

The Advent Review

AND SABBATH HERALD.

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

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THE BUILDERS.

ALL are architects of fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not because no man sees,
Such things will remain unseen.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part;
For our God sees everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

—Longfellow.

General Articles.

THE CLOSING WORK.

Those whose experience includes a knowledge of our Lord's closing work in the sanctuary above have been greatly benefited thereby. Such is their testimony. It has been a help to their faith and a strength to their hope. Unity of faith also and growth in grace generally are among the results of such experience. The subject of the sanctuary receives much attention in the teachings of Seventh-day Adventists. It is to be regretted that it does not thus engage the attention of other Adventists. This subject involves the facts connected with the disappointment, and shows why the Lord did not come in 1844. It has sometimes been the case, that the strength of Israel was to sit still. Isa. 30:7. The apostles were disappointed when their Lord was crucified, so were the Adventists when their time passed. Their cases were similar. Yet in both cases prophecy was fulfilled. Neither the apostles nor the Adventists could explain matters in the least. For either to act, in their then present state of mind, was only to act wrongly. Peter moves, but he takes the sword. Others move, but they forsake their Lord. Their strength had been to sit still. The Adventists spoke, but for the first time their language was confused. There were many messages of which God was not the author. It had been their strength to sit still. Prophetic truth was marching straight along in all this jostling, both of the apostles and of the Adventists. Both were having an experience designed for their benefit.

The peculiar trials of the one class were soon to be relieved by the light of the Pentecost, and those of the other by the third angel's message. It was the Adventists that were jostled, and not their computation of the prophetic periods. These, as explained by William Miller, are proved to be correct by an array of testimony from astronomical, chronological, and historical coincidences that shows their correctness beyond the shadow of controversy. And a large class of Adventists have always held this view.

They believed the advent movement to be the work of God, and they well understood that the preaching of the time was the means employed; and there was no doubt among Adventists previous to the disappointment that the Holy Spirit indorsed the preaching of time. And with many, there has to this day been no doubt. They were disappointed in the passing of the time, but they did not attempt to re-adjust the time. But while waiting, and praying that God would be his own interpreter, the third angel of Rev. 14 commenced his flight in the midst of heaven.

The light of this angel showed at once that the Adventists, who had thought their work was done, had, as yet, seen but a small part of the programme of the advent movement. It showed that their work thus far was approved, but that a still greater work, requiring time, remained to be done. It corrected the erroneous view, that the earth was the sanctuary to be cleansed at the end of the periods, and pointed, instead, to the closing work of Christ's priesthood in Heaven—a work that concerned the church and not the earth. It introduced a predicted reform, based on the commandments of God and the faith of Jesus.

The work of the third angel is designed by the Holy Spirit to shed light on the path of the saints through the perils of the last days to the close of human probation. Those who would have such light must receive it through the third angel's message. The subject of the atonement, especially its concluding events, are wonderfully illustrated by the Bible doctrine of the sanctuary.

We deeply regret the backwardness of our first-day Adventist brethren to investigate this subject. They have never yet given it a candid hearing, nor will they allow it to be discussed in their papers, or preached in their pulpits. What can we do for our brethren to help them? At times we have much feeling on this subject. Many of those brethren are our personal friends. Side by side with them we fought some of the hot battles of the first angel's message.

They were faithful soldiers of the cross, and solid witnesses for the truth. They have not forgotten how Satan trembled, and infidelity turned pale, in those days, when the truth was brought before the people. They saw and believed that God was in the first message. Why not believe he is in the third message? Has he begun a work, and left it unfinished? or has he concluded to finish this work without the aid of the third angel? No, no; God is not a man that he should lie, or the son of man that he should repent.

Why should it be thought a thing incredible that the law of God should be made a test and pattern of character for the Judgment? Are not the ten commandments the divinely wrought pattern by which our Lord sought to fashion the character of his hearers? It is not the office of the gospel to originate moral principle, but to enforce it. There is no original law outside the ten commandments enforcing moral principle. To abrogate the law is to disannul moral obligation.

What is religion good for with moral principle cast out of its creed? But the third angel's message includes both the law and the gospel, and was due to the

people of God at the close of the prophetic periods. A great work is to be done for God's people, and the third angel has that work in charge. God has set his seal of approbation to this work in a most remarkable manner.

ALBERT STONE.

"THAT IS WELL SAID."

So said a man after reading the following article. I have read it twice, and that is my mind. So I ask the editor to put it in the REVIEW; and now I ask all our people to read it, then talk it over with wife and family, and ask God to help you to put it into practice immediately.

"SYSTEMATIC GIVING."

It is becoming more and more evident that the setting apart of a definite amount, as a sacred portion, ever ready for the Master's use, is the starting point of a mighty revolution in the church—an antidote against extravagance on the one hand, and greedy hoarding on the other. The Jew called the tithing the hedge around the rest. Can any one doubt the wholesome effect upon the individual of thus having all his earnings pass under the eye of God. It is asked, How much shall each disciple give? We would answer, a definite portion, determined beforehand, with much thought and prayer. With this decision there will need to be, in exercise, a large faith in the promise of God—a conviction that no man has given or can give his earnings, on the ground that 'the Master hath need,' who shall not in some way 'receive an hundred-fold in this present time, and in the world to come life everlasting.' In determining the amount to be given, we must remember that where much is given much will be required. We are to remember the land we possess, our means for developing wealth, the 'unspeakable gift' we have received, and all the great demands of God upon his church in the movements of human history. In view of the greater light, the greater opportunities, the greater exhibitions of the divine goodness and love bestowed now freely on us all, few will set apart a less sum than one-tenth; while many, with the grateful Zaccheus, will give one-half, or, in emergencies like those of the early church, will lay everything at the apostles' feet.

"OBJECTIONS."

"It may be objected that this is binding us down to the rigidity of law—of strict rules and arithmetical calculation. Says one, 'The gospel demands all, and after deducting the necessary expenses of my family, I intend to give God the rest.' Well, these intentions are good, but many who plead them may be robbing God. The sin which the Bible inveighs against with terrible denunciations is the sin of covetousness, represented by it as idolatry. Amid the multiplying wants of our times is there not absolute danger that God will be cheated out of his rightful dues, and be left to get a mere pittance, in those cases where all the rest are first served? Have we not occasion to think that the only way to secure him against this wrong is to bestow upon him the first fruits of our substance? We follow strict rules and arithmetical calculation in the observance of the Sabbath, giving to God a definite portion of time: why not apply the same rule to our means? What Christian would dare say, 'I will not be bound beforehand by any definite rules as to holy time, but, when I have taken what I need for myself and family, God shall have the rest?' Amid the multiplying demands upon our time, who would trust himself?"

"But again it is said, 'It is too much trouble to keep this bank account with God.' Yes, to him who has no heart in this service, to whom religion consists in certain churchly forms by which he expects

to gain Heaven, it may seem trouble; but to those with whom religion is a life, a daily walk with God, this continual recognition of stewardship will be a constant source of unceasing delight. Prayer without ceasing is trouble to him who has no heart in it; the daily watchfulness over our besetting sins is trouble, but to him who makes the service of God more than his meat and drink, all these duties become the most exalted privileges.

"ADVANTAGES."

"Of the advantages attending systematic giving we name but a very few.

"1. Nothing else will so clearly give the idea of stewardship as this daily reckoning with God. Ministers will not waste strength and patience in continual pumping to keep the channels of liberality full, but the streams of charity will flow from an interior river of living water. Our giving will not depend upon the pungency of sudden appeal, or the tact or shrewdness of the operator upon our sensibilities, but upon our well-considered obligations to God and to the spread of his kingdom. Conscience and principle will take the place of irregular impulse, and inconstant or fitful sensibility.

"2. All the difficulties in the way of weekly offerings will be obviated; and, in that sacred portion consecrated to God, every one will have a joyous gift to bring on each recurring Sabbath for the treasury of his Lord. The difficulty of securing the consent of the will to give to God what has already been appropriated to the multifarious uses to which property is now applied, has been the mountain barrier in the way of all systematic giving. Assign unto the Lord first what is his due, the fixed portion, and all these difficulties vanish.

"3. We shall then study with peculiar interest and deep pleasure the great Christian enterprises of the age. It will be an object to select the channels in which our benefactions may flow so as best to honor God and bless mankind. The missionary sermon will no longer be regarded as a tiresome device to extort our hoarded gains, but a source of much coveted knowledge, aiding us to determine where we may send forth our gifts to make the desert blossom as the rose.

"4. We shall then be enabled to use the world as not abusing it, and as not being abused and destroyed by it. The thought that all our work and all our gains are passing in review before God will be a powerful restraint upon those unworthy practices and doubtful methods which now so deaden the conscience and paralyze the Christian life."—Home Missionary.

Who can object to this? No reasonable Bible Christian. D. M. CANRIGHT.

TWO WAYS TO ETERNAL LIFE.

ARE there two ways? Did Jesus teach two ways?

There is a class of teachers in these days who say the ten commandments have been abolished, blotted out, being nailed to the cross of Christ; that the decalogue was the old covenant, which has passed away, being superseded by the new. They tell us that instead of the ten commandments, we have the two great commandments given by Christ; namely, to love God with all our heart, and our neighbor as ourself. These, they say, comprehend man's whole duty; and to this we say, Amen. They were not new, however, when spoken by Jesus, but were quoted from the books of Moses. Deut. 6:5; Lev. 19:18. Had they superseded the ten in the days of Moses? If not, if the ten were then binding, why not now? What proves our love to be genuine? "This is the love of God, that we keep his commandments," not as a burden grievous to be borne, but in so hearty a manner that "his commandments are not grievous." 1 John 5:3.

Four of the ten teach our duty directly to God, and the other six, our duty to our fellow-men. Can we break one of these six, and still love our neighbor as ourself? Impossible. And can we love God with all the heart, and still break one of the four that are given expressly to teach us how he would have us honor him? Is it not evident that the ten are all comprehended in the two? No one will deny that nine of them are. Why not the other?

To the young man who asked the Saviour, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." He then quoted five of the ten, so that we are sure that he meant the ten. See Matt. 19:16-19. The term, the commandments, includes the whole code of which he quoted a part. Therefore, Jesus did teach the keeping of these commandments as the way to life.

Again, a certain lawyer demanded of Jesus, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live." Luke 10:25-28.

Now the question is, Did Jesus teach two ways to eternal life? If he did not, then to keep the ten commandments truly, and to love God with all our heart, and our neighbor as ourself, is one and the same. If there is but one way to eternal life taught by Christ, whoever truly and heartily keeps the ten commandments, loves God with all his heart, and his neighbor as himself; and whoever loves God and his neighbor as he ought, will not willingly break one of the ten commandments. In mathematics two quantities, or lines of extension, that are each precisely equal to a third, are precisely equal to each other. Therefore, if our Saviour did not teach two different ways to eternal life, the two great commandments "in the law," and the ten of the decalogue, are precisely equal. On the two "hang all the law," if these are kept, the whole moral law of God is kept. There is no way of pardon of our transgressions, but by faith in Christ; and the only way to life is the way of the commandments. The parting blessing to his church pronounced by Jesus to his beloved servant on the lonely isle is, "Blessed are they that do his [the Father's, not my] commandments, that they may have right to the tree of life." Disobedience drove man from the tree of life; obedience is the only way back. R. F. COTTRELL.

READING.

"Give attention to reading, to exhortation, to doctrine." 1 Tim. 4:13.

Our minds are greatly influenced by the books and periodicals we daily peruse; all persons of age and experience will testify to this fact. If the Bible is daily read and studied, and such history as can be relied upon is read in connection with the divine word, with such a selection from the literature of the day as may be necessary to a proper knowledge of the times, how different the effect upon the mind from that caused by a careless way of reading whatever comes in our way without system or plan!

The great number and variety of modern publications, and most of these gotten up with a view of gain, and written often in a style conducive to pride and love of the fanciful, renders it necessary to be very careful what we read. A large per cent of the reading of the day is unfit for the attention and study of such as take the Bible as a rule of life.

It is not the design of this article to lay out any definite plan of reading, as circumstances greatly differ with us; but this we may be certain of: The Bible is too much neglected; the secular newspaper is often read in preference to this wonderful book; and the events, local, domestic, and foreign, chronicled in the secular paper, are too often better understood than the grand and glorious themes of Holy Writ.

The grand old Bible is not appreciated, because it is not daily studied with diligence and prayer. The more we read this blessed book, the more we value it. It seems to one who makes it a study, like a mine, all glistening with gold and precious stones. The study of the Bible corrects the taste and confirms good impressions. It begets a spirit of prayer and devotion, and uproots evil habits, and lights the nar-

row path to Heaven with a brilliant and heavenly light. It subdues our pride, while it sustains our courage, and increases our love for God and our fellow-men, and causes us to set a due value upon our own existence and our own talents as the gifts of God.

The Bible stimulates its reader to a course of improvement. It gives calmness, intelligence, and hope. It restrains by the gentlest means, and draws you to God with a silken cord. Its commands are always imperative, and its exhortations are positive; yet they never seem to use undue authority. The most imperative commands are given in a tone of love, respect, and esteem; and its mildest form of persuasion never sinks to a level with the transgressor.

It is a book of wonders. It commences so far back that wicked men shrink in unbelief, and it reaches so far forward to future events that scoffers turn from it with scorn. The good, the pure, alone, properly value the Bible. There is a natural affinity which goodness has for goodness; and like allies itself to like. Truth has a regard for truth, and virtue is recognized by virtue. As light joins its rays with light, so the good and the true recognize in the word of God the marks of divinity.

For such reasons the wisest of men seek for wisdom and strength from the word of God. It is their fountain of light and life. Paul made it his study and his delight, and he directs young Timothy to do the same. It was the guide of all ancient prophets and apostles, and of the good of all past ages.

Give attention to reading. A mind pre-occupied with the Bible is already fortified; but it needs a daily supply. It should come often, fresh from the fountain; then the life of the Christian becomes radiant with faith and hope and love.

JOS. CLARKE.

THE RACE.

"WHEREFORE seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. In the time of the apostle Paul, running was one of the most popular of the Olympic games. And in order to get a better understanding of this illustration used by the apostle, it is necessary to give at least a partial description of those ancient foot races.

The place prepared for the race was called the stadium because of its length, which was about six hundred Greek feet. The stadium was an oblong area with a straight wall across one end, where were the entrances, the other end being rounded and entirely closed. Tiers of seats were on either side for the spectators, or "witnesses." The starting point was at the entrance end, and was marked by a square pillar. At the opposite end was the goal, where sat the judge holding in his hand the prize. The eyes of the competitors were fixed upon him, and with earnest desires they pressed forward toward the mark for the prize.

"Let us lay aside every weight," says the apostle. As those who ran in the Olympic races would throw aside everything that might impede them in their course, so Christians professing a love and zeal for the heavenly race must throw aside every thing that might hinder them in their Christian race. Whatever weighs down our hearts and weds us to this earth is carefully to be avoided; for no man with the love of the world in his heart can ever reach the kingdom of Heaven.

In Paul's epistle to the Corinthians he says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. 9:24. Be as much in earnest as the racers are to gain their prize; and although only one of them can win, all of us may obtain the glorious reward which lays at the end of the Christian's course, if we run looking steadily unto Jesus the author and finisher of our faith.

There are other passages where allusions are made to the game of running. In 1 Tim. 6:12, Paul says, as rendered in our version, "Fight the good fight of faith;" and in 2 Tim. 4:7, "I have fought a good fight." Some commentators understand that in both these passages, running rather than fighting is designed by the original terms. The idea is one of contest for superiority. "I have finished my course;" that is, "My race is run." The "course is also mentioned in Acts 20:24, and 2 Thess. 3:1. Phil. 3:13, 14, also refers to the race.

"Brethren, I count not myself to have apprehended; but this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Here the course is not yet finished: he has not yet "apprehended" or seized the prize. Not looking behind and murmuring of the hardness of the way, but with his eye fixed upon the hope, of Israel, presses toward the mark with earnestness and zeal, determined to succeed.

In 2 Tim. 4:8, we have his testimony to this effect: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Those who have complied with the conditions of the gospel, those who have their robes washed in the blood of the Lamb, and are living in expectation of the coming of Christ, who anticipate it with joyfulness, having buried the world and laid up all their hopes above, will ere long hear it said to them, "Come ye blessed of my Father."

M. WOOD.

WEAK POINTS.

THIS is a world of imperfections. No such thing as perfection is attained in it—perfection is not of mortals. The person who keeps these facts in his mind, will not only be the more guarded in respect to his own actions, but will at the same time be the better prepared to make due and necessary allowances for the actions of others. All mankind have their weak points. It is true the weakness of some is much greater than that of others and of a very different nature, but there are none entirely exempt. We are very apt to expect too much, or to require too much, of our fellow-men. We fail to make needed and necessary allowances for their failings. We forget that even those whom we look upon as foremost Christians are by no means infallible, and that all that are human are liable to err, and do err.

We expect too much of weak mortals. It is true there are those of whom we have a right to expect much, and who above all others, it appears, have learned of the Great Teacher. But even these have their failings, and though not perhaps as great and as serious as ours, they are still failings. And as there are none of us exempt from our weak points, does it not become us to study well what these weak points are, that we may watch and guard against them? Here is where Satan, with whom we have to war, attacks us. How necessary, then, does it become that we search out these besetting sins, as it were, and with God's help, endeavor earnestly to overcome them!

And let us no longer look upon the faults of others without a proper degree of allowance, and instead of holding them up to the inspection of the world, let us help those in whom we see them to discover and put them away. Let us look more at the motives and good intentions of our fellow-men, and less at those errors that come from natural failings, or from the head and not from the heart. If we will do this, we shall be much happier, our love for erring humanity greater, and our labor in the vineyard of the Lord much more effective.

J. M. GALLEMORE.

THE TEN COMMANDMENTS NOT THE OLD COVENANT.

WHENEVER we present the law of God, the ten commandments, and clearly prove their moral obligation binding on all mankind, our opponents are immediately awakened, and claim that the ten commandments constitute the old covenant; and as that has long since been abolished and given way to a new and better one, therefore the ten commandments are no longer binding, at least, only such parts of them as have been embodied in the new covenant.

To those who are unacquainted with that which the Bible teaches in regard to the covenant question, the position of the opponents may seem plausible, but to those who have searched the Scriptures in reference to the subject, the position is absurd in the superlative degree. The primary definition of the term covenant, according to Webster, is, "a mutual agreement of two or more persons, or parties, in writing and under seal, to do or refrain from some act or thing; a contract; stipulation."

In speaking of both the old and the new covenants, the establishment of the old, the contracting parties, and the time when

made, the prophet Jeremiah says: "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, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord." Jer. 31:31, 32.

The reader will notice that in each instance the covenants are made with the house of Israel and Judah, never in one instance for them. A covenant can be made with a party, and the very fact that such is the case proves that both parties were concerned in the making thereof. This was the case when the old covenant was made, as may be readily ascertained by examining Ex 19:1-6. Such is not the case with a law. It is not made with the people but for them. It is given by a superior party to an inferior, who owes allegiance thereunto. Not always so with the making of a covenant. One party contracting may be superior, or both may be of equal rank.

As our Heavenly Father did not make the ten commandments with the children of Israel, said commandments cannot constitute the old covenant, but may very appropriately become the condition of a contract or covenant, as was the fact in the case of the old covenant. By the observance of said commandments the children of Israel should become unto the Lord "a peculiar treasure, a kingdom of priests, an holy nation." The contract was broken on their part by not keeping the ten commandments, and the covenant thus proving faulty was abolished. The law, having thus lost its connection with the old covenant, is made the condition of eternal life by Him who taught the principles of the new covenant which he established. Matt. 19:17; Luke 22:19, 20.

This point and many others clearly and forcibly prove that the ten commandments are not the old covenant.

S. H. LANE.

WHAT DOES BAPTIZE MEAN?

THE great question in regard to the form of baptism rests primitively upon the meaning of the word baptize. It is the Greek word *baptizo* brought into the English language without translation. If it means to sprinkle, then those who use only a few drops of water to an individual are fulfilling the commission of our Saviour, "Go ye therefore and teach all nations baptizing them in the name of the Father, Son, and Holy Ghost." If on the other hand it signifies immerse, dip, or plunge, as it is defined in thirty-seven Greek lexicons, and as it is translated in every instance where the Greek word is not used, then this duty is as plain as though Christ should say to-day, Immerse, dip, or plunge, them in the name of the Father, &c.

The meaning of a word in any language must ultimately be determined by its use in that language. Here are some instances of the use of *baptizo* by eminent Greek writers, who certainly understood their language better than we: Polibius, speaking of soldiers' fording a stream, says they were "baptized up to the breast." Plutarch says of a dying soldier, "Having baptized his hand in blood, he wrote the inscription for a trophy." Lucian quotes the words of a cruel man thus: "If in winter the river should carry away any one with its stream, and the person with out-stretched hands should beg to be taken out of the river, I would drive him from the bank, and baptize him headlong, so that he would not be able again to lift his head above water."

Strabo, speaking of a lake in Sicily, says, "Things which otherwise will not swim, do not baptize in the water of this lake, but float like wood." Again he says, "The bitumen floats atop because of the nature of the water which admits of no diving; for if a man goes into it, he cannot sink, or be baptized, but is forcibly kept above water." From the above passages it is clear that the part only which is under water is baptized, and that which cannot be under water cannot be baptized. What then can baptism be but immersion?

Hippocrates says, "Shall I not laugh at the man who baptizes his ship by overloading it, and then complains of the sea, that it engulfs it with its cargo?" Josephus speaking of Jonah says, "When the ship was on the point of sinking, or just about to be baptized." Again, concerning the misfortunes of Cestius, he says, "After this misfortune of Cestius, many of the Jews of distinction left the city, as people swim away from a baptizing ship."

Did the people in the days of Josephus jump overboard and swim away from a ship because a few drops of water were sprinkled upon it?

Diodorus Liculus says, that "when the water overflows the country many of the land animals *baptized* in the river perished." From the use of the word in the Greek language, who could have the shadow of a doubt of its meaning immersion? and how harmonious this is with the Bible usage, "Buried with him by baptism," "planted in the likeness of his death." Rom. 6: 4, 5. R. S. OWEN.

"COUNTRY BIBLE-SCHOOLS."

In the *Sunday-School World* for December, 1873, there appeared an article from the pen of Lewis E. Jackson, in which are some very sensible thoughts respecting Sabbath-schools, and the prominent position which the Bible should occupy in those schools. Mr. Jackson says:—

"In recent visits to country places, I have seen in the Sabbath-school the fathers and the mothers and the children of all ages, sitting down to the reverent study of God's word, and I have therein seen a fulfillment of Ps. 78: 5, 6, where it is said, 'For he established a testimony in Jacob, and appointed a law in Israel; which he commanded our fathers, that they should make them known to their children;' and of that other word in Malachi, 'And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.'

"In old-time country places, where the pure and simple gospel has been preached for two hundred and fifty years, I have seen the Sabbath-school, or as I prefer to term it, the Bible-school, take a firm hold of the heart of the church.

"A school I have visited more or less frequently for thirty-one years, gathers to its sessions the children and the youth not only, but the fathers and mothers in Israel, the aged men and women of threescore and fourscore years. It is literally a Bible-school; there is nothing in sight but Bibles; no illuminated texts on the wall, no song roll, no blackboard, no maps, no pictures, no banners. The school has no excursions, no picnics, no festivals, no prizes nor rewards, nor any such thing. The scholars come to study the Bible and nothing else.

"The other evening, a number of visitors being in the place, the superintendent invited the parents and the children to come together, to listen to addresses on subjects connected with the interests of Sabbath-schools generally. The gentlemen speakers were from different parts of the country, and of various denominations; but in a practical, common-sense way, they spoke of the Bible lesson of the day; of the power of Sabbath-school hymns and music; and of the missionary feature of the Sabbath-school.

"Two of those who participated in the exercises spoke of the value of the instruction they received in their boyhood in that old-fashioned school. I wish to hold up these country Sabbath-schools to the notice of Sabbath-school men everywhere.

"The teachers in country schools, plain, matter-of-fact people, do not shine in conventions, and are seldom heard from, but they should be held in esteem for their work's sake.

"Their pupils go out into the cities, and into high places of influence, and often refer with gratitude and respect to the good men and women who taught them their first lessons of Scripture truth in the country Sabbath-school.

"If we would raise up a bulwark against irreligion, let us see to it that our Sabbath-schools be not diverted from the one grand object, the instruction of the rising generation in the word of God. It is to be feared that, in some places, too much attention has been given to the accessories and auxiliaries of the Sabbath-school. We have only words of commendation for the modern improvement in Sabbath-school rooms, teaching, music, and lessons. But let the good and wise men who lead in these things remember that a true Sabbath-school is a Bible-school; a school where the Bible occupies the highest place."

DISTURBERS OF WORSHIP.

GIVE a preacher a good "send off" when he begins his sermon, and then listen attentively, and in nine cases out of ten you will be rewarded with an interesting and in-

structive discourse. Many things done by thoughtless and indiscreet hearers perplex and annoy the sensitive preacher, and where there is little sensitiveness there is little sense. I will point out briefly some of the individuals who trouble the minister, and disturb the devotion of the well-behaved and devout hearer.

1. *Those who are late.* They are not all alike, for some have been detained by sickness and unforeseen accident; but the habitual late comer is sure to stalk up the aisle during the service, and his squeaking boots proclaim his arrival, and call the attention of the auditors to his Sabbath suit and the fine figure it covers. The noise he makes adds discord to music, and introduces a vein of thought not in unison with sacred worship, and provokes criticism not complimentary to his taste and judgment. Business men say in the silent speech of reflection, "He is not on time here, and cannot be depended upon when he makes a contract in trade." In that way his name and presence become associated with broken engagements, unpaid bills, and protested notes.

2. *Those who cough needlessly.* Those whose bodily afflictions and infirmities make coughing a necessity are not included in these strictures. A large number of persons have a habit of yielding to the slightest irritation of the throat. The juice of the mouth, the saliva, would, if used, moisten the membrane of the throat, and the exercise of the will would completely conquer the inclination to cough; but one begins to bark, the habit becomes contagious, and those who are never heard in any other way in public attract attention by making an unpleasant sound, which is neither a sob nor a shout. A sermon punctuated with coughs is almost as unintelligible as the speech of the drunken man, which contains as many hic-coughs as syllables. The minister makes a fine point which is lost in a cough. He is eloquent, but his rhetoric is spoiled, and the climax is crowned with a cough. He touches the heart with his pathos, and moves the intellect with his passionate logic, but the effect has been irretrievably impaired by a needless cough.

3. *Inattentive hearers.* Men and women who claim the advantage of education and culture, will do in church what they would not do in their parlors. They will shut their eyes, and put down their heads when a friend, and that friend their pastor, is talking to them. They would not insult a stranger in their drawing-rooms by going to sleep when he is conversing with them, and yet they will indulge the habit of sleeping in church when the minister is delivering to them a message which cost him a week of hard work. Such bad manners come close to the border line of bad morals, save in those instances in which sleep is a disease which the vigilance of the afflicted fails to cure. Men who never sleep at their desks, who are wide awake on the street and at places of amusement, need not seek to conceal themselves behind an excuse for sleeping in church. It often signifies too much eating and too little appreciation.

4. *Those who leave during service.* Sickness and positive engagements may make it necessary for a hearer to leave church before the conclusion of the services. I have no reproof for them. I refer to the little vessels that soon fill up and run over and run out—to the unquiet hearers who go to church to see and be seen, and who make themselves conspicuous by their impatience and noise. Perhaps they are offended because the preacher has uttered an unpopular sentiment, and they seek to advertise their anger and parade their opposition to his views by leaving the church abruptly. There are men of narrow minds, who endeavor to control the minister by their down-sitting and uprising, their in-coming and their out-going, but they only make themselves prominently ridiculous and conspicuously foolish.

5. *Those who are critical.* Some hearers are nothing unless they are critical. Slips of the tongue are nuts for them to crack. Mistakes of any kind are sure to be noticed by them, and they are sure to let the minister know how sharp they are at discovering the mishaps and accidents that may overtake a man that is in the pulpit. "To err is human." The other part of the quotation is not known to them. These maudlin critics are not all qualified for the task they assume. In the words of Miss Emily Faithful, they have been dipped in a thin solution of useless accomplishments, and know just enough to annoy those whose mission is to teach the lesson of eternal truth. Nothing pleases them so much as

a misquotation or the literary blunder of a minister, unless it might be an act of immorality. I might add to this list those who whisper in church loud enough to attract notice, those who bang their books into the pew boxes, those who scrape the footstools upon the church floor, and those who spit tobacco juice where there is no receptacle for it.—*Christian Intelligencer.*

JOHN AND CHARLES WESLEY'S GENERAL RULES.

1. THERE is only one condition previously required of those who desire admission into these Societies, a desire to flee from the wrath to come, and be saved from their sins; but, whenever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they continue to evidence their desire of salvation,

First, by doing no harm, by avoiding evil in every kind; especially that which is most generally practiced. Such as,

Taking the name of God in vain. Profaning the day of the Lord, either by doing ordinary work thereon, or buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using of many words in buying or selling.

Buying or selling uncustomed goods.

Giving or taking things on usury; *i. e.*, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates, or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God:

As, the putting on of gold and costly apparel.

The taking of such diversions as cannot be used in the name of the Lord Jesus.

Singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness, and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

2. It is expected of all who continue in these Societies, that they continue to evidence their desire of salvation,

Secondly, by doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as is possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that "We are not to do good unless our hearts be free to it."

By doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business, and so much the more because the world will love its own and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking that men should "say all manner of evil of them falsely, for the Lord's sake."

3. It is expected of all who desire to continue in these Societies, that they continue to evidence their desire of salvation,

Thirdly, By attending on all the ordinances of God: such are,

The public worship of God; the ministry of the word, either read or expounded.

The supper of the Lord; family and private prayer; searching the scriptures; and fasting or abstinence.

These are the general rules of our Societies, all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these, we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish

him of the error of his ways, we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.—*Methodist Protestant Discipline.*

ADMIRAL HOPE AND THE SWEARER.

ADMIRAL HOPE's Christian firmness in rebuking swearing and improper language when uttered in his presence is familiar to many. Not many years back, a gentleman in a London omnibus was using very violent language, swearing and taking the name of the Lord Jesus Christ in vain, when he was quietly rebuked and requested to desist by an elderly gentleman sitting opposite. The first named having resented the interference, the old officer added, "Well, sir, I am extremely sorry you resent my words, simply requesting you to forbear insulting a very dear and precious name which I honor and love; and I can only say that if you are dead to all feeling or consideration of common courtesy, and will persist in using the language you have done, you will compel me to do that which I shall be sorry to be obliged to do."

Upon this the angry man broke out afresh and defied him, when the admiral stopped the omnibus and got out, the other watching him, expecting he would call a policeman; but seeing him walk quietly away, he remarked to another passenger about his impertinence, when the person whom he addressed asked if he knew who it was that had been induced to remonstrate with him. He replied, "No; nor do I care, except he was very impertinent for threatening me in that way." The other remarked that he was mistaken, for there had been no threat, but a meek and courteous remonstrance; that the man was a most kind and benevolent man and a gallant officer, who was quite incapable of any mean act.

"What right had he to threaten me? Did he not say he would do something if I did not desist?" said the other.

"Yes," replied the gentleman; "but that was no idle threat, and he did what he said he would be obliged to do."

"And what was that?" asked the angry man.

"Why, get out and walk, which his age and infirmities would hardly allow him to do, for he spends a great part of his income in succoring the afflicted and the destitute, and he would not like to throw away even a sixpence."

"You don't mean to say that was what he meant?" asked the angry man. "What is his name?"

"I am quite positive it was all he meant," replied the other; "and his name is Admiral Hope—a true-hearted Christian man."

The angry man looked puzzled, then thoughtful, and at last cried out, "God forgive me! What a fool I have been! Give me his address, in case I should miss him." He stopped the omnibus and jumped out to seek his faithful reprover, adding that he hoped it would make a new man of him, for he never should forget the lesson to the last day of his life. This anecdote was related by the gentleman himself, who became a humble follower of the Lord Jesus, but who has since gone to his rest, trusting only in that blessed name which he had so blasphemed and lightly spoken of.—*S. S. Visitor.*

THE TONGUE.

A HINDOO and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces. At last a happy thought occurred to the Hindoo. He exclaimed, "Hallelujah!" The New Zealander cried out, "Amen!" In these two words, not found in their own tongues, they were able to express their thoughts.—*Kind Words.*

Positively the Oldest.

"THE oldest living person" is believed to be Esther Groom, colored, of Caldwell County, Ky. Octogenarians thereabouts say that "Aunt" Esther was an old woman when they were children. She is believed to be not less than one hundred and twenty years old, is perfectly helpless, her flesh shrunken to her bones, and her skin all wrinkled and shriveled.

If any one speak evil of you, let your life be so virtuous that none will believe him.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 22, 1877.

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

THE NEW EARTH.

The Dominion Lost in Adam Restored through Christ.

IN the fall, man lost the dominion of the earth. God said of the first pair, "And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Adam had dominion over all the earth. But in the transgression and fall he lost his Eden home, lost the peaceable dominion of the earth, and called the curse of God down upon the fair work of the Creator's hands. The peculiar circumstances under which Noah and seven others were placed immediately after the flood, made it necessary that the fear of them should be upon the beasts; but from the time of the fall, man has not held the peaceable dominion of the earth and the living creatures God made upon it. The plan of redemption brings back the dominion of the earth through Christ, which was lost in Adam. This truth is stated by Paul in his epistle to the Hebrews, where he mentions the mysterious union of the divine and the human in Christ, that the Redeemer and the redeemed might be fellow-heirs to the inheritance which lies beyond the resurrection of the dead and the destruction of the author of sin. The apostle says:—

"Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Heb. 2:5-9. The close student of prophecy will observe the bearing which these words of Paul have upon the subject of the redemption of the fair and peaceful domain which the representative of the race lost in the fall. It is to assist those who have not studied the subject that we make the following points:—

1. In the plan of redemption the world to come is not put in subjection to angels, but in subjection to redeemed men. Angels are not to rule in that future domain, but redeemed men will there reign with their adorable Redeemer.

2. Adam was made a little lower than the angels, yet crowned with glory and honor, in that he was made lord of the works of the Creator's hands. All things were put in subjection under him without reserve.

3. This dominion, lost in Adam, was not restored in Paul's day. The apostle says, "But now we see not yet all things put under him." Paul looked to the future for the redemption of this dominion through Christ at his second coming. He continues: "But we see Jesus,"—conveying the idea clearly that the redemption and restoration of the very dominion which was lost in Adam will be accomplished through Jesus Christ.

From the time that the dominion was taken from Adam we pass down the sacred history of the fallen race to Abraham, and there we find the joyful news of redemption through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8. The apostle here quotes from Gen. 12:3. And in the same chapter we read the Lord's promise of the land to Abram's seed. "Unto thy seed will I give this land." Verse 7. After Lot separated from Abram, the Lord said unto him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seeest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

Later, when God establishes his covenant with Abram, he promises the land to him and his seed for an everlasting possession. "And I will establish my covenant with me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17:7, 8. This promise of the land was confirmed to Isaac in these words: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father." Gen. 26:3.

In his wonderful dream, Jacob saw a ladder reaching from earth to Heaven, and the angels of God were ascending and descending upon it. This ladder represents the plan of redemption through Christ, which plan connects earth with Heaven. Jacob saw the Lord standing above the ladder, and heard him declare: "I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it and to thy seed." Gen. 28:13.

We have set before the reader the repeated promise of the land made to Abraham and to his seed. And now we inquire, Did this promise receive its entire accomplishment in Abraham, Isaac, Jacob, and their seed according to the flesh? Or, will it have its complete and ultimate fulfillment through Christ in the future immortal state in the eternal inheritance of all the redeemed?

The testimony of the holy martyr Stephen is to the point. In his defense before his accusers he states that Abraham did not inherit the land of promise. That portion of his appeal which relates to the promise of the land, reads thus: "Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran, and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him." Acts 7:2-5.

And as further proof that the promise of the land was not fulfilled to Abraham and to his seed according to the flesh, we quote from Paul to the Hebrews: "By faith Abraham, when he was called to go out into a place which he should after receive as an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10. Please notice these points:—

1. The apostle here speaks of the place, or the land, which Abraham should afterwards receive for an inheritance. He did not receive it during his mortal life.

2. He sojourned in the land of promise as in a strange country with Isaac and Jacob, who were not inheritors, but simply heirs with him of the same promise.

3. In looking forward to the period when the promised land would be inherited, Abraham saw a city which hath foundations, whose builder and maker is God. He did not enjoy such a city as this at any time during the period of his long life of one hundred and seventy-five years. Men have builded cities on the earth in past ages, and they have crumbled to decay. But no city has existed on earth of which it could be said that its builder and maker is God. This is evidently the new-earth city which will appear when the curse shall be removed, and the dominion of the earth shall be restored to all the redeemed. Rev. 21:1-3.

The golden city of God will be the grand metropolis of the immortal kingdom when all its component parts shall be brought forth, and the entire family of Heaven shall be gathered. Then, obedient to the call of the Redeemer—"Come, ye blessed of my Father, inherit the kingdom prepared for you"—the redeemed of all ages will come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God.

The gospel of the Son of God as proclaimed to Abraham in the promise of the land to him and his seed, is really a promise of Christ, as

argued by the apostle in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of men from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ." The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father. "Your father Abraham rejoiced to see my day: and saw it, and was glad." John 8:56.

The promise of the land, as explained by Paul, was made to Abraham and Christ. But Abraham, though he should be heir of the world through the righteousness of faith, Rom. 4:13, was a sojourner in Canaan as in a strange country. He, with all the other examples of faith mentioned in the eleventh chapter of Hebrews, "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40.

But when Christ, and all the heirs of promise shall take the kingdom upon the new earth, then will Abraham and his seed inherit the promised land. "If ye be Christ's," says Paul, "then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Abraham, the father of the faithful, will be there. Christ, and all his, will be there. Then the promise to Abraham, that he shall possess the land, and that his seed shall be like the stars of heaven, and the sand upon the sea-shore, will have reached its ultimate and complete fulfillment.

The apostle Peter speaks of three worlds. The first was before the flood, the second now exists, and the third will be when the Redeemer shall make all things new. He states that "the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-13. God's promise of the new heavens and earth is found alone in these words of the prophet: "Behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18.

Three worlds are now before us in scriptural language. The inhabitants of the first became so stained with crime and violence that God could not bear with them, and after warning the people of their approaching doom through his servant Noah, he washed the world from its moral pollutions by the waters of the flood. And when the cup of iniquity of the inhabitants of the world that now is shall be full, God will cleanse the second world from sin and sinners by fire as he did the first by water. Then the curse will be removed, the earth will be renewed, and glorious Eden will be restored. The scriptures quoted do not speak of three spheres, but of the one only which God gave to Adam, in three conditions covering these periods. The first reaches from the fall to the flood, the second, from Noah to the coming of Christ, and the third is the immortal and eternal future.

The apostle has so very clearly identified three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as entirely to preclude the figurative view. No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire; and then will appear the new heavens and the new earth, according to the promise of God. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth, mentioned by Isaiah, figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them.

True, the sacred writers use figures and parables. But we should believe that God in his word means what he says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what he says in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and

God should give us another book to teach what this one means. But the Bible is the very book in which he has plainly spoken to the children of men.

With this view of the Scriptures, we see spread out before us the living realities of the new earth in all their grandeur and glory, as when Adam was lord of Eden, and held dominion "over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

It is in the restitution that the glory of the Lord shall fill the earth, as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

The prophecy of Daniel introduces five universal kingdoms which were to succeed each other on the earth. The first four kingdoms are perishable. The fifth is immortal, and will stand forever. The first four kingdoms are represented in the second chapter of the prophecy by the great metallic image, the several parts of which are composed of gold, silver, brass, and iron mixed with clay. These represent Babylon, Medo-Persia, Grecia, and Rome. The stone cut out of the mountain without hands, smote the image upon his feet, when the iron, the clay, the brass, the silver, and the gold were broken in pieces, and the wind carried them away, that no place was found for them. No language can express destruction more completely. And it is not until this utter destruction of all earthly governments that the immortal kingdom is established, filling the whole earth with its glory, represented by the stone's becoming a great mountain and filling the whole earth.

In the seventh chapter of Daniel, the four perishable kingdoms are represented by four beasts. The fate of the fourth is expressed in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." If the words *slain*, *destroyed*, and given to the *burning flame*, do not express utter extinction, we know of no words that will express the idea. The very next scene presented to the prophet represents the events closely connected with the coming of the Son of man. His reception of the dominion of the earth is described in these words: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." The eternity of his kingdom is here stated. "His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." The location of the kingdom is also expressed in verse 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

In tracing the subject of redemption through Christ, we have seen that the blood of the Son of God was shed, to cleanse the sinner from the guilt and stains of transgression; that by the resurrection the just are to be redeemed from death; that by the agency of fire the curse will be removed from the earth; and that in the Redeemer the redeemed obtain the dominion of the earth, which Adam lost.

But the crowning act, which will place our world, with its immortal inheritors, above the disgrace of the fall, will be the establishment of the golden city of God, with the throne of both the Father and the Son, upon it. Read Rev. 21:1-3, 22-24; 22:1-3. It will be seen by these texts that "God himself" will dwell with men, and that redemption exchanges the curse for the throne of God and the Lamb.

The stupendous plan of redemption provides for more than simply the restitution of all things to their first glory. Adam was lord of creation; but the divine Son of God, the second Adam, will be Lord of the world redeemed from sin and its results. And may we not reasonably conclude that the future, immortal condition of the earth, and the redeemed who inherit it, will as far exceed that of the first pair and the earth given to them, as the Son of God exceeds innocent Adam in holy Eden?

As we view the work of redemption, crowned with the glory of the throne of God and of the Lamb upon the new earth, we cease to wonder that redeemed men in Heaven should look forward to the time when they shall reign on the earth as the period of still higher joys. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10. Did these go up to Heaven at death? Or, are these the saints who came out of their graves after Christ's resurrection, and who ascended up to Heaven with Christ from Olivet? Or, are these who sing the song of redemption, all the saints who shall reign with Christ in the holy city during the one thousand years before it shall come down upon the new earth at the close of the seventh millennium? Whatever view may be taken of these redeemed men who sing the new song, the golden text loses none of its strength in proof that the earth, redeemed from the curse, will be the inheritance of the saints.

And why should not happy saints in Heaven, or on the earth, look forward to the completion of redemption, when they shall reign on the new earth, as the highest state of joy of which mortal or even immortal minds can conceive? Events have occurred on this sphere which have startled the universe. Angels desired to look into the plan of redemption; but they could not comprehend its amazing depths, and the matchless love which prompted its execution. It was here that Adam basely transgressed the law of his Creator. At sundry times God in mercy has punished crime, and diminished it for a time on the earth by flood and flame. Here patriarchs and prophets have wrought out holy characters, and have been slain for the truth.

Here among the fallen children of men, was manifested the mysterious union of the human and divine in the Redeemer, who lived our example, died our sacrifice, was buried, and rose from the dead, took with him the keys of death and the grave, and ascended on high, to plead his blood in behalf of poor sinners. Here more than fifty millions of saints have sealed their testimony with their blood. Here, too, God will honor his Son, who purchased the redemption of man, stained with sin, and the earth, groaning beneath the curse, at an infinite cost, by establishing his throne upon it. Then will the redeemed lose the disgrace of the fall in the glory of the Redeemer, and the earth will forget the curse in the glory of God and the Lamb. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.

J. W.

THE LAW FOR SUNDAY.

We spoke last week of Paul's visit to Troas, and showed how much it is worth to Mr. Exley to prove his Sunday law. He next appeals to 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This he connects with the previous instruction about the Lord's supper, and claims that this was to show them how to observe the Lord's day, every week till the Lord should come, appropriately closing the worship of the day by laying by in store as God had prospered them. But Paul does not say, "Observe the Lord's supper every first day of the week," but, "As often as ye do this," etc., implying that the frequency of this observance would be left to inclination and custom. The connection between this and the 16th chapter none but a theologian would ever discover. But how does he know that this act of laying by was to conclude the service of the day? Paul does not say so. How does he know but that it was to be done on the first part of the day? Where does Paul say Sabbath, rest, or worship on this day? Not one syllable anywhere. These are not put in by inference, but by pure assumption. But was it not implied in the kind of service to be performed? Let us see. "Lay

by in store." Where? Not at church, but at home; for so the word means. See the best commentators on this point. And what is the work to be done? Looking over secular matters to see how God had prospered them. Instead of proving that this was the Sabbath, it proves positively that it was not; for such work was never allowable on the Sabbath day.

The next effort of Mr. E. to find a law for the keeping of Sunday will surprise the reader more than any of his preceding efforts. He refers to Paul's comparison in the book of Hebrews of the old and new dispensations, and his exhortations to his brethren to draw near to Christ, "and not forsake the assembling of themselves together." He says: "This shows us that all the Hebrew churches were in the unvarying practice of meeting together, and beyond fair question on the first day of the week."

Alas! What an ignominious end of a labored argument is this! We looked for some law for Sunday like that which God gave from Sinai, saying, "The first day of the week is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc. But instead of this, we find a disjointed, illogical, far-fetched attempt to prove that the Hebrew churches assembled for worship on the first day of the week; but even this is not certain, but only "beyond fair question"! Thus from an impotent beginning the argument drives on to a more impotent conclusion. It grows weaker and fainter and feebler as it proceeds till finally it fizzles out in that confession of supreme weakness—"beyond fair question." We do not have to say, in respect to the seventh day, "Beyond fair question;" but God gave the law and we can show where and when and how. We want the same in respect to the first day of the week.

Again he says: "We know that the first Hebrew church met on the first day of the week, that it was the day of Pentecost." Hold on, Mr. E., you don't know any such thing. The writer of the Acts does not say that it was the first day of the week. Pentecost was the fiftieth day from the offering of the wave sheaf. No man knows that that was on the seventh day, as it must have been to bring the Pentecost on Sunday. It was more probably on Friday, which would bring the Pentecost on the seventh day, or the Sabbath. So Prof. Hackett, of Newton Theological Institution says, "It is generally supposed that this Pentecost signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." And he gives this, not simply as his individual opinion, but says, "It is generally supposed." One first-day had passed between the ascension of our Lord and the day of Pentecost; and why was not that day marked by the outpouring of the Spirit if the intention was to honor the first day of the week? It certainly would have been. But no; the great object was to mark the antitype of the Pentecostal feast, and so the disciples waited till the day of Pentecost had fully come.

Again, if the object was to honor the first day of the week, when Peter gave an explanation of the remarkable manifestation, he should have said, To-day is the first day of the week; this is ordained as the Christian Sabbath; and therefore the Spirit is poured out as ye see and hear. But he only said, This is that which was spoken by the prophet Joel that the Spirit should be poured out, not on the first day of the week, but in the last days. Nothing was ever more completely made out of nothing than is this argument for Sunday from the day of Pentecost.

Our author follows with a long list of flowery panegyrics on the first day of the week, in reference to which all that need be said is, that rhetoric is not always reason and sound is not always sense. They amount to nothing till he shall show some precept for the institution in praise of which he grows so eloquent.

He finally ends his article by reference to this command: "Forsake not the assembling of yourselves together." This, then, we are to understand, is the great command for Sunday-keeping which we were promised and for which we have been looking. But where is the command which sets the first day of the week apart as the Sabbath? Reader, have you found it? You have just as much as a certain professor in astronomy made a wonderful discovery in the heavens. A mischievous boy fastened a fire-fly to the outer glass of his telescope, and the professor soon after looking through his instrument was surprised to find that he had discovered a new star of the first magnitude!

U. S.

CAMP-MEETINGS.

THE camp-meeting season is near at hand, and it may be proper to offer a few hints in reference to the selection of grounds and other

items of importance respecting them. When the first camp-meeting was held among our people under the direct supervision of Eld. White, in Mich., a new and glorious era dawned in the history of this cause. Our camp-meetings have yearly increased in importance and interest since that time.

During the first years of our camp-meeting experience, it was thought by some that the object of the camp-meeting was principally to benefit our brethren. This is an important consideration. Our brethren are very much scattered, and many of them have but little if any ministerial help during the year. All our brethren, therefore, should be on hand a day at least in advance, that they may be prepared to commence with the first meeting; and they should not leave until the last meeting breaks up. But the idea that this is the only object of the camp-meeting is altogether too narrow for these times.

Our past experience, especially that of last camp-meeting season, should be a lesson long to be remembered by every lover of present truth. God by his providence has given us at least an inkling of what he is willing to do, and will do, at our camp-meetings if we move in his fear and order. The problem, How are the masses of the people, crowding our cities, filling our villages, and thickly populating our country, to come under the solemn warning? is fast being solved.

The efforts of our brethren and sisters in placing our periodicals, which are especially designed to arouse the people upon these solemn truths, into more than one hundred thousand families yearly, and the general advertisement of our camp-meetings in all the leading public journals in the country, are preparing the way for thousands to hear and be converted at these large gatherings, who otherwise would not come under the sound of present truth.

No doubt many of those converted on the day of Pentecost had previously heard of John's mission and the teachings of Christ. He taught his disciples at public gatherings and in those cities that were visited by people from all parts of the world, and impressions had been made upon thousands of minds. This prepared them fully to commit themselves when brought under the more direct influence of God's Holy Spirit and the power of the truth as preached by the apostles. It is in this manner that our missionary efforts are preparing the way for far greater results to be seen at our camp-meetings than have ever yet been witnessed by Seventh-day Adventists. Therefore our camp-meetings are becoming more and more important, and the cause cannot afford a failure in a single instance.

In selecting a place for the camp-meeting, it should be done with a view to reach the masses of the people. It should be in a thickly populated country, or near some large city, at some point easy of access by public conveyance. A suitable grove should be selected, on or very near an enterprising railroad, where our people and the public generally can be brought from different parts of the country. These are advantages that should be considered. The more attractive the location, the better effect it will have in bringing the people together. Water cannot be dispensed with; and a grove seems to be necessary, especially if the meeting be held in July or August. Sometimes a fair ground near the city can be secured all fitted. It may be a rare chance in some of our western Conferences, to have all these advantages combined. People will go out a few miles from a city if a desirable spot is secured, and there be a good, traveled road leading to it, and a railroad running directly to the ground for those who have no teams. In this case there would be no objection to having the ground a few miles from the city.

The ground should be well cleared, smooth, and sufficiently large for the tents to be arranged in an orderly manner. In short, the entire ground should present a tasty and tidy appearance. The private walks of the ladies and gentlemen should be in opposite directions, and of easy access. The buildings erected should be so constructed that they can be moved daily, or that by the frequent use of earth no offensive odor may be realized. God regardeth these things. See Deut. 23:12-14.

Advertising is among the most important items if we would have a successful camp-meeting. If the notice of the meeting be inserted as a report of news, it will be of no expense to our people, and will have ten times the effect upon the public mind than simply to have it noticed as an advertisement. There are brethren in every Conference that can furnish a readable report. We therefore recommend: 1. Not to go to the editor, or call upon a reporter, and tell him the news, and have him report it in his own words and manner; for they do not and

cannot appreciate our position. This point should be well guarded.

2. Each State Conference Committee should take charge of this matter, and appoint a suitable person, who is a ready penman, who can express himself in a brief and distinct manner.

3. When a site is secured for the meeting, before it becomes known, let the selected person make a report of it for the printer. It should be written in plain handwriting, one that can be read as easily as print. 4. Take it to the editor of the most influential newspaper in that section of the country. Assure him that he shall have all important, reliable news as soon as any other paper from time to time, as preparations go on for the meeting. Always the first-class daily and weekly papers should thus be furnished.

5. When thus arranged, be prompt, and have all items of news break upon the people as news at least twenty-four hours earlier than any reporter can get them. Where this plan has been promptly acted upon, I have known of a regular reporter who always found his reports one mail behind, and finally was notified by the editor that he need not send any more, for he was not in season. 6. The printed posters should be thoroughly scattered, not over a week in advance of the meeting. The nearer to the time of the camp-meeting, if it be thoroughly done then, the better.

7. If Bro. and Sr. White should attend, it should always appear in the report. Great care should be exercised, if they do attend any of the meetings this season, that no unnecessary burden come upon them. Have a spot secured for their tent, arrangements made for their bedding, boarding, etc.; in short, have arrangements so made that no burden come upon them concerning general arrangements of camp-ground and looking after the mails, etc. We mention their names in particular, not but that there is a willingness to do for them on the part of our brethren, but because all do not fully realize their incessant, wearing labor, and the importance of making things as convenient for them as possible.

In order to secure success, it is very necessary that the location and time of the meetings should be permanently settled many weeks beforehand. Uncertainty or a change in time or place generally works much confusion. Hence we request that the president of each Conference immediately fill out a blank like the following, and send it to Eld. S. N. Haskell, Battle Creek, Mich.:

State.	Location.	Best Time.	Earliest Time.	Latest Time.

SIGNED, _____ President.

Put in the name of your state, then the place where the meeting will be held, or both places if you have two, then state the very best time for it to be held, next the earliest possible date, and then the latest possible date, at which you might have it. Don't delay this matter; attend to it now. Then the best will be done that can be to accommodate all.

We hope Bro. and Sr. White will attend the most important of these at least. Due notice will be given if they do. Don't give a course of lectures where you are to have the camp-meeting. This always hurts the interest in the camp-meeting. Neither follow a camp-meeting immediately with a course of lectures. But if you can make a good impression with a camp-meeting this season, and go there with a tent next season, do so. That generally works well. Then you can close up your tent meeting with a camp-meeting. The more subscribers that can be obtained for the SIGNS OF THE TIMES and the REFORMER before a camp-meeting, the better; and the earlier the better. D. M. CANRIGHT. S. N. HASKELL.

AN IMPORTANT TEXT.

DURING the past few years the question of secret societies has been frequently discussed and ably refuted in the columns of the REVIEW. Particularly have the pernicious tendencies of Masonry and Grangerism been shown up from a Bible stand-point. But in all that has been written I do not remember to have seen used one particular passage, which, to my mind, has an important bearing on this subject; and which as by one judicial sentence pronounces an eternal ban against all secret societies. It is the words of our Saviour in John 18:20, "In secret have I said nothing." The whole verse reads, "Jesus answered him [Caiphas], I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." This, to the writer, is conclusive on the subject of secret societies. G. W. A.

BEHOLD I KNOCK!

BEHOLD I knock! 'Tis piercing cold abroad
This bitter winter-time;
The ice upon the dark pines has not thawed,
The earth is white with rime:
O human hearts! are ye all frozen too,
That at closed doors I vainly call to you?
Is there not one will open to his Lord?
Behold I knock!

Behold I knock! The evening shadows lie
So peaceful near and far;
Earth sleepeth—but in yonder cloudless sky
Glimmers the evening star;
'Tis in such holy twilight time that oft
Full many a stony heart hath waxed soft,
Like Nicodemus, in the dark drawn night.
Behold I knock!

Behold I knock! O soul, art thou at home,
For thy Beloved's here?
Hast thou made ready flowers ere He should
come?
Is thy lamp burning clear?
Know'st thou how such a Friend received should
be?
Art thou in bridal garments dressed for Me?
Decked with thy jewels as for guests most dear?
Behold I knock!

Behold I knock! Say not, " 'Tis zephyr mild
Which rustles the dead leaf;"
It is thy Saviour, 'tis thy God, my child,
Let not thine ear be deaf;
If I come now in breezes soft and warm,
I may return again upon the storm:
'Tis no light fancy—firm be thy belief;
Behold I knock!

Behold I knock! As yet I am thy guest,
Waiting without for thee;
The time shall come when homeless and distressed,
Thou, soul, shalt knock for me;
To those who heard my voice ere 'twas too late,
I open, in that hour, my peaceful gate;
To those who scorned, a closed door will it be.
Behold I knock!
—*Christian Weekly.*

Progress of the Cause.

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

NEW YORK.

Canasara and Chittenango Falls.

THURSDAY, March 8, I came to Canasara to help Bro. Reynolds. I gave two lectures at Chittenango; but the weather was so very bad that it was a failure. I held meetings in the meeting-house at Canasara Sabbath and first-day. Quite a number of friends were present from other places. I had some freedom in speaking. We also had a good social meeting. A few outsiders were in in the evening; but there is bitter and mean opposition here. However, some eighteen or twenty good, substantial souls, mostly all men, have embraced the truth.

Sunday, Bro. R. baptized four in a pleasant place. Bro. Hall will remain two weeks to confirm them in the truth. They have the use of the church, from which they cannot be shut out. Bro. Reynolds now goes with me a few weeks.

Monday, March 12, I spent with the Chittenango Falls church. It was raised up about one year ago by Bro. Reynolds, and numbers about twenty members. Nearly all were present. After arranging for regular quarterly meetings and reviewing the condition of the cause in the State, we rearranged s. b. They took hold well, raising their pledge from about \$60 to about \$150. Then they also voted a third as much more for the T. and M. work. This was good, and God will bless them.

Quite a severe trial had just come up among them. So we spent some four hours examining that. It was very plain where the trouble was. Our decision and reproof was accepted by all. Then they made very humble and hearty confessions. I think they felt it deeply, as indeed they should. They wept like children. All alienation was settled, and we parted with many kind words, and better hopes.

This is a beautiful country, and there are so many promising openings that it makes one discouraged to know that we can do so little of what ought to be done.

D. M. CANRIGHT.

Parma.

THE interest here is really wonderful. Although we have the Sabbath out prominently before the people, and the weather during a portion of the past week has been extremely bad, still our congregations have increased, and last evening every seat in our large room was filled. The whole community is stirred. The truth is the common topic of conversation in public places, questions are being proposed freely, and the Bible is being read by those who have not been in the habit of looking into it, while some are so deeply convicted that

they are affected to tears when conversing on the subject. Bro. B. L. Whitney is with me. S. B. WHITNEY.

PROVINCE OF QUEBEC.

FROM the 15th of last December till the 10th of February ult., on account of almost incessant snow storms with cold and blustering winds, and of the severe sickness of Mrs. B., we could hold only our weekly Sabbath meetings with our brethren, preach Sundays near Dillonton, where there was a good interest to hear, and give from two to four lectures per week in Warden. Since then we have tried to push forward the work as the way has opened. It is evident that there are many persons all around us, who are fully satisfied that we have the truth, and who are gradually drawing towards us, some of whom seem to be on the very point of deciding to keep the Sabbath. The Lord gives us the field in every place—nearly all admit that our position is scriptural, that our people are sincere and honest Christians, and that it is no use for other ministers to try to oppose us; and though it is only by long persevering and earnest efforts that we succeed to lead any to obey, yet the cause is onward in this Province, and a few here and there are embracing the Sabbath.

Bro. Owen has had good success in canvassing for periodicals, selling almanacs, etc.; and last Sunday he enjoyed unusual freedom at Warden in speaking on the two laws. On the same day I gave two discourses to a full congregation in a large school-house near Dillonton. I dwelt on the change of the Sabbath. All seemed persuaded that "the seventh day is the Sabbath." We are invited to give lectures in meeting houses in two places, and in several school-houses; but till we have settled going we shall confine our labors to the four places where we are now holding meetings. A. C. BOURDEAU.
Waterloo, P. Q., March 14, 1877.

MINNESOTA.

Preston Lake, Renville Co.

I LEFT Hutchinson the 21st of Feb., and went to Round Grove, and with Bro. Babcock assisted the church in the settlement of some difficulties which Satan had introduced among them. Tarrying with them over Sabbath, preaching six times, which greatly strengthened them. Bro. B. went on to New Auburn to spend Sabbath with the company there. On Monday, the 26th, I came to this place, twelve miles southwest from Hutchinson. It is an open prairie country, and not very thickly settled. There is one family here belonging to the Hutchinson church, and there are a few others who are keeping the Sabbath not connected with any church. Have spoken now ten times. There has been quite an interest to hear upon the part of a goodly number. I can but hope that there are some honest ones who will see and embrace the truth. Shall remain for a time if the interest continues as good as at present. I ask the prayers of the brethren for me, and for the work here. D. P. CURTIS.

Brockway.

WE have continued our labors here with considerable interest and some success. After giving a few discourses, the opposition became quite strong. Yet, notwithstanding the ire of the dragon, fourteen have begun to keep all of God's commandments. The Lord has never given us better liberty in presenting the truth than here; and we bless God for a truth before which all opposition trembles, as did Dagon before the ark of God.

My health has been quite poor most of the time, hence the greater portion of the work has fallen upon Bro. Dimmick. He has now commenced in a new field a few miles from here with considerable interest. I shall remain here, and follow this interest as my health shall permit. N. BATTIN.

VIRGINIA.

I COMMENCED meetings at Mt. Zion, near Alma, Page Co., Feb. 17, and have given thirty discourses. The influence of the tent-meetings held at Leaksville last summer had extended here. One had embraced the truth, and others had become interested. Now, twenty-five keep the Sabbath, and quite a number bear testimony in the social meetings.

We have obtained three subscribers for the SIGNS, and others will take it soon. Just now, however, times are very hard, and scarcely any money is in circulation. J. O. CORLISS.

WISCONSIN.

WE commenced meetings at Loyal, Clark Co., Feb. 22, and continued till March 6. In connection with the quarterly meeting, dedication services were held according to appointment. This church has been working faithfully as missionaries. They were living in harmony, and letting their light shine, as the Saviour commanded his people to do. Their example in this is worthy of imitation by older churches, some of whom require our entire time to get them united and in working order.

Our meetings commenced with full congregations, and the interest increased to the close. Thirteen united with the church, and others commenced the service of God, who will unite hereafter.

The church adopted the tithing system as taught in the Bible. Their s. b. for 1877 is \$146; and when all who have moved away have been heard from, it will probably amount to \$175. They also agreed to give one-third as much to the Tract Society. They pledged \$30 for the tent fund. We left this church strengthened and encouraged to renewed zeal in the work of the Lord. We have decided to hold a tent meeting at Greenwood, Clark Co., ten miles from Loyal, as soon as the weather will permit.

We have now commenced meetings at Maple Works. Pray for us that God may bless. I. SANBORN.

KANSAS.

Elk Falls and Canola.

WE attended quarterly meeting with the church at Elk Falls, March 2 to 4, and were glad to witness a commendable degree of Christian love and fellowship in their midst. The ordinances were celebrated, and s. b. reorganized, amounting to \$152. Some that were not present, will raise it to about \$175. Most of the members added the one-third of the amount of their s. b. pledge for T. and M. fund. We attended the quarterly meeting at Canola, March 9 to 11. This church was brought out by Bro. Lamont and the writer over two years ago. Here for the last year they have had nothing to interrupt their fellowship and love for each other. Communion season was one of the best that we have enjoyed for the past season. We reorganized s. b. amounting to \$53.50. The brethren raised by subscription \$12 for one package of the SIGNS, to be paid in installments. J. H. COOK.

Cherokee.

THERE is a forward movement all along the line here in Kansas. I have been visiting some of the churches, and I find a good state of affairs among them. They are nearly all having Bible-class every Sabbath, and following the Scripture references in their lessons. This posts them upon the different points of our faith. For the past three weeks, I have been assisting Bro. Cook in the vicinity of Cherokee. A Mormon minister of more than ordinary ability tried to destroy our work, and he and Bro. Cook held a discussion on the Sabbath question. The truth stands firm. Yesterday, three more kept their first Sabbath. There are now around Cherokee thirty who are near enough to attend monthly meetings. L. D. SANTEE.

NEBRASKA.

I ATTENDED the quarterly meeting at Blue Valley. The church there are making some progress. May God guide them. The following Sabbath I met with the Farmer's Valley church, with whom those who came out at Seeley's unite. I spoke to them on the perpetuity of spiritual gifts. All here seem in perfect harmony with the message.

Mar. 3 and 4, I spent with the friends in Dodge Co. Here are a few Danish brethren, the fruits of Bro. Hanson's labors. I trust these with the scattered few of the Americans will soon be in a condition to enjoy the privileges of a church organization. In company with Bro. Myers, the 10th and 11th, I met with the Valparaiso church. The spirit of slumber seems to be affecting some here. Dear brethren, we are on enchanted ground. We have no time to slumber here—no time to rest till we find it in the "sweet by and by." CHAS. L. BOYD.

TENNESSEE.

I REMAINED at Union Hill in all a little over three weeks. A few began keeping the Sabbath. January 26, I started for the

mountains; and after a journey of nearly five days, sometimes riding and sometimes going on foot, to rest my horse, I reached the Mt. Gilead church, where warm greetings from those who love the truth refreshed me much.

Here I held nine meetings, which were well attended by the brethren and sisters. Outside attendance was small but increasing. The church here is in earnest. Seven of them formed a Tract Society, while others promise to join it soon. I left them \$5.50 worth of tracts, many pages of which are already many miles away upon their mission. Best of all, Bro. P. D. Moyers is laying his plans to give himself entirely to the work as soon as possible.

Near Glade Creek, I believe there are seven holding on to the truth yet, but they are much scattered. I spoke four times to them, and obtained two subscribers for the REVIEW. Bro. Moyers will visit this company once a month for a while. I am now en route for Edgefield Junction, which will be my address. ORLANDO SOULE.

TEXAS.

WE are having much of the blessing of the Lord in our meetings here. There are good openings all around to hear the truth. Truly the harvest is ripening, but where are the laborers? A. B. RUST.

Deckman, Dallas Co.

WE are making our stay here at the hospitable home of Bro. A. B. Rust, who has a fine place of 200 acres, mostly under fence, and some 80 acres ploughed. We have pitched our tent (12x16), and find it quite a pleasant home. The freedmen, of whom there is quite a colony near by, are getting the lumber together for a school-house, which they intend to erect within one month, and they have engaged Mrs. Clarke to teach for three months. They are confident of having some twenty-five pupils.

The white citizens are helping to raise means for the house, and quite a number have subscribed towards it. There is a favorable sentiment in this direction. Bro. and Sr. Rust have been here some over a year, and have done much to enlighten the public mind upon the views of S. D. Adventists; and the people know that we are not politicians nor fortune hunters.

Some five families of S. D. Adventists are here now, and the meetings and Sabbath-school are very interesting and impressive. We are under many obligations to Bro. and Sr. Rust for their kindness, and to all our brethren here. We ask the prayers of God's people. J. AND S. CLARKE.

THE PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Sonoma Co., Cal.

THE quarterly meeting at Santa Rosa, says Eld. J. N. Loughborough, was an interesting occasion. There was quite a fair representation of the five churches in the district; and, even on the Sabbath, more than a score of those who had become interested to know of these truths by reading the SIGNS and other publications distributed by the missionary workers, came into the meeting. Five attached their names to the covenant to keep the Sabbath.

Eola, Polk Co., Oregon.

BRO. A. T. JONES reports as follows: "Feb. 17, I went to Eola, where I held meetings Sabbath and Sunday, also Tuesday and Thursday evenings. On Friday Bro. Van Horn joined me, and continued meetings till Sunday night, Feb. 25.

The meetings throughout were excellent, and the brethren and friends were greatly encouraged. Sunday Bro. Van Horn organized s. b. amounting to \$119.

ANTRIM, MICH.

BRO. H. E. OLMSTEAD says of the church at Antrim that it was organized by Eld. J. O. Corliss in Sept. 1873, with six members, that they have struggled on against opposition, trusting in the Lord, who has added to their numbers so that they now have a strong church of thirty-two members all working in union.

KOMSTAD, CLAY CO., DAK. TER.

THE following is an extract from a letter to the SVENSK ADVENT HAROLD from a member of the last legislature in Dakota

Territory, who is now keeping the Sabbath:

"I may first thank you for your instructive paper, which I have read for over two years. . . . I am fully convinced that the seventh day is the Sabbath, as well of the New Testament as of the Old.

"Here are a few Sabbath-keepers. I am yet unknown to the most of them. They are Danes, and some are Swedes. The Scandinavian population here are mostly Lutherans, with a few Baptists. Here is a great field of labor for a preacher. Six counties here are more or less settled with Scandinavians, and all of the three Scandinavian nations are pretty well represented.

"In our legislature this winter, the day for holding school-meetings was changed from Saturday to Tuesday, that those who observe the seventh day may have the privilege of attending."

THE WEEKLY DISTRIBUTION OF THE SIGNS.

THE plan of clubbing the SIGNS OF THE TIMES being quite extensively adopted, perhaps a few words relative to the experience of those who have been interested in this branch of the work for sometime may not be uninteresting, especially to those just commencing the work.

The question of obtaining interested readers for from five to fifty copies of the SIGNS, coming weekly, has been a serious one to many. And while the methods for accomplishing this are almost inexhaustible, it is nevertheless a question that demands careful and prayerful consideration. It will be necessary to reach out beyond personal friends, although they may aid us greatly by informing us of those whom we may benefit. The world is full of people, and it will be found that every interested reader that is obtained, will open the way for many others, and thus the work can be carried on and become more and more extensive. The only question of its success is involved in the manner of carrying it forward, and the devotion and self-sacrificing labor that is bestowed upon it, by those who engage in it. It must receive their constant attention, and their best effort, and so far as it falls short of this, it will prove a failure. In short, the heart should be in it, that the labor be faithfully performed; and a responsibility felt, that no copy should remain unused.

When our denominational periodicals were first issued, before the first number had been sent forth to the world, they were dedicated with earnest, heart-felt prayer. God's blessing was invoked upon them, and tears of gratitude were shed over them, in view of the fact that God had provided this means of presenting the precious light of truth to the world. It is most highly appropriate, and important also, that the same spirit should be felt by those who take these consecrated sheets as they come from the office of publication, and distribute them to those for whom they were intended.

It is for this reason that it has been recommended that a Missionary meeting should be held each week, where practicable, in each company where a club has been formed. The friends in Lancaster have ever adopted this course. Each meeting is opened with a season of prayer, in which the blessing of God is earnestly sought to rest upon the feeble efforts put forth. After this, letters received during the week are read, and the sisters consult together with reference to matters that may come before the Society. It is no less important that those living alone, who engage in this work, should also seek God's blessing upon their efforts.

After a few numbers of the SIGNS have been sent to individuals a brief letter should be written to them, inquiring if they are interested in reading the paper, and stating that if they are, more will be sent. At a proper time they should also be invited to subscribe for it. Much can be accomplished in villages by visiting from house to house and leaving a paper wherever people will accept of it. The next week, visit the same individuals again, and carry the next number, and continue so to do until an interest is awakened or it is evident that they cannot be reached in this way. It is often well to call attention to some particular article in the paper, which will, at least, secure the reading of a portion of it. Those who thus become interested in the SIGNS, are almost invariably much pleased with the *Way of Life*, and are therefore disposed to subscribe and receive that as a premium.

Let the same skill and aptness displayed in matters of worldly interest be devoted to this work, with true humility, and there is no possibility of a failure. The secret of

our success in this, as in all enterprises connected with the cause of God, lies in being the humble instruments in his hands, and in carefully and patiently performing the work that is allotted to us by his providence. If this work is patiently continued, thousands of names will be collected, and as many individuals will have the opportunity of receiving the light of truth, this present year. It will be sowing the good seed that will spring up and bear fruit, some thirty, some sixty, and some an hundred fold. And this is not all: it will bring an infinite reward to the faithful laborers, however humble their sphere of action, and add stars to their crown of rejoicing. Of whom shall it not be said with respect to this work, "she hath done what she could"? MARIA L. HUNTLEY.

TEXAS.

As many are looking to this State as a kind of earthly paradise, and as many efforts are being made by land agents, to bring in emigrants without making any provision for contingencies, we would say to all who contemplate coming here, to make a large margin in their plans for contingencies.

There is a great deal of waste land in Texas, a great deal of poor land, a great deal of worthless land; and no country in the world is so good but it has its disadvantages.

Many come here, to be most sadly disappointed and return, or to pine because they cannot return. We feel contented because we feel that we are in the way of duty. This country has a very desirable soil and climate. We are pleased with it, but have no idea, at this time of the closing up of earth's history and in this solemn season of the Judgment, of laying up a fortune for the future. Only a few years of probation remain; then, when probation shall close, and mercy cease to plead for the sinner, how valueless will be the treasures of earth! The smiling face of nature will seem to wear an aspect of gloom, and lands and farms will be as worthless as the dust. No money, or influence, will then be able to produce help or aid in coming to God. No one will then be found to proclaim the tidings of salvation to dying men.

It is folly to think of laying up treasures upon the earth at any time, but now we are nearing the close of all things; we should be careful of changes; yet if we feel that our motives are pure, and God is willing, we may even now be scattered about upon the earth wherever we can do most good. JOS. CLARKE.

STRANGLING IN THE INQUISITION.

It was a torture which lasted thirty minutes. On one side stood the inquisitors; on the other was the executioner. Above the poor victim, was suspended, at a considerable height, a tunnel filled with water. He was then bound upon a table on his back. A linen cloth was then drawn tightly over his face. He could breathe; but now the water commences falling drop by drop—the perspiration starts from the face—the cloth becomes damp—the small hole through which he breathes closes—suffocation commences! Then comes the question of the inquisitor, "Are you guilty?" He struggles for breath to speak, and faintly answers, "No!" Drop by drop falls the water for ten minutes; then comes another question from the inquisitor, "Are you guilty?" With great difficulty he answers, "No!" Ten minutes more, and the question is repeated and answered in the same manner. At the expiration of the next ten minutes comes the last question, "Are you guilty?" when, with a last effort, he barely whispers, "No!" and in another instant he is no more—he is dead!

Was this the church of Christ? How could we call those inquisitors the priests of Christ? They were not the priests of Christ, but the priests of the devil. They were *murderers and assassins!*—Gavazzi.

"TAKE IT TO THE LORD IN PRAYER."

It is hard for us to carry our own troubles; we soon tire, and lay them down. They are heavy; we are weak. Discouragements arise, and we are tempted to give up. Should this be the case? No. "Take it to the Lord in prayer." We should not attempt to carry our burdens alone. Whenever a temptation presents itself, we should not dare to delay, but "Take it to the Lord in prayer." I fear that we are apt to talk too much and pray too little.

MRS. JULIA KENISON.

ONE YEAR AGO.

To-night are the wild winds sighing
Above the lowly dead;
To-night my sad heart crying
Will not be comforted.

One year ago we gathered
On such a night of storm,
In sadness, heavy-hearted,
Round our dying mother's form.

To-night the words she uttered
At the gate of the Silent Land,
Come to me through the darkness
Like an angel's guiding hand:

"Make the pathway bright for father,
Let us meet, dear ones, at home,
A reunited circle,
When the gathering time shall come.

"Soon I shall join the sleepers,
The children gone before;
I shall meet them, I shall greet them,
On the immortal shore.

"Oh! the love of God unspoken!
'Tis a mighty, boundless sea;
That blessed peace unbroken,
It shall encompass thee."

We saw the shadows gather,
Death's seal upon her brow;—
"In the dark valley, mother,
Is the Saviour with you now?"

She caught the name of Jesus,
And the pale lips answered slow,
"Yes, yes, he is ever with me;
I'm weary, and long to go."

She is gone! but her memory lingers
Round each dear familiar spot,
A holy influence breathing,
In our hearts to perish not.

We miss her loving welcome
As we meet around the hearth,
And her glad smile when at morning
Life's duties call us forth.

We miss her, oh! how sadly!
At the sacred hour of prayer,
When her faith to Heaven upreaching
Oft led our spirits there.

Be ours her strong petition,
"Neath the Refiner's care
Though the cleansing flame be kindled,
Let us thine image bear."

They laid her by another,—
My mate in childhood's years,
Too frail for life's heavy burden,
Weary with pain and tears.

O sister, nearest, dearest!
My tears unbidden flow,
So far away, so near me
One little year ago.

Veiled now the brown eyes shining,
Silent the gentle tone;
In our home is hushed the music,
For the birds of song have flown.

We mourn for the friends we cherished,
The forms in the dust laid low,
For hope's bright flowers perished
In the winter and the snow.

Yet we trust the Love supernal,
Our hearts to His promise cling;
They shall waken, fair, eternal,
In the glad, soon-coming Spring.

And we turn our faltering glances
From the path which here they trod,
To the rest beyond the conflict,
To the Sabbath of our God.

There may we safe be gathered,
Where no raging tempests beat—
No heart from kindred severed—
No weary, wandering feet.

There shall be no more sighing,
There shall no tears be shed,
No farewells to the dying,
No mourning for the dead.

MARY A. DAVIS.
Battle Creek, Mich., March 17, 1877.

NO CROSS, NO CROWN.

"AND he that taketh not his cross, and followeth after me, is not worthy of me."—JESUS.

By the cross is signified religious duties of every kind. Self-denial, self-discipline, and self-conquest, are made indispensable prerequisites for the kingdom of Heaven. The cross stands in the path of duty. To proceed as a Christian it must be embraced. Christ is the only way to God. By his atonement, example, doctrine, and commandments, we may enter in at the narrow gate. "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. There is no other way, there can be no other way, than by Christ.

Religious duties are irksome and disagreeable to the carnal mind. Of all who present themselves as candidates for Heaven, it is required that they become humble as a little child, penitent for sin, and pure as he is pure, that they deny self, crucify

the flesh, subdue inordinate desire, set the affections on things above, hunger and thirst after righteousness, forgive enemies, submit to persecutions for Christ's sake, exercise a constant watchfulness over themselves and against the world and the devil.

Religious duties are imposed, not that by performing them we may earn a title to Heaven, but because they are necessary to the purification of our moral nature. Through the grace of God we may be made meet to be partakers of the inheritance of the saints in light. To neglect the cross is to neglect all. It is to go forth to meet the bridegroom without your lamps trimmed, and without oil in your vessels; it is to go to the feast without the wedding garment on.

They that put their hands to the plow, and look back, become unfit for the kingdom of God. This is why we have so many deformed Christians to-day, ignorant of the great principles of religion, of its power to save. They wear it as a cloak to hide the deformity within. So inadequate are their conceptions of its excellency that they will not sacrifice a single lust, a momentary gratification, or one darling idol, to insure the eternal weight of glory which it promises.

This is the conclusion of the whole matter. When Christ comes to judge the world, all who will not now take up the cross will be regarded as enemies. Instead of the crown, they will have the curse. Instead of Heaven, they will have everlasting destruction in that lake that burns with fire and brimstone, that is prepared for the devil and his angels. J. M.

HOPE is the best part of our riches. What sufficeth it that we have the wealth of the Indies in our pockets, if we have not the hope of Heaven in our souls?

Obituary Notices.

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

DIED, in Battle Creek, Mich., March 12, 1877, after an illness of eight days, of typhoid pneumonia, Bro. Lewis C. Morrison, aged 20 years. Bro. Morrison, in company with his elder brother, came from his home in California, to attend the Battle Creek College, at the commencement of the present term, designing to spend some over a year in this place. This was his first experience with the cold climate of these eastern States. The disease took a firm hold from the start and progressed with great rapidity, baffling the earnest efforts put forth to arrest its progress. Bro. M. expressed the most complete resignation at the prospect of death. He embraced the truth some years since, with all his father's family, in California, and has fallen asleep in bright hope. At the funeral, the 14th, which was attended by a large and sympathizing congregation, the following resolutions were presented, expressive of the feeling of the teachers and students of the College in reference to this sad bereavement:—

A TOKEN OF SYMPATHY.

Whereas, Our beloved brother and fellow student, Lewis C. Morrison, has been so suddenly removed from our midst, and called to lie down in the grave while in the bloom of youth and strength of manhood,

Resolved, That, while we feel that our loss has been very great, and while we mourn for the one whom we have learned to respect and love on account of his genuine modesty and the true Christian spirit which he manifested while among us, yet we recognize the fact, that the most severe affliction has come to the parents and relatives of the deceased; therefore,

Resolved, That we extend to them our heartfelt sympathies in this their hour of special sorrow and bereavement.

The above resolutions were adopted by a unanimous vote of nearly two hundred students assembled in the College chapel, Thursday morning, March 15, 1877.

Remarks at the funeral by the writer, from the words, "And there shall be no more death." U. S.

FELL asleep in Jesus, Mar. 6, 1877, Sr. Lucretia Gardner, wife of Bro. Samuel Gardner, in her 55th year. She embraced present truth about two years ago, under the labors of Bro. S. Osborn, and was one of the number to compose the church at Powder Mills, Ky., when it was organized. She leaves a husband and several children. Discourse by the writer. Text Rev. 14: 13. R. G. GARRETT.

DIED, at Cambria, Hillsdale Co., Mich., Jan. 12, 1877, of liver complaint and heart disease, Mrs. Elizabeth Boardman, aged 50 years, 5 months, and 24 days. She died in hope of awaking in the first resurrection morn. She leaves a large family. Funeral discourse by the pastor of the M. E. church. D. BOARDMAN.

DIED, near Rockville, Bates Co., Mo., March 7, 1877, of pneumonia, Bro. Samuel Leach, aged 71 years, 9 months, and 2 days. He embraced present truth under the labors of Eld. R. J. Lawrence in 1870, he was a humble Christian, and respected by all who knew him. Funeral discourse by R. A. Jeffries. J. T. KLOSTERMYER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 22, 1877.

The Battle Creek College.

We expect that No. 2 of the College paper will be published soon.

Blind Enthusiasm.

"He Holds the Fort in Heaven" is the name of a new piece of music dedicated to the late P. Bliss.

The News is right—this is going too far; and religious papers that advertise so questionable a song would do well to think of it.

Sending Portraits by Telegraph.

"THE Paris correspondent of the London Standard writes: "It has often been said that the science of telegraphy is as yet only in its infancy."

At a recent exhibition of the working of the telephone in Chicago, music played in Milwaukee, 85 miles distant, was reproduced in clear and sweet tones.

The Puzzled Preacher.

A LADY commenced the observance of the Bible Sabbath. Her husband was a professional man, and he felt a strong objection to her taking this step.

The sister continues the observance of God's rest-day. The minister keeps, and teaches, the first-day Sabbath; or at least, he says that within the last ten years he has preached one sermon in favor of the first-day, and yet said he, "I could not now tell what my proof was."

To the S. B. Treasurers of N. Y. and Pa.

As the S. B. is being arranged to commence with the first of January, it is thought best to arrange our quarterly reports to correspond with it;

Come to Meeting.

As I expect to visit a number of our churches in Illinois, I am very desirous that our friends at the several points should make an effort to be present.

unless the present arrangement be changed, for a long time. Shall travel with team, so as to save money to the cause.

Will you meet me? G. W. COLCORD.

Notices.

Will the twenty-six persons who gave me their names, and paid subscription price for the College paper at the Lansing camp-meeting, forward their names and addresses immediately to REVIEW and HERALD, Battle Creek, Mich., mentioning this circumstance, and receive their paper, which (owing to a mistake in handing in the names) has not been sent.

Wanted.

A Sabbath-keeper who understands baking in a bakery. Address, O. H. Pratt, Austin, Minn.

Bro. P. L. HOEN, student at Battle Creek College, would like to work for some Sabbath-keeper near Battle Creek, on a farm.

European Press.

We, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite twenty others to join us in raising \$10,000.

- James White \$100, E. H. Root \$100, John Morrison 100, Wm. Ings 100, Geo. I. Butler 100, C. Comings & wife 100, D. M. Canright 100, Chas. Chittenden 100, Newel Grant 100, E. W. Whitney 100, August Rasmussen 100, R. G. Lockwood 100, An Iowa Brother 100, W. H. Hall 100, Emily Leighton 100, Betsy Landon 100, S. A. McPherson 100, S. N. Haskell 100, "A friend in N.E." 100, C. K. Farnsworth 100, "W. P. A. M." 100, M. Wood 100, Chas. L. Boyd 100, Mrs. Getman (deceased) 100, A. H. B. 100, C. B. Tower 100, D. A. Owen 100, A. T. Stickney 100, Wm. B. Mason 100, Mrs. J. L. James 100, J. N. Loughboro' 100, A. La Rue 100, J. S. Wicks 100, B. N. Berry 100, Reuel Stickney 100, M. J. Bartholf 100, C. Clark & wife 100, A Bro. in Minn. 100, W. A. Pratt 100, Mary Crouch 100, C. McNeil 100, H. C. Stone 100, Mary R. Stem 100, B. L. Whitney 100, Jane Roland 100, Thomas Alverson 100, E. Green & wife 100, S. B. D. 100, Susie D. 100, E. Lobdell 100, A. A. Bradford 100, Lucretia Day 100, C. S. Hart 100, A Bro. & Sr. in New England 300, J. S. Briggs & wife 100, S. H. King 100, Jacob Shively 100, Elden H. Pullen 100, M. C. Israel 100, A. C. Woodbury & wife 100, Right hand 100, James Harvey 100, A friend 100, Mrs. A. Stickney 100, V. B. J. 100, John Ely 100, G. W. Colcord and wife 100, D Ann Albin 100, L. McCoy 100, J. Q. A. Haughey 100, "Thank-offering" 100, J. Q. A. Haughey 100, S. A. McCoy 100, I. Sanborn 100, Adolph Gomoe 100, A. S. Hutchins 100, John Judson 100, Jane Rowland 100

ENGLISH BIBLES.

- BREVIER, marginal reference, circuit, \$5.50, Minion, reference after verse, circuit, 3.50, Minion, reference after verse, morocco, gilt, 2.75, Nonpareil, marginal reference, circuit, 8.00, Nonpareil, marg. ref., circuit, morocco, gilt, 2.25, Pearl, marginal reference, morocco, gilt, 1.75, Diamond, marginal ref., morocco, gilt, rim, 1.25, Diamond, marginal reference, morocco, gilt, 1.15

For sale at this Office.

Appointments.

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

General Meetings.

All are invited to come.

PARMA, N. Y., at Bro. Tracy's, March 23-25. East Otto, March 30 to April 2. If the way opens while there, we will spend a month in Cattaraugus Co. Several preaching brethren will be with me, ready to go where there is an interest. All who want labor, report at that meeting. Preaching Friday evening. Sabbath at 9:30 A. M.

D. M. CANRIGHT.

NORFOLK, New York, Mar. 24 and 25. Buck's Bridge, " " " 28, Chase's Mills, " " " 29, Pierrepont, " " " 31, Apr. 1. We urge the brethren to attend the week-day meetings. Meetings commence at 10 1/2 A. M. We especially invite the brethren at Silver Hill and Hermon to attend the Pierrepont meeting. B. L. WHITNEY.

Church Quarterly Meetings.

ALAIEDON, Mich., Apr. 7 and 8. Can some preacher attend? L. OSBORNE, Clerk.

EATON RAPIDS, Mich., Mar. 31, Apr. 1. Bro. J. B. Frisbie is expected. B. F. LEWIS.

NEAR Elizabethtown, Ky., at the house of Bro. David Barr, Mar. 31 and Apr. 1. To commence on Sabbath eve. The ordinances of the Lord's house will be attended to. I want to meet the State Conference Committee there, as we have special arrangements to make respecting our next Conference. S. OSBORN.

WHITEHALL, Tremp. Co., Wis., Mar. 31, Apr. 1. O. A. HEGG, Elder.

ITHACA and Alma churches, Mar. 31, Apr. 1. R. F. PHIPPENY, Clerk.

DOUGLASS, Allegan Co., Mich., Mar. 31. Ordinances administered evening after Sabbath. H. M. KENYON.

FOR the Partello and Convis churches, April 7, 8. Can some one from Battle Creek attend this meeting? L. E. BRACKETT, Clerk.

QUARTERLY meeting of Dist. No. 1, Va. T. and M. Society, at Soliloquy, Apr. 7, 8. Bro. Lane and Corliss will be present. ROBERT SAWYER.

Monthly Meetings.

CARSON CITY, Mich., Mar. 31. E. HUTCHINS.

FOR Windham Co., Conn., at Bro. W. Saunders, in Chaplain, Apr. 7. J. S. MILLER.

AT Little Prairie, Wis., Apr. 7 and 8, for the churches of Little Prairie, Johnstown Centre, and Oakland. Can Bro. Sanborn attend? PLINY POTTER.

Business Department.

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

RECEIPTS.

For Review and Herald.

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

- \$2.00 EACH. Geo Marshall 51-11, Cynthia Wayne 51-10, Mrs Lydia Deering 51-4, M A Anderson 51-11, Milo Leonard 50-16, W G Bralhar 51-11, J J Bauer 51-13, Robt Liggitt 51-10, Morris Haynes 51-11, J S White 51-11, F E Mason 51-11, M B Clinger 51-11, G W Carlock 51-11, J H Lonsdale 51-11, Mrs S D Howard 52-1, B H Ainsworth 51-11, Adolph Gomoe 51-11, M T Haughey 51-12, Orson Wilcox 51-11, Wm Mitchell 51-11, J H Middaugh 51-12, Peter Klompfstein 52-1, Wm Avery 51-11, B Salisbury 51-1, A Burr 51-13, N P Noltsger 51-11, Mrs H M Nye 51-11, H G Washburn 50-14.

- \$1.00 EACH. E Van Deusen 50-10, James Egleson 50-10, Sylvia Diamond 50-11, James F Ferris 50-9, B F Lewis 50-9, Mrs C O Ball 50-13, E M Smith 50-10, Eliza Poling 50-18, L R Long 50-11, Nancy Hiller 50-10, J W Burton 50-11, S J Winebrenner 50-7, J R Wilson 50-11, J A Hardy 50-11, Mary C Lash 51-9, Elizabeth Hamilton 50-10, D W Albert 50-10, W H Hoyt 50-11, Horace Reed 50-11, Samuel Britton 50-23, John W Driver 50-19, L Smith 50-11, M P Stiles 50-14, Mary L Randall 50-11, Wm Evans 50-15, John H Crawford 50-12, Harvey Olds 50-11, John R Hall 50-8.

- MISCELLANEOUS. John Cole 50c 49-23, J T Sweet 50c 49-23, Wm Powell \$1.50 51-14, E H Pullen 50c 49-23, Mariette Gould 1.50 51-11, Richard Chadwick 1.50 51-11, J W Brooks 1.50 51-11, J S Baughmen 1.50 51-9, G Wright 50c 49-24, P B Osborn 1.50 51-11, M A Ashley 4.00 51-1, Wm Cottrell 50c 49-23, Christian Fro 1.50 51-11, S P O Neil 1.50 51-11, Jno Talman 1.68 51-14, Miss Charlotte A Coran 1.68 51-14, Mrs Ellen Newcom 1.68 51-14, K Rasmussen 1.50 51-11, Mrs L T White 1.50 51-11, J C Witter 50c 49-25, Joseph Childers 50c 50-5, Isaac Smith 50c 50-5, Thos McKee 50c 49-20, Henry Davis 1.50 51-12, A S Cowdry 1.50 51-19.

Books Sent by Mail.

- D A Cosgray 24c, Amos Thompson 55c, Theo Wake-man 35c, M C Butler 75c, Mrs S D Howard 20c, R C Winter 65c, James Pesha \$1.00, Mrs A Gotzran 40c, Mrs E J Holt 2.00, G W Atkinson 21c, E P Bedee 2.10, S H Sanderson 3.00, Mrs A W Shepherd 50c, Clara Bryant 1.00, Mrs Lizzie Wiley 30c, Mrs C Spaulding 40c, J W Heath 1.78, Mrs E Goodman 10c, Mrs E M Fitch 10c, W I Gibson 1.00, J Smith 50c, O A Roberts 1.00, C H Bennett 1 15, Aaron H Osborn 1.25, S R Francis 75c, Mrs A E Campbell 1.00, R F Andrews 45c, Martha Pond 1.00, Jos Knowles 3.00, R E Segraves 1.00, Mrs H A Whitaker 1.00, Mrs A F Green 9c, Mariah Slocum 1.00, A B Cushing 1.00, H Saxton 1.00, S N Haskell 3.90, Wm A Brown 2 00, A F Coats 10c, D T Briggs 50c, Francis Carlin 2.00, Chas Lewis 10c, David Smith 75c, R S Smith 25c, Sallie A Keeyser 1.00, John F Jones 1.25, Francis H Nye 50c, A R Meeks 3.00, D B Amick 3.50, O King 50c, P W Baker 2.00, Chas Langer 20c, Fred Walter 40c, T J Butler 1.00, C Spriggs 1.00, J M Gets 15c, H G Washburn 19c, Eliza B Shier 10c, Peder Gunderson 3.00, P E Wallace 25c, S G Waller 20c, H F Phelps 2.00.

Books Sent by Express.

- G W Colcord \$23.84, F A Smith 13.70, L R Long 25-68, Albert L Bliss 5.05, D M Canright 11.10, Geo I Butler 33.75.

Books Sent by Freight.

D T Fero \$4.00.

Cash Rec'd on Account.

O F Guilford \$14.40, Wm Covert 4.50.

Mich. Conf. Fund.

Muir and Lyons \$13.57, Hastings 19.80.

Mich. T. & M. Society.

Dist 3 per Mand Sisley \$32.00, Dist 7 per R F Phippeny 1.00, Dist 6 27.14.

S. D. A. E. Society.

J S Osborne \$20.00, S E Arnold 10.00, F Hayden 5.00.

Danish-Norwegian Mission.

August Rasmussen \$50.00.

European Mission.

Chas L Boyd \$50.00.

Books, Pamphlets, and Tracts.

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