

# The Advent Review

## AND HERALD OF THE SABBATH.

"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 GREAT REFINER.

He shall sit as a refiner and purifier of silver.

"His sweet to know that he who tries  
The silver, takes his seat  
Beside the fire that purifies,  
Lest too intense a heat,  
Raised to consume the base alloy,  
The precious metal, too, destroy.

'Tis good to think that well he knows  
The silver's power to bear  
The ordeal to which he goes;  
And, that, with skill and care,  
He'll take it from the fire, when fit  
For his own hand to polish it.

'Tis blessedness to feel that he,  
The piece he has begun,  
Will not forsake till he can see,  
To prove the work is done,  
An image, by its brightness shown,  
The perfect likeness of his own.

But ah! how much of earthly mold,  
Dark relics of the mine,  
Purged from the ore, must he behold—  
How long must he refine  
Ere in the silver he can trace  
The first faint semblance to his face.

Thou Great Refiner, sit thou by,  
Thy promise to fulfill!  
Moved by thy hand, beneath thine eye,  
And melted at thy will,  
Oh! may thy work forever shine,  
Reflecting beauty pure as thine.

—Sel.

### The Sermon.

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

#### THE MEMORIAL OF CREATION.

THE FITNESS OF THE DIVINELY APPOINTED  
MEMORIAL DAY.

BY ELDER J. H. WAGGONER.

TEXT.—"Thy name, O Lord, endureth forever; and  
thy memorial, O Lord, throughout all generations."  
Isa. 135:13.

So early was the truth respecting the law  
and the Sabbath obscured by the ambitious  
conceits of worldly wise men; so long have  
people been accustomed to set aside the claims  
of God's holy day by calling it *Jewish*, that it  
is even difficult to get the professed church  
of God to examine the Scripture evidence of  
its claims with care. Such being the case,  
it is not surprising that the truth respecting  
the Sabbath is not understood. It is unfor-  
tunate that prejudice is allowed to shut the  
minds of professed Christians against Bible  
truth, and most lamentable that ministers are  
often found strengthening these prejudices in  
the minds of their hearers.

Many seem to suppose, and we must ad-  
mit that in some cases they do suppose, that  
the seventh day of the week is the least of all  
fitted as a day, an acceptable day, of rest and  
worship; that it is a proper subject of con-  
temptuous expressions; while the first day is,  
in all things, just the reverse. This idea is  
of long standing. Some who are looked up  
to as excellent authority, even of the early  
"fathers," took this view. The circum-  
stance, however, that they lived in the dark-  
est hours of the Christian church, when the  
"mystery of iniquity" had so far wrought  
that "the man of sin" was rising into full  
view; in the time when "grievous wolves"  
were making sad havoc of the flock, and to  
which time we trace all the "damnable here-  
sies" introduced by the "perverse disputings"  
of men of corrupt minds, greatly modifies  
our regard for the authority of the "fathers."  
When we add to this that their writings have

been corrupted by designing men, we feel  
very safe in bringing everything to the test  
of "the law and the testimony," and of reject-  
ing everything which would supersede the  
sole authority of "the holy Scriptures which  
are able to make us wise unto salvation," and  
which are profitable to furnish the man of  
God "unto all good works."

We may take Eusebius for example.  
Writing in the fourth century, he is reputed  
to have said concerning the first day of the  
week:—

"It had a precedence, and is first in rank,  
and more honorable than the Jewish Sabbath.  
For on that day, in making the world, God  
said, 'Let there be light,' and there was  
light."

God has said that we should call that day  
"honorable" which is "the holy of the Lord,"  
Isa. 58:13, that is, the day which the Lord  
blessed and sanctified. When a man rises  
up and says that another day is "more hon-  
orable" than that which God has designated  
as such, we may well ask, "Who is this, that  
darkens counsel by words without knowledge?"  
When God selected, set apart, and put honor  
upon the seventh day, he was not ignorant  
that he called light into existence on first-day,  
but he did not set it apart as a day of honor-  
able consecration on that account. It seems  
truly strange that men will pass by the im-  
portant truths that God chose the seventh  
day, that he blessed, which means that he put  
honor upon, that day, that he sanctified it,  
that is, set it apart to be observed sacredly by  
man, and in great glory commanded it to be  
kept holy, and repeatedly reproved with  
threatenings the violation of its sanctity, and  
enjoined with promises its observance; strange,  
we say that men will pass over all these di-  
vinely-given truths, and set up another day  
as its rival, and offer in favor of its observance,  
reasons which God never gave, and which  
conflict with those which he gave! Alas, for  
the folly of man. Since Satan first deceived  
the race, and taught them to aspire to "be  
as gods," there has been no end to their pre-  
sumption.

The wisdom of man is folly. Unassisted  
by "the wisdom which is from above," and  
especially when he sets aside the words of  
heavenly wisdom and substitutes his own  
reasoning, he gropes his way in darkness, no  
matter how high his pretense of knowledge,  
how strong his claims to wisdom, may be.  
These but serve to make his darkness and  
blindness more manifest. "Professing them-  
selves to be wise, they became fools," said the  
apostle. They who realize and confess their  
weakness and their errors are not so laboring  
under deception.

Aside from the conclusive truths referred to  
of God's blessing and commanding the observ-  
ance of the seventh day, truths which ought to  
settle every controversy and silence every ob-  
jection, it is easy to show that the *seventh day*  
is the only day that could answer the object of the  
Sabbath institution. It is the only memorial  
day of the works of the great Creator.

Of the work of the first day the sacred  
record says: "In the beginning God created  
the heavens and the earth." We believe that  
this means that at the time specified, God  
called into existence the materials of which  
he formed all things as they appeared at the  
end of that first week of time. Paul says in  
Heb. 11:3, "Through faith we understand  
that the worlds were framed by the word of  
God, so that things which are seen were not  
made of things which do appear." We have  
no doubt that this refers to the creating or  
originating of things to which reference is  
made. Thus Bloomfield, after noticing the  
relation of the terms of the original text,  
says:—

"Thus the sense is, that 'the world we  
see, was not made out of apparent materials,  
from matter which had existed from eternity;  
but out of nothing; so that, at his fiat, the  
material creation was brought into existence,  
and formed into the things we see.'"

And thus again, Rom. 1:20, "For the in-  
visible things of him from the creation of the  
world are clearly seen, being understood by  
the things that are made, even his eternal  
power and Godhead." Before the close of

that first day of the first week of time, light  
was also caused to exist in connection with  
this material world.

But what was the condition and appear-  
ance of the earth on that first day? The rec-  
ord says further: "And the earth was with-  
out form, and void."

The earth in its *formed* state is composed  
of land and water; the dry land, and the  
clear water gathered into bodies both large  
and small. But on the first day it was  
"without form, and void"—a vast, dreary  
waste; no dry land; no running streams nor  
rolling seas. Its face was but a dark, murky  
mixture; no life—no grass nor herb—  
nothing to relieve the almost oppressive  
sense of wasteness and desolation, had it had  
a beholder. Surely, the object of the Great  
Designer in its creation was not yet fulfilled,  
nor even manifest.

On the second day the firmament was made.  
This was a step toward fitting the world to  
be inhabited. With the creation of the at-  
mosphere, it was made possible for animal  
life to exist on the surface of the earth. But  
had animals then existed they could have been  
only of the very lowest type, as there was nei-  
ther dry land, clear water, nor any vegetation  
upon which they could subsist. Though all  
was good, its goodness stood related to the de-  
sign of the Creator yet to be fulfilled.

On the third day the waters were gathered  
to their place and the dry land was made to  
appear. This was an important part of the  
work to fit the earth to be inhabited. Like-  
wise on the third day the grass and herbs were  
caused to spring forth from the solid ground  
which then appeared. Henceforth animals  
could live upon the earth's surface. There  
was an atmosphere, and there was vegetation  
upon which they might subsist. On this  
third day the earth began to be "a thing of  
beauty." Instead of the dark semi-liquid  
mass of earth, there was the pleasant plain,  
and green grass, and shrubs, and trees, to re-  
lieve the eye and to destroy the dull monoton-  
y. Rivers and seas were there prepared  
for their intended, happy, playful tribes. "And  
God saw that it was good."

On the fourth day the vault of heaven was  
beautified with lights. Hitherto the light  
which was created on the first day had, prob-  
ably, been gathered near the surface of the  
earth. Now it was removed and placed in  
the sun, and, through it dispersed to the plan-  
ets which revolved around it. Thus the night  
itself was relieved of the weariness of its thick  
darkness, and the heavens above united with  
the earth beneath in a scene of beauty and of  
glory.

On the fifth day the first sign of animal  
life was manifested. The waters were caused to  
bring forth every living thing that moves and  
lives in the water, from the smallest fish that  
sports in the brook to the monstrous whale.  
The seas and the rivers now became scenes of  
happiness as well as of beauty, as the waters  
brought forth abundantly of its sporting in-  
habitants. This was the beginning of earthly  
enjoyment. The benevolence of the plan of  
the Great Designer began to be manifested in  
the happiness of the lower forms of life in the  
new-born world.

On the sixth day the animals were created  
upon the earth—upon the dry land; first, the  
creeping thing, and then the animals which  
roamed over the field and through the wood;  
and finally, man, who was given dominion  
over the whole, the highest form of animated  
creature on the earth. He was not endowed  
with capacity for animal enjoyments, merely,  
but for that of a higher order, even of an in-  
tellectual and moral nature; not only to de-  
light in the presence of his Maker and of the  
holy angels, as all creatures did from the be-  
ginning, but to hold delightful converse with  
his Maker and with the bright inhabitants of  
Heaven. "Thus the heavens and the earth  
were finished, and all the host of them."

The result of the work of each day was pro-  
nounced *good*—good in itself as a separate  
part of the great design. But now the ex-  
pression is changed and strengthened. Look-  
ing over the combined results of his work the  
Creator pronounced it *very good*; as the wheels  
of a machine, each being well formed, may be

called good, because of the workmanship dis-  
played upon it; but its value as an article  
of use can only be known when it is viewed  
in connection with the other parts. Then as  
each works in concert with all the others, ful-  
filling the design of the constructor, it may well  
be pronounced very good; not only well formed  
itself, but well adapted to all the rest. Or as  
the several parts of a beautiful tune; each  
shows the working of a master mind, well ac-  
quainted with the rules of composition; but  
to judge rightly of its beauty we must hear it  
in combination with the other parts. The air  
alone may be beautiful, lovely, and touching  
to the feelings. But when all is heard to-  
gether, there is not only beauty, but there is  
harmony and sublimity. So was the work  
of God—the grand result of the six days' work  
of creation.

Now it must be plain to all that, as a me-  
morial of this work, no one of these six days  
can be selected. Each had its own specific  
work assigned to it. On each the work com-  
pleted was different from that on each and all  
of the others. The first day would commemo-  
rate a world's creation in a state of wasteness  
and desolation. It would ever bring to our  
minds an abyss, neither land nor water, with-  
out a green spot, or shrub, or tree, to relieve  
the gloomy monotony. No living creature  
was there, neither could any exist there. Had  
the work of God ended with that first day,  
it would have brought no glory to its Creator,  
and no bliss to any of his creatures.

And so of each of the first six days of cre-  
ation week. Taken as a memorial, their sig-  
nificance would be limited and partial; they  
could have reference to a part, and to a part  
only, of his work. Therefore neither of them  
was chosen as the memorial day.

But the question may be asked, Why,  
then, choose the seventh day, seeing that no  
work at all was done on that day? A little  
examination will show that for this reason it  
alone could be chosen.

It is well known to all that *Sabbath* means  
*rest*. "The seventh day is the rest of the  
Lord thy God." "The Lord blessed the day  
of the rest, and hallowed it." Now a rest must  
have reference to a work performed. We  
can have no idea of rest separated from the  
idea of work. Hence a rest may well be  
chosen as the memorial of a work. And thus  
the seventh day is a day proper to select as a  
memorial of a work just then completed.

And the seventh day is not only a proper  
memorial of God's work, but it is not liable  
to the objections which rest upon the other  
days, namely, that they would be partial or  
limited in signification to a part of his work.  
The Lord himself gives us this view of his  
memorial in Gen. 2:3. "And God blessed  
the seventh day and sanctified it, because that  
in it he had RESTED FROM ALL HIS WORK which  
God created and made."

The wisdom of man says the first day is  
more honorable than the seventh day because  
that in it God created the light. These are  
the words of Eusebius, approved and copied  
by Dr. Edwards in his so-called *Sabbath Man-  
ual*, and indorsed by almost the entire Chris-  
tian world. But this is only the wisdom of  
man, and folly in the sight of God, as we  
learn by comparing it with the words and  
truths of divine inspiration. The first day  
would not commemorate the creation of the  
firmament; the separation of the land from  
the water; the making of the waving grass,  
the blooming shrub, and stately tree; the  
garnishing of the heavens with the sun, moon,  
and stars; the creation of animals in the wa-  
ter and on the land; and the formation of the  
highest of all, man. None of these are em-  
braced in the work of the first day; none of  
these would be commemorated by a first-day  
rest.

Man was created on the sixth day, and  
probably near its close. As its last hour  
faded into the evening of the seventh day, he  
beheld a scene of glory which was well cal-  
culated to inspire him with reverence for the  
Creator. The moon—the "fair moon"—was  
riding in splendor in the heavens; the stars,  
as countless gems set in a vast diadem, made  
the heavens brilliant. The earth, in half-  
disclosed beauty, seemed to arouse a longing

for the coming morn in order to a clearer view. And who shall describe that morn when first the sun arose upon the world complete!—when man first saw its rising glories beam on sea and plain! Every shrub and tree, and every living thing, spoke more clearly than language can express, their Maker's praise. God himself and his holy angels delighted in the work of his hands. Heaven and earth united in praise to the Creator. "The morning stars sang together, and all the sons of God shouted for joy." And man could behold the earth in its beauty, and say, "All for me!"

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious." "He hath made his wonderful works to be remembered." Ps. 111:2-4.

The Sabbath of this age is very generally separated from its great object, as *God's memorial*, and turned into a mere creature of *human convenience*, and a subject of *human caprice*. The Lord said: "It is a sign between me and you, that ye may know that I am the Lord your God." The Sabbath is his sign because in it he rested from all his works. We will notice here one objection, or counter position. It is assumed that the object of the Sabbath is still better accomplished, and the fourth commandment better fulfilled, by observing the first day than the seventh day, inasmuch as redemption is greater than creation. Against this we present several reasons, each one sufficient in itself to refute the position.

1. We have no means of ascertaining that redemption is greater than creation. On this subject we are entirely dependent on revelation for knowledge, as both creation and redemption are works beyond the comprehension of man. But God has revealed nothing on the subject, and as "faith comes by hearing, and hearing by the word of God," it is only the presumption of worldly wisdom to affect faith where the word of God is silent.

2. It is open to the same objection that is raised against the observance of the first day as a memorial of creation; the work of redemption is not yet completed, and therefore no day can yet possibly be a memorial of redemption.

3. But if it were true that redemption is greater than creation, and if it were also true that the work of redemption were completed, it yet remains true that God never set apart a day for any such reason. He never blessed and sanctified any day as a memorial of redemption, or of any part of redemption. The whole theory is only of human authority; a tradition to make void the commandment of God. It is a system of suppositions subversive of the facts and reasons which God has given in his word.

4. If it were true, as the theory supposes, that God performed, on the first day, and in the work of redemption, the greatest work which he ever performed, this would be a sufficient reason why the observance of the first day cannot be obedience to the fourth commandment. For the commandment enjoins upon us to keep *the rest day of the Lord*. Not the day on which he did the greatest work, but the day on which he did no work. God blessed and sanctified, not his working-day, but his rest-day. Obedience to God is only rendered by doing what he says, not what we choose to do. Reverence for God is shown by paying respect to the reasons which he gives in his word, not by devising others in their stead. When the great day shall open the eyes of men to the full intent and consequences of their actions, then first will be realized how greatly has the presumption of men dishonored God by vain reasonings on this Sabbath question. It is a fearful thing to despise the authority of Jehovah, and to trifle with his commandments.

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations."

#### Josephus vs. Bible.

Not long ago, after closing an effort in which I tried to explain the parable of the rich man and Lazarus, a minister present arose and wished to present some evidence from Josephus. He then read the description this writer gives of hades, and claimed that the Saviour in this parable taught the ideas of Josephus, whom he

thought presented it as believed by the Jews. The following from Buck's Theological Dictionary which I presented at that time seems to shed much light on the matter. Speaking of the writings of Josephus concerning the doctrine of the Pharisees on the nature of the soul, he says:—

"Josephus, however, either mistook the faith of his countrymen, or, which is more probable, willfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have, on every occasion, been desirous to please." "The Pharisees had many pagan notions respecting the soul."

To be sure, Paul claimed to be a Pharisee; but he sure has special reference to their doctrine which admits of a resurrection. And even this he did not believe in the same manner they did. According to Buck's Dictionary, the Pharisees believed in the resurrection of the seed of Abraham only, and that in the future state, as in the present, we are to eat, drink, and marry, each, however, claiming his former wife.

C. H. BLISS.

#### Doctrine.

TEXT.—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

It appears from the text that doctrine is of some importance. That doctrine, a continuance in which will save the preacher and the hearers, must be of great value. I remember of hearing it said when I was young that no one ought to preach doctrines or tenets in time of reformation or revival; that such a course was sure to kill the revival. I thought at the time that a doctrine that would have that effect should never be preached. It is true that when men quarrel about their doctrines, the effect is always pernicious; but the doctrines of the religion of the Bible are always saving and never destructive. They promote all true and valuable revival. Doctrine is simply teaching. And what is it that distinguishes the religion of truth from all false religions but the truth which it teaches? Truth is saving; and there can be no harm from its doctrines. The religious feeling or instinct is the same in pagans, Mohammedans and Christians. The superiority of the Christian religion arises from the truth of its doctrines. The truths may be held in unrighteousness; but still the truth is valuable. There can be no Christianity without its doctrines. It is objected that "doctrine is only the skin of truth set up and stuffed." The doctrines of the day might be called the stuffed skin of error, or the sloughed skin of the old serpent. But the "doctrine that is according to godliness" is important, we might say all-important. The apostle John has left us this testimony: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." 2 John 9, 10. Surely, the doctrine of Christ is of the greatest importance. Hence Paul says to Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." The doctrine must be specially guarded. Then he speaks of all sorts of sins as things that are "contrary to sound doctrine." Purity of doctrine leads to purity of life. The doctrines of God are practical; and as holiness is essential to salvation, so are the doctrines that teach it. 1 Tim. 1:3, 10.

Again, the apostle exhorts, "Give attendance to reading, to exhortation, to doctrine." Chap. 4:13. And again, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in the word and doctrine." Chap. 5:17. But while "sound doctrine" is of first importance, the apostle teaches that there will be, especially in the last days, some that "will not endure sound doctrine," and that "fables" and "doctrines of devils" will be taught instead; and this constitutes the reason for strictly charging the minister of Jesus Christ to guard with care the doctrine—to charge some that they teach no other; but that he should "be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1-3.

Now since sound doctrine is of such inestimable value, since it is to be guarded as a priceless treasure with jealous care, since by continuance in it both preachers and hearers will be saved, according to our text, it is of the first importance that we know how to find the true and escape the ruinous consequence of embracing the false. Where shall we find the true?

The answer is, In those "Holy Scriptures" which were "given by inspiration of God," and are "profitable for doctrine," &c., so

"that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. But the question may be asked, How shall the Scriptures be interpreted?—whose interpretation shall we take?

Let them interpret themselves. Take them in their most obvious meaning. We do not say that the literal meaning is always the true one; for there are figures used in the Bible, as well as in every other book. It should be interpreted just as we would interpret the language of any other book. Admit the right of one to give the Scriptures a mystical interpretation, and every other one must have the same right; and as the consequence we should have as many contradictory doctrines, all laid to the charge of God's holy book as there are at the present day. This is the origin of the fables suited to the itching ears of these last days. The opposite and antidote of these fables is the preaching of the word of God. The apostle charges Timothy in the most solemn manner, "Preach the word;" and adds as a reason, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The "sound doctrine" is the word of God in its obvious sense; the "fables" to which those turn who will not endure it, are the thousands and one mystical and fanciful interpretations by which it is set aside.

Again we ask, What is sound doctrine? We answer, "The words of our Lord Jesus Christ;" and "Not some mystical interpretation of them, foreign from the signification of the words themselves." "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." 1 Tim. 6:3-5.

This may be illustrated by the doctrine of the second coming of Christ. Said Jesus, "I go away, and come again unto you." "I go unto the Father." "I go to prepare a place for you." "I will come again and receive you unto myself." How did he go away? "While they beheld, he was taken up; and a cloud received him out of their sight." How shall he come again? The testimony of the angels is, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Said Jesus himself, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." These are wholesome words, sound doctrine. Jesus is really coming to earth again. As a cloud received him out of sight, so will he be seen coming in the clouds of heaven. Those who make his coming again to be a mystical, or spiritual coming "consent not to wholesome words, even the words of our Lord Jesus Christ."

Again, as his coming is to be real, so the signs in the heavens of his coming have been literally fulfilled. The sun and moon have been darkened and the stars have fallen, according to his word; and when all these things should transpire, he has assured us in the most positive terms of which language is capable that his coming would be even at the doors; so near that this generation should not pass away before his coming; but that some who should witness the fulfillment of the signs, should live to witness the fulfillment of his promise that he would come again. Those who explain these words to mean something that they do not say, do not consent to wholesome words. They are doting, or sick, "about questions and strifes of words." "From such," says the apostle, "withdraw thyself."

From what has been said, it is evident that doctrine is fundamental. To attempt to build up the Christian church, ignoring, or making non-essential or of little importance, the revealed doctrines of Christianity, is like building a house in the air with no foundation upon the earth. These doctrines distinguish the religion of truth from all false systems; and should not only be preached, but guarded with jealous care. Preach the word. Take heed to the doctrine. The salvation of souls is depending upon it. But "profane and old wives' fables," "vain babbling," and "foolish and unlearned [untaught] questions avoid, knowing that they do gender strifes." All that is taught in the Scriptures is essential and of vast importance; but doctrines not therein clearly revealed are worse than non-essential—they are pernicious.

Truth is saving; but it will not save those who are not truly converted to it. One may professedly hold, and may talk the true doctrines of the Bible; and yet be as "sounding

brass or a tinkling cymbal." If the does not have the sanctifying effect to produce the fruit of good works, it will prove the condemnation and destruction of those who professedly hold it. And they which result from sound doctrine must come from the heart, or pure love to God and men. Thus the pure doctrines of Bible purify the heart, sanctify the affections, and elevate the receiver to the exalted state of true godliness. The fruit will be unfeignedness, and the end everlasting life.

R. F. COTTERILL

#### Meditation.

THIS age is unfavorable to a close communion with God and an intimate acquaintance with his truth. The hurry and bustle of business, the increasing multiplication of duties, and one demands upon our time calculated to drive God from our thoughts, need more meditation. Our souls do not enough in the region of holy and devout contemplation. We are in no danger of becoming mystics. When great business matters call our attention, we pause and think. Shall we then, give solemn thought to the greatest business, the active usefulness and immortality of our souls and the souls of others?

When we read the truth, do we think of it after we read it? Is it food? Does it strengthen us? We would have more peace if we had more meditation. Look at the ages of Christianity. Then Christians were given to much contemplation. Those were ages of deep spirituality and sublime devotion. Even sermons full short of the pathos which breathed out from the impassioned utterances of Augustine and Chrysostom. Somehow have not the unction which the fathers had. Only now and then are our hearts fired and tongues loosed, while they seem to have continually near the throne. The secret is, they continually walked with God.

Those periods in the history of Christianity which there have been the deepest piety and greatest results from labor for Christ, were times when men turned away from the world and communed with God. The preaching and writing of those periods are fragrant with piety. Witness Flavel's "Redemption," Baxter's "formed Pastor" and "Saints' Rest," South's "Barrows" and Ridgeley's Sermons, Bunyan's "Pilgrim's Progress," and Jeremy Taylor's "Holy Living and Dying."

A close, personal communion with God works wonders among his people. We are elevated to that of which we think most. That is the source of outward character. As a stream cannot rise above its source, character cannot rise above the thought out of which grows. Then it follows that we would have more holy character if we had more holy thoughts. May it be said of our Bibles, "out of sight of mind"? Most Christians are momentary but do they meditate on the momentous truths contained in them? How vast are those truths! The soul is expanded when it comprehends that it is lifted up from the realm of sense into the realm of spirit and is enveloped in a divine atmosphere. The duty of devout meditation inculcated in the Scriptures. The psalmist says, speaking of the upright man, "In his doth he meditate day and night." Again will meditate in thy precepts and have respect unto thy ways." "Thy servant did meditate in thy statutes." "I will meditate in thy precepts." Says Paul to Timothy, "Meditate these things."

Some one may say, "I have n't time to give my mind much to thoughts of God and truth."

What should be the chief concern of life? Should it not be to walk with God, to hold constant communion with him in order to be the better prepared for that more perfect communion with him, on which the Christian shall before long enter? Have we ever anything by living near Christ? Are not smiles and love worth more than houses, lands and fine raiment?—*Central Baptist.*

WITH GOD'S HELP.—Formerly I thought of this work as more difficult than it seems now. I am deeply convinced of one thing as I grow older, and that is, God never sends me to preach a sermon, anywhere or on any occasion, but he sends some one into that congregation to receive just that truth which has sent me to utter. Oh! there are hearts that cannot point me out to-day—but there are men and women in this audience whose souls are beginning to be stirred, and to whom I am speaking, even through my feeble voice, is more powerful. God grant to speak more fully, more loudly to their consciences; rouse them from the stupor of sin and bring them to Christ! And there are men saying, "O help me, I will be a better minister than ever before." God help you to carry out your purpose!—*Bishop Simpson.*



## A DEED AND A WORD.

LITTLE spring had lost its way  
Amid the grass and fern;  
A passing stranger scooped a well,  
Where weary men might turn;  
He walled it in, and hung with care  
A ladle at the brink;  
He thought not of the deed he did,  
But judged that toil might drink.  
He passed again, and lo! the well,  
By summer never dried,  
Has cooled ten thousand parching tongues,  
And saved a life beside.

A nameless man, amid a crowd  
That thronged the daily mart,  
Let fall a word of hope and love,  
Unstudied from the heart:  
A whisper on the tumult ~~down~~,  
A transitory breath—  
Raised a brother from the dust,  
It saved a soul from death.  
Germ! O fount! O word of love!  
O thought at random cast!  
We were but little at the first,  
But mighty at the last!

—Sel.

## Seek Now.

WHEN once the Master of the house is risen up  
bath shut to the door."

PERHAPS no doctrine of the Bible is less  
early understood, or yet more plainly taught,  
than that there is a time coming in the des-  
tiny of our race in which the door of salva-  
tion shall be forever closed. The bare men-  
tion of the fact will at times cause the heart  
stand still as we think of our loved ones  
who are out of the ark of safety; loved ones  
whom our hearts go out yearningly, and  
whose cause of whom I am now penning these  
lines.

That our Scripture arrangement of verse  
chapter, as well as the method of punctu-  
ation, came by its translation from the origi-  
nal, all doubtless are aware, yet few perhaps  
bring it in mind as they read, and therefore  
miss the meaning of passages far too much  
by this arbitrary adjustment. And so the  
words of our Lord are frequently wrested  
from their true import, and he himself is  
arbitrarily made to teach theories not in accord-  
ance with the tenor of other Bible teachings.  
Thus, for example, his words to the thief on  
the cross, so often quoted to prove the imme-  
diate entrance of the soul into bliss at death:  
"I say unto thee to-day [present circumstance  
notwithstanding] thou shalt be with me  
in Paradise,"—not *this day*, on which we die,  
but ignominiously, but on that day of my  
reigning kingdom, when I shall sit upon the  
throne of my father, David.

But I would particularly call attention to  
a passage a part of which heads this article,  
Luke 13:24, 25: "Strive to enter in at the  
narrow gate; for many, I say unto you, will seek to  
enter in, and shall not be able, when once the  
Master of the house is risen up, and hath shut  
the door." The words are unchanged, and  
the true sense is given by removing a mark of  
punctuation. Until that door is shut, thanks  
to our interceding High Priest, all who will,  
may come; for he is able to save unto the  
utmost all who come unto God by him.

I have cited the words of Jesus, even the  
living Jesus himself, regarding this closed  
door, to startle conscience, and awaken  
thought, that the judgment may be convinced;  
and this done, some delaying one may be led  
to earnest, speedy endeavor to enter into the  
way of life, ere it be forever too late.

In the antediluvian epoch, for one hundred  
and twenty years, Noah preached righteous-  
ness and the way of escape from the coming  
destruction, in the ark he was building.  
During these years, doubtless, accessions could  
have been made to this life band to be saved;  
but the time came when the people of God  
had entered in, and the ungodly multitude  
were left out. The door performed its three-  
fold office;—by it the eight had entered in,  
and God had shut them in, and in shutting  
them in, had shut out all those who entered  
not while there was opportunity to heed the  
monitions of the preacher. And we are  
not left in doubt whether this Scripture rec-  
ord is to find a parallel in future time; for  
our Saviour cites it as a warning: "As it was  
in the days of Noah, so shall it be in the days  
of the Son of man."

But we need not confine ourselves to our  
Lord's teachings; for the prophets strike the  
note of alarm of a day of darkness and  
trouble, so that we are led to believe that they  
held the time spoken of in Revelation as  
the wrath of the Lamb," as future events  
moved on in panoramic vision before their  
prophetic eyes. It was this that caused Isaiah  
to cry out, "Truth faileth, and he that de-  
parteth from iniquity maketh himself a prey,  
and is wondered that there was no  
intercessor." Isa. 59:15, 16. Hosea also  
speaks of a time when "they shall go with  
their flocks and their herds to seek the Lord;

but they shall not find him; for he has with-  
drawn himself from them!"

Startling as are the inferences coming legiti-  
mately from these passages, we do well to  
ponder them and obtain entrance, before a  
closed door forever precludes all availing en-  
deavor. That we cannot definitely locate the  
time that excludes all hope, lessens not, but  
rather enhances, the danger, and should stimu-  
late to greater vigilance. For from the par-  
able of the virgins, we learn that neither the  
wise nor the foolish knew definitely. The wise  
sent the foolish to buy, and they went, only  
proving that they both had misjudged the  
time; for the great event transpired, and the  
ready, waiting, wise ones entered with the  
Bridegroom, while the seeking ones were shut  
out by the closed door; "for the Master of  
the house had risen up and shut to the door."

M. W. H.

Malone, N. Y.

## Smoking "to the Glory of God."

MR. SPURGEON is reported to have said that  
he "hoped by the grace of God to enjoy a good  
cigar, and smoke to the glory of God before  
going to bed." The newspapers took up the  
remark, and quoted it with evident gusto,  
which called forth an explanation from Mr.  
Spurgeon, in which he denied any intention  
to use the words triflingly, but demurred "al-  
together, and most positively to the statement  
that to smoke tobacco is in itself a sin." He  
justifies himself in its use by the assertion  
that a cigar has relieved intense pain, soothed  
"a weary brain" and given him "calm, re-  
freshing sleep," and thus led him to feel  
"grateful to God," and to "bless his name."

What logic! Does he not know that every  
tobacco sot will hail his defense with delight?  
If the great Spurgeon can smoke "to the  
glory of God," mothers need never reprove their  
sons for thus seeking to "honor the Lord" in  
their youthful days! And what better defense  
could the toper have for his grog? Does not  
liquor also "relieve intense pain, soothe a  
weary brain" and bring sleep?

How little of the spirit of the apostle Paul is  
here exhibited. Mr. Spurgeon knows, or  
ought to know, that tobacco is the physical,  
mental, and moral ruin of thousands, and al-  
though he may fondly imagine that it does not  
injure him, he ought for the sake of his  
"weaker brother," if for no other considera-  
tion, give the weight of his influence against  
the vile weed.

W. C. G.

Walpole, N. H.

## The New Scriptures.

ACCORDING TO THE THEORY OF TYNDALL, HUXLEY,  
SPENCER, AND DARWIN.

THE present is emphatically an age of un-  
belief. Infidelity, like the frogs and lice of  
Egypt, is everywhere present, spending its  
virus against the Bible. Volumes have been  
written by skeptics and semi-infidel geologists  
to disprove the Mosaic account of creation.  
In place of this, latterly, we are presented  
with the "development theories" of certain  
English and American professors.

The following is a specimen of how the  
first chapter of Genesis would read, if rendered  
according to this infidel cosmogony. The  
arrangement is by the *Cincinnati Commercial*.  
It is a fair presentation of the Tyndall and  
Darwin theory.

G. W. A.

## GENESIS—CHAPTER 1.

1. Primarily the Unknowable moved upon  
cosmos and evolved protoplasm.
2. And protoplasm was inorganic and un-  
differentiated, containing all things in poten-  
tial energy; and a spirit of evolution moved  
upon the fluid mass.
3. And the Unknowable said, Let atoms  
attract; and their contact begat light, heat,  
and electricity.
4. And the Unconditioned differentiated  
the atoms, each after its kind; and their com-  
binations begat rock, air, and water.
5. And there went out a spirit of evolution  
from the Unconditioned, and working in pro-  
toplasm by accretion and absorption, pro-  
duced the organic cell.
6. And cell by nutrition evolved primor-  
dial germ, and germ developed protogene, and  
protogene begat eozoon, and eozoon begat  
monad, and monad begat animalcule.
7. And animalcule begat ephemera; then  
began creeping things to multiply on the face  
of the earth.
8. And earthly atom in vegetable proto-  
plasm begat the molecule, and thence came all  
grass and every herb in the earth.
9. And animalcule in the water evolved  
fins, tails, claws, and scales; and in the air,  
wings and beaks; and on the land they  
sprouted such organs as were necessary as  
played upon by the environment.
10. And by accretion and absorption came

the radiata and mollusca; and mollusca begat  
articulata, and articulata begat vertebrata.

11. Now these are the generation of the  
higher vertebrata, in the cosmic period that the  
Unknowable evolved the bipedal mammalia.

12. And every man of the earth, while he  
was yet a monkey, and the horse while he  
was yet a hypparion, and the hypparion before  
he was an oredon.

13. Out of the ascidian came the amphib-  
ian and begat the pentadactyle; and the pent-  
adactyle by inheritance and selection pro-  
duced the hylobate, from which are the simi-  
adæ in all their tribes.

14. And out of the simiade the lemur pre-  
vailed above his fellows, and produced the  
platyrrhine monkey.

15. And the platyrrhine begat the catar-  
rhine, and the catarrhine monkey begat the  
anthropoid ape, and the ape begat the longi-  
manous orang, and the orang begat the chim-  
panzee, and the chimpanzee evolved the  
what-is-it.

16. And the what-is-it went into the land  
of Nod and took him a wife of the longi-  
manous gibbons.

17. And in process of the cosmic period  
were born unto them, and their children, the  
anthropomorphic primordial types.

18. The homunculus, the prognathus, the  
troglodyte, the antochthon, the terragen—  
these are the generations of primeval man.

19. And the primeval man was naked and  
not ashamed, but lived in quadrumanous in-  
nocence, and struggled mightily to harmonize  
with the environment.

20. And by inheritance and natural selec-  
tion did he progress from the simple and  
homogeneous to the complex and heterogene-  
ous—for the weakest died and the strongest  
grew and multiplied.

21. And man grew a thumb, for that he  
had need of it, and developed capacities for  
prey.

22. For, behold, the swiftest men caught  
the most animals and the swiftest animals got  
away from the most men; therefore the slow  
animals were eaten, and the slow men starved  
to death.

23. And as types were differentiated the  
weaker types continually disappeared.

24. And the earth was filled with violence;  
for man strove with man, and tribe with  
tribe, whereby they killed off the weak and  
foolish, and secured the survival of the fittest.

## Gadara's Fatal Mistake.

GADARA was a strong city situated on  
the east of the sea of Galilee. It was over  
two miles in circumference. Vespasian cap-  
tured it, massacred all its inhabitants, and  
reduced the city with its surrounding villages  
to ashes and desolation. To-day it is but a  
wide heap of ruins; its cliffs and rocky soil  
are dotted with tombs. Gadara is not.

The people of this ancient city once made  
a sad mistake. They turned away Christ, lest  
by receiving him they should sacrifice a por-  
tion of their worldly possessions. Like  
thousands of others in later days they said,  
Give us our goods, and you may have the  
Son of man. They suffered themselves to  
be made the tools of the devil. Evidently  
Satan, who sought to thwart our Lord in all  
his mission of good, on being thrust out of  
the demoniac, deliberately planned the de-  
struction of the swine by the demons, to  
influence the people to dread the coming of  
Christ. He succeeded well. There were two  
thousand swine, and, it appears, some six  
thousand five hundred demons—this being  
the number of soldiers in a "legion." Three  
devils to each hog were too much, even for  
these willful, muscular beasts. They suc-  
cumbed to the hellish crew, and, madly driven  
over the precipice, perished in the deep wa-  
ters.

"Charlotte Elizabeth" thought this was  
a satanic trick done to keep our blessed  
Lord out of Gadara. No doubt of it. The  
end was attained; the community were fright-  
ened. Their live stock was being destroyed.  
Nothing stirred their parsimoniousness like  
the ruin of property. The loss may have  
amounted to thousands of dollars, and no  
insurance. Jesus made this a test to try  
that people. He permitted the loss and  
made no apologies for what he had done.  
The cattle on a thousand hills were his;  
could he not do with them as he pleased?  
Besides, the law cut off this kind, and the  
swine-owners were raising a detestable, for-  
bidden animal. It is doubtful if the Lord  
would even have suffered such a fate to befall  
two thousand sheep.

And now the miserly greed for gain was  
aroused. The owners of the herd trembled  
at the presence of such a being in their  
country. They cried out, "He saves men at  
the expense of our goods; it is going to  
cost too much; give us back our swine."  
The hog-raisers influenced the masses.

Crowds came from city and country and  
begged the Lord to depart! Not another  
step was taken, not another miracle was  
wrought. Jesus sent the healed man to tell  
them the gospel story, and then turned his  
own back upon Gadara. He never went  
there again. But a precious soul had been  
snatched from the strong grasp of the devil,  
who had, we know not how long, held it in  
an agony of torture. Others might have  
been saved had the people calmed their  
fears and been willing to run some risk,  
sacrifice some gain. What was the loss of  
a few thousand hogs set over against the sal-  
vation of a man or a city! what the waste  
of the detested swine to the gain of the  
world's Saviour! Alas that thousands ever  
make the wrong choice.

I have read of an Esau selling his birthright  
for a mess of pottage, of a Judas betraying  
his Lord for thirty pieces of silver, but never  
have I read of a people who before or since  
turned the great Redeemer out of the land  
for a few thousand swine! Let us learn a  
lesson from this. If Christ would enter our  
town or home to bless and save us, let none  
turn him away for fear of the cost. In  
such a case it is bad to adopt the policy of  
Judas, and penuriously exclaim, "Why this  
waste?"

Doubtless Gadara, like Tyre and Sidon,  
one day repented the blunder—but too late.  
Years before Jerusalem was destroyed, Ga-  
dara and her multitudes were swept away  
into hades. Like Jerusalem, she rejected  
him that would bless her. Alas that mortals  
ready to perish should choose the world or  
anything in it before the King of glory;  
should prefer earth's fleeting wealth to the  
Lord of life. Gadara's ruins echo the divine  
warning, "Except ye repent ye shall all  
likewise perish."—D. T. T., in *The Chris-  
tian*.

## Sublime Courage.

MEN have been martyrs for a mistake, and will-  
ingly suffered death for a false belief, but it  
would be hard to find the instance of heathen  
devotion that could match for lofty and tri-  
umphant during this story of self-sacrifice by  
one of the early Christians:—

A great many years ago, a Roman emperor  
said to a Greek architect, "Build me a coliseum,  
and when it is done I will crown you, and I  
will make your name famous through all the  
world, if you will only build me a grand  
coliseum." The work was done. The em-  
peror said, "Now we will crown that architect.  
We will have a grand celebration." The  
coliseum was crowded with a great host.

The emperor was there and the Greek archi-  
tect, who was to be crowned for putting up  
this building. And then they brought out  
some Christians, who were ready to die for the  
truth, and from the doors underneath were let  
out the lions, hungry, three-fourths starved.  
The emperor arose amid the shouting assem-  
blage, and said, "The coliseum is done, and we  
have come to celebrate it to-day by the putting  
to death of Christians at the mouth of these  
lions, and we have come here to honor the  
architect who has constructed this wonderful  
building. The time has come for me to honor  
him, and we further celebrate his triumph by  
the slaying of these Christians." Whereupon  
the Greek architect sprang to his feet and  
shouted, "I also am a Christian!" And they  
flung him to the wild beasts, and his body,  
bleeding and dead, was tumbled into the dust  
of the amphitheater.

## Simplicity.

MANY years ago some young preachers were  
in a habit of preaching at a certain place.  
Among their habitual hearers was a sincere  
and humble, but uneducated, Christian slave,  
called Uncle Sam, who, on his return, would  
try to tell his mistress what he could remember  
of the sermon; but he would always complain  
that the young men were too deep and learned  
for him. One day, however, he came home in  
great good humor, saying that a poor, unlearned  
old man, just like himself, had preached that  
day, who, he supposed, was hardly fit to preach  
to the white people; but he was glad he came  
for his sake, for he could remember everything  
he said. On inquiry, it was found that Uncle  
Sam's "unlearned" old preacher was Rev. Dr.  
Archibald Alexander, the theological professor,  
who, when he heard the criticism, said it was  
the highest compliment ever paid to his preach-  
ing. "Hath not God made foolish the wisdom  
of this world, that no flesh should glory in his  
presence?"

THERE are two forms of tyranny; one real,  
which arises from oppression; the other is  
seated in opinion, and is sure to be felt when-  
ever those who govern establish things shock-  
ing to the present ideas of a nation.—Mont-  
esquieu.

## The Review and Herald.

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

BATTLE CREEK MICH., SIXTH-DAY, JAN. 8, 1876.

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

EDITORS.

### The Opening of the School.

WE are reminded by the experience of the past few days that important events, at least some that are important to us as a people, are following each other in rapid succession.

The Biblical Institute, having held its full time, closed last Sunday evening, with some features, which, as elsewhere noticed, were truly soul-inspiring. The next day at ten A. M., a large company assembled in the capacious hall of the new school building, to dedicate the building to its sacred uses, and open the present term of school with appropriate exercises. The pleasant room, the cheerful assembly, the prosperity of the enterprise which was the occasion of the meeting, and of the cause of which it is to constitute so important a part, all conspired to render it an occasion of thorough good cheer.

After singing, reading of one of the good psalms of David, and prayer, the opening address was made by Bro. White. A brief history of the interest, from its very commencement, which has for some years been growing among us, on the subject of education, was given. The importance of this enterprise, its connection with the work of present truth, the responsibilities we are laid under on its account, the dangers to which we are exposed, and the grand results within our reach, if we are faithful to our trust, were set forth in a masterly manner; and his words were listened to with marked attention throughout.

Bro. Butler also made brief and appropriate remarks. The exercises were interspersed with singing, both select and general, in which, while the ear was charmed, the heart found utterance for its sincerest sentiments.

The donors who have contributed so generously to this important enterprise, the brethren who have labored so faithfully, conscientiously, and skillfully, in erecting the building, the teachers who are here to engage in their holy work, and the students who may come here to fit themselves for the most important sphere of labor which this world presents, were not forgotten.

God has graciously supplied the most favorable conditions for progress in this department of the work. The long-needed facilities are provided. It now remains that in the future operation of the school, such a course be taken that his rich blessing may attend.

The winter term has opened very encouragingly. Scholars are coming in so that at this writing it is impossible to tell how many will be in attendance. But the present bids fair to be a full term, and one of more than ordinary interest.

### Biblical Institute Lectures.

THE course of lectures continued its interest to the close. The time allotted was not sufficient to allow an investigation of all points of the truth, yet the multitude of questions presented to, and answered by, the lecturers, took in a wide range, and, while some subjects were canvassed thoroughly, some light was elicited on almost every subject. Most of the members of the class took copious notes of the lectures and of the answers to the questions, and thus have now in their possession the means of perfecting their knowledge in time to come. A vote was passed, also, that a report be made out for publication. If this shall be carried out it will be of great interest to the whole body of believers in all parts of the land.

The closing exercises on Sunday evening, Jan. 3, were of unusual interest. A recapitulation of subjects canvassed was presented by Bro. Smith. At this point sister White entered the house. She had been very sick for several days, and all had resigned their hope of hearing her again before their departure. But the Lord, in answer to prayer, visited her in mercy and in power, and to the great joy of all present she was enabled to give a powerful exhortation and cheering testimony. Bro. White followed with a stirring appeal which went to the hearts of the large assembly.

After brief remarks by several others, and a resolution of thanks to the conductors of the Biblical Institute, and to the Battle Creek church for their hospitality, the hymn, "When shall we meet again?" was sung, and the meeting was closed. The best of feeling prevailed, and all expressed the deepest satisfaction with the course of lectures and the happy manner of its termination.

J. H. W.

### Knowledge without Profit.

NOT long since, I was conversing with a man who professed much interest in the truths of the Bible, and as I referred to the evidences of the nearness of the second advent of the Lord, he remarked, "I guess we'll know more about these things when they come."

"Very true," was my reply, "and so, also, the people in Noah's day knew much more about the flood when it came than Noah could tell them. But all the knowledge of that calamity by which they could be benefitted they must obtain from him; and, to be benefitted by it, they must obtain it before the event."

It seems singular that Bible readers, when considering the subject of the coming of the Lord, so often, yes, so generally, ignore all that the Saviour has said respecting that all-important event. "As in the days that were before the flood," These were his own words. It were an easy matter for those who heard Noah preach, to say, with an air of incredulous wisdom, "We'll know more about the flood when it comes." Perhaps they used this very language. And so it was. They did indeed know more about it when it came; but theirs was knowledge unavailable—knowledge without profit.

When it came, Noah and his family were in the ark; "and the Lord shut him in." The door was forever closed; no one of all that vast, affrighted multitude could gain an entrance then. "Too late! too late!" They would learn of the fact only by experience, when, in the very nature of the case, such experience must be fatal.

And still the admonition stands: "As it was in the days of Noah, so shall it be also in the days of the Son of man." Filled with the world and its pleasures; drunk with folly and passion; they refused to know, until knowledge was of no avail. "So shall it be." So it is now. "Suffering, and drunkenness, and cares of this life," take all the mind and fill all the heart, and they will not know till the Saviour ceases to plead; till he says, "He that is unjust, let him be unjust still;" till the plagues of the wrath of God are poured out without mixture upon those who, wise in their own conceit with the wisdom of this world, refused to know that which only could avail for their salvation.

For once the scorner and scoffer tells the truth. He will know more about these things when they come. But we shall not envy him his knowledge gained in that manner; gained in neglect or contempt of God's warnings and offers of mercy. Give us grace and humility, O Lord, to "walk by faith," and not to wait for knowledge till our sight shall overwhelm us with the terrors of the impending day of destruction.

J. H. WAGGONER.

### Which Day Is the Sabbath?

THE article in the *True Missionary*, No. 12, by Eld. W. M. Jones of London, is worthy of the most careful study. The fact that so many millions of the human race, besides the Jews, though descended from Abraham, have always called, and do still call, the seventh day of the week the Sabbath, should stop the mouths of those who would excuse themselves from keeping the Sabbath of the Lord by the puerile claim that we cannot tell which is the true seventh day of the commandment. If Abraham and his descendants never knew which was the rest-day of the Lord—the day on which he rested after he had made the world in six days—then, indeed, the commandment so solemnly spoken by the mouth of God at Sinai, to remember the Sabbath day to keep it holy, was spoken in vain, since no one, from that day to this, has ever known the day. And to say that the true day of God's rest, or Sabbath, was unknown to the Israelites, is equivalent to saying that the great Jehovah, the maker of the heavens and the earth, delivered a commandment in the most solemn and terrible manner which he never intended should be obeyed. It is simply to charge God with trifling and folly.

And this is precisely the case with those at the present day who say, "We ought to keep the seventh day, if we only could tell which is the seventh day." If God's own providence has so ordered it, or so suffered it, that we cannot know, if we would, what he means when he says to us, "Remember the Sabbath day to keep it holy;" "The seventh day is the Sabbath of the Lord thy God;" "For in six days the Lord made the heavens and the earth, . . . and rested the seventh day;" then we are under no obligation to keep the commandment; for he does not intend that we shall, since in his own providence it is out of our power. Who is to blame? This weak and blasphemous excuse casts the blame of man's disobedience upon the infinite Law-giver, the Holy One.

Let us repeat. If the rest-day of the Creator was unknown to Israel at Sinai, they were un-

der no obligation to keep the fourth commandment of the decalogue; for it was out of their power—God's providence had made it impossible. But if they did know the day, and could keep the command, the same is possible to the present day; for we have an unbroken chain of testimony, unimpeachable, in the millions of the descendants of Abraham from that day to this. It is not the testimony of "two or three witnesses" merely, but of millions, who have all the while persisted, and do still persist, in testifying that the name of the day now called Saturday was the Sabbath always from "old, old, old time"—from the very beginning.

It is also a fact worth noting that "the Italians, in their daily life, call the seventh day, Sabbath." And to this it may be added, that, in regard to churches, it is not the Italian or Roman church, but the Protestant, that has given the sacred name, the Sabbath, to the first day of the week. Roman Catholic writers speak of "changing the Sabbath into Sunday" by the authority of the church. They say the church "abolished the Jewish Sabbath and substituted Sunday in its stead." And one of them, in controversy with Protestants, says, "Why do you not keep holy the Sabbath day?"

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home, every Sunday of your lives."

"But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day was the seventh day of the week. God Almighty did not give a commandment that men should keep holy one day in seven; but he named his own day," &c.

But I did not intend to say so much. I took the pen to commend the article of Bro. Jones to our other papers, not excluding the *Youth's Instructor*. It is truly instructive.

R. F. COTTRELL.

### The Sun Is Setting.

THE sun of mercy is setting. The time of probation is fast closing. If we desire to do anything in the service of God, it must be done soon. The night comes when no man can work. It approaches more swiftly than we are aware. Our life also hangs by a brittle thread. Our existence is one of uncertainty. The gates of *hades* are wide open. Every hour carries 3600 human beings to the tomb. We must not marvel if the angel of death should knock at our door next.

Wonderful events are transpiring around us in nature, among the kingdoms and nations of this world, and among the people of God. The prophetic chains are being completed, link after link. The signs of the times illuminate the pathway of the saints. The warning voice of God is sounding with solemnity. The last message of mercy calls for earnestness and uncommon diligence. The remnant of God's people have slumbered too long on the enchanted ground. The sun of mercy is fast sinking. The night of sorrow—the day of Judgment—approaches with giant-steps. The lukewarm will soon be spewed out of the mouth of the Lord.

Awake, awake! If you want to serve God, serve him now. If you intend to suffer with Christ, do it now. If you mean to gain the victory over the corrupt desires and habits of the old man, make a full surrender now. Make no delay. Take hold of this matter in earnest. Be honest before God and to yourself. Otherwise you may soon be placed on the left hand, and be compelled to listen to those terrible words: "Depart from me, ye cursed!"

Satan is often moderate when he can advance his own devices. He does not ask for the whole heart, only a small corner—a little room for a small throne. His request does not appear so unreasonable. You sympathize also some with him on account of old acquaintance. How long shall this continue? You undertake a dangerous work. You are in danger of losing the crown of glory.

Are you prepared for the coming of our Lord? Answer the question, yes or no. If you are not prepared, how long will you wait before you wash your robe in the blood of the Lamb, and cleanse your character from the stains of sin? How long before you will fill your soul with heavenly love, so that you can rejoice to meet the coming King? What will you do when your lamp goes out? What will all your prayers and sacrifices amount to when at last you sink into the lake of fire?

Do you say that you can do no more than you do? Consider this seriously. Your Saviour tells you to resist unto blood, striving against sin. Remember what he has done for you. Behold his sacred head, crowned with thorns. Behold him in the agony of death, groaning under the burden of your sins. Be-

hold the Lamb of God that taketh away (beareth) the sins of the world. Listen to his last agonizing cry: "My God, my God! hast thou forsaken me?" Do you think Jesus had to put forth strong efforts to bear your sins? Then you must also make strong efforts to overcome them.

Consider how you can toil and endure to advance your temporal interests. Do you show much diligence in spiritual things? Are you more interested in preparing to meet your God than to attend to your earthly affairs? Then you can labor for the Lord, and you can persevere in earnest. Then you can break through darkness and hindrances. Then you will rest before rays of precious light from the sanctuary illuminate your mind. Then you can suffer with Christ and labor for him, when his heart is warmed up with his infinite love. Then you can subdue self and glorify God in trying to save sinners.

Dear reader, the sun of mercy is setting. If you mean to do anything for Jesus do it before it is too late. May God sanctify you wholly, and "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

JOHN MATTESON.

### Interpretation.

THE Bible is not the book which the religious world make it. The Scriptures of truth are famed, blasphemed, libeled, by the interpretations that are given them by all those sects who, to prove that their creeds are, at least good as the truth, construe them to mean anything and everything, except that which they say. Unity of faith is very desirable. It is that for which the divine Redeemer prayed that his disciples might be one, as he and the Father are one. But this oneness never can be restored to the church but by discarding false mystical interpretations, and by taking the Scriptures in their rational and obvious meaning—understanding them to mean what they evidently and positively declare. Those who are induced to abandon interpretations for what the Scriptures say, will attain to truth and unity. There is no hope for union in the truth for those who will not do this.

The word of God is not yea and nay. It is harmony with itself. Its teachings are not verse and contradictory. The Bible has been compared, by its professed friends, to a fiddle which will play any tune you please. The way the fiddle is made to do so is by fingering it. Hands off from the Bible, and it will tell the truth every time, and the same truth all.

The precepts of the law of God are not hard to be understood if we will let them mean what they say; and so of the doctrines and ordinances of the gospel. And the harmony of the law and the gospel is clear to all who are willing to accept it. The idea that the law which condemns the sinner is abolished or superseded by the gospel of salvation from sin through the atoning blood of Christ, is the offspring of the desire to evade some requirement of that law which is holy, just, and good. The idea is preposterous. Neither revelation nor reason is its father. It is an abhorrent to either. The sinful desire to have it so is the father of this illicit, insane, and monstrous progeny. God's word is plain. Sin is the transgression of the law. Christ died to redeem us from sin and bring us back to obedience; and those who do not accept of Christ and turn to God will be judged by the law, the day when God shall judge the secrets of men, according to the gospel. Rom. 2:12-13.

The ordinances of the gospel are simple and expressive, and plainly revealed. There is one Lord, one faith, and one baptism. Who has the right to teach three or four modes of baptism? Who has the right to substitute something else for what Christ has plainly taught by precept and example?

The Scriptures of both the Old and the New Testament teach us that the dead are asleep. What of that interpretation that persists in saying that they are awake? The Scriptures assure us that Christ is to come to earth a second time, and that at his coming he will awake his people from their sleep; that they shall come forth from their graves. Do they mean what they say? If not, who is authorized to tell us what they do mean? Are uninspired men to tell that the word of inspiration does not mean what it says, but something else?

Oh! ye interpreters of God's revelation, come and bow submissively to what God has said. Believe what he has spoken, and obey what he has required. Ye that fancy that ye see in the Bible that which is not there, while that which



is therein taught is ignored and evaded, anoint your eyes with eye-salve, that ye may see. Come to the fountain of truth, and drink. Acknowledge and obey God's word as it is, and no longer make it void by baseless interpretations. Come to the living fountain—the well of life.

R. F. COTTRELL.

### Another Effort.

A PAMPHLET has been sent to us by some friend, the compound title of which reads as follows: "The Christian Sabbath, Harmonized with Creation Seventh day. The Conscious and Continued Existence of the Soul after the Death of the Body, and the Punishment of the Wicked Shown not to be Annihilation. The Second Advent of Christ, by Rev. E. M. H. Fleming, Member of the Des Moines Annual Conference of the M. E. Church."

From this title the reader will at once perceive the line of thought presented in this book. His position on the Sabbath question is the one which is becoming so common among Methodists, a rehash of Dr. Aker's sublime guess-work, making Sunday the original seventh day. We need not remind our readers that this position is abundantly refuted in Bro. Andrew's review of Dr. A.'s work. On the state of the dead and the destiny of the wicked, the popular view is taken, while the second coming of Christ is thoroughly spiritualized. It is a work of 40 pages. We notice nothing new in it, except the claim that the second coming of Christ took place at Pentecost, notwithstanding Paul wrote to the Hebrews in A. D. 64, some time after Pentecost, that Christ had not yet come, but was to appear the second time, at some future point from their day. We are glad to have these questions agitated and made important as the living issues of the day; for wrong views will last with honest minds only till the truth can be brought before them.

We have also received a pamphlet on "The Sabbath Question," published by the "Re-organized Church of Jesus Christ of Latter-day Saints," at Plano, Ill. We have glanced over it enough to see that it rejects the seventh day, and advocates the first day of the week as the Sabbath. So it seems that the Sabbath cause is to be in no-wise mixed up or identified with the errors of Mormonism. This we are gratified to know.

### Title of "Reverend."

THIS has been a subject of much query and some controversy; some affirming it to be unlawful, and some, allowable, to confer it upon men. A few facts in regard to its Scripture use, and of the history of its application to the clergy, may be of interest to all.

The word from which it is derived is found, in various forms, more than three hundred times in the Old Testament. The verbal root signifies, to fear, to be afraid; and hence to fear, to reverence, to honor. In the form used in Ps. 111:9, it is found forty-three times, translated mostly terrible, fearful, and dreadful. In almost all instances it is applied directly to God or to his works: never to man or to his works.

Mr. (Rev.) Brooke Lambert, Tamworth, Eng., has furnished some information to the London Times concerning the parish records. This fixes the commencement of its use as a title in that part of England, and, probably, it will settle to a great extent the date of the custom throughout the country; as reliable evidence of the unwillingness of the church to give the title two hundred years ago is very interesting.

"The registers of the parish of Tamworth contain some particulars as to local usage. The registers date back from the reign of Philip and Mary, 1556. The first title given in them to a clergyman is the old title, 'Sir,' with which Shakspear has made us familiar. In May, 1567, we have an entry, 'Sir Peter Stringer, curate.' The clergyman who succeeded him is called 'Sir Richard Walker,' but there are other contemporaneous entries, such as 'sacerdes,' 'clericus,' 'preacher,' and 'verbi minister.' These latter seemed to have obtained till, in King James' reign, we have the prefix 'master,' which, as we know, was applied to the great divine, Master Hooker, and this practice seems by our registers to have been continued through the commonwealth, though 'Minister of the Gospel' is sometimes added.

"We have, however, in 1657, the first use of the word 'reverend,' evidently in this case as a special mark of respect, not as a formal title. On '11 June, 1657, was buried our Reverend Pastor, Master Thomas Blake, Minister of Tamworth.' In 1693 we have a clergyman, by name, Samuel Collins. I had noticed with curiosity an erasure before his name in each

of the casualties, baptism, or funeral, recorded in our register.

"In 1701, I was lucky enough to find an erased entry, and it appears that the obnoxious word was the title 'Revd.' (so written) prefixed to his Mr.; however, he seems not to have been able to hold this title. One of his children, baptized in 1706, is baptized as the child of plain Samuel Collins, minister; and when he died, in 1706, he was buried without the title 'reverend'—as Mr. (i. e., Master) Samuel Collins, minister of Tamworth. Henceforward, the same address is used till November, 1727, when we have the baptism of Annie, daughter of 'ye Reverend Robert Wilson, minister of Tamworth,' and after that date the prefix 'reverend' never seems to have been omitted."

J. H. WAGGONER.

### Condition of the Catholic Nations of Europe.

IN the following statements we read the sure cause of the decline of the papacy in its strongholds, according to the predictions of the prophet Daniel:—

... The XIX<sup>th</sup>me Siecle, a conservative Republican journal of Paris, has been publishing a remarkable series of articles on "Bismarck and France." They purport to be the joint production of two publicists who were so profoundly impressed with the events of 1870-71, that they set out to master the secret of Bismarck's success, and, for this purpose, subjected the social, political, and religious condition of Europe to a rigid analysis, and then applied the inductive method to the facts thus obtained, so as to reach a scientific solution of the problem. Among other conclusions they find that the material and intellectual progress of Prussia has been due to the Protestant element which so largely predominates in her population, and that Protestantism is the force that has developed her superiority, by lifting the nation out of the ruts of ecclesiastical authority, and up to the plane of scientific thought and action. They argue that the Catholic nations of Europe have reached their culmination; that while Prussia was progressing, Austria was petrifying herself, so that now she is reduced to a "geographical expression;" that the vigorous dynasties are either non-Catholic, such as England, Russia, Germany, Denmark, Sweden, or at variance with the pope, as Italy; that nearly all the reigning houses of Europe have the blood of German Protestants in their veins, and that "the intelligence of Protestantism now leads the affairs of Europe." The same writers account for Bismarck's anti-papal policy by saying that "he must pivot his empire on the consistent and dominant element in it."

### An Inquiry.

Lord what wilt thou have me to do? Acts 9:6.

To understand the full import of this inquiry, we must read the context, and see who was speaking, and why he inquired thus. His past life must be contrasted with that portion which followed the making of this inquiry. This question shows the character of the apostle Paul, and how he viewed matters pertaining to God and man.

Nothing appears more beautiful than this inquiring spirit in those who attempt the service of God, and especially in those who stand in responsible positions. As in an army, every man should be on the alert, constantly inquiring how he may best serve his country, so in the service of God, we should ever be watchful, that we may know how we may best serve the great God who has called his people to glory, honor, and virtue.

Not long since I heard an officer in God's good army asking about his duty. He seemed very anxious to know how he might find out what were the peculiar duties of his office. No false dignity kept him silent; no false modesty fettered his tongue, but anxiously he sought the best way. Such a person is in trouble lest he should neglect his duty, until the way is clear before him, and he cannot rest until he is satisfied that he is at least somewhat posted as to duty.

Not one of the least of the soldiers in the army of God but has important duties to perform. It is a fatal mistake if these duties are neglected. Then let us all inquire, "Lord, what wilt thou have me to do?" then do it, as Paul did.

JOS. CLARKE.

DEFINITE work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it is nursing in a hospital or hemming a pocket handkerchief. It would be a hard world to live in if there were no one to do the odds and ends of the work in it.

### The Late Rev. Emile Cook.

At one of the revival meetings recently held in Edinburgh, Mr. Moody spoke of the importance and power of faith in prayer. Dr. A. Thomson read a letter which he had received from a lady in Edinburgh, narrating a series of incidents in connection with the rescue of the passengers of the shipwrecked *Loch Earn*. "After the *Trimountain* left them, and they had examined their ship, they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of Him who ruleth wind and waves. Two ministers were left on board the *Loch Earn*. One, M. Cook, a truly good man, did all he could to encourage their hearers. Every day at noon he gathered them together, and earnestly by prayer strove to lead them to the Saviour. The day before they were rescued, he told them he had no doubt they would be saved; that even then a vessel was speeding to save them; that God had answered their prayers; and that next day, as morning dawned, they would see her. As morning dawned, every eye was strained to see the promised ship. There truly she was, and the *British Queen* bore down upon them. One thing is remarkable—the officer in charge on board the *British Queen* had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward, telling the watch to keep a sharp lookout for a ship."

### Don't, Pray Do n't.

Do n't tell the little one, who may be slightly willful, that "the black man will come out of the dark cellar and carry it off if it does not mind." Do n't create a needless fear to go with the child through all the stages of its existence.

Do n't tell the little five-year-old Jimmy "the school ma'am will cut off his ears" "pull out his teeth," "tie him up," or any of the horrible stories that are commonly presented to the childish imagination. Think you the little one will believe anything you tell him after he becomes acquainted with the gentle teacher who has not the least idea of putting those threats into execution.

Do n't tell the children they must not drink tea because it will make them black, while you continue the use of it daily. Your example is more to them than precept; and while your face is as fair as a June morning, they will scarcely credit the oft-told tale. Either give up drinking the pleasant beverage, or give your children a much better reason for its non-use.

Do n't tell the sick one that the medicine is not bad to take, when you can hardly keep your own stomach from turning "inside out" at the smell of it. Better by far tell him that it is disagreeable, but necessary for his health, and you desire him to take it at once. Ten to one he will swallow it with half the trouble of coaxing and worry of words, and love you better for it.

Do n't teach the children by example to tell white lies to each other, and to their neighbors. Guard your lips and bridle your tongue, if you desire to have the coming generation truthful. Truthfulness is one of the foundation stones of Heaven. Remember the old, old book says, "no liar" shall enter within the gates of the beautiful city. There is nothing false there, and no distinction between white lies and those of a darker hue. A falsehood is an untruth, whether the matter be great or small.

### Southern Outrages.

THE committee appointed by the late Convention in Chattanooga, to investigate the reports of outrages in the South, speak as follows in reference to the state of affairs in Arkansas:—

"The committee have done more work in Arkansas than in any other State, and yet they are obliged to confess that not one-eighth of the crimes can be recorded, for several reasons. But the returns from this State, as declared by one who has been permitted to examine them, make up a page of horrors absolutely appalling; a page of death 'in the cabin, by the road-side, on the crowded street, by the sluggish stream, in the thicket, in the open field, by night-time, and by day-time.' Fifty-six of the seventy-three counties in Arkansas report that there have been 956 outrages since 1866, from merciless whippings to cold-blooded murder, as follows: Murders, 660; attempts to assassinate, 223; threats to murder and whippings have been in proportion, and the number of men engaged in the outrages, nearly all white, is little less than a thousand."

### Horrible Catastrophe.

THE report has been confirmed that the *Cospatrick*, an emigrant ship, en route from London to New Zealand, was burned at sea, off the Cape of Good Hope. By this horrible affair, four hundred and sixty human beings perished, but three having yet been heard from of the entire list. These three were picked up in an open boat, nearly famished, having eaten nothing except (horrible to relate) flesh and blood of others who had died in the boat. The hundreds of poor creatures who were roasted alive, or jumping into the sea made food for ravenous sharks, endured untold agony which will never be known to the readers of newspapers.

### Is the Watch Right?

DR. JOHNSON said of Bishop Burnett, that "he was like a man who resolves to regulate his own time by a certain watch, but will not inquire whether the watch is right or not."

In many persons there is observable an easy tendency to regulate their religious belief by some standard which they take for granted to be right, without seriously examining the grounds of its conceded authority. In the Catholic church, the priest, who is a second-hand pope, is the standard time-piece by which all the lay-watches are regulated. What the priest declares to be God's truth is accepted as such, without, in most cases, we fear, an earnest and prayerful inquiry into his claim to infallibility.

And among Protestants, are there not many that blindly set their belief by the minister or the creed, rather than by an intelligent and devout study of God's word? If so, wherein are they better than superstitious Romanists? You may be all correct according to your standard, but what if that shall prove to be false? Let us take nothing second-handed. Let us try all human time-pieces by the great chronometer, constructed by him whose existence is measured only by eternity—the infallible word of truth.—*Sel.*

THE SMOKING NUISANCE.—It meets us everywhere. In street and railroad cars, boat-cabins, on Broadway and in eating-houses, the smokers, losing all sense of decency and propriety by the deadening influence of the filthy weed, puff their smoke in the faces of everybody, and fill the air with the foul, disgusting nuisance. We have been driven from eating-houses by those pretending to be gentlemen, who pull out their cigar or pipe, and sit and smoke as if their very life depended upon it. The very fact that it so brutalizes all sense of propriety and self-respect is enough to utterly condemn the filthy practice. Are there no rights of anti-smokers which these tobacco devotees are bound to respect? We enter our protest against this increasing evil and pestilential nuisance, worse than the frogs and lice of Egypt, and worthy of the most barbarous age; and shall join in the cry for lost "rights and liberties."—*Temperance Advocate.*

DR. THEODORE L. CUYLER gives the following valuable receipts for securing sunshine in the soul:—

"1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence, keep down the accursed spirit of grasping. What they do not have, makes thousands wretched. 3. Keep at some work of usefulness. Working for Christ always brings heart health. 4. Keep your heart's window always open toward Heaven. Let the blessed light of Jesus' countenance shine in. It turns tears into rainbows."

BUT three hundred years ago, a body of Roman priests made a great fire in Earl street London, and burned every copy of the Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. To-day, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy-eight different languages; and it may almost be said that an additional copy comes from the press every tick of the clock.

THERE is many and many a candle that will burn distinctly in a room where the air is still, which, if you take it into the wind, flares and flutters and burns every way but the right way, and there are Christians that are able to have the pure flames of Christian life burn steadily if you only shield them; but that, if you move them about, and bring them in conflict with another in circumstances of temptation, and their weakness of Christian feeling.

## A CHILDLIKE SPIRIT.

FATHER, I know that all my life  
Is portioned out for me;  
The changes that will surely come,  
I do not fear to see:  
I ask thee for a present mind,  
Intent on pleasing thee.

I ask thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And wipe the weeping eyes—  
A heart at leisure from itself,  
To soothe and sympathize.

I would not have the restless will,  
That hurries to and fro,  
That seeks for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am,  
In whatso'er estate,  
I have a fellowship with hearts  
To keep and cultivate—  
A work of lowly love to do  
For Him on whom I wait.

I ask thee for the daily strength,  
To none that ask denied—  
A mind to blend with outward life,  
While keeping at thy side;  
Content to fill a little space,  
If thou be glorified.

And if some things I do not ask  
Among my blessings be,  
I'd have my spirit filled the more  
With grateful love to thee;  
More careful not to serve thee much—  
But please thee perfectly.—Sel.

## Progress of the Cause.

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

Grant Center, St. Clair Co., Mich.

SOON after I reported from the above-named place, I left to attend a dedication at Quincy, where the brethren have erected a neat house of worship; thence I came to Battle Creek. At Quincy I received a letter from Bro. Lamson in which he said about thirty had decided in favor of the truth. In a late card he says: "Many more are favorable of whom we knew but little when you left. I now have a list of twenty for papers, and shall get more, as a number have not been seen who are most favorable."

We consider this, in several respects, a very important point for labor, and there is much yet to be done in that neighborhood. Though the opposition was unusually violent, the Lord greatly blessed our labors, and the truth has many warm-hearted, intelligent friends there. The way seemed to open favorably in several directions, which will enable those who labor in that part of the State to be with the friends there frequently. We earnestly pray that the Lord will direct and bless.

J. H. WAGGONER.

## From an Old Pilgrim.

I WANT to say a few words to the readers of the REVIEW. I embraced the doctrine of the second coming of Christ in 1836 from reading Bro. Miller's book, and when he came to Haverhill, Mass., I hailed him with joy. I heard him lecture fifty-three times; a more devout and Christian-like man I never saw.

I looked for the Lord in 1843, but shared in the sad disappointment; I never could believe in setting time again. I never gave up a portion of truth; I believed the work to be of God.

I was unacquainted with the seventh-day people and their views until, through the kindness of Bro. Smith of Manchester, I obtained papers which led me to search for truth, which I found in the third angel's message and in keeping the Sabbath.

About two years ago myself, with three of my family, commenced keeping the Sabbath. There are no Sabbath-keepers within ten miles of us.

I attended the New England Conference at South Lancaster, Mass.; it reminded me of 1843. It was truly a blessing to me. Let me say, dear brethren, in the language of Peter, "To them that have obtained like precious faith with us through the righteousness of God and our Lord Jesus Christ."

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world

through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren, or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

My brethren and sisters, we see how much is depending on us; the signs are multiplying on every hand. Soon Jesus will come to take his faithful children home. May I among them stand.

S. N. KENT.

Candia, N. H., Dec. 27, 1874.

Rowley, Mass.

SOME seven or eight have stopped work on the Sabbath, and four have positively stated that they were fully decided to keep the Sabbath.

Having finished our lectures here, and finding no favorable opening for another course at present because of the high prices of the halls in this vicinity, we think best to leave here until the next season. And being anxious to do what we can, we appeal to our brethren of N. E. C. if they know of places where the people would like to hear on present truth, or where a place to lecture can be obtained with a fair prospect of getting a hearing, to write to us at once of the same, and they will confer a favor. Direct to Ipswich, Mass.

D. A. ROBINSON.  
P. C. RODMAN.

Taylor Co., Iowa.

SINCE my last report I have given twenty-seven discourses in Holt Center school-house. Three families, seven adults and eight children, decided to keep all God's commandments. I left many friends, some investigating, and others almost persuaded. Obtained two subscribers for the REVIEW.

We ask an interest in the prayers of God's people that our labors may be blessed to the good of souls.

H. G. BUXTON.

Springville, Ky.

SINCE I came into present truth I have often thought I would write a few words of encouragement for those of like precious faith; and now the Holy Spirit has made me so happy I feel that I cannot be silent any longer. Bro. Osborn has labored hard for the cause in this State, and by his labors a few have come out on the side of truth. There are five Sabbath-keepers at this place; all are heads of families except myself. We meet together from Sabbath to Sabbath to claim the blessing of the Lord, and we feel that Jesus is with us. Oh! bless his worthy name for his lovingkindness to us.

We have organized a Tract Society here, and, by the assisting grace of God, I intend to use my talent to increase our number. I want to bear some humble part in the work of God, that, when Jesus comes to make up his jewels, I may be counted worthy to have a part with his redeemed ones.

I have been reading sister White's writings on the coming of the Lord, and I find sweet consolation in them. I believe the end of time is near, and Jesus is even at the door. O brethren, pray for us, that we may be kept humble at the foot of the cross till Jesus comes, that we may hail him with joy.

HETTIE PICKENS.

Springville, Dec. 19, 1874.

## A Seeker.

"SEEK ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

The connection of this scripture will show that it has reference to the preparation for the great day of the Lord, the day which is now ready to burst upon the world. A certain class of people are called to an important duty. The exhortation is to the "meek of the earth." It is to Christians—to those who have already

set out in the service of the Lord, who, comparatively speaking, are the meek ones of the earth. They have some grace, but are not ready. Here, there is a work for those who are looking for Christ, and who already have some of the precious grace of meekness.

They also need to seek the Lord. There must be a special preparation for the great event soon to take place. But if this is necessary on the part of the people of God generally, how much more for me who have been so far from the Lord. I must, therefore, register myself a "seeker."

Not more than half converted at first, I have made very crooked steerage at the best. The failures have been so many that at times I have been almost ready to yield in utter discouragement. Resolutions and vows have amounted to almost nothing. "For the good that I would, I do not: but the evil which I would not, that do I." Thus I had lived in the 7th chapter of Romans until the difficulty had become chronic.

I now believe that my efforts to reform, have, for the most part, amounted only to a miserable job of patching new cloth onto the old garment. Every patch has only made the rent worse. This will never do. There must be a new garment. Nothing short of a new conversion—a new experience—a new heart, can ever satisfy this poor, sin-sick soul. Oh! for the gold tried in the fire—the transforming grace that preserves from sin. Oh! for a heart to hate evil and love righteousness.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." Yes, I am a learner of Him who is meek and lowly of heart. I will make no tarrying, but hasten to drink of that fountain which will spring up unto everlasting life. There are good desires in my heart for which I am very grateful, and will cherish them day and night. With the forgiveness of the people, and the pardoning grace of God, I shall start anew in the good work. Trusting in his mercy and rendering entire submission to the divine will, I shall hope for eternal life through Jesus Christ my Lord.

"Take my soul and body's powers;  
Take my memory, mind, and will;  
All my goods, and all my hours;  
All I know, and all I feel;  
All I think, or speak, or do;  
Take my heart, but make it new."

M. E. CORNELL.

Battle Creek, Dec. 10, 1874.

## "Bring Another Brother."

DURING the exhibition of 1867 in Paris, a minister met with an instance of direct labor for souls which he states he can never forget. In conversation with an engineer employed on one of the pleasure boats which ply on the Seine, the discovery was made that the man was a Christian, and on the inquiry being put, by what means he was converted, he replied, "My mate is a Christian, and continually he told me of the great love of Jesus Christ, and his readiness to save, and he never rested until I was a changed man. For it is a rule in our church that when a brother is converted, he must go and bring another brother; and when a sister is converted, she must go and bring another sister; and so more than a hundred of us have been recovered from popery to the simplicity which is in Christ Jesus." This is the way in which the gospel is to spread through the whole world. By the silent force of a consistent life, by the prevalence of importunate prayer, by the seasonable testimony of our lips in converse with our fellow-men, let us love to make Jesus known; for he has said, "Whosoever shall confess me before men, him will I also confess before my Father which is in Heaven."—John V. Hickmott.

## In and around the Biblical Institute.

JUDGING from the number of brethren in attendance from the several States in the union, I think there must be from a hundred and twenty to a hundred and fifty families anxious to know how we are entertained, and what we are doing, and what the probable result of this enterprise will be.

The first thing I will speak of is how we were received. A committee previously chosen held themselves in readiness to wait upon every new comer, and conduct him to a home with some one of the families composing the Battle Creek church; and, judging from my own experience and what I have heard from others, I feel justified in saying that we fare sumptuously. Every facility calculated to enable us to make the best use of our time is given us. Our mail is distributed in the lecture room before each lecture, and we receive many such attentions, which, in the aggregate,

save us much time for the study of our lessons. So far, the lectures have been conducted by Brn. J. White and U. Smith. The able and patient manner in which they handle the subjects, and answer the many curious, ingenious, and intricate questions submitted to them in writing, and orally, will certainly give them a large place in our confidence and in our hearts.

The time devoted to lectures, including that used in asking and answering questions, is from 9 to 11 A. M., from 2 to 4 P. M., and 6 to 8 P. M., giving us plenty to do.

I cannot close this article without a few words about the preaching, all of which thus far has been done by Bro. and sister White. I wish to say that whatever opinion people may form by reading, I venture the assertion that no fine-minded person can listen to either of them and not feel assured that God is with them. Sister White's style and language is altogether solemn and impressive, and sways a congregation beyond description, and in a direction always heavenward. Bro. White's language, manner, and style are inspiring and well calculated to lift us up. We are led to feel that when the preacher goes on under the commission, Jesus will surely be with him, and that, though weak in himself, yet through the power of his Guide he can subdue kingdoms; nay, "he can do all things."

O. T. NOBLE.

Of Wellington, Loraine Co., Ohio.

## U. I. M. E. Conference and Tobacco.

THE following resolutions against the use of tobacco were adopted by the Upper Iowa Conference of the M. E. church at its recent session at Charles City:—

Whereas, Tobacco is an acrid, narcotic poison, ranked by Orfila, and other eminent toxicologists, with such poisons as hohun-upas, poison hemlock, belladonna, &c., and whereas the human system can never demand the continued use of such poisons to promote its healthful action, but their effects are to deaden the nerves, destroy the finer feelings, weaken the intellect, cause imbecility, derange the circulation, injure the heart, frequently causing paralysis and even premature death; and whereas, the odor of this filthy narcotic is exceedingly offensive to many, and its use so impregnates the system that the smell is exhaled from the lungs and pores of the skin, thus rendering the user an annoyance in the cars, in the parlor, at the table, in the chamber of sickness, and even at the sacramental board; and whereas, the use of tobacco costs the people of the United States more than is expended in the promotion of the cause of Christ, the preachers and members of the M. E. church alone, in all probability, expending more for that luxury than is contributed to all our benevolent enterprises; and whereas crime, intemperance, pauperism, and tobacco are intimately associated, many expending for this article alone a sum which, if put to annual interest, would afford them a comfortable support in their old age; and whereas the higher the position a man occupies the greater his influence for good or evil, and as ministers of the gospel are expected to be examples of piety, temperance, and purity, we cannot afford to be addicted to a practice heathen in its origin, and corrupting in its influence; therefore,

Resolved, That we earnestly request all our preachers and people to abstain entirely from the use of tobacco.

Resolved, That we receive no one on trial in this Conference who uses tobacco, unless he promises to abandon its use as long as he remains among us.

Resolved, That we judge by no one to great deacons' or elders' to judge the tobacco was and that the chairman's speech. The committee one, the examination be requested to report on that subject.

Resolved, That we respectfully request the bishops not to transfer any one to this Conference who has used tobacco within two years previous to such transfer.

Resolved, That as the presiding elders, from their position in the church, and being called upon so frequently to administer the sacrament, have a greater influence than any others, a class of ministers, we request the bishop, in it can be done without detriment to the work, not to appoint any one to that office who uses tobacco.

Resolved, That as a pledge of our sincerity, we, ministers of the Upper Iowa Conference, promise to abstain from the use of tobacco in any form from this time henceforth and forever.—Mitchell Co. Press.

THE sands are many, and the stars are many, and the leaves of the trees are many, and the drops of the sea are many; but our sins are more than all these; yet the blood of Jesus Christ can cleanse us from all sin.



## THE TRANSFIGURATION.

The following had such an inspiring influence on my own heart that I copy it from the *Whitewater* temperance paper published at Ilion, N. Y., for the special benefit of the readers of the *Review*.  
P. MILLER.]

UPWARD they trod  
The lonely mount, to talk with God.  
One led: he wore a perfect form,  
With tender beaming smile and warm;  
And there were three that followed him  
Up through the shadows wild and dim.  
They came to pray: and there apart,  
And far from worldly pomp and art,  
They bowed the knee,—  
The Saviour, and his faithful three.

In solitude,  
The soul best feels the reverent mood;  
Thus, it is blessed to recede,  
And find God's hiding in our need,  
To mount above the world's concern,  
And feel the inner glory burn  
Of love's celestial fire. How sweet  
The silence of this lone retreat:  
Fit place for prayer,  
Which hallowed all the mountain air.

O voice of love,  
Did e'er such tones pathetic move  
The spirit listening to all tones  
That rise from his dear pleading ones?  
Sweet voice of Jesus, never prayer  
Arose more tender on the air;  
It melted, charmed the listening three,  
Till on the wings of ecstasy  
They rose away,  
And stood before the gates of day.

The mountain fades,  
The day-light dwindles into shades;  
The gates of light swing open wide,  
And lo, a more than sun-bright tide  
Bursts from the azure on their sight;  
And Jesus stands enthroned in light;  
His native beauty this, when he  
Stood in his kingly dignity,  
In his own clime,  
Sang, long before the birth of time.

Were they not four?  
Whence those bright forms unseen before?  
Ah! there he stands, last seen of old  
On Nebo's mountain lone and cold,  
Whither he went, his eye not dim,  
To wing his way with seraphim,  
To his celestial Canaan far;  
Not his to cross the Jordan bar;  
A crown of light  
He wears than Egypt's crown more bright.

And he, the same  
Who took the chariot of flame,  
And sped away in raptured flight,  
Till angels saw him strange alight  
Upon the royal steps of gold,  
Of his dear throne, who heard of old  
His prayer, when Baal's hosts were bowed  
On Carmel's height, mid clamor loud,  
Elijah, hail!  
Thy prayer was mighty to prevail.

Why come they now,  
And wail upon the mountain's brow?  
Dear Son of God, they come to thee,  
To talk of all thine agony;  
The shadow of Thy cross is seen  
Along the fields of fadeless green,  
And angel eyes are tearful there,  
Before they hear thy last sweet prayer—  
"Father, forgive;  
And let my persecutors live."

Again the three  
Look forth, and only Jesus see.  
But even till their latest hour  
The vision lingers with its power.  
Those gates ajar have left a gleam  
That brighter makes our earthly dream;  
The silver cloud on Tabor's height  
Still drops its music with its light;  
Nor shall it cease  
Till earth with Heaven is all at peace.  
—Dwight Williams.

## The Seven Trumpets of Rev. 8 and 9.

(Continued.)

WHILE the Vandals under Genseric, the great King of the mountain, for forty years were destroying the Roman power in the East, there were other clans of barbarians confederating, in order to strike a decisive blow against the same power by land.

All Europe and a part of Asia had been aroused to the great struggle for the mastery. Attila, the leader of the Huns, had already devastated seventy cities of the East. The fear of his iron will made the contemporary barbarians tremble at his acquisitions of dominion. The tribes north of the Danube had already yielded to his government. Nearly all of what is now Russia was obedient to his dictate, and in the steppes of Asia were hordes of conquerors awaiting the summons of the conqueror. Rome herself had consented, reluctantly, to pay him tribute. Her cup of iniquity was fast filling up, and her punishment was certain. The prophecy declared she should be divided into ten parts. She was diverse from all the beasts that were before it; and it had ten horns." Dan.

From stern virtue, sobriety, economy, clemency, Rome had degenerated to intemperance, extravagance, and cru-

elty. The monarchs of mighty kingdoms were dragged at the wheels of her triumphal chariots, at the caprice and pomp of her martial rulers. Once, she exercised mercy toward the weak and succored the helpless, as when she leagued with the Jews, who were oppressed by Antiochus; but now, the starving mother may devour her tender infant before the eyes of the Roman, and he heeds it not. That fierceness spoken of by the prophet, Deut. 28:50, has become developed. Her ambition, aggrandizement, and supremacy required every conquered foe to bow beneath the yoke of slavery. Many tribes are rallying to the standard of Attila, and the Romans are preparing to repel their terrible foe.

Attila anticipates that his best trophies are beyond the Alps. At the sound of his war-cry all Europe musters to arms. Since Xerxes led his immense army against the Greeks, no greater body of warriors had ever assembled to act a part in the fulfillment of prophecy. The engagement that succeeded is recorded as one of the four decisive battles of history.

Rome collects her forces to meet the intruder, she also invites her very foes to lend a helping hand. The Visigoths, Burgundians, and Franks, joined the Roman forces. They met in what is now French territory. At Orleans, and finally at Chalons, the struggle between one and a half millions of Romans and barbarians took place. Neither party could claim a victory. About 300,000 were left dead upon the battle-field. After the conflict, the Roman general hastened to the imperial city and his confederates to their respective kingdoms. Attila recruited his forces and the next spring appeared in the north of Italy with his army as large as it was before it was reduced at Chalons.

And here comes in the force of the symbol spoken of by the prophet in Rev. 8:10, 11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water."

The symbol of a great star burning as it were a lamp, is fulfilled by Attila and the Huns. A star does not long give light before it sets; a lamp does not long emit rays unless it is replenished: so was Attila's course in respect to his attack upon the middle tripartite division of the Roman empire. It was of short duration. He continued only about a year in the region of the Alps and the highlands of central Europe. Every student of geography knows that the Alps is a great source, or head, of many of the rivers and streams of Europe.

The region where he halted to operate in his work of devastation, was emphatically, "the fountain of waters." Before reaching the Alps, he also made a total wreck of everything in his way.

The star fell upon the "third part of the rivers"—that is, the streams in the middle tripartite division of the empire. It fell from Heaven. A star falling from Heaven is a wonderful phenomenon—it is not a natural occurrence. So it was not in the natural course of events that Attila should have received so sudden a check in his rapid career for conquest and plunder. Why so? Because formerly these very allies of Rome had been her bitterest enemies, and were heretofore as determined as Attila himself to destroy her power. The Visigoths, Franks, and Burgundians, whose repeated war-cry, and ruin by conflagration and sword, had so often aroused the Roman fears, are here fighting side by side with the Roman legions, in order to subdue the man who claimed himself to be a "scourge of God."

Attila's career suddenly ceased; and after making a treaty with the Romans he left for his own capital on the Danube, where his death soon after occurred in A. D. 453.

The effect of his ravages in the north of Italy could not better be described in the English language than by the word *wormwood*. "And the name of the star is called wormwood." Bitterness was the result of his course wherever he went. Bitterness was in the hearts of the people of the Alpine regions as they saw their habitations burnt, their cattle made a prey, and their fair fields entirely laid waste.

History states that in his march, before he reached the Alps, he devastated the land and burnt the Roman cities. Aquileia, the most important city of northern Italy, after a siege of three months, was reduced to ashes. The plains around it were nothing but blackness and ashes. And writers say that the great earthen mounds that encircled their encampment may yet be seen by the traveler. It being in the hot season many of the Huns died of disease.

On the part of both Romans and barbarians many perished in consequence of the evil effects of the invasion. "And many men died of the waters because they were made bitter."

Attila's attack upon the middle tripartite division of the empire was during A. D. 451 and 453.

For other particulars in regard to this invasion the reader is referred to "Thoughts on the Revelation," published at Battle Creek, Mich. J. SAWYER.

Battle Creek, Dec., 1874.

## Limit Your Wants.

LORD BOLINGBROKE, in his "Reflections upon Exile," says: "Our natural and real wants are confined to narrow bounds, while those which fancy and custom create are confined to none." Young men who are just entering upon life, and forming the habits which are likely to adhere to them to its close, will do well to treasure up in memory these true and instructive words of one of England's finest writers and most philosophic statesmen: "Our natural and real wants are confined to narrow bounds." It is surprising how little it is that is absolutely essential to man's existence, and, if he will take an intelligent and considerate view of life, to his comfort and happiness. Intellectual enjoyments are comparatively cheap. The cultivation of the mind, which affords the highest and the only enduring satisfaction, can be pursued on an income quite insignificant for the supply of luxuries. Our physical wants are very few, if we preserve our tastes simple, as they are by nature. To eat, to drink, to exercise, to sleep, to keep warm, and to be sheltered: a small sum will supply all these necessities. The pleasures which are pure, and which tend to our improvement, are within the reach of almost every one. But the wants which fancy and custom create, as Lord Bolingbroke well says, are confined to no bounds. It is against these that young men on the threshold of life should sedulously guard. Beware of luxurious and expensive habits. The gratification of them may cost you much of the labor and time which, if given to intellectual cultivation, would be far more conducive to happiness. It is easy to do without that which you have never indulged in. It is hard to leave off habits, however extravagant and absurd. When you are to decide about adopting a mode or style of living, consider well whether it is certain that, without inconvenience, you will be able always to preserve it. The only safe rule is, to keep your wants within narrow bounds.—Sel.

## The Lord's Wall.

SOMEWHERE about fifty years ago, one bitter January night, the inhabitants of the old town of Sleswick were thrown into the greatest distress and terror. A hostile army was marching down upon them, and new and fearful reports of the conduct of lawless soldiery were hourly reaching the place.

In a large, commodious cottage dwelt an aged grandmother, with her widowed daughter and grandson. While all hearts quaked with fear, this aged woman passed her time in crying out to God that he would "build a wall of defense around about them," quoting the words of an ancient hymn.

Her grandson asked her why she prayed for a thing so entirely impossible, as that God should build a wall about their house that it should hide it; but she explained that the meaning was that God should protect her.

At midnight the dreaded tramp was heard, an enemy came pouring in at every avenue, filling the houses to overflowing. But while the most fearful sounds were heard on every side, not even a knock came to their door, at which they were greatly surprised. The morning light made the matter clear; for just beyond the house the drifted snow had reared such a massive wall that it was impossible to get over to them.

"There," said the old woman triumphantly, "do you not see, my son, that God could raise up a wall around us?"

Truly, "with God all things are possible."  
—Sel.

THERE is prodigious power in singleness of love for Jesus—in the doing "just one thing," and that is to live solely for the Master. A man of very moderate talents and endowments becomes a leading mind as soon as Christ gets complete hold of him. I can point to more than one plain, modest, moderately-educated Christian, who has attained to a great *propelling* power in the church, simply from the momentum of his godliness. He follows Jesus so heartily, so projectively, that he carries others along with him by his sheer momentum. And that is not brain-power, or purse-power mainly, but *heart-power*.—Cuyler.

## Mr. Spurgeon's Conversion.

IN the course of a sermon preached at Rochdale recently, Mr. Spurgeon said he would never forget the period of his conversion. From place to place he went, hoping to find peace. At last, one snowy, cold morning, he dropped into a little Primitive Methodist chapel. There was a man who preached Christ very much for the same reason that he (Mr. Spurgeon) did now—namely, because he did not know much about anything else. The text was, "Look unto me, and be ye saved, all the ends of the earth." The preacher, pointing toward him (Mr. Spurgeon), said, "There's a young man under the gallery who looks very miserable," and he added, "You will never be happy until you look to Christ." Then shouting with all his might, he said, "Young man, look now!" He did so, and as he gazed, his burden fell away; and he who before had been so wretched left that little house of prayer so happy that from that day to this, with many troubles and a great deal of care, he would not change places with anybody on earth.

## Significant Names.

DID you ever consider the significance of the names of places connected with the earthly career of Jesus Christ? He was born at Bethlehem, the house of bread. He is the living bread for our souls. He was brought up at Nazareth, the place of shrubs or sprouts. He is a tender shoot out of the stem of Jesse. He agonized at Gethsemane, the oil press. He trod the winepress alone, and of the people there was none with him.—Dr. John Hall.

EVIDENTLY the Christian has seen something of the world, or it never could have found out so many sins that need to be preached against as it condenses in a few paragraphs. "We want a religion," it says, "that banishes small measures from the counters, small baskets from the stalls, sand from the sugar, chickory from coffee, alum from the bread, and water from the milk-cans. The religion that is to save the world will not put all the big strawberries at the top, and all the little ones at the bottom. It will not make one-half a pair of shoes of good leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jouvin's stamp on Jenkin's kid gloves; or make Paris bonnets in the back-room of a Boston millinery shop; nor all-wool delaines and all linen handkerchiefs be amalgamated with clandestine cotton; nor coats made of old rags pressed together be sold to the unsuspecting public for real broadcloth. It does not put bricks at five dollars a thousand into chimneys it contracts to build with seven-dollar material; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but on no account touched. The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned from one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief."

## Obituary Notices.

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

DEPARTED this life near Afton, Iowa, Dec. 16, little Nellie, daughter of A. and F. Goodale, aged two years, one month, and seven days. Funeral discourse by a Methodist minister. Text, 2 Sam. 12:23. E. J. T.

FELL asleep in Jesus, Nov. 16, 1874, in Green Lake township, Green Lake Co., Wis., sister Maranda M. Nelson, aged 49 years.

At an early age sister Nelson was converted and united with the Methodists; about twenty years since she became interested in and embraced the truths of the third angel's message. The blessed hope of salvation through Jesus never lost its charms for her. Her consistent, humble, devoted Christian life showed that that hope grew brighter and brighter until life's journey was completed.

She leaves a husband, son, mother, and many relatives, and a large circle of friends, to mourn her loss. Funeral discourse by the writer to a large and attentive congregation from 2 Sam. 14:14. S. H. LANE.

DIED, at White River Junction, Vt., Aug. 20, 1874, at the residence of her son-in-law D. F. Chase, sister Rhoda J. Atwood, aged 71 years, 2 months and 22 days. She embraced the truth under the labors of Bro. J. N. Loughborough, when the tent was in Newport, N. H.

MRS. DANIEL F. CHASE.

DIED, in Sumner, Jefferson Co., Wis., Dec. 17, 1874, of pneumonia, after an illness of nine days, Eld. Waterman Phelps, aged sixty years and nine months. Funeral discourse by Eld. Wilcox, from Rev. 21:4, "There shall be no more death." T. BICKLE.

## The Review and Herald.

Battle Creek, Mich., Sixth-day, Jan. 8, 1874.

### Personal.

#### PAST, PRESENT, AND FUTURE.

SINCE our return from California last August, we have been confined at Battle Creek, excepting flying visits to the Ohio and Northern Michigan camp-meetings. We have never worked harder, and yet we feel stronger for labor than five months ago. We have had special trials and hardships to endure, and have been wonderfully sustained.

But the time has fully come for us to change our labors and relation to the cause. We found matters in bad shape in several respects at headquarters, and have labored incessantly to improve them, to the neglect of the work of greater importance to which God has called us. Our people have too long laid the burden of general management of the working of the cause upon us. We have finally fully reached the point of decision to lay these burdens down, a point from which we can never be induced to go back. Let these cares and burdens be divided among our younger men. We, from this time onward, give ourselves to the word of God and to prayer. In this new relation, we come closer to the vital interests of the cause for which we have given a quarter of a century of the strength of life, and to which we most devoutly consecrate the balance.

We leave for the Pacific Coast in a week or two, to avoid what remains of winter and a Michigan spring, to counsel with the brethren in California relating to publishing and other matters, to speak to our people as the way may open, and write for our periodicals.

God has raised us up to health again, and we solemnly covenant with him not to abuse it under the cares and labors of a printing establishment in Michigan, California, or anywhere else. We hope to visit all our Conferences and home missions during the present year, in company with Mrs. W. We take time for rest, reflection, prayer, and preparation to speak and to write, and design for the future to undertake less, and do better what we attempt to do.

JAMES WHITE.

### Kansas and Missouri.

THE General Conference Committee have had under consideration the wants of our preachers in the Kansas and Missouri Conference. They recommend:—

1. That our brethren in that Conference be released from all pledges for the general good of the cause.
2. That tracts be furnished to ministers and Tract and Missionary workers from the book fund.
3. That means to a certain amount, more or less, as the case demands, should be furnished from the General Conference, and from individuals, for this one purpose, namely, to keep successful laborers in the field. For this object we individually donate one hundred dollars, and invite others to help also.

Address, REVIEW AND HERALD.

JAMES WHITE.

### Change of Publication Day.

OUR readers have perhaps noticed that the day of the publication of this paper is changed from the third day of the week to the sixth day of the week. It has been decided to issue it later in the week for a number of reasons, among which may be mentioned convenience to the Office, and an advantage to those who may have appointments to send in. By the present arrangement, the Office is relieved from its greatest pressure of business on the first day of the week, when it is often desirable that all should be at liberty to attend important meetings, and appointments decided upon at meetings held on Sabbaths and first-days can be inserted in the next paper. All appointments received as early as Wednesday morning will go into the paper of that week.

### Vick's Floral Guide for 1875.

THERE is an ineffaceable conviction in our minds that there is some connection between a man's manner of conducting his business, and his manner of making it known. If that which a person throws out before the public as a representative of any enterprise in which he may be engaged is first class, we conclude his work is equally excellent.

If this is a correct principle, then James Vick, of Rochester, N. Y., is the best seed grower in all the world; for his Floral Guide, in which he illustrates and advertises his business, is the most beautiful production of the kind of which we have any knowledge.

We have received the first number for 1875. It contains over 100 pages, and 500 engravings, descriptions of more than 500 of our best flowers and vegetables, with directions for culture, colored plate, &c. The illustrations are pleasing in design and artistic in finish. It is a treat to look through the book, even if we do not procure any of the beautiful and useful things which it presents to us. The Guide is published at the merely nominal price of 25 cents a year. Address, James Vick, Rochester, N. Y.

U. S.

Bro. R. F. Andrews, writing from Beaverville, Ill., under date of Dec. 10, 1874, says that twenty have taken their stand on the truth in that place. We hope to hear a more full report soon.

THE appointments heretofore given for Grove Lake, Minn., and West Union, Iowa, give place to Bro. Haskell's appointments in this number.

### To the Officers of the Iowa and Neb. Tract & Missionary Society.

You will take notice that G. V. Kilgore has resigned his position as secretary, and that L. McCoy of Sigourney, Keokuk Co., Iowa, has been appointed to fill the place.

It is expected that all business for the REVIEW Office will be transacted through the officers of this Society, and that officers and members will supply themselves with the necessary blanks, and report promptly.

All orders for papers, books, or tracts, sent directly to the REVIEW Office, without the proper recommendations, will positively be returned for such indorsement.

The secretary should know perfectly the condition of each district in the State. Please report promptly.

H. NICOLA, Pres.

Jan. 4, 1875.

## Appointments.

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

\* Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

### GENERAL meetings as follows:—

Mount Hope, Wis.,	Jan. 16, 17.
Leon,	" 23, 24.
Grove Lake, Minn.,	" 30, 31.
Mankato,	Feb. 6, 7.
Stewartville,	" 13, 14.

The friends are all requested to attend these meetings.

S. N. HASKELL.

THE next general quarterly meeting of the T. & M. Society for Michigan will be held at St. Charles, Feb. 20, 21, 1875. The directors should hold their quarterly meetings in time for this meeting.

E. H. ROOR.

THE next monthly meeting for Marshall Co., Iowa, will be held at State Center, the last Sabbath and first-day in Jan. All the scattered brethren and sisters are invited to attend, and it is hoped that all absent members of the church will report at this meeting.

S. M. HOLLY, Elder.

THE postponed series of meetings at Lovington, Ill., will be held in the new church, commencing Sabbath evening, Jan. 15, at 6 o'clock, to continue as long as the interest demands. Eld. R. F. Andrews expects to be present.

Those coming in from abroad bring bedding. All come who can.

G. W. COLCORD.

QUARTERLY meeting of the Centerville, Kan., church at the Keokuk School-house, Jan. 23, 24, 1875. Can brethren Cook and Lamont meet with us?

J. N. AYERS, Clerk.

THE quarterly meeting of the T. & M. Society of Dist. No. 3, of the Mo. & Kas. Conf. will be held in connection with the Q. M. for the Centerville church at the Keokuk school-house, Jan. 24, 1875. Librarians will see that all reports are forwarded to the Dist. Secretary one week before the meeting.

J. N. AYERS, Director.

QUARTERLY meeting at Monroe, Wis., Jan. 24 and 25. Elders I. Sanborn and D. Downer are expected. Hope to see all of the friends of the cause in this vicinity. Come to work for the Lord and for yourselves.

O. H. PRATT, Eld.

QUARTERLY meeting of the T. & M. Society for Dist. No. 6, Mich., at Orleans, Sabbath and first-day, Jan. 23, 24. Librarians are requested to send in reports in season for this meeting.

J. FARGO, Director.

QUARTERLY meeting of the T. & M. Society for Dist. No. 3, Mich., at Quincy, Branch Co., Jan. 30, 31, 1875.

Will the librarians send their reports to J. Warren Wright, Battle Creek, Mich., in season for this meeting?

I. A. OLMSTEAD, Director.

Will meet with the brethren at Arkansaw, Pepin Co., Wis., Jan. 16 and 17. Will labor in that vicinity as the way may open.

H. W. DECKER.

T. & M. QUARTERLY meeting with the church at Wright, Ottawa Co., Mich., Sabbath and first-day, Jan. 23, 24, 1875. The librarians are requested to send their reports to the secretary, E. Higley, Coopersville, Ottawa Co., one week previous to this meeting.

J. S. WICKS, Director.

THE next monthly meeting of Seventh-day Adventists of Cattaraugus Co., N. Y., will be held at Cottage the third Sabbath and first-day in January, 1875.

B. B. WARREN.

No providence preventing, I will meet with the churches in Maine, as follows:—

Brunswick, evenings,	Jan. 13, 14, 1875.
Richmond, monthly meeting,	" 16, 17, "
Canaan,	" 23, 24, "
Cornville,	" 30, 31, "
West Athens, evening,	Feb. 2, "

No postponement on account of weather.

J. B. GOODRICH.

### Dedication.

VICTOR, Iowa Co., Iowa, Jan. 16, 17, 1875. Dedication services will be held on Sunday, the 17th. It is to be hoped that the friends of the cause in this vicinity will be present at these meetings. Bro. Butler may be present with us. Meetings to begin Friday evening.

R. M. KILGORE.

## Business Department.

Not slothful in Business. Rom. 11:12

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

### RECEIPTS.

For Review and Herald.

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

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