she has their sympathies in her afflictions and declining health. She referred to this, but with no spirit of complaint. It seems to me that such cases should be remembered in our prayers, and that occasionally some words of love should be written to them.

May the Lord bless the scattered and lonely ones, the sad and sorrowing, striving for life eternal. Jesus loves them, yes, he has prayed for them.

"He hears the uncomplaining moan
Of those who sit and weep alone;
He lifts the mourner from the dust;
In him the poor may safely trust."

Soon will come the "oil of joy for mourning, the garment of praise for the spirit of heaviness."

A. S. HUTCHINS.

WHAT I HAVE SEEN.

I do not mean to speak of all that I have ever seen, that might not be profitable; but one thing I have seen, or, perhaps more properly speaking, have heard, is this: I have heard poor men curse and swear about the hard times, say they did not know what they were going to do to get a living, support their families, educate their children, &c.

Hearing a man not long since talking in this strain, cursing the times, lamenting his "hard luck," and denouncing Providence, my curiosity was aroused to learn the cost of one useless habit this man had acquired; for I discovered he was a tobacco devotee. He was apparently a man over whose head sixty winters had passed, having naturally a good mind and a strong constitution; the latter, however, had become impaired by wrong habits, and the former had not been benefited by them. After this discussion had subsided, while we stood near the window of the ticket office, I noticed at our right a large show-case containing fruit, confectionary, and all the choice (?) brands of cigars. As my eyes rested on the last-named article, I regarded it the moment to obtain the desired information. "What is the probable cost of those ten-cent cigars?" said I to the above-named gentleman. "Less than half their retail value," was the answer. "What is the probable cost of tobacco to the common user?" said I. "I do not know, sir, as to that; but I know that mine does not cost me over twenty cents per day."

In a moment the train was off, and we separated. "Twenty cents a day," thought I, as I took my seat in the cars. Let us see: Seven days to the week, seven times twenty make one hundred and forty; \$1.40 a week. Fifty-two times \$1.40 give the snug little sum of \$72.80, which this gentleman spends annually for the vile weed, at the same time crying, Hard times. What shall we say? \$72.80 thrown away? No, that does not express the truth. If the person who uses this amount for tobacco annually would at the end of each year roll up the above sum in greenbacks, then on the first day of each new year use this roll in kindling his fire, the results to himself and family would not be a tithe as disastrous as they are when he smokes it up. He would, by putting it into the stove, lose no time and would get a little benefit from it, but by using it in the manner he has, seventy-two dollars' worth of poison has come in contact with his system, beclouding his mind, shattering his nerves, and poisoning the system generally. Then the time that a "hard smoker" loses in consequence of this habit is no small item.

Any man convicted of robbing his family yearly of such a sum and willfully destroying it, if he were not immediately sent to the insane asylum would have a "guardian" placed over him, to say the least; yet that would not be as bad, either physically, mentally, or morally. Shall we call tobacco-using a sin? Yes! unless it is right to poison the system, to rob our families, to render impure the pure air of heaven, to squander upon our lusts means over which God has made us stewards.

What a handsome present the above sum would have been for that gentleman to give his family! or had he invested it in flour, nine barrels might have been purchased. No wonder the statement has been made that England pays more for tobacco than she does for bread. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

D. A. ROBINSON.

THE easiest and best way to expand the chest is to have a good large heart in it. It saves the cost of gymnastics.

HE KNOWS.

I'm walking in the shadow
Of the cloudy day,
With no gleam of sunshine
Falling on my way;
But He knows and holds me,
And His arm enfolds me,—
Yes, He knows!

I'm resting in the quiet,
By the waters still;
Not a cloud around me,
Not a sound of ill;
And Heaven's voices cheer me,
And He lingers near me,—
Ah! He knows!

I'm hiding in the shelter
Of the smitten Rock;
Not a sound can reach me
Of the battle-shock;
In His secret places
Sweet are His embraces,
For He knows!

I'm waiting in the furnace
Where the fires are hot;
No one knows but Jesus
Of my bitter lot;
Hush the deep repining!
'Tis His hand refining,—
Jesus knows!

I'm walking in the sunlight
Of the summer morn;
In the breaking glory
Of the eternal dawn;
Smiling heavens are o'er me,
Home is just before me,
And He knows!

Hush the sad repining!
Each storm hath its bow,
Clouds their silver lining;
And the bitterest woe,—
His kind love assays it,
And His mercy weighs it,—
All He knows!

—Sel.

Progress of the Cause.

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

DANVERS, MASS.

TO-DAY (Feb. 19) I leave Danvers for the West. Bro. Stone goes with Bro. Haines to give a course of lectures near Newburyport. Of N. a brother just writes: "We spent the Sabbath with the church at Newburyport. The Lord is truly with that people. Four have been added to their numbers since the quarterly meeting at Danvers, and there is a deep interest there now. About forty were present at our afternoon meeting."

Thank God for this good report. The prospect now is that we shall have a good, large church in Newburyport, where at first the work went so hard. Almost every week new ones are embracing the Sabbath, and that without preaching.

At Haverhill there is a wonderful interest. They have had no preaching, yet quite a number have come into the Sabbath, and many more are anxious to hear. We hardly know what all of this means, unless the Lord's time has come to bless New England.

At Danvers the work goes on well. Scarcely a Sabbath passes but that some one takes hold with us. Last week we had a very interesting debate on the Sabbath question with Eld. C. E. Barnes, first-day Adventist. We hired Gothic Hall, and held it three evenings, the attendance ranging from seven hundred to nine hundred. Bro. Stone will report the debate for the paper. I have seldom seen greater interest in a debate than was shown here. It is still the general topic.

The next evening after the debate closed, we had a full attendance at our prayer and social meeting. We have not had a better meeting in our house. Every moment was occupied, the brethren rising in quick succession, sometimes two or three at a time. All expressed themselves as stronger in the truth than ever, and thankful for the light they had received. At this meeting another good soul took her stand with us on the Sabbath, which rejoiced us greatly.

Sabbath day nearly all were present. The attendance at Sabbath-school was larger than ever before, one hundred and eighteen being present. Nearly as many came in the afternoon, and again all thanked God for the light on the Sabbath, and this blessed truth. We feel that the strength which our brethren have received from the debate pays for all the trouble. Sunday morning most of our people were present, and we had a very pleasant and profitable business meeting. Our Sabbath-school is thoroughly organized, and well provided for, \$71 having been contributed for the latter purpose. We have a regular

fund of about \$1.50 coming in by penny contributions every week.

Our business society for holding the meeting house is organized, and the business all done in good shape. Nearly every one belongs to this society. We have also organized a church, and got it well started. There are many more, who, as soon as the weather becomes warmer, will be baptized, and unite with the church. We have also organized a tract and missionary society, and the members have commenced this work. Nearly every family among our people, and a great many outside, take our periodicals, and are well supplied with our books and pamphlets.

There are now one hundred adult Sabbath-keepers here, besides children, not one of whom observed the Sabbath when our tent was pitched here last August. About one-half of them had never been Christians. Now nearly every one is a praying person. The filthy habit of tobacco-using has almost entirely disappeared from among them.

Sunday afternoon and evening our house was crowded full, as usual. Though we have had preaching here almost constantly for six months, yet our regular attendance Sunday is about three hundred. A large share of these believe the present truth just as firmly as those who are keeping the Sabbath; and, indeed, many of them seem to love it just as well, and are as zealous in advocating it. They are just as warm friends to us and the cause as our own brethren are. They give of their means and their influence to support the cause. When I told them Sunday that we could not have Sunday meetings any longer, they came to us expressing great regret, as they have no place they care to go to meeting on Sunday now.

There is work enough for us to stay, and labor constantly; but probably it is not best. Thus ends my labor in Danvers for the present. I hope to return once more for a couple of weeks before the tent season. Several brethren and sisters from other places have written me about coming here, hoping to obtain a good situation, work, &c.; but I do not think it would be advisable for them to come, as the church is so large they would rather be in the way instead of being a help. And probably in every case they would be greatly missed in some little church where they now belong. For this reason, if for no other, we could not advise any to come here.

Bro. C. W. Stone has been with us constantly since we came to New England. He has been an invaluable aid to me in many ways. He is a fine singer and musician; and this has done much to attract the people to our meetings. He also preaches well, writes for the secular papers, and reports for me in short hand. Our acquaintance has been very pleasant. I hope to have his help in the future.

My address will be Danvers, Mass., as before. I am glad to say that Mrs. Canright, through the blessing of God, is recovering very rapidly. The prospect now is that she will soon be entirely well. For all these mercies we feel thankful to God.

D. M. CANRIGHT.

MORGES, SWITZERLAND.

WE are cheerful and hopeful in God. We are getting where we can labor. Obstacles that have been in our way, such as sickness in our family, etc., are being removed. I am now in the midst of the Sabbath question. The congregations are not large, but those who attend are deeply interested. Several are under deep conviction, and some are deciding to keep all the commandments. Some are meeting serious difficulties, as they belong to the first class in society. Let us not forget them. I am also succeeding well in obtaining subscribers for LES SIGNES.

From this point doors will be opened to other fields. Some persons of influence in this place are anxious that we should visit their relatives and friends at other points, some of whom are English. This is entirely new ground. There was not a commandment-keeper here when we came. We felt the necessity of moving prudently and seeing that the ground was prepared by the tender, converting spirit before presenting truths requiring great sacrifice, lest we should labor in vain.

We feel it is a great privilege to labor for the salvation of perishing men. Energetic labor in this precious cause brings hope, the blessing of God, and health of body and mind.

D. T. BOURDEAU.

Feb. 5, 1878.

MICHIGAN.

Labor Among the Churches.

FROM the 11th to the 18th of February, we held meetings with the church of Quincy, in Branch County. The brethren here number, in all, about thirty. They have a church building of good size, which is constructed of brick, and well finished in every particular. Among the members are found many whom we believe God loves, and who are qualified for his service by the possession of both the graces of the Spirit and intellectual ability. We have seldom enjoyed labor more than we did while among them. Nor have we ever seen greater willingness on the part of the Lord to witness to his truth. At the very commencement of the meetings a spirit of confession was developed, which resulted in the adjustment of all past difficulties. As our stay with them was necessarily short, it seemed providential that the work of reconciliation was entered upon in the outset; as otherwise we should not have had time for the accomplishment of the end for which we made the visit.

The town of Quincy has a population of about eleven hundred, and bears the marks of thrift. The people seem to be of the church-going sort, as our meetings were well attended from first to last. On Sunday evening,—at which time we held our last service,—the house of worship, though large, was filled with intelligent and attentive hearers. Another feature which added to the interest of our meeting, was the fact that several members of other denominations took an active part in our social meetings; thereby manifesting a freedom from that bigotry which often reproaches the cause of God, by refusing to recognize the workings of his Spirit outside of those churches which are generally known as orthodox.

On the 18th of February we left Quincy for Orleans, feeling that our visit there had been pleasant indeed, and hoping that our acquaintance with the brethren in that church might be renewed again before long.

W. H. LITTLEJOHN.
M. S. BURNHAM.

Big River.

AT Big River I obtained of the trustees the free use of the temperance hall for five evenings in a week. Held three meetings, then a vote was taken that all parties using the house subsequent to that meeting should pay one dollar an evening. We paid for two evenings, and quite an interest was manifested. Appointments for necktie parties, socials, temperance lectures, &c., were then thrown in, so I left. Some of the interested ones obtained a private house, and came for me. Six are keeping the Sabbath, and others are interested.

R. J. LAWRENCE.

Twin Lakes, Feb. 17.

I HELD five meetings in a school-house seven miles from Twin Lakes. A few became interested in the truth. Sold seventy cents' worth of books, and obtained one subscriber for the REFORMER.

Tuesday I came back to Twin Lakes to hear what a Methodist minister from Whitehall, who had been sent for to come and put down the truth, had to say on the Sabbath question. He read extracts from Fuller's work, "The Two Sabbaths," and the minister on the circuit made some remarks. The house was full, but many were dissatisfied with his sermon. I reviewed him the next evening before a large congregation. The truth gained the victory, and many became fully convinced that the seventh day is the Sabbath.

Yesterday we had a good Sabbath meeting here. Seven signed the covenant. Some of them were keeping their first Sabbath, among these was the justice of the peace in the town. The constable also signed. We have now a class of twenty Sabbath-keepers here. To-day I go to a school-house nine miles from this place.

I ask the people of God to pray for me.

GUSTAF A. CARLSTEDT.

Norwalk, Feb. 18.

I HAVE been laboring in this place about two months. There has been a great deal of opposition from some, the Lutheran minister especially. Notwithstanding this, twelve have begun to observe the Sabbath. Our Sabbath meetings are very interesting, as the friends all take part in praying and bearing testimony. I also hold meetings twice a week about five miles from here. I trust that some will embrace the truth

there in time. I am trying to do what I can on the Lord's side, although the enemies try hard to hinder the work. It rejoices my heart to see souls come to the Savior. The truth is becoming more and more precious to me, and I praise the Lord that gives me strength to labor some for him. Pray for the progress of the truth in this place.

P. L. HORN.

Deerfield, Lenawee Co., Feb. 22.

By special request, a second discourse at the sanctuary was given on Tuesday night last. Deep impressions were made. The close we took an expression to see how many would keep all the commandments and the faith of Jesus, and thus get ready to meet our Lord at his second coming. Over twenty arose, including four who have been keeping the Sabbath for several years. These brethren have done all that could to encourage us, and have been great help in the work here. We have been supplied with reading matter through the kindness of the director of Dist. No. 1, Bro. F. Howe, which has been a great blessing.

The interest here is such that one of us will remain, while, Providence permitting, the other will go to Ottawa Lake on Monday next. We are now meeting without terminated opposition, but by the help of the Lord, we expect to be successful.

J. S. PRESTON.
C. A. PRESTON.

Gowen.

BRO. E. VAN DEUSEN visited Gowen a few weeks ago. As a result of his labors, one family has commenced keeping the Sabbath, and others are convinced.

We had a good meeting last Sabbath. The work goes forward here. At a meeting in Bro. J. C. Miller's neighborhood, the house was well filled, and I had freedom speaking on the law of God, the gospel, and saving faith. I have also made some interesting visits.

AUGUST RASMUSSEN.

NEW YORK AND PENNSYLVANIA.

South Bay, N. Y.

COMMENCED meetings at South Bay a school district three miles from the city post-office, the evening of Feb. 8. He spoken three times, and the attendance has been good. The people seem anxious to hear and to read.

One of our brethren has circulated copies of the SIGNS and some tracts in the neighborhood during the past year.

E. W. WHITNEY.

Brookfield, N. Y., Feb. 17 and 18.

OUR meeting here was quite well attended, and there were some encouraging features. We hope there are better prospects for this church, and that they will heed the light that has been given and by faithfully seeking the Lord realize his blessing in the past days. Some we are satisfied with this, and a good degree of interest manifested in the tract and mission work. About seventy copies of the SIGNS were subscribed for. Systematic benevolence was reorganized amounting to \$1 per year, and the one-third to the tract society will also be paid.

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

Covington, Pa.

THE interest in this place is the most wonderful I have ever seen. The people come in from every direction for meetings around. Extra seats were made in the church every evening last week except one, and then the church was well filled, though there was a donation in the morning only a few steps away; and Saturday Sunday evenings many left because of lack of even standing room for those who came. Last evening, the 18th, the church was filled again.

S. B. WHITNEY.

Niles Hill, N. Y., Feb. 17.

For the past few weeks we have been trying to reconsecrate ourselves to God, and we can report progress. Our prayer meetings are growing in interest. Our evening meetings are especially interesting. The young people of our district nearly all attend, and some from adjoining districts. One young man of promise has decided to keep the Sabbath. Others are interested to read. There has never been a time when there seemed to be more of the love of God in our midst. Union our motto.

Local elders, study to make your prayer

meetings interesting and profitable. Our ministers should not be obliged to spend time with churches which ought to be spent in new fields. BARBER OVIATT.

Little Valley Center, N. Y., Feb. 19.

HAVE now spoken eighteen times, mostly on the Advent and Sabbath questions. The interest has increased from the first. Four persons, heads of families, have fully decided to keep the Sabbath. Have obtained twelve subscriptions to the different periodicals, and sold over five dollars' worth of books. Shall spend a few days in missionary labor, and then resume meetings.

GEO. D. BALLOU.

MINNESOTA.

Pleasant Grove, Feb. 15.

THE interest here continues good. The Lord has given freedom in presenting the truth. The candid, intelligent portion of the community are in sympathy with our work. Many are deeply stirred by the truths presented. Had good meetings last Sabbath and first-day. On first-day, at a special meeting, steps were taken toward building a meeting-house; and if the Lord prospers us, we think there will be a Seventh-day Adventist church erected here within three months. Nearly \$400 were pledged on the spot.

On Tuesday night Bro. Haskell came. The Lord gave him freedom in speaking, and the people have been very attentive. He spoke three evenings, and twice yesterday, upon our special work. To-day he goes to Medford. We believe the Lord directed him here, and that the work has received a new impetus from his labors.

GEO. M. DIMMICK.
D. P. CURTIS.

Douglas Co., Feb. 15.

HELD meetings at Milona the 11th and 20th of this month. Thirteen decided to keep the Sabbath. Shall continue meetings, as the prospects are good.

J. E. MOORE.

INDIANA.

Friendship, Ripley Co.

OUR meetings at this place are well attended, considering the muddy state of the roads and the small number of inhabitants in the village. Feb. 16 we held our second Sabbath meeting. A goodly number were out. Some observed the Sabbath for the first time. Have obtained one subscriber for the SIGNS, four for the REFORMER, and nine for the INSTRUCTOR.

Last first-day, Feb. 17, held three meetings at Dillsborough in Dearborn Co. At the first meeting there were sixteen present, at the second two hundred, and at the third about two hundred and fifty. They offer us the town hall, all furnished, and request us to deliver a course of lectures.

S. H. LANE.
J. S. SHROCK.

Labor Among the Churches.

I HAVE been laboring with the tract societies, and think the work has been timely and the Lord has blessed. T. and M. libraries have been established at Marion, West Liberty, LaFayette, and Thorntown.

Held about twenty meetings at Mechanicsburg, Boone Co.; but although there are three meeting-houses in the place, I was obliged to leave for want of a house. Many are interested, and desire us to hold a tent-meeting there as early as possible. When the churches were closed against us, a friend living four miles away, a member of the Christian church, invited us to hold meetings in his house. We accepted. As a result, this brother and his wife and three of their neighbors have joined the church at Thorntown, another man is keeping the Sabbath, and many more are hopefully convinced. Expect to resume meetings here the first of March.

I labored some with the church at Thorntown. This church has done valuable service in the T. and M. cause. The truth is gaining ground in this Conference.

WM. COVERT.

IOWA.

Fremont, Feb. 18.

At the time of my last report, I had closed my meetings, while Eld. Johnson, Disciple, was trying to lead the minds of the people away from present truth. This he found it hard to do.

Feb. 8 I began meetings again, with a good audience, and remained over Sunday, again closing meetings till Feb. 15. In the meantime I made very pleasant, and I hope profitable, visits, talking, praying, and distributing tracts and papers. I find this an excellent way to get hold of the hearts of the people. The way to win their hearts and confidence is to pass over the threshold, and mingle with them in social conversation at the fireside; at least this is my experience. Could there be one or two persons to aid or help each lecturer, his labors would be much reduced and the work more effectually and rapidly advanced.

At this place, eight precious souls, adults, have covenanted to obey God, and there is a good prospect for as many more. At my last meeting, two arose for prayers, whose conversion would be a great triumph for the truth.

I am now using the Baptist church, which is free to our people. I am very busy and could profitably spend the next two weeks in visiting at private houses. May God give many of our brethren a burden for this work. L. McCox.

Marshalltown and Beaman, Feb. 19.

SINCE my last report, I have been holding meetings three miles north of Marshalltown, at the Timber school-house. Bro. M. M. Kenny had labored here one week very profitably. Some opposition was manifested. Eight are reported as keeping the Sabbath as a result of these and past lectures. The tract workers have been untiring in their efforts in this field. As the Christians had arranged to hold a protracted meeting here, we left, although at our closing meeting the house was crowded with attentive hearers.

The little company at Beaman, although meeting with considerable opposition, remain steadfast, and seem to be gaining strength in the Lord. We have arranged to meet with them every alternate Sabbath. O. M. OLDS.

Legrand, Feb. 18.

COMMENCED meetings three miles north of Legrand and six miles east of Marshalltown, Feb. 5. The house has been crowded, and quite a number have taken notes every evening. Am now in the midst of the Sabbath question. Have many invitations to call. Last night a young man requested me to go to his place and hold a few meetings; said he had been trying to keep the Sabbath for some time, all alone. Such calls are increasing. Where are the laborers?

Shall hold our first Sabbath meeting here March 2. The brethren in the vicinity are cordially invited. M. M. KENNY.

Winnebago Co., Feb. 18.

I HAVE been laboring two miles from Forest City since the 4th of this month, and have held thirteen meetings, with a full house nearly every time. People come to the meetings from a distance of ten to twelve miles in the country. There is an unusual interest among the Norwegians and Swedes, who constitute the majority of the population. Last night there was not room for all that came. The Methodist minister from the city was present. Have never before felt such power and freedom in speaking as I have experienced here. Many are convinced of the truth of what has been presented, especially in regard to the Sabbath. About twenty are ready to observe it.

I expect Bro. Lewis Johnson here this week to help me. Pray for me, and the cause here. JOHN F. HANSON.

KANSAS.

HEARING that there was a family of Sabbath-keepers in the city of Atchison, I called as I was passing through. I found two sisters firm in all the faith of the third message, and two brethren who had grown discouraged and given up the Sabbath. I spoke to them in a private house last Thursday evening. On Friday the way opened to hold meetings in a hall belonging to the city, and I have occupied it since, speaking each evening and on Sunday. The meetings have been designed especially to help those who know the truth. From twenty to thirty attend. One brother has again taken his stand in favor of the truth. Three have subscribed for the REVIEW. I shall remain with them over next Sabbath and Sunday. There are three families here in which any of our preachers will feel at home. The hall is granted me free.

SMITH SHARP.

WISCONSIN.

Aztalan, Jefferson Co.

FEB. 13, I came to this place, and commenced a course of lectures in the Baptist meeting-house. Have held four meetings, the congregations varying from fifty to seventy-five. The attention is good. The Baptist elder attends whenever he can, and is friendly to us. C. W. OLDS.

PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

St. Clair, Nevada.

IN this new, thinly-settled country, Eld. J. N. Loughborough has held four meetings, with congregations varying from forty-five to seventy. About all the community turn out, and they listen with interest to the word spoken. There are about a dozen Sabbath-keepers here. Some of them moved from California, but the most of them embraced the truth either from reading or from attending meetings held by Bro. J. Ferguson. They are anxious to have some simple State organization effected, and a mission opened at once. Though not wealthy, they do not ask for means from abroad; but seem to desire to have a minister sent them, if possible, from the California field. They are willing to purchase a tent, if it is thought best.

Salem, Oregon.

SINCE Jan. 5, Eld. I. D. Van Horn has been holding meetings in this place. The regular quarterly meeting was a profitable occasion. The T. and M. business meeting on Sunday was interesting, and showed quite an amount of work done considering the circumstances.

The result of the meetings held here has been to arouse the church to greater activity, and five have expressed a desire to join them. Others are interested.

The report of the North Pacific T. and M. Society, for the quarter ending Jan. 1, 1878, is as follows:—

No. of members, 110; No. of reports, 35; families visited, 59; letters written, 72; new subscribers for periodicals, 10; periodicals distributed, 536; pages tracts and pamphlets distributed, 25,507; pages books and pamphlets loaned, 4,077; pages books furnished libraries, 1,672; money received, \$80.85.

KENTUCKY.

I AM still at Glover's Creek, Metcalfe Co. Prejudice is very high here. All the meeting-houses in this vicinity are closed against us; but as we are detained here, we are using the time in preaching in private houses, wherever the people will open for us. Thus far, we have been able to give, in this way, from six to eight discourses a week, with some good results. Several are deeply convicted, and one has decided to keep the Sabbath.

Times are close and money scarce, so very little can be done in the way of book sales. The people seem to be anxious to read, but are unable to buy. I have obtained a few subscribers for our periodicals, sold some books and Annals, and collected back dues. S. OSBORN.

ILLINOIS.

Mount Vernon, Feb. 18.

SINCE Bro. C. H. Bliss left us, the Sabbath-school and Tuesday evening prayer-meetings have been kept up regularly. On account of the storm, I did not speak to them the first Sabbath in the month, but on the third instead. Found the church active in the prayer-meeting, and all their services well attended. The rent for the hall is paid up to the present time. We are anxiously awaiting a visit from Brn. Bliss and Colcord. Prejudice is giving way. J. B. LOGAN.

Serena.

WE have all been greatly encouraged by a visit from Bro. I. G. Colcord, who taught a singing-school while here. He was here to do God service, and for this he sacrificed much. Not only has a very kindly feeling been created between the first-day people and our own; but several of our young people who have not taken part in our meetings heretofore, have been led to take up the cross.

May the Lord abundantly bless Bro. C. for the good he has done.

MRS. L. W. CRANDALL.

BRO. A. C. BOURDEAU reports a good interest in Dixville, P. Q.

NEBRASKA.

Weeping Water, Cass Co., Feb. 21.

HAVE just closed a series of meetings in Bro. J. C. Williams' school-house, seven miles south-west of Weeping Water. Thirteen signed the covenant. I took an expression to see how many believed we had the truth, and about twenty arose. We established regular Sabbath meetings.

I now go to the Hutchins school-house, about eight miles east of here.

M. HACKWORTH.

NOTE TO THE MISSOURI CONFERENCE.

A NUMBER of my friends in this Conference are inquiring why I have been so long silent, and why I am not engaged in the work of the ministry. I wish to say, I am at home laboring with my hands, but not because I have lost my interest in the cause. I am trying to shape my temporal matters so as to be free again to engage where duty may direct; for to my mind the time for working in the cause of the Lord under the third angel's message is nearly closed up, and what we can do should be done soon.

The time of trouble is undoubtedly in the near future, and seeing the leadings of God's providence going out in every direction, the many calls from those hungering and thirsting for the truth, stir my very soul, and should move us all to do all we can in "bringing in the golden sheaves" to the garner of the Lord. Do we realize that the perils of the last days are fast thickening around us? May God help us all to arouse, to be zealous, and to repent.

J. H. ROGERS.

SOUTHERN KANSAS.

I AM making a tour among the churches in the southern part of this State, and I wish the meetings to commence on the evening of the day of my arrival, as indicated in the notice. If the brethren come out, they all know that the preacher has come, and the next day they can notify their neighbors. A great deal depends on giving proper, timely notice of our meetings. Give the appointments as announced, with a warm pressing invitation to come out and hear.

I expect to attend the meetings which I have appointed in person. It may rain, it may snow, it may hail, it may be very cold, it may be very muddy; but I expect to be there on time. Some churches are cultivating a habit of slothfulness in regard to attending meetings. This is very destructive to their spirituality. Several meetings where I have been this winter have been entirely missed in this way. Brethren, this is all wrong with those enjoying ordinary health. As I have before stated, I expect to attend all these meetings; and I earnestly request that all be punctual.

J. H. COOK.

Obituary Notices.

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

DIED of congestive chills, at his residence in Otter Creek, La Salle Co., Ill., Jan. 7, 1878, my dear husband, James J. McKernan, in the sixty-third year of his age. He embraced the present truth under the labors of Elders Steward and Andrews; and continued firm in the faith, and rejoiced in the Christian's hope, till the time of his death. He leaves eight children to mourn the loss of a kind, indulgent, and tender father. May we who survive be enabled so to live that we may meet him in the glorious resurrection morn.

MARY MCKERNAN.

DIED, at Jamaica, Vt., Jan. 18, 1878, our mother, Betsy E. Sage, aged 98 years, 4 months, and 15 days. In 1844 she received the light on the Advent; and in 1851 she commenced the observance of the Sabbath. Her last words were, "I love Jesus." She never seemed to forget the name of Jesus, although she often seemed not to know her children. She lived with her eldest child, a daughter 71 years of age, whom she called mother. She leaves seven children, six of whom were present at her funeral, besides 40 grandchildren, 70 great grandchildren, and 4 of the fifth generation. Funeral discourse by Eld. Butts, Baptist, from Rev. 21:4. L. J. SAGE.

DIED, in Eaton, P. Q., Jan. 13, 1878, Bro. Charles H. Boswick, in the seventy-fourth year of his age. Bro. B. loved the appearing of Jesus, and noted with joy the signs that show his coming near. He embraced the Sabbath some over a year previous to his death, and was greatly blessed in its observance. He fell asleep in hope of a resurrection to life. Funeral sermon from Ps. 23:3.

H. M. ROGERS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 23, 1878.

We have received, just too late for this number, interesting reports of labor from Brn. C. F. Stevens, Kansas, A. D. Olsen, Wisconsin, E. B. Lane, Virginia, A. O. Burrill, Alabama, L. H. Ellis and E. A. Curtis, Minnesota, C. B. Reynolds, New York, D. A. Robinson, Massachusetts, and the General Quarterly Meeting of the Minn. T. and M. Society. They will appear next week.

We learn from the SIGNS OF THE TIMES that Bro. W. M. Healey has been holding a series of meetings in the S. D. A. house of worship at Oakland, Cal. The house has been improved by the addition of a gallery, and has been well filled during the lectures. Bro. and sister White have assisted in the meetings; and the local papers have given lengthy and favorable notices. At last accounts the interest seemed to be permanent, and of a very encouraging nature.

The *Christian Statesman*, of Feb. 14, contains a report of the meeting of the National Reform Association, held in Pittsburgh, Pa., Feb. 7. The opening remarks of the president, Mr. Brunot, gave a full history of the rise and progress of the National Reform movement to the present time, which will be of interest and value to our readers. We have not room for it this week, but will give it in our next issue.

One thing is made quite evident by the rapid moving and shifting of events in the East, and that is that no one knows what posture affairs will assume twenty-four hours in the future, and that it is but little use to speculate. England is the only nation which it has been thought would interfere in behalf of the Turks. Some have strongly predicted that she would thus interfere and still uphold the Turkish power; but lo! suddenly the Czar becomes the guest of the Porte; and the Porte holds the British fleet at a distance as a public enemy. If England now fights at all, it will be with Russia, without even a pretext of helping the Turk. The *Christian Union* says: "It would be a curious consummation if England and Russia should enter upon a wrestling match over the corpse of European Turkey."

Spirit of Prophecy.

The third volume of this important work is now through the press at our office at Battle Creek, Mich., where orders should be sent. Price of the book, postage paid, is \$1.00. This volume is not a whit behind the second in instruction and in interest. Let it be circulated.

We have been spending our long evenings in listening to the reading of the first volume, and we have come to regard it in every way as important and interesting as the two that succeed it. These books should be in every S. D. Adventist's library. We recommend, as a most interesting entertainment of the family, that the winter evenings be spent in reading these books. Brethren, gather your entire families around the fireside, and let all, old and young, drink in the spirit of truth and holiness that is breathed through these books of invaluable worth.

JAMES WHITE.

A New Pope.

SHORT work has been made of electing a new pope, Cardinal Pecci (Petchy) has been elected, taking the name of Leo XIII. He is an Italian, of an old patrician family, born at Carpineto, March 2, 1810, and is consequently nearly 68 years of age.

Oh!

WHEN shall we reach the end of the absurdities into which men are driven by the popular view of a present hell, and the everlasting torture of sinners therein? Among the many voices which have recently spoken upon the subject of endless suffering, Mr. T. DeWitt Talmage has had his say. In a sermon published in the *Advance* of Jan. 31, 1878, occurs this passage respecting Christ:—

"He not only told us that there was a hell but he went into it. He walked down the fiery steps. He stepped off the bottom rung of the long ladder of despair. He descended into hell. He explored the darkest den of eternal midnight, and then he came forth lacerated and scarified and bleeding and mauled by the hands

of infernal exorciation, to cry out to all the ages: 'I have paid the price for all those who would make me their substitute. By my piled up groans, by my omnipotent agony, I demand the rescue of all those who will give up sin, and trust in me.'"

As Christ dies for the sinner, if the sinner's death is eternal misery in hell, it follows logically enough that Christ must descend into hell, as Mr. Talmage has it. But even then he falls infinitely short of meeting the case in full; for he believes the sinner is to suffer to all eternity; hence Christ, to do for him what he has him do, must suffer also himself to all eternity.

The College.

The winter term closes March 26.
The spring term begins April 3.

Biblical Institute for New York.

It is now decided that this Institute will be held at Rome, N. Y., commencing March 19.

Notwithstanding the generous offer of the Adams Center friends, there are several reasons why Rome seems to be the place where it should be held, and there seems to be no real objection in the way. The brethren are anxious to have it here, and are willing to do all they can to make it a success.

They would be willing to entertain free of charge all who may come during the Institute; but they are not able to do this, as most of them are in moderate circumstances and have but little employment at this season of the year.

We have proposed to the brethren here that they furnish entertainment for those who come, receiving only the actual cost of board during the time they are here, this not to exceed one dollar a week each.

To this proposition they all readily accede, and will do all they can to make it pleasant for those who come. We think this very reasonable for those who desire entertainment. For those who choose to come prepared to board themselves rooms can be secured, and supplies of graham flour, oatmeal, dried fruit, &c., will be furnished at the lowest rate.

Now we hope that a special effort to come will be made by those who ought to attend this Institute. There are scores who should enjoy the benefit of the instruction that will be given here, to qualify themselves for usefulness in the cause. Some of our brethren have been to considerable expense of time and means to go to other States to attend such a course of instruction, and have felt fully repaid for their effort; and now that this is brought right into our midst, we trust that these privileges will be appreciated by those who ought to enjoy them. We fully indorse Bro. Cottrell's remarks upon this subject in REVIEW No. 8.

The question has often been asked if it is designed that any should attend except those that are preparing to preach the truth. We answer most emphatically, Yes. While the main object in view is to benefit such, yet it is perfectly proper for any who wish to work in the cause in any department, and wish to become better informed concerning our faith, to attend the Institute and share in its instruction. Those who wish to spend much of their time as missionary workers, and those who can assist in tent labor, of both sexes, will find in the exercises of the Institute an invaluable help to increase their usefulness and prepare them to work efficiently and intelligently.

There are many of our brethren and sisters, especially among the young, who could, with such preparation, and a consecration to God and his work, prove a blessing to the cause. Here is an opportunity such as may never occur so favorably again, and we trust it will be well improved. Again we invite our brethren throughout the State to take hold of the matter, and see to it that those who ought to attend are encouraged and helped to do so. There ought to be a class of at least one hundred. We would cordially invite those from other States who are desirous of attending a Biblical Institute to come; and we can assure them of a welcome among us.

Let us remember that while we may attain a theory of the truth, and be able to present it attractively and clearly, that this is not all that is necessary if we expect the blessing of God upon our labors. Let us come so seeking the Lord that he may meet with us; and that this may be a season, not only of intellectual advancement, but of spiritual refreshing.

We ask the brethren and sisters everywhere, especially in this Conference, to remember our Institute in their prayers, that those who go forth from it may go armed, in head and heart, for the battle. N. Y. AND PA. CONF. COM.

To Illinois T. and M. Society.

SOME district secretaries thought the last tabular statement for Illinois T. and M. report wrong, because the figures did not agree with their district report. There being no State quarterly meeting at the close of the quarter ending Sept. 30, the report of said quarter was embodied in that of the last quarter, according to request of our president.

F. M. T. SIMONSON.

Illinois Tent Pledges.

I HEREBY request those who promised to aid us in paying for the pavilion which was manufactured for the Illinois Conference in 1877, and who have not yet redeemed their pledges, to remember that the whole sum is now due.

Please remit (in a safe way) early, to our Conference treasurer, Bro. J. F. Trovillo, Aledo, Mercer Co., Ill.; or, if you see by appointments in REVIEW that I expect soon to be at your place, you may wait and pay your pledges to me.

G. W. COLCORD.

R. R. EASTMAN and W. L. Johnson, wagon and carriage makers, at Mitchelville, on the Chicago, Rock Island and Pacific R. R., would be pleased to have S. D. Adventists passing through the place call on them.

"God is angry with the wicked every day." Ps. 7:11. Yet the Lord says, "For yet a little while, and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. What will be the state of the wicked, when His anger who is angry with them every day has ceased in their destruction? Where will they be? "Yet a little while and the wicked shall not be." Ps. 37:10.

"Oh, let the wickedness of the wicked come to an end." Ps. 7:9. A prophetic prayer, indited by the Spirit of God. Such prayers will surely be answered. How will the wickedness of the wicked come to an end? By their conversion? "The destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed." Ps. 9:6, margin. "But the Lord shall endure for ever." Verse 7. Shall the wicked endure as long?

If we are progressing to an end, the time will come when the end will be reached. Yet some hold that the punishment of sin will be eternally progressing; but that the time will never come when it can truly be said that the wicked have been punished, and sin has received its just deserts.

Friends of Truth

FEELING the importance of circulating Mrs. White's writings, we give the following sums for that purpose, and invite three others to give one hundred dollars each for the same.

James White,.....	\$100
R. G. Lockwood.....	100
J. Q. A. Haughey and wife.....	100
U. Smith.....	100
W. H. Hall and wife.....	100
E. Lobdell.....	100
Mrs. E. G. White.....	100

APPOINTMENTS.

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

My appointments at Richland and Victor, Ia., are withdrawn. E. W. FARNSWORTH.

MEETINGS at Buck's Bridge, N. Y., commencing Friday evening, March 8, at 7 o'clock. Brethren, come without fail. There is ample room to care for all in Dist. No. 4, who will attend. Help is expected from abroad. Bring your friends with you. B. L. WHITNEY. A. H. HALL.

Lovington, Moultrie Co., Ill., March 1-10.
Humboldt, Coles Co., Ill., March 12-13.
Oakland, Coles Co., Ill., March 15-17.
Wm. Bitner's neighborhood, March 18.
Campbell, Coles Co., Ill., March 19. Wm. Doyal appoint.

Greenup, Cumberland Co., Ill., March 20-22.
Martinsville, Clark Co., Ill., March 23-24.
Bro. J. Hiestand's neighborhood, Crawford Co., Ill., March 26.
Keenville, Wayne Co., Ill., March 29-31.
Webber Grove school-house, Jefferson Co., Ill., April 1, 2.
Mt. Vernon, Ill., April 3-7.
Woodburn, Macoupin Co., Ill., April 11-14.
Princeville, Ill., April 19-21.
Address us at the above points. Meetings at each point to commence on the evening of the first date. G. W. COLCORD. C. H. BLISS.

We will meet with the brethren in Dist. No. 5, at Keene, Essex Co., N. Y., March 2 and 3. Dist. No. 4, at Bucks Bridge, St. Lawrence Co., N. Y., March 9 and 10.

We are especially anxious for a general meeting in Dist. No. 4, and hope to see the brethren from all parts of the district.

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

AVILLA, Mo., March 2 and 3. Meetings commence Sabbath evening, and will continue into the following week. Let there be an attendance of all Sabbath-keepers within a reasonable distance. GEO. I. BUTLER.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Emily Payne 53-1, Mary McGrew 53-4, Leonard Ross 53-7, Walter Hastings 53-6, Augustus Becker 53-5, S. J. Miller 53-6, Mary P. Griffin 53-3, Leonard 53-21, James Craig 53-6, N. Outwater 53-10, Samuel Tomlinson 53-8, Mrs. Wm. H. Leaman 53-1, Margaret Myers 53-15, Thos. Porter 53-7, B. Salisbury 53-3, E. Farrington 53-9, E. W. Potter 53-1, J. A. Tefft 53-8, Hill 53-3, J. C. Bunch 53-6, B. F. Truex 52-1, L. Miller 51-1, R. Nelson 53-8, L. L. Ingalls 51-16, M. J. Eastman 53-7, R. T. Hobbs 53-6, Mrs. Robt. Meggison 53-5, Stephen Walker 53-5, W. T. Carson 53-1, A. G. Miller 53-12, Miller Carter 53-9, G. N. Van Wagener 53-4, H. C. Crumb 51-1, Albert Sweet 53-8, Freeman Nichols 53-8, Gordan Brackett 53-1, Andrew P. Fulton 53-1, Reuben Palmer 53-8, Harvey Spaulding 53-1, D. C. Brooks 53-7, Minnie Wolcott 53-8, Mrs. Dolly Ling 53-8, Mrs. S. A. Winchester 53-3, Lucius Gibbs 53-7, James Pease 53-8, Thomas Harlow 53-9, A. K. Atteberry 53-2.

\$1.00 EACH. A. J. Richmond 52-14, James Walker 52-7, Eliza Rousseau 52-1, James I. Cramer 52-8, R. Carter 52-8, Nathaniel H. Farley 52-8, David Sevy 52-3, Sarah M. Lowell 52-7, Abram Barnes 52-8, B. A. Rogers 52-8, F. Wheeler 52-8, Horace Lamb 52-18, W. S. Salisbury 52-8, Mrs. M. E. Deyo 52-18, James B. Forest 52-9, B. Selleck 52-1, Mrs. E. Ireland 52-5, Mary A. Merrills 52-3, Albert Taylor 52-8, J. W. Covert 52-9, Daniel Needham 52-8, Wm. Thompson 52-7, R. S. Donnell 52-8, Samuel Carline 52-8, Susan Bugh 52-1, W. M. Heaton 52-8, B. Fish 52-9, Samuel Martin 52-9, Mrs. W. E. Dawson 52-9, F. M. Stevenson 52-5, Greenville Brandstetter 52-16.

MISCELLANEOUS. J. F. Ludington \$1.50 53-8, J. N. Blair 1.50 53-8, Elvira Brown 1.50 53-8, Hiram Hunter 3.00 53-15, J. W. Hill 1.50 53-8, Mrs. E. Grantham 1.20 52-1, Mary McCutchen 1.50 53-8, Henry F. Erikson 1.50 53-20, John Lortz 50c 51-25, Anna Taylor 75c 52-8, C. V. Shinkle 75c 52-8, H. Vannorman 1.50 53-6, Emma Hill 1.50 53-8, Arthur Walter 1.50 53-8, Aris Stafford 1.50 53-8, Sally A. Sevey 1.50 53-8, Amelia Wordin 2.10 53-8, Mary E. Clark 1.50 53-8, Isaac Smith 1.50 53-8, Doris Carline 1.50 53-8, Mrs. Adaline Truman 1.50 53-8, M. Leonard 68c 52-1, Frank Peabody 1.50 53-8, Mrs. E. Lowe 75c 52-8, Mrs. Lucia Fogg 75c 52-8, Mrs. Maria Watson 75c 52-8, Mrs. M. J. Brown 1.50 53-7, Mrs. W. Davison 1.50 53-7, Mattie Bain 1.50 53-1.

Books Sent by Mail.

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