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"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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EVENING TEARS AND MORNING SONGS.

"Weeping may endure in the evening, but singing cometh in the morning." Marginal reading of Ps. 30:5.

In the evening there is weeping,
Lengthening shadows, falling sight,
Silent darkness, slowly creeping
Over all things dear and bright.

In the evening there is weeping,
Lasting all the twilight through;
Phantom shadows never sleeping,
Wakening slumbers of the true.

In the morning cometh singing,
Cometh joy, and cometh sight,
When the sun riseth, bringing
Healing on his wings of light.

In the morning cometh singing,
Songs that ne'er in silence end;
Angel minstrels ever bringing
Praises new with thine to blend.

Are the twilight shadows casting
Heavy glooms upon thy heart?
Soon in radiance everlasting
Night forever shall depart.

Art thou weeping, sad and lonely,
*Through the evening of thy days?
All thy sighing shall be only
Prelude of more perfect praise.

Darkest hour is nearest dawning,
Solemn herald of the day;
Singing cometh in the morning,
God shall wipe all tears away.

F. R. HAVERGAL, in *Christian Weekly*.

General Articles.

IS EDUCATION A DUTY?

BY ELD. G. I. BUTLER.

EDUCATION is a process of discipline and instruction by which the mind is prepared to act efficiently. It may vary, of course, to all degrees; but a good education will result in giving the person enjoying its benefits that condition of efficiency of which his mind is capable. Strength of mind, and surrounding circumstances, vary with different individuals, and of course affect results. But, nevertheless, the general principle holds good, that other things being equal, he who has the benefits of education will succeed best. Ignorance and lack of discipline never helped any one in the race of life.

It is a universal law of nature, that exercise gives strength. For the mind to act effectually, it must be exercised and disciplined. The school is not the only place where this can be done, but it is by far the best, when proper safeguards can be thrown around it. The great field of knowledge covered by our school-books, the favorable circumstances for receiving instruction in the realms of science from teachers of experience, and the constant friction of daily intercourse of mind with mind among those bent upon gaining useful knowledge, which often creates a generous emulation to succeed, among those who would otherwise be dull, render the school the place above all others, where the most favorable conditions exist for combining mental discipline and instruction.

Much is truly said in our day concerning the duty of preserving our physical strength, caring for the health of our bodies, and living temperately, to preserve their powers in the best condition. If this be important, how much more so is the training and condition of the mind! Indeed, the great reason why the body should receive such care is, that through it the mind may be favorably affected. The mind is the noblest part of man. It is

that which allies him to God, distinguishes him from the brute, elevates him to companionship with angels, gives him a hope of immortality, and makes him capable of all that is worthy of regard.

I do not claim that the school is the sole factor in educating the mind. Family training and associations have a great influence. A life of constant improvement after the mature years are reached is also to be considered. But a good education in school is also a great assistance, a most important element. The men who have moved the world have been educated men, not always in the sense of a thorough acquaintance with all the intricacies and technicalities of scientific lore, but the mind, in some way, has become stored with facts and disciplined by exercise. Moses was learned in all the knowledge of the wise Egyptians, the wisest nation of his time. God provided for his being thus taught. Why, unless he thought education important?

Paul sat at the feet of the wisest teachers of his time. He was a learned man. The groundwork of the Christian system was to be laid. Its doctrines were to be drawn out for the consideration of a world. Its principles were to be clearly defined. The arguments of our faith were to be prepared for generations yet unborn. The ardent Peter was not to do this. The "sons of thunder" were not selected, though these had been with Christ himself as special companions; but an educated man was smitten with physical blindness, that his mind might be opened to the great truths of the gospel. What meant that supernatural display of omnipotent power on the road to Damascus, such as was never seen in another instance, if not to show God's appreciation of education and learning united with strong natural powers of mind? Other disciples, as well as Paul, were true to Christ, others died for him; but he had use for an educated man.

Luther, Melancthon, Zwingli, and Calvin, were educated men. Wesley, Clarke, and the leading men in the great Methodist reformation, were educated men. And it is not claiming too much to say that all those who have had great influence in forming the status of religious opinion in all the past, have been those who have received in some way a fair education. In saying this, we readily admit that there is a field of usefulness for those to labor in who have been deprived of the advantages of education, and yet have the cause of God at heart; but we doubt very much if any will be really useful who despise education. Their ideas will be too narrow ever to accomplish real good. Their influence will oftener count on the wrong side than the right.

But there are honest, noble-hearted men who were deprived of early advantages, who can do real good, and accomplish much for the benefit of their fellow-men; yet these will regret their early disadvantages, and do what they can to make up for their lack of school privileges. And these very ones will be free to admit that they find many places in their experience where their usefulness is greatly crippled for the lack of education.

What has been proven true in the experience of all the past is fully verified in our own history as a people. I need not call names, but will simply inquire, Who have been most useful in the building up of this cause? Have not those that have exercised the leading influence among our ministers been the men who have obtained a fair education, either by reading or study? This is most certainly true. Education is important for every condition of life. It matters not what business a person follows, discipline of mind, and acquired knowledge, will enable him to succeed better in it than otherwise, because these enable him to think better. They strengthen the mind, give it a larger range, and enable him to investigate subjects more thoroughly. He is thus better able to discover hidden causes of danger, and avoid mistakes. Many a genius has been lost to the world for lack of proper education, and many a person of ordinary

capacity has filled an important position of usefulness because of its benefits.

If this be true in the general business of life, how vastly more important with those who preach the gospel, and influence people to engage in God's service. Here is a field for the highest power of the human mind, for the clearest thought, for the most convincing logic.

There is great truth in the remark, "Ministers ought to know everything." People dislike to be taught by those whom they esteem ignorant. They will not be influenced by such. This is an age of knowledge; and when men go about as teachers, they ought not to be ignoramuses. How preposterous for a man to stand in the public desk as a teacher of mighty truths, who cannot read, write, and speak the English language properly! It is an insult to the understanding of his hearers. There is no need of it if a person will use the advantages so lavishly thrown on every side of him.

A minister in this cause will be thrown into the society of all classes of men. Some of these are interested in one thing, and some in another. To form, readily, an acquaintance with these, some knowledge of those subjects which interest them is, to say the least, very convenient. In due time the truth can be introduced, and step by step they can be led into it; while, if they had found the teacher ignorant, they would not have cared for his acquaintance.

A person lacking in mental training and knowledge will fail to reach the very class who might be most useful in doing good among us, viz., the intelligent and refined. Though the souls of these may be no more valuable, yet they certainly have ability to do far greater good after coming into the truth. Thousands of vacancies exist where such can step in and do a good work.

May God preserve us as a people from the blighting idea that ignorance is excusable, and education unnecessary. While we have not the time to go through all the technicalities of scientific training, and cannot spend years in reading all the dead languages, yet our young people should not be satisfied short of from one to three years' hard study after their common school term is over. They will never regret this as long as they live, but probably will regret that they could not have devoted more time to study. I have never seen the man who was sorry for what education he had obtained, while many greatly regret that they have not obtained more.

Hundreds of our people are asleep to the importance of giving their children proper mental training. They teach them to value the almighty dollar. They show them by constant example the principles of saving and accumulating till their minds become narrowed down to the worship of mammon. They did not possess educational privileges in their youth, and are blinded as to their value. They think they cannot afford the expense. But money laid out for an education is better than notes drawing a hundred per cent. interest. It brings better returns. It pays even in dollars and cents, for the person possessing it stands a far better chance to secure property than otherwise. His mind is sharper, there are more avenues open to him in the world's great conflict; and when losses come by fire or flood, failure or theft, here is something which clings to him as long as life lasts. This investment needs no insurance at Lloyd's. It is as secure as anything can be in this world. It pays, not only in this respect, but it makes life sweeter, enlarges the radius of our enjoyments, brings mental pleasure, and extends the field of our usefulness.

Parents and guardians should awake to this subject. Here is one good object to labor for, in benefiting their children, something of permanent value. And I would say to our young men and women who have become of age, Secure a good education. Put off early marriages; labor to this end. You can secure a reasonable degree of schooling even if you are poor. Thousands of our most eminent

men have done this, and secured a valuable experience in doing it, becoming self-reliant and energetic. Such learn the true value of education. If this is a worthy object because of its temporal importance, of how much greater value when the motive is to proclaim the truth of God, and save precious souls from death! Work out for a few months, and use the proceeds in going to school. You will then be apt to realize the value of your money, because you will know what it costs. You will never regret this in after years.

May God prosper the cause of true education, and greatly bless our school.

THE COMMANDMENTS.—PART 1.

The Two Covenants.—Continued.

IV. It remains now to notice more fully what God asked of Abraham as a condition upon which those covenant promises were made. "Walk before me, and be thou perfect," is the brief record of the requirement of God. As already noticed, that statement, in subsequent scriptures, is expressed as follows: "Obey my voice"; "Keep the way of the Lord, to do justice and judgment." And God gave as a reason why he covenanted with Abraham, "Because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." So, also, when God proposed to renew that covenant with the Israelites before Mt. Sinai, he said, "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests and an holy nation."

These statements conclusively show that the covenant promises of God to his people, both temporal and eternal, were conditioned upon their obedience to him. This fact is clearly discernable from the following scriptures wherein the people are subsequently re-enjoined to remember their covenant obligations, or admonished for not remembering them, &c. In short, this fact appears more or less definitely set forth in nearly all subsequent scriptures wherein this covenant of grace is spoken of. For instance, see Lev. 30th and 31st chapters, especially the 31st. "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If ye walk in my statutes and keep my commandments, and do them; then will I give you," &c., enumerating some of the promised blessings. "And I will walk among you and will be your God, and ye shall be my people." Verse 12. "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you," &c. Verses 14, 15, 16, &c. See also Deut. 29 and 31.

But this is most clearly seen in those scriptures where for convenience, or for the purpose of emphasizing this very fact, by a figure of speech (called in Rhetoric metonymy, which consists in a change of terms, putting the effect for the cause or the cause for the effect, &c.) the law, the keeping of which was the object for which the covenant was made, is put for the covenant itself. In Deut. 4:13; 9:9-11, it is perhaps most fully and definitely expressed: "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." It appears absolutely certain that the direct object or purpose God had in view in covenanting with his people was to secure honor and obedience to his commandments, and that the covenant promises were all conditioned upon such honor and obedience. It appears everywhere, also, where those covenant promises are repeated to God's people, that

it is done to encourage to such obedience. Other objects appear 'tis true; as, honor to God and his authority, the temporal welfare of his children, their redemption from sin, and their eternal welfare. But these objects are to be secured through *obedience* to just authority and a holy life, and through this means alone.

But let not the mistake be made of confounding the law with the covenant. As observed in the introduction, a covenant is a mutual agreement or contract for mutual and reciprocal advantages, what a law cannot be. Law is not of the nature or character of a covenant. Law commands. A covenant solicits, importunes, invites. By law, obedience to just authority is commanded by the law-giver, and a penalty pronounced for disobedience. In a covenant, mutual agreement and co-operation are solicited and voluntarily responded to when mutual promises are made. The moral law of ten commandments simply commands obedience to just authority, pronouncing its penalties for disobedience. As spoken from Mt. Sinai by God, it was subsequently termed "his covenant," and the tablets upon which it was engraven were called the "tables of the covenant," and the ark in which they were deposited was termed "the ark of the covenant," or they were respectively called "the testimony," and "the ark of the testimony," for convenience of speaking, for brevity, and to emphasize the fact that obedience to his law was the direct object of the covenant. Nevertheless, the covenant in respect to that moral law was a very different and distinct thing. As confirmed to Israel just before the formal rehearsal of the law from Mt. Sinai, it is expressed in these brief, but comprehensive, words:—

1. *God's soliciting proposal*: "Now therefore, if ye will obey my voice indeed, and keep my covenant."

2. *God's encouraging promises*: "Then ye shall be a peculiar treasure unto me above all people; and ye shall be unto me a kingdom of priests, and an holy nation."

3. *The responsive promise of the people*: "All that the Lord hath spoken will we do." Ex. 19:5, 8.

Again, though "the book of the law" written by Moses (Ex. 24:4; Deut. 31:24, 26) is termed "the book of the covenant," yet the covenant of the people to keep that law was a separate and distinct thing from the law itself. The belief is induced by the language of Ex. 24:3-8, the attendant circumstances, and the language of subsequent texts (as Deut. 29:1), that God commanded Moses to enter into a *special covenant* with the people to induce obedience to the special and temporary statutes written in the book of the law by Moses, as he commanded him to make a covenant with them subsequently in the land of Moab in respect to the same things, viz., "All the words of this law that are written in this book," (Deut. 28:53), which subsequent covenant seems to have been but a repetition of the same *special covenant* and of the same limited, temporary, and special character. It is said that after those statutes were written in the book, and special preparation had been made for a formal entering upon such covenant and a confirmation thereof, "Moses took the book of the covenant and read in the audience of all the people;" and verse 3 affirms that he "told the people all the words of the Lord, and all the judgments." The soliciting requirements of God are not stated, nor are the encouraging promises; but the responsive promise of the people is emphatic: "All that the Lord hath spoken will we do, and be obedient." Then the covenant was confirmed by the sprinkling of blood.

Thus it is apparent from every point of view that neither did the moral law form any part of the Abrahamic covenant of grace, nor did "the book of the law" constitute any part of the temporary covenant of Horeb, any more than the constitution and laws of the United States, which a foreigner covenants to honor and to keep when he takes the oath of allegiance, forms a part of that contract then agreed to. The naturalized citizen may break his covenant, violate his oath, and forfeit all the protection and blessings promised and implied on the part of the government; yet our constitution and laws remain unimpaired, and the sanctioning penalties thereof will be visited upon such offending citizen without asking his consent. The covenant was broken; but the law remained firm.

God, then, asked of Abraham and of his people that they should yield willing, cheerful, and implicit obedience to all his commandments and laws, and to maintain a godly walk and a holy life. It was not outward compliance alone, nor yet simply le-

gal conformity, that God required, but heart sanctification. With great anxiety, much painstaking, and frequent repetitions, God appealed to the hearts of his people to love and be obedient to him for their own good.

As set forth in a former article when treating upon the subject of circumcision, what God required was confession of sins, repentance therefor, humiliation of heart, mortification and subjugation of the flesh, subjection of the will, appetite, and passions, and the chastening of the same; a "crucifying of the flesh with the affections and lusts"; "a putting off the old man" of sin with his evil deeds, and "putting on the new man, renewed after the image of him that created him"; and hence the exercise of faith unto obedience, "obedience unto righteousness," and "righteousness unto holiness," or "the sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ" to the "purging of the conscience from dead works, to serve the living God." "Ye shall sanctify yourselves, and ye shall be holy, for I am holy"; "and ye shall keep my statutes and do them," is the sum and substance of God's uniform and invariable requirements. Or in the language of Moses (Deut. 10:12, 13), "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul; and to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good." Chapter 8:5, 6: "And these words [the commandments on the tables of stone, and the statutes and judgments contained in the "book of the law," which had just been repeated to them] . . . shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c. It was highly important to the covenantor to understand fully the requirements of God upon his people. Let the whole of Leviticus and Deuteronomy, but especially chapter 26 of Lev. and chapters 4, 5, 6, 10, 11, 28, 29, 30 and 31 of Deut., be re-read with care, and a more enlightened and correct idea of God's conditions and requirements may be obtained, as, also, a safer foundation for Christian hope and trust.

Those conditions and requirements were of very solemn import. Man had departed from allegiance to his God. They required his return. Man had allowed his appetite and passions to overrule his better judgment and discretion. They required him to "subject the body and keep it under," commending those to be subservient to reason and religion. Man had become estranged from affection for God and from the predominant love of the innocent, pure, beautiful and true. They required of him such a change of nature that he could love his God supremely. In short, man had become a sinner, and by sinful indulgences his whole nature had become perverted and corrupted, and tended only to death. Those conditioning requirements demanded an entire renovation and change of inward sympathies, affections, desires and purposes; and a corresponding change in the outward life, unto obedience and true holiness. Religion then was no mere ephemeral sentiment, or superficial sympathy.

If, indeed, as is believed, the promises under the new covenant are based upon the same conditions, and the same requirements of God are laid upon us, then to be a covenantor with God now implies promises of grave and solemn import, and obligations of supreme interest to every professor of the religion of Jesus Christ.

A. C. SPICER.

CHARACTER OF FREE MASONRY.—NO. 2.

Nor only is the antichristian character of Masonry shown by the studied omission of the name of Christ from its prayers and Scripture readings, but further by the fact that, rejecting him and his plan of salvation, it teaches that men are saved by works.

While Heaven is constantly promised to all who faithfully perform their Masonic duties, no other qualification is taught as necessary. As Christians, we avow our belief that the practice of virtue, though demanded of the world, is not, apart from faith in Christ, the means of salvation. Could we keep our personal virtue up to the Bible standard, even then we should have need of "a Saviour, which is Christ the Lord." *Masonry is antichristian in*

the partial and limited virtue it enjoins, as well as in the dependence placed upon its practice.

Any outside observer may see that the Lodge does not regard in its obligations any person or persons beyond its own membership. Is charity taught in Masonry? It is only to be bestowed on a brother, or a brother's wife, widow, or orphans. Masons in their Masonic character have never been known to teach or practice the *universal* charity of the gospel. If we regard Masonry as a charitable institution, where are its "Homes," its "Hospitals," and "Asylums"? where its schools or other beneficent gifts to the world? Echo answers, Where? Excluding from its fold all who are likely to become objects of charity, it dispenses its bounty only to its faithful, *paying* adherents, after the manner of a fourth rate insurance company. After investigation, any one will see that thus *partial, limited, and selfish* is every virtue inculcated in the Lodge. A breach of *Christian* virtue on any or every point is not a breach of *Masonic* virtue, unless a Mason or his family is made to suffer by it.

Again, Masonry is antichristian *because it is founded on falsehood*. Denying Christ, it still claims his "forerunner" and "beloved disciple" for its patron saints; it declares King Solomon to have been the first Grand Master, while "holy men of old" were its devoted members. According to *Masonic tradition* the temple at Jerusalem was built by Masons from plans drawn out on the "Trestle Board" by Hiram Abiff, a Master Mason, and son of a Tyrian widow; while according to *Bible history*, it was built by workmen employed by Solomon, from plans divinely given to David, and by him to his son. (See 1 Chron. 28:12.) Such are the false claims to antiquity made by the Lodge, when the truth is well established that Free Masonry had its origin in Apple Tree Tavern, London, in 1717. In the Illinois Grand Lodge report for 1874, these claims to great age are admitted to be false; for on page 63 of said report, we read, "*The third degree was not manufactured until about the year 1721*," yet in the face of this admission, every Lodge still teaches its dupes, both in and out of the order, the same untruths.

We have proceeded thus far in our examination of the character of Masonry without referring the reader to any source for information that does not lie open to the world; the evils we have noticed are those that may be seen by any one from outside the order. In our next we invite your attention while we press through the door, and examine the inside work and the greater evils that are there found.

S. A. GILLEY.

THE LAST DAYS.

The last days are described as "perilous times;" when "some shall depart from the faith," because that Satan works with all power and signs and lying wonders; when evil spirits have such power, "that, if it were possible, they shall deceive the very elect."

The *last days* are also compared to the "days of Noah," and the "days of Lot," when God declared that the wickedness of man was so great in the earth "that every imagination of the thoughts of his heart was only evil continually; and when "they were wicked and sinners before the Lord exceedingly."

From the above testimony we are forced to believe that the people of the last generation are very wicked. But many are at a loss to harmonize this with the thought that we are now living in the last generation. It cannot be denied, that the world has improved in many respects, especially in knowledge. "And knowledge shall be increased." But has there been a corresponding increase of godliness? Knowledge does not of necessity produce morality; the two are not always concomitant; yet knowledge does increase our responsibility; and we are responsible according to our ability.

The servant who has ten talents and improves only five is equally guilty with him who has two and improves only one. This principle is very plainly taught by Christ, in contrasting the guilt of Capernaum with that of Sodom. Speaking of Capernaum, he says, "For if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." "But I say unto you that it shall be more tolerable for the land of Sodom, in the day of Judgment, than for thee."

There is no evidence that the inhabitants of Capernaum were guilty of so gross

crimes as the Sodomites, yet they were the greater sinners. Christ often taught in their synagogue, and wrought mighty works there. It was called "his own city." Thus they sinned against light and known duty, by not repenting, and embracing Christ. Sodom did not enjoy this light, consequently her guilt was less. So with the men of the last generation. They have more light than those of former ages; and although they may not, as a whole, commit such abhorrent crimes as the Antediluvians or the Sodomites, yet they may be accounted greater sinners; as the degree of guilt is determined by the degree of light or knowledge. "For unto whomsoever much is given, of him shall much be required."

C. H. BLISS.

Henry, Ill., Oct. 30, 1876.

SABBATH MORNING REASONING.

It was a very cold and stormy December morning. The wheeling was bad, and the meeting some miles from the home of a brother in feeble health. He verily thought at first, I will stay at home; it can not be duty for me to go to meeting to-day.

Right here his mind was refreshed with the thought, I drew wood all day yesterday; and then he reasoned, If I can work hard on sixth-day, with no better health than I have on the Sabbath, and with the weather equally severe, why can I not go to meeting on the Sabbath day? He came, and he was not sorry.

Is it not possible, yea quite certain, that some brethren would stay away from meeting less than they do if they would reason a little more accurately Sabbath mornings, and remember the injunction of the apostle, Heb. 10:25? A. S. HUTCHINS.

REFLECTIONS.

WHEN we have troubles and difficulties we have the best chance, by the grace of God, to find out what there is in our own hearts. Therefore the Lord often leads us through the wilderness of disappointments, as he led ancient Israel, that we may humble ourselves before him, and be better fitted to work in his vineyard.

It is not so difficult for a Christian to resist the temptation to sin, when he can say, I have never had anything to do with that sin since I commenced to serve the Lord. But if it be a sin to which he has often yielded, then he needs to watch carefully lest he fall, and to flee to Him who alone can give the victory,—our dear Lord and Saviour.

It is well to think before we speak, that our conversation may be without offense. It is also well to consider what we really stand most in need of before we pray, remembering that we are about to address the great Majesty of Heaven and earth.

JOHN G. MATTESON.

PUT AWAY CHILDISH THINGS.

I HAVE known many of all ages, who were never, in many things, anything more than children. Their plans were for self-advancement and enjoyment, just as a little child seeks continually to please itself. Let anything cross the wills or plans of such, and how foolishly they will act! They forget their manhood and make themselves verily like little boys and girls in their pettishness and want of self-control. Not seldom, scenes occur even in families of those professing to be like Jesus, which are sufficient to make one blush for shame.

Such forfeit, not only the esteem of beholders, but all self-respect. They lose the inward consciousness of moral integrity, which ever stamps itself on the outward bearing and commands respect anywhere. How sad! thus recklessly to give one's self into the hands of these hateful and hating beings who throw a pall of darkness over the house, while heavenly angels, we are told, gather their pure robes around them and flee from the place! Precious spirits of love, with power to help, are driven away by wicked childishness, and mortal enemies given possession! Oh! shame! Shall any who profess to look for the near return of their Saviour be guilty of such folly?

In malice (1 Cor. 14:20) we may be children; but Paul says (1 Cor. 13:11), "When I became a man, I put away childish things." Let us get more of the spirit of Christ, and we shall find in that the manhood of Paul. It is not a thing to be worn or left off at pleasure, as some mistake, who become affected in their false dignity. It is inseparable from the right motives and conduct of the true child of God. It is entirely con-

sistent with real meekness. Jesus had it pre-eminently. While he won the confidence and love of the honest in heart, whether high or low, the manliness of his strict integrity and virtue commanded the respect and admiration of all. Oh! that we might show his character so written in ours that we could truly be living "epistles, known and read of all men."

M. E. STEWARD.

ADDRESS TO THE MOON.

O LOVELY planet! beauteous and bright,
That sailest so proudly through the arching sky,
And shedest o'er earth thy gentle, silvery light,
When in repose her sons and daughters lie;
I feign would know, bright satellite of earth,
What thou hast seen since thine eventful birth.

Six thousand years have run their weary race—
Six thousand years of sorrow, sin, and care,
Since thou didst lighten with thy silvery face
The verdant bowers of Eden's garden fair,
When sinless man beheld thee proudly rise,
And, wondering, marked thy path along the skies.

Stop, for one moment, beauteous wanderer, stay.
Couldst thou but tell me what thou dost behold,
What thou hast seen while on thy silent way,
As o'er thy starry pathway thou hast rolled—
What scenes of blood, what secret deeds of crime,
Hast thou beheld in this unhallowed clime?

When ancient Israel, by the power of God,
Was led away from Pharaoh's cruel hand,
Thy cheering rays fell o'er the path they trod
While journeying onward to the promised land.
Thou didst behold the vapory clouds arise,
From tented Israel's evening sacrifice.

Thy silver rays still fall in silence now,
Where holy prophets once have lived and died.
They visit still lone Sinai's cragged brow,
And light dark chasms in his awful side;
And o'er the plains of ancient Palestine,
Thou spreadest, as of old, thy silvery sheen.

Thou lookest down on Calvary's rugged hill;
And on the foam-capped waves of Galilee,
Where once our Saviour trod; thou shinest still,
E'en in the garden of Gethsemane.
Oft while he prayed thy mellow rays were shed
In silvery radiance round his sacred head.

Thou didst behold proud Nero's cruel reign,
And on Napoleon's bloody battle field
Thy ghastly rays fell o'er the unburied slain,
And glittered dimly on the warrior's shield.
And now thou shinest o'er the exiled tomb
Of the great emperor, mid Helena's gloom.

Thou sailest calmly o'er the sacred place
Where holy martyrs yielded up their breath.
Thou didst look down with sympathizing face
On cruel scenes of suffering and death,
When fiends incarnate smote with murderous hand,
And inquisitorial tortures filled the land.

And when were ended those dark, trying days,
As inspiration's pen had long foretold,
The fiery sun withheld his genial rays,
And darkening earth grew desolate and cold;
And thou, O moon, didst hide thy face from sight,
Nor cheered the darkness of that awful night.

Thou hast beheld earth's mighty kingdoms rise;
But as the lapse of ages wore away,
Thou markedst from thy watertower in the skies
Their slow decline and gradual decay.
Thou hast beheld earth's brightest treasures rust,
And fade, and fall, and crumble into dust.

Shall it be ever thus, O queen of night?
How long shall weary earth her sorrows know?
Say, wilt thou never cheer with mellow light
A brighter clime where fadeless flowers grow?
Ah, yes, fair orb! thou soon shalt hail the birth
Of fadeless beauty in the glad new earth.†

No sin, no death can ever enter there;
No funeral train, no mourner's bitter sigh,
No blight, shall mar earth's new-born beauties fair;
And God shall wipe the tears from every eye;
And pain and sorrow shall forever cease.
Make haste and dawn! O glorious Reign of Peace!

LILLA D. AVERY.

* Matt. 24: 29. † Isa. 66: 22.

WHAT SHALL BE DONE IN NEW YORK?

As we have taken time during the past few days to consider the wants of the cause in this State and lay plans for the winter campaign, this question has been repeated again and again.

I will try briefly to suggest some things, which I think can and ought to be done.

1. There should be more interest taken in the general work of the Tract and Missionary Society. Our last quarterly report shows less labor done during the past quarter than for the same period during any year since the Society was organized.

Brethren, this ought not so to be. There are causes, to be sure, that have helped to bring about these results. The times are hard, and the brethren feel as though they could not spend as much time as heretofore, there has been less effort made in holding general meetings, &c.; but now we have reached the best season of the year for missionary work, and we must reverse all these things, and take hold of the work in earnest. I believe we have every

indication that the Lord is willing to work for us and with us, and he will surely hold us responsible if we are not ready to do our part.

There has been a remarkable interest in this city during the past season, such as has been seen in but a few instances in the history of this message; and when I see what has been accomplished, I feel as though we have, as a Conference, great reasons to be thankful to God for what he has wrought for us—that we should be encouraged thereby, and should show our gratitude by taking hold of the work with new zeal.

We are also to be favored with the labors of Bro. Canright for the winter, and I trust our brethren will show their appreciation of this by making a special effort to attend the meetings he will hold in the different parts of the State.

We hope he may be able to visit all our churches before spring; and I know he can and will help us if we on our part make the necessary effort to avail ourselves of his labors. But I wish to speak more particularly of some things that should be done by the Tract Society.

2. A special effort should be made for the SIGNS. For various reasons this subject did not receive the attention it should at our quarterly meeting, and we wish particularly to call the attention of the brethren to it here. We ask our directors to lay their plans for a thorough canvass for the SIGNS. I am sure New York will not be satisfied with anything less than her full share of the winter's work in this direction. Our proportion of 10,000 new subscribers is only about one subscriber to a member. Is there a member of the Society who could not with a little effort obtain at least one subscriber for the SIGNS during the month of January? We ask every member of the Society to consider it his duty to obtain one subscriber for the SIGNS during January.

3. The REFORMER must not be neglected. The regular canvassers will not interfere with the regular work of the Society, as there is plenty of room for all to work. Any individual who does not understand the terms on which premiums are given can obtain the necessary information from the director of his district.

Brethren, shall we take hold of this work with new energy and with the determination to make a success of it? We may see the largest winter's work we have ever done, if we will set ourselves about it.

The times are hard, and many of our brethren are out of employment. There is a rich chance for them to go to work for the Lord, for there certainly was never more need of laborers than now. The pay is sure, and there is no reduction in the wages either. What excuse shall we have if we are found idle?

I hope to visit each district during the present quarter, commencing in No. 1, Jan. 6 and 7. The week following I shall be in Dist. No. 11, and the week after that, in No. 10. I am anxious to meet the brethren generally in these districts. More hereafter. B. L. WHITNEY.

[NOTE.—Bro. Whitney wished this to appear last week, but it came to hand a day too late. c. w. s.]

THE TRUTH AMONG THE SWEDES.

THINKING it would be of interest to the readers of the REVIEW to know how the truth is received, and what progress it is making among the Swedish people at present, I give here a few extracts from letters lately received at the office of the SVENSK ADVENT HAROLD:—

A brother in Ishpening, Mich., writes:—
"Brethren, I will tell you that the Lord blesses my heart daily, and every time I read your publications; that I now read the Bible as with new eyes. Oh! that the Lord would also change the sight of all, at least those that read your publications. And may the true word of the Bible be a great blessing to all our hearts. This is my prayer in the name of Jesus. . . I would also ask you to send the HAROLD to me for a year."
PETER AHLSTEN.

Another, whose name I learned at the late Michigan camp-meeting at Lansing, and to whom I have since sent the HAROLD, writes from there:—

"As I have received your paper for some time, it is my duty to give my thanks for it. . . I like to read it, and I should like to see your chart. If you will send it to me, I will send the money right away. I would ask you to remember me, although I am Evangelical [Lutheran], but I like to read your paper. I have with carefulness looked over the contents, without seeing any objection to it. JOAN ANDROS."

He will become a paying subscriber for the HAROLD. A new convert in Lincoln Center, Wis., writes:—

"Dear brothers and sisters in Christ, I will briefly write a few lines to you, to let you know that we are very well satisfied with the reading of your publications. We are now convinced that the Sabbath is right. We wish that some of your preachers could come here and win some souls for the Lord."

He and his wife are now keeping the Sabbath alone there. In another letter Bro. Deedon says:—

"The Swedish families here are about forty, the French, twenty, and the Americans, fifteen. I suppose it would cost too much to get a preacher here from Battle Creek, but I have heard that there is one at Trade Lake [referring to Bro. Carl Meijer], whom we would like to come here sometime."

Another brother in Mich. writes:—

"I will most heartily thank you for the time I have had the HAROLD. I am Lutheran, but when I read the HAROLD I seem almost to be a Seventh-day Adventist. I want to be, at least; and I hope the Lord will give me his grace to this end, as I think it is right. Affectionately,
"ANDREW LARSON."

C. G. Person, of Pomeroy, Kansas, says:

"Dear friends, I have received your paper and the tracts you sent me. I read them with great interest. I am thankful for the information I have received. I praise God for the light he has given me in regard to the Sabbath. I am now convinced that the seventh-day is the Sabbath, and ought to be kept in our time. I have kept the two last. I feel in my soul it is a blessed thing to keep God's commandments, even if one is persecuted for it."

A letter from the faithful brethren in Trade Lake, Wis., contains the following:—

"Dear friends, the peace and mercy of the Lord be with you. I will briefly write a few lines and let you know about us. I may first mention that though we are but a few, yet we meet together every Sabbath, and read the Bible and the welcome paper which you have so liberally sent us.

"The people are much afraid of us. We have given out our papers and tracts among the people, and the Lord has blessed his word so that it has caused a great commotion [rebellion, he says] among the Baptists. A small church among them is now being divided apart, and a part of them will probably come to us. A family from another church comes also to hear us when we are together. Respectfully,
"JOHN O. AKERLIND."

The following letter I received from our dear brother, Eld. P. Lindblad, of Lake City, Minn. Accompanying the letter was the handsome sum of \$37.00 from the friends in Lake City. Five of them donated \$30.00 to the Swedish mission, and seven sent their subscriptions for the HAROLD. May the Lord bless these dear friends, who show their faithfulness and love for the truth, notwithstanding their late trials and the hard times:—

"Dear Bro. Carlstedt, May God with his Spirit strengthen and guide you in the work you conduct. I wondered how they could get along with the HAROLD, until now I received your letter and see that you are in Battle Creek. It makes me glad to hear that one of our Swedish brethren takes hold of the work. I have for a long time been thinking to go out and preach, but circumstances have, up to the present, made it impossible for me. I think it will be possible for me to go out next month. I have thought to visit the churches, and after that, to go to some new field.

"Charles Lee has done much to hinder us; but if the Lord is with us who can be against us? I think he is in the churches in Minnesota, seeking to influence them to mistrust and indifference for the truth. I think our SVENSK ADVENT HAROLD is his greatest enemy, and he would be glad if he could get all to stop taking it. But I regard it as one of the most precious things in the Swedish mission. May the Lord bless the leading men, and carry forward the circulation of the paper. From your brother in Christ, PETER LINDBLAD."

One person that does not keep the Sabbath yet writes from Iowa that he regards our publications as the best Swedish religious literature he has seen.

A letter came from Stockholm, Sweden, two days ago, wherein the writer says that he by chance got hold of the October number of the SVENSK ADVENT HAROLD for 1876, and it interested him so that he sends for the paper and all our Swedish publica-

tions and five of our Swedish charts. He wants to circulate them in Stockholm.

Another writing from Skane (the south part of Sweden) says that he has taken the SVENSK ADVENT HAROLD and tracts sent him, and gone out with them among the people, and they accept them with readiness and read them eagerly.

Many readers who are poor send in their thanks and best wishes for the HAROLD, and say it has been their best comfort next to the Bible, and they want to have it sent to them, but hardly feel free to ask for it.

More letters like the above could be cited, but this may be sufficient now. Some of the older brethren in other places are also taking courage and coming up to the help of the Lord, as their letters and donations show. Bro. Lewis T. Gronstam, for a time connected with this Office, writes from Indiana that he is going to take hold in earnest and do what he can for the advancement of the truth. Thus facts show that there is a general revival along the lines among the Swedes, and a general awakening from the effects of the shock received from the late difficulties. The Lord by his Spirit works on the minds of the people to investigate and read. The silent messengers do their work well. The truth is working like leaven among the Swedish people. The seed sown will grow up, and there will be a glorious harvest by and by. The cry now comes from all parts of the land, Come over and help us. We want laborers, laborers who will work for God, and their fellow-men hungering and thirsting for the truth. It is time for all the friends of the cause to stand up for the truth, and, shoulder to shoulder, press on in the good old way. The Lord is always ahead of us; let us not be too far behind. Remember the Swedish mission in your hearts and prayers, that the blessing of the Lord may rest upon it, and that his Spirit may guide me in my labors for his truth.
GUSTAF A. CARLSTEDT.

STRIKE WHILE THE IRON IS HOT.

THE smith that wields the hammer understands the value of time when the metal is at the desired temperature. He strikes while the iron is hot. Just so our missionary workers should put forth their best efforts when the public mind is in a proper condition to be impressed with the truth. I am satisfied that now is the most favorable time that we have had since our Missionary Societies have been in operation.

Some may think that "hard times" is a great drawback to the work. I think that it is our opportunity. We have just passed through one of the most exciting political campaigns our country has experienced for many years. The majority have retired from the contest, and are rather disgusted with politics, and are prepared to think calmly on religious subjects. But money is scarce and retrenchment is a necessity, and I find many are not taking newspapers simply because money is hard to get; yet they are anxious to read. This gives us a splendid opportunity to introduce our publications. Some may say, Times are close with Adventists as well as others. True; but, brethren, the Lord is soon coming and we know it; and we have an opportunity to make an investment in this blessed cause. We now have the privilege of depositing in the Bank of Heaven, and Christ will see to it that the transfer is properly made. This bank was never known to fail. It cannot be robbed. The fires of the last days will not reach to it. Its President and Cashier promise ten thousand per cent. with a life insurance policy to all eternity. See Mark 10: 21, 30.

But were it impossible to fill our quota on periodicals, we have yet another chance. I am satisfied that there are tons of reading matter annually wasted by our people. A very great many of our people use our papers as though they were of the least possible consequence. After they have glanced over them a few times, I find them used as common wrapping paper. They cut them into patterns, paste them up on the walls and on the flower boxes, and waste them in every imaginable way. This is all wrong. I would be glad to have them to circulate where I am lecturing. If one hundred missionaries should circulate the papers that they annually receive, it would equal in the aggregate 150,000 pages of tracts and pamphlets, perhaps more; yet it is a fact that the annual report of our Society in this Conference has come short of even these figures. Brethren, we must do better, or our Master will never say unto us, "Well done, good and faithful servant."
WM. COVERT.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 11, 1877.

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

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

THE COMMENCEMENT.

WHAT with the commencement of the year, the opening of another College term, and the new classification of our Sabbath-school, we are led to resolve, rejoice, and be hopeful.

With the opening year, we resolve to consecrate ourself anew to the work. With the fair prospects of the Battle Creek College, as it opens with 185 students and a corps of good teachers, we are pleased. As we looked in upon our Sabbath-school yesterday, with its 213 scholars arranged in 23 classes, we were hopeful.

The winter term of the College began Jan. 5. For several days before, students were arriving from California, Wisconsin, Iowa, Illinois, Indiana, Missouri, Kansas, New York, Ohio, Vermont—looking for places to room and provisions and equipments for the siege; and when the morning of the "first day" came, the capacious hall at the College was enlivened by an assemblage of students, composed of men and women, youths, boys and girls, whose faces seemed to tell of an inward satisfaction with the prospect.

After the singing of a hymn, Eld. U. Smith opened the term by prayer. The organization of classes had been kept so that the old pupils had only to begin where they left off, and the new ones were readily assigned their places after an examination.

The school is composed largely of men and women, younger or older, who have entered it with a definite object in view—many for the purpose of fitting themselves to labor in the harvest-field of the Lord. As a consequence, the school is a body of real intelligence. Many are attending, who have to calculate very closely financially. These will know the value of every hour. They have not come here to fool away time. Sons of fathers who are ready to sacrifice strength and means for their education are here. God bless the lads; may they appreciate parental love.

The Biblical lectures by Eld. Smith commenced last Friday morning. Forty-seven were in attendance, and it is expected that several more will join the class. The writer remembers expressing many times, while living among the dear old Green Mountains, the wish that he might attend a course of Eld. Smith's lectures at Battle Creek. These lines are penned with a heart full of gratitude to God that the unseen way has opened, and the time has come. Would that many others I might name were here. Come, brethren, come and learn how to work.

With the increase of students, our Sabbath meetings are made larger. Last Sabbath there were 450 present by estimate. We tried to speak to them from these words: "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5. The subject seemed applicable to the time and place. The special responsibility resting upon the members of this church in view of the large number of young people in our midst demands a consecration of heart and a purity of life, that a proper influence may be exerted, and good examples set.

The social meeting in the afternoon was well attended, and the spirit of the former meeting seemed to rest upon us. Nearly all that spoke expressed a desire for more consecration and a closer walk with God. Some young men spoke for the first time. In seventy-five minutes, 111 testimonies were borne, and ten verses were sung at intervals.

It is good to serve the Lord. Time is none too long to serve him well; nor eternity, his praise to swell. To fit for his kingdom we've no time to waste; for the day of his coming approaches in haste. Oh! let us be earnest in seeking the Lord and obeying the precepts contained in his word. C. W. S.

THE SABBATH.

The following is the report of the committee on the observance of the Sabbath, taken from the *Wisconsin Annual Conference Minutes*, of the Methodist Episcopal Church, 1876:—

"In the great items that go to make up the world's values, the Sabbath ranks with the few that are principal and chief. Its total obliteration would be an incalculable loss to the world, and probably fatal to any good world issue. To the Christian mind, it must seem that it perils all the interest involved, if it shall not utterly wreck it forever.

"In the history of human existence and of divine Providence, the Sabbath stands out conspicuous. In the elements and authority which originate it, it is co-eval with its divine Author—as old as God; and in its actual institution, it is as old as the race.

"There are three forms in which God conditions himself among men, making himself visible to human observation and within the range of their senses. One is the visible creation, which constantly proclaims this power, wisdom, and right of control; this is the divine conditionment in space. By the institution of the Sabbath, God conditions himself in time, and visibly so to man. It is the divine signature on time. The period of every seventh diurnal revolution is set apart exclusively for fellowship and appropriate intercommunication between God and man. The third form of divine manifestation is by his written word. This is a key to the whole economy of divine and human existence, set forth in human language with a wise adaptation to man's low condition, and constitutes a hand-book and directory to man in all his relations.

"The Sabbath, then, is one of the three *only* modes in which God manifests himself to the sensible observation of men.

"Though it comes as silently as the great machinery of Heaven moves, yet its periodical return is suited to produce an immense effect on the world's thought, will, act, and character: 1. By its frequent occurrence—every seventh day. 2. By the fact that it requires the total suspension for that day of all human industry in the direction of worldly acquisition. 3. It challenges the entire and total of the world's attention, and that it be directed exclusively to the world's Creator, and be occupied in his worship.

"This claim, so comprehensive and in such a direction, must meet, in its enforcement on a selfish and revolted world, with great repugnance and hostility; and its history in the past and its outlook for the future show this to be a fact.

"If we would have salvation and the God of Salvation in this world, we must have his Sabbath. It is his sanctuary in time—his special levy on duration, where he epochs himself in chronology with all finite things. The Sabbath pushed out is God displaced and the eternal order of things reversed.

"To the church of God is committed that solemn trust—the Sabbath faith—God's witnessing day. Whatever of heroism or sacrifice it may require, the Sabbath faith must be kept alive in the world, even at the cost of martyrdom."

Yes, "we must have his Sabbath." I think the writer of the above must have been reading the fourth commandment. I hope, at least, that he would not spoil the good thoughts written above if we were to quote him, "The seventh day is the Sabbath of the Lord thy God." C. W. S.

FORTY-FIVE MILES TO TARTARUS.

It may surprise some to learn that we are so near to those regions of terrible repute into which the angels that kept not their first estate were cast, when they were expelled from Heaven. Nevertheless, certain facts within our reach seem to weigh strongly in that direction.

The word tartarus occurs but once in the New Testament Greek, and then in the form of a verb, "to cast down to tartarus," or, as rendered in our version, "cast down to hell." 2 Pet. 2:4. "For if God spared not the angels that sinned, but cast (them) down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Tartarus, then, is the present hell of the fallen angels. Where, then, is this place? Grove's Greek and English Dictionary defines it to be "the infernal regions, hell of the poets, a dark place, prison, dungeon, jail." Dr. Scott says that its meaning "must not be sought from the fables of heathen poets, but from the general tenor of the Scriptures." Dr. Bloomfield says that it is "an intensive reduplication of the very old word *tar*, which in the earliest dialects seemed to have signified DARK. Parkhurst, in his Greek Lexicon, says, "Tartarus, in its proper physical sense, is the condensed, solid, and immovable darkness which surrounds the material universe."

Just what Dr. Parkhurst means by "condensed, solid, immovable darkness," it would perhaps be difficult to determine; and when he says that it "surrounds the material universe," it is uncertain whether he means the space around each of the created bodies which compose the universe, or that space which surrounds them all taken together, the space beyond the limits of God's creative work, beyond where a star-sun shines, or a planet revolves. But however this may be, the definition of the word, as given by all the lexicographers, points unmistakably to surrounding regions of darkness. Its use in the Scriptures implies the same. And we think we find evidence to show that all the intervening spaces between the created worlds of the universe are regions of this character, and are therefore the tartarus of the Scriptures.

In a work entitled "Ecce Coelum," by E. F. Burr, D. D., pp. 40-43, we find the following description of the interplanetary voids:—

"Popularly speaking, this great space which environs us on all sides, and contains the heavenly bodies, is empty. It is substantially a vacuum. The ancients said that nature abhors a vacuum; if so, she has plenty of abhorring to do. There is no atmosphere pervading space; we could not breathe in its mid-intervals one single moment; there is nothing there that our senses could perceive. As we ascend from the earth, we find the air gradually becomes thinner: and LaPlace has shown, that, after a few miles, it must cease entirely. Beyond that point, very large solid bodies, though moving with enormous velocity, are found to encounter not the smallest perceptible resistance. Their places, as computed on the supposition that they move in a vacuum, are such as we actually find them. At the same time, there is reason to believe that the vacuum may not be absolutely perfect. Certain facts which have come to light in late years have convinced many astronomers that we must allow the existence of an exceedingly dilute form of matter pervading space. It is nothing that we could detect in the ordinary, sensible way; we could not weigh it, nor see it, nor receive sounds through it; we could not feel it should we strike our hands through it with our utmost force. Such a mere nothing it is. It is only when some very light body goes rushing through it, at the rate of thousands of miles an hour, that its presence becomes sensible in resisting, somewhat, the motion.

"If we could visit mid-space, it would seem a perfect void, also dreadfully cold and dark and silent. The higher we go into our atmosphere, the colder it becomes. All mountain summits, above a few thousand feet, are covered with perpetual snow. Persons ascending in balloons at last reach a cold that is intolerable. They evidently approach the confines of eternal winter, that, for silence and motionless fierceness, laughs to scorn all that we have of arctic and antarctic.

"According to the calculations of Sir John Herschell, we have only to go fifty miles from the earth's surface to reach—132° Fahrenheit. Could we suddenly set down any moist thing at this point, it would instantly explode like a pistol, though without sound (for mid-space is soundless as well as matterless), and turn to stone as if touched by a magician's wand. And if, at this short distance from the earth and sun, space is so cold, what must it be in those remote vacancies where the sun shows as a mere star? In thought, we sail away most comfortably among the constellations, without furs or overcoat; and perhaps our fancies make nothing of stopping whole hours in mid-heaven, leaning against the chair of Cassiopeia, or grasping the horns of Taurus, to admire the glory of the trooping stars; but one real bodily expedition of the sort would forever cure us of such fancies. Perhaps of some others also; for, when our thoughts go yachting it through space, they are very apt to take with them, not only our genial parlor temperature, but also our pleasant earthly light and colors. But, in point of fact, the starry spaces are awfully dark. Those who visit the higher regions of our atmosphere, by mountains or balloons, tell us that the pleasant blue gradually passes into an intense black. At last the stars glitter on a background of perfect jet. To an observer out in mid-heaven, the whole sphere would seem muffled in a horrible pall, save just at the points where the heavenly bodies are. He would have the impression of not being able to see an inch before him. He would see sun, moon, and stars, all at the same time; but they would look as if hissing on a sea of ink. The blackness would seem solid enough to be cut with a knife. An Egypt in the sky would seem to him to have completely overrun its Spain, and indeed its whole atlas of celestial empires. And should he try to express his feelings, and to say, 'How awful is this blackness!'—'How glorious are these luminaries!'—no sound, nor specter of a sound, could issue from his shouting lips."

It is estimated that the atmosphere of our earth is about forty-five miles deep. That is, if we could ascend from any point on the earth's surface forty-five miles, we should pass beyond the atmosphere, and into this space so graphically described, of empty, icy, blackness; we should, in other words, be in tartarus.

When the fallen angels were cast out into this space, no world or planet was assigned them as a resting place for the soles of their feet. It was a fearful testimony to them, that they were entitled to no place in all the universe. No wonder that they should have attempted to gain possession of some one of the fair worlds of God's creation. Alas! that ours should have been the unfortunate one. But let us not lose heart; for as much lower as we have fallen, so much higher shall we be raised through the glorious redemption of Jesus Christ, now soon to be accomplished. U. S.

ALL SABBATH-KEEPERS.

THIS cannot be said of the people of this world now, and never shall we be able to say it of them in this state of being; and many are the annoyances to which the servants of God are subjected in consequence. By stepping out to obey God in the keeping of his Sabbath, they frequently lose their positions,

are cut off from employment, see their means of livelihood diminish, and suffer perplexity and trial. Happy are they if they endure faithfully to the end.

But we will soon reach a world where all will be Sabbath-keepers. Then these annoyances will end. No loss of position then. No more throwing out of employment. No more trials or perplexities.

"All beauty bright and vernal,
When Jesus comes,
All glory grand eternal,
When Jesus comes."

Ho! for that world where all are Sabbath-keepers. Let us not fail to be there. U. S.

NOTES OF THE DISCUSSION IN KANSAS.

SECOND SESSION.

IN the second session I came to the New Testament, and showed that we are not left to guess at what institutions the New Testament had done away with. Was circumcision abolished? Here is the scripture directly asserting it. Col. 5:2. Was the priesthood changed? Again we have a positive statement. Heb. 7:12. Did the old sacrifices end, and give place to the sacrifice of Christ? No need of assumption on that point. Here is the scripture. Heb. 10:8, 9. Hence, if the seventh-day Sabbath was also done away, the Scriptures would not leave us to guess at it, but would directly and plainly say so. But who ever found the scripture which says the seventh-day Sabbath is abolished or changed, or in any manner altered? Nothing of that kind is said. Where has God given men liberty to work on his Sabbath? Where is the text stating that he has removed his blessing or sanctification from it? It cannot be found. Hence the conclusion is inevitable that the Sabbath stands as it stood before. I then showed that through all the teachings of Christ, he never said anything derogatory of the Sabbath, but honored it himself, Luke 4:16; told what was lawful, and what was not on that day, Matt. 12:1-12; said it was made for man, and that he was the Lord of it, that it was to be kept forty years after his resurrection at the overthrow of Jerusalem, Matt. 24:28.

We showed farther that in the New Testament the Sabbath is positively the seventh day of the week, and not the first day. This is very plain from Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. Come down to the book of Acts, and if the Sabbath had been changed we would certainly expect to find a plain statement to that effect, but we find just the reverse. It is spoken of time after time in the same manner that it was in the Old Testament. Acts was written about thirty years after the resurrection. It is inspired language, inspired by the Holy Ghost. The Spirit of God as late as that time still designates the seventh day as the Sabbath. Acts 13:14. Paul, the great apostle to the Gentiles, called it the Sabbath, verse 27. The converted Gentile Christians called it the Sabbath, verses 42, 43; Luke called it the Sabbath, verse 44. James, before the great council of Christians at Jerusalem called it the Sabbath, Acts 15:21. Holy women held prayer-meetings upon that day, Acts 16:13; and Paul attended them. Luke calls it the Sabbath day, and says it was Paul's manner to preach upon it. Acts 17:1, 2. Paul worked with his hands at his trade, and preached upon the Sabbath every week for a year and a half. Acts 18:1-11. Paul declared that he had strictly kept the law after his conversion to Christ. Acts 25:8. John, A. D. 96, recognized it as the Lord's day. Rev. 1:10. This is the seventh day and not the first day, as shown by Exodus 20:8, 9; Isa. 58:13; Mark 2:28, where the seventh day is declared to be the Lord's day. This term is never applied to the first day.

Elder Shick claimed that the penalty of Sabbath breaking was stoning to death, and that this being abolished the law must have gone with it. We replied that the same penalty was attached to every one of the commandments, hence, according to him, if we could break the Sabbath now, so we could steal, lie, and murder now, because men are no longer stoned to death for these things. But the truth is that stoning to death was simply the penalty of the civil law governing the Jews, the same as hanging for murder is now the penalty of the law of our State. Yet neither hanging nor stoning has anything to do with the penalty due the sinner hereafter. The penalty for violating God's law has never been changed. It was always the second death and it is the same now.

THIRD SESSION.

I now took up the perpetuity of God's law,

showed how it was given from heaven by God's own voice, engraved on tables of stone, and placed in the ark. Deut. 4:12, 13. But the ten commandments are only a brief summary of the moral law. It is still more briefly summed up by the two great commandments, first to love God with all the heart, Deut. 6:5; and the second to love your neighbor as yourself. Lev. 19:18. Hundreds of precepts referring to the decalogue, and growing out of it, are found scattered all through the Old Testament. None of these have been abolished. All the moral precepts of the Old Testament are as binding as ever; but all the shadowy rites and ceremonies and the laws touching them, together with the civil code of the Jews, were abolished at the cross.

We showed that the principles of the moral law existed from Adam's time right down. The principles of several of the ten commandments were violated in the transgression in the garden of Eden. Gen. 3:6. Cain broke the sixth commandment. Gen. 4:8. References to the different precepts of the decalogue are found scattered all through the book of Genesis. Abraham is particularly mentioned as keeping God's law and commandments. Gen. 26:5; Ex. 16:4, 27, show that God had a law, and that the Sabbath was a part of that law, before the ten commandments were given on Mt. Sinai. 1 Chron. 16:15-17, shows that the law of God given to Jacob, — Israel, is to be kept for a thousand generations, which takes it beyond the end of the world.

Ps. 89:27-32, says that if Christ's children forsake and break the law of the Father, he will punish their transgression with stripes. Ps. 111:7, says that all his commandments are sure, they stand fast forever and ever. Ps. 119:114, says that the righteousness of God's testimonies is everlasting, and verse 152, that God has founded them forever, and verse 160 says that every one of His righteous judgments endureth forever. Ps. 40:8, says that the law of God was in Christ's heart when he came. Isa. 42:21, says that Christ should magnify the law and make it honorable.

Said I, "This he could not have done by abolishing it and treating it as my opponent now does. Does he magnify the law, does he make it honorable? No, his whole endeavor is to belittle it and make it as dishonorable as possible, just the reverse of what Christ did." Matt. 5:17-19, is a hard nut for these no-law men to crack. They do not like to hear about it. It bothers them and worries them. They want to get away from it as quickly as possible. This language was written expressly for the benefit of those who should contend for the law of God. We do well to keep it prominently before the people everywhere. Eld. Shick could do nothing with it. Matt. 19:16-22, shows that obedience to the commandments is a condition of eternal life. In Matt. 15:1-9, Christ takes this very law to condemn the wicked Pharisees.

Rom. 2 is one of the strongest chapters in the Bible on the perpetuity of the ten commandments. Notice the following points:—

1. All are shown to be sinners. Verses 1-11.
2. The observance of this law makes men just before God. Verse 13.
3. The Gentiles have it in their hearts by nature. Verses 13-15.
4. It is a law in which the Jews rest, and by which they are instructed, verses 17, 18, hence it is the old law.
5. This law shows God's will and what is excellent. Verses 17, 18.
6. This law has the form of truth. Verse 20.
7. To break this law dishonored God at the time the apostles wrote. Verse 23.
8. Four of the ten commandments are here directly referred to, verses 21-24, hence we know it is the ten commandments.
9. It is separate from the ceremonial law. Verse 25.
10. It can be kept without circumcision. Verse 26.
11. Hence it is not the ceremonial law. See Ex. 12:43-48.
12. Men will be judged by it. Verses 12, 16.
13. If uncircumcised Gentile Christians keep this law they will please God and condemn the Jews. Verses 25-29.

These are all strong points in favor of the perpetuity of the law. In harmony with this position, Paul says in the next chapter, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

Eld. Shick went to Rom. 7 for proof on his side; but an examination of the chapter turned it so effectually against him that he never referred to it afterward.

James 2:8-12, is also a strong chapter in fa-

vor of the law of God. Notice the following points:—

1. The apostle goes to the Old Testament Scripture for authority.
2. This quotation is found in Lev. 19:18. Hence it is not a new law.
3. He quotes two of the ten commandments, which is the only law in all the Bible containing these words.
4. The apostle directly says that every commandment of this law is binding.
5. This law convicts of sin. Verse 9.
6. It requires love to fulfill this law. Verse 8. This scripture shows that to fulfill a law means to keep it.
7. Men will be judged by this law in the Judgment. Verse 12.
8. And this is the law of liberty; and hence the ten commandments are not a yoke of bondage. 1 John 5:3, says that "this is the love of God that we keep his commandments." Many more scriptures were quoted upon the same point.

Eld. Shick gave a long list of sins which he said the old covenant, meaning the moral law of the Old Testament, did not condemn. I will here name the principal ones, and give the scripture in the Old Testament condemning them, thus showing how false was his position.

He said it did not condemn hatred (Lev. 19:17), intemperance (Deut. 21:20), strife (Prov. 16:28), wrath (Gen. 49:7), envy (Job 5:2), evil speaking (Acts 23:5, where Paul quotes the Old Testament), pride (Mal. 4:1), backbiting (Lev. 19:16), boasting (Ps. 94:4), witchcraft (Ex. 22:18), cheating (Micah 6:8).

But the Elder got himself into an amusing dilemma by naming two particular sins. He very triumphantly asked, "Where does the old covenant condemn bigamy and selfishness?" Of course any one knows that both these sins are directly condemned in many places in the Old Testament, but not exactly in these words, *i. e.*, the words bigamy and selfishness are not used. But is not bigamy adultery? Any man knows that it is. But, unfortunately for the Elder, neither does the New Testament name either of them; so I turned on him and demanded that he should show where bigamy and selfishness were condemned in the New Testament. If he could not find it there, then, according to him, the word of God no where condemns bigamy or selfishness. Well, of course he could not find it. So, what did he do? After I had thrown this at him till he had got sore over it, he forgot that he first proposed the question, and then he turned upon me. "Sir," said he, "Is not bigamy adultery? don't anybody know that it is adultery? and don't the New Testament repeatedly condemn adultery? And so of selfishness. You know, sir, that it is condemned there in many ways, and here you sit and call on me to find the words bigamy and selfishness, and nothing will do, sir, but exactly those words. Mr. Chairman, this is just as unreasonable as my opponent is," and thus he went on.

But the Elder felt a little chagrined when I called up the fact that he himself was the very man who had raised the objection, and called for the words bigamy and selfishness.

Then I asked him for his New Testament law showing that it was wrong for a man to marry his sister, his niece, his aunt, &c. Of course he could not produce any. When I pressed him upon it, he said it was condemned by the law of decency! So we must go to the law of decency to supply what the New Testament has omitted. I also challenged him to find where the New Testament condemned usury. He turned to our Lord's parable where the slothful servant was condemned because he had not put his Lord's money out to usury. But, lo! and behold! this was in favor of usury instead of against it, if it had any bearing upon the question at all.

D. M. CANRIGHT.
(To be Continued.)

"THE NEXT VOLUME."

THE SIGNS OF THE TIMES of Dec. 14 has just come into my hands, although published about two weeks since. Under the above heading, over the signature of J. W., I find the following: "And we urge persons who are able, and churches, and officers of the T. and M. districts and State Societies, to take quantities (of the SIGNS) for distribution, and for permanent subscribers when they shall find them. Changes of names and addresses can be made at this Office at any time.

"The Oakland church has raised \$51.00 a few evenings since to pay for thirty-four copies of the SIGNS OF THE TIMES to circulate in this city. Sums of not less than \$12.00 can be paid in monthly installments during the coming

year;" and the writer adds, "Let every church respond." To this we say a hearty AMEN.

Now brethren and sisters, and especially those sisters who are anxious to earn something, and do not see how they can do much for want of means, here is an open door for you. You that live in the country and small villages, you need this paper to loan to your neighbors and to send to your friends. Twelve dollars will pay for eight copies. This is paid in installments of one dollar per month. There is no church in the country where there are not four or more who can club together and each pay twenty-five cents a month and have eight copies sent to one address in the church for this purpose. You can do this business through your Tract Society officers.

We appeal to the churches East, West, and everywhere, to small companies of brethren in every part of this civilized world where these lines may reach them, to subscribe at once for not less than eight copies, so that you can have the first numbers of next volume, while large places like Boston, Mass., Syracuse, N. Y., should take twenty-five copies or more. Can it be that there is a single church so destitute of the missionary spirit that they will not avail themselves of this liberal offer? We cannot believe that there is. Act, brethren, and act promptly. Not a moment to spare. And, sisters, don't wait for the brethren, but let there be a response from every company of believers from Maine to California. Your orders for the paper and monthly payments can be made through the officers of the Tract Society. If not connected with any Tract Society, send directly to the SIGNS Office, Oakland, California.

We also appeal to the officers of the Tract Society to make a prompt and decided move. The cloud is arising; the battle cry is sounding. There is "the sound of a going in the tops of the mulberry trees," and blessed are they who can recognize the joyful sound, and "bestir" themselves, and prepare for the coming conflict.

S. N. HASKELL.

SPIRIT OF PROPHECY, VOL. II.

I HAVE just finished reading through this most remarkable book, and I can truly say it has been one of the most interesting volumes I ever read. It treats wholly upon the scenes connected with Christ's first advent, the birth, early life, ministry, teachings, and miracles, of Jesus, unless the chapter concerning John the Baptist be an exception. The reader may think this is a subject upon which so much has been said and written that nothing further could be added. No candid person will say this after perusing this volume. The style and manner of presenting the great facts of the Messiah's life in this book are in such striking contrast to the heavy histories and novelist methods of some other writers in treating this subject that its superiority is easily recognized.

What theme could be more opportune at the present time? When such selfishness everywhere prevails, and the coming of the Son of God is so near? How fitting that a vivid presentation of the character and life of our Saviour should be given us, that we may know how to become like him in spirit and be prepared to hail him with joy!

There is such a naturalness and clearness in the explanations of passages in the gospels somewhat obscure, that they carry conviction to the reader's heart. Never before did the work of Christ seem so wonderful and beautiful as after reading this book. His character stands out in such striking contrast with that of every other teacher that the heart is imperceptibly drawn out to love and admire.

The terrible nature of sin, the beauty of humility, and obedience to God, the comprehensiveness of God's plan for saving men, the deceptive work of Satan upon the human heart,—all stand out with a peculiar prominence before the mind after reading this book. The marriage at Cana, the turning of the water into wine, the driving of the buyers and sellers out of the temple, the night interview of Nicodemus with the Saviour, the new and spiritual birth when the heart is renovated by divine power, the cleansing of the leper, the healing of the paralytic, the resurrection of Lazarus, and the triumphant ride into Jerusalem,—are all of them of most absorbing interest.

But it seems useless to specify particular parts when all are so excellent. The only regret I could feel after reading it was that it continued no further. But this lack we may hope will be met hereafter in another volume portraying in the same vivid manner the scenes of Christ's death and resurrection.

For one I feel to thank God for this excellent

book, which I trust may be a means of grace to my heart to make me more like the blessed Saviour in character and life than ever before.

GEO. I. BUTLER.

DID ABRAHAM HAVE THE TEN COMMANDMENTS?

SOME persons answer this question negatively, but without reason and positive evidence. In Deut. 4:13 Moses says, "And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." At this time God was formally establishing the ten commandments as a law among the people of Israel. Now compare the above with 1 Chron. 16:12, 15-18. "Remember his marvelous works that he hath done, his wonders, and the judgments of his mouth." "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." As David composed this psalm to be sung before the ark containing the tables of stone, the identity of the covenants in the two passages cannot be questioned; and in the latter it is expressly declared that the covenant which was confirmed to Jacob for a law was the same as that made with Abraham, and therefore he had the ten commandments.

It is also evident that a thing cannot be confirmed that did not previously exist, and this is evidence that the law given on Mt. Sinai was previously in existence and therefore did not originate then.

The sense in which those commandments were the covenant made with them is the same in both cases, and is clearly shown by reference to Gen. 26:5, when God says that he will perform the oath which he swore to Abraham, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." They were incorporated into the covenant in both instances, as the conditions of the promises which the covenants respectively contained.

S. B. WHITNEY.

"HE EXALTEH HIMSELF."

Yes, and Does Still "Think to Change Times and Laws."

REV. N. WARDNER, S. D. B. missionary in Scotland, writes to the *Sabbath Recorder* from Glasgow, Nov. 6: "Last week I listened to a lecture by Dr. Cumming of London. He stated that he had ascertained by personal examinations, that in the Roman Catholic translation of the Scriptures into French, Italian, German, and Spanish, the fourth commandment is omitted entirely, and in its place they have substituted the command, 'Remember the Festivals.'" A. C. SPIGNER.

To Correspondents.

If a man gets a bill from his wife according to the Bible, can he marry again? G. BANKS.

Yes; but his wife cannot. Matt. 5:32.

Please explain Ex. 32:14—"evil." Also Judges 1:19.

In Review No. 24, last vol., Eld. R. F. Cottrell says, "Inspiration is not infallibility." If it be of God, it seems to me infallible. FAYETTE KINGSLEY.

"And the Lord repented of the evil which he thought to do unto his people." This means simply that the Lord turned from that which he had purposed to bring upon the people, because of the pleading of Moses. Read Jer. 18:7-11. "At what instant I shall speak concerning a nation . . . to destroy it, if that nation . . . turn from their will, I will repent of the evil that I thought to do unto them." If the nation repent, God will be merciful and will not administer the threatened punishment, or evil.

Judges 1:19. "And the Lord was with Judah; and he [Judah] drove out the inhabitants of the Mountain; but [he, Judah,] could not drive out the inhabitants of the valley, because they had chariots of iron." The Lord was with Judah in many victories recorded in that chapter; but it seems that the Lord did not particularly work in this case, and Judah was not able to do it.

The expression, "Inspiration is not infallibility," taken alone would give a wrong idea. Inspiration of God is infallible. What he reveals through his inspired servants is without fault. But that is not what Bro. Cottrell means, as you will see by reading again. He means that the instrument, the person whom God uses as his prophet, is not infallible, but is frail, subject to temptations, mistakes, sins, *i. e.*, not in relating what God has revealed to him, but in his every-day life; and he is not, therefore, an infallibly perfect example. c. w. s.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie.

Spare not the stroke. Do with us as thou wilt.
Let there be naught unfinished, broken, marred.
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!
—Bonar.

Progress of the Cause.

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

IOWA.

My meetings at State Center closed encouragingly. The church were benefitted, and a good interest was manifested among the outsiders, so much so that we prevailed on Bro. Kilgore, who happened to be there the last day of the meetings, to continue to follow up the interest, as I was necessarily called away to attend the State quarterly meeting of the T. and M. Society, at Knoxville. I shall be disappointed if several do not take their stand upon the truth.

Our quarterly meeting at Knoxville was quite well attended from abroad. Six directors were present. Some advance was made in paying up the debts of the Society in spite of the hard times. Still there is a great failure to realize the importance of the glorious T. and M. work. Our religious meetings were interesting and profitable. Six were taken into the church. Four were baptized after the quarterly meeting had closed. It was a season of interest. The church roll was pruned to some extent; yet after this the list of members stood at fifty-two. Our prayer meeting last night was a very interesting season. There are many young people who attend the church, and are looking on with interest. I never had more hopes that the Knoxville church would come up than at the present time; yet there is much to be done before a good result will be very manifest.

GEO. I. BUTLER.

Knoxville, Iowa, Jan. 3.

FISH CREEK, WIS.

We are still holding meetings in this vicinity. The meetings have been well attended this week. A few have been convinced of the truth, and will try to obey. The members of the church are making some progress. We labor to get right on all points; yet this is a great work. Here are about fifty who have been baptized and signed the covenant. Like many others they thought that they had taken a great step; and so they had. But they did not feel any particular need of going further. Some were exceedingly self-righteous, others slack and careless, others vain.

We are trying to be purified from vanity, carelessness, pride, the use of tobacco, and all sinful practices. We labor to get life in Christ and a lively hope, to get that fellowship with the Father and the Son, which will enable us to walk in the light. The Lord has helped us so far, and we are making some advancement; yet with most it is a great struggle. We labor and pray for a decided and continued improvement in the character and conduct of all who name the name of Christ, that we may be ready for his appearing.

JOHN G. MATTESON.

Dec. 29.

LEON, WISCONSIN.

Our general meeting at this place closed Sunday evening, Dec. 24. The weather was favorable, and the attendance from abroad was quite large. The brethren were very punctual to attend all of the meetings, and were careful to be on time. The meetings continued about a week. We tried to hold up before them the glorious prize and our nearness to the time when it will be given, also our duties in view of these things. Sabbath was a good day. Five made a public profession for the first time. The most of these commenced keeping the Sabbath as the result of the labors of Bro. Young and Snow at Fish Creek, six miles from Leon.

Some who had been under discouragements in the past renewed their vows, and stated their determination to start out with more energy than ever for the kingdom. One of these was a sister who embraced

the truth when the tent was at Leon. She and her husband want a preacher sent into their vicinity. Their address is, B. F. Link, Marshall, Lyon Co., Minn.

Sunday, the time was given to business. The T. and M. work was talked up to quite an extent, especially in reference to increasing the circulation of the SIGNS and REFORMER. Several subscribed for the SIGNS, REFORMER, REVIEW, and INSTRUCTOR. The church and all of the district who were present voted to raise a sum for the T. and M. work, equal to one-third of their s. b. pledge.

This district will send out three or four canvassers for the SIGNS and REFORMER. They will also distribute 700 almanacs. Notwithstanding this is a new district, there are live workers in it, who are taking hold of the missionary work well. Systematic Benevolence was re-organized, and increased \$57.36; \$45.40 were pledged for the tent and camp meeting fund.

We have been holding meetings similar to these each week since the last session of the General Conference. We have usually commenced on Tuesday evening, and continued till Sunday evening. All of the churches where we have been, have adopted the plan of pledging a sum equal to one-third of their s. b. pledge for the use of the T. and M. Society. All of the districts are sending out canvassers for our periodicals, and although there is a general complaint of hard times throughout the State on account of the failure of the crops the past season, yet our people generally manifest a determination to push forward the good work.

In most places where we have been, there is an excellent outside interest. Especially was this the case at Waterloo. Their large house of worship was well filled each evening with attentive listeners. The brethren say the outside interest is the best it has been since they were organized. I shall visit them again as soon as possible. Bro. Atkinson has been with me. We now separate. Brethren of Wisconsin, we have a great work on our hands. Let us take hold of it in earnest. H. W. DECKER.

Mackford, Dec. 26.

CANADA.

We continued our meetings near Dillon-ton, from Sunday, Dec. 10, till the Friday following. Though it was very cold and blustering, the people had an increasing interest to hear the truth. But Mrs. B. was taken very sick of typhoid fever, and I was obliged to discontinue holding meetings the 17th, after having given but ten lectures. The last two were upon the Sabbath question, and nearly all that heard, admitted we had the truth. We came to Waterloo, the distance of twelve miles, while Mrs. B. was in a burning fever. She is very low. We pray that the Lord may come to our help. Bro. Owen continues to lecture in Warden. Brethren, pray for us.

A. C. BOURDEAU.

Jan. 2.

KENTUCKY.

ACCORDING to appointment, we met with the friends at Bear Wallow, Dec. 16 and 17. It was very cold and stormy at the commencement of the meeting, and the attendance was small; but the weather moderating a little the second day, the interest increased very much. Sickness prevented some of the Sabbath-keepers from attending. All are holding on to the truth, and others are very much interested, but very slow to act (as the Southern people generally are); therefore much labor is needed to perfect them in the work. I should have continued here longer, as the interest really demands it, but the teams to take us to the quarterly meeting at Powder Mills had to go on the 18th, so we had to go with them.

At this place, we met another snow storm. Storm has followed storm during this month, and it has been unusually cold. All the brethren and sisters were not able to attend. We think some should have made a greater effort. Surely they were the losers. There were a goodly number from Elizabethtown. They are truly workers. We were very much disappointed in not meeting brethren from Bear Wallow and Antioch. They lost much by not attending. This meeting was one of great profit to all who attended. The Lord gave much liberty in preaching on practical duties. Confessions were made for the past for their slackness and sinfulness, and resolutions were made for the future. Their broken accents and streaming eyes told they were in earnest.

We think the last meeting was the best we ever had. Considering the hard times, the brethren have done nobly this season in sustaining the cause. The Lord has given us the victory in this State. Over twenty-five new Sabbath-keepers are added to our number. We have sold over \$150 worth of books, obtained a good many subscribers for our periodicals, and, above all, we are in perfect union in the truth and in practice. To God be all the glory. Bro. Robt. Garrett goes out to improve his gift in preaching, and will spend all the time he can spare.

We are in good health and courage in the Lord. We now go to Tennessee to labor for awhile. I want to visit Bro. Orlando Soule. Will he address me immediately at Edgefield Junction, informing me how to get to him. S. OSBORN.

Powder Mills, Dec. 25, 1876.

POLK CO., NEBRASKA.

THE meetings being held in this county at the time of my last report, closed last Sunday evening. My object in coming here was to help the church and to try to reach others not numbered with us. I trust the object of the meetings has been realized.

The church seems to be strengthened and encouraged; some have commenced to observe the Lord's Sabbath; some who have long been slaves to the use of tobacco have laid it aside; and some, I trust, will date their religious experience from the time of these meetings. CHAS. L. BOYD.

Stromsburg, Polk Co., Neb., Jan. 2.

ST. LAWRENCE CO., N. Y.

At the close of our interesting State quarterly meeting, held in connection with the dedication of the new meeting-house in Rome, I started for this county. I reached Gouverneur, Dec. 12, where I found the friends of present truth still alive, and ready to press the battle even to the gates of the enemy.

The next day in company with Bro. H. H. Wilcox, who is my yoke-fellow this winter, I went, by special request, to Hailesborough, in the town of Fowler. We obtained the Union meeting-house, and held a few meetings; but the house was large and cold, and the people had lately been duped by a popular preacher from the State of Maine, who had started an interest, got in debt, left his wife and children, and run away with the money obtained by fraud from the people, and, worse than all the rest, had tried to get a young lady to follow him to the West. So after sleeping in the meeting-house one cold night, we concluded that we would leave them for a short time, although some came to us afterward and made apologies for being so thoughtless as not to give us an invitation to go home with them. The attendance at these meetings was quite small.

In company with Bro. Blandin I attended the monthly meeting at Pierrepont. Dec. 15, we rode some twenty-five or thirty miles, in a buggy, over the rough, frozen ground, and through a cold wind, to reach the place of meeting. We staid over Sabbath and first-day. We spoke five times, and although the thermometer was from twenty to thirty degrees below zero, we had a good attendance of brethren and friends from the surrounding country. I think the close, practical truths of our message were well received, especially those in regard to Christian temperance. The members of this church are waking up. They are anxious to have Eld. D. M. Canright visit them this winter.

From Pierrepont I came to North Gouverneur, where Bro. Wilcox joined me again. We intended to hold some meetings with the people there, but as there were several cases of small-pox in the vicinity, we only visited from house to house one day. We found Bro. Hardie, and others who embraced present truth there last winter, still strong in the faith; and one well to do farmer is about to take up the cross and observe the Sabbath of the Lord.

From the above place we went to Rosie, and spent about four days, working very hard from house to house with prayers and tears. We held seven meetings during the four days that we were with them, and as the result eight new converts came out fully and took their stand with us on the third message. On Christmas day we had one of the best meetings I was ever in. The power and Spirit of God seemed to rest down upon us, and many were in tears.

We organized a class of fourteen. Nearly as many more have acknowledged the truth and are with us in heart, and have

opened their doors for meetings. Some of these dear friends we hope will soon join this little band which has so recently started for the kingdom of glory. Pray for us. JACOB WILBUR.

Gouverneur, N. Y., Dec. 26, 1876.

CHEROKEE, KANSAS.

I COMMENCED meetings six miles north-east of this place, at Amity school-house, on the 28th of November. Have continued most of the time since up to the present. The interest has been steady, though the attendance has not been large. I think as the result about ten are keeping the Sabbath. The people here are very poor. I have not found as poor a settlement before in the State. They appear ready to hear and obey the truth, but they receive it slowly. Not being able to buy books, they as yet depend almost entirely on the preached word. Hence the work goes slowly, and requires patience and perseverance. But the poor have the gospel preached to them.

For three days I have been holding meetings at Monmouth. Here the Lord wrought for us with power. One sister came to attend our meetings for the first time, and was so strongly convicted of sin that she cried aloud for mercy in the midst of the meeting. The following evening she again pressed her suit. The Lord answered prayer. Her mourning was turned into joy and rejoicing. God gave her a bright evidence of his approval of her course. She goes home to-day (Friday), rejoicing in God with her husband, to prepare to keep their first Sabbath to-morrow. God appears to be at work in this church, as well as outside. There is a spirit of individual searching for, and putting away of, their sins that I have rarely witnessed, coupled with earnest groaning and agonizing with God for deliverance.

J. H. COOK.

MINNESOTA.

WEST PORT.

WE closed our meetings at West Port, Dec. 13, having labored there about five weeks. The interest was good throughout. Six have commenced to keep the Sabbath with those who are already obeying the present truth in that place. Others are investigating, and we hope that God may give them repentance to the acknowledging of the truth.

FAIRHAVEN.

I have just closed an eight days' meeting at Fairhaven with the small company of Sabbath-keepers there, who are struggling against much opposition to hold on to, and live out, the precious truth. As the result, two more took a decided stand to keep the commandments, and the believers were encouraged and strengthened in the faith.

We were glad to see the union, love, and harmony, that prevail among them. Go on, brethren; hold up your light; be not afraid to let it shine; and soon the Chief Shepherd will bring your reward. Pray for us.

W. B. HILL.

Jan. 3.

INDIANA.

NEARLY two months ago, I commenced a series of meetings at Perrysburg, and secured the Presbyterian church for meeting purposes. We were permitted to occupy the building but a short time; for as soon as the cutting truths of God's word were preached, Satan was stirred, and fierce and strong opposition arose. The church authorities ordered me to discontinue my meetings, and became quite abusive.

Not without some trouble, we obtained the school-house, which is located near the church, and continued our meetings. The trustee and director of the school were very kind, and through their influence we were permitted to occupy the building nearly two weeks. The Methodist and Presbyterian ministers soon lifted up their voices against the truth, and desiring to reply I found myself in a dilemma; for I had received a notice to quit the school-house and I was not permitted to occupy either of the churches. But a kind friend offered us the use of his barn which we gladly accepted. The attendance was large and I hope all present were convinced of the truthfulness of our position. I cannot help stating that it seems that there is no room among the professing Christians of Perrysburg for the truth, and like our blessed Saviour, it must go to the hospitable barn.

We then obtained a small school-house

at Deedsville, about three miles east, for the purpose of continuing our meetings. This house being somewhat uncomfortable, we secured a very large school-house near by. The attendance steadily increased from the beginning until the house would scarcely hold the people; and at our closing discourse, I could get into the house only by being taken through the window. It is needless to say that many could not gain admittance. During the meetings, the best of order was observed, and the interest was excellent. The Spirit of God gave edge to the word, and the shafts of truth entered many hearts. Some who had not attended meeting for years began the journey toward the heavenly city. Skeptics were convinced, and the country was stirred for many miles around. Such is the mighty power of the word when preached in its purity.

About twenty-five have raised the white banner of truth, which has so long been trampled upon. I am persuaded that this company is composed of those who possess moral stamina and courage, men and women of God, who will, in his strength, fight a good fight. May the Lord abundantly bless each one.

Many kind people assisted in the singing, which was the sweetest I have heard for many a day. Levi Rains, a teacher of acknowledged ability, kindly opened the school-house for our use, and then opened his heart for the reception of the truth, which I hope has entered and taken full possession. We were assisted by Bro. and Sr. Woods, of Perrysburg, and Bro. and Sr. Webber, of Rochester. May the Lord reward them.

May I be remembered in your prayers.

ARTHUR W. BARTLETT.

Deedsville, Ind., Jan. 1, 1877.

SLASH, IND.

I HAVE now given twenty-one discourses at this place. The minister who was so determined to protract his meeting in order to break off the interest that had been raised by our meetings gave up last Tuesday night, when he learned that he was ruining his own cause. I resumed meetings on the night following. I held a meeting on Sabbath. Some observed the day as their first Sabbath to the Lord. Others will follow. I hope to continue two weeks longer at this place. Pray for us. WM. COVERT.

INDEPENDENCE, OHIO.

I CAME to this place yesterday, and commenced meetings last evening. Some thirty or forty were out. We have a meeting-house belonging to the Baptists. Bro. Nichols, who procured the use of the house, says that there are persons here who are desirous of hearing the present truth. We hope the Lord will bless his truth to the good of some souls. We desire to have the prayers of God's people.

My address will be for the present, Butler, Richland Co., Ohio.

WM. COTTRELL.

WEST LIBERTY, MICH.

By request, I went to Turkey Hall, in company with Bro. Bather, where we labored together for one week, speaking before a well filled house each evening. At the conclusion of our meetings, several avowed their belief in all the principal points of faith entertained by our people; yet there was but one that took a stand with the little church at this place to keep all of God's commandments. Nevertheless, we have reason to believe that there are still others who will soon follow this dear brother.

This does not comprise all the good accomplished here; for by fireside labor two families have been persuaded to give up tea drinking, and are now adopting, as far as it is practicable, the principles of health reform. We gave Sr. Daucer her first lesson in baking graham bread, and she proved a very apt scholar. Heaven is a friend to health reform, and the right hand of God is stored with choice blessings for those who accept of it and cheerfully live it out.

One subscriber was obtained for the REVIEW and the REFORMER. The good work of trying to bring others into the fold here in this place will go on; for here the brethren and sisters are in earnest. May God bless them while laboring in this part of the great harvest field, and at last crown them his own in the harvest time, is our prayer.

E. P. DANIELS,
ALBERT BATHER.

STATE QUARTERLY MEETING OF MICH. T. AND M. SOCIETY.

This meeting convened as appointed at Alaiedon, Dec. 23, 24. The first session was held evening after the Sabbath, Dec. 23. Eld. Fargo, the president, occupied the chair. Prayer by Eld. Haskell.

In view of the nature of the work that has been going on in the various districts, the reports sent in were few, there being but six districts that reported and some of these reports coming from some individual churches in the district. These reports from districts Nos. 2, 3, 6, 7, 10, and 11, showed there had been 222 families visited; 154 letters written; 25 subscribers obtained for REVIEW; 34 for SIGNS; 38 for REFORMER; and 49 for the INSTRUCTOR. Number of periodicals distributed, 1780; tracts and pamphlets, 151,337; almanacs, 932. One library furnished with a set of bound books.

Elds. Haskell and Fargo reported that they had visited sixteen churches each, and that all these churches, except Rochester and Almont, unanimously voted to pay a sum equal to one-third their s. b. the coming year for the support of the missionary work. It is here proper to state that there were eight individuals who did not vote, though they expressed themselves in harmony with the plan, also with the resolutions which were recommended to the Mich. T. and M. Society at the late session of the General Conference, which were adopted by these various churches.

Much interest was manifested by these churches in the distribution of the Health Almanac, and in obtaining subscribers for the HEALTH REFORMER, and the SIGNS OF THE TIMES. Twelve thousand almanacs have been taken. There are some eighty-seven that can be depended upon to canvass for the SIGNS and REFORMER without a premium, besides a goodly number who are making arrangements to give their entire time to the work with a per cent. Seventy-five subscribers have been obtained for the SIGNS, mostly by our brethren, at two dollars each. About one thousand premiums have been ordered, which are being placed in the hands of canvassers, with which to obtain subscribers.

If the same degree of interest is taken in this work in the remaining portion of the State as has been in the thirty-two companies already visited, and doubtless there will be, and the brethren continue as they have commenced, the number of subscribers assigned us—six thousand, six hundred and sixty-eight—for the periodicals, and the fifty thousand almanacs to be judiciously distributed, will be a work easily accomplished by this Conference.

Systematic Benevolence was re-organized for the church at Alaiedon at this meeting, with an increase of about \$25.00 over last year. When the question of adding an amount equal to one-third of their s. b. came up, it was adopted by a rising vote of all present. There were six districts and fourteen churches represented, and every brother and sister present arose.

Ten canvassers for our periodicals were appointed in the Alaiedon church, who cheerfully accepted the appointment, and resolved to work.

The following business was transacted at this meeting, some items of which are of especial interest to the work in Michigan:—

I. It was decided to give special agents who canvass for the SIGNS with either of the premiums offered (except "Life Sketches"), a premium of 50 cts. for every two dollar subscriber thus obtained, providing that the canvasser first obtain ten subscribers before receiving anything. (2) This canvassing shall be done outside of our brethren. (3) The business must be done through the Tract Society. For per cent. on REFORMER, see agents' circular.

II. It was thought that it would be for the interest of district No. 10 to be divided; but in the absence of those especially interested in it, the dividing of the district and the appointing of a director were referred to the Armada meeting, Dec. 29 and 30.

III. It was voted by the director that Bro. Fargo be released as director in district No. 6, and Bro. Howe act in his stead.

IV. It was also voted to rescind the vote of adding 20 per cent. on pamphlets charged to the various districts. That each district shall receive a credit from the Tract Society of a sum equal to the 20 per cent. which has been added to the almanacs for 1877, and to the premiums sent to canvassers for this winter's campaign.

V. The propriety of transferring the churches of Hazelton and Flushing from

district No. 8 to district No. 7, was considered, and it was left for the directors in those two districts to arrange as they judge proper.

VI. The following resolution was offered and unanimously adopted:—

Resolved, That we recommend to all of the churches in this Conference where s. b. has not been re-organized for 1877 to postpone the organization of it until visited by those appointed by the Conference.

That which added much interest to the business matters relating to the church in Alaiedon was the commendable course pursued by some of the leading brethren of the church. When it was understood that we designed to re-organize the s. b., and take an expression whether the brethren would pay a sum into the Tract Society equal to one-third their s. b., the elders readily took in the nature of the case, and at once consulted together. Some of the brethren pledged liberally last year, and were now under embarrassing circumstances. One of the elders quietly passed among such and encouraged them to take hold liberally, and if they had not the ready means to meet the present emergency, he offered to loan them that which they needed, without interest, notwithstanding he was paying interest on hundreds of dollars at ten per cent. Such acts are silken cords of love which unite hearts, golden links which bind individuals to Him who died for us.

The officers of the Tract Society present were Eld. J. Fargo, I. A. Olmstead, F. Squire, F. Howe, Alex. Carpenter, and the secretary.

Elds. Kenyon and Jones were present, and took part in preaching the word with freedom and acceptance. Eld. Haskell spoke much in reference to the nature of the work, the relation we sustain to the cause of God, and the importance that each act well his part, that he may be acquitted in the day of Judgment. His remarks Sunday afternoon, which time was devoted to business, upon the necessity of coming up in this work with our means, and keeping pace with every advance step taken with the same spirit of sacrifice and devotion that characterized the pioneers in this cause, reached the hearts of all present.

Sunday evening there was a crowded house of interested listeners to Eld. Haskell as he spoke with good freedom, of the contrast between the work of Christ and anti-christ in reference to the law of God.

At the close of the discourse there was another session of the Tract Society of about two hours. The brethren returned home much encouraged, feeling that brighter days were dawning on the tract and missionary work in Michigan.

J. FARGO, Pres.

MRS. S. H. LANE, Sec.

N. Y. & PA. TRACT MEETING.

THE N. Y. and Pa. T. and M. Society held its general quarterly meeting at Rome, N. Y., Dec. 11, in connection with the dedication of the new church. The meeting was called to order by the president.

The minutes of the last meeting were read and accepted. The report of labor for the quarter just closed was called for and read as follows:—

No. of families visited, 464; letters written, 112; pages of tracts distributed, 80,469; new subscribers obtained for REVIEW, 4; INSTRUCTOR, 19; REFORMER, 11; SIGNS, 9; periodicals distributed, 3,020.

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|----------------------------|----------|
| Rec'd on membership, | \$ 6.00 |
| “ “ donations, | 99.10 |
| “ “ book sales, | 31.88 |
| “ “ periodicals, | 95.40 |
| “ “ widow and orphan fund, | 2.00 |
| “ “ School, | 20.00 |
| Total, | \$254.38 |

The general interests of the Society were then considered. Interesting remarks were made by Bro. D. M. Canright. The subject of canvassing was taken up, and canvassers were appointed from the members present to work in their respective localities. Nearly all the members pledged themselves to renewed effort in extending the circulation of our periodicals. The interest in the subject was evidenced by the numerous questions asked and answered.

The report of labor was the smallest that the records of the Society show for some time. This may be accounted for in part by the hard times, but one of the districts brought a larger report than usual, showing that something may be done even in hard times. The influence of the meeting seemed to be good, and the friends sepa-

rated with renewed determination to work in the good cause.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

MICH. T. AND M. SOCIETY, DIST. NO. 13.

At the State quarterly meeting of the T. and M. Society held at Alaiedon, Dec. 24, the question of the division of Dist. No. 10 was left to be decided at the meeting to be held at Armada, Dec. 31, as the churches comprising that district would be there represented. The meeting was held as appointed, with D. H. Lamson as chairman and Sr. J. S. Chapman, secretary. The churches of Rochester, Lapeer, Memphis, Dryden, and Smith's Creek, were represented.

Opening remarks were made by Eld. S. N. Haskell, when the question of division was left to a committee to be appointed by the chair, with power also to nominate officers for the new district, should it be created. H. S. Gurney, of Memphis, Wm. Potter, of Lapeer, C. O. Rathbun, of Rochester, and Sylvester Curtis, of Dryden, were appointed as that committee. Quite extended remarks were made concerning the meeting at Alaiedon, by Eld. Haskell, the work accomplished at that meeting and proposed for the future; after which the meeting adjourned to call of the chair.

SECOND SESSION.

The committee chosen reported in favor of the division of Dist. No. 10 as follows: Armada, Memphis, Dryden, Almont, Greenwood, and Smith's Creek, to form the new district, to be called Dist. No. 13, leaving Rochester, Lapeer, Flint, Holly, and Richfield, in No. 10; also that Wm. C. Heber be the director of the new district, and J. S. Chapman, secretary, both of Armada.

The report of the committee was accepted and adopted, and the division thus completed.

A very deep feeling with respect to missionary labor was apparent at this meeting, and it is hoped that the present year will see very much accomplished by the workers in this district. May God bless Dist. No. 13.

J. S. CHAPMAN, Sec.

Obituary Notices.

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

DIED, in Boston, Mass., Nov. 13, 1876, Mrs. S. R. Daniels, aged 67 years, a devoted and affectionate wife and mother, a true and faithful friend. She was always planning to assist those she loved. She embraced the doctrines of S. D. Adventists about six years ago, since which time she has been a very earnest, zealous student of the Bible; and for the last three years particularly, though having physical weakness and suffering to contend with, her Christian growth was remarkable. Her loss is keenly felt by her family; and many outside of its immediate circle feel that they have lost their best friend.

H.

FELL asleep in Jesus, at his home near Union Grove, Dec. 1, 1876, Bro. Geo. H. Heacox, aged fifty-one years. Bro. Heacox was for some time elder of the Lyons church, Sauk Co., Wis. He embraced the truth under the labors of Eld. I. Sanborn in that place, in 1875. He removed to this place in July last, and though he was here but a few months, by his exemplary Christian conduct, he won for himself many warm friends. He died in full faith of a part in the first resurrection and an inheritance in the earth made new. Although his wife and children feel keenly their great loss, yet they sorrow not as those without hope. Words of comfort from 1 Cor. 15:51, 52.

S. W. BIRD.

DIED, of typhoid fever, Sept. 13, 1876, in Carson City, Mich., our dear sister, Abigail Gibbs, aged fifty-one years. Sr. G. embraced present truth two years since, when the tent was there. Her earnest efforts to overcome and be assimilated into the image of her Lord still live in the minds of her children and all who knew her. Words of comfort were spoken by the writer.

Emma E., only daughter of W. E. and E. J. Cady, of Estella, Mich., departed this life Oct. 9, 1876. Her disease was cholera infantum. Funeral services were conducted by the writer.

A. O. BURRILL.

DIED, at Saranac, November 29, 1876, Sr. Betsey M. Barber, aged forty-three years, eight months, and eleven days. Sr. Barber received the truth about one year ago. She leaves a husband and three children. Funeral discourse by Eld. Stewart.

J. E. BROWN.

DIED, in Oakfield, Aroostook Co., Maine, Nov. 13, 1876, Adred Anna Huntley, aged 7 years. Sermon in memory of her death, Dec. 2, from Jer. 31:15, 16, 17, by the writer.

J. E. GOODRICH.

DIED, in Albion, Boone Co. Neb., Sept. 22, 1876, Ida May, daughter of Solomon and Melissa Worden, aged one year, ten months, and seventeen days. Funeral discourse from 1 Cor. 15:26, by M. Dugar.

H. N. DUGAR.

