

"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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ELD. JAMES WHITE, PRESIDENT. M. J. CHAPMAN, Treasurer H. SISLEY, Secretary,

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DON'T TAKE IT TO HEART.

THERE'S many a trouble, Would break like a bubble, nd into the waters of Lethe depart, Did not we reherse it. And tenderly nurse it nd give it a permanent place in the heart.

There's many a sorrow Would vanish to-morrow ere we not unwilling to furnish the wings; So, sadly intruding, And quietly brooding, hatches out all sorts of horrible things. How welcome the seeming Of looks that are beaming, hether one's wealthy or whether one's poor! Eyes bright as a berry, Cheeks red as a cherry, [cure. he groan and the curse and the heartache can

- Î-Resolved to be merry, 1 All worry to ferry ross the famed waters that bid us forget, And no longer tearful, But happy and cheerful,

We feel life has much that's worth living for yet. GEORGIANA C. CLARK, in Christian at Work.

General Articles. DO BEASTS HAVE IMMORTAL SOULS? BY ELD. D. M. CANRIGHT,

THE advocates of the immortality of the and rely largely for their proof of this octrine upon man's ability to think and ason. They claim that matter cannot hink, cannot reason, and hence there must e an immaterial, immortal principle which es think. To this we object. That the wer animals also think and reason as truly do men, we think the following illusand an and a sufficiently prove; and and a sufficiently prove; and and a sufficiently proves men to be mmortal, it proves the same for animals. r worms, and even for insects.

Our opponents generally stoutly deny his, and claim that animals do not reason that they simply have instinct. But then they take this position, they deny the lainest and most conclusive facts of every-Rev. J. G. Wood has lately life. ritten a book entitled, "Man and Beast," which he endeavors to prove that the nimals not only do think and reason have conscience, affection, etc., but that they ill all live hereafter, the same as men. While we seriously doubt his conclusion, e believe that his premises are correct; namely, that the lower animals do possess eason, judgment, and even conscience. as vell as men, although, of course, in a very low degree. Mr. Wood has given some ree hundred well-authenticated anecdotes llustrating his subject. Many of them are very remarkable. Thinking that the readrs of the REVIEW will be interested in. hese, I herewith give a number of them. easts, the author says:— "There is much vagueness of idea on this point, the general tendency being to confound eason and instinct together, and to wonder when one ends and the other begins. For ex-ample, there are hundreds of anecdotes, too fa-miliar for quotation or even mention, which are described as wonderful examples of instinct, whereas every one of them is a proof of reason, and has nothing to do with instinct."

tion of instinct is this : 'A certain power or disposition of mind by which, independent of all instruction or experience, animals are directed unerringly to do spontaneously whatever is necessary for the preservation of the individual or the continuation of the species.

As showing that the dog can reason, he says :--

"For example, I have a letter before me in which is an account of a dog who had been sent into the water after a wooden rail about eight feet long and several inches wide. The animal took it by the middle, and swam with it to the only place where a landing was practicable; but, finding that there was not sufficient space for the long rail, he swam out again, turned the rail around, took one end in his mouth, and so brought it ashore. Presently his master threw the rail into the water again, and this time the dog took it by the end at once in order to bring it in, never seizing it by the middle after his first failure.

"A little Scotch terrier, named "Pepper," cne of our former pets, was, like most of his relatives, a capital fellow for hunting a rat, a cat, or a mouse. He was our companion when calling on an old lady, where I thought we could take him without any fear of his hunting propensity causing annoyance, as I knew she had no living any description. We had scarcely entered the spacious drawing-room, when, from underneath an Indian cabinet at the extreme end of the room, our dog Pepper saw two large, chan natural ferocity. Without waiting to use his power of scent, he rushed fiercely on his imagined foe, which fell lifeless at his feet, Pepper retreating to our side, hanging down his tail, and looking more like the vanquished than the

victor. ""Do any of my readers remember those now unmade cats of pasteboard and black velvet texture, those now non-existent ornaments of form-er days? Such was Pepper's foe. Dogs know well enough when they are the objects of ridicule, and, finding we were all laughing at his discomfiture, he returned to the velvet pussy, and in playful mood carried her around the room, evidently wishing to hide his mistake by convincing us that it had only been a sham fight from the beginning.' "The action of the dog here is very human,

and it behaved just as a clever child might be expected to do when it had been deceived, and was afraid of ridicule.'

"I know several instances where domestic animals have discovered that there was something wrong in the arrangements of the house, and have called attention to it. There is a little dog belonging to one of my friends, who one night became very importunate, pulling the skirt of his mistress' dress, and insisting on her returning down stairs. She was rather alarmed; but the dog drew her to the green-house door, which he evidently meant to be opened. On unlocking the door, she found that she had for-gotten to turn off the gas. The little dog had been accustomed to see the gas turned off before the family went to bed, and was too conservative to allow any change.

"Some years ago there was a dog at Margate which knew the use of money. He used to beg for pence, and take them to a baker to be exchanged for biscuits at a shop in the narrow hilly lane, which is pleased to assume the title of High Street. One day the baker, wishing to see how the dog would behave if he played the animal a practical joke, took his penny and gave him a burned biscuit. The next time the dog had a penny, he took it to the baker as usual, showed it to him, and then went off to another baker who lived nearly opposite. This he afterward did invariably, showing the penny to the baker who had offended him, and then transferring his custom to the rival on the opposite side of the narrow street. "The whole of these proceedings were dictated by pure reason, and instinct had nothing to do with them. It was, in fact, doing on a small scale precisely what the dog's master would have done on a large scale if a tradesman had taken his money and given him a bad article for it. Relative to the reasoning power of the He would have withdrawn his custom from the offender, and given it to another man who he thought would serve him more honestly. "No one can say that instinct had anything to do with these proceedings, the dog in each case deducing a conclusion from premises, and de-ducing them rightly. Had a child acted in the same manner, we should have thought it a very clever child; but we certainly should have attributed its action to reason, and not to instinct, and I do not see that we have any right to 'at-tribute reason to the one and to deny it to the

"Another dog, a little Maltese poodle, named "Pop," was unusually full of tricks and oddities. He was fond of a game at hide and seek, a key being hidden for him, while he buried his face in the sofa-cushions. Sometimes he would be guilty of cheating, and would slyly peep out to see where the key was being hidden ; but when reproached with the two simple words, "Oh, Pop!" he would put down his head again, and be very much ashamed of himself."

"'On one occasion, when the Teviot and the Tweed were in flood, a little dog ventured incautiously into the Tweed, and was rapidly carried down the stream, struggling and yelping as

it was hurried along. "'It so happened that the miller's dog, while carrying his master's breakfast to him, saw the little dog in distress. He immediately put down his burden, turned, and set off at full gal-lop down the stream. When he had got well below the drowning dog, he sprang into the river, swam across, and so exactly had he calculated the rapidity of the river and his own speed that he intercepted the little dog as it was being helplessly swept down the current, and brought

it safely to land. ""When he got his burden safely on shore, the dog, instead of displaying the least affection for it, cuffed it first with one paw and then with the other, and returned to the spot where he had deposited his master's breakfast, and carried it to him as usual.'

"How is it possible to refer the proceedings of this animal to mere instinct? Had a negro slave performed them, we should have used them (and with perfect justice) as arguments that so intellectual and trustworthy a man ought not to be the property of an irresponsible master.'

"A correspondent of Land and Water gives an interesting account of a proceeding on the part of two long-horned cows. The door of the haychamber opened outward, and was fastened by a latch lifted by the finger thrust through a hole in the door. The cows had seen this done, and, if left alone, would invariably open the door by inserting the tip of a horn into the finger-hole, lifting the latch, and then drawing the door to ward them. He also describes the mode in which a cat opened a kitchen door, by jumping up and hanging on the handle of the latch.

"The same correspondent mentions a horse which was accustomed to pump water for him-self. The pump was in a corner of the horsebox in which the horse was shut for the night, and the coachman used to be puzzled at the fact that when he came in the morning the end of the stable was always an inch or so deep in wa-ter. At last he suspected that the horse might have been the delinquent, and so fastened him up without giving him any water, and watched him, unobserved, when let loose in the morning. The animal went at once to the pump, took the handle in his teeth, worked it up and down and, when the water was in full flow, placed his mouth under the spout to drink. He could not endure being watched while pumping, and, if he saw any one observing him, would rush at him with open mouth in order to scare him away.

"A mule, which belonged to a convent, was greatly averse to work. There were six mules, each being worked on one day of the week in regular order. This mule knew its own day perlv well, an aarning it on that to keep the servants out of the yard by backing against the door."

the animal enabled him to expect his daily dole of bread, and his reason-not his instincttaught him that when the knocker was sounded some one came to the door. It is evident that the horse had seen the knocker used, had noted the result, and had followed the example, using, of course, his nose in lieu of a hand."

"Mr. J. Nelson Smith tells me that, while examining one of the American mines, he saw a horse which was doing his work without the assistance of any driver. As soon as his cart was filled with ore, one of the miners gave his sig-nal, and the animal went off to the spot where his load was to be 'dumped,' waited until the cart was unloaded, and then returned for another load. The strangest point in his conduct vas that he had to take a certain number of loads daily, and knew when his task was fin-ished as well as did any of the men. Mr. Smith happened to be present at the time when he deposited his last load for the day, and, on seeing him trot off quickly in another direction, was told that he knew his work to be finished and that he was going home, where he would meet a kind reception from his mistress."

"In places where pheasants are preserved, it is customary to give them their food in such a way that other birds cannot get at it. This is done by placing it in a feeding box, which is closed by a lid, communicating by a lever with a perch. The weight of the lid is so adjusted that when a pheasant stands on the perch the lid is raised, and the bird can get at the food. The pheasants soon learn the object of the perch, for, when these boxes are first introluced, a few beans are laid on the outside of the lid. The bird gets on the perch in order to reach them, and so exposes the stores of food in the box.

"Such an arrangement is made at Mountquharrie, Cupar, Fife ; and one day a gentleman was watching the pheasants and their boxes on the lawn just before the house, and saw a crow also watching them. Presently the crow flew to one of the boxes, settled upon the perch, and ex-pected the box to open. The bird, however, being much lighter than a pheasant, was unable to lift the lid in spite of all its efforts. After several ineffectual attempts, it flew off to a tree where there was another crow, and a grand jabbering ensued. The two crows then flew to the feeding-box, both settled on the perch, and their united weight was sufficient to raise the

lid. "It is impossible to attribute this proceeding Instinct is wholly out to anything but reason. Instinct is wholly out of the question in such a case as this. The bird first watches the pheasants, and learns that by settling on a certain perch the box is opened and the contents attainable. It then proceeds to follow the example of the pheasants, judging that the same result would follow. Finding that, although it acted exactly as did the pheasant, the lid was not raised, it set itself to dis-cover the cause of failure, and, as we have seen, succeeded in so doing. Having reflected that the pheasant could lift the lid on account of its superior weight, the bird calculated that two crows might be equal in weight to one pheas-So it goes off to find a comrade, explains ant. the state of things in its own bird language, and the two then co-operate in producing the desired effect. No human being could reason more cor-rectly, or reduce its theory to action more successfully."

"The well-known and perfectly correct defini- other."

"The following account of a horse was sent to me by a clergyman :--

 \cdots $\mathbf I$ had long entertained the idea of sending you a brief account of an instance of reason which occurred to my own knowledge, and, indeed, at our own door. "'A neighbor possessed a young foal, which,

with his mother, used to pass our house daily, early in the morning, during our breakfast-time, and had a habit of straying upon a piece of waste ground which then occupied its front, but has since been inclosed and formed into a front garden. My daughter, who is extremely partial to horses, used to run out and offer the little animal a piece of bread.

'This went on regularly, until at last, when he was between two and three years old, he would not wait for the bread, but used to go to the door, plant his fore feet on the steps, so as to gain sufficient elevation, and then lift the knocker with his nose, afterward waiting for the expected morsel.'

"Here we have the two qualities of memory and reasoning displayed in a most unmistakable character. Indeed, if we suppose that a dumb man had acted as the horse did, we should have been disposed to marvel at the way in which human reason could communicate ideas without "Here are some parrot anecdotes, all perfect-ly original :---

"A parrot, belonging to one of our servants, very soon knew us by name, and could distinguish the tread of its favorites, showing its joy by ruffling its feathers, and making an odd noise in the throat. "Polly" was very tame, and was sometimes allowed to walk about the house, always announcing its arrival in a room by "Polly going a-walking." In hot weather, she enjoyed having water poured over her, and when satisfied would say, "That's enough." "'She used to tease our large dog by whis-tling loudly, and calling him "Bran! Bran!" on

which he ran in and looked around, and on the cook coming in, Polly would say reprovingly, "Go back, Bran, go back;" out went Bran, and by and by, when the cook's back was turned, the same scene was acted over again, until Bran

the same scene was acted over again, this brai grew wiser and neglected the call. ""Polly was a very accomplished bird, and, when quite alone, could be heard going through her acquirements. She sang, "Cheer boys, cheer," very plainly, and could dance. If any stranger went into the kitchen, and no one was there, Polly called out, "Somebody's wanted;" and she has more than once startled people by saying, "What's your business?"

""We used to go in and see Polly before we went to bed, and she always said "Good-night" the aid of speech. In this case, the memory of several times, each time in a different tone of

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voice. She called mamma, "my dear," until told that it was not respectful, after which she al-ways said "ma'am." The remarks this bird made were so apposite that it really seemed at times as if it understood what was going on."

"A rather amusing instance of reason in a dog has been narrated to me. The animal was a Newfoundland, and of a quiet disposition. There was, however, a much larger and quarrel-some dog of the same kind, who was frequently meeting 'Lion,' and taking every opportunity of molesting him.

"One day the big dog met him, and evident-ly bent upon a fight. Whereupon Lion, knowing that he was no match for his antagonist without some aid, ran off to a neighboring manure-heap, and rolled himself over and over in it, until he was completely covered. He then went back to his enemy, challenged him, fought him, and beat him thoroughly, and after that victory, the big dog always gave Lion a wide berth.

THE PROMISE.

THE promise of God is, "I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:17, 18. But there are certain conditions to be complied with before God ean consistently fulfill his promise to us. He cannot own us as his dear ehildren so long as we have fellow ship with the unfruitful works of darkness Says John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." To be recipients of God's love we must love him. Hence he says "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

In order that none need be at a loss to know whether they love the Lord and his people, John says, in chapter 5:23 "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." Obedience is the surest pledge of fidelity to God's authority that mortal man can offen to his Creator. The words of Inspiration are, "To obey is better than saerifice, and to hearken than the fat of rams." May the Lord so sanctify our hearts that we may have no relish for the vanities of earth, but manifest by our works that we are dead to the world, and alive unto God through Jesus Christ our Lord.

He who forsakes the world for the Lord's sake will be received by him to sweetest fellowship and purest joys. If we walk in the way of his commandments, God will received us when the world frowns upon us. "I will be a Father unto you." ~A11 that a father ean do, God will do, and as much more as he excels in love, wisdom, and power. He will wipe away our tears, soothe our sorrows, earry our burdens, and supply all our needs. He will provide us a prince ly portion; for we shall be heirs of God and joint heirs with Jesus Christ. He will bestow upon us unsearchable riches, even an inheritance that is incorruptible, undefiled, and that fadeth not away. He has promised a hundred fold in the present life, and in the world to eome, life everlasting. The precious gospel is the title-deed of our glorious inheritance, the Holy Spirit is the witness of our adoption, and the arm of Jesus is our support and stay. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7 : 1. M. Wood.

ing abandoned as a false policy and a fatal mistake, and it is seen that the right policy is to permit nothing to pass by us without stamping upon it a moral value."

After the above manner, many who have risen to eminence as teachers of God's word advance ideas which can only tend to confirm their hearers in the ways of the world. And in order to arrest doubts, should any occur, Christ is represented as having east out all devils, therefore none exists to tempt or lead astray the unwary, and eonsequent ly every thought and desire, whatever it may be, is of heavenly birth. "It is true," said this Boston preacher, "that the ortho dox enurch to which I belong, still entertains the old idea of the devil and of hell, yet I regard it as a cause of non-development, a retarding element in eivilization."

Could such sentiments as these be confined to the congregations in which they are uttered, their power would not be so great, but they are reported and published in leading journals, and seattered broadeast through the country. This influence is met everywhere by those who go out with Bible in hand to battle with superstition and er ror. We cannot then justly wonder at the strange eoneeptions entertained by many of what God requires of them, when so little confidence is maintained in his revealed word that much of it is regarded as nonessential.

Upon being pressed to give his views on the Sabbath question, which was being eanvassed at that time in the village, the Methodist minister said: "I believe the seventh day is the Sabbath according to the Bible, but it makes no difference whether we keep it or not;" thus denying the authority of that word which he had been eommissioned to hold up before the world as the epitome of all truth, and the standard by which all actions will be weighed in the Judgment; but, in this instance, giving them to understand that they might violate its precepts with impunity.

Said our Saviour, when speaking of the necessity of having importunate faith in God, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" We see the omens of his approach thickening around us, and in proportion as these are made manifest, unbelief, which is not the least of these signals, increases on every hand, and the enureh, united with the world, lowers the standard of Christianity, until faith and the power of godliness seem like attainments of other days. Sin is deceitful at the best, and it loses none of this characteristic by coming to us in the form of unbelief, but only tends to harden our hearts, and lead us captive at the will of the enemy. Then let us take heed lest there be in any of us "an evil heart of unbelief, in departing from the living God.' J. O. Corliss.

THE NEW COMMANDMENT.

THERE is no virtue which the contemolation of the sufferings and death of Jesus more strongly inculeates than eharitylove. The Saviour implores us by that quiekening spirit of love and consolation which he sheds through the hearts of his followers, by those blissful hopes of immortal joys he has purchased for us, by that infinite and unutterable love which his suffering life and agonizing death displayed for us, that "we love one another.'

In his notes on John 13:34, Albert Barnes, the great Presbyterian commentathey had common wants, were redeemed | bytery has taken the matter in hand by the same sacred blood, and going to the same Heaven. They were to befriend each other in trials, be careful of each other's feelings and reputation, and deny themselves to promote each other's welfare. See 1 John 3:23; 1 Thess. 4:9; 1 Peter 1:

22; 2 Thess. 1:3; Gal. 6:2; 2 Peter 1:7. "In all these places the command of Jesus is repeated or referred to, and it shows that the first disciples considered this indeed as the peculiar law of Christ. This command or law was moreover new in regard to the extent to which this love was to be earried; for he immediately adds, 'As I have loved you, that ye also love one another.' His love for them was strong, continued, unremitting. And he was now about to show his love for them in his death. Chap. 15:13. 'Greater love hath no man than this, that a man lay down his life for his friends.' So in 1 John 3:16, it is said that 'we ought also to lay down our lives for the brethren.' This was a new, an unseen expression of love; and it showed the strength of attachment which we ought to have for Christians, and how ready we should be to endure hardships, to encounter dangers, and to practice selfdenial, to benefit those for whom the Son of God laid down his life."

God is love; his law is love; Christ is love. Love is the very life of the religion of Jesus. It is the animating spring of every other grace and virtue-the eternal eenter to which all other virtues and graces tend. Love constitutes the inseparable badge of the disciple of Christ. Unless we have the Spirit of Christ we are none of his. Animated by this divine principle of love, we shall uniformly endeavor to keep the unity of the Spirit in the bond of peace. Regard-ing one another as destined to be dwellers in the same eity of eternal love; resting for pardon on the same precious blood; quiekened by the same almighty Spirit preparing for the glorious inheritance by the same course of suffering and trial; fellow pilgrims through the same vale of tears to a blissful and eternal rest; we should be united in the most sacred and endearing emotions of tenderness and kindness, by the most affectionate and powerful ties.

Oh! what an exalted exhibition of holy oy and peace would the world present, did this spirit of divine love pervade and animate every heart! This vale of tears and misery, where discord, suspieion, envy, and revenge, blast the few joys which lie scattered along the path of life, would be converted into a very paradise of love and peace. We can never attain Heaven until we attain this love.

We elaim to have very solemn reverence and tender respect for the last wishes of our dear loved ones. Shall we fail to regard the dying admonition of our blessed Saviour? Shall we fail to obey his dying counsel, "Love one another"?

True love will induce us to desire the happiness of others and to promote their interests. It will eause us to ignore self, and to find our greatest delight and happiness in endeavoring to promote the deight and happiness of those around us.

May we perseveringly seek to attain to perfect obedience to the last wishes of our absent Lord, and may we manifest our love to God by our love to one another. Dear brethren and sisters, "lct us not love in word, neither in tongue; but in deed and in truth." CHAS. B. REYNOLDS.

sent a message of eomplaint to the Pres tery of Cayuga. Doubtless the valiant independent Professor will make a vig ous defense.

"Another offense has called for shar treatment. One of the proprietors of Pittsburgh Sunday Leader is a mem of Sewiekley Presbyterian church, a chu belonging to Allegheny Presbytery. fact having been mentioned at a meeting Presbytery, that body, by resolution, June last, instructed the session of Sew ley church 'to take such action as they r judge best suited to remove from th selves and the Presbyterian church the proach connected with the publication the Sunday Leader by a member of church, and to report their action to I bytery at its fall meeting.' The ses eonsidered the matter, and replied they considered it unwise and inexped to make this a case of discipline. Pre tery in September last responded that action taken did not meet their views, sent the case back to session for fur consideration, with instructions to rep The session in December, 'having re sidered the subject,' sent up another ref to press the matter to an aet of discipl alleging,

"1. That the member complained of " not hold or own a majority or controlling is est in the Sunday Leader.

"'2. That he is not its acting or respons

editor. "'3. That there are other members of own church, and multitudes more in the I byterian church at large, who own and stock in our railroad companies, steams publishing companies, manufacturing com nies, etc., etc., who stand in the same or sim relations to the church, the Sabbath quest and the fourth commandment; and we can consistently or conscientiously proceed aga one member and not proceed against all, the church at large fails in discharging the

obligations the Presbytery requires of us. "4. Finally, we decline proceeding fur in this case, as in our judgment it is not for peace and best interest of the church for do so until the entire subject of Sabbath servance and the requirements of the fo commandment are clearly defined and se by the General Assembly of the Presbyte church in regard to all such members as are ferred to in our third point.'

"Presbytery voted the answer not factory, and also that the session 'be quired and directed to take up and i the ease in question,' and report as bef Thus the matter rests at present, so far relates to the mere publication of a Sum paper. But at the December meeting Presbytery, another count was added to indictment as follows :--

"' 2. That the persistent efforts of the I burgh Sunday Leader to break down the f of the people in the divine obligation of Christian Sabbath are most pernicious in influence, and render any responsibility for teachings a proper matter of discipline in any who is a member of the church.'

"The answer of the session will be du the April meeting of Presbytery.

"We do not care to discuss the me ecclesiastical questions raised here, such whether a presbytery has authority to in fere with a case of local discipline after church session have twice considered it aeted on it, and no member of the chu appeals or complains; whether it is regr for a presbytery to institute proceeding against a member of a church by resolut without formal charges, without an accu and without proofs; whether a church sion has any and how much discretion natters of local discipline They be rather to denominational organs. We of wish to express a hope that the Presbyte in its zeal to defend this vital institution religion, will base its action on tena grounds. We do not see how any man's be retained in church fellowship w is guilty of unrepented crime or who u his money to destroy the Christain religio but it is a strange phenomenon that a pr bytery should demand that a man be dis plined for owning stock in a paper whi teaches precisely the same doetrine as is fended by an accredited theological profe or in the same church. Perhaps the Gener Assembly will set this all right at its ne meeting.

THE SIN OF UNBELIEF.

UNBELIEF in the teachings of God's word is the besetting sin of the present generation. Go where you will, or enter any society you may, the same disposition is apparent. But it does not stop here. Much of the literature of the day abounds with sentiments that dishonor the Bible, and has a pernicious influence upon the minds of those who are brought in contact with it. This mischief is not carried on by an avowed distrust of God or his word; but, under cover of divine authority, unrestrained license is given to join hands with the world in all its pleasures, or, in other words, to follow every inclination of an unregenerate heart.

In a sermon on the Signs of the Times, delivered by the Rev. George B. Porteous, of Boston, he said: "The idea is gradually advancing into orthodox thought and literature that God meant to exclude man from nothing that gives pleasure, but from whatever gives pain. Hence the prohibitory policy in regard to amusements is be- were to feel that they were on a level, that !

"A new commandment. This eommand he gave them as he was about to leave them, to be a badge of discipleship, by which they might be distinguished from all others. It is called *new*, not be-cause it was not before eommanded to love our fellow-men; for one great precept of the law was that we should love our neighbor as ourselves. Lev. 19:18. But it was new because it had never before been made the thing by which any elass or body of men had been known and distinguished. The Jew was known by his external rites, by his peculiarity of dress, &c.; the philosopher, by some other mark of distinction; the military man, by another, &c. In none

of these cases had love for each other been the distinguishing and peculiar badge by which they were known.

"But in the case of the Christians they were not to be known by distinctions of wealth, or learning, or fame; they were not to aspire to earthly distinctions; but they wcre to be distinguished by tender and eonstant attachment to each other. This was to surmount all distinction of eountry, of color, of rank, of office, of sect. Here they SUNDAY-KEEPING TROUBLES.

THE N. Y. Independent of Feb. 3, 1876, has the following article on Sunday and the Allegheny Presbytery :-

"The true theory of the Sabbath as an ordinance, and as to its observance, has received discussion enough to have settled it long ago, if it could have been thus settled. But little more than this seems to have been yet agreed upon by Christian people -and we have now no concern with others-that a seventh day of rest should be observed, in which religious services should have a prominent part. Most of us go fur-ther, and hold to a Lord's day made sacred by Christian tradition, and which is the heir of the Sabbath of the fourth commandment. But the strictness of the Puritan observance now finds few to defend it, and fewer to practice it.

"Pittsburgh, Pa., is now the eenter of a considerable excitement on this subject. Professor Hopkins, of Auburn Seminary, who is famous for saying things that stir up strife, lately astonished the good people of Pittsburgh by denying the divine authority of our Sabbath. The Allegheny Pres- him, for he careth for us. - Spencer.

WHO? --- "If God be for us, who can against us?" When Antigonus was ready engage in a sea fight with Ptolemy's armad and the pilot cried out; "How many may they are than we !" the courageous king plied;" 'T is true if you count their number but for how many do you count me?"

Our God is sufficient against all the co bined forces of earth and hell. We a therefore, commanded to cast all our care

FEBRUARY 10, 1876.]

THE REVIEW AND HERALD.

THE SINNER'S FRIEND.

THOUGH all defiled with sin, Christ's blood can make us clean, If but applied. Here is salvation free For all that come, saith he, O, humbly look and see, My wounded side.

Now to our Lord and King, Loud anthems will we sing, 'Tis but his due. On him our sins were laid, For us he was betrayed, And thus an offering made, For me and you.

Then let our souls rejoice. At the Almighty's voice, Which bade us live; Who from his throne on high, Looked down with pitying eye On rebels doomed to die, And said, Believe.

Now faith within the heart Bids all our fears depart, And says, Obey. God's holy law fulfill, And soon the angels will To Zion's radiant hill Bear us away.

Christ, once the sinner's Friend, Is coming soon again, But not to die. He comes that he may take, Through Salem's pearly gate, Those who in patience wait Their home on high. THIRZA M. FOSTER.

lenna, Wis.

"THE SEA AND THE WAVES ROARING."

D. T. TAYLOR, in a work cntitled, "The ming Earthquake," on page 39, says:---"Excluding all other countries, there have en felt in Western Europe alone, since beginning of the Christian cra, two usand one hundred and fifty-six (2156) thquakes, of which seven hundred and enty-three, or more than thirty-three per nt, belong to the first sixty years of the esent century." Facts prove that they we been wonderfully and fearfully on the crease for the past fifteen years. Scienic observations have demonstrated that is the ratio in which earthquakes on land crease, so is the ratio of increase in the gitations of the sea.

The following, from the New York Week-Witness of Jan. 6, 1876, in regard to thquakes (only the most destructive are entioned), maritime disasters, etc., shows at carthquakes destructive of life are fill on the increase, and that the world is ot only "far from having attained safety navigation on ocean, lake, or river," but hat it has little ground for hope that it waves baring" is one of the signs of which Christ eaks, and he says, "When ye see all these bings come to pass, know ye that the king-tom of God is nigh at hand." Luke 21:31. "The loss of life and property through arthquake, storm, and flood, has been very irge. In Iccland, volcanic cruptions have aken place on a grand scale, and they con-inued far into the year. The town of recibo, Porto Rico, was entirely destroyed an carthquakc; six citics of New Granafell victims to a similar subterranean agtion, and the number of persons who lost eir lives in that calamity is estimated at Asia Minor had a similar visita-,000, n, in which two thousand people perished; d huge waves, evidently the result of volthe action, swept over some populous is petually remind them of Him from whom ands in the South Pacific. A vast amount they had derived it; and would it be posproperty and many lives were lost in orm and floods which took place in the with of France. Inundations in the valeys of the Susquehanna and Delaware did nuch damage. The town of Kirm, in Rhenish Prussia, was visited with a waterpout, and Buda-Pesth, in Austria, was imilarly afflicted. The September storm long the coast of Texas will long be renembered as an appalling cvcnt. At Indianola a hundred lives were lost. The British coasts were repeatedly swept by readful storms. Lately, in a hurricanc in he Philippinc Islands, many dwellings vere demolished, and two hundred and fifty persons were killed. "Among other disasters are the burning of Osceola, Pa., the destruction of the Roman Catholic Church at Holyoke, Mass., and the loss of seventy-five persons on the occasion of celebrating the feast of Corpus Christi; the Virginia City fire; the burning of Iquique, Peru; the prairie fire on the n North Laramie, which lasted about a month; the fall of a floor of a school-house in a Swiss village, which terminated in the death of about cighty persons; the fire at bringing to a trial the relative strength of ed king, making us many very rich offers, be quickly performed.

Oshkosh, Wis.; and the fall of the roof of St. Andrew's Church in this city.

"Maritime disasters were unusually numerous and severe. The diabolical intention of the man Thomassen to blow up the steamship Mosel with dynamite, and the effeet of the explosion of the chest on the pier at Bremerhaven will be fresh in the recollection of all. Fifteen persons perished in the wreck of the Italian bark Giovanni, which was stranded at Cape Cod; one hundred, in the steamer Gottenburg, which plied between Van Dieman's Land and Australia; three hundred and eleven, in the Schiller off the Scilly Isles; seventy-six, through the sinking of a ferryboat on the river Mur, in Austria; fifty, in the wreck of the Vicksburg, of the Dominion line; sixty, in a lighter which was lost in the Tagus; one hundred and ninety-nine. in the steamship Pacific; all on board, passengers and crew, in the burned City of Waco, off Galveston; forty, in the schooner Sunshine, between San Francisco and Coos Bay; eleven, in the steamer Sunshine, which was sunk in the Hudson; and fifty, in the Deutschland, which was stranded on the Kentish Knock. Such are the most notable calamitics that have happened to merchant vessels. The fatal collision of the Royal Yatch Alberta with the Misletoe in the Solent has been a very painful occurrence. In the sinking of the British ironclad Vanguard, the burning of the British training ship Goliath, and of the French man-of-war Magenta, show that even great maritime nations require to devote additional thought to measures which will insure the safety of the navies on which they must depend so much." WM. PENNIMAN.

REDEEMING LOVE.

Love is diffusive. It would not confine its offices to those only who could repay them; bursting the limits of the church, it would seek the world. Every heart in which it glowed, finding itself allied to every other Christian heart, and the whole feeling themselves reinforced with the benevolence of Heaven, would meditate the conversion of the world. As often as they approached the throne of grace, they would find themselves touching the springs of universal and almighty love,-and would they not yearn to behold these springs in activity for the world? As often as the thought of that love embracing themselves, their own love would burn with tenfold, fervor; the selfishness of their nature would be consumed, the most enlarged designs of benevolence would seem too small, the most costly sacrifices too cheap; they would feel as if they must precipitate themselves into some boundless field of beneficence; as if they could only breathc and act in a sphere which knows no circumference. As often as they surveyed their infinite resources in Christ, and perceived that when all their own necessities were supplied those resources were infinite still, they would naturally remember the exigencies of others; would feel that they had access to the whole, that they might instrumentally im-part of that abundance to others. The fcast would be prepared, the provisions infinite; and when they were scated at the banquet, and contrasted that plenitude of food with the fewness of the guests, they would conceive a fixed determination not to ccase inviting till all the world should be sitting with them at the feast of salvation.

The name they were to bear would per-

love and hatred;-the darling principle of and proposing to us honor and wealth, tell-Heaven and the great principle of all revolt and sin. It was confronting selfishness in its own native region with a system of benevolence prepared, as its avowed antagonist, by the hand of God itself, so that, unless we would impugn the skill and power of its Author, we must suppose that t was studiously adapted for the lofty encounter. With this conviction, therefore, we should have been justified in saying, had we been placed in a situation to say it, "Nothing but the treachery of its professed friends can defeat it; if they attempt a compromise with the spirit of selfishness, there is everything to be feared; but let the heavenly system be worked fairly, and there is everything to be expected,--its triumph is certain."

But has its object been realized? More than eighteen hundred years have elapsed since it was brought into operation,-has its design succeeded? Succeeded! Alas! the question seems a taunt, a mockery. We pass, in thought, from the picture we have drawn of what the gospel was intended to effect, to the contemplation of things as they are, and the contrast appalls Wc lift our eyes from the picture us. and, like a person awaking from a dream of happiness to find the cup of wretchedness in his hand, the pleasing vision has fled Sclfishness is everywhere rife and ram pant.—Mammon.

MIND AND MORALS.

SIR: I don't quite understand your philosophy when you say, in speaking of the revival of Moody and Sankey, that if it is to be considered a success you will look for an increase in the righteousness of the citizens of Brooklyn. This result may fol low and it may not. Religion is belief, and while sometimes associated with morals, it is by no means a concomitant. If the revival adds members to the church, it cannot be considered otherwise than a success for religion. Do you understand right ecousness to mean a combination of religion and morals, and that religious morals are better than common morals? If not that, then the term is a surplusage in the language, except to distinguish the moral members of the church from the immoral ones. J. R. PARKS.

Champaign, Illinois.

We should find it hard to clear up the mental and moral muddle in which the writer of the above note finds himself. He holds that religion is belief, and that mor ality is not neccessarily its concomitant but he does not sustain this notion of his by reason, or Scripture, or any competent authority, and cannot expect us to accept it as a self-evident truth. In reply to his remark, we will mercly remark in turn that morality is religion in action, and that morality or rightcousness in the life is a con comitant of true religion in the mind.

Mr. Parks reaches a singular stage of confusion when hc says that a revival which adds members to the church must be a religious success. Why, there are myriads of church members who are utterly destitute of true religion, either as an experience of the mind or as a practical director. Their membership is a satire on religion and a curse to themselves. The Founder of Christianity spoke scathingly of those who struggled for a proselyte, whom they made two-fold the child of hell. Mr. Parks is anxious to know what righteousness means, and we plainly tell him that it means, right doing and being. The word is not a "surplusage in the language," except when used as he suggests. It occurs many hundreds of times in the Scriptures, and is very often used there as synonymous with religion, though our correspondent docs not seem to be aware of this impressive fact. In closing his note, Mr. Parks speaks of immoral church members, after having previously implied that religion and membership were convertible terms. Now, an immoral religious member may be an interesting specimen to look at, but he is not worth much to religion; in fact, he is a fraud.-N. Y. Sun, Dec. 22.

ing the terms over and over, that we might not mistake, it would be expected of us that we should inform ourselves perfectly as to who brought it, its contents, its authenticity, etc. If we were to have it a full year, and never read it at all, it would be dccincd strange indeed.

Most unbelievers do not know one-forticth part of the great King's letter, nor one-forticth part of the evidence of its genuineness, nor onc-fortieth part of its beautics, its grandeur, its proposals, promises, or threatenings; while one-half the time they waste in wickedness, or at least in nonsense and frivolity, would be enough to furnish them with that knowledge, the want of which aids in their ruin.

The decisive characteristics and distinguishing marks between the true and false religions in the world are more numerous and more notorious than are the marks between counterfeit coin and pure gold or silver; yet men become judges in the last case, and remain uninformed in the other. If a young man were to hold up an article formed of brass, but made to resemble gold, and were to exclaim, "I can see but little difference between this and gold; I do not know that there is any; this seems as bright and as smooth and as beautiful as any that I have seen," his friends would tell him that there was a difference between brass and pure gold-that it was to be distinguished by the sight, and by the ring, and by trial or chemical tests. They would tell him that unless he would inform himself in this matter he must suffer, but that by noting two or three signs serupulously he might decide without danger.

A system of truth sent from Heaven always forbids what man is much inclined to love; forbids sensual indulgence, fraud, wickedness, injustice, impurity, revenge, hatred, feasting, revelry, and all that man by nature is prone to reach after. The Koran allows of many wives, of revenge, and unending or exterminating war. The pagan creeds enjoin or permit gluttony, intoxieation, and sensuality of every kind to any possible extent.

God's revelation orders the doing of that which men do not love. A wicked man would rather go through days of painful toil than to hold prayer in his own house, or to spend an hour in heart devotion. This requires a change of soul, and promises a paradise of holiness. The false volumes claiming to be from Heaven ask no regencration or holiness of heart, and promise a futurity of cardinal indulgence and satiated appetites.

A true prophet is not applauded by the majority of the wicked or by the mass of the depraved. He is generally disliked by those farthest from God, and spoken evil of by those who sink dccpest in sin. He is often not only reviled, but put to death, if the laws permit; but the false prophet is neither stoned nor sawn asunder. He is often extolled greatly by the most dissolute, and is at least tolerated or praised to some extent by the leaders in depravity or the officers of sin.

In detecting false gold or in marking pure, the chemical test deceives no one. The trial of the purc religion never fails those who test it by actual experiment. No other evidence is wanting; but it is hard to prevail on those who hate it to make this trial—to obey its precepts.

UNBELIEF comes oftener from irreverent as sociation than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath ; and when I hear him who calls himself a Christian or a gentleman indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect, without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say with emphasis to each Christian who hears me, Never indulge in that habit, never allow sacred things to be jested without rebuke; but keep them, as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.-Rev. E. A. Washburn.

sible for them to have their minds inhabited by the glorious idea of Christ without receiving corresponding impressions of greatness? It would be associated in their minds with all things great, beneficent, godlike, impelling them to imitate to the utmost his diffusive goodness. But not only their name, from him they would have derived their nature; by necessity of nature, therefore, they would pant to behold universal happiness. Not only would they feel that every accession to their number was an increase of their happiness; as long as the least portion of the world remained unblessed and unsaved, they would feel that their happiness was incomplete. Nothing less than the salvation of the whole world would be regarded by them as the complement of their number, the fulfillment of their office, the consummation of their

It is clear, then, that the entire economy of salvation is constructed on the principle of restoring to the world the lost spirit of love; this is its boast and glory. Its ad-vent was an cra in the universe. It was

GEMS FROM NELSON.

[THE following gcms were selected from Nelson's Cause and Cure of Infidelity," a book which ought to be in the hands of every person in these days of peril, particularly of the youth.

C. L. GREGORY.]

If men would put forth one-half of the vigorous research after Bible knowledge which they expend after skill in gainful pursuits, they would not be ignorant; yet their ignorance is their excuse for not being able to judge concerning revelation.

If we were to receive a kind letter from some powerful earthly monarch, some not-

WHATSOEVER is well resolved on, should

THE REVIEW AND HERALD.

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The Review and Herald.				
"Sanctify them through Thy Truth ; Thy Word is Truth."				
BATTLE CREEK, MICH., FIFTH-DAX, FDB 10, 1876.				
JAMES WHITE, J. N. ANDREWS, URIAH SMITH,				

BATTLE CREEK.

THE beautiful little city of Battle Creek, Michigan, is to us the dearest spot on earth. There is the largest church of Seventh-day Adventists in the world. And that people claim us as their pastor, though we are not with them ten Sabbaths in a year.

We have recently received by the kindness of Eld. Uriah Smith a Church Directory of the Seventh-day Adventists of Battle Creek, in sheet form, containing thirty-seven names of local Elders, Deacons, Trustees, Clerk, Treasurer, Sexton, and Committees on Church Discipline, Relief, and Homes for Students. At the head of them, the printer has made prominent the name of their absent Pastor. Bro. Smith writes that copies of this Directory, neatly framed, are placed in the house of worship and in the College building.

We have spent twenty years of the best of our life helping build up our institutions and the church at Battle Creek. We have had severe trial, painful sickness, and almost overwhelming discouragements at that place. And to no people have we preached so plainly as to the church at Battle Creek. And yet they cling to us, and urge upon us positions in our institutions and in the church there, which we have neither ability nor time to fill.

The great want among our people at Battle Creek has been men who could discern the work of God clearly, resist the spirit of error firmly, and sustain those who have labored to raise the standard of truth and holy living. It was this want that seemed to make it necessary to call men from several States, in the hope that they would supply the lack that has long been felt.

But our people generally have no just ideas of the work to be done at our Michigan head-quarters, and of the trials to be borne. And most of those who came to Battle Creek as helpers failed to do the work necessary to be done there, and some of them became tools in the hands of Satan to distract the cause, and weaken the very hands they had come to strengthen.

In this condition of things the Lord came to the rescue of his cause in a wonderful manner. He has seemed to give those who have been un. faithful in that church a chance to redeem the past, and has greatly blessed their efforts. The church at Battle Creek has never stood so well as now in unity, firmness for the right, and freedom of spirit. In this they are throwing safeguards around our school and other institutions, and are exerting a powerful influence which will tell wonderfully upon the cause.

The weaknesses of our people at Battle Creek have enfeebled our cause everywhere. Want of confidence in the work at head-quarters is most destructive to confiding faith in the hearts of our people everywhere. But now that the ranks are closing up, and a united and powerful effort is being made to hold the fort at Battle Creek, confidence will be restored.

Our labors last September were wonderfully blessed of the Lord. We left that people with feelings of attachment such as we had never before felt, and we are happy to learn that the great work then commenced has proved genuine and enduring.

That which gives hope and confidence for the

thhold any degree of confidence from them. Having borne a very plain testimony through e REVIEW, relative to the Battle Creek church, times past, when suffering under feebleness, sulting, in part at least, from discourageents, now that God has lifted both us and that urch up by his power and love, we regard the oregoing as just and highly proper. God bless the church at Battle Creek, and make it like a city set upon a hill. J. W.

OUR SUBSCRIPTION PRICE.

THE regular subscription price for the SIGNS OF THE TIMES is \$3 a year. With a circulation of 4,000 at \$2 a year, receipts would equal expenses. But at present our lists are made up of less than 1,000 subscribers at \$3 a year. 2,000 at half price, and 1,000 free.

In order for the SIGNS to be self-sustaining we must have not less than 2,000 subscribers at \$3 a year, and 4,000 at half price. In that case we could supply a free list of 1,000 copies to foreign countries, to ministers, and the poor, foreign postage to be paid by our General Conference. Our people have done well in subscribing for the SIGNS at \$3 a year for themselves, and in furnishing it for their friends at \$1.50 a year, during the months of December and January. We shall expect during the next three months at least 1,000 additions at \$3 a year, and 5,000 at \$1.50 a year.

We look for the 5,000 half-pay subscribers from three sources : First, individual effort on the part of those who subscribe for their friends : secondly, by names judiciously gathered by the action of the Tract and Missionary Societies, and the subscriptions paid out of their treasuries; and, thirdly, by canvassers appointed by the Tract and Missionary Societies, who shall take subscriptions for those not in the faith, at half price and receive this small sum from the subscribers.

Of the first class, who subscribe for their unbelieving friends (whether they collect pay of them, or pay \$1.50 themselves for them), is our principal hope in the extensive circulation of our paper. The plan adopted at Adams Center, N. Y., and recommended by Bro. Haskell, is good. Individuals who can spare the means and not feel it are forwarding to this Office orders, and cash at half price for copies of the SIGNS to be sent to them, for them to find places for among their friends.

If there is a person in the ranks of believers who is so poor or so wickedly stingy as to discontinue the REVIEW in order to avail himself of the SIGNS at half price, we ask the privilege of sending that person the SIGNS free. One object of fixing the price of our paper at \$3 is to prevent small-souled patrons of the REVIEW from changing to the SIGNS.

The design of our half-price proposition is to encourage all our friends to help in the work of pressing the light out into the world everywhere. In this we make a sacrifice. We have already sacrificed \$2,000 on the SIGNS and Office, and we ask all our people who are able to do so, to give real and tangible proofs of Christian sympathy, by lifting with us in this work. 'Send in your names, accompanied with the

cash, all the way from one to one hundred or more. And there should be in all the States from ten persons to one hundred giving their time to the work of canvassing for the SIGNS OF THE TIMES at \$1.50 a year. These must go a warfare at their own charges, unless employed by the Missionary Societies. This they will erfully do to an extent, more or less, if they

ARRIVAL OF BRO. BOURDEAU.

Our brother arrived a few days since, and was joyfully welcomed by all. His passage was one of considerable danger, and himself and family suffered much from sickness upon the water. But through God's mercy they have reached us in safety, and, after a little rest, will, we hope, be restored to usual strength. And now we hope with united efforts to labor effectively in the cause of God. It seems to us that our best course is to enter a new field at once, and do what is in our power to bring the truth before the public. While doing this we can accomplish something in the preparation of tracts for publication in the French language. If God shall bless our efforts in this undertaking, we hope after a little time to commence the publication of a paper. We mean to do all that God in his providence shall make it possible for us to accomplish. We feel that God is with us, and in his strength it is possible to vanquish every obstacle. We shall prayerfully watch the opening providence of God. We see very many things in this great harvest field that suffer for immediate attention. It is our mutual purpose to give each of these their just share of labor. We believe that God hears our earnest supplications for his guidance and his help. We have no word of discouragement. The work is the Lord's. He will not forsake us if we do not forget him. We must sow in tears, but we hope for a harvest that shall cause us to forget all our sorrow. J. N. ANDREWS.

La Coudre, Neuchatel, Switzerland, Jan. 13, 1876.

THE SANCTUARY.

Sixth Paper.-Dan. 8 Explained by Dan. 9.

HAVING now seen that the 2300 days of Dan. 8, are symbolic, and denote 2300 literal years, the inquiry is resumed, When do they commence and when terminate? The symbols of the ram, goat, and little horn, were clearly explained in chapter 8. Gabriel was commanded to make him understand the entire vision. But at the conclusion of the chapter Daniel says, "I was astonished at the vision, but none understood it."

So far therefore as the record of the 8th chapter is concerned, Gabriel had not then fulfilled his mission. The point left unexplained was the 2300 days. Why did not Gabriel continue his instructions till this point was also made clear? Because Daniel had heard all he could endure, and fainted and was sick certain days. But Gabriel must somewhere explain this matter of the time, or prove disobedient to his instructions, and thus become a fallen angel. But he did not thus become apostate; for more than five hundred years after this, we find him still in divine employ, sent on a sacred mission to Zacharias and to Mary. Gabriel has therefore somewhere given Daniel further instruction on that part of the vision which remained unexplained, namely, the 2300 days. We are to look for this, of course, in the subsequent records of Daniel's prophecy.

Fifteen years elapse, and the record of chapter 9 opens. We have now reached the year 538 B. C. A mighty revolution has just taken place. The empire of the world has changed hands. Babylon lies prostrate and bleeding in the dust. The proud oppressor of God's people is brought low. Medo-Persia now wields the scepter. Daniel beholds in all this the hand of God, and the fulfillment of prophecy. He understood by the writings of Jeremiah that Jerusalem should lie desolate for seventy years, and that the termination of that period would be marked by the punishment of the king of Babylon. Jer. 25:12. He has seen the punishment of Babylon, and concludes that the day of deliverance for his people is at hand. The seventy years did actually terminate two years later, in the first year of Cyrus B. C. 536, and their expiration was marked by the decree of Cyrus for the re-building of the temple. Daniel therefore sets his heart to seek the Lord, and to pray to him for the fulfillment of his word. Then follows the wonderful prayer of Dan. 9:4-19. In the course of his prayer he said, "O our God, hear the prayer of thy servant, and his supplication, and cause thy face to shine upon thy sanctuary that is desolate." We remember, as Daniel doubtless did, that the 2300 days ended with a promise respecting the sanctuary. And it is evident from this expression that Danel had in some way connected the end of the 2300 days with the end of the 70 years of Jewish captivity. In this it was necessary that he now be set right.

is. We last beheld Daniel in converse with briel. The angel was explaining to him things he had seen in compliance with the m date of One qualified to command even so h an angel as Gabriel, "Make this man to un stand the vision." He had explained all the time, when Daniel's powers gave way, prophet fainted, and he was obliged to de Thus the 8th chapter leaves us, Gabriel dep ing Heavenward, his work unfinished, and I iel, though sufficiently recovered to attend the king's business, wondering at the vi but not understanding it. This vision of 9th chapter is the very next vision, so far as have any account, which the prophet 1 Again he is honored with the presence of heavenly guest. And who is it? "Gabri exclaims the prophet; and that there may no doubt as to his identity, Daniel adds, "wh I had seen in the vision at the beginning Thus our minds are carried directly back to vision of chapter 8, and the prophet decla that the very same angel he had seen at that the was with him again.

The vision of chapter 9 therefore opens as vision of chapter 8 closed, Daniel and Gabrie communication with each other. And ther no intervening vision to cut off the connect between these two scenes. And here we beh two of the manifold links that bind these ch ters together: the same vision called up, the same angel introduced whom we there held.

Gabriel speaks; and his first words cond this view : "O Daniel I am now come fort give thee skill and understanding." As if had said, O Daniel when last I was with y explaining the vision you had seen, I was obli to leave my explanation midway, because could endure no more; hence you did not derstand it; but I was commissioned to m you understand it; and therefore I am come forth to give you the understanding w I could not then impart.

Gabriel continues; and every word he ut stengthens this conclusion : "At the beginnin thy supplication the commandment came for and I am come to show thee; for thou art gr ly beloved : therefore understand the mat and consider the vision."

It would be useless for any one to deny a previous vision is here referred to; an would be equally useless for him to deny that is the vision of chapter 8.

Now we will introduce a test to settle bevo peradventure the truthfulness or falsity of the sition here taken. If chapter 9 is connected chapter 8: if the vision of chapter 9 is the sec of that of chapter 8; if the expression used Gabriel in chapter 9, "consider the vision," fers to the vision of chapter 8; and if he now come to complete the instruction which there omitted; it is certain that he will o mence with the very subject which he was obli to leave unexplained in that vision, name the subject of the time. If he does this, connection between these two chapters for wh we here contend is established. If he does t it is perhaps still an open question.

And what does he say? "Seventy weeks determined upon thy people and upon thy l city." He does therefore commence with subject of time. But how do we know this time has any connection with the t of chapter 8? Because he says of it it it is "determined;" and the word deter ined here signifies "cut off." But there no period of time from which they could be s to be cut off, except the 2300 days of chapter Thus are the expressions relating to the ti onnected together; and Gabriel unde explanation of the 2300 days by dividing it in two periods, the first of seventy weeks or 4 days, and the remainder of 1810 days, and the explaining the shorter, which is a key to whole. Proof that the word "determined" signif 'cut off," and testimony from eminent writ who have acknowledged the connection betw Daniel 8 and 9, will be given in our next. U.

future of our Battle Creek people, and which is a most interesting feature of the work there, is the fact that those who had formerly failed to come up to the work and fill their proper places, are redeeming the past, and are now standing firmly for the right. There is much to be done at Battle Creek. There are many places of responsibility to fill; these are by no means all claimed by the old members of the church there. Some from other places are occupying important posts of duty, and there is room for still others. One thing is very generally admitted, that it is not an easy task to hold the fort at Battle Creek, and that our head-quarters is a very poor place for unconsecrated and selfish men.

Under the present policy, while our brethren there stand in the counsel of God, our College and other institutions located there will flourish, and will be the means of accomplishing the great good that Heaven designs they should. Under the existing state of things, our own people everywhere should have the fullest confidence in the men who manage our institutions at Battle Creek. In view of their renewed consecration to the work and their very arduous labors at this time, it would be cruel to six miles east of Canton.

have the missionary spirit in them.

We are withholding matter from the SIGNS, and giving very sparingly from sketches of Mrs. W.'s life, and Bible reasons of our faith, waiting for a larger circulation. The SIGNS, by the grace of God, shall be just such a paper as the friends of the cause will take delight in sending to all parts of our own good country, and to all others where the English language is read.

Send in the names and the cash, fellow-helpers, at the rate of \$1.50 a copy for one year, and our paper shall be sent in this, or any other country, post-paid, for this small sum. We would like to enter a thousand names from the Old World immediately for \$1.50 each. Send in the names. Send the names, and let the SIGNS, blazing with light, go out everywhere. God speed the work. J. W.

BRO. A. PARKER writes from Fulton Co., Ill., that some are partially persuaded to accept the Sabbath, and he is certain a course of lectures would bring out a good company on the truth. He can be found by inquiry at Brad's Station.

Again the prophet is rapt in vision; and a heavenly messenger appears upon the scene. We ask the reader to consider carefully who this | reading the VOICE OF TRUTH the past year

THE MESSAGE RISING.

BRO. Downer, of Wisconsin, in a private n speaks of the blessing he is enjoying where he now holding meetings, and the encourageme he feels in the work, and says : "People hungering for the truth, and the message is ing as never before within my knowledge.'

The readiness of the people to hear the trut at the present time is shown by a letter we have just received from a sister in Saginaw Co., Mic She has been distributing reading matter in he neighborhood more or less for the past the years. Some twenty-five families have been

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Within the past two weeks she has visited thirtytwo families. And now ninety-five persons, adults, have handed her their names to be attached to a petition for some minister to come and preach to them on the subjects set forth in the papers. She says that if no one can be found to come it will be the greatest disappointment ever experienced in that neighborhood.

Bro. Haskell writes that the brethren in the State of New York, are getting waked up to see what can be done by the rank and file in the way of spreading a knowledge of the truth before the people. And tangible proof of this is given in the rapid orders that are coming in for reading matter of all kinds.

The millions of pages of books and tracts that have been circulated cannot fail to produce a marked result. They are rapidly preparing the oil for the seeds of truth, and the efforts of the ving preacher. We may look for a rich harrest by and by. By well tempered zeal and ervent prayers, let us hasten the day. U. S.

"IF I AM WRONG SET ME RIGHT."

It would be no use to try to reckon up the number of times this sentence greets our eyes in the correspondence that comes to this Office. If a man has a peculiarly disjointed and rickety heory, which is his pet and his all, he is almost sure to want to trundle it out to public gaze through the REVIEW; and after going on with a long and labored effort, and introducing more absurdities than could be refuted in whole pages of he REVIEW, he meekly folds his hands, and says, "Now if I am wrong in all this, just set me right." Dear Sir, if you were the only one to be "set right," we might give you some peronal attention; but when the cases become so numerous that in stopping to set them all ight, we should be able to do little or nothing alse, the only thing we can do is to go on with our work, pointing such to the publications in which the truth is fitly framed together, and commending them to study, to common sense, and to prayer. For local treatment, we refer their cases to the physicians of the Health Institute. It is but proper to add that there are not many Sabbath-keepers in the class here alluded to; for in fulfillment of the words of David, as a general rule it can in truth be said, 'A good understanding have all they that do his commandments." Ps. 111:10. υ. s.

TO CORRESPONDENTS

G. W. MITCHELL: In reply to your query, Can matter think? see article in this paper showing how brutes reason.

E. A. SIGMAN : For proof that the use of tobacco is useless, nasty, and health destroying, and consequently unscriptural, refer your friend to the health publications on that subject issued at this Office.

E. B. Scort: An exposition of Isa. 65:17-25 was published in REVIEW Vol. 43, No. 1 So many are of late desiring an explanation of it, we may republish it again soon.

"In Job 2:9, the English reads, 'Curse God and die,' The Danish reads, 'Bless God and die.' I have heard it said that the German reads the same as the Danish. which is correct, according to the original? Please answer through the REVIEW.'' O. A. JOHNSON.

Adam Clarke has the following note on Job 2:9: "The verb ברך barach is supposed to include in it the ideas of cursing and blessing ; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so. Here it seems to be a strong irony. Job was exceedingly afflicted, and apparently dying through sore disease; ye his soul is filled with gratitude to God. His wife, destitute of the salvation which her husband possessed, gave him this ironical reproof. Bless God, and die-What! bless him for his goodness, while he is destroying all that thou hast ! Bless him for support, while he is casting thee down and destroying thee ! Bless on, and die.'

DIAGRAM OF THE TWO LAWS.

	MORAL LAV	w. ,	CEREM	IONIAL LAW.
1.	Love,	1 John 5 : 3.	Enmity,	Eph. 2:15.
2.	Whole duty,	Eccl. 12:13.	Unprofitable,	Heb. 7 : 18.
	Not altered,	Ps. 89:34.	Changed,	Heb. 7:12.
4.	No jot or tittle passed	, Matt. 5 : 18.	Abolished,	Eph. 2 : 15.
5.	Spiritual,	Rom. 7 : 14.	Carnal,	Heb. 7 :16.
6.	Law of liberty,	Tas. 1 : 25 ; 2 : 12	Yoke of bondage,	Acts $15:10$; Gal. $5:1$.
7.	Perfect, Ps. 1	.9:7; Jas. 1:25.	Not perfect,	Heb. 7:19.
8.	Passport,	Rev. 22:14.	Partition,	Eph. 2:14.
9.	Good, Rom. 7	:12; Neh. 9:13.	Not good,	Eze. 20 : 25.
10.	Do, and live,	Eze. 20:24, 25.	Not live,	Eze. 20:25.
11.	Leads to life,	Matt. 19 : 17.	Taken away,	Col. 2 : 14.
12,	Not abolished,	Rom. 3:31.	Abolished,	Eph. 2:15.
13.	Holy and just,	Rom. 7:12.	Weak,	Heb. 7:18.
14.	Stands forever,	Ps. 111:7, 8.	Nailed to cross,	Col. 2:14.
16.	Original, 1 John 3	:5; Rom. 4:15.	Added,	Gal. 3 ; 19.

Ceremonial? No! No!!

Reader, read 2 Tim. 2:15. Heed !

tion, and that, owing to the increasing responsi-

bilities and burdens that were falling on him,

he was in great need of assistance in the work.

Our coming was timely, and I cheerfully unite

with our dear brother in laboring for the fur-

therance of the common cause in Europe. We

proceed at once to the work of translating much-

needed matter on various subjects, in harmony

with the counsel of leading brethren in America,

and shall also visit our Swiss brethren at differ-

ent points, and try to encourage them to so draw

near to God and advance with God's people that

they shall serve as a rallying point for the work

among the French in Europe. We have en-

joyed much of the blessing of God in consulting

together, and in special seasons of prayer for

light and wisdom and power to move on in this

I am much pleased with the progress Bro.

Andrews and his children have made in the

French language, notwithstanding the difficul-

ties they have had to encounter. We are

cheered by seeing the interest his children man-

ifest in the prosperity of the cause. May their

youthful and elastic powers be applied in acting

a part in the great and important work in Eu-

We expect to see a French paper started be-

fore long, though there is much to be done to

prepare the way. We have both resolved to

move cautiously, but earnestly, as fast as we

shall clearly see the marks of an opening provi-

dence. We hope that our coming to take re-

sponsibilities in the French branch of the work

will hasten the time for Bro. Andrews to render

assistance to the large company of German Sab-

bath-keepers in Eastern Prussia.

deed refreshing.

great work.

rope.

Moral? No ! No !!

ONE? No! No!! No!!!

H. A. St. John.

NEUCHATEL, SWITZERLAND.

THE name by which the people of God are WE reached this place in safety, in time to meet with Eld. J. N. Andrews and a few of the designated is not immovably fixed in the Scriptures, but varies with circumstances, and with brethren and sisters last Sabbath, though we the progressive fulfillment of the plan and purwere delayed by our slow and dangerous pasposes of God. Hence, from time to time, new sage on the ocean, and by attending to some business matters in Paris. Our meeting with appellations have been given them, as they have become appropriate. The object of the Eld. Andrews, and for the first time with a porname is to distinguish them by something detion of our Swiss brethren and sisters, was inscriptive of their faith and practice—something which will be expressive of their distinguishing Upon consultation with Bro. Andrews, I characteristics. These distinguishing features found that what he had written relative to spehave varied with circumstances and surroundcial openings of providence and urgent calls for ings, as the divine plan has been unfolding. help in Europe was by no means an exaggera-

THE NAME OF GOD'S PEOPLE.

The first chosen title of the righteous, after the hope of salvation had been set before fallen man, seems to have been, "Sons of God," calling themselves "by the name of the Lord." See Gen. 4:26, margin; Chap. 6:2. After this, Abraham, the father of the faithful, separated himself from the idolatry of his native land, and sojourned for a time at Hebron, in the land of promise. From this circumstance, he and his family were called Hebrews. Still later, the name of Jacob was changed to Israel, because he prevailed with God, and Israel became the distinguishing title of those who prevail with God; and this is still an appropriate name for the people of God, even in the present dispensation. Accordingly, the apostle to the Gentiles calls believers in Jesus Christ "the Israel of God." Gal. 6:16. Again, from the fact that Judah, from whom our Lord descended, became the ruling tribe in Israel, they were called Jews.

At the first advent of Christ, the Jews were divided into sects, as Pharisees, Sadducees, and Essenes; and those who believed in, and followed Christ, were simply denominated the disciples, or pupils, of Jesus; besides this, he himself was not ashamed to call them friends, and even brethren. Some years after Jesus had left his disciples and gone to the Father, after the conversion of Paul and the planting of a church at Antioch, the disciples were here first called Christians; and the name was so convenient and expressive that it was adopted by Peter, one of the first apostles. "If any man suffer as a Christian, let him not be ashamed."

After the apostasy had succeeded to those primitive days of purity, and the greater

demned as an innovation, was approved by the Spirit; and so we believe our chosen name, so strikingly descriptive of the remnant of the seed of the woman, has the approbation of the same Spirit. Rev. 12:17; 14:12.

R. F. COTTRELL.

PATIENCE AND ITS RESULT.

MUCH is said in the word of God of that amiable quality of the mind, patience. The apostle testifies, "Tribulation worketh patience ; and patience, experience; and experience, hope." Patience and hope, then, are acquired by steps of sacrifice and self-denial, trial, affliction, and tribulation.

But right here is where many have failed, and many more will fail. Under trial and tribulation, they worry themselves out of the hand of the Lord, and lose the benefits of the fiery furnace, through which they should have gained patience, been purified, and secured that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

The same rays of sunlight which strengthen and promote the growth of vegetation, wither and destroy the up-rooted plant. David very strikingly teaches the blessings attending waiting patiently for the Lord. He says :---

"I waited patiently for the Lord ; and he in-clined unto me, and heard my cry." Ps. 40:1. Mark the order. 1. He patiently waited for the Lord. 2. The Lord inclined unto him. 3. He heard his cry. And, 4. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Here are some of the unspeakable benefits which David derived from patience. Now, 5, mark the result of such a course on those who behold it. "Many shall see it, and fear, and trust in the Lord." "Here is the patience of the saints."

"Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.' "Behold, we count them happy which endure." James 5 : 8, 11. A. S. HUTCHINS.

TO THE MEMBERS OF THE VT. T. & M. SOCIETY, DIST., NO. 3.

DEAR BRETHREN: Shall we sit still and feel satisfied to accomplish little or nothing in this cause? Shall we remain apparently indifferent, and let others labor in the harvest field, and be instruments in the hands of God in finishing up the work of the third angel's message? I fear we shall be weighed in the balance and found wanting unless we arouse. I believe it is the will of God that we should increase our efforts in the missionary field. I know that our district is quite small in comparison with some others, but let us not be discouraged. I believe God would have us labor unselfishly and prayerfully, expecting to see fruits of our labor.

The time is drawing near for our next district quarterly meeting, and I hope, and shall expect, that every member of the Tract Society will be prompt and faithful in making out reports. Send them to Bro. Mervin Wheeler, or to myself, at Wolcott, Lamoille Co., Vt., as S. A. Howard, our district secretary, has removed to another section of the State. Send them in good season, that I may be able to report properly to the State quarterly meeting.

The next quarterly meeting for Dist. No. 3 will be held, I am informed by the president, the last Sabbath and first day in February, at Wolcott. I hope none will fail to have their reports filled out and returned to me at least one week before the meeting. We expect a general rally of our little forces. Eld. A. S. Hutchins is to be with us if no providence hinders. Hope to see all the lonely ones there. Let our hearts be encouraged in the war. I believe that God has in a measure smiled upon us the past fall and winter. Let us hunger and thirst after righteousness and true holiness and an increased devotion to God and his truth. Then we shall find him precious to our souls, and sinners will be converted and saved in the kingdom of glory.

Answered by letter. M. W. Harris, Brn. Lane & Corliss, R. C. Horton, E. H. Root, S. M. Hurtt. E. F. Debord, G. C. Tenney, D. Downer, Wm. Lawton, C. Heritage. **υ.** s.

THE SEAS' PREY.

nt

re NEW YORK, Jan. 17.-From the latest European files we glean the following : Recent sta tistics show that 1,900 merchant ships, belong-:h ing to all nations, were lost during 1875. Britain is building nine new ironclads with an averh age tonnage of 5,000 tons, and at an aggregate eı cost of £3,500,000 sterling. The vessels are the **V**0 Nelson, Northampton, Dreadnaught, Thunderer, Shannon, Alexandria, Temerarie, Rupert, and эn ۱r. Inflexible.

The Swiss brethren are greatly encouraged and stirred to emulation in view of the good work begun among the French in America. May they never be disappointed in their French brethren in America, and may the French brethren in America see in their older brethren in Switzerland an example worthy of imitation.

In regard to our dear French brethren in America, I can say from the heart with one of old, "Though I be absent in the flesh, yet am I with you in the spirit ;" Col. 2:5; and may the rest of the text ever prove equally true, "joying and beholding your order, and the steadfastness of your faith in Christ.'

We recommend the young French churches West to the leading and experienced American brethren in their respective Conferences, and to such of their own nation as have a depth of experience, as sister Hobbs, Bro. Bernard, and others. We believe it would greatly tend to encourage our French churches, and build up the cause among them, for the above-named persons, and others, to visit them occasionally. D. T. BOURDEAU.

La Coudre, Neuchatel, Jan. 10, 1876.

number had become corrupt, and had corrupted the doctrines and institutions of Christianity, it was not inappropriate to distinguish those who declared in favor of the faith of Christ in its primitive purity as Reformers.

And now that schisms and sects have multiplied, till the Christian world are a Babel of confusion, and the last divine warning to man is gathering out the remnant of the people of God, whose characteristics are the keeping of the commandments of God and the faith of Jesus, it is proper that these peculiar characteristics should be indicated by a comprehensive, convenient, and expressive name-a name that shall be expressive of their allegiance to the law of God and also of their faith in the gospel of Jesus Christ. And as the chief distinction between them and others, in respect to the law of God, is that they keep the day mentioned in the fourth commandment, and as the faith of Christ now demands that those who 'look for, and love, his second advent should know that it is near, even at the doors, what more comprehensive and expressive title could be applied to them than Seventh-day Adventists? The name introduced at Antioch, instead of being con-

F. T. WALES, Director.

THE States and Territories west of the Missouri river, including British Columbia and the western coast of Mexico, yielded \$81,000,000 of gold and silver during the year 1875, an excess of \$6,500,000 over that of 1874, the greatest previous annual yield in the history of the coast. The present prospects indicate a yield of \$90,-000,000 for 1876.

Where does it go?

THE REVIEW AND HERALD.

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THE HARVEST OF SOULS.

GATHER the harvest in! The fields are white, and long ago ye heard, Ringing across the world, the Master's word, Leave not such fruitage to the lord of sin Gather the harvest in!

Gather the harvest in ! Souls dying, souls most precious, o'er the lands, East, west, north, south, lie ready to your hands; Long since the foe did his dark work begin Gather the harvest in!

Gather the harvest in ! Rise early and reap late. Is this a time For ease? Shall he by every curse and orime, Out of your grasp the golden measure win ? Gather the harvest in !

Gather the harvest in! Ye know ye live not to yourselves, nor die, Then let not this bright hour of work go by. To all who know and do not, there is sin Gather the harvest in !

Gather the harvest in ! Soon shall the mighty Master summon home For feast his reapers; think ye they shall come Whose sickle gleams not, and whose sheaves Gather the harvest in ! are thin ?

Progress of the Cause.

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

ILLINOIS.

DURING the past five months I have at tended many seasons of public worship, some features of which have been very in teresting. I will note several.

Oct. 24, Bro. Andrews preached the dedicatory sermon of our new house of worship at Serena. This is a commodious, neat, and well-finished building. Oct. 30, celebrated the ordinances at Serena. This was one of the best meetings in my experience. One was immersed. Dec. 19, Bro. A. Nettlingham was ordained elder of the church at Serena; Bro. Alfred Hobbs was elected deacon, and Bro. Geo. Foreman, clerk and treasurer. Will our friends at S. "endure to the end"?

Nov. 9-21, was with Bro. Andrews in Iroquois Co., at Watseka and Beaverville. I hope the well-begun work here will grow till it shall be a power in this part of our Conference. At W., our brethren greatly need a house of worship.

Nov. 22-28, held meetings with our friends at St. Anne and Kankakee. As we spoke to our French brethren and sisters, and as they took part with us in social meetings, Bro. Bezon acted as interpreter. Bro. Andrews intends to see that organi-zation is perfected at some of the above named points. I speak of the American branch of the work.

Dec. 22, commenced a series of meetings near Gridley. This is one or our old churches. By removals, deaths, and apostasies, this church has been somewhat reduced. Untempered zeal in the past has been recently followed by reaction. Discouragement has been the result. Systematic Benevolence has been neglected, and Sabbath meetings had been nearly discontinued ! Held over twenty meetings. New resolutions were formed, and Sabbath services are to be revived, and s. s. to be paid. The pledge for 1876 is \$129.00; and \$67.00 were paid at our last meeting. Brethren and sisters at G., Don't grow cold. Let your watchword be, Faithfulness !

Jan. 15, 16, held quarterly services at Lovington. Several were present from Cerro Gordo. Three were immersed; and five were received into fellowship.

and I hereby ask my brethren and sisters to pray for me that the Lord may give me w sdom to labor successfully.

I. SANBORN.

HAMLER, HENRY CO., OHIO.

HAVE just closed a meeting of nearly five weeks' continuance at the above place. Roads almost impassable from deep mud, much opposition by way of slanderous falsehoods, to prejudice the people, and a protracted United Brethren meeting at the same time only one and a half miles away, were some of the unpleasant surroundings. Yet we had a good hearing all through. About six years ago, a small company was raised up here, but afterward were not visited and strengthened in their lonely and isolated condition. As a result, discouragement had swallowed up some, the deceitfulness of riches had choked the word in others, and only three held a connection with a distant church. This was another hindrance.

As I realized these facts, I wondered if we, as a people, had not a lesson from Christ directly to the point in his address to Simon, "Feed my lambs." While the shepherd should go in search of the lambs straying upon the mountains, those in the fold should not be left to famish for want of food.

As the result of our labors, all the old friends of the cause except one have renewed their determination to keep the law of God. We are glad we can report our friends, Samuel and Geo. Edwards and their wives, among those who have again rallied to the standard. Several who never before had known our faith took a stand with us, so that nineteen, in all, have signed the covenant, and several others are keeping the Sabbath. Organized a Sabbath school of twenty-six members ; also a Tract and Missionary Society. Mrs. B. obtained four subscribers for the INSTRUCTOR. May God bless and guide these dear friends to eternal life. T. J. BUTLER.

WISCONSIN.

SINCE my last report I have visited the church at Modena. They have passed through trials that have somewhat discouraged them, but some are moving forward; Bro. Sweet, their elder, has moved away, which is a great loss to them.

I next visited the Burnside church. Had good meetings. The church was encouraged, and seemed to feel the importance of living more devoted to God.

I then visited the Arkansaw church. Found them in rather a bad condition. As is the case in many churches, they have lived too much on others' faults. Since my labors here, all have manifested a spirit of confession, and are forsaking their sins. They are intending to build a meeting-house in the spring. We have hired a large hall in which to hold meetings, the school-house not being large enough to hold the people. The friends have donated enough to pay for the use of the hall. Two have come forward for prayers. After organizing a Tract and Missionary Society, I shall go to the Burnside quarterly meeting, then to Augusta to fulfill appointments long promised.

Our churches are dealing very unjustly with "Sister Mattic," and are far behind in paying her tenth. I hope Bro. Canright's article on Systematic Benevolence will stir up our Wisconsin brethren, and that we shall come up to our figures. D. DOWNER. Jan. 26, 1876.

MINNESOTA.

DEC. 24, went to Cannon City to join Bro. Hill in holding meetings there. Remained there about two weeks. We had a very good place in which to hold meetings. as some of the interested friends had opened the Disciple church, and everything was provided in good order. There were some good, substantial people who took a stand to keep the commandments. May God make them pillars in his work.

Near Janesville, where I now am, the interest is beyond what I expected. Fifteen or more have commenced to keep all the commandments. The power of God has been manifested in a remarkable manner. Hard hearts have broken down, and the confessions and testimonies of the dear souls who have separated themselves from the world to obey God have been most cheering. Two brethren, who were Adventists formerly, have taken hold of the Sabbath, and rejoice in present truth. The work seems to affect the people by families; old and young are alike stirred by the power of the truth. I do not know how extensive the work may become. Bro. H. C. Bullis, of Eagle Lake, is with me now. Pray for us. F. W. Morse.

RHODE ISLAND.

THE monthly meeting at Niantic, Jan. 15, 16, was good. Several renewed their covenant with God and his people, and decided to press on with more earnestness for the overcomer's reward. All spoke of the meeting as a profitable one. May each pay their vows to the Most High in doing duty cheerfully and faithfully.

P. C. RODMAN.

INDIANA.

At the time of my last report, Nov. 8, had just commenced a series of meetings in the Baptist church at Wolf Lake, Noble Co. There seemed to be an interest to turn out from the first, on the part of the people. They became much interested, and notwithstanding the dark nights and muddy roads which we encountered a part of the time, the congregations ranged from seventy-five to two hundred. Continued about six weeks, giving some forty-five discourses.

The people were very kind, furnishing church, wood, and oil, free of charge, besides donating \$13.00 on my traveling expenses.

Some ten or twelve took a decided stand to obey the truth. Many more are favorable. Obtained fifteen trial subscribers for REVIEW, one for REFORMER, and two for IN-STRUCTOR, and sold \$17.00 dollar's worth of books. Sabbath meetings have been established and sustained ever since the introduction of the Sabbath question. Bro. Sharp is laboring near them and meets with them each Sabbath. The social meetings are especially good.

Sabbath, Jan. 8, two weeks after I closed my meetings, I met with them, and enioved a good meeting. First-day, Jan. 9, a minister of the Christian (Newlight) denomination delivered a discourse against our position on the Sabbath question. He took the position that the ten-commandment law was abolished at the death of Christ; that the Sabbath was given to the Jews and was designed only for them; that it was not blessed or sanctified until the law was given on Mt. Sinai; that it ran out by limitation; and that now Christians hould observe the first-day of the week in

occasion. This had a good effect. Qu a number wept. The donation was acco panied by the names of the donors and i following note, "Bro. Lane: Accept t enclosed amount presented by the lad whose united prayer is for the furtheran of Bible truths."

The opposition has served to strength those who have embraced the truth, a we hope these things will serve only cause us to live devoted Christian lives. now expect to commence a series of me ings in a new field. S. H. LANE 30

CENTRAL AND WESTERN N. Y

SINCE my last report, I have held me ings over two weeks with the friends. Litchfield and Frankfort. At Litchfie there was some interest among outside but the roads were so extremely bad it w not reasonable to expect a large attendand Still, the influence of the meetings seem to be good. The meetings closed with t appointments made by Brn. Haskell a B. L. Whitney. Bro. Haskell was call home, and was unable to return in time f the appointment, which was a disappoint ment to all. My brother was present, he ever, and assisted the friends in arranging s. B., amounting to over \$100, to commen with the Conference year. Circumstance had prevented this being done before.

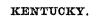
The friends in Frankfort seem to be fin and doing well. Several of them met w us at Litchfield New's years day, which was a good day with us.

I also attended the meetings at Brod field, by request of my brother, on accou of the absence of Bro. H. This meeting was very good, but the weather and roa prevented a general gathering, and so were away, so that not all was accomplish that was desired. The S. D. Bapti were holding a general meeting at t time, and in their service the evening after the Sabbath they courteously invit us to occupy the desk, which we did, spea ing on the Seal of God, which seemed give general satisfaction. The next their pastor, Eld. Todd, attended our me ing all day, manifesting considerable int est. This was the more gratifying to d people as there has always existed a want that union that should be felt between t two denominations.

The 13th inst., started for Tonawand attending a good meeting at Kirkville, request, on the way. At T., I found b little encouragement, and after holding meeting and visiting among the friend what I could, and attending a minister association of the Disciples, I came to the place the 21st, by the invitation of B N. R. Staines, and by the advice of Conference Committee. Bro. Staines'ho is in Michigan, but he has been spendir the last year among his friends in this cinity, on "account of his health. By dicious visiting and tract distribution qui an interest has been raised, and the ope ing seems very fair. Although the weath and roads continue bad, and it is only country place, the attendance has range from about forty to nearly a hundred, a we hope for good results.

S. B. WHITNEY. Sweden, Monroe Co., Jan. 27, 1876.

12



Nov. 27, 28, I met with the few Springville, but the weather being ve rainy and roads muddy, the outside attend two discourse ance was small. Gave business meeting was held in which to r arrange s. B., and subscriptions were take to purchase a tent to use in the South nex summer. Some members of this churd were not present that might have been They could not spare the time. It is a deception to suppose that we love the trut when no sacrificing spirit is manifested for it. All true lovers of present truth will h found in their places in the house of God willing to help bear burdens, unless un avoidably hindered. David says, "I wa glad when they said unto me. Let us go in to the house of the Lord." Ps. 122:1. Dec. 4, 5, met the Sabbath-keepers at Lo cust Grove. Considering the circumstan ces, there was a very good representation from abroad; still, there were others who might have been there that were not Those who came, came to work for the Lord and themselves: and we enjoyed the blessing of God from the commencement of the meeting to its close. Our ordinance Many engaged in the ordinances for the

Visited Dalton and Cerro Gordo, and found some of our acquaintances growing stronger in the truth. Several need aid. Some desire baptism soon. Hope Bro. Bliss will visit them in February or March. Friends in Illinois, arouse and labor. God is willing to command his blessing up n us. G. W. Colcord. Martinsville, Ill., Jan. 28, 1876. on us.

WISCONSIN.

SINCE my last report I have held meet ings at Mount Hope, Waterloo, and Mon-roe. We observed the appointed fast with the brethren and sisters at Waterloo; and notwithstanding it was a rainy muddy time, we had a good meeting and a very profit-able one. At the several meetings that I have held since the first day of December, twenty persons have decided to keep the commandments of God.

I also attended the State meeting just closed at Oakland, Wis., where it was decided that I should go to Pierce Co., Wis., and deliver a course of lectures at Rock Elm. It seems to be a very promising field; Jan. 20, 1876.

MANTENO, ILLINOIS.

AFTER a trial of two weeks in Manteno, and failing to get a hearing, I went into the country to a school-house, and found people willing to hear. But the weather was cloudy and rainy, and the roads muddy all the time. But I thought while people would come, I would preach. When they could not come with teams many came on foot. I had a fair hearing all the time for seven or eight weeks. More than one half of my regular attendance have decided to keep the Sabbath-some fifteen-and others are investigating. We have interesting Sabbath meetings. Those who have embraced the truth are poor, but I trust honest and in earnest to serve God. Some were brought from the world to become praying men. To God be all the praise. I have just commenced meetings in a new place, while I meet with those lately come out on the Sabbath. Oh! that I may be lifted out of self, to preach Christ in all his loveliness to this people. T. M. STEWARD.

honor of the resurrection of Christ,

He most signally failed in trying to establish his contradictory positions. I reviewed him, and he gave a second discourse which I also replied to. The investigation was continued for several evenings. He was very determined in his position in reference to the abolition of the law. The greater part of the people did not endorse his position nor look with approbation upon his manner of opposition.

We were convinced during the meetings that some one had endorsed the position that the ten commandments are not binding, from the fact that some person during the night entered the church and took my charts, which I had left hanging upon the wall. What was done with them remains, as yet, a secret. This act on the part of the opposition party only served to decrease their already few friends and increase our large number. Unknown to us, the ladies of the place raised as a donation to pay for the charts the sum of \$8.25. This meeting was one of the best I ever attended amount was presented to me one evening at the conclusion of my discourse by Bro. first time, and many expressed their de Sharp in behalf of the ladies. I tried to termined resolution to live nearer to God in make some appropriate remarks fitting the the future.

FEBRUARY 10, 1876.]

THE REVIEW AND HERALD.

Our business meetings were encouraging. The brethren and sisters subscribed liberally for the tent. Up to this date, \$213.00 have been subscribed. Three new ones took their stand upon the present truth at this meeting.

Dec. 11, 12, met with the church at Powder Mills. I had good freedom in speaking the truth. This is the largest church in the State; but has been lessened by the removal of some to Kansas. Oh! if our people could realize the shortness of time, and, as Paul says, having food and raiment be therewith content, there would be much means saved to themselves and the cause. All will have to give account of their stewardship in the Judgment. At our business meeting, organized s. n., amounting to \$40.00, though on account of sickness many were not present. One more signed the covenant at this meeting.

Dec. 17, 18, spent with the church at Edgefield Junction, Tenn. Had a good, encouraging meeting. Sunday, the 19th, in company with Bro. Owen, of Edgefield Juction, rode twenty-eight miles to Cheatham Co., where the brethren had written gently requesting me to come. This eing a very thinly settled part the State, here was no meeting-house of any note within four miles of us; but a brother havg a large room in his house, prepared it th temporary seats, and I lectured there or three weeks, sometimes once and someimes twice a day. The interest was small n the beginning, but increased until the There was never such excitement at ose. hat place in reading the Bible as was taused there by these lectures. There vere pressing invitations from all direcons for lectures. I appeal to the General Conference again to send this people help it is possible. My field of labor is too rge. There were eleven covenanted toether to keep all of God's commandments nd the faith of Jesus.

The day of the fast was a glorious day for this little company. There were some Sabbath-keepers present from Edgefield Junction. It reminded me of the three fast days in 1865, proclaimed by the General Conference. Baptized five, who gave every evidence of being truly converted to God. May the Lord sustain this little company. There are others interested, and perhaps they will take their stand ere long on the truth.

I went to Edgefield Junction to rest a few days. Commenced meetings there on the eve of the 13th, and continued over Sunday. This little church was much encouraged and strengthened. Notwittistanding the rainy weather, there was some outside attendance. Celebrated the ordinances Sunday evening. There were some present who had been very bitterly opposed to our people. Some came, no doubt, for fun, but left with feelings of solemnity. My heart goes out for that people. God bless them. S. Osborn.

ILLINOIS.

SINCE my last report, I have labored among the friends of the cause at Greenup, Oakland, Campbell, Milton Station, Lovington, Dalton City, Princeville, Eugene, Martinsville, and at one or two other points where we have but few brethren. In some of these places, a few are drawing back, I fear, "unto perdition;" however, new ones are coming in to fill their places. Upon the whole, I think the eause is making advancement.

It is sad to think that some of our older iosing their mist iç e; that their zeal and energy are on the decrease. But we remember that "the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Only two of that mighty host who left Egypt, from twenty years old and upward, reached the promised land; and "these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Let us read the 3d and 4th chapters of Hebrews, and take warning. Near Oakland, some new ones have embraced the truth and most of the brethren seem to be growing strong. May the Lord save his remnant people from blacksliding. C. H. BLISS.

NORTH TISBURY, MASS.

MONTICELLO, MINN.

WE closed our meetings here Jan. 30. Twelve have taken a firm stand to observe the Sabbath in the different neighborhoods where we have labored. Others are interested, who we hope may yet obey God. We are going from this place to Otsego, about ten miles distant, where there is a desire to hear the truth. If the way opens, we design to commence meetings there immediately; if not, we intend to go to Elsworth, in Wisconsin, where there has been a call for us for several weeks. We desire to work wherever the Spirit opens the way before us. D. P. CURTIS,

L. M. Ells.

STURGEON BAY, WIS.

JAN. 16, I closed a course of lectures at Sturgeon Bay. The interest was not very good. Eight substantial persons decided to fear God and keep his commandments. Among the number is a prominent lawyer. He has held the office of district attorney for twelve years, and has served two terms in the State legislature. There were four Sabbath-keepers in the place when I went there. They now have regular meetings established.

I am now at Fish Creek, Door Co. Have had six meetings. The interest is good. The house is crowded every night. I never saw a people more eager to hear the truth. H. W. DECKER. Jan. 24, 1876.

ST. ANNE AND KANKAKEE, ILL.

BRO. MORIN Writes respecting his meetings among the French in these places:----

My meetings in St. Anne have been very well attended. I have also held a very good Sabbath meeting a few miles from Kankakee. In Kankakee there were present two Frenchmen, a father and his son-in-law, who do not keep the Sabbath, but they avow their belief that it is the right day. Their hearts were touched in that meeting. The father grasped my hand with emotion, and wished me much success in the conversion of sinners. I think we shall count soon two brothers more, and perhaps with them their families. I pray the Lord to enlighten them.

The Protestant ministers whom I meet are treacherous, denying to-day what they have for years preached for the edification of their churches, for the purpose of resisting the truth. I know a first-day Baptist minister who has lost many mem bers of his church by the violent opposition which he has made, and continues to make, against S. D. Adventists. He had formery preached obedience to the word of God also obligation to keep Sunday, and obedience to the law of God. Now he preaches to fight against the present truth. He said that in order for a religion to be holy and just it must have for its basis not only the Bible, but also the learned men; that is, the fathers of the church. Secondly, he denied the necessity of keeping a special day, leaving to man's discretion the choice of a day, provided it is one day in seven. Thirdly, he taught that the immutable law of God was abrogated at the cross; also even giving to understand that God had not written with his own finger the ten commandments on the tables of stone. Most of the members of his church, perceiving his hypocrisy, have left him. Sevral of his flock have become Adventists, and have embraced the truth which their minister rejects. Some of them are held by the ties of the world. May they break them soon and enter the field of the Saviour. In St. Anne I met a French lady who told me that she remembered, in her childhood, having heard of people who lived at Soligny, at the foot of the Jura mountains in France, who kept the Sabbath. These persons were not Jews, but Christians; this was about sixty years ago. The village is not far from Switzerland. There is much work to be done here, but I am of good courage. I pray God to help and not forsake me.

WISCONSIN T. & M. SOCIETY.

THE quarterly meeting of the Wisconsin Tract and Missionary Society was held at Oakland, Jefferson Co. Wis., Jan. 21–23, 1876. The President, O. A. Olsen, in the ehair. Prayer by Elds. Sanborn and Olsen. Minutes of last meeting read and approved. The report for the present quarter showed the following:—

No. of districts, 15; No. of reports, 13; No. of families visited, 550; No. of letters written, 160; No. of new subscribers for REVIEW, 20; INSTRUCTOR, 115; REFORMER, 80; SIGNS, 52; TIDENDE, 36; ADVENT HARold, 1; REVIEWS distributed, 600; INSTRUCTors, 90; REFORMERS, 225; SIGNS, 85; almanacs, 610; pages of pamphlets loaned and given away, 96.000.

Ree'd on membership,	\$ 36.00
Donations,	172.00
Book sales,	62.50

Total,

Voted, that the brethren in La Cross County be permitted to unite with Dist. No. 15.

\$270.50

452.91

104.93

142.00

Adjourned until 3 o'clock, p. m.

SECOND SESSION.

Meeting assembled at the hour appointed. Prayer by Bro. Tenney.

On motion, \$150.00 were voted for Campmeeting purposes, to be raised by the several districts according to their financial standing.

Adjourned to call of Chair.

THIRD SESSION.

First-day, Jan. 23, 9 o'clock A. M. Executive Committee on tent and campmeeting fund reported as follows:----Tent, rope, & freight, \$342.32

Camp-meeting expenses,		
	110 50	
roceries, &c.	110.59	

Т	otal.	

Rec'd from treasurer,	445.14	
Due Committee,	7.77	
Treasurer's report read,	which was as	fol-

ows:— Received, from July 1875 to Jan. 18, 1876, \$246.93

Paid out,

Balanee on hand,

The meeting was quite well attended, a good spirit manifested throughout, and much good done. Eight districts were represented by directors, or by leading brethen, and all went away resolved to engage anew in the work. Bro. Olsen spoke upon the necessity of united action, and urged that it was indispensably necessary that directors be fully alive to the work. In those districts where the director was fully aroused, a good report was returned; but where the director was faithless and unbelieving, little, or nothing, was done. The people will not rise higher than those that ead. How necessary, then, that those who have the oversight of this work should be men of energy and courage in the Lord.

Adjourned sine die. O. A. Olsen, Pres.

E. R. GILLETT, Sec.

THAT BROTHER H.

HE is an eastern man. New England. conclude, is his field of labor. It appears that there is a Tract and Missionary Society there, of about two hundred members who are well drilled, and have become very efficient. It is gratifying indeed to hear of their progress in the good work. And they are not selfish, either, but by their love and good works are trying to provoke other Tract Societies to the same. Their gentle hints of what others might do, compared with what they do do, and their kind admonitions and words of good cheer, are not lost but are gradually having their effect. We know that we have been not a little provoked in this way. But we have sometimes thought that our brother overestimated our ability to donot our real ability; for we are assured that we are not doing one-twentieth part of what we might do: but as a Society we have not learned how, and have not been consecrated to God and the work. If our strength and efficiency were according to our numbers, they would be great indeed; but it must be remembered that most of our Tract Society members are just beginning to drill in the awkward squad, while many others belong to the home guards. We long for the time to come that whenever a call is made there may be a response along the whole line, and that all, or nearly all, may report, "Ready for duty." We long for a welldrilled, enthusiastic Tract and Missionary death." Rev. 21:4.

Society. We have very strong faith that we shall have it. Let our dear brother and any one else whose soul is in the message, still point out duty, and encourage with words of good cheer. Progress is being made, and we hope sometime to come up to the help of the Lord against the mighty. Courage in the Lord, brethren. H. A. ST. JOHN.

AN AGED SABBATH-KEEPER.

WHILE lecturing in Crawford Co., Iowa, I was requested to visit an elderly lady, who keeps the seventh-day Sabbath. I called, and found her agreeable and entertaining, although she is eighty-five years of age. From her lips I received some facts in her history which were very interesting to me, and may prove the same to some of the readers of the REVIEW.

She was born in Pennsylvania in the year 1790. Her mother, who was a believer in the Jewish religion, was a witness of the dark day, and considered it an omen of the approach of the Messiah, a fulfillment of Joel 2:30. Her father died when she was but ten years of age, at which time she was separated from her mother and thrown into the hands of strangers. She has no farther recollections of her mother. She saw the stars fall in 1833, and was enabled to recognize in these things signs of the near approach of the second advent of our Lord, without having heard the third angel's message.

Being brought up under the influence of the Christian faith, she embraced the same; but the impressions received from her mother's teaching in her early life resulted in the conviction that the seventh day was the Sabbath, which she has endeavored to keep for thirty years. She expressed her faith and confidence in God with simplicity, and is now patiently waiting the return of the Bridegroom, whom she thinks she may live to see. The words of our Saviour came forcibly to my mind, "Thou art not far from the kingdom."

J. W. MCWILLIAMS. Little Sioux, Harrison Co., Iowa.

Øbituary Motices.

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

DIED, Nov. 10, 1875, near Union City, Branch Co., Mich., sister Ann Wehher, wife of Baldwin Webher, in the twenty-eighth year of her age: "A *post-mortem* examination showed the eause of her death to be cancer of the stomach. She endured much pain, and the last hours of her life were marked with intense suffering. She was a memher of the Burlington church. We laid her away to rest with a bright prospect of immortality. Two children suffer the loss of a dear mother. An address was given from Rom. 14:8, 9.

M. B MILTER.

DIED, of consumption, at Pine River, Gratiot Co., Mich., Jan. 21, 1876, Matilda S., wife 'of Amos Johnson, in the 47th year of her age. She lived an irreproachable Christian life from early youth. About twenty years ago she joined the Methodists. It has been our privilege to enjoy the benefit of her cheering testimonies during the last sixteen years; first, with the Methodists, but more especially with Seventh-day Adventists since the organization of the Alma church nearly eleven years ago. She died in full faith of the third angel's message, rejoicing in the evidence of Christ's soon coming. She was much cheered by a visit from hrethren Canright and Fisher ahout four weeks previous to her death, who prayed with her and ministered words of comfort. She was made glad to see her companion and most of her children commence to serve the Lord, some for the first time and others by overcoming hindrances. Her death was triumphant, and though her family and the church feel their loss, they have the hlessed assurance that she sleeps' in Jesus, and will have a part in the first resurgetion. F. NELSON.

BETTER THAN EVER.

A SUBSCRIBER writes from Jefferson Co., N. Y.:--

THE interest to hear is good still. Many are is the valley of decision. The M. E. minister gave out last Sunday that he would speak on the Sabbath question, and would prove from the Bible and history that the first day should now be kept. We hope his discourse may make the truth shine more clearly. D. A. ROBINSON. On the 21st of December, 1875, Etta B. wife of H. W. Cottrell, calmly fell asleep in Jesus, after enduring with great fortitude and patience fourteen months of suffering from that much-dreaded disease, consumption. The last few days of her life were marked with intense suffering. The reading of the word of God, and the prayers of his children were a great comfort to her in her hours of distress. We firmly helieve she will have part in the first resurrection. Sheleaves a husband, parents, hrothers and sisters, and many warm friends to mourn their loss; but we mourn not as those who have no hope. Funeral discourse by Eld. Geo. A. H. Peters, Lutheran. Text, Dan. 12:13.

MARIA A. SPARROW.

DIED, of lingering consumption, in Sutton, Vt., Jan. 2, 1876, James M., son of Bro. L. B. Caswell, in the twenty-seventh year of his age. A few months ago James came from the West to the necidence of his parents, where he was faithfully cared for to the close of his life. Before he died he gave some evidence of his acceptance with God, which gives consolation to the surviving Christian relatives and friends of the deceased. Discourse by the writer. Text, "And there shall he no more death." Rev. 21: 4. A. C. BOURDEAU.

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THE REVIEW AND HERALD.

The Review and Herald.

Battle Creek. Mich., Fifth-Day, Feb. 10, 1876.

20 Testimony to the Church, No. 26, will be ready in a few days. It will contain about three hundred pages, price, post-paid, 40 cents. When completed, it will be sent to our people through the mails without waiting for orders, with the invitation to churches and individuals who receive the book to meet expenses. J. w.

Blank Receipt Books.

WE have blank receipt books for those who will cheerfully engaged in canvassing for the SIGNS OF THE TIMES for no other pay than for the consciousness of doing good. These books resemble a bank check book, containing a blank receipt to be filled out for the subscriber, and a stub to remain in the book containing a duplicate of the receipt.

These books will be almost indispensable to all canvassers for the SIGNS OF THE TIMES. Tract Societies everywhere should send out proper persons to do this work. The blank receipt books will be forwarded, post-paid, on application to REVIEW AND HERALD, Battle Creek, Mich., or SIGNS OF THE TIMES, Oakland, JAMES WHITE. Cal.

The Chart.

THE Chart, illustrated in the first number of this volume of the REVIEW, after some unexpected delays in getting paper, is now ready, and the first orders have been filled. Printed on a sheet 16x24 inches, with explanations written out more fully than in the REVIEW. We are now prepared to send them out by the thousand. The low price, 5 cts. each, places it within the reach of all. The usual discount to the tract societies. When five or more are ordered at once, they can be rolled and sent through the mail safely without folding, which is preferable. Every one will want as many as five, post-paid for 25 cts, with which to interest neighbors and friends in the great subjects there presented in outline. Read what Bro. Canright says of it in this number. U. S.

Zeal That Tells.

As an illustration of the commendable interest which some of our brethren feel in attending meetings we give the following incidents from a private note just received from Bro. Haskell. Speaking of his meetings in N. Y., he says :-

"Nothwithstanding the bad traveling, our brethren have turned out remarkably well. One came fifty miles on a stone-boat, because it was neither sleighing nor wheeling. Another walked twenty miles through the mud and rain, that his women folks might ride."

It is safe to assert that these had a good meeting, the sentiment of the hymn being true :-

"For Thou within no walls confined, Dost dwell with those of humble mind. Such ever bring Thee where they come, And going, take Thee to their home."

The particulars of these meetings will soon be given by Bro. H. U. S.

The True Spirit.

A SISTER writes from far-off Utah Territory telling of four lonely ones there keeping the Sabbath. They meet every Sabbath for meet ing and Sabbath-school, but they have no Sabbath-school book but the Bible, of course no preaching, and no reading but the Review. But she says :" We purpose holding on to expect to draw much imformation from the ing. We solicit the noble, free-hearted believ-REVIEW this year." This hold on spirit which can keep these lonely ones firm and alive in the truth under such circumstances, is the right thing to have.

A Good Day.

BRO. J. B. GOODRICH writes from Aroostook Co., Me., Jan. 24, 1876 :--

Last Sabbath was a good day for us in Oakfield. Five new ones spoke for the first time, and one arose for prayers. Tears flowed freely. The melting Spirit of the Lord was with us of a truth. Others are interested, and we hope to see them join the band of commandment-keepers. One man, who has formerly been a French Roman Catholic, came out last Sabbath and decided to keep all the commandments of God and be a Christian. He wants some tracts in the French language to send to some of his friends who cannot read English. My courage is good. I thank the Lord for the light of present Truth.

Get it, Brethren.

WHAT? The "Bird's-Eye View of the Great Field of Prophecy," just published at the RE-VIEW Office. I have just received a sample copy, and like it so well that I order seventyfive. It only costs five cents! It should be ordered by the thousand to be scattered everywhere. It is just right to frame and hang in the parlor. It is printed on fine, heavy paper in a neat manner. It is 16x24 inches in size. Persons will read and examine this who would not stop to look at any thing else.

D. M. CANRIGHT.

To our French Correspondents in Illinois and Wisconsin.

WILL the French brethren and sisters whom we appointed as correspondents for our French paper send us at once short and well-written reports relative to the prosperity of the cause among the French in America; also pointed articles on experience or other interesting subjects? Send your communications to La Coudre, D. T. BOURDEAU. Neuchatel, Suisse.

To the Church Clerks of the Illinois Conference.

I HAVE received but very few reports from the churches of this Conference since the Conference last met. What can be the matter? It is but very little trouble to report; and if you have no blanks, you can obtain them of me at any time. Can it be possible that any of our church treasurers collect the s. B., and then borrow it for a time? I cannot believe this. Why, then, do they report only once or twice a year? Let every church clerk in our Conference send every quarter all money received to J. R. Whitham, Aledo, Ill., and send a report to me of the amount paid in and sent off. If no money is paid in, you ought certainly to report. My address is at present, Oakland, Coles Co., C. H. BLISS Sec., Ill. Conf. -**I**11,

To the S. D. Adventists of Indiana.

DEAR BRETHREN AND SISTERS : To forward the blessed truths of the third message in this State, we are in want of \$800 dollars to purchase two tents for that purpose, and to pay the remainder of the T. & M. debt at the REVIEW Office. We solicit all who have an interest in this work to forward what they wish to give immediately to Bro. Wm. R. Carpenter, of North Liberty, St. Joseph Co., Ind., either in drafts, P. O. orders, currency, or their individual notes due September 1, 1876, with interest from date. If we can get the promise of it at that time, we can borrow the money. We do not want those who do not believe that this work is of God, nor the stingy to give any, neither do we ask any what truth we have till we can get more. We from the poor who would be distressed by givers, who are able, and who can trust God to aid in this enterprise. IND. CONF. COM.

ciled, and whenever an actual dismemberment of the Ottomen empire takes place, the great powers will be pretty sure to quarrel over the spoils .- Ft. Wayne, (Ind.) Weekly Gazette.

Slumbering Christians.

Some somnambulists have been able to walk on places where, had they been awake, they never would have been able to endure the dizzy hight; and I see some Christians, if, indeed, they be Christians, running awful risks, which I think they would never venture upon unless they had fallen into a deep sleep of carnal security. Speak of a man slumbering at the mast-head; it is nothing to a professor of religion at ease, while covetousness is his master or worldly company his delight. If professors were awake they would see their danger, and avoid sinful amusements and ungodly associations, as men fly from fierce tigers or deadly cobras.—Spurgeon.

A BALTIMORE chemist last week tested twenty samples of kerosene purchased at retail stores, and found eleven of them to be highly dangerous, six more unsafe, and only three absolutely safe to use. The stringent laws in Michigan and some other States are probably thus driving the poor and dangerous oils to those States where no legislative restrictions exist. The Michigan law is very rigid. It imposes a fine of \$500, with imprisonment, on any dealer who shall offer for sale any oils which have not been inspected by the duly authorized inspectors of this State, and no oil can pass inspection or be sold in this State that will ignite from a match at a temperature below 150 degrees. We are glad to know that the State inspector is zealously looking after infringers of the law .- Detroit Evening News.

CORRECTION. In the article, "Infallibility," in No. 4, fourth paragraph, read, "If God has failed in the attempt to express man's duty so as to be understood, what is his duty ?" R. F. C.

A FIRST-CLASS carriage-maker and painter desires steady work among Sabbath-keepers. Any one wishing such a person will please correspond with D. I. STEPHENS, Ridott, Ill.

Appointments.

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

QUARTERLY meeting of Dist. No. 1, Kansas T. & M. Society, will be held at N. P. Dixon's, one and one-half miles south of Blackhawk P. O., Osborn Co., Kans., commencing Friday evening, Feb. 18, and to continue to the 21st. I wish all the scattered brethren to attend, and to be prepared to make a full report. To those who may not be able to attend this meeting, I would say, Send in your reports, by mail or otherwise, to me by Feb. 21, 1876, at Jewell Center, Jewell Kansas. Come, brethren, report. If it is possible for a minister to come to this meeting, we would be glad to have him come.

REUBEN WORICK, Director.

THE next quarterly meeting of the Iowa and Neb. T. & M. Society, Dist. No. 5, will be held at Knoxville, Iowa, Feb. 26, 27, 1876. Librarians, be sure to report in season. A general attendance is expected. Come, dear brethren, praying the Lord to meet with us. Meetings to commence Friday evening. WM. MORRISON, Director.

MONTHLY meeting at Green Hill, R. I., Feb. 19, 20. Come one, come all, and let us to-gether seek the Lord and his grace. Come to stay through the meeting.

P. C. RODMAN.

[VOL. 47, No. 6

QUARTERLY meeting for Dist No. 2., N. T. & M. Society, will be held in Boston, ner Third & Dorchester Streets, Feb. 26 Would like to have Eld. Haskell. meet with M. Wood, Director

QUARTERLY meeting of Dist. No. 8, Mich., St. Charles, Feb. 13, 14, 1876, in connection w the quarterly meeting of the churches of S inaw County. Let the reports be sent to me St. Charles. H. S. GUILFORD, Director,

QUARTERLY meeting of Dist. No. 2, Iowa Neb. T. & M. Society, at Marion, Sabbath a first-day, Feb. 19, 20. I would like to have I will be at Laporte City, Tuesday eveni Feb. 8. D. T. SHIREMAN, Director



"Not slothful in Business. Rom. 11:12

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Vol and Number of the REVIEW & HERALD TO which the mone Paired pays-which should correspond with the Numbers of Pasters. If money for the paper is not in due t me ackn edged immediate notice of the omission should be given.

edged immediate notice of the omission should be given. \$2.00 EACH. James McCord 51-6, W S Wright 44 D P Berry 49.2, R A Fitch 49-5, Benn Auten 49.6, 1 A L Pottenger 49.4, Gustavus Bernard 49.3, A H skine 49.5, Carl Larson 48-1, M M Skinner 49.5, A Covey 49.6, R B Lucas 49.3, John F Trovillo 49.4, P Campbell 48-1, Sarah Jack 49-5, E H Tefft 48-26, Boardman 49 18, J H Lonsdale 49-1, B Haynes 483 Mrs Calvin Powers 49-1, Mary C Smith 49-1, J Starr 48-25, Asa Green 49-1, P R More 49-1, C H We 49-6, Elisha Godfrey 49-5, Eliza Parish 49-1, Mrs Wi man 49-6. L A Mitchell 49-5, H A Craw 49-8, R J Da 49-6, G G Green 49-2, Mary D Selby 49-25, A G Smi 49-6, Mrs M F Dibble 50-1, Mrs B Swain 50-20, A Gould 49-6, Julia Hawkins 47-2, Carrie McIntire 49 Peter Mohr 49-1. \$1.00. EACH. Wm Gibbs 48-1. N L Gravas 49-5

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What the Truth Does.

RO. D. B. RICHARDS writes from Van Buren Co., Mich. :--

The doctrines taught by S. D. Adventists seem harmonious, and answer all the questions that have puzzled my mind for long years, I believe they are founded on the sure word of God, and are the truth. From my heart I praise God that the light which "shineth in darkness" has illumined my mind. I begin to see the beauty and perfection of the law of God. We prize the visits of the REVIEW more then I can tell you.

The European War-Cloud.

THE European war-cloud seems to be thickening. Victor Emanuel, king of Italy, in his New Year's speech, more than hinted that the Italian forces might see active service before long. The Montenegrins are buying arms in Vienna, and the Turkish government does not want any intervention between itself and its dependencies. It will give the latter all the relief needed; that is, as much or as little as it pleases. The anticipation of trouble may be dispelled, but everywhere the course of events is regarded as affording evidence of a coming storm, and, in the nature of things, any change for the better must be temporary. Turkey and her Christian subjects can never be fully recon-

THE T. & M. Society of Dist. No. 1 will hold its third quarterly meeting in connection, with the quarterly meeting of the churches of West Union and Waukon, at Waukon, Iowa, Feb. 26, 27. Cannot Bro. E. W. Farnsworth be with us? We hope for a general gathering at this meeting, and that full reports will be sent in time to J. P. Farnsworth, Waukon, Iowa. F. H. CHAPMAN, Director.

PROVIDENCE permitting, I will speak to the brethren and sisters at Maiden Rock, Wis., Friday evening, Feb. 25, at 7 P. M.; also Sab-bath morning at 10: 30, A, M.; and on firstday at 10:30 A. M. I will commence a protracted meeting at Rock Elm as the brethren may make arrangements. Will some one meet me at Lake City, Thursday, Feb. 24, on the arrival of the train from the south.

I. SANBORN.

ROCHESTER, Feb. 25-27. Meetings will begin Friday evening. We urge all the churches and scattered brethren within a day's drive to attend. I desire Bro. Lawrence also to be D. M. CANRIGHT. here with me.

MONTHLY meeting at Blendon, Ottawa Co., Mich., Feb. 19 and 20. Eld A. O. Burrill is expected. Scattered friends and others are earnestly invited to attend. There will be an opportunity for baptism at this meeting. Adolphus Smith.

Books Sent by Express.

B C Chandler, New London, Iowa, \$4.89, G A Car stedt, Chicago, Ill., 3.00, Eld Chas B Reynolds, Car novia, Madison Co., N. Y., 3.00, E R Gillett, Monro Green Co., Wis., 5.00, C H Bliss, Oakland, Coles Co Ill., 22.09, S N Haskell, South Lancaster, Mass., 84.1

Books Sent by Freight. S N Haskell, South Lancaster, Mass., \$190.19.

Book Fund.

Eunice Whipple \$5.00, Mary E Rone 20.50.

Mich. Conf. Fund.

Ransom Center (s B) \$62,50, Blendon (s B) \$.0 Hastings (S B) 100.00, Dowagiac (S B) 16.00, Wrigh (s B) 100.00.

Mich. T. & M. Society.

Dist No 2 per Mrs R Sawyer \$13.25, Dist No 2 per 1 P Giles 8.30, Dist No 2 per L A Bramhall 14.00, Dic No 3 per G K Owen 4.80, Dist No 7 per Frankli Squire 12.63, Dist No 2 1.85.

Pacific Mission.

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Swiss Mission.

"A friend" \$5.00, Loren D Cram 5.00, Sarah Cram 1.00.

> Danish Mission. Iver Aspaas \$2.25. Educational Aid Fund.

"M M" \$1.00.