

The Advent Review

AND SABBATH HERALD.

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

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WEAR A SMILE.

Ho! for the faces that smile all day,
Be the month December or shining May,
They bring a summer to every place,
For there is no light like a lighted face,
And the smile that gladdens a weary heart
Is an angel doing a healer's part.

I know that often there must be tears
In the eyes made dim by the spoiling years.
Grief draws a curtain across the light
And the day grows dark as a gloomy night;
But hope and courage and smiles shall win,
And shadows vanish, and day begin.

There is a lesson that life must teach,
However cynics may coldly preach.
God is a Father, his name is Love,
He blesses his children from Heaven above,
And there is reason for smiles of joy,
And songs of praise should the lips employ.

Then wear a smile in the darkest days,
And sing for joy of the flowery ways,
Be quiet always, though storms may rage,
And look for a heavenly heritage.
This world of sorrow, and sin, and guile,
Has need of many a cheer and smile.
—Golden Censer.

General Articles.

CANNOT UNDERSTAND ALIKE.

It is not given to men to understand the Scriptures alike, is a sentiment we meet so often as to cause a degree of astonishment. It seems to be used mostly by a nominal Christianity as a shield against the attacks of aggressive, earnest Bible religion. Some would have us believe that the Bible gives great latitude in matters of faith and practice, that diversity of sects and sentiments is not a hinderance, but a help, to religion, that it fosters a spirit of emulation, and in the aggregate more good is done than otherwise could be. But to occupy an unspectacular standpoint for such a purpose savors more of human policy than of godliness.

A large class would be willing that everybody should understand that the Scriptures in general, and the prophecies in particular, are obscure, and that we might content ourselves with a limited measure of Bible knowledge until this mortal veil is rent. The Lord's mind on this point is expressed in the following language: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12.

The ninth verse states that the people referred to are in a state of judicial blindness, that in consequence of rejected light, their religious guides even are covered with darkness. Their state is further described in the thirteenth verse. They draw near to God in words, and honor him with their lips, but their heart they have removed far from him, and their fear toward God is taught by the precepts of men.

It is difficult to conceive of a worse state than that of the people here described. There is a terrible doom awaiting them unless they open their eyes and turn from their deceptions.

Hear what the Lord says in the fourteenth verse: "Therefore I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish,

and the understanding of their prudent men shall be hid." In this scripture is presented the interesting spectacle of the people demanding of their ministers light from the word of God. They ask them to read the book. Explain to us the Bible, say they, open to us the Scriptures. We have freely ministered to you of our carnal things, we ask you to preach the word, to break to us the bread of life. Give us meat in season; minister to us in word and doctrine. Tell us, is the Lord coming soon? Watchman, what of the night?

Such are the silent breathings and aspirations of thousands scattered throughout the land. They dimly see some of the signs by which this generation is being warned of things to come, and naturally turn to their ministers for instruction. But in nine cases out of ten they are virtually told, "The book is sealed;" the prophetic Scriptures especially must remain in much darkness till the seal is removed by their fulfillment. Thus a quietus is administered to these inquiring minds as they unconsciously listen to the instruction that causeth to err.

There is, indeed, ample cause why all do not understand the Bible alike, but that cause may have no connection with the Bible itself. For the people of God persistently to reject plainly revealed truth is to put out their own eyes. On the other hand, to receive and practice the truth is to have the eyes of the understanding enlightened. "The entrance of thy words giveth light." Ps. 119:130.

It is in harmony with reason and Scripture, and perfectly natural, that those who "walk in the light," and those who do not keep pace with the light, should not understand the Bible alike. Every Bible reader knows that these two classes are made conspicuous from Genesis to Revelation. As we view the Bible, so will our character be proved, and the character we form will decide our destiny. In the time of the flood, men, as now, took different views of the word of God. The views of each class respectively decided their individual destinies. Mark the result! So it was in the days of Lot. Those who gave credit to the Heaven-sent message were delivered; those who did not were destroyed.

So in the plague of hail upon Egypt,—the servants of Pharaoh who regarded the word of the Lord took their servants and cattle into the houses; those who regarded not the word of the Lord left their servants and cattle in the field. The Lord directed Moses to send twelve chosen men to search the land of promise. If all these men had kept pace with the light given, their report would have been harmonious and encouraging. But as it was, the majority in their darkness brought back an evil and cowardly report. They saw things very differently from Caleb and Joshua, who had eyes to see and wisdom to stand in the counsel of the Lord.

The Jews, at the first advent, did not understand the Scriptures alike with Christ and his inspired apostles, and they refused to be instructed by them. Our Lord, in Matt. 13:15, gives the reason of unlikeliness in their views. They had closed their eyes. The result is too well known to need comment. If one is physically blind, he knows the fact and feels his loss. But the subject of moral blindness is usually ignorant of the fact, and feels no loss. Rev. 3:17.

No doubt men may be saved if they have not an understanding of all revealed truth; but if one vital truth is persistently rejected, will it not close the door of salvation against the rejecter? We think it will. The antediluvians, the Jews, and many others, illustrate this and prove it true. The want of clearness of divine revelation will excuse none for rejecting any part of it.

Whose fault is it that we do not understand the Bible alike? All are ready to admit that the truths essential to salvation

are so plain that all Christians may and do understand them alike. But many would have it that those truths relate simply to the fact that Christ has died for the sins of men, and that through him we may be saved. If we look by faith to Christ as he hangs on the cross, it is claimed we are all right. Men may and do, no doubt, honestly entertain such views in these last days; but I submit they are a subterfuge, a garment too small for a covering, a bed too short, a suggestion of the evil one.

If we look to Christ on the cross by a living faith, we shall find he has requirements for us to obey, examples for us to follow, work for us to do, love for us to imitate, and sacrifices for us to make. We shall find that Christ is the light (not darkness) of the world, that the Bible is a lamp, and that light is sown for the righteous, and gladness for the upright in heart.

"Cursed is he that maketh the blind to wander out of the way. And all the people shall say, Amen." Deut. 27:18.

ALBERT STONE.

"THAT FORM OF DOCTRINE."

"Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.

True conversion is a change from sin to righteousness. It is not exemption from service, but a change of masters. It is ceasing to be the "servants of sin," and becoming "servants of God." "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." And since "all unrighteousness is sin," and "sin is the transgression of the law," it is a change from transgression of the law of God to obedience of the same.

The text teaches us how and when this change is effected. The first thing required is obedience; *ye obeyed*. And it is not merely an outward obedience to a form, but it must be a sincere heart obedience; *ye obeyed from the heart*. But yet the form is of importance as a testimony to the obedience of the heart. There needs be some outward manifestation of "repentance toward God, and faith toward our Lord Jesus Christ," else the Lord would not have instituted it.

What is the form? This is an important question; for when it is truly obeyed the sinner is made free from sin. The form of a thing is not the thing itself, but a likeness or resemblance of it; hence the form of a doctrine is an image, model, or figurative representation of it. This leads to the question, What is the great central and all-important doctrine of the gospel of salvation from sin? It is "that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." This was "first of all" in the gospel that Paul preached. See 1 Cor. 15:1-4. The fundamental doctrine of the gospel is the death, the burial, and the resurrection of Christ. All depends upon these facts. "And if Christ be not risen, then is our preaching vain, and your faith is also vain;" and the sinner is not delivered; "ye are yet in your sins."

The form is something to be obeyed; and it is a likeness or resemblance of the doctrine. Christ died for our sins. The sinner, in order to be forgiven, must die to sin. To die to sin is to live no longer therein—to cease sinning, that is, cease transgressing the law of God. "How shall we, that are dead to sin, live any longer therein?" This is a vital point; hence the apostle lays great stress on it. He teaches that we shall be in the likeness of Christ's resurrection; but we must be sure of one thing as a condition, and that is, that the old man is dead. "Knowing this," says he, "that our old man is crucified with him, that the body of sin might be de-

stroyed, that henceforth we should not serve sin."

We do not bury our friends till we feel sure that they are dead; but when we know they are dead, we immediately prepare to bury them. So when the sinner is slain by the law, in other words, feels the justice of that law which condemns him to death as its transgressor, and voluntarily dies to sin to live no longer in it, then he may be buried in the likeness of Christ, which is the next thing in the form. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In these acts of obedience, we have the form or resemblance of the work of Christ, on which our salvation from sin depends. The form closely resembles the doctrine—it has a death, a burial, and a resurrection to a new life. The old life was a life of sin; the new, a life of holiness. Whoever obeys from the heart this form of doctrine is made free from sin, and becomes the servant of righteousness; and this new life persevered in will end in life everlasting. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in the things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

In chap. 7 the apostle slightly changes the figure, representing the "old man," the "body of sin," the "carnal mind," as the person himself; and he is said to be slain by the law, because of sin, or through its agency; and by faith in Christ he becomes "dead to the law;" the law having put Christ to death, instead of him; and thus he sees himself put to death by the law in the person of Christ, delivered from sin, condemnation, and death, and given a new life in union with him, being married to him who was raised from the dead. He is "delivered from the law, that [sin] being dead wherein he was held" in condemnation.

These are figures, the literalness of which is "repentance toward God," whose law we have violated, and "faith toward our Lord Jesus Christ," who has suffered the penalty for us, and offers us pardon. It is plainly and literally expressed in the great and comprehensive command, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Those who obey this form of doctrine heartily and entirely, becoming truly "dead to sin" by genuine "repentance toward God," and, by faith in him who died for our sins, was buried, and rose again, are buried in the likeness of his death, arising to walk in newness of life, shall then be made free from sin and become servants of righteousness; and by abiding in him, and continuing to walk in this new life of obedience to the commandments of God and the faith of Jesus Christ, they shall, when Christ shall appear the second time, be like him, and enter into the joys of eternal life. May this be the portion of the reader and the writer.

R. F. COTTRELL.

MASTERS AND SERVANTS.

THE term servant, as now used, evidently does not imply the abject servitude that it did in the days of the apostles, being modified by surrounding circumstances.

The domestic generally has a place at the family board, and shares the freedom

of the social domestic circle. She may honor her calling, and command respect.

But now, as formerly, there are families who are selfish and exacting toward their domestics, never caring for their well being either physically, socially, or morally; forgetting that the God of Heaven knows it all, and will render a just recompense for their sin.

In such families, the servant, if she be sensitive, has a hard lot to endure; away from the dear home circle, among strangers, tired and sick in body, and discouraged in spirit, she toils on for a mere pittance. Perhaps she is a child of God, and sighs for a higher sphere of action where she can render more perfect service to her Saviour. But the precious word of God addresses her where she is with the sweet assurance, that, if her humble services are performed with carefulness, as if under the scrutiny of holy angels, and as unto the Lord, it will be so accepted; and the way may be opened for more extended usefulness. See Eph. 6:5-8; Titus 2:9, 10.

The term servants as used in the Bible, we believe, applies not only to those who are such by calling, but also to those who perform service for a limited time as by the day, by the job, or by the piece, so far at least as strict integrity is concerned in the performance of the work. If work is slighted or time wasted, the fact must be noted by the recording angel; and as we are commanded to do "all as unto the Lord," "in the name of the Lord Jesus," &c., a failure here must be a moral wrong.

It has been well said that "whatsoever is worth doing at all is worth doing well."

He who is a bungler about his work, and lacks order, will carry the same principles into his religious life.

The master or employer should not be too exacting of his employees, lest he displease the Lord, who identifies himself with his humble followers, and in the final award declares, "Ye did it unto me." See Eph. 6:9; Col. 4:1; Phil. 10, 21; Matt. 18:6, 10.

A. SMITH.

REPLY TO REV. F. WIDMER.

A RECENT number of the *Citizen* contains an article from the pastor of one of the leading churches in the city, under the title of "The Dumb Dogs." Our first impulse was to pass it by without comment, but recalling some of the unfair insinuations and gross misrepresentations which it contains, we feel that justice to the cause we represent demands that we give it a passing notice. We do this through the courtesy of the *Citizen*, that it may thus reach those who have seen the article in question.

The first point that attracts our notice is the fact, so frankly confessed in his first sentence, that the Reverend gentleman arrives at his conclusions concerning what has been said and done at the tent, not from what he has himself seen and heard, but from hearsay, or at second hand.

The meekness with which he acknowledges the justice of the application of the text from which he selects the heading of his article is certainly commendable, much more so than his effort to shield himself from blame in thus neglecting a plain duty, by offering the "special apology" he does for "such silence." Certain it is that he pays a very questionable compliment to the church going people of this city, and especially of his own congregation, concerning whom he is expected to know more than of any other, when he insinuates that they are much more deficient in the direction of "Bible intelligence and historical reading" than he supposed them to be—asserts that "the rank and file of Christian men and women are not posted for religious controversy;" and that because of this deplorable state of imbecility and ignorance on their part, they are compelled to seek their defense in the pulpit, as that represents the only class of minds who are prepared to examine for themselves and come to their own conclusions as to what the Bible does really teach.

If the church going people prefer to sit quietly by and see themselves thus held up before the public, if they do not choose to hold the pulpit responsible in a large measure—in view of the sacred trust reposed in it as the expounder of the word of God—for whatever lack there may be of "Bible intelligence" and qualifications for "religious controversy," that is their business, not ours. But in justice to the respectable and intelligent audience that listened attentively night after night at the tent, we beg leave to say that however "doctrinally absurd" may have been the contents of the "carpet bag" which was opened for their

inspection, or however great our anxiety to "peddle them off" on such, it was not one that could be more properly characterized as "poorly informed" than the one to whom the gentleman ministers from week to week.

But what shall be said of the condition of the flock who, when driven as their last resort to the "defense of the pulpit," find themselves in their perplexity deserted here?

And this brings us to the real point at issue, which the writer endeavors to hide by specious reasoning concerning the duty of the people toward their pastors—we had almost said priests, so nearly does it sound like the teaching of the church of Rome—and a generous share of fault-finding with those who have neglected this duty, in that they have dared to search the Scriptures and decide their course for themselves.

Why have not the clergy of this city come forward and in a manly and honorable way defended their Christian Sabbath from the word of God, and thus at once put to silence those who have been the occasion of so much disturbance in the community by their advocacy of "exploded ideas"? It is easier, we admit, to oppose unpopular truths by an appeal to men's prejudices, by designating as a "doctrinal harlequin" him who seeks by all legitimate means to promote what he believes to be the truth, and especially to brand such with reproach as those who are seeking to plant a "perpetual mark of division," apparently forgetful of the fact that "He who spake as never man spake" was open to the same criticism when he said, "Think not that I am come to send peace on earth; I came not to send peace but a sword"—it is easier, I say, to meet unpopular ideas in this way than fairly and squarely, with logical reasoning and direct Scriptural testimony to overthrow what is so boldly denounced as error. This, we assert, the pulpit of this city has not done, and until they do it, we claim for candid, intelligent, thinking men and women, the right to investigate for themselves. We have no sympathy with that overweening "delicacy" that makes it such an extremely "unpleasant thing" for one who professes to be set to watch for men's souls to point out the danger, and endeavor to set men on the right track when he sees them going astray.

The gratuitous slur on our unpretending house of worship, now erecting in this city, we can accept with quite a good grace, and congratulate ourselves on the prospect of having a place, even though humble, where we shall have the right to pay our last tribute of respect to the dead, as these sad offices may be necessary. We cannot help wondering, in this connection, if the gentleman has forgotten the time, within the memory of many, when the Methodists were content with much less expensive structures, in fact were thankful for a good barn in which to worship God. We wonder, too, if his costly church edifice holds more of the "pure religion and undefiled" than those same barns of not many years ago.

Our Reverend critic seems not a little troubled at what he is pleased to denominate "the call to the righteous to repent." Just how he would be understood by his remarks on this point, we hardly know; but if we interpret them aright, he would have us to understand that the professed Christian church has reached the point beyond which no further reform is needed. Surely, had the prophet Isaiah lived in our day, he would have been spared the "unpleasant" duty of delivering this message from the Lord: "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins." Or the prophet Zephaniah, when he breaks forth: "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." But is it indeed true that the church of Christ has reached that stage of development that precludes any further effort at reform? Has she no sins that need to be repented of? May no "new light" be allowed to shine upon her pathway? If so, then we have indeed what the intelligence of the nineteenth century has thought proper to treat with derision in the profession of the bishop of Rome—a church that cannot err. Such an unqualified assumption of righteousness on the part of any, reminds us very forcibly of a class, a representative of which once stood and prayed, "God, I thank thee that I am not as other men are, * * * or even as this publican." We come now to the most important point in the article. We suppose the Reverend gentleman understands the views of Seventh-day Adventists. If he doesn't, he certainly has no right, as a Chris-

tian gentleman, to attempt to state them publicly, and yet taking this view, how can we account for the statements and conclusions of the latter paragraph of his article, except on the theory of designed misrepresentation? He says: "The fountain of so much good to man, the light of the world, the salt of the earth, the great Christian church, is branded Babylon, the great harlot, the maker of the nations drunk, the beast whose communion is to end in fire and brimstone," &c. Does he not know that in making this statement he misrepresents the views that have been presented at the tent? If he does not, those who heard the lectures on these subjects do, and are prepared to judge of the qualifications for "religious controversy" of one pastor, at least, who has in this instance failed to state fairly the position of his opponent. I may be allowed to state here that the position of Seventh-day Adventists, in applying the prophetic Scriptures concerning the beast and the great harlot to the Roman Catholic church, and in tracing the history of this church, the fulfillment of these prophecies, is in harmony with the great body of Protestant commentators.

In reference to the term Babylon, I offer this thought, that whatever interpretation we may give to those scriptures which refer to it, it certainly represents some organization with which the people of God are connected, as they are called upon, "Come out of her, my people, that ye be not partakers of her sins."

In answer to the question why the "great Christian church" is thus branded, we have the reply: "Because they are not Jews." This is equivalent to the assertion that Seventh-day Adventists are Jews, because they observe the Sabbath of the fourth commandment, an institution of which our Saviour declared himself Lord.

Those who hold the truth can afford to be fair. In our presentation in this city of the views held by our people, we have found it necessary to differ frequently and widely from the views held by others. We have yet to hear it alleged that we have not fairly represented their positions. We invite those who profess to represent us before the public to treat us with the same courtesy.

To those who have heard our lectures, it is unnecessary to repeat our views on this point; but for the benefit of those who might be misled by such representations, I would say that we yield to none in our faith in Christ, as the only way by which man can be justified before God, and consequently as the sinner's only hope of salvation. But at the same time we fully accept the position of the apostle Paul, when he says: "Do we make void the law through faith? God forbid. Yea, we establish the law."

One more point and we are done: "This great church keeps as her holy rest the day on which her Redeemer rose from the dead." By whose authority does she do this? If by the authority of the Author of inspiration, then we may surely find on the sacred page the plain command therefor. And certainly the pastors who invite us to avail ourselves of their reserve fund of "Bible intelligence," as we shall go to them for something to soothe our troubled consciences, will give us a "Thus saith the Lord," as the great remedy.

But what is the defense of the pulpit? Alas! has it come to this, that the great Protestant church, which owes her existence to the truth that has been the bulwark of her strength for centuries—that the Bible, and the Bible alone, is the sufficient rule of faith and practice—that this great church is now compelled to resort to the tradition of the mother church—to "authentic church history"—for the authority on which to base the corner stone of its great superstructure, instead of appealing to the word of God? On this question Protestantism and Catholicism stand on one and the same ground, viz., the tradition of the church.

"She has in this one custom never changed, and all authentic church history affirms she was instructed by the apostles to keep it." This statement we deny, and to call out the gentleman's information on the subject of ecclesiastical history, we challenge him to prove, from "authentic church history," that the first day of the week was generally observed by the Christian church for at least five hundred years after the commencement of the Christian era. We also request him to disprove the statement that the first edict in behalf of Sunday-keeping was issued by a heathen emperor, and that not until the fourth century.

If in this brief review we have spoken

plainly and pointedly, it is not because of any personal feeling in the matter, but because we are jealous for the honor of the truth we hold.

Has not the time fully come when intelligent men and women should arouse themselves to a more diligent and earnest study of the word of God, that they may know why they believe as they do, and not longer pin their faith on other men's sleeves? Thus shall we be truly educating and preparing ourselves to answer the high purpose for which we were created. This we believe, and this we are trying to do.—B. L. WHITNEY, in (Rome, N. Y.) *Sentinel*.

CHRIST, OUR HELPER.

NONE can be successful in the Christian warfare who have not divine help—the help of One who is mighty to save. Says our Saviour, "Without me ye can do nothing." Christ in the soul as a quickening spirit, is what gives holiness to the life, and ministers growth and peace. We fail to subdue self, and conquer the spirit of evil, because we have so little of Christ within us. Without his spirit to blend with ours, thrilling all the soul, we are as growthless as a tree without sap—like a branch almost severed from the vine. It barely clings by a few fibers, and draws just enough of the vitalizing sap to keep it from utterly perishing. Much of its freshness and vigor is lost; and we look in vain for the rich, full clusters of the purple fruit. None whose affections are severed from the living Vine, can bring forth fruit to perfection. Unless their love is renewed, and they form a closer connection with Heaven, they will be cast aside by the Master of the vineyard as withered branches; and at last will be gathered in bundles to be burned.

There are many things that tend to sever our affections from Christ; and so gradually is the change wrought that we may not be aware of our true condition. We little realize how fraught with danger is our pathway, when we stray from the divine guidance, and thus expose ourselves unprotected to the deceptive wiles of Satan, who does not appear to us as the "prince of darkness," for then we should cry for help to resist him, but who "is transformed into an angel of light," with power to deceive and lead away every unconsecrated soul.

It is only when we surrender fully to Christ, and abide under the shadow of his wings, that we are safe from the subtle temptations of the enemy. We are complete in him. When in our trials and discouragements we go to Jesus for help, in faith unwavering, help will come; and with the psalmist we may say, "The Lord is my helper." We are capable of endless growth, of unmeasured joy and peace, but Christ within must be our joy; that which gives life its sweetness, and the one thing that makes it desirable. In himself, Jesus saw the perfect reflection of the Father, hence he could say, "He that hath seen me hath seen the Father." He whose life is pure, in accordance with the precepts of the gospel, reflects the lovely character of Christ; and is climbing the shining rounds of that ladder whose top reaches even to the gates of pearl.

Of such, Jesus hath said, "The pure in heart shall see God." Not to the great, the learned, the honored of earth, is this grand, sweet promise given. Nay,—only the pure in heart shall see God. He who loves God, not he who believes in his truth, hath everlasting life. It is not sufficient merely to believe the truth; something more is required. "He that hath my commandments, and keepeth them, he it is that loveth me."

When the record of our lives is seen in the Judgment, may it not be said, "Ye knew your duty, but ye did it not." Our opportunities are many, and precious, and God is ready to help. We have seen in our late camp-meeting that which inspires us with renewed courage. We have seen God's readiness to help; and something of his power to move the hearts of the people. He only waits for us to so wait upon him in humility and self-surrender that he can consistently bless and help.

"In the Lord Jehovah is everlasting strength." In the language of the apostle, "I can do all things through Christ which strengtheneth me." Christ our helper alone can enlarge our hearts, give us moral elevation, and such an influence as will help us to win souls. May it be our daily and earnest petition, that he may be to us a present help in time of need.

NELLIE F. HEALD.

[Copied from *The Missionary Worker*.]

THE MIXED CUP.

In wise proportion doth a fond hand mingle
The sweet and bitter in our life-cups here;
Each drop of either is, by Love eternal,
Poured forth in wisdom for His children dear.

The loving Father, as a wise Physician,
Knows what the wants of all those children are,
Knows which is needed most the joy or sorrow,
The peace of comfort, or affliction's war.

Then should the bitter be our daily portion,
So that we cannot e'en the sweet discern,
Let us in childlike trust receive with meekness
The needed tonic, and its lesson learn.

And if we cannot even that decipher,
Let us be still—nay, thank him for his care,
Contented still that we shall know—hereafter—
When we the fullness of his presence share.
—Illustrated Christian Weekly.

FRANKLIN CO., IOWA.

MEETINGS began in Hampton Jan. 11. The opening is not very favorable. Other meetings are being held, and the weather is cold and sometimes stormy. I should not have begun at this time had it not been that the brethren here, while I was away, wrote me that the people expected meetings by the 10th of January. I did expect to begin about that time, if the way should open, but did not want the announcement made until near the time.

But under the circumstances, I think we have a fair hearing. Last night I first offered pamphlets for sale, and sold \$1.55 worth. I hope the zeal of the brethren will be rewarded, and their expectations realized.

Jan. 5-7, I met with the church of Marshalltown, and spoke five times. The brethren had been made sad by a Methodist preacher's account of the Adventist people, and his miserable misrepresentation of God's holy Sabbath. He declared that God, at Sinai, gave the Hebrews the sixth day of creation, thus making God a liar. But all are still firmer in the truth than before. We had a good social meeting on the Sabbath.
G. V. KILGORE.

BUTLER, OHIO.

At my last report, I had held two meetings at this place. I have continued till the present with but small attendance most of the time. Almost everything is carried on here, apparently, to keep the people away; such as protracted meetings, parties, suppers, festivals, frolics, etc.

A very few appear to be interested in the truth. The preachers are trying to prejudice the minds of the people, and especially their own members, to keep them away. They succeed pretty well in this, though some few break over. I shall continue as long as it may appear to be duty. Brethren pray for the success of the truth.
WM. COTTRELL.

QUARTERLY MEETINGS IN NEB.

From a private letter from Bro. S. Myer I learn that he contemplates attending these meetings. With pleasure I received this intelligence, as it will be impracticable for me to attend them all being much of the time in new fields of labor.

The third angel's message was embraced in its early history by Bro. Myer and his faithful companion. Some of their children were brought under the influence of these truths, while some followed after the world. In helping them to get a "good start," Bro. M. made a failure, and also, in a great measure, lost his zeal for the prosperity of the cause of God. He now feels like putting his neck under the yoke, and spending the remainder of his time and strength in helping in this work. I trust the churches in this new State will be much helped by his labors and influence.

I hope all, especially the scattered ones, will attend these meetings, which will be held regularly once in three months from the time of their appointment.
CHAS. L. BOYD.
Sutton, Clay Co., Neb., Jan. 12, 1877.

IOWA.

AFTER our good quarterly meeting at Victor, Sept. 30 and Oct. 1, I commenced a course of lectures in the northern part of this (Iowa) county, and continued for nearly seven weeks; but owing to bad weather and politics, very little good was done. From there I went to Jasper Co., and gave fifteen discourses in Bro. Baker's neighborhood with seemingly good results. I then removed to another place, distant about seven miles. There I met with the strong-

est prejudice that it has ever been my lot to encounter. Almost the entire community are Methodists, and appear entirely satisfied with their present knowledge of the Scriptures. Most of them prefer to remain away, and are quite active in warning their neighbors against listening to the false prophet in their midst. The attendance was from the beginning discouragingly small.

But so far four, all heads of families, have begun the observance of the Lord's Sabbath; and from present indications the number will soon be doubled. They are all well-to-do farmers, and for intelligence about the average. I feel blessed of the Lord while trying to do my duty, and my courage is good. Pray for me.
FRED. A. BARLOW.

Ladora, Iowa, Jan. 17.

DECKMAN, TEXAS.

LAST Sabbath was our first Sabbath meeting in this place. Less than one year ago we came here, strangers in a strange land, where the truth was never heard of before; and we have looked forward to the time when there would be enough Sabbath-keepers here so that we could have meetings; and now we feel to thank God that that time has come. Last Sabbath was a good day to the few here. We had a good meeting, enjoying much of the blessing of the Lord. We now have thirteen adult Sabbath-keepers here, with a Sabbath-school of eight children.

Many around us are interested in the truth, and are anxious to hear one of our preachers. We look forward to the time when we can have a church organized here. The Lord has blessed us much since we came here. Pray for us.
A. B. RUST.

Jan. 14, 1877.

TENNESSEE, ATTENTION.

We have now fully entered upon the most favorable season of the year for every one to do something to advance the cause of truth. Work is not pressing, and the long evenings always afford leisure; thus making it a special time for distributing reading matter.

As an evidence of the good results of such labor, I will mention one instance. Two years ago, a good brother entered a thinly settled neighborhood, and distributed tracts, obtaining two subscribers for the SIGNS. Time rolled on, and a few weeks ago I entered the same neighborhood, and gave eight lectures; and eight signed a covenant to keep all the commandments of God. This result, in this country, would have taken from four to six weeks of hard labor had not the people been prepared for it by our good pioneer paper and tracts.

Now, dear brethren, here is a broad field in which to labor, gathering in the last great harvest, with the promise that "he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:36.

But you say, There are so many in our community that do little or no reading. No doubt this is so; but if it is, there is all the more need of your being diligent in urging upon them the necessity of reading. Satan's agents, who are filling the world with light and foolish reading matter, are diligent, leaving no stone unturned that will advance their work. And shall we be less diligent than they?

But how can the work be entered upon best? First, let every Sabbath-keeper become a subscriber for one or all of our periodicals; then they will better appreciate their value. Then there should be one or two persons of judgment and activity from every company of Sabbath-keepers to spend their whole time canvassing for the REFORMER and SIGNS; and if the proper persons are unable to get an outfit at once, let the brethren take the matter in hand and help them procure it.

Again, some who can, should get subscribers, and furnish the ready money themselves, taking in return the produce of the farm, garden, or poultry yard, which may be marketed if not needed.

There is danger of our becoming too distant. The society of Sabbath-keepers is most agreeable, so we choose it. This is not always best. When the work for the day is done, let us deposit in our pockets some tracts and papers, and visit our neighbors. Take a seat by their fireside, and make ourselves agreeable, talk of practical religion, and read some of the stirring articles from the paper on the same subject; and before leaving get them to subscribe if we can. Let every person get one subscriber, at least. Wake up, brethren, this

State has almost a million and a half of inhabitants that must be warned, or blood will be found on our garments.

ORLANDO SOULE.

WHAT DO OUR RECEIPTS INDICATE?

IN reply to the question asked in REVIEW, Vol. 49, No. 1, "What do our receipts indicate this week?" we submit the following answer:—

To receipts for REVIEW,	\$601.82
" books by mail,	294.37
" " " express,	401.69
" " " freight,	154.17
S. D. A. E. Society,	58.50
Cash on acct.,	258.51
To Pacific Mission,	10.00
" General Conf. Fund,	15.50
" Swiss Mission,	8.25
" Mich. Conf. Fund,	910.69
" Book Fund,	12.00
" Camp-meeting Fund,	17.00
" Swedish Mission,	.50
" Mich. T. and M. S.,	51.85
" Danish Norwegian Mission,	4.00

Total, \$2798.85

To our mind, the above indicates health and prosperity to the cause of the third angel's message. It looks as though the message was going to "peoples, nations, tongues; and kings," as predicted in prophecy.

The receipts in REVIEW for Dec. 14, 1876, were \$2492.97. Upon stating this fact to a prominent first-day Adventist, he expressed great surprise, and remarked that their party did not get \$500 in two months. But here are five times \$500 in one week. These facts are a matter of great surprise to many, and they are led to ask, "What do these things mean?" to which we reply, God has a controversy with the nations. A truth of unparalleled clearness and importance is given us. The world must hear it.

Cease to agitate? Never. Cease to urge the claims of God's holy law? Not while men disobey it. Let this great reform stop and go backward? We have not so learned duty. Be less zealous in the work? We shall be more so. Contract the limits of our operations? We shall enlarge them. Let the agitation die away? We shall increase it.

A counterfeit Sabbath is soon to be made a civil test in the law of the land, as the true one is now a moral test in the law of God. The people must be enlightened on the subject. And they will be so enlightened that when they decide against the right, it will be in obedience to the claims of self-interest, in opposition to clear convictions of duty.
CHAS. P. WHITFORD.

Berkshire, Vt., Jan. 6.

CHRISTIAN EXPERIENCE.

I HAVE been induced by some who are keeping the "commandments of God and the faith of Jesus" to give the readers of the REVIEW a little of my Christian experience, which I will do as briefly as possible.

In the fall and winter of 1865, I was attending school in this place, and a protracted meeting being in progress north of town and sleighing good, I went out; and in three or four days after, I "came out" in the meeting and soon found joy and peace in trusting in the Lord Jesus Christ.

About this time, the first of February, the Baptist and Presbyterian churches commenced a series of meetings in town, which I attended, and on the 25th day of March, 1866, I was baptized and received into the Baptist church. During the summer I worked on my father's farm, and in August a Baptist minister at my father's house asked me if I didn't feel it my duty to preach. I told him that I did not. However, soon after this, my mind became changed upon the point, and my duty to preach the gospel seemed clear. I commenced that fall attending school in town here, and continued during the winter and spring.

The fall of 1867 I went away to College to Granville Ohio, where I remained during the fall and winter terms. All this time my duty seemed clear to me. I was poor; but God in his goodness opened the heart of an old widow lady, and she gave me a home. But I soon began to feel that I could not stand it to stay in school five or six years, in order to preach the gospel. I became discouraged; and with no one to give me an encouraging word, I gave up, and came home, got married, and until of late, I have been leading a bold, Christless

life, with no love, no enjoyment in the Master's cause.

Last spring a good, devoted brother Mitter, of the Advent faith, asked me if I would read the SIGNS OF THE TIMES if it was sent to me without any expense. I told him I would. I did read, and this fall, God in his goodness showed me the light of the present truth concerning his "commandments and the faith of Jesus." Oh! the truth, how precious! The word of God is now clear to me where it was dark before! I love to read it, it is so precious. I feel I must in some way warn the people of their danger. Oh! how glad I am for the light! God bless the dear SIGNS, and bless his people in their noble work. Bro. and Sr. Mitter and Sr. Griffin have kindly helped me along. May God bless them.

I would like advice, and I pray God to show me my duty. My prayer is, "Lord, what wilt thou have me to do?" I am, dear brethren, yours in love of the gospel,
O. F. COLWELL.

SPIRIT OF PROPHECY, VOL. II.

"ACQUAINT now thyself with him, and be at peace." Blessed result of a true knowledge of our God! Most heartily would I add my humble testimony to those already offered in favor of this late work of Sr. White. As I was recommending this book to a young Christian that he might know Jesus better, and so come nearer to him, he replied, "That is just what I need." And so it is. Before we can love Jesus and trust in him, we must become acquainted with him; and, conversely, becoming acquainted with him, we cannot help loving and revering him—we are "at peace."

This blessed volume is exceedingly precious to me, in that I can know my dear Saviour now as never before. I see in him exalted, tender love, pity for every human distress, and a strength and ability to meet all our needs. My soul bows in humble reverence and sweet reliance that I never could feel before. My dear friends, read this excellent work, God's gift to his people in their time of need, "the shaking time."
M. E. STEWARD.

Battle Creek.

"KEEP THE COMMANDMENTS."

CHRIST said to the young man who inquired of him what was necessary for him to do, that he might inherit eternal life, "Keep the commandments." The question was a plain, pointed one, expressed in few words. The answer was equally so. It showed that obedience to the commandments of God is requisite to salvation. Whether the young man obeyed or not, the fact remained the same.

A gentleman, wishing to avoid the claims of the fourth commandment, and apparently thinking forever to settle the question of its obligation on us, said, "Just show me one text in all the New Testament that says the disciples ever kept the seventh day of the week—Saturday—after the resurrection." Duty to obey God does not rest on so weak a foundation. God gives commandments; Christ says keep them; and it is evident to every unprejudiced mind that is familiar with the Scriptures, that the disciples did keep them. Had they not continued to keep "the Sabbath according to the commandment," it certainly would have been mentioned somewhere by some New-Testament writer. As all are silent in regard to a change in the Sabbath law, either by precept or example, we may safely conclude that no such change took place. By searching the New Testament through, we do not find so much as one text, that says in so many words that the disciples did not steal. Are we at liberty, therefore, to commit theft?

"Keep the commandments," Matt. 19: 17, is a saying of Christ. He also says, John 14: 23, 24, "If a man love me, he will keep my words;" "he that loveth me not keepeth not my sayings." When will men cease caviling?

JENNIE R. RICHARDS.

Mattawan, Mich.

MOODY is a philosopher, as well as an evangelist. He says there can be no revival of religion where the atmosphere is impure, and where the temperature is not about right. There is much truth in that. If too warm, men are stupid, and if too cold, they are too much out of humor to give attention to religious matters, and an impure atmosphere combines all the evils of both heat and cold.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 25, 1877.

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

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

DANGERS AND DUTIES.

THE history of the church shows too plainly the many dangers she has not avoided and the many duties she has not done. And a large portion of the ruin which has resulted to the cause of God is chargeable to those who are set to take the oversight of the flock of God, to watch for souls as they that must give account. Dangers and duties lie all along the path to life eternal. Both demand our closest attention. We are to watch, lest we fall into the one and neglect the other. This has been needful to the salvation of the soul in all past time, and now that we enter upon the perilous times of the last days, watchfulness, that we avoid the dangers, and fully embrace the urgent duties of our time, becomes imperative.

Under God, our cause is moving forward. We are an aggressive, active people; and under the rapid growth of the cause we shall ever talk of broader and still broader plans, until the final triumph of truth, and the great work shall come to a glorious close. Agitate, agitate, agitate, must be our watchword and battle cry until the world shall be aroused and warned, the obedient and trusting ones gathered under the broad shield of Omnipotence, waiting the coming of the Son of man, and the disobedient and unbelieving be gathered under the clouds of error, fully imbued with the spirit of the dragon, waiting only for the vials of the wrath of God to be poured out upon them.

The last message of mercy to a lost world, preparatory to the manifestation of the last plagues, the triumphs of the waiting, watching people of God, and the coming of Christ in glory, attended by all the holy angels, to raise from the dead the blessed and holy of all the ages, are eloquent subjects, and well calculated to move the human mind. Some brethren move slowly, and others move rapidly. Here comes in the importance of fully setting forth the dangers and duties of our time. The earnest, and especially those who are rash and unbalanced by experience, must be warned and guarded, and at the same time those who are slow to see, and to feel, and to move out in the duties of our time, must be stirred to action.

Every proper precaution should be taken to guard the precious cause of Bible truth against corruption, confusion, and reproach. Christ's ministers should be faithful, godly men. They should drink in experience in the things of the Spirit of God, and be able to instruct the novice, to check and discipline the rash, and save the cause from that injury which these persons are sure to bring upon it, from want of experience and consecration. These must experience a radical change in their views, feelings, and natural inclinations, or they will pull down more in one year than a good worker can build up in two. As a people, we cannot afford this pulling down. Those men who are inclined to enter the lecture field in full confidence that they are competent for the great work, when they have not thoroughly learned first principles, cannot afford to start in wrong, and afterward learn to their great sorrow that they have lost precious time in making work for repentance, and have injured the precious cause of Christ.

Rather, let the warnings come. And let the dangers to which our people are exposed, and the duties devolving upon us at this time, be fully set before us. Warn that rash man faithfully, and if he pays no heed to your warnings, let him be disconnected from the work and cause of God. Don't give that novice* an important and prominent position in the church and cause until you have first proved his qualifications and spirit, if you would save both him and the cause. And let all Bible Christians who hope and battle for eternal life cherish love for the plain testimony which points out their errors and dangers, and sets their whole duty fully before them. We need a plain, pointed, practical, old-fashioned gospel, that lays the ax at the root of the tree, that distinctly points out sin, that presents Christ as the remedy and the sinner's only hope, that walks into our homes, and touches our hearts, and molds our lives, and that is the power of God unto salvation to those who believe.

We speak earnestly of broader plans because many, especially those who have the most of the

*One newly come to the faith.

Master's goods, are disposed to take a narrow view of our vast work, and also because the providence of God seems to be ever opening new fields of labor before us. But it is not for the good of the cause for our people to undertake more than we can do faithfully and well. We must have more plain, thorough, pastoral labor among our churches. God has been giving us, through the influence of the third angel's message, a precious people who can be brought up to duty on all points where the truth is consistently and fully set before them by those who have upon them the unction of the last message.

This is fully demonstrated by the labors of those ministers and presidents of Conferences who have laid their plans wisely and well, and have labored with vigilance to execute them, suffering nothing to discourage and dishearten them. Eld. Canright laid his plans well in Michigan one year since, and worked to the point earnestly and hopefully to execute them. God helped him to do a great work, and we regret that he could not finish that work the present winter. Eld. Haskell had in New England the hardest field beneath the broad heavens, from the fact that more of the disorderly elements of the first-day Adventists were among them than cursed our cause in any other Conference. And yet his systematic, patient, and faithful labors have, with the blessing of God, brought unity to that people, and liberal action in the missionary work, which has excelled any other Conference, unless we except the Ohio Conference.

Matters were in a very discouraging state in Ohio when Eld. St. John took hold of the work there, and was elected president of that Conference. His greatest effort has been to introduce system and prompt action. God has greatly blessed his faithful and patient labors. We hope he will keep the armor on, and if there are those in that State who do not fully co-operate with him, and sustain him in his efforts, there is plenty of room either for him, or for them, in some other field. But Ohio is coming up; and the friends of the cause there will see that live men who are faithful laborers receive their moral support. Ohio is ahead of all our Conferences in furnishing cash for the Battle Creek College. Ohio and New England Tract and Missionary Societies, having live presidents, who are systematic and thorough, have distributed more than their proportion of The Health Almanac, while several of our stronger Conferences have taken only about one-fourth their proportion. The practical application of our systematic and energetic manner of doing business reveals the fact that the root of the matter is in some men, and that it is not in others, so that we can read the officers of our Conferences and Tract and Missionary Societies like books. There must be greater care to elect the right men, and then to give them our moral support while they are in office.

Some think Eld. J. N. Ayers, president of the Kansas Conference, too thorough, sharp and prompt. But when these persons are converted they will agree with us that he is a man for the time. He is a cripple, but cannot afford the time to take care of a cane. His Conference was young and weak, and suffered terribly from drought and grasshoppers; but under his thorough manner of doing business, and the cheerful co-operation of his fellow-laborers, Kansas promises to be one of our strongest Conferences. Eld. Ayers is a thorough health reformer. He fully believes the testimony that "the health reform sustains the same relation to the work of the last message that the arm does to the human body," and acts in accordance with it. As we watch the movements of men and things we are fully persuaded that as our people doubt, and question, and slide back from the precious things God has been setting before them, and which they once received with gladness of heart, in the same proportion God takes his Spirit and his guiding hand from them, and they are left to suffer from want of united, self-sacrificing efforts among them to build up the cause of God.

We were made very glad by Eld. Geo. I. Butler's recent letter to us respecting the present position of the Hart brothers and Bro. M. Miller of Iowa. These are men of sterling worth, and would they give themselves wholly to the Lord and his work they could be as happy and successful in the work, after a little experience, as those we have before mentioned in this article. And the Iowa Conference will never amount to very much until such men as Minos Miller, Sydney and Russel Hart put on the armor, and take hold of the work as Elders Canright and St. John have done, and let Eld. Butler go here and there where his powerful, practical gift is

needed to meet the spirit of disaffection and rebellion, and to establish the work in new fields, as did Eld. Canright during the year 1876. If there is anything that will weigh down any Conference it is a half dozen strong men, or those who might become strong men, hesitating, waiting, and wavering, neglectful of their duty. There are no men that walk the earth that we more highly respect than Eld. Butler, and Bro. McCoy and Miller, of the Iowa Conference. Our last meeting with these brethren at the Iowa camp, last June, was joyful beyond expression because of the work of the Lord so very apparent in them; and yet we were pained to leave that consecrated ground, hallowed by the presence of God, conscious that none of these brethren were put in their proper places in the Conference.

The brethren elected Eld. Butler as the president of their Conference out of respect to his ability, and his faithfulness to any trust they might commit to him. And while this was the general feeling of the body, some who could fill the position quite as well, after wearing the armor awhile, were more than willing to deprive the cause of his labor, in more needy fields, and hold him in the State to do the very work they should do. Bro. Miller and McCoy both learned to discipline men in the army, and they are both among the most thorough business men in Iowa. Let this talent be fully consecrated, and employed in marshalling the Tract and Missionary force, and managing and directing matters of the Conference, in the spirit manifested by Elders Canright, Haskell and St. John, and Iowa would wake up at once to tenfold her present efficiency and strength. How sorry we are for the Lord that he has to accept the imperfect labors of second to fourth rate talent in place of so large a portion of number one talent which will hesitate, wait, delay, and finally turn aside from the path of duty.

We have waited too long for the ministers from the several denominations to take up our message and preach it. But few will accept it, and but a small per cent. of these make good workers with us. It is almost impossible for a Seventh-day Baptist successfully to join hands with us in our work. The missionary cause in particular, and in fact all our work, is different from any other religious work in the world. Our strength and success is in uniting system with vigilance so as to run our car safely and fast. Old things are done away, and all things become new to those who enter fully into the spirit of our work. The denominations are burdened with a class of men who, failing in other branches of business, enter the ministry. They fail in other business for want of financial ability. They succeed to other men's labors where they find things prepared to their hand in the ministry, and are the poorest kind of church paupers. They neither pull nor push, but ride. They leave a church lower than they found it. In short, the church pays them for letting the cause down to be lifted up by one of the Lord's working men. The habits and manner of labor of the ministers of our time are such that we cease to hope for help from that direction. The Lord would have the work of the last message promptly and faithfully done. And we have finally come to this, in calculating upon the future usefulness of our ministers, to hope for their future success in proportion as they may cultivate habits of order, vigilance, industry, thoroughness, and in short all those faculties which make up the business man.

The present condition of our cause, and the spirit of the present time, demand the labors of our most thorough brethren from the farm, the shop, and the business office, who have made life a success, and for the thorough training of a host of young men in our ranks. We can wait no longer for the ministers from the other churches. They preach so slow a gospel, and move so very tardily, and have so long been accustomed to cast their whole weight upon their people, that, should many of them join us, they would completely sink our little ship. The cause demands workers. God has given this people, through the efforts of men of sound heads and consecrated hearts, about one hundred and fifty different publications in which the great truths connected with the last message are clothed in plain and sound words. And now what is wanted is that sound men, who can command wholesome English, and whose minds have been disciplined to habits of order, industry and vigilance, shall take these books to sell and give to the people in connection with their public labors. In plainness and in sound simplicity lies the power of the gospel. Paul would not preach the gospel "with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1:17.

The fields are all white for the harvest, and where are the laborers? We look over into old Europe, and see Eld. Andrews, after laboring a quarter of a century by our side in this country, completing his French and German, at the same time laboring with the brethren, and before the public occasionally, and also publishing a French paper. Who will go and help him? He is calling for a couple of our children, who are now overwhelmed with care and toil in building up the Pacific Press. We take the liberty to quote paragraphs from a recent private letter from Eld. Andrews, as follows:—

"Bro. Ertzenberger came from Germany to attend our General Conference at La Coudre, Dec. 3. He is of good courage and seems to be very much as when he was in America. His mission is something more than self-sustaining. I think, considering all the circumstances, he has been very successful. There is in Germany a good company of brethren and sisters well instructed in the present truth, and a good influence before the public. What is wanted, however, to give strength to the work in Germany, is a German paper and German tracts for general circulation.

"This brings me to say that within a few months, if you think it proper, we will commence to publish our paper in German. What I mean is that we shall be able within a few months to get out a correct German paper. The question will then be, Shall we undertake the financial responsibility of another paper? I bring the question thus to your consideration and ask you to give it prayerful thought.

"We will soon be ready on our part, and if the brethren in America think proper to help us set up such a paper, we will use rigid economy, will work hard, will give all possible care to have our work well and correctly done, and will be content with very plain fare. It is a serious job to think of undertaking, but I believe that God will help."

It is surprising to us stingy American Christians that Bro. Ertzenberger has a mission of only one year's standing, in old Germany, with all its infidelity, beer, and tobacco, that is self-sustaining. In a private letter, now on its way to Europe, we have already responded in the affirmative to Eld. Andrews' inquiry respecting a paper in the German language. In behalf of our people, we stated to Eld. Andrews that he would be fully sustained in publishing a paper and in printing tracts in the German language to any extent that in his judgment the cause demands. We fear that our noble missionaries in Switzerland and Germany are doing injustice to themselves and the cause they represent in their habits of extreme industry and economy. We have said to Eld. Andrews, Go forward with the work, publish on good paper to the fullest extent of the demand for periodicals and general publications. We have urged him to send his orders for money in season to the REVIEW AND HERALD Office; and to avail himself of all the benefits within his reach to extend the work in Europe; and we have assured him that his American brethren would fully sustain him in so doing.

Every enterprise taken hold of under the plea of Broader Plans has proved a glorious success. The winter term of our College opened finely. It is indeed surprising that in less than five years since a S. D. A. College was first mentioned, it has been brought into existence, and into harmonious operation. It is stated that the number of Eld. Smith's Biblical Lecture Class will probably reach seventy-five. The scheme to educate young men to become practitioners in our Health Institute, and able medical writers, has proved a perfect success. The Pacific Mission is prosperous, and the establishment of the Pacific Press in connection with it has in its results far exceeded our expectation. The Press gives character to the work, and facilities to the cause on the Pacific Coast, which could be secured in no other way.

We have cheering reports from the North Pacific Mission. Eld. Van Horn writes from Salem, Oregon, on New Year's day:—

"The cause of truth is brightening up some of late here in Salem. We have appointed the second Sabbath and Sunday in January as the time to organize a church here. I think there are about twenty ready to come into an organization.

"Bro. Jones has raised up a little company of Sabbath-keepers about five miles from here in Eola, and we have appointed to organize a church there the third Sabbath and Sunday in this month. There are some good substantial persons among those who have taken hold at Eola."

"The outlook before us now is quite favor-

able. We are preparing for a vigorous campaign the coming tent season."

And our people in California have never had better courage to work in the missionary cause than at the present time. The late State quarterly meeting was excellent, and left a very encouraging influence, and the opinion prevails that Eld. Smith should visit the State and hold a Biblical Institute during the month of April.

We have talked of "broader plans" until some think the old story completely threadbare. But we cannot help their cases, neither can we help talking and acting upon plans for the extension of our cause.

But there are those, and some of them persons who have a large amount of means that they can spare without realizing the least want, who take no practical interest in the execution of the best plans to extend our work. There are hundreds who will talk long and earnestly of the hand of Providence that is pushing our cause into all parts of the world, who never think of giving a dollar to any of our home or foreign missions. But there is another class of our professed friends who will neither talk nor act in a manner to encourage the extension of our work. The last-named class are really tired of hearing of Broader Plans. They think it very rash to send Eld. Andrews to Europe, to raise money to establish a press there, and to send money to support missionaries and to print books and papers in that far-off land. These hug to their homes and hug their money.

These have never yet received the missionary spirit into their hearts. These have never felt a single thrill of that inspiration which the true servant of Christ feels as he reads the commission, "Go ye into all the world, and preach the gospel." These are held by the spirit of the world and of Satan from giving their hand to that work in which they would find the greatest satisfaction were they fully converted. We mourn that they will deprive themselves of the blessing of giving, and of having a lively interest in the cause of God. In the language of Paul we would exhort them "to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." The stupefying influence of the love of this world affects the memory on certain points. Don't forget this, brethren; but remember these important words of the Lord Jesus, fully endorsed by Paul, that it is more blessed to give than to receive.

Our work is vast, and of a nature which requires vigilance and the expenditure of large sums of money. We labor against great odds in many respects. Numbers, influence, and the natural inclination of the mind and heart, are all against us. "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." Ps. 124:2, 3. What is wanted now is that every brother and sister work with the Lord.

But there are some among us who are losing their interest. Instead of rising with the work, they are going down. And the prospect of reaching them and helping them is growing more hopeless. Some of these have manifested great industry and economy in amassing their wealth. Throughout their business life they have weighed carefully every business transaction from the largest down to the minutest expenditure of means. These careful habits have increased with their years until the burden of advanced life is to earn and to save, while they have no earthly use for the larger portion of what they already possess. They have been doing business all their life with the certainty that every enterprise in which they engage would pay well. And now as they are urged to engage in this and that enterprise to advance the cause of God, they have no strength to act by faith.

These persons assent to the arguments drawn from the sacred Scriptures, but they are as destitute of living, active faith as Lot's wife after she was changed to a pillar of salt. Nothing but the power of God can move them from their fixed position. We fear that love of the world will hold some of those who have had great light until they sink in the general ruin. We can warn them, and go on about our work, mourning that they are not ready to help us, and thus receive the blessedness of well-doing here, and the reward hereafter. Again, in the language of Paul, we "charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

We have called for \$10,000 to establish a S.

D. A. Publishing House in Europe, and we are happy to report that \$6,000 of that sum has actually been paid in at the REVIEW Office, where it is needed at present to carry forward the cause until the time comes to invest it in presses, type, etc. At present Eld. Andrews has not available force to manage such an establishment. In his last letter he urges W. C. White and wife to come to his assistance. But these persons are at present the main dependence at this Office, and cannot be spared until others are raised up to fill their places here.

The \$10,000, however, must be reserved for the object for which the sum was designed. We now call for donations to sustain our publications in the French and German languages in Europe. And we urge that these donations shall not be taken from our S. B. treasuries in this country, nor from persons who have only a few dollars to spare, which they should apply to the advancement of the cause at home. But rather let the money necessary to sustain the cause in Europe come from those who can spare it without feeling the want of it, and who would not give less to support the cause in America for liberally donating to the European Mission.

Come, brethren, get out your pocket books and unroll the greenbacks, and prove your interest in the European Mission. We send along with this article to the REVIEW Office an order to charge \$100 to our account, and receipt the same in this issue to our name for the European Mission. Fall in, brethren, with your liberal donations, and let us make the hearts of our dear missionaries glad with the tangible evidences of our love for them, and the cause to which they devote their lives.

Address, REVIEW AND HERALD, Battle Creek, Michigan. J. W.

CHEAP, CHEAPER, CHEAPEST.

We are thoroughly disgusted with that spirit of covetousness that seeks to take advantage of our reductions in prices, which we made that we might encourage the Tract and Missionary work.

Both the REVIEW and the SIGNS are very cheap at \$2.00 a year. These papers are of respectable size, superior stock, and full of original reading matter. Neither of them lean a whit on advertisements for support, as is the case with most religious papers. And then, the postage is pre-paid without adding the amount of postage to the subscription prices, which is an act of pure liberality on the part of the two offices.

How it is that any brother or sister who has the means to raise \$2.00 can endure the thought of reading either of our papers for less than \$2.00 a year is strange to us.

How one of our ministers can offer the SIGNS for \$1.50 to those who are able and willing to pay \$2.00, is stranger still. The reduction in the prices of the SIGNS and REFORMER is to T. and M. workers, and to those who send these excellent periodicals to their unbelieving friends, only. And our efforts to extend their circulation should be guarded by every brother and sister and by every minister.

We send the SIGNS to fifty persons in different parts of the world at a cost of \$75, and the REFORMER to as many at a cost of \$30, making \$105, from our individual purse. The reduction in prices is made to individuals to send to their friends to encourage them to send in long lists of subscribers. And when we see our people taking advantage of these reduced prices, or even willing to read these periodicals at reduced prices to themselves, we feel a disgust at such covetous littleness that language cannot express.

Some of our people are calling for the engraving Way of Life with the SIGNS at \$2.00. We have made no such offer. The Way of Life with key of explanation is \$1.00 a copy, postage paid. We furnish it in quantities to agents and preachers to sell to whom they please with other books for 60 cents; to those who give themselves to canvassing in new territory outside of our people at 50 cents; and in large quantities to T. and M. workers to be used exclusively in clubbing with the SIGNS and REFORMER at 40 cents.

The reason of these very lowest prices in large quantities is we have a very large edition printed expressly for this purpose that T. and M. workers might club with the SIGNS and REFORMER, and thus extend the truth. And we ask the co-operation of all lovers of the cause of truth. To the poor and the stingy we will send anything we print free, if they will report their true condition and character to us. From all others, including our ministers, we shall expect help in our efforts to advance the cause of God.

J. W.

NOTES OF THE DISCUSSION IN KANSAS.

THE COVENANTS.

Fifth Session.

In the fifth session we took up the Two Covenants. Here is where our no-law opponents always think they have a strong case; but the more we have studied this question the plainer it has become, till, of late, it has actually become the strong hold of the Sabbath argument, and the death blow to Sunday. Bro. Andrews' little tract on the Two Covenants brought out that question very clear and decisive to those who would study the subject thoroughly. In addition to this argument, our brethren in Kansas got out some excellent points which made it, if anything, more simple. I designed to have presented these arguments on the Two Covenants fully, but as Bro. Smith has lately given two excellent and lengthy articles upon that subject I do not feel justified in going over the same ground again. I will, therefore, simply quote the headings of the positions taken.

The nature of both the old and new covenants is stated in Heb. 8:8-12. Here we learn that the old covenant was made between God and Israel at the time he brought them out of Egypt. Paul says, Rom. 3:2, that God committed his oracles to Israel. All other nations had apostatized from God and desecrated his law. Lev. 20:22, 23. Israel was the only nation left upon the earth who regarded the law of the true God. To them, therefore, he solemnly committed his statutes and laws to be preserved among men. For this purpose God made a solemn covenant with them, immediately after bringing them out of Egypt.

Webster defines a covenant to be a mutual agreement made between two or more parties. In Ex. 19:1-8, we have a careful history of this very covenant made between God and Israel. It states what God proposed to do on his part, and what they solemnly promised to do on their part.

In Jer. 11:1-15, the prophet directly says that this was the covenant that God made with Israel when he brought them out of Egypt. He quotes the very words of the covenant in Ex. 19, and says that that is what God said to them when he made the covenant. In that covenant they promised to obey God's voice and keep his covenant. Then they heard God's voice as he spoke to them his law. Ex. 20. Afterward Moses went up into the mountain, and was there with the Lord a long time, where he received a great many instructions about various things.

Finally, he came down from the mountain, having written out in a book all the words that the Lord had spoken to him. He read these words to Israel, and here again they solemnly promised to obey what God had said, and stand to their former agreement. Ex. 24:3-8. Then Moses killed a beast, and took the blood and sprinkled it upon the people and upon the book, saying that it was the blood of the covenant which God had made with them. Verse 8. Here, then, the covenant was sealed and ratified. That this was the old covenant, we are positively told by the apostle Paul in Heb. 9:18-20. This settles the question beyond all dispute that the old covenant which God made with Israel is the one begun in Ex. 19:1-8, and finished and ratified in Ex. 24:3-8. Now we need to remember the words of Paul in Gal. 3:15, where he says, "Brethren, I speak after the manner of men, Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." When a covenant is once sealed, then nothing can be added to or taken from it.

Now that the ten commandments were no part of that covenant, were not in that covenant, were not the words written in the book, is evident from the following facts; viz.,

1. The ten commandments were not written at that time; for it was after this that the Lord called Moses up into the mountain to receive the tables.

2. Moses had not yet received the ten commandments in any shape, because after Moses had first come down from the mountain and read the words of the Lord to the people, and had ratified that covenant with blood, Ex. 24:3-8, after this the Lord said unto Moses, "Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. Here it will be noticed that after the old covenant was all finished and ratified, Moses yet had no copy of the ten commandments; for the Lord told him to come up into the mountain

and receive the law written on stone, which we know to be the ten commandments, that he might teach them to Israel. This shows positively that Moses did not have the ten commandments at that time.

3. He was there with the Lord in the mountain forty days and forty nights, and did not come down with the ten commandments till the end of that time, as recorded in Ex. 32:15. And even then he immediately threw down the two tables of stone, and broke them. Then he had to prepare a second set, and was there with the Lord the second time, forty days and forty nights before he received a copy of the ten commandments permanently. Hence, neither Israel nor Moses had a copy of the ten commandments till nearly three months after the old covenant was closed up and finished. Then it was too late to put the ten commandments into that covenant, because, remember, you cannot add to a covenant after it is ratified. Furthermore, the following facts show that the ten commandments were not the old covenant:

1. The old covenant was made between God and Israel, Jer. 31:32. It was therefore a mutual covenant, a covenant which two parties made. But Israel had no part in making the ten commandments. God made these without consulting them, and they are expressly declared to be God's commanded covenant. Deut. 4:13.

2. The old covenant was first made at Sinai. Deut. 5:2, 3. But the ten commandment covenant was made with Abraham and confirmed to Jacob for a law. 1 Chron. 16:15-17; Deut. 4:13; Ex. 24:12.

3. The decalogue was a complete covenant in and of itself alone. Deut. 4:13. It took nothing else to make that covenant. But the old covenant included a good many things, the sanctuary, the priesthood, etc. Heb. 9:1-10.

4. God's law was perfect, Ps. 19:7; but the old covenant was not perfect. Heb. 8:7.

5. When the Jews failed to perform their part of the covenant, that is, broke the covenant, that ended that covenant. But it does not end a law to break it. You may break a law a thousand times, and the law is just as binding as it was before.

6. Paul distinguishes between the two covenants and the law. Rom. 9:4.

7. There were two covenants given to the people at Sinai. This is an important point, which I made very prominent, and which Eld. Shick never touched at all. I also made the same point in my discussion with Eld. Grant, in California, and he never answered it, for it cannot be answered. By reading carefully Ex. 34:10-27, it was very plainly seen that God there made a covenant with Israel, which Moses wrote in a book. The above scripture shows that this was not the ten commandments. In Deut. 31:24, this book is called the book of the law. In 2 Kings 22:8, Hilkiah, found this book of the law, and in 2 Kings 23:2 it is called the "book of the covenant." Here, then, was a covenant made between God and Israel, written by the hand of Moses in a book, and that book is called the book of the covenant, and this book was placed in the side of the ark. Deut. 31:26. That is one covenant.

That the ten commandments is another entirely distinct covenant is shown thus: In Deut. 4:13, the ten commandments are directly called God's covenant, and he is said to have written them on tables of stone. In Deut. 9:9 they are called the "tables of the covenant." That God, and not Moses, did truly write the ten commandments on the tables of stone, is shown by the following scriptures: Ex. 24:12; 31:18; 32:16; 34:27, 28. Notice the last scripture particularly, and compare it with Deut. 9:9, 10, which shows that God is the one who wrote the covenant on the tables of stone. This being so, in Ex. 34:10-32, we see one covenant written by Moses in a book, which was not the ten commandments, the other written by God on tables of stone, which was the ten commandments. So much for the old covenant.

The new covenant was to be made with Israel, Jer. 31:31-34. It was to be introduced and confirmed by the Messiah at his advent. Dan. 9:24-27. That Jesus is the mediator of the new covenant is declared by Paul. Heb. 9:15. Hence, when he began his ministry he immediately chose twelve apostles, and he always kept them with him during all his ministry. While he spoke to the multitude only in parables, he privately expounded everything to these disciples. Mark 4:33, 34. Thus for three years and a half he carefully indoctrinated them in the principles of the new covenant. When he finally left them he said he would send them the Holy Ghost, which should bring to their remem-

(Continued on page 32.)

SUBMISSION.

THE way is dark, all dark, I cannot see
One step ahead, not one;
But I have laid my burden at His feet,
Trusting in Him alone.

Yes, I have laid it down; I'll leave it there,
Trusting in Israel's God.
I know there's help and strength in him, and I
Will bow and kiss the rod.

The waters surged round me deep and cold,
My heart seemed still and frozen—
But then I sought my God with sighs and tears,
Presenting Christ his chosen.

And he in tender love took all my care,
And blessed my heart with peace.
Oh! there is strength in Israel's God I know.
He makes our troubles cease.

And though I cannot see the way, I trust
In him; for he will lead.
And though my troubles deepen, still I trust;
He heals, e'en though hearts bleed.

M. J. BAHLER.

Dallas, Texas.

Progress of the Cause.

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

REPORT FROM SWITZERLAND.

WE have many things which show that God is making our French paper a blessing to the people who receive it. From time to time we receive letters from strangers expressing their interest in the paper, sending the pay for their own copy and sending the names of persons at a distance to whom they have written recommending the paper, and to whom they ask that it may be sent on trial. Such letters give us great encouragement.

In the course of a few months, if God shall prosper our efforts, we will be ready to publish a German edition of the SIGNS OF THE TIMES. This is greatly needed. We have more than half as many German Sabbath-keepers in Europe as we have of French brethren. Under the judicious labors of Bro. Ertzenberger our German brethren have made progress in the grace of God and in the knowledge of the truth, and God has added to their numbers. We must not delay the publication of our paper in German a single day after God in his providence shall render it possible and consistent to commence. But this new branch of the work demands a very great amount of labor both in the preparation for its commencement and in its execution, of which no report can be written. But it is work that must be done and if done faithfully will bear much fruit in time to come. Our brethren may be assured that we will use all possible diligence and faithfulness to hasten forward this German work, while at the same time the publication of the French paper and French tracts will be continued as at present. So there is more work than can be executed at once, even with others to help in the work.

But while thus contemplating a German edition of our paper as a thing shortly possible, the question of a paper in Italian is brought also to our notice in a manner that seems like the clear indication of duty by the providence of God. Dr. H. P. Ribton of southern Italy has received copies of the SIGNS, and various publications both of the S. D. Baptists and of the S. D. Adventists. The perusal of these has caused Dr. R. to embrace the Bible Sabbath and the doctrine of the near advent of Christ. I send with this communication his last letter to me, also a letter designed for the REVIEW, and an article which he wishes to publish in Italian, but which he has translated into English for the REVIEW. It will be seen that through his instrumentality a brother has been converted, who is a thorough practical printer, and who understands both French and Italian. Bro. R. asks if we would like to issue an Italian edition of our paper. It certainly seems that God has begun to open the way for this even before we had thought it possible. I know we must mingle caution and prudence with zeal and activity, but if God has gone out before us to the battle it is time at least that we should stir ourselves to follow. We shall seek as a matter of principle to sustain European laborers with means raised here as far as possible. I know our brethren here are anxious to do this.

Bro. Bourdeau is struggling more fully to establish the cause of truth in southern France. He has to contend with very serious difficulties, but he does not lack courage nor zeal nor the spirit of self-sacrifice. The laws of France are quite intolerant, and the adversaries of the truth are able to take

advantage of these laws greatly to his embarrassment. Do not forget to pray for Bro. Bourdeau. His work is arduous, and his health is feeble. I never cease to feel an intense anxiety both with respect to his health and also that he may vanquish the difficulties which beset his mission in France. May God spare his life and help him wisely to arrange and accomplish his work within the limits of the just expenditure of his strength.

If we do not report so often as our brethren desire, let them remember that though each day's labor is made as long as we can make it, it is almost impossible to find a moment's time for reporting; and let them judge of the nature of our present work by what we have indicated as to what must now be undertaken. Time flies, as we are admonished by the close of the year, but no day passes that we do not seek to make count all that is possible in the cause of Christ.

J. N. ANDREWS.

Bâle, Switzerland, Dec. 31, 1876.

P. S. I wish, so soon as my time and strength shall make it possible, to devote at least one column of our French paper to such passing events as are worthy to be chronicled as signs of the times. I should therefore be very grateful if our friends in America would send me from time to time papers, pamphlets, tracts, or whatever contains matter which seems to them capable of being of service in such a department or worthy of being translated for our paper. I here take occasion gratefully to acknowledge the papers sent in time past, often by unknown donors, and to say that such matter as was thought capable of being used has been cut out and carefully laid by for use. We hope to add greatly to the value and interest of our paper in time to come; yet each number is the very best that with our present resources we can possibly make it. And no pains should be spared upon a paper that must be printed in several of the languages of Europe.

J. N. A.

ITALY.

BRO. H. P. RIBTON, M. D., of southern Italy, writes the following private letter to Bro. Andrews who sends it to us:—

"DEAR BRO. ANDREWS: I send an English translation of an article which I have written in Italian, hoping to be able some day to print it, and which I thought perhaps our brethren in America might like to put into the ADVENT REVIEW; also an article on wine, which I thought might be acceptable to the HEALTH REFORMER.

"In the same enclosure I send, at the request of some of my Italian brethren, an appeal to them, as I mentioned in my last. God will enable me to do the great work I want to do if it be his will. I feel thoroughly with you that the time is short and we ought to make superhuman efforts to save souls. Oh! that the rich would give us the one-thousandth part of what they spend on pleasure and fleshly lusts, and we might encircle the earth with our missionary labor.

"Would you like to bring out an edition of LES SIGNES DES TEMPS in Italian? I could do all the work for you (were I even to devote half the night to it); and we have excellent printing presses here.

"I have one zealous brother, a martyr to his faith (turned out of his home, lost his wife and six children through hardship, and has still four children in great peril through persecution; he is now dependent on his persecuting family for his bread). My wife suggests to me to ask you if you could give him any employment on the journal? He has a peculiar talent for writing and composing, and is practically acquainted with all the work of a printing house. I enclose his last letter; you see what a good hand he writes. He knows French, and would be invaluable if you brought out LES SIGNES DES TEMPS in Italian.

"Thanks for the journals. I will do my best in canvassing for them, and hope to obtain for you some orders soon. Will write again shortly. May God give you an abundant harvest in Switzerland.

"Yours sincerely in the cause of Christ,
"H. P. RIBTON."

Bro. Ribton sends the following for the REVIEW:—

"To the Seventh-day Adventist brethren in America.

"DEAR BRETHREN: I have been throughout the past year an active laborer in the Lord's vineyard. Acquainted all my life with the means of grace, it pleased the Lord about a year and a half ago to bring me through a baptism of fire, by which I

became in some degree dead to the world, and my eyes were opened to the importance of an implicit obedience to all God's commandments. I then, in the midst of severe temporal trials and difficulties, became a preacher of his word, and my labors, as far as I was able to carry them on, were blessed. The Lord graciously gave me still more light last summer (which I take as an earnest of his having called me entirely from the world to be a laborer of his), for he sent me, in an extraordinary way, first a journal of the S. D. Baptist brethren in England, which taught me the true nature of the Sabbath, and afterward some numbers of the ADVENT REVIEW AND SABBATH HERALD, which made me acquainted with the third angel's message. Since then I have felt myself united in spirit with you.

"Dear brethren, I have been stirred with a burning and irrepressible desire to throw myself wholly into missionary work in this beautiful but benighted country, and I have a feeling that God has prepared me through many extraordinary dispensations (which space does not allow me to recount) to become a laborer for you; and that he will send me the means of doing his work through you. I am practiced as a speaker and writer, and speak the language of this country equally with yours. There are fields here white for the harvest. I have around me some faithful brethren, attached to me through the work I have already done, and, if God gives me the means, can make the third angel's message heard from the Alps to the southernmost point of this peninsula. You have sent it into Switzerland, and a voice within impels me to call to you, like the Macedonian who appeared to Paul in the night visions: Come over into Italy, and help us.

"If it seem good to God, he will enable you to do, not only this, but greater things than these; but whatever be his will, my spirit shall ever be one with yours, and all that he gives me shall ever be devoted to him. May he bless your work and multiply it abundantly, in the prayer of your brother in the expectation of Christ's speedy coming,
H. P. RIBTON."

GENERAL BUSINESS MEETING AT LA COUDRE, SWITZERLAND.

THOUGH our organization is not yet perfected in Switzerland, yet we are careful to do our business which pertains to the cause of truth with correctness and with painstaking. Our annual meeting convened Dec. 3 at La Coudre near Neuchâtel. It was attended by some from all the Swiss churches and by Bro. Ertzenberger from Germany.

An executive committee was chosen for the ensuing year. The financial management of the paper and of the publication of the tracts was carefully examined by the books, and reported satisfactory. The best methods of advancing the cause was the special subject of discussion in the meeting. The report of tract and missionary work showed a much greater amount of labor than I had anticipated as I have not been able during the past six months to visit the churches and to help forward this work. But a general tract and missionary meeting is to be held so soon as I can leave Bâle to attend it, and in the report of that meeting I will give particulars. Our general meeting was one of great encouragement to our brethren in Switzerland.

J. N. ANDREWS.

TRAVELS IN THE NORTH.

WE celebrated the ordinances at Fish Creek. I tried to get the members to take a position and obtain an experience in harmony with the spirit of the message. Some are doing well, but some are faltering. Others will probably take their crowns. The Lord has done much for this people. My prayer is that they may live to glorify his name.

Tuesday morning I started for Washington Island. Two brethren went with me to help draw the baggage. Three miles from the north point of the peninsula, we took up our carriage (or baggage) and with the mail-carrier for a pilot we intended to cross the ice in the afternoon. But we could not see twenty rods ahead on account of the snow, and he did not consider it safe to cross. The channel in the middle of the Door was open the day before, four miles wide; but he had crossed it in the forenoon on ice less than two inches thick, which had formed in the night while the thermometer stood twenty degrees below zero.

We went about a mile on the ice along the shore, and were kindly entertained in a fisherman's shanty through the night. We

could hear the sea roaring in Lake Michigan and the ice cracking in the bay. It sounded like the report of big guns. But the Lord favored us in the morning with fair weather; so we started again on the ice, and when we reached the open water (for the new ice had all gone into the lake), we followed it to the north, until we got around it.

When we got to the end of the open channel, we were within four rods of the water. The ice which we were on heaved up and down as far as we could see. It rose and fell at least six inches. We could hear the water under our feet and see it pressing up through the cracks in the ice. This looked some doubtful to us, but we had confidence in our guide, who has traveled over this dangerous water, month after month, for the last twenty years. We arrived safely on the other shore after about twelve miles' travel on the ice. In many places we would sink into the snow and water, yet there was solid ice underneath. Then again we would mount over heaps of ice that had been thrown up by the storm and waves. It was beautiful to behold these crystal rocks glittering in the sun as far as our eyes could reach.

I thanked the Lord for bringing us safely through; for these turbulent waters swallow many victims every winter and summer. I hope to find work on this island. It contains about 500 inhabitants, mostly Danes, though some are Americans, some Irish, and some Icelanders. They have one church edifice and two school-houses, but no minister of any kind.

Thursday there was a very cold north wind. I walked ten miles to see the trustees of the church, and give out notice of meeting. Friday I walked eight miles through the storm to get a school-house on the south side of the island for Danish meetings, and give out notice. On the Sabbath I rested, and I held two meetings on Sunday. The meeting in the church was well attended, and there was a good impression made on the people, while a tender and solemn spirit pervaded the house.

Meanwhile a notice was sent to me from the clerk of the board, forbidding me to hold meetings in the school-house. So we held the meeting in a private house opposite the school-house. Some over twenty came together. About half of them were Icelanders. We have started a petition for a special school meeting. It is signed by thirteen voters. There is a good prospect of getting the house yet. For the good of others we will here copy a portion of the

SCHOOL-LAWS OF WISCONSIN.

"Chap. 235. Amended. Sec. 1. . . . A majority of the district board of any school district in this State shall have the right to permit the school-house to be occupied by religious meetings, temperance meetings, and any other meetings which in the judgment of the majority of the board will aid in disseminating intelligence and good morals among the inhabitants of the district.

"Approved, March 4, 1875." If the board refuses the house, and a majority of voters in the district are in favor of meetings, a special meeting can be called by sending a petition signed by at least five voters of the district to the clerk of the school board, stating time and place for meeting (it shall be held in the evening at 7.) and object for which called. It is the duty of the clerk to post a notice of such meeting in four public places, one of which shall be the outer door of the school-house, and the notice shall be given six days before the meeting is called.

JOHN G. MATTESON.

Washington Harbor, Door Co.; Wis., Jan. 15.

ROOSEVELT, N. Y.

WE came to Oswego County intending to visit the five churches in the county within two weeks, but have been sadly disappointed. It has stormed fiercely the whole time, so that we have been blocked up, unable to do anything scarcely.

With the greatest effort, a few of the brethren nearest the church have been able to get out to meeting. Last Sabbath being the first good day for our meetings, we had a good turnout. Notwithstanding all this, we feel very well satisfied with our meeting, as considerable has been accomplished. Several who had been in the dark and under the power of the enemy came out good and free, and made hearty confession of their wrongs. This always brings light and courage to the church.

As is well known to all our brethren in the State, father Edson for eight or ten years has not seen his duty in the same

light that his brethren have, but has had a different burden from what they thought God designed him to bear. This has been a source of trial to the brethren. At this meeting he took a good stand in laying aside this burden and taking hold according to the advice of his brethren. This brought great relief to the church, and we believe will prove a great blessing to himself and to the cause.

We celebrated the ordinances for the first time in this church for eight years. It is too bad that this sacred memorial of our Lord's death should thus be neglected in any church. I do not see how the blessing of God can rest upon any church that thus neglects, year after year, this sacred ordinance. Nothing can justify such a course. There is no excuse for it. Hereafter they are to have the ordinances on the first Sunday in every third month. They have it on Sunday because it is necessary to have a business meeting once a quarter, and this furnishes a good chance to attend to both.

Our meetings at Rome ought to have been reported before this. There, also, the terrible storms greatly hindered our work, yet we had a fair attendance most of the time notwithstanding. I think that the brethren were greatly benefited and strengthened in the truth. We had some excellent meetings. Several new ones took a stand for the truth.

I gave four lectures upon the subject of health reform, the last which I gave. The weather happening to be tolerably fair, we had a good turnout, the house well filled. The subject was well received by all, so far as I learned. Nearly every one has got rid of his tobacco, and in many families the work of reform has been begun in good earnest. I was very particular, while urging them to adopt the health reform, to caution them against being radical and going to extremes, particularly on the start. At the close of our meeting I baptized twelve good souls in the Mohawk river. Several others are now ready to be baptized at the first opportunity. We left them in good courage. I am fearful now that we shall have a bad winter to interfere with our labors, but we shall do the best we can and trust in the Lord.

Later. We have now been snow bound here for two weeks unable to get to any other church or hold but very few meetings here. We have found an excellent home with Bro. and sister Ross, and have improved the time thoroughly in writing.

D. M. CANRIGHT.

Roosevelt, N. Y., Jan. 10, 1877.

LOCK HAVEN, PA.

Though entirely among strangers, they are very courteous, kind, and hospitable to me; but whether they will receive the truth is yet to be seen. Like others they seem to be contented to follow the beaten track of tradition, feeling rich, and having no need; but still I trust the good seed will find a good soil, and spring up, and bear fruit. I have preached nine times, and come to the Sabbath question to-night. A protracted meeting is just now appointed near, and they may mostly go, and neglect their opportunities. My heart's desire and prayer to God is that they may heed his word in the last message, and be saved.

R. F. COTTELL.

OHIO.

NORTH BLOOMFIELD.

At N. Bloomfield from Dec. 29 to Jan. 2. Having taken a severe cold, I was quite unfit to engage in labor, and the weather being cold and stormy, and the snow very deep, our meeting here was not attended by many of the distant, scattered ones. Notwithstanding, we had several very good meetings with the church, and arranged s. b. for 1877. Officers were chosen, and other necessary business was transacted. Their numbers have been lessened of late, by removal. May the remainder so live that God may give them a gathering influence.

CLEVELAND.

Spent Sabbath and Sunday, Jan. 6 and 7, with the little church in Cleveland. This was an encouraging meeting. This church numbers sixteen members, and we think the prospects fair for worthy additions to their number. One excellent family near Bro. Edgerton's are coming into the truth, having first become interested by reading the Signs.

On Sunday we re-organized the church, Bro. L. W. Carr, M. D., being chosen and

ordained elder, and Bro. I. Edgerton deacon. Organized s. b. for 1877, amounting to about \$165.

Being hardly able to travel we decided to stay here for a short time and take treatment at Dr. Carr's Sanitarium, in Case Block on the public square. In the meantime we will try to build up the cause here as we may have strength. If others should fill some of our appointments as made in the REVIEW, the brethren will understand that it is because I am not able to go. My health has been failing for some time, and it seemed necessary that I should do something to recuperate, if possible. I ask the prayers of my brethren.

H. A. ST. JOHN.

ELM CREEK, KANSAS.

I HAVE been holding meetings with the brethren at this place most of the time since my return to Morris Co. All cannot see their way clear through the health reform as yet; but will in time, no doubt.

We have had some excellent meetings. Our Sabbath meetings are among the best I have ever been in. I begin a meeting at Hymer, Chase Co., the 14th inst. The lady spoken of in REVIEW, two or three years ago by Bro. Haskell, as having embraced the Sabbath while connected with a Presbyterian Mission in Mexico, lives near Hymer. It is hardly necessary to add that she still loves the present truth.

J. LAMONT.

Florence, Jan. 10, 1877.

CANASARAGA, NEW YORK.

I CAME to Madison Co. expecting to hold meetings in Chittenango. The husband of sister Fitch, of Chittenango Falls church, offered to secure a suitable place. He rented a hall, arranged to supply wood, lights, pay janitor, &c., but on looking over the field, I was not favorably impressed. I saw no indications of good results. I carried it to the Lord. The way closed up. The hall man backed out of his bargain, and wanted to double his charges; and we decided not to hold meetings there.

Next morning, accompanied by Mr. Fitch, I obtained the use of the Methodist church at Canasaraga, Mr. F. agreeing to find wood and lights. Commenced meetings Jan. 2. I found this an excellent opening, and have held meetings every night, with good attendance and deep interest, despite the very severe storms and the snow, making the roads almost impassable.

People are thrifty, intelligent, kind-hearted. An earnest spirit of inquiry is aroused. Many who never before evinced any interest in religion are regular in attendance. I expect there will be opposition; but am sanguine of good results. The work is the Lord's, and in him is all our trust. Dear brethren and sisters, pray for the interest here, and that I may present the truth with so much of humility, gentleness, and love, that honest hearts shall be constrained to obey.

My address, until after middle of Feb., will be Chittenango, Madison Co., New York.

CHAS. B. REYNOLDS.

FREMONT, WIS.

I COMMENCED meetings in this place Jan. 2. The brethren have just completed one of the nicest meeting-houses in the State. It has been done with much sacrifice on their part, as they are all poor, and a few had to bear the burden. They now have enough pledged to pay all of their indebtedness, and have twenty-five dollars left.

On the Sabbath the house was well filled with brethren from Poysippi, Neenah, Lind, and other places. We felt much of the blessing of the Lord in our meetings. Fourteen came forward for prayer. Sunday forenoon the house was crowded full, to witness the dedication service. Mr. Wakefield, a prominent reporter, was there to report proceedings for the papers. I spoke from Acts 28:22.

The afternoon was spent in the interest of the tract and missionary work. Bro. C. W. Olds assisted through the meetings. He is going to follow up the interest with a short course of lectures.

H. W. DECKER.

Fish Lake, Jan. 12.

ILLINOIS.

THE small company of believers at Wedron was disbanded, Dec. 12, after voting letters by which to unite with the Serena church. One was censured for tobacco-

using; but time to overcome it was asked and granted. Spoke three times at W. to large audiences.

Sabbath and Sunday, Dec. 16, 17, held meetings in Kankakee City. Here we were reminded of the necessity of our being orderly in church government. No Seventh-day Adventist should remove from one Conference to another without a letter, and then expect immediately to be received into full confidence. I do hereby advise all our churches and members to require letters from strangers coming into our Conference, pretending to be S. D. Adventists. "Let all things be done . . . in order."

Came to St. Anne, Dec. 18, and held two good meetings with our dear French friends. I believe they love the truth; but they need labor in their own language. During the next eight days, I held thirteen meetings at four places in Iroquois County. One was censured for using tobacco. Oh! when shall we be free? If we yield the battle on this point, we shall become a fallen people, on the subject of temperance, at least, and our God will frown upon us. No, sir! my tobacco-using brother, may you realize your true condition ere it be too late. We gave this brother time to overcome his habit; but we are compelled to say to all, Put the vile thing away, or God's people will cut off your names.

Some of our young friends in this part of the State appear to grow in the truth; and for it they gladly sacrifice. I pray God's blessing to rest upon Kankakee and Iroquois Counties.

During the last four days of the year, I attended seven meetings near Gridley. Three united with the church. We considered the complete list of names, and gave the church roll a thorough pruning. This is a work that should have been done long since, and not only here, but in several churches in Illinois. Lord, help us to be both kind and thorough.

First week in the new year, I enjoyed some good meetings near Coleta. Our T. and M. Society meeting in Dist. No. 11 was very good. There are causes for rejoicing in Illinois. I have come to-day from Aledo, where, I trust, profitable meetings have been conducted by Eld. Andrews and others. I was glad to meet friends of by-gone days.

Our State tract meeting was, in some features, one of the best ever held in our Conference. About fifty church names were considered, and a few were dropped. The ordinance exercises were very cheering. Although the church meeting continued in session six hours and three-quarters, harmony prevailed to a degree causing gratitude. Aledo, will you retain your freedom?

G. W. COLCORD.

YORK CO., NEBRASKA.

By invitation, I have come here to hold a series of meetings in the Seeley school-house. A few of the citizens of this place were once acquainted with some who were numbered with us, whose unchristian course brought a reproach upon the cause, but have now gone out, "that it might be manifest that they were not of us."

Brethren, I ask your prayers that the strong wall of prejudice thus formed may be broken down, and that the light of present truth may shine through the cloud of darkness into the hearts of this people.

My permanent P. O. address while in the State is Seward, Seward Co., Neb. My mail is forwarded from here with but little delay.

CHAS. BOYD.

NEW AUBURN, MINN.

WE have continued our labors here, having as yet seen no time when we thought it would be for the interest of the cause that we should leave. The work has progressed slowly, but we believe that the Lord has led it on. Yesterday we presented the covenant, and twenty-one signed it. Five of these are members of the S. D. B. church, who cast in their influence with the company of beginners, to help them in their new life of obedience and faith. One of them was unanimously chosen as the leader of the company. We think there are half as many more who will come in soon. With the exception of a few reckless young people, we have had good attention. Bro. Ells designs to remain here over another Sabbath to build up the interest; then, if the Lord will, go to Hutchinson and commence meetings. Duty calls me home for a time. In view of what the Lord has done for this people, we thank God and take courage. Our hearts are made to rejoice as we read the cheering re-

ports from the laborers in other parts of the wide harvest field. May God speed on the message and bless all the messengers. Brethren, pray for us. We know that our God hears and answers the prayers of his people, in behalf of his feeble servants who labor in word and doctrine. And while you pray for those who bear the message, do not forget to ask God to keep their loved ones, who in loneliness and patience remain at home.

D. P. CURTIS.

Jan. 14, 1877.

MEETINGS AT MONTEREY, MICH.

FOR quite a length of time, this church has been in a state of perplexity and darkness because of a lack of living up to the light God has given them through the testimonies, and an unwillingness on the part of some of its members to act in harmony with those God has chosen to lead out in the work of the third angel's message.

By earnest solicitation, the labors of Elds. Haskell, Fargo, and Root, were secured. Meetings commenced Tuesday evening, Jan. 9, continuing each evening and over the following Sabbath and first-day. The blessing of the Lord attended the labors of these brethren. Through their careful, judicious counsel and instruction, a good work was commenced. The preaching was close and pointed, and calculated to revive in the brethren the true spirit of the message; and there was a willingness manifested on the part of nearly all to receive, and make a practical application of, the truth presented. Resolutions were presented and adopted expressing our sympathy for, and confidence in, Bro. and Sr. White and the work in which they are engaged and in the special testimonies God has given to this church.

The good work already begun cannot fail, if carried out, to bring this church once more into the light, and where they can enjoy the blessing of the Lord as in former days.

Friday, though the weather was extremely cold, brethren came in from different parts of the country, so that on Sabbath our commodious house of worship was well filled with Sabbath-keepers. On Sunday, the plan of s. b. and T. and M. labor, as recommended by the General Conference, was presented by Bro. Haskell, and quite generally adopted by the brethren in the county. But little has been done up to the present time in this county in missionary labor, but we shall expect from this time forward our brethren will take an active part in this good work; if they do, the blessing of the Lord will attend their efforts, and souls will be saved in the kingdom of God as the result.

Our brethren return to their homes feeling it has been good for them to be at this meeting. We hereby express our gratitude to God for the timely help rendered us by these dear brethren.

In behalf of the church,

H. M. KENYON.

Allegan, Jan. 15.

OHIO.

LIBERTY CENTER, Jan. 16, 1877. I have just closed a three weeks' meeting at this place. Brother Hoffer and family have lived here for years as lonely Sabbath-keepers, but have succeeded in exerting a good influence. We gave 23 discourses in a hired hall, costing \$11, this was promptly met by the friends, making it one of the few self-sustaining meetings in a new place. The meetings should have been continued by all means, but hard times from failure of crops last season made it impossible to defray farther expenses. At a meeting a vote was taken on the Sabbath, when nearly all voted that the seventh day was the right day. Fourteen signed the covenant. We trust the Lord may open the way to follow up this interest soon.

T. J. BUTLER.

Obituary Notices.

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

DIED, in Stanton, Jan. 11, our grand-child, Lillie Amy, daughter of Levi and Nella Edson, aged five years and two months.

J. AND R. M. PHILO.

DIED, in Caledonia, Boone Co., Ill., Bertie, youngest son of Abner and Emily Wakefield, of membranous croup. Funeral services by a Congregational minister from Poplar Grove. Sister Wakefield is a member of the S. D. A. church of Belvidere. May the dear father also realize the necessity of making his peace with God, that they may both receive the promise in Jer. 31:16 to meet their darling son in the first resurrection.

ROBERT VICKERY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 26, 1877.

Canvassers for the Signs.

WE ask you to make this a special point in your work, set before the people this inducement for them to take the Signs with the Way of Life for \$2.00 a year, that the volume for 1877 will contain a complete exposition of the great plan of human redemption illustrated by the engraving. Every point will be explained.

And as T. and M. workers, and individuals also, will wish to send the Signs and Way of Life to distant parts of our country, we offer to send both through the mails, postage paid, for \$2.25 to those who have never investigated our positions. To our brethren we will send both postage paid for \$3.00.

Where Shall We Work?

THE depth of snow in this section of the State (Cattaraugus Co.) is greater than has been known for the past twenty-one years, and still it continues to come. Nearly every twenty-four hours the storm and drifting snow refill the track, which is poor at best, making the roads almost impassable and rendering it exceedingly difficult for teams to pass each other.

Undoubtedly this is the case to a greater or less extent throughout the State, and under these circumstances it becomes very discouraging trying to do missionary work or canvassing in the country, and some of our workers begin to feel as though they should have to give up the work for the present.

Shall we allow these unfavorable circumstances to stop our work in this the most favorable season of the year? This is not necessary. I suggest this course: Let us take this time to canvass the cities and large villages, where we can work now as well as at any time.

There is certainly room enough for us to work here, and now is the time to improve these openings where we can labor to so much better advantage than in other localities. If we had one hundred energetic canvassers they could not do the work there is to be done in these large towns. There is probably no section of the whole country that presents so large a field of labor in this direction as the two great States of New York and Pennsylvania.

Who will volunteer for immediate service in this department of the great field? Dist. No. 11 sends two canvassers to the city of Jamestown, Chautauqua Co., N. Y., who intend to make a thorough canvass of the city before they leave it. Dist. No. 3 are canvassing the city of Watertown, N. Y. Let every district fall into line and work where we shall be likely to accomplish the greatest results.

B. L. WHITNEY.

Randolph, Catt. Co., N. Y., Jan. 16, 1876.

Disastrous Break-up in the Ohio.

THE ice on the Ohio, throughout its whole length, broke up Saturday night, Jan. 13, and on Sunday occasioned very great loss at most of the shipping points. At Cincinnati \$100,000 damage to vessels is thought to have been done; and at Louisville, Jeffersonville, &c., much injury was inflicted. Considerable damage was done at West Wheeling, but the effects at Pittsburgh were most disastrous, and the ruin was unprecedented in the history of that city. Seventy-two steamboats and 150 barges were in the river, exposed to the crash of a vast volume of ice which came grinding down the upper Monongahela and reached the city at 6 o'clock A. M. The work of destruction lasted for several hours, and was witnessed by thousands of people, who lined the wharves and bridges of the Monongahela. Anything like an estimate of the total loss cannot be given, but it will be over \$2,000,000. A large number of coal tips and shutes were carried away, and the damage to the coal interest is such that it will require two months to place the mines in working order. It is feared that several lives were lost, but the confusion yesterday was so great that it was impossible to verify all the rumors.

—Evening News.

If we take no care of God's, interest we cannot expect that he will take care of ours; but if we make conscience of duty, we may look for his gracious reward.

(Continued from page 29.)

brance all things that he had committed to them. John 14:26.

He tells them, also, in his last commission, to go and teach all nations what he had already taught them. Matt. 28:19, 20. After they had thus become thoroughly familiar with the doctrine of the new covenant, he gathered the twelve apostles, on that memorable night, in an upper room, and there, he, as the mediator of the new covenant, and the twelve apostles, as the representatives of the twelve tribes, solemnly entered into covenant relations. Luke 22:14-20. By partaking of the bread and wine, they accepted Christ and the terms of the new covenant; for this is what that was for. Notice the language of Jesus, "This cup is the new testament [covenant] in my blood which is shed for you." Here, then, the new covenant was made with Israel. The next day Jesus died, and sealed it with his blood. Heb. 9:14-16.

Now all will admit that the Sabbath and law of God were binding till the death of Christ, and hence were confirmed by that covenant. And Paul directly says the law of God was in that covenant. Heb. 8:10. But nobody places the origin of the Sunday Sabbath earlier than the day of Christ's resurrection, which is three days after the new covenant was confirmed, and sealed by the blood of Christ; and there is no getting anything into a covenant after it is confirmed. Gal. 3:15. Hence Sunday is certainly not in the new covenant.

Many other interesting points might be stated here, but I omit them, lest these should be too long. The main points on the covenants were not touched at all by my opponent. The only thing he attempted to do with my argument on the old covenant was to show that the ten commandments were not written by God, but by Moses. But this was a futile attempt, easily met. As to the argument on the new covenant, though I repeated it in our discussion of the Sunday question, yet he never noticed it in any way, showing that he could not meet it.

D. M. CANRIGHT.

Sir William Thompson on the Centre of the Earth.

A REMARKABLE address has been delivered by Sir William Thompson, in the Physical Section of the British Association, on the subject of the fluid or solid nature of the earth's kernel.

While not denying that certain portions of the earth's interior are in a molten or fluid state, Sir William Thompson maintained, on various more or less recondit grounds, that no large proportion of the earth's interior can, by any possibility, be in the condition of molten fluid. "I may say, with almost perfect certainty, that whatever may be the relative densities of rock, solid and melted, at or about the temperature of liquefaction, it is, I think, quite certain that cold solid rock is denser than hot melted rock; and no possible degree of rigidity in the crust could prevent it from breaking in pieces and sinking wholly below the liquid lava. Something like this may have gone on, and probably did go on, for thousands of years after solidification commenced—surface portions of the melted material losing heat, freezing and sinking immediately, or growing to the thickness of a few meters when the surface would be cool, and the whole solid dense enough to sink. This process must go on until the sunk portions of the crust build up from the bottom a sufficiently close-ribbed skeleton or frame to allow fresh incrustations to remain, bridging across the now small areas of lava pools or lakes."

That is a striking picture of the growth of the "round earth," which was once supposed to have been made from the first "so fast that it cannot be moved." We are rather sorry to be robbed of the belief in the central lava ocean after all.—London Spectator.

VICE OF ACCUMULATION.—Of the ambition to accumulate to unwieldy proportions the riches of the earth, the eminent Bishop Maut thus speaks: "There is not a vice which more effectually contracts and deadens the feelings, which more completely makes a man's affections centre in himself, and excludes all others from partaking in them, than the desire of accumulating possessions. When the desire has once gotten hold of the heart, it shuts out all other considerations but such as may promote its views. In its zeal for the attainment of its end, it is not delicate in the choice of means. As it closes the heart, so also it clouds the understanding. It cannot discern between right and wrong; it takes evil for good, and good for evil; it calls darkness light, and light darkness. Beware, then, of the beginnings of covetousness, for you know not where it will end."

European Press.

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

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

European Mission.

Eld. James White, \$100.00.

Appointments.

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

THE monthly meeting of the Jackson church will be held at Springport, Mich., Feb. 3. Cannot Bro. Smith attend?

E. P. GILES.

QUARTERLY meeting at Johnstown Center, Wis., Feb. 3 and 4. G. S. SMITH.

WE will meet with the friends at Bristol or New Haven Mills Sabbath and first day, Feb. 3 and 4.

At Andover, Wednesday, Feb. 7, at 2 P. M. At Windham, Thursday, Feb. 8, at 2 and 7 P. M. S. N. HASKELL, A. S. HUTCHINS.

BUCK'S BRIDGE, Jan. 27 and 28.
Pierrepont, Feb. 3 and 4.
Rosie, " 10 and 11.
Meetings will be begin in each place on Friday evening at six, and on Sabbath and Sunday at 9:30 A. M. Let every effort be made for all the surrounding churches to attend. D. M. CANRIGHT, A. H. HALL.

QUARTERLY meetings in Minn., as follows:—
River Falls, Feb. 3 and 4.
Rock Elm Center, " 10 and 11.
Lake City at Plumb Creek, " 17 " 18.
Maiden Rock, " 24 " 25.
Eld. Babcock will be present at the above meetings.
The Riceland and Geneva churches will hold there quarterly meeting at Geneva Feb. 3 and 4.
Steel Center, Feb. 10 and 11.
Golden Gates and Home " 17 " 18.
Agency, " 24 " 25.
Litchfield, March 3 " 4.
Barbank, " " 6.
Grove Lake, " 10 " 11.
West Union, " 17 " 18.
Round Prairie, " 24 " 25.
Kingston, " 31 April 1.
HARRISON GRANT.

SABBATH and Sunday, Jan. 27 and 28, at Wolcott. Meetings commence Friday evening, Tuesday evening, Wednesday at 1 1/2 P. M. and in the evening, Jan. 30 and 31, at Jericho, near West Bolton.

We expect to see all the friends of the cause in the vicinity of the above-named places at these meetings. No postponement on account of weather. S. N. HASKELL, A. S. HUTCHINS.

THE next quarterly meeting of the church at Patrickburg, Owen Co., Ind., will be held Sabbath and Sunday, Feb. 3 and 4. Tract and Missionary meeting in connection with it. We feel anxious to have all interested attend this meeting. N. CARAHOOF.

GENERAL meeting at Buck's Bridge, N. Y., the fourth Sabbath in January; for the interest of Dist. No. 4, of St. Lawrence and Franklin Counties. Eld. D. M. Canright will be present. Let there be a general rally. Bring the children, the unconverted, and the backsliders. In connection with this, a T. and M. meeting will be held. Come, ready to report, and bring the s. b. book. A. H. HALL, Director.

I WILL meet with the Monroe (Wis.) church Sabbath, Feb. 3.

Oakland, Feb. 9-11, commencing Friday evening. This is designed for a general meeting for the churches in that vicinity. Let there be a general turnout. H. W. DECKER.

THE quarterly meeting of the S. D. A. church of Waterloo, Grant Co., Wis., will be held Jan. 27 and 28. Sister churches are invited. Can some of the ministering brethren attend? JEHIEL GANIARD.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Emily Wakefield 51-1, Mrs H Cushing 51-1, Jane Denman 51-1, J H Norton 51-2, Benj Reed 51-2, Albert Brown 51-1, Wm G Jenkins 51-1, Wm Lamberson 51-1, M Johnson 51-1, S S Johns 51-1, Jackson Rayle 50-24, Elizabeth Wood 51-1, C F Clapp 51-1, Harriet Evans 51-1, Mrs C Bunch 51-1, J C Munger 51-1, John Staines 51-1, John Howlett 51-3, C Hill 51-3, O M Andrews 51-1, N R Rigby 50-3, Mrs Thomas Crouch 51-1, Sallie A Snyder 51-22, E L Shrone 51-3, G W Strader 51-1, F E Vandenburg 51-1, Mrs P S O'Bryan 51-6, H P Wakefield 51-2, Geo E Kelsey 51-3, M J Lippincott 51-2, M E Jackson 51-6, C S Veeder 51-3, Nancy Young 51-12, Eliza Lewis 51-3, Ida Dullum 51-3, Wm Annis 50-25, Henry Johnson 51-1, Obed Slater 51-1, Wm Hayes 51-2, O S Stevens 51-2, A G Smith 51-6, A Rankin 51-7, J T Mitchell 51-5, L A Mitchell 51-5, A W Shepherd 50-25, James S McCord 58-6, Francis Gould 51-2, S H Kraushaar 51-1, Abner Brown 51-1, Wm Bitter 51-1, Wm Carpenter 51-10, Samuel Winkley 50-25, Gorham Brackett 51-1, Caroline Peatfield 51-1, H A Weston 51-1, E Farrington 51-9, H F Heriden 51-1, J W Pierce 51-1, Prudence Yates 51-1, T H Parson 51-4, H Covey 51-1, Charles Davis 51-1, W A Matthews 50-15, Mrs H A Brooks 51-4, C A Swan 51-3, Russell Hoag 51-10, Obadiah Garrison 51-3, W B Everhart 51-1, C H Webb 51-6, Mary J Niven 51-3, John Goss 50-24.

\$1.00 EACH. Wm Merry 50-2, J Russ 50-3, Sarah Eldridge 50-4, Eli N Hatt 50-1, E W Crawford 50-10, L M Mynatt 50-10, Ruth Nichols 50-1, Ole Anderson 50-1, A W Sanborn 50-1, W G Simons 50-1, B F Strader 50-1, Henry Youngs 50-1, Evaline Barber 51-9, Samuel Fulton 49-19, J Messersmith 51-1, G H Truesdell 50-7, M B Cyphers 50-3, E P Cram 50-8, C W Bisbee 50-1, G D Symms 50-1, Lydia Hill 50-1, J P Dible 51-1, J C Peterson 50-2, L D David 50-1, B F Lee 50-1, E H Tefft 51-1, G L Ashley 50-1, Alexander Ross 50-1, Frank Wood 50-4, Hiram Stebbins 50-1, John Gage 50-10, H W George 50-1, M Z Southwick 50-4, F A Marvin 50-1, M E Carr 50-2, Lewis J Cook 50-10, J L Franklin 50-3, J Porter 50-5, Mrs Daily 50-3, A J Stover 50-4, Geo Dye 50-3.

MISCELLANEOUS. Hiram Shackford \$1.50 51-1, K Brorson 75c 50-4, A J Winger 1.75 50-22, Mary Eaton 50c 49-14, Luena M White 1.50 51-1, Hannah F Atwell 1.50 51-1, M E Elliot 1.50 51-1, G W Purinton 1.50 51-1, Wm Treace 1.50 51-1, J B Irwin 1.50 51-1, N D Satterlee 1.50 51-1, Lydia M Harris 1.50 51-3, Cyrus W Smith 1.50 51-1, Elisha Woodhouse 75c 50-1, Joseph Bennet 50c 49-17, Jane A Wood 1.50 50-17, Geo W Samson 50c 50-5, A J Stone 1.50 51-1.

Books Sent by Mail.

Hannah Nelson 50c, Mrs H Sweet \$1.35, J Will Burns 12c, D T Biggs 2.00, Mrs G C Dickinson 20c, John Roberts 15c, F J Becknell 20c, J Lamont 10c, Mrs J W Hill 15c, Lydia Y Heller 10c, J C Middaugh 5.00, E Knauer 50c, J M Little 10c, Mrs H I Farnum 25c, J G Vaughan 10c, Wm Plumb 1.00, James W Leson 50c, F S Maddock 50c, F J Carpenter 25c, M A Chute 2.75, J S Griffith 30c, Mrs G S Lapham 1.00, H Wren 4.25, Thomas B Parsons 1.25, John W Moore 1.25, S Yaker 10c, Wm Cotton 2.10, Mrs Luke Wait 10c, Henry A Chase 10c, Benj Smith 2.00, Louis Gronstam 2.25, Wm Strader 25c, E L Town 10c, E Barber 10c, L Woodward 1.00, Wm A Towle 50c, Mary Montgomery 50c, H H Perkins 4.45, S D Salisbury 1.00, E P Giles 1.00, I A Olmstead 1.00, J L Rumery 1.00, J S Wicks 1.00, F Howe 1.00, F Squires 1.00, John McGregor 1.00, E G Doud 1.00, S H Daniels 1.00, Alex Carpenter 1.00, Alonzo Van Hassel 25c, Julia Chapman 1.00, Miss A M English 1.00, A B Rust 2.00, Mrs S B Woodruff 2.25, W H Logan 1.69, J P Logan 50c, L A Logan 1.78, Mrs E W Borden 2.70, U Miner 2.45, A Turney 50c, J A O'Bryan 1.00, D Brown 10c, Mattie P Giffin 35c, D F Randolph 1.00, J R S Mourey 1.50, Henry Youngs 1.00, J W Owen 40c, R B Simmons 1.30, Geo T Fisk 40c, C H Foster 2.50, Mary A Platt 50c, D F Wilson 25c, Dunkin McLutyre 25c, W J Duscombe 1.20, D C Ocker 30c, Mrs M A Maxon 2.00, Wm James 50c, W W Sharp 1.00, Mrs Reuben Greer 1.50, G H Truesdell 1.00, W McGregor 87c, S A Baker 40c, John Hawkswell 25c, Mary Brown 10c, Mrs G W Christopher 50c, Louis T Gronstam 1.10, H E Hanson 1.10, Betsey Judd 25c, Wm Dawson 50c, Mrs John Davin 25c, Dr L W Carr 1.00, James Rowe 1.00, J J Boardman 50c, E A Teague 1.25, Miss Rena Watt 20c, Hiram Patch 1.00, I Sanborn 1.00, J H Cook 50c.

Books Sent by Express.

Alex Carpenter \$12.25, Franklin Squires 8.75, L G Moore 2.50, Albert Avery 22.07, E G Doud 16.18, J H Bepnett 5.00, Sophia Goffredson 5.08.

Books Sent by Freight.

Orlando Soule \$15.00, Nerva Fouse 39.03.

Cash Rec'd on Account.

Samuel Fulton \$4.00, S Osborn per R P Pickens 9.10, C L Palmer 8.00, Geo I Butler 20.00, A J Stover 9.00, A W Bartlett 10.65, Texas T & M Society per A B Rust 25.25, Cal T & M Society 30.00.

Gen Conf Fund.

J P Hunt \$20.00, Wis Conf per O A Olsen 100.00.

Mich. Conf. Fund.

Spring Brook \$7.35, Douglas 64.00, Lapeer 25.00, Blendon 32.50, Estella 10.00, Hillsdale 20.00, Marlette 8.50.

S. D. A. E. Society.

H Keeney \$10.00, Daniel Glunt 25.00, James G Sterling 15.00, Nellie Rankin 100.00, Jennie Sprague 10.00.

Mich. T. & M. Society.

Dist No 1 \$23.80.

Book Fund.

S B Woodruff \$4.00.

Danish-Norwegian Mission.

Hans P Nielson \$1.00.