

"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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LITTLE THINGS.

We call him strong who stands unmoved-Calm as some tempest-beaten rock-When some great trouble hurls its shock ; e say of him, His strength is proved ; But when the spent storm folds its wings, How bears he then life's little things?

bout his brow we twine our wreath, Who seeks the battle's thickest smoke, Braves flashing gun and saber stroke, had scoffs at danger, laugh sat death; We praise him till the whole land rings, But---is he brave in little things?

e call him great who does some deed That echo bears from shore to shore-Does that, and then does nothing more ; et would his work earn richer meed, When brought before the King of kings, Were he but great in little things.

We closely guard our castle gates When great temptations loudly knock, Draw every bolt, clinch every lock, And sternly fold our bais and gates; Yet some small door wide open swings At the sly touch of little things.

l can forgive---'t is worth my while-The treacherous blow, the cruel thrust; Can bless my foe, as Christian must, While patience smiles her royal smile; Yet quick resentment fiercely slings Its shots of ire at little things

And I cau tread beneath my feet The hills of passion's heaving sea, When wind tossed waves roll stormily ; Yet scarce resist the siren sweet That at my heart's door softly sings, "Forget, forget life's little things."

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But what is life ? Drops make the sea; And petty cares and small events, Small causes, and small consequents, Make up the sum for you and me; Then, oh, for strength to meet the stings, That arm the points of little things ! -Sel

The Sermon.

Icharge thee therefore, before God, and the Lord Jesus Christ to shall judge the quick and the dead at his appearing and his jagdom; PREACH THE WORD. 2 Tim. 4:1, 2.

HE GRACE OF GOD THAT BRINGETH SALVATION. BY ELD. J. G. MATTESON.

word of God, which liveth and abideth for-1 Peter 1:23. ever."

1. "The grace of God that bringeth salvation hath appeared to all men." The light has appeared in the world. Jesus says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. The word of life is free for all. All are invited to come to Jesus. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. The Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

2. The saving grace of God *teaches us.* The word "teaching" belongs, according to the original, to "grace," not to "men." Two things are here testified of the saving grace of God. 1. It has appeared to all men. 2. It teaches us. Then the apostle shows what it teaches us; namely, to follow Christ, and to look for his glorious appearing. And, finally, he points out the foundation on which this hope rests.

The saving grace of God is a system of education. It teaches us. It may be termed the school of Christ. The pupil who wishes to have a good standing at the close of the school must diligently heed the instructions given. He must learn little by little, day by day. He cannot learn every-thing the first day. He can come to the school and *begin* on the first day. That is all. So, likewise, must a Christian learn by degrees. He cannot grasp everything at once. "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ

Jesus." Phil. 3:13, 14. Scholars often make mistakes, especially when they first begin, although their intentions may be good and their diligence great. The teacher does not drive them away from the school on that account. He has patience with them, and instructs them until they obtain more knowledge and experi-So, likewise, our teacher, Jesus, ence. manifests great patience toward us. He continues to impart heavenly knowledge and to guide us, so that we may obtain an experience in the things of God, until we are ripe for the great harvest, his own image shines forth in us, and we have the mind of Jesus and "live by the faith of the Son of God." In order to advance this work, we must be willing to learn, and not imagine that we have now learned enough because we have been baptized and have become members of a church. When this is done, we have just commenced to go to school, if the law of God is written in our

of God brings us salvation. Then the soul finds rest in Jesus, and has learned that his yoke is easy, and his burden light.

be the invitation of God, or his preparatory grace, but it is not his saving grace. This Satan understands full well. For this rea-let no man deceive you; he that doeth son he does everything in his power to hinder our salvation from the bondage of sin.

People can go from one religious society to another. They can change their views and theories. They can even learn to understand the truth of God and acknowledge his holy requirements. But to dig deep in one's own heart, acknowledge one's own sin, and turn away from idols to serve the living and true God, is the most difficult of all. It causes pain, so much pain that we are thereby led to suffer with Jesus. For no bodily suffering is so hard to endure as those sufferings of mind which are a consequence of crucifying the flesh with the lusts and affections thereof.

Blessed are they who learn to endure this profitable mortifying of the flesh. They are taught by the saving grace of God, and know by experience what it is to walk in the narrow way which leads unto life.

In this way we learn to deny ungodliness and worldly lusts. Ungodliness is the op-posite of godliness. The ungodly man does that which is contrary to God's will and at variance with his holy character. He despises both the law of God, and the joyful message of salvation through faith in the crucified and resurrected Messiah.

Worldly lusts are fleshly inclinations and desires which we have inherited from our parents or formed by our conduct and association with worldly men. So long as we follow these, and walk after the fashion of this world, and do the will of the flesh and of our evil desires, we are the children of wrath. Then we need to repent, to turn to the Lord, and to be born again by the word of truth. For when we receive the word with patience, it is able to save our souls. James 1:18, 21. Afterwards the spiritual life must be nourished by the pure milk of the word, and the heavenly principle of love needs to be quickened daily by prayer and communion with God, as well as by self-denial in our daily life and obedience to all of God's requirements.

In this way we can receive strength to deny ungodliness, and to live soberly, righteously, and godly in this present world. We need wisdom from above-that wisdom which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and

We live righteously and godly when our life is molded after the holy law of God and the perfect example of our Saviour. Let us closely observe this important truth, that that which does not overcome sin is not the saving grace of God. It may be the invitation of God, or his preparatory nameth the name of Christ depart from inrighteousness is righteous, even as He is righteous." 1 John 3:7.

4. The saving grace of God teaches us to look for the glorious appearing of our Saviour. It does not teach us to long for death, but to wait for Jesus. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

Death is an enemy, and the last enemy that shall be destroyed. 1 Cor. 15:26. It is not the gate of endless joy. Jesus is the door. John 10:9. He is the way and the truth and the life. No man cometh unto the Father, but by him. John 14:6. No one can obtain salvation from sin, except through Jesus. Neither can any one deliver us from death and the tomb, and present us before the Father adorned with the never-fading beauties of immortality, except Jesus.

Jesus has gone to prepare a place for his disciples in the beautiful mansions of the Father's house. He testifies: "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." John 14:3. The church of God waits for the coming of Christ. This is the blessed hope. The Lord says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And the waiting saints of God respond, "Amen! Even so, come, Lord Jesus." Rev. 22:12, 20,

Let us then look for and hasten unto the coming of the day of God, and strive to be found of him in peace, without spot and blameless. 2 Peter 3:12, 14.

The foundation on which the hope of the church of God rests is this, that the Son of God "gave himself for us." Our hope of salvation from sin does not rest on the law. The death-bringing letter of the law (according to the Danish translation) cannot give life. But it can lead us to a true knowledge of sin. And this is the office of the law both in the Old and the New Testament. The law was not crucified for us. It did not suffer the punishment of sin in our stead. But the Son of God "gave himself for us." His name is Jesus; "for he shall save his people from their sins." Matt. 1:21.

good fruits, without partiality, and without hypocrisy." James 3:17. We need divine wisdom to overcome the wisdom of Satan; for that is greater The object of this divine sacrifice is, is translated iniquity is anomias, and means lawlessness. It is thus translated in the Emphatic Diaglott. This is in perfect harmony with Rom. 8:3, 4. God sent his own Son for a sin-ofmight be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus, through faith in his beloved Son, can the Lord take away the carnal mind, which is enmity against God; "for it is not subject to the law of God, neither indeed can be." Verse 7. Jesus can save from all iniquity or lawlessness, when we are continually taught by his saving grace. And the souls which are thus purified are his peculiar people. They belong to the Lord for time and eternity. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor.

"For the grace of God that bringeth saler. al ation hath appeared to all men, teaching is that, denying ungedliness and worldly usts, we should live soberly, righteously, 'm ,ll, ppearing of the great God and our Saviour esus Christ; who gave himself for us, that he might redeem as from all iniquity, m. T)0, and "is kind unto the unthankful and to the cvil." Luke 6:35. "He maketh his endeth rain on the just and on the unjust." Matt. 5:45. Life, with all its blessings, s from the free grace of God. But all this race is not "the grace of God that bringeth salvation." It lasts no longer than this present life. The saving grace of God is so deeply into the heart the more noble and holy. Its effects are more enter in at the strait gate." lasting. They reach beyond the tomb into .0.

hearts, and we know the Lord, so that he is our God, and we are his children.

It is a great mistake in the school of Christ when the disciple wants to be above and godly, in this present world; looking the Master. May the Lord help us that we for that blessed hope, and the glorious may be taught by the saving grace of God, until we finish our course with joy, and at last obtain the crown of righteousness.

3. The saving grace of God teaches us to follow Christ. "Teaching us that, denyand purify unto himself a peculiar people, to follow Christ. "Teaching us that, deny-valous of good works." Titus 2:11-14. ing ungodliness and worldly lusts, we should Our Heavenly Father is very gracious to live soberly, righteously, and godly, in this he human family. He is a merciful God, present world." Men can learn much that pertains to religion. But if they do not learn to forsake their sins, and to follow sun to rise on the evil and on the good, and the footsteps of Christ, they have not been taught by the saving grace of God.

It is through grace that we have known a portion of the Holy Scriptures from our childhood. But this grace alone does not save us. It is not saving before it enters so deeply into the heart that we "strive to

When we by the grace of God gain victhe eternal ages. And this grace comes to tories over sin, and learn from Jesus to be us through the incorruptible seed, "by the "meek and lowly in heart," then the grace than all human wisdom. We need wisdom from God to be able to give an account at last of our stewardship-to arrange our af-

fairs in life in such a way as may best glorify God. We need also heavenly wisdom to follow the golden rule-to do to our fel- | fering, " that the righteousness of the law low-men as we would like to have them do to us.

The children of God are like an open epistle, known and read of all men. 2 Cor. 3:2. They are the epistle of Christ, written with precious letters by the Spirit of the living God in the fleshly tables of the

heart. Verse 3. This epistle is put into a beautiful frame which adorns the doctrine of God our Saviour, when the disciples of Jesus walk circumspectly, not as fools-but as wise. Eph. 5: 15.

It is well to be careful of our words, thoughtful in our actions, merciful, longsuffering, ready to help and to forgive, showing love and gentleness to all. And 20.

when we have erred and wronged our fellow-men, it is like the friendly sunshine after the storm when we humbly acknowledge our mistakes and ask their forgiveness. are the light of the world," are daily con-

When the saving grace of God thus works in us, it produces zeal for good works. Then the words of Christ, "Ye

sidered by humble and teachable souls. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:14, 16.

Blessed is the man who pays attention to the word of life, and learns diligently in the school of God's saving grace, until, like a ripe sheaf, he is gathered home to the heavenly garner.

THIS GENERATION.

THIS expression, found in Matt. 24:34 has led many to conclude that the entire chapter met its fulfillment at the destruction of Jerusalem.

The chapter, with the one following, con tains a discourse given by our Lord in reply to two questions propounded by his disciples: "When shall these things be?" and, "What shall be the sign of thy coming, and of the end of the world?" Christ pointedly answers both of these. The predic-tions given in answer to the first, relating to the destruction of the temple and city of Jerusalem, were accomplished by the Roman armics, without a preceding sign, in A. D. 70. Dan. 9:26; Matt. 24:15; Luke 21:20.

The second question was answered by a recital of events to occur from that time till the second coming of Christ at the end of the world, or the Christian age. Christ carried the minds of his disciples forward from the time of their flight from the city, through the long period of tribulation of 1260 days (years) while the church was to be nourished in the wilderness; verse 22 Rev. 12:6; he noticed the rise of false Christs and prophets who should, if possible, deceive the very elect; and, lastly, he spoke of the signs which were to appear. the darkening of the sun and moon, and falling of the stars, foretokening his coming, and the shaking of the powers of the heavens.

The fulfillment of these events embraced a period of more than seventeen hundred years; and this period must include more than one generation. Now, to which one of these did Christ refer when he says "This generation shall not pass, till all these things be fulfilled?" Why, says the objector, he refers to the generation to whom he is speaking. But wait, let us see. In Mark, 8:11, 12, we read: "And the Pharisees came forth, and began to question with him, seeking of him a sign from Heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation." In Matt. 16:4 and Luke 11:29, he makes the single exception of the sign of the prophet Jonas. Now we would ask: Would Christ,

after he had told that wicked and adulterous generation that there should no sign be given to it, at any subsequent time, give them, in the sun, moon and stars, signs by which they might know when Jerusalem was to be destroyed? This would make Christ stultify himself, and show him to be a false prophet, witnessing against himself. Let those think thus who can.

Where are the facts which support this view? Does history furnish us with the evidence that that generation, previous to Λ . D. 70, saw a supernatural darkening of the sun and moon, or the stars falling from heaven? that they witnessed the shaking of | tion made by the Lord (John 10:30) to the heavens and the earth? or that all the show the perfect agreement existing betribes of the earth mourned when Jerusalem tween Jehovah and himself; and Paul, in was besieged and made desolate? No such Heb. 1:1, 2, states that "God, who at sundry testimonies are recorded. And surely there was one tribe, or nation, the Romans, who were not mourning when their armies were riding triumphantly into the city, and shouting victory over the besieged. And we ask again, What shall we do with the predictions recorded by the seer of Patmos, Rev 6: 12-17, in A. D. 96, twentysix years after Jerusalem was destroyed, when he speaks of the same events of which Christ has spoken above? Surely here is another false prophet if these things were fulfilled prior to A. D. 70. But here, again, it is Jesus Christ himself who testified these things to his servant John. Chap. 1:1. Therefore, this testimony proves positively that Christ, in Matt. 24, did not give these signs in the sun, moon, and stars, to the generation living previous to the destruction of Jerusalem. But how natural and reasonable that Christ should carry the minds of his disciples, by these events following in their order, down to the people or generation which should see the last sign fulfilled-the falling of the stars in 1833-and then speak of this generation as the one that should see has ever found ready means for preserving the consummation and the end. He had them from the fury of Satan.

passed over the periods lived by other generations, and it would be highly proper for him thus to speak. It is a principle endorsed by all scholars that the adjective "this" refers to the thing nearest or last mentioned.

In the language of another, "We do not believe that the phrase, 'this generation,' marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfiliment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

"The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such the seven last plagues are reserved. And those of this very generation who receive the message, suffer the disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, 'Lo, this is our God; we have waited for him, and he will save us.' Isa. 25:9.

"With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' And as though this were not enough to lead us to un-wavering faith, he adds these forcible words: 'Heaven and earth shall pass away, but my words shall not pass away.'

R. M. KILGORE.

THE WORD OF GOD.

"AND his name is called the Word of God." Rev. 19:13.

Jesus Christ, our Advocate and Intercessor, is called in the Holy Scriptures by a variety of names and titles, each one indicating in itself a separate and distinct office, in which he acts by authority from his Father, Jehovah. He is here called the Word of God, to indicate his authority to make known to man the word or will of God.

He is called the Word of God in John 1:1, 14; and in this connection it is stated that the Word was made flesh and dwelt among us. He is also called the Faithful and True Witness, Rev. 3:14, showing that the Scriptures given by his authority are not to be doubted or denied; nor are they like the works of man, liable to error and deceit. They are not an idle romance of the day, written for display or for profit, but the very book God has provided for man, to guide him aright, to warn him of danger, to instruct, or to reprove, as may be necessary.

"I and my Father are one" is an assertimes and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." So we must conclude that the Holy Scriptures are the gift of God, through Jesus Christ, who personally interested himself in making known to man those truths which it is most important for him to understand. He did not satisfy himself with merely enlightening the people of a partic-ular age or nation, but he commanded that they should be written and preserved for coming generations. To this end, the Scriptures of divine truth have ever been committed to the keeping of good men, who have so valued and appreciated them as often to willingly die the most painful death rather than give up the word of God; and many have died in its defense. It is well known by the best and wisest men that the Sacred Scriptures have ever been the especial care of God; and that while the powers of darkness have often tried to wholly destroy them, their Author

The being here spoken of as the Word of prosperity. made flesh, and dwelling among us (John 1:14.) is certainly a very exalted personage; for he is called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Various needless and absurd theories have been brought out from these titles; but when we consider that they signify the offices conferred upon him by his Father Jehovah, the mystery is explained, and the darkness vanishes. All the fog of theological controversy is blown away by the power of the word. The expression, "My Father is greater than I" (John 14:28) shows two distinct persons, one greater than the other.

What kindness and condescension it is in so exalted a being to make known to man so much concerning himself as is made known in the Bible; so much, and so inter-esting, and so profitable; oh, is not the word of God a priceless treasure, a vast mine of wealth?

The Word of God was made flesh; that is, the Lord Jesus, who made known to man the Holy Scriptures, impersonated in himself the word and will of God, just as George Washington was a representative in himself of national freedom, or Nero of tyranny. By the same figure of speech, Jesus, in one of his offices, personifies the word of God. He fulfills also the office of advocate, and priest, and king. Truly, fallen Adam's race found a true friend, and a powerful one, in Jesus Christ.

Now, how shall this subject be made a profitable one to us at this time? let us see, for a moment, what is the conclusion of the above train of reflections.

The word of God, coming to us by inspiration, is in our hands. Forty or fifty cents of American currency will purchase a good, readable copy of this priceless treasure. You and I can read from three to ten chapters per day; we can reflect upon this; we can pray over it; we can speak of it to our associates in the great highway of life. This will preoccupy the mind, and, with proper improvement, may sanctify our hearts, driving out gluttony, lust, and ava-rice, as darkness flees at the approach of day. Jos. CLARKE.

THREATENING SITUATION IN EUROPE.

"DISCOUNT as we please the numerous rumors of warlike preparations in Europe, and explain as we may the circumstances which may precipitate hostilities, there will still remain the hard, solid fact that no one would be greatly surprised—that is, no one who has given any attention to European affairs-if it were announced to-day that a war had broken out in that continent. Rus sia, since the Crimean war, has been busily constructing railroads with the double purpose of opening up her territory to commerce and of faeilitating the transportation of troops. She has steadily endeavored to give a good elementary education to her people; and her soldiers are not only ad initiably drilled and under perfect discipline. but are vastly superior in general intelli gence to those who formerly fought against the troops of other powers. The German army is the admiration of military nations, and the example which they keep in view in contemplating reforms. Austria, since her recent loss of territory, has striven hard to bring up her means of offense and defense. France has brought nearly as much skill to bear upon her army re-organ-

Austria is in a precario financial state. The opinion is not unwa ranted that a pretty general war is now look forward to as the only available means clearing the political atmosphere, and pr ducing a subsequent peace less costly the the present one. "One almost trembles to think what w

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be the effect of an outburst of war in E rope. The storm which is long in gat ering is long in dispersing. Besides the dinary causes serving to produce war, it impossible to shut onc's eyes to the fa that the strife once begun the religious e ment will enter largely into it. Utterand in unguarded moments by papal dignitari like Cardinal Manning have shown that t Vatican is plotting for the restoration the temporal power of the pope; and B marck and Gladstone are of the same opt

"Great Britain, by the purchase of t Suez Canal, has declared that Europe complications are to be no longer a matt of indifference to her. Her army is to mobilized and the war office has matured plan. With the exception of some mod cation to meet the possible needs of colonies, the method is substantially same as that of Germany. The regul foree is about 129,000 men, the total serve, 340,000 at present. The whole of t regular and auxiliary troops are to be vided into an active and a garrison arm At Colchester the first army corps w have its headquarters, and it will be ava able for foreign service. The second con is to be at Aldershott, while the other corps are to have their stations at Croyd Sailisbury, Chester, York, Edinburg an Dublin. Whether by conscription or crease of pay, the condition of the army to be vastly improved, both in number and efficiency.

"Our own government, unless through some marked departure from a time-ho ored policy, need not be drawn into t conflict impending in Europe. To preve in time any possibility of the struggle the Church of Rome to obtain control the direction of the State-the most d gerous and subtle of all the war-product causes in Europe,-having any effect he it will be wise to prevent effectively and speedily as possible all possible establish ment, openly or in disguise, of anythi like a State church. The hierarchical po er of the papacy must be kept in prop subordination to the civil power; and ch measures will answer the purpose if the are applied in time."

The forgoing condensed view of the co dition of Europe, from the New Yo Weekly Witness, of Jan, 13, 1876, shows i mistakably where the nations are drifting

The idea that "it is impossible to sh one's eyes to the fact that the strife on begun the religious element will ent largely into it," is quite significant. It plain to be seen from the conclusions of t artiele that the prediction of some of o statesmen that a religious war is impen-ing is not wholly unfounded. The Witne fears the establishment of a State church Active measures are already in operation to secure such a church; therefore, the o posers of this movement know there WM. PENNIMAN. danger ahead.

REVIEW OF STORR. Answers to Objections Raised by Him. (Concluded.) OBJ. 1. "A person traveling east or we and making the circuit of the earth, will gain or lose a day; and beyond the pola circles the sun does not rise for days, and even months together; therefore, it is im possible to keep the Sabbath with precis ion anywhere." Ans. Was not the earth as round on the day that God uttered his law from Sina and wrote it upon tables of stone as it is now, and was it not therefore as impossible to keep the Sabbath then as now? Jesus said that the Sabbath was made for man-for all mankind. Mark 2:27 God said to man, "Be fruitful, aud multi ply, and replenish the earth;" that is, fill it with inhabitants. It is possible, therefore for all mankind to keep the Sabbath in all parts of the world. If the objection is of any force, will it not apply equally well to the first day of the week? Obj. 2. "The fourth commandment con templates the sanctification of one-seventh part of time, and does not refer to any particular day of the week." Ans. If this be true, those who keep the seventh day are as near right as any people. in the world; and since we must begin to collapse. Germany is far from a condition reckon at some day as the first in order to

ization as she has upon her financial difficulties, and with nearly equal success. Other countries have done what they could do in the same direction.

"Every_European nation is jealous of the slighest movement on the part of its neighbors. National existence seems to be considered absolutely dependent upon the readiness to resist attack. All Europe appears to be living during a period of armis tice of uncertain duration. The wisest statesmen do not know how soon the thunders of cannon may call the nations to engage in a deadly struggle. In almost every country there is a financial crisis approaching, which impels its rulers to seek some way of reducing the present costly armaments.

"An attempt has been made to place Europe upon a peace footing by mutual agree-ment, and it has failed. One power hesitated to begin before another, and no beginning was made. But neither Russia nor Germany nor Austria can afford to sustain much longer the enormous drain upon industrial resources by the present huge armaments. Commerce and agriculture in Russia are threatened with stagnation and

reach a seventh day, and since the preponderance of Bible evidence, corroborated by the customs of pagans, Mohammedans, Christians, and Jews, points to Sunday as the first, and Saturday as properly the seventh, day, they are much nearer right.

If the commandment contemplated the anctification of one day in seven, but no day in particular, why was it that God pointed out what is now known as Saturday, or the seventh day of the week, as the the Sabbath, by a succession of miracles continuing forty years? Ex. 16: 14-31; Josh. 5: 12.

Obj. 3. "Somewhere there has been a loss f one or more days in the reckoning of time; and, hence, we cannot be keeping the true seventh day in order from the creation." Ans. It cannot be supposed that God made any mistake in the wilderness in pointing out the day that should be kept as the memorial of creation; that Christ made any mistake in recognizing the Sabbath observed by the Jews as that of the commandment; or that our Christian opposers make any mistake in declaring that Sunday s the first day of the week in order from hat upon which Jesus rose from the dead. We have only, therefore, to count back one day to find the Bible Sabbath, the true sev enth day, in order from the creation.

Obj. 4. "Good men have kept Sunday as the Sabbath, and have died in that faith; and I believe they will be saved."

Ans. They kept Sunday because they really thought it was the Sabbath of the Lord. It was a sin of ignorance, and for Jesus' sake it will be blotted out, and not be remembered against them. But when light comes, we are no longer justified in pursuing a wrong course because others less favored than ourselves, who have done so unwittingly, will be finally saved. See Lev. 4; Heb. 13: 11, 12.

Obj. 5. "Most Christian, people keep the first day of the week as the Sabbath, and but comparatively few keep the seventh day. The laws of our country require the observance of the first day; and it is very desirable that all should observe the same day." Ans. In point of numbers, the true people of God have ever been in the minority among the children of men. The majority are not always in the right. The Bible gives a catalogue of fearful sins charged against many, who, at this time, profess to be the people of God. See 2 Tim. 3: 1-5. But few of the many who profess to be Christians will ever be saved. Luke 13: 24-28.

Let those who regard the laws of our country as more precious than the law of God bow to the Sunday edict. We choose to cast our lot with the faithful few who have ever been loyal to the God of Heaven. Did these same objectors feel in duty, bound, a few years ago, to enforce the fagitive slave law? Why not, unless because it conflicted with what they believed to be right in the sight of God?

It would be a desirable state of society indeed, if all were to keep the same day; but since God will not be likely to change his law to suit the State, had not the State better honor the law of God by commanding the observance of the Bible Sabbath? A. SMITH.

THE FINAL DOOM.

THAT is a fcarful word which the Spirit makes use of in Acts 3:23, viz., exolothreumai. Our translators in the common ver-sion render it "destroyed." The English here scarcely comes up to the original The emphatic form of the verb is used. The Greek term is found nowhere else in the test the New Testament. The Septuagint and them." Josephus use the word, but it is never found in the classics. It is quite peculiar here. Now the Syriac renders the word, "shall perish." The Bible Union version has it, "shall be utterly destroyed." Alexander Campbell makes it, "shall be cut off." It means, say Parkhurst and Robinson, the lexicographers, "to utterly de-Greenfield says it means "to utstroy." terly destroy, to exterminate ;" and Bloomfield, "to utterly exterminate." The corresponding Hebrew word, Chereth, signifies "a cutting off." It refers to the major excommunication; and Maimonides and his peers, the Rabbis, interpret it as denoting a complete excision, a death that truly kills, an utter destruction of both soul and body. Yes, God can kill soul and body in hell fire. Who can doubt it? Who is the subject of this intense, terrible anathema? Ans. The human soul that will not hear Christ. "There is," writes Hudson, "no hint here of a death that does not kill." Do you hear Jesus when he speaks to you, O sinner? You had better listen.-D. T. T., in Bible Banner.

THE COMING DAY.

ALL nature seems, in solemn tones, To warn the nations that the end is nigh. The very earth is shaken, rent, and torn, By frightful earthquakes; and the upheaving sod Buries whole cities in a single night! Though ghastly famine shows her bideous head, And "pestilence stalks forth" by night and day To visit judgment on the ungodly race, Still, heedless of his doom, the rohber lies In wait for spoil! The murderer lifts his arm, To strike his unoffending victim down. The skeptic lifts his daring voice aloud, Denies the Bible, and makes void God's law!

The idle scoffer joins the awful cry, And wages daring war against Jehovah! The hypocrite, with meek, averted eye, Is plotting evil in his bosom still; The "fawning publican," the Pharisee, The midnight ruffian, and the ungodly mass, All, beedless of their fearful, bastening doom, Are rusbing blindly on!

And thus it is, and thus 'twill be, "until He comes again whose right it is to reign. Then will the earth be purified with fire, And made to be the fit abode of saints. Roll on, old earth, and bring the blessed day, That day when thou shalt be restored again To all the beauty which thou didst possess Six thousand years ago!

LILLIE D. AVERY.

OBEDIENCE THE TEST OF PIETY.

This is an age of deceptions. Scarcely anything is exposed for sale that is not adulterated in some way, or glossed over to attract attention. The appearance of an akticle is often well calculated to deceive the buyer as to its real merits unless he gives it a critical examination before purchasing; and even then, the deception is sometimes so complete as to blind the eyes of the individual. Man is not only exposed to deception in the affairs of this life, but also in things pertaining to the life to come.

Satan has become an expert in the art of blinding the mind of man concerning a religious experience and character; and his ends are just as certainly gained if one makes a profession of godliness and fails to develop a righteous character as though he never pretended to serve God. But He who knows the blindness to which the human heart is susceptible has provided a sure test, that the reality of those dispositions we profess to cherish toward him may be shown by corresponding conduct.

Do you ask how we can know that we possess a saving knowledge of God? "And hereby we do know that we know him, if we keep his commandments." 1 John 2:3. Would we know who are deceived in the matter? "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Verse 4. Do we have doubts whether we love God or not? "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Do we wish to know if we bear true love to the children of God? "By this we know that we love the children of God, when we love God, and keep his commandments." Verse 2. Do we inquire who are those that love our Saviour? "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. Would we detect those who do not love Christ? "He that loveth me not keepeth not my sayings." Verse 24. In short, would we trace the dividing line between saint and sinner? "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." 1 John 3:10. And, finally, do we desire to know the great test and rule of trial in the Judgment? "And death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20:13. From first to last

"RAILWAY TRACTS.-NO. 6.-CONVERSION."

THE above is the title of a tract received from a teacher to whom a package was sent for gratuitous distribution through his school. From it I quote the following, adding a few remarks.

A railway traveler is represented as say ing to a companion, "'How do you really think a man is to be saved?' He replied 'No doubt the man who keeps the ten com mandments is a happy man, and I believe that is the way to be saved.' His fellow traveler remarked, 'I did think so, but I heard Dr. of Leeds preach a sermor which convinced me that it was necessary to keep only the last six.' I replied, 'I will not say ten, nor six; but now if one had to be kept for salvation, tell me who could be saved? If Adam, happy in innocence, did not keep one, but fell, would it not be a fearful thing for us, fallen in sin, and sur rounded by temptations as we are, to have our cternal salvation depend on our perfect obedience even to one command?

Did Adam violate every one of the ten commandments? Has God given us a law and commanded us to *keep* it, of which it is *impossible* for us to keep one-tenth part?

"No, my friends, redemption through the blood of Christ is a very different thing from our trying to keep the commandments. We must have redemption *first* through the blood of Christ, even the forgiveness of sins; and obedience will come after [obedience to what?]. Not the obedience of law-keeping for salvation; that is impossible when you have got salvation *first*. It would be utterly impossible to be in this carriage, and at the same time to have something to do to get in. Just as impossible is it to receive Christ as my salvation, and yet have to keep the law to get saved."

" "Often the person who tries most to keep the commandments feels more keenly the gnawings of conscience and the burden of sin."

If men who desire to keep the law of God are lost through such sophistry, from those whose "lips should keep knowledge," and from those from whose mouth they have a right to "seek the law," how great must be the condemnation of these "blind guides!" Surely they are causing "many to stumble at the law."

Again, the writer says, "Oh, the weight of guilt! The law can give you no relief. It can only curse you. For 'as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.' And you know well that you cannot continue in them. Again and again you have tried, but in vain. Well, you say, 'If a man cannot keep the law, why was it given?' It was given because of transgressions."

John says, "sin is the transgression of the law;" hence the law must have existed before sin was committed. Here is a plain contradiction between this author and John.

Again, "Believers are saved entirely by grace through Christ Jesus, and not by works of their own. I say, is it not marvelous that men will not believe God himself?"

Is it not more marvelous that men dare thus to pervert God's word? Reader, has God given us no part to act in our own salvation? "But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. "And why call ye mc, Lord, Lord, and *do* not the things which I say?" Luke 6:46.

Once more we read, "As for yourself you do not really believe you are utterly ruined by sin. If your hat fell into the river and was injured, it might be restored; but if ruined, it is past mending. Sin has not only injured man, it has ruined him. Every attempt to keep the law for right eousness is an attempt to prove that Christ died in vain, and that you are not so ruined as to need such a gift as Christ." Did Christ prove that his blood was spilt in vain by "magnifying" his Father's holy law? Said a Baptist minister in Iowa "Whoever keeps the seventh-day Sabbath denies Christ." Will the act of that redeemed host, in coming up from one Sabbath to another, be a denial of Him whose blood was shed to redeem them from the penalty of that law which so justly con-demns them? "And hereby we do know that we know him if we keep his com mandments. He that saith, I know him. and keepeth not his commandments, is a liar, and the truth is not in him.' Surely, if there ever was a period when the word of God was perverted by those who should "tcach knowledge," we live in that time. CHAS. L. BOYD.

THE OFFICE OF THE HOLY SPIRIT.

THE Holy Spirit was designed to assist in restoring the spirit of benevolence. The $world \, could \, not be surprised \, out \, of \, selfishness$ and charmed into benevolence by the mere spectacle even of divinc love. That love can be understood only by sympathy; but for this, sin had disqualified us. According to the economy of grace, therefore, the exhibition of that love in God is to be made the means of producing love in us; the glorious spectacle of love as beheld in God, is to be turned into a living principle in us. For this end, the holy, unconfined and infinite Spirit came down. His emblem is the wind; he came like a rushing, mighty wind, came with a fullness and a power, as if he sought to fill every heart, to replenish the church, to be the soul of the world, to encircle the earth with an atmosphere of grace as real and universal as the elemental air which encompasses the globe itself and circulates around it, that whoever inhaled it might have eternal life.

In the prosecution of his office, he was to take of the things of Christ, and show them unto men. Heaven stooping to earth; God becoming man, dying upon the cross; infinite benevolence pouring out all its treasures for human happiness,—these were the things which he was to reveal-the softening and subduing elements with which he was to approach and enter the human heart. In his hands, these truths were to become spirit and life. From the moment they were felt, men were to be conscious of a change in their relation both to God and to each other. A view of the great love wherewith he had loved them was to fill their minds with a grand and overpowering sentiment of benevolence, which should melt their obduracy, cause them to glow with gratitude, and bind them fast to himself in the strongest bands of love. That love, with all the communicativeness of fire, was to extend to their fellow-mcn. Every weapon of revenge was to fall from their hands; every epithet of anger was to die on their lips; and where before they saw nothing but foes, they were henceforth to behold magnificent objects of affection.

The love of Christ would constrain them: glowing and circulating in their spiritual systems, like the life-blood in their hearts, it would impel them to be active for his glory. Having communed with the heart of Infinite Love, they were to go forth and mingle with their race, filled with a benevolence like that which brought their Lord from Heaven. Placing themselves at his disposal, they were to find that they were no longer detached from the species, but restored and related to all around—the sworn and appointed agents of happiness to the world.

The institution of a church is only the continuation and application of the great scheme of love. Its offices were not to terminate on itself. It was constructed on the principle of consolidating and facilitating the operations of divine benevolence upon the world. The Son of God-the great manifestation of that love-must personally withdraw from the carth; but his church, consisting of the aggregate of all on whom that love had taken effect, would continue to give visibility and activity to that love. He stopped not at the bare exhibition of his grace, but turned that exhibition into a means of implanting a kindred principle of love in the human heart; he stopped not at the implantation of this principle, but instituted a church for the express purpose of employing it for the benefit of the world;--of employing it on the

the test is, "By their fruits ye shall know them." J. O. Corliss.

In truth, 1875 will be noted as a year fruitful of disaster of every kind. Typhoons, railway and steamship disasters, explosions, and large fires, these and other forms of disaster have figured in the newspapers all the past year. Indeed, the his-tory of a single fortnight, the last two weeks of the old year, includes such tragedies as the Deutschland and Bremer-haven steamer accidents, the terrible collicry explosion at Framieres, the destruction of Arecibo by an earthquake, the collision on the Gironde, the burning of the English training ship Goliath, the explosion of the Boston gasmain, the tornado in Bermuda, the schoolhouse massacre at Hellikon, Switzerland. and the tornado in the Philippines, while the new year is ushered in with the promise of a speedy eruption of Vesuvius;-and what tragedy may there not yet be en-acted there?—Christian at Work.

SINCE we are exposed to inevitable sorrows, wisdom is the art of finding compensation. largest scale and with the greatest effect, and of thus conferring on it the power of propagating itself. In the Christian church, everything

would conspire to keep alive in its members the new principle which Christ had brought into the world, and to give efficiency to its benign operations. Love was the principle which would bring them together, which would draw them from their distant and detached position, harmonize their jarring natures, and fuse all their hearts and interests into one. Converging from the most opposite points, they would meet at the cross; and the principle which had drawn them to that would bind them to each other. Each would behold in every other a living memorial of his Lord, and see, in the grace of Christ to the whole, a token of that grace to himself in particular. Here, love, as an agent or instrument, either giving or receiving, was to find itself in perpetual exercise, and to behold its image reflected in every face.-Mammon.

GREAT minds, like Heaven, are pleased in doing good, though the ungrateful subjects of their favors are barren in return.

The Review and Merald. "Sanctify them through Thy Truth ; Thy Word is Truth." BATTLE CREEK, MICH., FIFTH-DAY, FEB. 8, 1876. JAMES WHITE, J. N. ANDREWS URIAH SMITH, . EDITORS.

OUR DAY OF HUMILIATION.

THE REVIEW, containing the appointment of the first Sabbath in the year as a day of solemn humiliation before God, came to hand a few hours before the commencement of that Sabbath. Nothing could have been more congenial to my heart than such a recommendation as this. I hope it has been very generally regarded by all our people. The goodness and mercy of God, and our own failure to appreciate that mercy, the sacredness of the work, and our general failure to set ourselves apart from every evil thing to faithfully fulfill that which God has committed to our trust, constitute weighty reasons for the deepest humiliation before God. It is very necessary that we often stop and take time for consideration with respect to our own standing before God. The work will give us pain; for it will reveal our faults. But people who expect to come to the Judgment should consider that the discovery of sin must be made sometime, and that it better be made while there is time for repentance.

And this brings to view a part of the work which is quite generally left undone. After the day of humiliation is passed, the work is considered finished. The truth is, that after our work of heart-searching and self-examination comes the real work of repentance. This is the change of our conduct in all those things which we have found faulty before God. This is what is meant by our bringing forth fruits meet for repentance. This kind of work gives us lasting employment. The genuineness of our humiliation is shown by the extent of the reformation which follows it. If we set ourselves to the work of correcting the errors which we have found in our hearts and lives, we shall have a work which will demand our best energies till God shall give us another lesson in the knowledge of ourselves.

If we are faithful in this kind of work, when we come to another season of humiliation and self-examination, the Spirit of God will meet us again and give us another lesson. It will not take us over the same ground, but it will give us a deeper lesson with respect to our own hearts and our own conduct. It will show us blemishes where we did not suspect their existence, and it will show us self in many, things that we did not suppose it had entered into. And then will follow in order our work of deeper repentance before God, and so the work will continue till our preparation for the Judgment is accomplished, if we follow on to know the Lord.

Most earnestly do I entreat every reader of the REVIEW to make this work the business of life. We are hastening to the Judgment, What we do for ourselves or for others we must do now. Success in our work means a place at Christ's right hand. Failure means a part in the lake of fire. Our own destiny is in our own hands.

The REVIEW is filled with practical matter of the highest value. To me it is very precious. I watch the extension of the work with the deepest interest. For every part of the work my heart goes out to God in earnest prayer. Our paper on the Pacific Coast is a credit to the all the great harvest field. Surely, the hand of God is in this work. If we are truly workers together with God, his work will prosper in our hands. But God will not be with us if we grieve his Holy Spirit by our course of action. I hope the day of humiliation which we have passed will be followed by such a work of genuine repentance as will bring us into a purer atmosphere, and upon a higher plane of action, and into more intimate connection with the Holy One of Israel. J. N. ANDREWS.

power is not yet broken without hands, we have the surprising period of 2033 years covered by this symbol.

Putting these periods together, we have from the commencement of Persian supremacy, B. C. 538, to the division of Rome, 483 A. D., 1021 years, to the temporary overthrow of papal Rome 1798, A. D. 2336 years; to our own time 2410. So vast is the sweep of this vision, which was given to the beloved Daniel.

This fact has an important bearing upon the subject of time, which we are now prepared to consider. One point alone remains unexplained in Daniel 8, and that is the sanctuary and 2300 days of verse 14. On this we now inquire :--

1. Does the word "days," which in the margin is rendered "evening, morning," mean days as commonly understood by that term ?

2. Have we the correct reading, 2300?

3. Are the days literal or symbolic ; and can we tell how long a period they denote?

On the first of these inquiries, we present the following testimony from Dr. Hales :--

"The earliest measure of time on record is the Day. In that most ancient and venerable account of the creation, by Moses, the process is marked by the operations of each day. The evening and the morning were the first day, &c. Gen. 1:5, &c. Here the word 'day' denotes the civil or calendar day of 24 hours, including the evening,' or natural night, and ' the morning,' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation between two successive appulses of the same meridian to the sun; corresponding, therefore, to a solar day in astronomy. It is remarkable that the evening,' or natural night, precedes the 'morning,' or natural day, in the Mosaic account. Hence the Hebrew compound, ערביבקר, 'evening-morning,' is used by the prophet Daniel to denote a civil day, in his famous chronological prophecy of the 2300 days, Dan. 8:14."-Sacred Chronology,, vol. 1, p. 10.

Again he says when speaking on this text in Vol. ii. p. 512, note, "The evening-morning was a civil or calendar day."

On the second inquiry, Is 2300 the correct reading? we quote again from the same au- thor :

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of Kennicott and De Rossi's collations, and in all the ancient versions, except the Vatican copy of the Septuagint which reads 2400, followed by Symmachus and some copies noticed by Jerome, 2200; both evidently literal errors, in excess and defect, which compensate each other and confirm the mean, 2300." Id., Vol. ii. p. 512.

These points being thus established that the expression is the proper one to denote a civil day, and that the reading, 2300, is correct, we next inquire, Are these days literal, or symbolic? If they are literal, they give us (dividing by 365) six and one-third years, as the extent of the whole period. If they are symbolic, each day signifying a year, they bring to view a period 2300 years in length. Which of these wo views is the more consistent with the rest of the prophecy ?

The question was "How long the vision?" The question, certainly, covers almost the whole, if not the whole, duration of the vision ; and that, as we have seen, extends over a period of over 2400 years. Now if in reply the cause in California, and a light to the people in | angel singled out a period only six years and one third in length, then there is no correspondence either between this answer and the vision in connection with which it was given, or between the answer and the question which directly called it forth. These days if taken literally would be far from covering the duration of any one of the kingdoms of the prophecy taken singly, how much less of them all taken together. This is symbolic prophecy; it would be natural therefore to conclude that the time introduced would be of a like nature. Twenty-three hundred literal days would not be out of proportion to the lives of the beasts shown in the vision; and as these beasts are symbols, representing long-lived kingdoms; so the days are symbols representing the years of their continuance. The Bible observes this rule of chronological proportion in a general way. In Eze. 16, the Jewish nation is symbolized under the figure of a youthful woman, the youthful age of the woman, and the comparatively short period of growth to womanhood, representing the youthful period of the nation, and the years during which it was coming to maturity. See Elliott's

But more than this, the Bible gives the exact proportion between literal and symbolic time. Ezekiel, during the selfsame Babylonish captivity in which Daniel's prophecies were delivered symbolizes years by days. He was commanded to make known to his fellow exiles by the river Chebar, near the Euphrates, the fate of Jerusalem, with her last king Zedekiah, and also God's reason for it. For this purpose he was to lie prostrate with his face toward the city, on his left side 390 days for Israel, and on his right side 40 days for Judah, restricted all the while to a famine diet, like the Jews he represented shut up in the siege. And God said, I have appointed thee each day for a year. Eze. 4:6.

In this representation Ezekiel himself became a symbol. He was acting a symbolic part, an individual representing a nation, the days in which he was acting his part symbolizing the actual years of the punishment of those whom he represented.

Another instance, not so evidently symbolic in its nature, but equally definite in showing how God uses short periods of time to represent longer ones, and the proportion to be observed between them, is found in Numbers 14:34 "Forty days, each day for a year."

It is objected against this principle of interpretation that it is novel, not having been known in the church from the days of Daniel to those of Wickliffe, and, secondly that those who adopt the year day principle are in confusion among themselves respecting their interpretations of prophecy.

The first of these objections is shown by Mr. Elliot not to be well founded; as this principle of interpretation, though not the exact application of this prophecy, was adopted by Augustine, Tichonius, Primasius, Andreas, the venerable Bede, Ambrosius, Ansbertus, Berengaud, Bruno Astensis, &c.

As to the second objection, there certainly is no more confusion among year-day interpreters than among those who take the day-day view; and it is not strange that there should have been discordant views in days past since the prophecy was closed up and sealed till the time of the end; but the intimation is given that then the seal would be broken, the wise understand and knowledge be increased on these things. And right here the year-day principle has been brought out and especially defended as a key to the interpretation of the prophecies.

But that which demonstrates beyond question the correctness of the year-day principle, is the fact that we, living down in the last years of prophetic fulfillment, are now able to trace out in history the accomplishment of these predictions; and we find that the seventy weeks of Dan. 9, the 1260, 1290, and 1335 days of Daniel 7 and 12, and Rev. 12 and 13, and the five months, and hour, day, month and year of Rev. 9 have all been exactly fulfilled a day for a year. The 2300 days of Dan. 8:14 are therefore

2300 literal years. Where do they begin and where do they end? U. S.

DIGEST OF CORRESPONDENCE.

Nor having room for all the contributions which are offered for the REVIEW in the form in which they are sent in, we make a note of some of the more salient points in this manner.

In an article headed "Brethren Wake Up, the writer suggests that if people will come to the meeting-house to sleep, they should seek the most retired and obscure corner in which to enjoy that luxury. This is good. And there are many other respects also in which the brethren should "wake up." Wake up to the nature and demands of the present time, the fulfillment of God's word, the wants of the cause. our own spiritual condition, and our duty. Paul says it is high time to awake out of sleep. What can a man do when he is asleep? Another has a suggestion to make about singing, that the leader should be sure to get the right key. This suggestion is hardly necessary; for after trying the wrong key a few times, he will see it himself. Good singing is a most desirable thing in the worship of God. All should do their utmost to secure it. All the congregation should keep with the leader, and every one should take particular pains to pronounce the words so that they can be understood. Another sends an article describing how certain English philanthropists have done good deeds of charity by buying houses and fitting them up so that they would afford clean and comfortable accommodations, and then renting them at a moderate sum to the poor. He commends this course to S. D. Adventists. We hardly see an opening in this direction in our present condition. But it may be a subject worthy of consideration by some of our breth- graph closes seems designed to convey the idea

ren of means, how far they can invest a portio of that in amanner to give employment to Sab bath-keepers who, by embracing the truth, a thrown out of good situations and need assis ance. U. S

MONEY.

More money wanted? Yes. Will not these calls for money ever cease? Never, till the las message of mercy has done its work; and th what there is left will go to the moles and to the bats. Do you want to invest any in that d rection? If not, it must be put into service nów.

One poor worshiper of mammon was once facetious enough to remark that "all the 'loud cry'he had yet heard in this cause was a long cry for money," Well, let us thank God that there has been something of a cry in this di rection; that there have been occasions to us money where it would tell in the advancement of the work, and bring to the donors, if they loved the truth, the greatest satisfaction in th life, and secure for them " bags which wax no old" in the world to come.

Yes there have been calls for money; and there will be more still, larger and louder and longer. The loud cry of this message never will be accomplished without such a pouring out of treasure as will answer to the direction (Mal. 3 8-10) which the Lord gives us through the prophet.

Suppose there had been no calls for money. because there were no avenues in which to us it in the cause, this work would years ago have fallen into hopeless stagnation and decay. Even new opening that calls for means, every new demand for money where it can be used to ad vantage in the dissemination of the truth, is se far an advancement of the cause which should eat forth a prompt response from all the stewards of the Lord.

Money is now wanted for the school. This enterprise never gave its friends more ground for hope than now. The present term show the largest number of students of any term thus far, and there never was so promising a class young men and women as are now in attend ance. Some twoscore or more of those now here, could be, and we doubt not most of them will soon be, efficient laborers in the great harves field. Special interest has thus far been man fested by those composing the lecture class The hearts of those engaged in the work are full of courage.

Now what is wanted is means and facilities to make the instruction most efficient in the shortest possible space of time. To do this, philosophical, physiological and chemical apparatus is needed, in those departments. Two thous sand dollars are wanted immediately to purchase such apparatus. So urgent is the domand for this, that a portion of it has already been procured, with the confidence that the true friends of the school would sustain this very necessary move.

This money is wanted not from those whe, if they give, will feel the lack of it in food or clothing, but from those who have a greater or less sum above all the present calls of the necessities, the comforts, and, in some cases, even the luxuries of this life. And these are to be found in every State, almost in every church. Shall we hear at once from such.

Brethren, do not let these calls for means accumulate on your hands, and so be thrown into great embarrassment in the future. Dispose of them as they come. Enough is due on pledges o meet the present i ndebtedness of the s And this should be paid at once. Other needs will look to voluntary contributions. The sum here called for is a moderate one. Please dispose of it at once, by sending in the means, and so be ready for the next. TRUSTEES, S. D. A. Educational Society.

La Coudre, Neuchatel, Jan. 6, 1876.

THE SANCTUARY.

Fifth Paper .- The Year-day Principle.

FROM the exposition of the symbols thus far given we have the field of vision laid clearly out before us. The first symbol, Persia, covers a period of 207 years the second, Gracia, 170 years; the third, which we have seen to be Rome in both its phases, pagan and papal, from B. C. 161 to its division into ten parts, in 483, A. D., continued 644 years; and if we come down to the close of papal supremacy in 1798, we have the long period of 1959 years; and if we come still forward to our own time, for this Horæ Apocalypticæ, Vol. iii, p. 241.

WHICH SUNDAY?

THE Oswego Daily Palladium says :--

Some of the pagan newspapers of the West have started a new question in regard to the Centennial. As "all the world" is coming to the exhibition, and as the commission have determined to close it on Sunday, they ask which Sunday shall it be? If the attempt is made to please every nation represented, the gates will have to be closed every day during the week. The Greek's Sunday is our Monday; the Per-sian's, Tuesday; the Assyrian's, Wednesday; the Egyptian's, Thursday; the Turk's, Arab's, and all Mahommedan nations', Friday; the Jew's and the Seventh-day Baptist's Saturday, and the Christian's generally, Sunday. Neverthe-less, gentlemen, "Remember the Sabbath day to keep it holy."

The flippant remark with which this para-

FEBRUARY 3, 1876.7

THE REVIEW AND HERALD.

hat the command to keep the Sabbath is reonsible for all this; which is just as far as ossible from the truth. This confusion is not od's work. An enemy hath done this. And his shows how men turn their backs upon harnony and union when they turn away from dd. God has appointed but one Sabbath, ot seven. And this is not the Jew's and Sevth-day Baptists' Sunday, but the Lord's Sabath. When men will turn to that, the seventh y, they have some authority for their position. Il else is either human or worse. Ú. S.

"PRIVATE INTERPRETATION."

An apostle has affirmed that "no prophecy the Scripture is of any private interpretation;" t many who profess to be guided by the Scriptes persist in seeking for them some allegorical. stical, or hidden meaning. One of the latinstances that has come under my notice is m a recent discourse on "The Transfer of e Sabbath," by Rev. H. A. Duboc, of Tonaanda, N. Y. He says :--

"When 'the heavens and the earth were fined and all the host of them,' the 'morning stars ng together, and all the sons of God shouted r joy;' and a day was set apart to commemoto the completion of the Creator's work. But e prophet Isaiah tells us of another creation re glorious than the first, and more worthy be had in remembrance, 'Behold I create v heavens and a new earth; and the former all not be remembered, nor come into mind ; t be ye glad and rejoice forever in that which create;' Isa. 65:17, 18,-alluding to the wn of the gospel dispensation and to the ansfer of the Sabbath to commemorate the ork of redemption rather than that of the iginal creation."

Mr. Duboc is not alone in this sort of interpreton. Many years since, Dr. Lord, of Buffalo, Y., gave a discourse in which he argued in vor of a change of the Sabbath, and, alluding the outpouring of the Spirit on the celebrated y of Pentecost, he said, "We behold the new wens and the new earth, and the New Jerulem coming down from God but of Heaven on the Christian Sabbath !"

Now Peter, the writer of our text against vate interpretation, did not hold with these ntlemen concerning the fulfillment of the promof the new heavens and earth, given through iah. The apostle wrote about A. D. 66, ore than thirty years after "the dawn of the spel dispensation." 1 Pet. 3. He says, There shall come in the last days scoffers." he subject of their scotting is the promise of hrist's coming. They see no signs of it. He fers them to the fact, which they willingly nore, that the earth was once overflowed with ater,—literal water, I suppose. He then firms of the present heavens and earth, that iey are "reserved unto fire against the day Judgment and perdition of ungodly men.' it figurative fire? He carries us forward to e day of Judgment ; and though the time is long that men begin to think that such a day ever will come, he goes on to assure all that the day of the Lord will come," and that in hat day "the elements shall melt with fervent eat, the earth also." Mystical earth, do you ay ? "All these things shall be dissolved," says "Nevertheless," says he, though the present ath and elements shall be melted, "we, acording to his promise, look for new heavens nd a new earth, wherein dwelleth righteous-

The promise was recorded by Isaiah the het : and the apostle, in A. D. 66, was sti oking forward for its fulfillment. And what id he see before its fulfillment? He saw the offers of the last days disbelieving the evidences Christ's second coming, which, in the last ays, must be near. He saw "the day of Judgent," "the coming of the day of God," the issolution of the earth and its elements, and the perdition of ungodly men," the execution the decision of the Judgment upon them; d, beyond that, he teaches us to look for the ulfillment of the promise recorded by Isaigh. And did the prophet predict a transfer of the abbath in the new earth? If so, men have got transferred too soon. And when the new arth, which the apostle looked for on the trength of the promise, does come, it will too late to institute a memorial of an event which transpired nearly two thousand years in he past. But the Sabbath will survive and be observed

and redeemed men. "Blessed are the meek; for they shall inherit the earth." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

And the second Adam, "the Lord from Heaven" (1 Cor. 15:45-47), shall receive "the first dominion" (Micah 4:8), "the uttermost parts of the earth," for his possession (Ps. 2:8); and having raised his saints from death, and purified "the purchased possession" (Eph. 1: 14) from sin, sinners, and the curse, he shall stand at the head of the whole earth, as Adam did at the first. The Son of David "shall endure forever, and his throne as the sun." Ps. 89:36.

The Sabbath truly will be there. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all fiesh come to worship before me, saith the Lord." Isa. 66:22, 23. There will be no need of a new Sabbath to celebrate the birth of the new earth; for the first creation has not been utterly lost. Man and his habitation have been redeemed and saved. The original Sabbath only can celebrate the Creator's rest at the close of the first week of time. The song of the morning stars and the shout of all the sons of God were not in vain, when they beheld the work of God in the beautiful creation. That song and that shout shall only be renewed when they shall see man and his habitation redeemed, and the original purpose of God carried out.

How beautiful, how harmonious, are all the words of God! They should be taken at par value, and not discounted so largely by private interpretations. When will men cease to trifle with, and caricature, the words of the Most High? When will they yield to his institutions and ordinances, plainly taught in his word, and no longer make the commandments of God of none effect, through the traditions, doctrines, and commandments, of men? Such unwarrantable liberties taken with the sacred word, by men in high places in the church, only serve to nourish the prevailing and increasing infidelity of our times; for infidels are not slow to follow such examples, and hide their shameless contradictions of that word behind the flimsy fabric of allegorical interpretation. Ye professed men of God, when will you cease to give aid and comfort to the enemies of divine revelation? When will you take the word of the living God by which to correct your false theories, and no longer force that word, by your interpretations, to teach the traditions and commandments of men? This is plain talk; but it is meant only for the good of those who revere the word of God.

Truth is sent into the world to save men, not to condemn them. Yet, rejected, it will be a savor of death unto death. Oh, that I could persuade men to choose life, that they may live !

All flesh have never come to worship God from Sabbath to Sabbath, since Isaiah wrote. But the promise will be fulfilled. When? After sin has been abolished and sinners destroyed. Righteousness only shall dwell in the new earth. Then there will be "no more curse." Glad day! How cheering the anticipation! Oh, let me share in the fruition.

R. F. COTTRELL.

HOME RELIGION

manners. Good manners will lead one to be polite at all times and in all places, but especially in the family. This can be done, too, without that distant dignity which makes one seem as cold as an iceberg.' Some men seem to think that any indulgence in affectionate feeling is a weakness. But what is a more unnatural sight than a family without affection? God is love. Then why think it a weakness to have warm hearts and ardent affections? Can we find a stronger cord than love with which to bind the family together ?

If we would have a happy home, and one where the Spirit of God can dwell, we should do all in our power to make it such. A smile costs nothing, yet there is power in it to cheer the disconsolate, comfort the mourner, subdue temper, turn hatred to love, and light up the darkest paths with rays of sunlight.

In a neighbor's house, almost any one can be courteous. If any thing goes wrong, or is disagreeable, it is made the best of ; efforts are made to excuse it, and to show that it is not felt. If this is so easy and natural in the house of a friend, is it not possible at home? If as much mutual anxiety was manifested to please and be pleased at home as in a neighbor's house, home would be an attractive and happy place; and all who might come within its precincts would be made better by its influence.

J. O. Corliss.

JESUS' PLEADINGS.

AFTER the resurrection, when Jesus was about to leave his disciples and to return to his Father, he gave them this precious promise : "Lo, I am with you alway." But in his messages to the seven churches, in which he gives to each reproof, counsel, instruction, and promises suited to their respective needs, these words are addressed to the Laodiceans: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' He thus expresses his great love for his remnant people-those who are waiting for the Son of man to be revealed, when he shall come to crown his people with everlasting life in his kingdom which shall not be destroyed. Knowing the perils that surround them, he renews the promise of his presence, offering to take them into a relationship with himself especially near.

"Behold, I stand at the door, and knock." Jesus does not wait till his people feel their need of him. He seeks them. He does not leave if he is repulsed. He stands at the door. It is closed, and he is left long to knock and wait. He represents himself as chilled and damp while he waits for the bolts to be withdrawn from the heart that is locked against him. His head is "filled with the dew," and his "locks with the drops of the night." Shall his patient love go unrewarded ?

Some will not heed the Saviour. Some will not admit this royal guest; for he says, "It any man hear my voice, and open the door.' His offers of mercy are disregarded, yet he not only knocks, but he pleads also. He pleads for admittance to the cold heart-cold and dark now, but warm and bright when cheered by his sweet presence. His voice is heard. It is the voice of Him who was wounded for our transgressions. He would say to the sin-sick soul as to the disciples of old, in the beautiful language of Oriental salutation, "My peace I give unto you."

"I will come in to him, and will sup with im and he with me." This is but the renewal of a previous promise. Jesus was about to leave his disciples in a world full of peril, and in which the enemies of God and of righteousness are many and powerful. Long and bitter persecutions were before his followers. But he left this promise to all who should love him and keep his commandments : "I will love him, and will manifest myself to him." The disciples doubtingly queried how he would manifest himself unto them, and not the world; but he reaffirmed his promise, making it more emphatic : "My Father will love him, and we will come unto him, and make our abode with him." Who will refuse to admit such guests? Who will refuse to partake of the "bread of life' offered to all who will accept? How must the heart of Jesus yearn toward his erring creatures that he will thus perseveringly plead for permission to become their guest, their companion, their intimate friend. He promises the peace and joy that are to be found only in his presence. He enters into our plans. Our hopes and fears, trials and

"Come now, and let us reason together, saith the Lord of hosts ; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The stains of sin are deep, but the blood of Jesus can wash them all away.

But soon Jesus will cease to knock at the door of the sinner's heart. The voice of mercy will be heard no longer. Jesus will cease to act as our Advocate. There will be a famine in the land-not for bread or for water, but for hearing the word of the Lord. Then to the plea for mercy the response will be,

> "Nay, alas, thou guilty creature, Hast thou then forgot How I waited long to know thee? Now I know thee not.'

Seek Jesus while he may be found. Call upon him while he is near. They that put their trust in him are safe. In the days of his flesh, when the sea arose by reason of a great wind that blew, his word stilled the tempest, and brought deliverance to his followers. Another storm is arising, which will sweep over the whole earth; and in that day only those who have made Jesus their refuge will escape the vengeance of an offended and just God.

ELIZA J. BURNHAM

THAT PRECIOUS LIST.

THE names of the members of the church. Have you got that list of valuable names, brother elder? You are an under shepherd, those are the sheep of your fold. The Great Shepherd "calleth them all by their names." Can you do this? Precious souls! they have covenanted to keep the commandments of God and the faith of Jesus. They are trying to walk in the light of the last message of mercy, to get ready for the soon coming of Jesus. Are there any lonely or discouraged ones among them ? Strengthen the feeble knees, and lift up the hands that hang down. Look after the scattered ones. Keep a watchful eye upon every sheep of the fold. If one wanders, leave the ninety and nine in the wilderness, and go after the wanderer.

How encouraging to hear that a flock is thriving-that the church is growing. How it does cheer the heart of a minister, after having left a church for which he has labored to the best of his ability, to hear from the elder or leader that the good work is progressing.

Be entreated, brother elder, O, be entreated to take a deep interest in all that pertains to. the welfare of the church. Look after all its officers. Do your best to keep things in order. With a heart filled with the same care, tenderness, compassion, and forgiveness, that characterized the Great Shepherd, move around among your flock. How can the Lord bless his cause and people, unless they get into better working order, unless they come up on higher ground? Everything does not depend upon the elder, of course, but very much responsibility rests upon his shoulders. May God bless you abundantly, brother elder, as you look after the spiritual interests of those precious souls, represented by that list of names in your possession, and as you present them before the Lord in H. A. ST. JOHN. prayer.

TO CORRESPONDENTS.

S. A. P., OSWEGO, N. Y. : The position of S. D. Adventists upon Genesis 1 is that at the beginning of the first six days of time the matter of this earth was brought into existence from nothing; that the days mentioned are literal days of 24 hours each, measured by the revolution of the earth upon its axis; that the sun and moon and stars (of our solar system) were not created upon the fourth day, but brought into existence at the same time with our earth, but on the fourth day were made the "light bearers," as the original signifies. We see nonecessity for supposing that the record in Genesis goes beyond our solar system. The pretensions of science, so-called, in opposition to these plain statements of the Bible, are simply guesswork, pure, and unadulterated. Answered by letter. A. J. Webb, O. U. Whitford, A. M. Lindsley, Geo. T. Lay, I. Sanborn, D. H. Lamson (wrote to E. R. Jones, Flint), N. B. Emerson, G. L. Holiday, A. M. Loughborough, E. H. Root, R. F. Cottrell, J. E. Morin, S. D. Salisbury. υ. s. • .

A STRANGER went into a prayer-meeting, and, after a few testimonies had been given, arose and made some remarks, in the course of which he said, "If you don't believe I've got religion just go and ask my wife; she'll tell you." At first thought some might be inclined to smile at such a blunt, pointed testimony; but is not the reference a good one? How many feel willing to have their wives testify truthfully concerning their religion ? Does our religion make us act as politely at home as abroad? Do we try to be gentle, obliging and kind in the family? Do we upon returning from a journey or the day's labor greet the family with a smile, and thus bring light and sunshine to the home circle? These are vital questions that all may ask themselves, and if we cannot answer in the affirmative, we may well doubt our religion, however high our pretensions to godliness may be. the endless ages of the new earth. God's

urpose in creating the earth, though for a sea-One of the fruits of the Spirit is gentleness, on seemingly frustrated by sin, will not fail the law of which, if written in our hearts, will ied in the fires of the last day, shall come forth great things, at home as well as abroad, and be the blessed abode of renewed may well be considered the foundation of good be gracious. The language of inspiration is : sas, please take notice. J. N. Avens.

Correction.

In the Appeal to the Brethren in Kansas, in REVIEW of Jan. 6, the name of the treasurer

SOMETHING LACKING.

"I FIND something lacking, let me go where I will," Were the words of a dear absent friend Who had shared in life's pleasures and fasted its ill, And now she was nearing life's end.

She had gone to the land of her youth, to enjoy Communion with old friends awhile; But earth's sweetest pleasures, alas! will soon cloy, And cease our sore hearts to beguile.

We traverse this wide world all over in vain, Seeking for joys that endure; Our happiness here is soon followed by pain There is no earthly pleasure that's pure.

But there is a joy that will never decay; A pleasure that never will fade; Our Redeemer once came, and he marked out the

way; If we follow the footsteps he made,

They will lead to a land where pleasures are pure, And happiness be unalloyed. There will be nothing lacking, our joys will endure, As we bask in the smilles of our Lord. J. E. GREEN.

Progress of the Cause.

He that goeth forth and weepsth bearing precious seed, shall doubt less come again with rejoleing, bringing his sheaves with him.

NORTHERN MICHIGAN.

VERĜENNES.

TUESDAY, Jan. 11, I held meetings at Several here have come into Vergennes. the truth within a year or so. After giving them proper instructions, ten united with the church and seven were baptized by Bro. Van Deusen. As it is probable that he will not be there very much for the future, his brother was elected and ordained elder of the church. We re-organized s. B., but I was not satisfied with the way most of them took hold of this. Some gave all they ought to, but others gave so little that it amounted to merely nothing. This church needs to be instructed upon this point more fully.

In the evening we were very kindly permitted to preach in the Congregationalist church, though they were holding a protracted meeting at the time. The appoint, ment was well circulated, and their large, fine house was crowded full. By request of the minister, Eld. Eaton, I spoke upon the subject of the second advent, plainly defining our position, and the Bible doctrine touching this important event. At the close of the meeting the minister expressed himself as much interested, and said he did not see how any one could fail to be interested in the subject. He further stated that this was a subject of growing interest, and that all churches and classes of people were coming to feel that the end was drawing very near, that probation was about to close, and the Lord to come. He is investigating the subject.

SARANAC.

The next day I came to Saranac and held several meetings in connection with Bro. Having no meeting-house, the Burrill. brethren hired a hall. Though our meet ings were held in the day time, yet the hall was nearly filled, such was the interest to hear. In the evening it was crowded to its utmost capacity. Many had to stand up, and others went away. We had good free-dom in preaching. Four united with the church, and two were baptized. Bro. Wilkinson was chosen leader. The church now numbers twenty. They raised the s. B. from \$21 to \$120. Quite a number have lately embraced the Sabbath here merely by reading. The work was started here by Brn. Lawrence and Strong over a year ago. The interest has been steadily increasing

were young persons who had never been Christians. Many of these spoke, expressing their determination to return unto the Lord or to become Christians.

Sunday morning, we enjoyed a good social meeting with them. We had meetings all day Monday, in which we took up these cases still farther, in order to help them all that was possible. Five united with the church and will be baptized immediately. A class was formed embracing all those who do not belong to the church, but wish to become Christians. Special meetings will be held for them every day in different localities for a week or more. Bro. Burrill stays over one Sabbath to assist Bro. Root and other brethren in this work. Sunday afternoon I spoke upon the subject of s. B., after which all, with scarcely a single exception, united in pledging for the coming year. Most of the brethren raised their figures, and quite a number pledged who had taken no part before, so that the pledge of the church was raised from \$700 to above \$1000 per year. As large as this appears to be, it is not as large as it should be in some cases. Several brethren did not put down their property for more than one-half or two-thirds its real value.

Our time was so short, and there were so many cases requiring attention, that we could not be as thorough as we ought to have been, yet I was glad to see so much improvement. Eighteen shares were taken in the Pacific Press, most of which were paid; and some money was raised for other objects. So large a church as this requires a great deal of labor. A month could be spent here to good advantage. There is talent enough in this church if it was devoted to the cause of God, not only to take care of this church, but to help others. The church voted that Bro. Root should give himself more especially to the work of public labor. in which he has been engaged, more or less, for some time past.

In examining the records of this church, we find that quite a number of persons have moved away, but have not reported to the church for years; neither have they paid any s. s., nor in any way recognized their duties to the church. This is entirely wrong. As long as a person remains a member of the church, he should not forget or neglect his duties to that church. Quite a number of others, upon moving away, had obtained letters from the church, but it was certainly known that these persons had not joined anywhere, neither had they in any manner recognized their relation to this church. They neither write to the church, nor pay any s. s., nor join any other church. This, again, is entirely wrong. According to the rules of all our Conferences, and our General Conference, a letter of introduction does not dismiss a member from that church at all. He is only dismissed upon actually uniting with another church. As long as he holds the letter of the church he is still a member of that church, and subject to it. A large number of such cases were taken up, and the clerk and s. B. treasurer were instructed to immediately inquire after these members, and obtain their pledges for this year. We request these friends to promptly respond.

D. M. CANRIGHT.

Allegan, Mich.

MINNESOTA.

BRO. ELLS and myself are still laboring in this section, notwithstanding the wrath of the dragon which manifests itself in de termined opposition from all classes, but especially from the Adventists. Some of these have treated us with great kindness and courtesy, while others are very bitter against us. Eld. Welcome is taking especial pains, both in public and private, to speak against our views-not on Bible grounds, but by misrepresenting our positions. We have felt that the Strong Arm has sustained us thus far, and we give glory to God for the freedom and power which he gives us in defending his precious truth. We rejoice in the clear light which he is shedding on his blessed word, and that some souls, even here, are being led by that light into the truth, and being set free from the shackles of error which have heretofore different neighborhoods where we have

SALEM, NEBRASKA.

At the first place of meetings, near Sa lem, three ministers opposed the truth. One a Lutheran, said it was an insult to the holy fathers of the past 1800 years for beardless youths to preach that Sunday is not a sacred day. However, three honest souls embraced the truth here.

At the next place, three miles west, three more have begun to keep the Sabbath. Four others will, if they let their own consciences rule them. And others are fully convinced. But how often "the fear of man bringeth a snare." At this place there was great opposition; but the Lord blessed me with good freedom and a house full of attentive hearers.

Bro. Wing is still in the vicinity of Salem, and can keep up Sabbath meetings.

I began meetings, Jan. 6, ten miles south of Nebraska City. Three have begun to keep the Sabbath already. Have had two good Sabbath meetings. The Lord was with us. G. V. KILGORE. with us. Jan. 17, 1876.

RANTOUL, KAN.

I HAVE continued meetings in this vicinity to the present time. Seventeen have covenanted to keep the commandments of God and the faith of Jesus. A few others are keeping the Sabbath. Regular Sabbath meetings are maintained; and we also have a Sabbath-school of about thirty mem-

There are urgent calls for labor from adjoining neighborhoods. I intend to respond to one or two of these calls in a few weeks. J. LAMONT.

Jan. 16, 1876.

NEBRASKA.

THE Lord is still at work in Nebraska. Efforts are being made to stop our meetings, but the interest is increasing.

Dec. 3, 1875, to Jan. 3, 1876, I lectured at the Sailor school-house. A good interest was manifested, and several have em-braced the Sabbath. Opposition has been strong. Some of the ministers have made repeated effort to disturb and break up our meetings, but have failed, and only hurt themselves.

Jan. 7-15, I was with the brethren at Arago. The Lord was with us, and blessed us greatly. I held meetings Sabbath morning and evening with the brethren at Salem. It was a time of earnest searching of heart, and we received rich blessings.

M. WING.

Salem, Neb., Jan. 17, 1876.

BROWN CO., MINN.

COMMENCED labor at Golden Gate, Dec. 21, 1875. The Lord has been with us, and though we have had bitter opposition to meet from ministers, many have decided to keep the Sabbath. The best people in the community have taken a stand for the truth. Pray for us.

GEO. M. DIMMICK. Golden Gate, Minn., Jan. 12, 1876.

SOUTHERN MICHIGAN.

I HAVE not reported for some time, but it is not because I have not been at work in

the good cause. By earnest request, I attended a quarter-

I have been thus particular in report the facts concerning this church, that the who labor in word and doctrine, who duty it is to visit churches, may not for this one. There is a house of worship he and brethren will come together if due tice is given. Some friends will come from the village and vicinity. Why i remember Parkville?

Jan. 15 and 16, was with the church Bronson. Here we learned, that, thou not receiving the Appeal, they enter heartily into an observance of the fast, ev to the children. It was a good time them.

During our meetings we read the Appe to them. This and the preaching of t word took deep hold on them. In our cial meeting tears flowed from eyes that never saw moistened before. Some t started with us when the tent was here, have since given up the Sabbath, are n finding their way back with us. May Lord lead them to the full reception of commandments of God and the faith Jesus.

The Systematic Benevolence of this chur was considered, and raised from abo \$50.00 to \$70.88.

Tuesday evening, Jan. 18, we commend a course of lectures in the Factoryvi school-house. We are having a good tendance. Being about seven miles fig Colon, we met with brethren there Sabbath. The Lord met with us by Holy Spirit. Our hearts were softened, a tears flowed freely as we spoke on proper observance of the Sabbath, from I 58:13, 14. How timely the Appeal on the point and the fast. M. B. MILLER Fictoryville, Jan. 24, 1876.

WALLA WALLA. \sim^{t_1}

A PRIVATE note from Bro. Van Hor just received, says:—

"The cause of present truth is slow advancing, and the Lord is blessing t means used to establish the work he The appointed fast was observed, with good result. It came at the time of first quarterly meeting in the new year, a the general testimony is, that 'it was t best quarterly meeting we have ever he here.' And so it was, and may the impre sions left on our minds be lasting."

NEW YORK.

ABOUT the middle of December I can to this State, and, in company with Eld. L. Whitney, have held meetings in Roo velt, Russell, Pierrepont, Buck's Bridge, A ams Center, and Akron. We have se some of God's blessing manifested at ea of these meetings. Some have made effor to draw nearer to God, but others seem most insensible to the importance of t time in which we live.

New York was organized into a Sta Conference Tract Society in March, 187 During this Society's short experience has expended about six thousand dollars publications, which have been distribute besides assisting in each other new enter prise connected with this work that has ; quired financial aid. A large share of th means has been raised by the poorer bret ren, while the more wealthy have excus themselves. This is not as it should b While the poor should consider it a prilege to act their part in every enterpri connected with the work of God, those more abundant means should give in prope

ever since. Quite a number more appear to be almost ready to take hold with us Arrangements were made by Bro. Burrill to return here and give another short course of lectures.

WRIGHT.

Friday, Jan. 15, 16, I was at Wright. Bro. Burrill also accompanied me here. The weather was the most favorable of any we have had, although the roads were very rough. We had a fair turnout Friday evening, and I had good freedom in talking over the progress and present condition of our work. Sabbath there was a large turnout, as this is a large church, the member ship alone being one hundred. Children and all, they number nearly two hundred. On Sunday there was a good attendance of outsiders, so that their large house was well bound them. About a dozen have taken filled Sabbath I meached two serinons their stand for God and his holy law, in the filled. Sabbath I preached two sermons designed to move the unconverted and backsliders, at the close of which I made labored. Others have become deeply inan effort to get these persons to make a terested in the truth, but whether they will start in the service of God. Fifty eight take a decided stand is yet to be seen. came forward for prayers. About one half We shall remain here the present week, at of these were backsliders, or those very least. Pray for us. D. P. CURTIS. much on the back ground. The others Monticello, Jan. 17, 1876.

meeting at Parkville, in November. The outside interest was such that it was thought best to continue the meetings. The attendance was good, but we did not see the immediate results of our labor that we had hoped to see; yet the meetings accomplished some good. Three were voted into the church. Systematic Benevolence was raised from \$100 to \$175, per year, and we think that this sum will be increased when they hear from some that live at a distance. This increase was accomplished by securing pledges from some who had not been paying, and by others, who had 19:1-9; and if they would do this the property, coming up to the Bible plan of giving.

At present the members of this church are few and scattered. They have a very good meeting-house, but there is no male member that feels as though he could accept any responsibility in the church. even to the conducting of meetings on the Sabbath. It is therefore difficult for them to sustain regular worship, and meetings have not been kept up for the past year. During this time, they have had no help except on one occasion when Bro. I. A. Olmstead met with them,

tion to what God in his providence h committed to them.

God is not dependent upon man to carr forward his work, but in his wise econom he has ordained that it should be do through human instrumentalities, and portion of the means he has intrusted to should be used for this purpose. He claim it as his. Then if it be used to advance his work upon earth there will be fruit the kingdom of God as the result. Ther are many who would do well to follow th example of Zaccheus as recorded in Luk would experience the fulfillment of the Sa our's words to him, "This day is salvation come to this house."

There ever has been, and is at the presen time, a fearful robbing God of "tithes and offerings," and unless there is a speedy reform with many in this respect they will find before long that they have met with great loss. The cause of truth is rising an interest is being awakened almost ever where to hear and read upon these solem truths. Some who have been long in th way have never made any real sacrifices if the cause of Christ. God, by his providence

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THE REVIEW AND HERALD.

uch to return to him by confessing and breaking their sins and errors.

In some parts of this State sacrificing abor has been put forth by way of visiting from house to house. And where this kind if labor has been followed up, fruits are using seen. Especially is this the case in t Lawrence County, where Bro. Hall and ome others have labored in this work. te has been especially engaged in "this and of labor since the Tract Society in his State was organized; and now in different parts of his district there are indiiduals and small companies embracing he truth.

This part of the State furnished many abscribers for the trial volumes of the LEVIEW, the REFORMER, and the VOICE; nd when the time of their subscription exired, he visited them and followed up the iterest by giving them other reading mater and bestowing such labor as seemed ccessary. At the present time, in the wn of Pierrepont there are between forty nd fifty keeping the Sabbath. They have uilt a large, commodious house of worship. lthough poor, they show a commendable eal for God. Our meetings at this place me at a time when the Methodists were aking an especial effort for a revival. hey continued over a week. The Method ts postponed their meetings, saying it "was no use while the Adventists were holdg theirs." There was an interest to hear miles around, and I could see no reason hy their numbers might not have been eatly increased if the meeting could ave continued.

At Adams Center, as elsewhere, the fast as observed. Much interest was maniested on the part of some to draw near to od, and make a new start in his service. Then the matter of subscribing for the igns of the Times was presented, there as a ready response. Sixty-five copies rere subscribed for in a few moments, postly by our brethren and sisters, who ook from three to five copies each, to be sed for distribution among those who might e interested to read. During the year, 8,250 apers will be received. Judging from the pirit manifested in subscribing for them, e believe they will be judiciously disposed f. This will call out talent that has hithero been absorbed in the cares of this life. ndividuals who in the fear of God take uch responsibilities, and earnestly seek lod to guide them in the performance of heir work, may expect much of God's lessing. When men and women move rward in the fear of God, uniting faith nd works, there will be good results.

At Akron we were glad to meet with uite a number who had recently embraced e truth. They also partake of the mis ionary spirit, and show their faith by their We believe there are omens of vorks. good in this State. If some grow cold nd lose their interest in this work, others will step in and fill their places, and finally ake their crowns.

We do not draw a bow at a venture in he cause of God. We have the assurance hat God will prosper his word, and that it will accomplish that whereunto the sends It will not return to him void. We nter the work expecting success. We are nstructed as follows: "In the morning sow thy seed, and in the evening withhold not thy hand." "They that sow in tears shall eap in joy. He that goeth forth and reepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The work is God's; the labor is for him; the reward is at the S. N. HASKELL. end of the race.

ad his Holy Spirit, especially calls upon Benevolence, the Tract Society, meeting house expenses, &c. None of these things should come into a church record. Systematic Benevolence is a distinct thing of itself. There is a treasurer appointed to attend to that. It should never be mixed with the church record. So with the Tract and Missionary Society. It is a distinct and separate organization. Nothing should be said about it in a church record. And the society which is organized to hold church property is another distinct affair, which has a clerk and a record of its own.

I offer the following suggestions upon this subject: 1. A good blank book should be obtained-one of about seventy-five or one hundred pages, about six inches wide and ten inches long, or thereabouts, would be a proper size. The first thing to be recorded in this book is the covenant. This should be placed upon the second page, on the left-hand side of the book. Under this covenant, in a single column close to the right hand side of the page, should be placed a list of all the members of the church in the order in which they joined. On the same page containing this list there should be room enough left on the left of each name to give the date of each member's admission, and how he joined, whether at the organization of the church, by baptism, by vote of the church, or by letter. Then the opposite page of the book should be left entirely blank, so that remarks can be made opposite each name whenever it may become necessary, stating when the meniber died, was expelled, or removed by let-Several pages should be left for this ter. list before the regular record of the church commences. A glance at this page will readily tell when any member joined, how he joined, when he left, and how he left, and who still belong. Here is a sample of the way I think it ought to be done:-

This record shows at a glance just how the church stands. It shows that Wm. Jones, Geo. White, and Jane Smith, are members of the church at the present time. The others have been, but are not now. John Brown died, Dec. 6, 1874; Mary Brown was dismissed by letter, March 4, 1875, and Sarah Jones was expelled for apostasy. This tells the whole story in a short compass. There should be room enough left for this list to be continued as long as the church stands.

No name should ever be erased or crossed off the list. The record must show what has become of them, but let their names stand on the list always. Sometimes a member comes to the church clerk and says, "You may cross my name off from the book." But the clerk has no right to do any such thing. He can no more cross off a name by his own authority or by the request of any individual than he can take in a member by the same authority. All the clerk has to do is simply to record what the church has done. No member can take his own name off from the list. Each came in by vote of the church; he must go

ticular, in his own offairs, will be so in attending to the affairs of the church. But one who is careless, and slow, and slack, in his own affairs will be the same in attending to the affairs of the church. Hence such a person should not be put in. The clerk should also be able to write a good fair hand, and have some idea of the business style of recording matters.

We hope that these suggestions may help some in keeping their records right. D. M. CANRIGHT.

| Nome Proceeding | рлос | | RECEIVED. | 0. | DI | DISMISSED. | D. |
|--|------------------------------|---|---|--|--|--|---|
| Mames ut members. | 18.T Par | By Vote. | By Baptism. By Letter. | By Letter. | By Letter. | By Death. | By Death. Disfellowshiped. |
| John Brown, Warren B. Clark. | 62 64 | 62 Aug. 11, 1869. | Aug. 11, 1869. Aug. 1 1874 | | Sept. 1, 1875. | Sept. 1, 1875. | |
| James W. Sawyer, Stella M Nichols | 99 88 | 66 July 1, 1870. | A 1 1074 | | Oct. 14, 1872. | | |
| William Jones, | 24 | 74 Dec. 2, 1870. | | Dec. 2, 1870. | Dec. 2, 1870. July 23, 1874. | | July 23, 1874. |
| Charles H. Smith, | 95 | 77 Mav 4, 1874. Aug. 1, 1874. | | | Anril 6 1875 | Anril 6 1875 | |
| Orrin S. Davis, | 79 | 6 | Aug. 1, 1874 | | | | |
| James C. Gage. | <u>v</u> % | 84 | Sept. 1, 1874. Oct. 1, 1874. | | June 2, 1875. | June 2, 1875. | |
| Sarah E. Connor, | 94 | 94 | | Sept. 8, 1874. | Sept. 8, 1874. | | Aug. 9, 1875. |
| Nors. We insert here the form of keeping the record of church membership adopted by the Battle Creek church. Besides this book containing a list of members, a record book is kept, referred to in the column headed "Record Page." This gives an account of every meeting at which a person is received or dismissed. So if it is ever desired to learn the particulars of any meeting touching any member, or for what cause any one was disfilowshiped, &c., by turning to the page of the Record Book indicated in that column, it can be found. The briefer form given by Bro. Canright will be amply sufficient for small churches; but for large churches, where the membership is constantly enging, we commend a consideration of the form here given. | hel list ing nn, wb | Nore. We insert here the form of keeping the record of church membership adopted by the Battle Creek church. Besides book containing a list of members, a record book is kept, referred to in the column headed "Record Page." This gives an unt of every meeting at which a person is received or dismissed. So if it is ever desured to learn the particulars of any ting touching any member, or for what cause any one was disfellowshiped, &c., by turning to the page of the Record Book steled in that column, it can be found. The briefer form given by Bro. Canright will be amply sufficient for small churches; for large churches, where the membership is constantly endinging, we commend a consideration of the form here given. | ping the record (ecord book is kep to is received or d c cause any one w The briefer form tip is constantly (| of church member t, referred to in the ismissed. So if i ismissed disfellowshipe given by Bro. Ca changing, we comi | ship adopted by t be column headed t is ever desired d, &c., by turning nright will be am mend a considerat | he Battle Creek "Record Page, to learn the pa to the page of the ply sufficient for to the form h | church. Besides "This gives an rticulars of any ine Record Book small churches; ere given. |

HOW THE TRUTH IS RECEIVED.

To us who have learned to love present ruth, there is beauty and harmony in it. It is as clear as the light of the noon-day sun. This gives us faith, hope, and courage, to cheer us on our way. It buoys our spirits up when without it we should almost sink into dispair. It gives us pleasure, also, to notice the joy others express in hearing and obeying the truth.

Of late I have heard many such expressions as the following from those who have seen the light on Rev. 14, and the truths connected therewith: "I feel as though we had something to live for now." Another says, "Many times have I thrown that book [the Bible] down, resolving never to look into it again; but now I can say, Oh, how I love it!" Another says, "I am so glad that I have learned to keep God's Sabbath;" and another, "How thankful we ought to be that we had a chance to hear the truth."

Yes, God has given us a truth that will do people good; and there are many who are hungering and thirsting for it. If we hide the light under a bushel, we shall be held accountable.

N. Y. AND PA. T. & M. SOCIETY.

THE quarterly meeting of the N.Y. and Pa. T. & M. Society was held at Roosevelt, N. Y., Dec. 11 and 12; business sessions, Sunday, Dec. 12. The meeting was called to order by the president; prayer and re-marks by Bro. Haskell, with whose presence and assistance we were favored.

Minutes of last meeting read and accept ed. Report of quarter just closed called for and read, a summary of which is as follows:

No. of families visited, 383; letters written, 95; pages of reading matter distributed, 91,396; new subscribers obtained for RE-VIEW, 8; INSTRUCTOR, 36; REFORMER, 24; VOICE, 19; SIGNS, 5; No. of copies of RE-VIEW distributed, 490; INSTRUCTOR, 135; REFORMER, 157; VOICE, 80; SIGNS, 15.

| Money | rec'd | on membership, | \$ 5. 00 |
|-------|-------|------------------|-----------------|
| " | 44 | by donations. | 273.86 |
| 66 | " | from book sales, | 18.61 |
| ٤. | " | widow and or- | |
| | | phan fund, | 15.00 |
| .44 | " | on periodicals, | 74.75 |
| | | | |
| | | | A |

\$387.22 Total.

Most of us have commenced this new year with the determination to consecrate ourselves more fully to God and his work. Shall it not tell on our efforts in the Tract Society work? and shall not our increasing zeal and prayerful earnestness in our labors evidence the sincerity of our consecration? B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

THE WORD EVERLASTING.

Defined by the Illustrated Christian Weekly.

THE word aionios, translated frequently, though not always, everlasting and eternal, is probably from two Greek words meaning ever being.

It does not always mean literally eternal, and is sometimes translated of the age of the world. It, however, always indicates a period of time as long as the existence of the object spoken of, and when applied to the soul indicates a state of happiness or of suffering as lasting as the soul itself.

Øbituary Motices.

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

DIED, of neuralgia, in Vernon Co., Mo., Oct. 15, 1875, Diantha, wife of H. W. Forgey, aged forty-one years. Sister F. experienced religion and united with the church at the early age of eleven years, and became a faithful member of the Old Union church in Nicholas Co., Kentucky, of which the celebrated Peter Honn was pastor for many years.

In the summer of 1843, while the tent was at Clintonville, Mo., under the labors of Bro. T. J. Butler and the writer, she embraced the Sabbath of the Lord and faith in the soon coming of Christ, which profession she adorned by a well-ordered life and unreproachable character. She leaves a husband and nine children to mourn their loss. We hope and pray that they may all so live as to be an unbroken family in the kingdom of God. Words of comfort were spoken by the writer from 1 Thess. 4:18. J. G. WCOD. 1 Thess. 4:18.

DIED, at Princeville, Ill., Dec. 31, 1875, our dear mother, Deidamia Mott, aged sixty-nine years and nine months. She sleeps sweetly in Jesus. She was an earnest believer in the third angel's message, and loved the cause of God. Burial service by the Methodist minister, Eld. Carithers. May we so live that we may meet her when the Life-giver comes. W. W. & JOSEPHINE MOTT. giver comes.

DEFARTED this life, Jan. 8, 1876, my beloved companion, Joseph S. Webster, of North Star, Gratiot Co., Mich., aged forty-seven years, two months, and eight days. His disease was con-sumption. On the morning of his death, he was taken with hemorrhage of the lungs, from which he expired in less than five minutes. He was an esteemed citizen; in his family he was a wise counselor, a kind father, and an affectionate husband. Our home is lonely and our hearts are sad. Discourse by Bro. Fisher, from 2 Pet. 1: 8, to a large course by Bro. FIBHEL, and attentive congregation. CHARLOTTE WEBSTER.

CLERK'S BOOKS,-HOW TO KEEP THEM.

WHEN our churches were few, their numbers small, and their history brief, it was not a matter of very great account just how the records were kept; but now as our churches are rapidly multiplying all over the land, and some of them are coming to have a large membership, and a history running back through several years, with many additions, and losses, and trials, it has become a matter of great importance to have the records kept right.

I have made it a part of my business to examine the books in the churches which I have visited, and I think that, with a little instruction and care, a decided improve-ment can be made in this matter. I find clerks who have kept their church records for years on loose bits of paper lying around the house, and in this manner they have sometimes been lost. Again, I find church books in which is a record of Systematic A person who is prompt, punctual, and par-

After this list, the next thing to be done is to turn three or four leaves, and here commence a record of all the transactions of the church. This record should state when, where, and by whom, the church was organized. It should state who were taken in at the organization, who were elected elder, deacon, and clerk, and what the covenant was which they signed. After this, whenever any member is taken into the church or is turned out of the church, this fact should be recorded, both in the list of names and in the body of the record. When any one is baptized, when the ordinances are celebrated, when an elder or deacon is elected or ordained, or any church trial is held, a record of these facts should immediately be made in the body of the book, and the clerk's name signed to it every time. The habit which some clerks have of letting such matters go unrecorded for days and weeks after they have occurred is very pernicious. Any person who will do this is not fit to be clerk. Much care should be exercised in selecting a proper person for clerk. One of the first qualifications for a good clerk is promptness.

Our books are read with interest in Canada. Many persons are known to sit up half the night to read them. I will men-tion one case in particular. A lady promised to read our work on the third angel's message, which I lent to her. When I afterward called on her, she had read it through four times, had lent it to one of her neighbors, who had read it also, and it was then being read by a third family. The lady who first took the book is now keeping the Sabbath with part of her family, and the others are favorable to the truth; and those to whom she lent the book have embraced the truth.

She has a brother in California who there commenced to keep the Sabbath last summer. Thus, though separated by thousands of miles, they have become united in the truth.

If it gives pleasure to see souls receiving God's truth, and loving to keep his commandments here, what will be the joy to see them enter through the pearly gates into the heavenly city, there to enjoy the everlasting inheritance? R. S. OWEN.

DIED, Dec. 30, 1875, of dropsical consumption, at the residence of her daughter in Iowa City, Mich., our mother, Algina Lake, in the 67th year of her age. She embraced the truth under the labors of Eds. Van Horn and Carright when the tent was at Ithaca in 1864, and she continued a faithful member of the church in that place until her death. We are called to mourn; but we are comdorted by the words, "Blessed are the dead that die in the Lord." LORENDA M. OGDEN,

DIED, of bilious fever, near Montevallo, Ma. Sept. 23, 1875, Susan, wife of Bro. Thomas J. Hathaway. At the time of the tent-meeting at Montevallo, in the summer of 1873, she embraced. the Sabbath and other truths of the third angel's message. She lived a consistent Christian life. A husband and five children mourn their loss, but not as others without hope. Funeral discourse by the writer from Rev. 14:13. J. G. Wosso.

The Review and Herald. Battle Creek. Mich., Fifth-Day, Feb. 3, 1876.

40

7 The February number of the INSTRUCTOR is out. In mechanical and literary execution, it is equal to the last, and this is sufficient commendation.

Signs of the Times Office.

THE Tract Societies are all invited to open account with the SIGNS Office. We hope to receive many orders immediately for books and papers from all parts of the field. Let the names of subscribers be forwarded as soon as obtained, and let the pay follow at the earliest opportunity, as our means are limited. Those T. and M. Societies that have means on hand in Ill., as follows :--will please send forward advance pay.

SIGNS OF THE TIMES. Address.

Oakland, Cal.

J. W.

How Far Will the Fanatics Go?

THE Lord said that no man knew the day or hour of his coming. But some, driven on in their reckless career of time-setting, not only override all this and fix the day and hour, but with astronomical nicety now even essay to set the minute. We shall expect the second next.

A printed circular, to which no one, apparently, dared risk his name, headed, "The Last Great Warning to the World," has been sent us. Near the close of its concluding paragraph we read: "On the first day of March, at midnight, shall appear the sign of the Son of man in the heavens, and on the first day of April, 1876, at twenty minutes past four o'clock, morning, the Lord himself shall descend from Heaven to raise the dead and change the living."

How much farther can they go?

U. S.

Who?

SOME one sends \$64.00 from Osceola, but gives no name. Who is it?

JOHN AUTEN. Knoxville, Iowa, Jan. 25, 1878.

Appointments.

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

THE next general quarterly meeting for the N. E. Tract and Missionary Society will be held at New Ipswich, N. H., March 4 and 5. It is hoped that each district will hold its quarterly meeting at least one week previous, so there may be a report from all parts of the Conference at this meeting. We hope to see each district represented, as advance steps will be taken in reference to the missionary work in the N. E. Conference. S. N. HASKELL.

WE will meet with the brothren of Dist. No. 9, at Catlin, N. Y., Feb. 5, 6. This will be the quarterly meeting for this district.

| At Locke Wednesday, | , Cayuga Co., Feb. 8, 9. | N. Y., Tuesday and S. N. HASKELL, B. L. WHITNEY. | |
|------------------------|-----------------------------|--|--|
| | - 1 | D. I. WHILKEL. | |

MONTHLY meeting for the churches of Oswe-go Co., N. Y., at Vermillion, Feb. 12, 13, 1876. Bro. F. Wheeler is expected.

DANIEL BOWE.

ing.

QUARTERLY meeting of the churches and T. & M. Society of Dist. No. 6, Micha, will be held at Orleans, Feb. 12, 13. Will the librarians see that all reports are sent to IA. B. Kneeland, Orleans, P. O., Ionia Co., Mich. Hope to see a general attendance of the brethren and friends

reports to R. Sawyer, Potterville, Mich., in time for this meeting. R. SAWYER. Director.

SOMERSET Mills, Me., Feb. 19, 20, 1876, commencing half past six o'clock, Friday eve. We hope to see a general gathering. J. B. GOODRICH.

THE next quarterly meeting for Dist. No. 4 will be held with the church at Brighton, Iowa, Sabbath and first-day, Feb. 20, 21. Hope the librarians will see that all report in time for this meeting. W. G. BRALLIAR, Director.

QUARTERLY meeting of Dist. No. 3, Mich. T & M. Society, at Quincy, Feb. 12, 13. Will Librarians send their reports to J. Warren Wright, Battle Creek, Mich., in season for this meeting? Eld. M. B. Miller is expected to be I. A. OLMSTEAD, Director. present.

IF the Lord will, I design holding meetings - to menal he

| Greenup, | Feb. 4-0, usual | nours. |
|---------------------|----------------------|--------|
| New Franklin," | Feb. 11-13, " | " |
| I will commence a | a course of lectures | where |
| Bro. Herald may app | point, Feb. 16, eve. | |
| <i>.</i> | G. W. Colco | ORD. |

| No preventing providence | e, we will hold meet- |
|-------------------------------|---|
| ings with the churches in I | iowa, as follows : |
| Woodburn, | Feb. 3-7, 1876. |
| Osceola, | · 10-14, · · |
| Peru, | ·· 17-21, ·· |
| Winterset, | ·· 24–28, ·· |
| All of these are to be sp | |
| all make special effort to at | oonne meet meet de la service |
| an make special enort to a | H. NICOLA, |
| | |
| | J. T. MITCHEL. |
| • | |
| QUARTERLY meetings in | n Minnesota will be |
| held as follows : | |
| Koronas, | Feb. 5, 6, 1876. |
| | " 12, 13, " |
| Grove Lake, | 14, 10, |
| Wast Union | 4 10 20 44 |

| West Union, | " 19, 20, " |
|-----------------------|-------------------------|
| Round Prairie and | Barnhamville, where the |
| brethren may appoint, | |
| , 1 | HARRISON GRANT. |

THE State quarterly meeting of the Mich. T. & M. Society, will be held in connection with Bro. Canright's meeting at Alaiedon, Feb. 20, 1876.

Let each of the directors see that his report is forwarded to the secretary, sister S. H. Lane, Battle Creek, Mich., in time for this meeting. E. H. ROOT.

OCEANA Co., Mich., Feb. 4-7, commencing Friday evening. These meetings will be held in the school-house in Hart, near G. W. Newman's. We earnestly request a general turnout of every friend of the cause in this county as

THE T. & M. Society of Dist. No. 5, will hold

QUARTERLY meetings of Vermont T. & M.

Dist. No. 3, at Wolcott, Feb. 26, 27, 1876. " 2, "Irasburgh, March 4, 5, " in connection with the general quarterly meet-

A. S. HUTCHINS.

MONTEREY, Friday evening, Feb. 4-7, 1876. Hastings, Thursday, Feb. 10, 10:30 A. M., for the church. Public preaching in evening. Potterville, Friday evening, Feb. 11-14. We invite a general turnout of all the friends of the cause at this meeting from Charlotte, Eaton Rapids, and other places within a day's drive.

Alaiedon, Friday evening, Feb. 18-21. This is designed to be a very large and important meeting. The State quarterly meeting of the T. & M. Society will be held at this meeting. The churches of Bunker Hill, Locke, Antrim, and Genoa, are requested to attend. D. M. CANRIGHT.

THE next general quarterly meeting of the Wermont T. & M. Society, will be held at Irasburg Village, March 4, 5, 1876. We invite a general gathering of the brethren and sisters at this meeting, especially would we be glad to see as many of the directors at this time as can meet with us.

It is hoped that before this meeting each district will have all accounts with its members settled, and also be prepared to present a clear and reliable financial basis, so that our State secretary may know the standing of every dis-

Busines's Department.

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

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money re-ceived pays—which should correspond with the Numbers on the Pasters. If money for the paper is not in due time acknowl-edged immediate notice of the om'ssion should be given.

eugen immenate notice of the ourssout should be given.
\$2.00 EACH. J F Sindlinger 49.4, Jerred! Mallernee
49-5. Mr Robert Hoatland 49-2, S T Mc Allister 49-4.
Mary J Johnson 49-4, Geo Leighton 49-2, S C Bovec
49-2, C J Gelotte 49-2, Geo O States 49-2, John Howlett
49-6, Rebecca Montgomery 49-2. C H Chaffee 48.13, Jane A Wood 48-18, B G Allen 49-16, J H Rogers 49-5, Henry Beardsley 49-2, DS Plum 49-2, H L Jones 49-5, Henry Beardsley 49-4, Hiland Stimpson 48-24, Mary E Trobridge 49-2, Mrs A E Seeley 49-5, Mrs Anna Stroud
48-5. Emily Lull 49-25. August Rasmussen 49-1. Emily Trobridge 49-2, Mrs Á E Seeley 49 5, Mrs Anna Stroud 48-5, Emily Lull 49-25, August Rasmussen 49-1, Emily Payne 49-1, Robert Niles 49-8, C W Lindsay 49-1. Sophia Brigham 49-2, Arthur W Bartlett 49-2, R J Russell 49-1, J W Snyder 49-1, C W Middleton 48-15, Mary J Gomoe 49-6, R Robbins 49-4, Martha A White 49-1, F Ferry 49-2, A M Kiehnhoff 49-2, Mrs H A Brooks 49-4, Carrie Ager 46-1, Sarah Lane 49-2, Mrs M Brace 50 4, TS Greenwood 48-20, Mrs C A Wilson 49-1, L Godfredson 49-17, Mrs Mary Reader 49-2, N A Hollis 49-8, C P Buckland 49-7, A Stenberg 49-5, Mrs Potts 49-1, David Halferty 49-5. Nancy Talley 49-5, John Stroup 49-14, Wm Emerson 49-2, J S Day 49-1, Polly Holcomb 49-7, Wm A Disney 49-5, W M Dongall 49-5, G W Amadon 49-1.

Polly Holcomb 49-7, Wm A Disney 49-5, W M Dongall 49-5, G W Amadon 49-1.
\$1.00. EACH. M A French 48-5, Eliza Paling 48-1, Mr John Smale 49-1, Hiram Wheeler 49-5, David M Stuckey 49-5, Mrs O C Mattmiller 49-4, Mrs Mary Throop 49-2, Chas Russell 48-8, H F Spear 48-2, James S Dale 48 2, Mrs Ella Cornish 48-2, Bernard S Colby 49-1, Harmon Chaffee 49-2, Melvin Conklin 49-2, Daniel Poss 48-2, Sophia Marsh 49-2, Solomon Myers 77-28, J S Boal 48-2, D H Merritt 49.2, P H Managoon 48-2, H H Bacon 48-5, A Wilbur 48-10, Chas Manning 49-5, J B Dumwordy 49-25, B Perkins 48-5, L B Thompson 49-4, Mrs John Williamson 49-2, John T McCollum 48-2, Almira White 49-2, Miles A Chenoweth 49-2, S Simonds 48-1, Jane Rees 49-2, J H Thompson 49-10, Mrs Betsey Shaw 48-2, J Lamson 48-2, Benj Hostler 48 1, James E Smith 40-2, G B Simpson 49-2, Fred Pipher 49-2, Amatia G Warner 49-2, Wm Shanon 49-2, W C Brunton 49-2, Lowis Hodge 49-2, Gustaf Patterson 49-1, P Vosburg 46-1, L N Fitch 49-5, V S Vander & Rustin Leach 48-4, S L W is et 8-2, Rachel Hammonds 49-5, Calvin Crary 49-1, Lydia Nelson 48-2, Wm N Thompson 46-2, H V Green 48-4, Mrs Abial Frye 48-1, Hannah M Smith 49-1, Chas Carrold 49-2, L Darnell 49-2, Mrs S Spencer 49-1, John Claxton 49-2, Ne Robbins, 49-1, Lakes Carrot 49-2, Luckander 49-4, Mrs G Fleming 49-4, Mrs G W Alexander 49-4, O L Alexander 49-1, John Claxton 49-2, Peter Langford 49-4, Mrs G Fleming 49-4, Mrs G My Alexander 49-4, Jane Appleby 49-5, Geo Smith 49-5, Winfield Cowles 43-5, M B Clark 48-6, Geo Young 49-5, Winfield Cowles 43-5, M B Clark 48-6, Geo Young 49-5. 49-5.

MISCELLANEOUS. Mrs N H Davis \$1.50 48-12, A J MISCRILANGUS, MIS N H DAVIS \$1.00 *5-12, A 5 Pouglass 3.00 52-1, L A Rader 100 *7-11, James M Moore 50c 48-4, Matilda Cunnison 50c 48-4, Maria Vib-bard 50c 48-2, Wm S Warvel 80c 47-16, A C Brown 2.20 49-7, Mrs Mary E Turner 50c 47-12, E Hood 50c 48-1, Olof Soderlund 50c 48-5, Mrs C Belden 50c 48-2.

Books Sent by Mail.

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[Vol. 47, No, 5,

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of every friend of the cause in this will be a very important meeting. E. H. Root.

its quarterly meeting at Hart, Mich., Feb. 6, 1876. Let all the librarians see that they for-ward their reports to E. Higley, Coopersville, With in time for this monthand Mich., in time for this meeting. J. S. WICKS, Director.

Society as follows :

| at this mosting Due A O Draw III is some stad | | Books Sent by Express. | the when of Bhuot-The Ten Commandation |
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| at this meeting. Bro. A. O. Burrill is expected. J. FARGO, Director. | GENERAL quarterly meeting of the Me. T. & | Geo M Dimmick, Sleepy Eye, Brown Co., Minu., \$18 92, Arthur W Bartlett, Indianapolis, Ind., 8.00, Moses Raudall, Dodge Centre, Minn., 5.00, Hollis Clark, Les- | Abolished-Address to the Baptists-The Prese |
| J. TANG, DRECOI. | M. Society at South Norridgewock, March 12, | 92, Arthur W Bartlett, Indianapolis, Ind., 8.00, Moses | Truth-The Second Advent-The Sufferings of Chr |
| | 1876 at 10 o'clock A M | Raudall, Dodge Centre, Minn., 5.00, Hollis Clark, Les- | -The Two Thrones, Representing the Kingdoms |
| QUARTERLY meeting of the Ind. T. & M. So- | Digt No 1 will hold its next quarterly meet- | he, Ingham Co, Mich., 8.00, Eld T M Steward, Wal- dron, Ill., 7.68, M W Allen, Kirkwood, Warren Co., | Grace and Glory-Spiritualism a Satanic Delusion. |
| ciety, Dist. No. 2, with the Alto church, Feb. | ing at Namidgamoak Manah 12 at 9 4 M | Ill., 6.00 E R Jones, Flint, Mich., 18.55, Joseph Cor- | Three-Cent Tracts : Much in Little-The Lost-Tin |
| 12, 13, 1876. We hope to see the district well | Dist No 2 at Allan's Corner Deering Feb | all, 6.00, E R Jones, Flint, Mich., 18.55, Joseph Cor- tage, Wood Co., Ohio, 10.00, Geo C Tenney, Kilhourn | Question-Infidel Cavils Considered-The End of f |
| represented from Bunker Hill and Ervin. | J. B. GOODRICH. Pres. | C_{11V} , W_{1S} , 16.70, E A Sanders, hipod, W_{1S} , ± 00 , D | Wicked - Scripture References-Who Changed t |
| Come praying that the Lord may send the true | | M Canright, Allegan, Mich., 10.60, O N Hoyt Creeso, | Sabbath?-Argument on Sabbaton-Seventh-day A |
| missionary spirit into our midst. Eld. S. H. | QUARTERLY meeting for Victory, Wis., Feb. | Iowa, 3.00. | ventists, their Origin, Progress and Principles. |
| Lane is urgently requested to meet with us. | 12.13. Brethren and sisters from other church- | Books Sent by Freight. | Two-Cent Tracts : Definite Seventh Day-Sev |
| J.'M. REES, Director. | es are invited. Can not Bro. Atkinson be | J N Ayers, Pleasanton, Linn Co., Kausas, \$43.83, | Reasons for Sunday-Keeping Examined-Sabbath |
| ······································ | present? F. C. CLARK. | J N Ayers, Mound City, Kansas, 9.37, E R Gillett, | Elihu-The Rich Man and Lazarus-The Millennium |
| BRONSON, Mich., Sabbath, Feb. 5; meetings | | Monroe, Wis., 60.65. | Departing and Being with Christ-Fundamental Pri |
| to commence at half-past ten. Will the breth- | | Cash Rec'd on Account. | ciples of S. D. Adventists-The Sanctuary of the Bil |
| ren and friends all try to turn out, as we can | MEETING of Dist. No 6, Iowa and Neb. T. & | S Osborn \$27.00, Cal T & M Society per Signs Office | -The Judgment, or the Waymarks of Daniel to t |
| be with them but one day at this time ? | M. Society, at Decatur City, Iowa, Feb. 19 and | 6 25, M B Miller 20c, T M Steward 10.00, Hollis | Holy City. |
| M. B. MILLER. | 20, 1876. We expect full reports from all the | Clark 1.75, A A Fairfield 1.00, J W Marsh 9.00, Ind | One-Cent Tracts: Appeal on Immortality - Br |
| and the second sec | members. JACOB SHIVELY, Director. | T. & M. Society per G W White 23.00, James Harvey 50.00, Ind T & M Society per James Harvey 15.00. | Thoughts on Immortality-Thoughts for the Candid |
| MONTHLY meeting of the Jackson church at | | Mich. T. & M. Society. | Sign of the Day of God-The Two Laws-Geology a |
| Tompkins, Mich., Sabbath, Feb. 5, 1876. | QUARTERLY meeting for Dist. No. 9, Iowa | | the BibleThe perfection of the Ten Commandments |
| E. P. GILES. | and Neb. T. & M. Society, at Hook's Point, | Dist No 3 \$1.00, Dist No 2 per R Sawyer 1.25. | The Coming of the LordWithout ExcuseWhi |
| | Iowa, Feb. 12 and 13. All the scattered breth- | Mich. Conf. Fund. | Day, and God's Answers. |
| THE meeting-house in Poy Sippi, Wis., will | | Saranac (S B) \$19.95, Partello (S B) 14.15, Genoa | The Association also publishes, monthly, 2 |
| be dedicated Sunday forenoon, Feb. 13, 1876, | | (s B) 36.56, Bushnell (s B) 30.00, Dryden (s B) 20.00. | Youth's Instructor, 50 cts. per year, the Advent Tid |
| the Lord willing. We will try to hold a series | | Share in S. D. A. P. Association. | de, Danish, \$1,00 per year, the Svensk Advent Hard Swedish, \$1.00 per year, and several of the abo |
| of meetings in connection with this, commenc- | | Augustus Ford \$10.00. | named works translated into the Danish, Swedi |
| ing Friday evening, Feb. 11. | THE next quarterly meeting of the Kansas T. | S. D. A. Educational Society. | French, German, and Holland languages. |
| John G. Matteson. | & M. Society will be held at Centerville, March | T M Steward \$50,00, Augustus Ford 5.00, Sally Hal- | , |
| and a second and a s | 4, 5, 1876. Directors will hold their district | lock 1.00, J G Benton 5.00. | Any of the above-named works sent anywh |
| QUARTERLY meeting for Dist. No. 2, Mich. T. | quarterly meetings, Feb. 19 and 20. Send re- | Share in the Health Institute. | in the United States, post-paid, on receipt of price. *_*Address, REVIEW & HERALD, |
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