

# 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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### I KNOW NOT.

I know not what the day may bring  
Of sorrow or of sweetness,  
I only know that God must give  
Its measure of completeness.  
I reach for wisdom in the dark,  
And God fills up the measure—  
Sometimes with tears, sometimes with cares,  
Sometimes with peace and pleasure.

From hours of grief and saddened face  
True wealth of heart I borrow,  
And heavenly wisdom often comes  
Clad in the guise of sorrow;  
I know not which is best for me  
Of all his mercy bringeth;  
I know his praises every day  
My willing spirit singeth.

I know not what my life may yield  
Of fruit that will not perish.  
I know God gives both seed and soil,  
And all the growth must cherish.  
How great his work! How small my part!  
I wonder at my weakness;  
And his great patience fills my heart  
With gratitude and meekness.

I know not what e'en Heaven can give  
To blessed souls who gain it;  
I know God's goodness it must show,  
For earth cannot contain it.  
And if eternity but rings  
With love, the same sweet story  
That earth is telling every day—  
"Thine, Lord, shall be the glory."  
—The Independent.

### General Articles.

#### WHY NOT DISCOVERED BEFORE?

BY ELD. D. A. ROBINSON.

(Concluded.)

LET us now return to the prophecy of an attempted change of God's law, which has already been introduced. "He shall think to change times and laws." This act is the last one of three ascribed to this power in Dan. 7:25. And now we inquire, Has he fulfilled the prophecy? All must admit that so far as the first two acts are concerned he has fulfilled them to the letter, and in admitting this, we also admit either that he has fulfilled the third act or the prophecy has failed. But, to this last conclusion, the lover of God's word can never come. We say, then, that the papacy has taken hold of the law and attempted to reconstruct it. In plain language, Rome has changed the Sabbath.

The reader will notice that the prophecy indicates a change in that part of the law recognizing "time." This clearly identifies the fourth commandment, for it is the only part that does. God made the sun to rule the day, placing it in the heavens as his great time-keeper; and when its setting rays fall upon the earth, they say to man that the day is just closing. This fact, that the day ends at the setting of the sun, is clearly set forth in the Bible. We will simply refer the reader to a few passages. Gen. 1:5; Deut. 16:6; Lev. 23:32; Mark 1:32; Luke 13:14. The Roman power has changed this order for a very unnatural one, that of beginning the day at midnight; and to-day, as every one knows, we are living under Roman time. Not satisfied with this, he takes hold of the fourth commandment, and tears from it the rest-day of Jehovah, inserting in its stead the pagan sun's-day, hence the term Sunday.

Rome is the guilty party in this transaction. We accuse her of the act, and will

now call upon her to take the stand and give in her testimony. Does she plead "not guilty" of the charge? Nay, verily. We quote from standard Catholic authorities:—

"*Ques.* Why was the Jewish Sabbath changed into the Sunday?

"*Ans.* Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday; works not inferior to the creation of the world.

"*Q.* By whom was it changed?

"*A.* By the governors of the church, &c.

"*Q.* How prove you that the church hath power to command feasts and holy days?

"*A.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."—*Abridg. of Christian Doct.*, p. 58.

"*Q.* What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?

"*A.* We have for it the authority of the Catholic church and apostolical tradition."—*Cath. Christian Instructed*, p. 232.

We now invite the reader to stop a moment and review the ground over which we have passed. The prophecy declares that some power would arise, and attempt to change the law. It also clearly identifies Rome as the power in question. We lay the charge at her feet, and she confesses the crime, though to her it is not a crime, but a mark of her power. What further testimony do we need here? A man supposed to be guilty of murder is accused, brought to trial, and confesses his guilt; all are then satisfied because they have the highest kind of evidence. So in the case before us, Rome declares she has done it, affirming that it shows her power to legislate in church matters.

It has already been stated that the papacy arose in 538. The prophecy marks out for it a period of 1260 years, during which time the "saints," "times and laws," were to be given into his hands, "until," says the prophet, "a time, times, and the dividing of time," which can be easily shown to be 1260 years. This period beginning in A. D. 538, when Justinian's decree that the pope of Rome should be the head of all the churches took effect, and ending in 1798, just 1260 years from that time, when Berthier undid the work of Justinian by taking the pope prisoner and proclaiming a Republic.

An answer is here found to the oft-repeated question, "Why were not these things found out before?" A special movement could not take place till the expiration of that period. In "his hands until." From this expression we reasonably conclude that when that time has expired they pass out of his hands. To illustrate: I ask of you the loan of your horse. You tell me I can have it until next month. When that time comes all would understand that the loan then expires. Just so with the prophecy in question. When the time of papal rule expires, the law of God will pass out of his hands,—the stumbling-block will be taken out of the way; in other words, there will be a reform, and the down-trodden commandments will be brought up, and the way prepared so that God's people may travel safely. This brings us to the fourth proposition.

4. When the last days are reached this obstruction is to be removed.

I will now call attention to the words of Isaiah again: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people." Isa. 62:10. This language is addressed to the watchmen, see verse six, and we add, to the watchmen of the *last days*. This is evident from verse 11: "Behold the Lord

hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." This testimony shows that salvation is about to come, and the reward is about to be given. Paul tells us when salvation will come, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto *salvation*." Heb. 9:28.

Salvation will come, then, at the second coming of Christ. The prophet adds, "Behold his reward is with him." This is explained in the following forcible words: "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22:12. It must be evident to all that when the last days are reached, God's watchmen are especially called upon to make the way plain for the people. The truth has been trampled in the dust. The standard has fallen. So the prophet adds, "Lift up a standard for the people." The standard has fallen; it must be raised up so that the loyal and true may rally around it.

We will now introduce a few more propositions which have a direct bearing on the question before us.

1. The law of God is represented as a hedge or wall, but it has been broken down.

This is so plain that all can see it at a glance. Had man always been obedient to God, sin never would have found its way into our world, and death, the child of sin, never would have been introduced. But Satan tempted man to break down the wall; and through the gaps that have been made, Satan has come in with every form of sin. The reason why Christ came to this earth to die was because this wall had been broken down. Had man always been loyal and true to God, he never would have needed a Saviour. But, alas! man fell, disobeyed God, broke his law, and thus incurred its penalty, which was death. Yet God loved man—pitied him, and gave his Son to die for him, or in his stead, who by this act abolished death, and brought life and immortality to light through the gospel.

It was, dear reader, the transgression of the law that caused the death of God's beloved Son. The law was about to strike man down, but Christ stepped forward in man's place, and let the blow fall upon himself, thus extricating man from his hopeless condition, placing him where, by obedience to God's law and faith in Christ "for the remission of sins that are past," he may form a character for the kingdom of God.

2. One gap or breach in this wall, made quite prominent in the Scriptures, is the violation of the Sabbath.

Several texts might be given on this point, but I will give but two, and then dismiss it for the present, as it will claim our attention again. We find that Jerusalem was destroyed because of Sabbath desecration. Jer. 17:21-27; Neh. 13:15-18. But we pass to the last proposition.

3. This gap, or breach, will be made up in the last days.

The prophet Ezekiel has given us some very plain testimony on this point to which we will now call attention. "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps [margin, breaches], neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:4, 5. This text contains some very important points: 1. The breach in the hedge. 2. It must be made up so that God's people can stand. 3. The day of the Lord.

The last of these points shall be first in our investigation. When is the day of the Lord? "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall de-

stroy the sinners thereof out of it. Isa. 13:9. Says Peter, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," &c. 2 Pet. 3:10. This shows that the day of the Lord is at the second advent, after probation has ceased. See also Joel 2:1, 11; Zeph. 1:14-18.

But Ezekiel has told us that when this day is near, the breach in the hedge must be made up, so that God's people may be able to stand. In verse 10, after speaking of those who cry "peace and safety," he adds, "And one built up a wall, and, lo, others daubed it with untempered mortar."

It has already been shown that Rome has made a gap in the law of God; and in the place of that part of the wall which she tore down has impiously erected another, and "others have daubed it with untempered mortar." But it is to fall; for thus the prophet declares, verse 11. But, says one, do you apply this to the Sabbath question? Our answer is, We leave the prophet to make his own application. Turning, then, to his twenty-second chapter, we find the same subject brought to view again in words as follows: "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Eze. 22:28. In chap. 13, we saw that there were "gaps" in the hedge, and that "one built a wall" which others "daubed with untempered mortar." So in this twenty-second chapter we have the same points set before us. In verse 28, already quoted, we have the "untempered mortar" brought to view. The prophet adds, "And I sought for a man among them, that should make up the hedge, and stand in the gap [or breach] before me for the land, that I should not destroy it; but I found none." Verse 30. The Lord looks for men among his watchmen to stand in the gap, and finds them not.

This is to be the condition whenever the last days are reached. Then will the hedge be made up? Most certainly. He will have it accomplished, if he has to do it in the manner that the first advent of Christ was proclaimed. The lawyers, the scribes, and Pharisees, and all the men of note, were not the ones to announce the coming of the Messiah. They had no faith in it. But did the work fail of accomplishment? No, indeed. A humble John gives the joyous proclamation. After him are the poor fishermen, but God was with them. So we say of the truth before us; God will have men to proclaim it if he has to take the mechanic from his shop, the farmer from his plough, and men from the humble walks.

But we wish to notice the prophet's words still further. "Her priests have violated my law, and have profaned mine holy things." Chap. 22:26. Let the reader bear in mind that the point before us is that the gap of which the prophet speaks refers to the Sabbath; and certainly the words just quoted seem to point to that fact. He says, they "have violated my law," and then speaks of "mine holy things." The Sabbath is called "the holy of the Lord," and "my holy day." But we read on: "They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean." What do men say of the Sabbath at the present time? They tell us that "all days are alike." "One day is just as good as another, no difference at all." Certainly, the above words of the prophet seem to point unmistakably to the Sabbath. But to place the matter beyond dispute, we quote the remainder of this remarkable text,—"And have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

Thus we can see from Ezekiel's testimony, that when the last days are reached, the prophets or teachers are called upon to

"stand in the gap," and make up "the breach," preparatory to the "day of the Lord." This clearly indicates a reform movement. A breach has been made, and it must be repaired.

We wish now to present plain, positive proof, that the "breach" referred to is the desecration of the Sabbath of the Lord. This may seem like a strong statement, yet we feel confident that it can be made good. The following words are to the point: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the *repairer* of the *breach*, the restorer of paths to dwell in, if . . ." If what? "If thou *turn away thy foot from the Sabbath*, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:12, 13.

Reader, do you wish plainer testimony than this in proof of the above statement? If you do, we frankly confess our inability to gratify your wishes; for if we were at liberty to manufacture scripture, it would be beyond our power to frame a sentence from the English language more to the point than are the words we have just quoted from the prophet. How is the breach to be repaired? Answer, By taking our feet off the Sabbath. "Thou shalt be called the repairer of the breach, . . . if thou turn away thy foot from the Sabbath."

Men have their feet on the Sabbath, trampling it in the dust. Reader, are your feet in a similar position? If so, we invite you in the language of the prophet to take them off. "The seventh day is the Sabbath of the Lord thy God," the opinions of men to the contrary, notwithstanding. The seventh day is holy. God made it so. It is the only day he requires us to keep. The immutable and eternal law contains a command for its observance; and there is no command in all the Bible for the weekly observance of any other day. With a brief survey of the main points we have passed over we draw this article to a close. We have seen,

1. That the way in which the people of God should walk was God's law.
2. That this law is of such a nature as to admit of no change or abolition while heaven and earth endure. Yet,
3. We found a prediction of an attempted change of the fourth commandment, and also a power declaring that it had done the deed, presenting this act as the badge of its power to legislate for the church.
4. That it was to hold this power until the time of the end, or, as was shown, till 1798.
5. That the hedge around the people of God was his law.
6. That in the last days the breach in the hedge must be made up, so that God's people can stand in the day of the Lord.
7. That the breach is the desecration of God's holy day, hence there must be a reform in this respect.

It is not our purpose to show that we are in the last days; an examination of God's word with the signs of the times, in the physical, political, and moral world, will convince the candid that this is a fact. The time has come for a *Sabbath reform*, predicted by prophets centuries ago. Already is the influence of the movement being felt in different parts of the world, and men are turning from the "traditions of men" to the keeping of God's holy Sabbath, by scores and by hundreds. The printed truth is being scattered like the leaves of autumn. Thus all are being invited to take off their feet from the Sabbath and call it "a delight." Men have had their feet on the Sabbath, not willingly, but ignorant of the fact that it was the Sabbath. God has accepted them because they have walked in the light they had. In his providence, God has given us greater light, and we will be accepted as were our fathers, by walking in the light that beams upon our pathway.

May this be the lot of both reader and writer; and when the Just One shall come, may we be found among those "who keep the commandments of God and the faith of Jesus." Rev. 14:12.

#### THE OVERCOMER.

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

We sometimes feel that our temptations are more than we can bear, and are apt to give way to petty trials and let Satan gain a victory over us that we feel the effects of for many days. We are prone to sin,

and our very natures are such, that we are constantly looking at the dark side of our experience in present truth.

We allow ourselves to become engrossed with thoughts pertaining to this world's goods, and thus our interest in the truth of God abates. We picture starvation, beggary, and everything that Satan can bring before our minds; and thus we are letting God's truth die out of our hearts, and are filling the vacuum with the lusts of Satan. Oh! that we would learn of Him who has said, "I have overcome the world."

He who left his Father's presence and the society of the holy angels, came to this sin-cursed world, and was tempted with the strongest of temptations, has left us cheering words to buoy us up when cast down with temptations. Hear ye Him "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Is it not our duty to try, when we have such a rich reward promised us? Honor and exaltation could go no farther; and he does not ask us to do more than he has done.

Again, we find in verse 12 the following: "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." The temple here denotes the church; and the promise of being made a pillar therein is the strongest promise that could be given, of a place of honor, permanence, and safety, in the church, under the figure of a heavenly building. And when the time comes that this part of the promise is fulfilled, probation with the overcomer is past, he is fully established in the truth and sealed. "He shall go no more out;" that is, there is no more danger of his falling away; he is the Lord's forever; his salvation is sure.

The overcomers are Abraham's seed, and heirs according to the promise; Gal. 3:9; "but the *fearful*, unbelieving," &c., have their part in "the lake that burneth with fire and brimstone." Rev. 21:7, 8.

Dear readers, to which class do you belong? Are you among the fearful? Do you fear what the world will say of you if you walk out on the promises of God? If so, may you change your course, and seek the Lord while he may be found. The Spirit calls you, there is yet room. The heavenly city with all its charms welcomes you to come. The way is easy if you seek it through Christ.

First. "Break off from [overcome] your sins by righteousness, and turn away from your transgressions by obedience to God." Have you no hope in Christ? Speedily obtain one. "If we confess and forsake our sins, he is just and true to forgive us our sins, and cleanse us from all unrighteousness."

Secondly. We must comply with the conditions on which the promise was made. Christ says, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Then leave the trifles of this world. Why will you linger and die? Strive to be an overcomer; for he who gains access to the tree of life in the midst of the paradise of God, shall die no more.

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#### TEMPTATION.

"And lead us not into temptation." It is rather hard for the mind to grasp the meaning of this text. One would infer upon reading it that God was quite in the habit of leading men into exposed positions and leaving them there at the mercy of their common enemy, the devil; but this cannot be true, because we are assured elsewhere in the Bible that God cannot be tempted with evil, neither tempteth he any man. But a man is tempted when he is drawn away with his own lusts and enticed; and it is always a law of temptation "that the power of enticement from without is proportioned to the power of inward desire."

A man can only be tempted with that which he desires. One is tempted with the shining dust, the almighty dollar; another with the wine cup or alcoholic drinks; another with ambition and the sceptre of empire; while another is charmed and taken captive by bright eyes, coral lips, and words that drop sweeter than honey.

The sentiment of the prayer in the text is to be delivered from the wiles and power of the evil one in the hour of danger. But man is to be *tempted* and *tried*; and there can be neither excellency nor development of character without trial. Untempted innocency is at best but insipid

virtue. And we are most earnestly exhorted in the word of God not to think it strange concerning the fiery trial that is to try us, as though some strange thing had happened to us; but we are to rejoice inasmuch as we are made partakers of the sufferings of Christ, that when his glory shall be revealed, we may rejoice with exceeding joy. Yea, we are to count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience. And we are to let patience have her perfect work, that we may be perfect and entire, wanting nothing.

The trial of our faith, though it be tried like gold when it is tried in the fire, will be found unto praise and glory at the appearing of Jesus Christ, because a blessing is pronounced upon the man that endureth temptation, even that he shall receive a crown of life. Even our Saviour was made perfect through suffering; and being made perfect, he became the author of eternal salvation to all them that obey him. And having been tempted in all points as we are, he became a merciful and faithful high priest in things pertaining to God, and is now able to succor and save all that come unto God by him.

Satan is indeed a cunning foe. In view of this, we are exhorted to be sober and vigilant, because our adversary, the devil, walketh about as a roaring lion seeking whom he may devour. And when we are tempted, we are not to say we are tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but we are tempted by our own passions and the allurement of Satan, and he always adapts his temptations to those whom he would devour.

Satan is an experienced general. He has his headquarters, his well-drilled army, his battle fields, and his lines of battle. He has his signal station, his outstanding pickets, and his spies; and he is perfectly equipped with all the instruments of warfare. And no one is safe to engage him presumptuously or to be found within his lines unbidden.

The text that we have read does not mean that God leads us into temptation. We are not only assured that he does *not*, but we are also assured that he will not *suffer* us to be tempted above that which we are able to bear, but will with the temptation make a way to escape. And it is of this way of escape that we wish to speak. It is true that we are to be tried and tempted and to fight the good fight of faith even unto death. And our warfare is as much an offensive as a defensive one. But we are not to engage the enemy on our own account, neither are we to fight without our whole armor on. God will most surely make a way of escape, but not for those who needlessly expose themselves to danger by going upon the enemy's ground unbidden by their Captain.

Where God sends a man there God will sustain him and not otherwise. It is written, "Then was Jesus led of the Spirit into the wilderness to be tempted of the devil." And the same power by which he was led or driven supported him in his temptations.

But how very different it is with many who seem to think themselves safe anywhere and everywhere, whether in the way of duty or upon the enchanted ground of the enemy. It is the God of battles that plans our way of escape, and it is neither in the way of danger nor is it in the way of retreating from danger, but it is the way of duty, the way of the cross, and often through the thickest of the battle and over the dead bodies of the slain (the carnal appetites), or in so fighting that our enemies flee from us. Our Saviour was perfectly safe in the wilderness with the wild beasts and without food and with the tempter, and upon the exceedingly high mountain with the kingdoms of the world below him, and upon the pinnacle of the temple, as long as he obeyed God. And when he had resisted the devil at every point of attack, angels came and ministered unto him.

This is our example. Satan always makes his approaches either by the way of eye-gate or ear-gate, or by some of the low back ways of passion or appetite. And sometimes he attacks us at various points all at once, and the temptation reads, That which is pleasant to the eye and good for food and desirable to make one wise. This form of temptation addresses itself to the lusts of the eye, the lusts of the flesh, and the pride of life, and is very formidable, because so seductive. The way of escape from these is not by the way of indulgence or gratification, feasting the eye upon forbidden sights and the appetite upon forbidden fruits, and following the prompting of

worldly ambition; but the way of escape is self-denial.

The exhortation is, Handle not, touch not, taste not, and look not upon. Every *indulgence* in sin strengthens sin in us. It both "lessens the power of resistance and augments vitiating force," and the increasing power of temptation is its most fearful attribute. The same law that governs falling bodies—the law of accelerating speed—governs the action of sin in us. The drunkard, the libertine, the grumbler, the miser, present forcible illustrations of this law.

The way of escape is provided for those who would otherwise be tempted above that which they are able to bear. And we should always remember that (as above intimated) the violence of temptation addressed to the mind from without is exactly measured by the violence of inward desire, and we are won only by that which we inwardly wish. It is often our fault that we are severely tempted. The way of escape is the way of humility, and by overcoming our unholy or carnal desires. The way of escape is the way of watching and praying. The way of escape is that strait and narrow way which alone leadeth unto life. E. GOODRICH.

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#### PRESUMPTION.

We understand that our Saviour was tempted with the strongest and most dangerous temptations that would assail his followers, and that the second of these was the sin of presumption. After he had passed the trial on the first point, the devil took him up to the pinnacle of the temple, and told him to cast himself down, quoting scripture to prove that if he was the Son of God, angels would bear him up that he should sustain no injury, thus tempting the Lord to display his power unnecessarily, or to protect him from a danger to which he had needlessly or willfully exposed himself.

We hear much nowadays of a religion that seems to me to be on about the same principle. The principal text quoted by its adherents is—"Believe on the Lord Jesus Christ, and thou shall be saved," and certainly this is a most precious passage, if rightly applied. Now we should be very careful not to oppose any good work nor to place anything in the way of those who are seeking the Saviour; but when people are very loud and forward to urge upon us the idea that we are not expected to obey the law of God in order to please him, that the moment we believe on Christ we are "saved eternally," and must never think of our characters or our sins again, but simply trust Jesus to make us pure, then perhaps we can be excused for speaking.

We know the Scriptures are the word of God, and that when rightly understood there must be perfect harmony throughout; and knowing this, we see there are many passages that cannot be taken alone in the broadest or most unqualified sense. For instance, Joel, in speaking of the last days, says, "Whoever shall call upon the name of the Lord shall be delivered." And Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in Heaven." Thus we see the expression in Joel must be qualified in order to harmonize with the words of Christ. Those who call upon him "in spirit and in truth" are doubtless referred to.

And in the same manner these two texts can be understood: "Believe on the Lord Jesus, and thou shall be saved," and "Work out your own salvation with fear and trembling." We can never be saved without faith in Christ from the simple fact that future obedience cannot atone for past sins, and also that we must have divine help to enable us to overcome; but we have no right to expect or claim this help, unless we are putting forth an earnest effort of our own in the right direction. Moreover must we not have a higher motive for serving God than simply a selfish desire for our own salvation? When a person says, Jesus has saved me, and I need have no further concern about myself or my sins, and makes no effort to ascertain what there may be about him that hinders the formation of Christian character, but follows the same course as before, walking deliberately over the law of God, saying, I am saved, and therefore need have no fear that God will suffer me to be led into a dangerous position, is it not very much the same as though Christ had said, I am the Son of God, and although this step is unnecessary and unreasonable, I will take it; for my Father will certainly protect me? But our great

Pattern did not say so. His words to the great deceiver were, "Thou shalt not tempt the Lord thy God." Thus we see our Master did not presume to abuse his Father's mercy in this manner. And shall we, poor rebels, expect greater favors than he? Listen to the closing words of his remarkable sermon on the mount: "He that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man that built his house upon the sand."

JULIA E. DUFFIE.

EARLY IMPRESSIONS.

A FEW years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letter of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest.

In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But oh, how changed! He came the happy Christian, the humble man of piety and prayer. In course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son had left an influence which could not die.—*Set.*

QUARTERLY T. AND M. MEETINGS.

How few attend these important meetings! What is the reason, brethren? Is it because of the few dollars that you might perchance have the privilege of donating towards a work that is high as height and deep as depth, and that pertains to Heaven, and the glorious truths of the Bible, and to the gathering in of souls to rejoice in the precious truth, and to the future promised kingdom of God, where they with us shall put on everlasting life, at the appearing of our great King.

Our Saviour's life record is that of the greatest missionary that ever trod the earth. Let us imitate him in this wonderful work that is allotted to us. We are not called to give our lives as he was, hence let us not withhold the means that God has given us to forward his precious cause. And let us not, when the quarter rolls around, remain away from the place where the business of eternity is done in behalf of our fellow creatures, and where we may have the privilege of giving of our money, and helping with our talents to devise plans in which God and his angels are greatly interested.

Come, come, to the T. and M. meetings. Come with your purses laden, or at least with what they do contain, consecrated to the good work, and with your hearts and minds full of good things, and thus learn to imitate the great Missionary, Jesus, and to walk in his footsteps, that when he shall appear ye may receive a crown of glory that fadeth not away, and be brought to that eternal city in which we may walk without ever once dreaming of poverty. Rich indeed we will then be. May the God of Heaven help us faithfully to work in his vineyard, to spare no pains in setting forth to mankind in tract form the wonderful things that we behold out of the Bible.

J. F. BAHLEK.

Dallas, Texas.

THE LOVE OF GOD.

Thou Grace Divine, encircling all,  
A soundless, shoreless sea!  
Wherein at last our souls must fall—  
O Love of God most free!

When over dizzy heights we go,  
One soft hand blinds our eyes,  
The other leads us safe and slow—  
O Love of God most wise!

And though we turn us from thy face,  
And wander wide and long,  
Thou hold'st us still in thine embrace,  
O Love of God most strong!

The saddened heart, the restless soul,  
The toil-worn frame and mind,  
Alike confess thy sweet control,  
O Love of God most kind!

But not alone thy care we claim,  
Our wayward steps to win;  
We know thee by a dearer name,  
O Love of God within!

And filled and quickened by thy breath,  
Our souls are strong and free  
To rise o'er sin and fear and death,  
O Love of God, to thee!

—*Eliza Scudder.*

THE MORAL OF THE STORY OF CANOSSA.

THE Jesuits of the Vatican have decided to celebrate January 25, the octocentenary of the infamous treatment of Henry IV., of Germany, in 1077, by the notorious Hildebrand, Pope Gregory VII. Prince Bismarck's pithy saying, "Germany is not going again to Canossa," seems to have rankled in the souls of the Jesuits, and in the spirit of indomitable defiance of all earthly power, which is the breath of their nostrils, they have resolved that not only Germany, but all the world shall hear it; and not only hear it, but have it thundered into its ears by a noisy and boastful exhibition wherever popery prevails. To any but Jesuits the great fact that the circumstances of the two parties are now reversed, that, instead of the papacy's being able to dictate to Germany, Germany is become a great and commanding power, and the papacy is become just nothing at all, would have inculcated some modesty; but it is this very change which stings the Vatican to madness.

This commemoration of the most notorious and offensive display of the assumed right of the Romish church to depose kings is to show to the world, with which the papal church is everywhere at war, that not only does the church approve the dogma of Hildebrand, but that after a lapse of eight hundred years it glories in the most infamous transaction of the kind that ever took place, and is resolved to glory in it in the face of all knowledge of the nineteenth century, of every monarch, and every people. It is to say, with all the possible emphasis of words and acts, that had the church power, it has still the will and the wish to treat Emperor William, Bismarck, Queen Victoria, Victor Emmanuel, and the President of the French, exactly as Hildebrand treated Henry IV. at Canossa. As the Catholic Bishop Kendrick, of Philadelphia, candidly confesses, the church does not do these things, only because she cannot.

Henry IV., indeed, disheartened by the effect of Hildebrand's excommunication on his superstitious subjects, and by the attempts on his throne to which it emboldened his princely neighbors, in the frightful winter of 1077—such a winter as no man living had witnessed—crossed the Alps with his wife and family, through the most incredible sufferings, and arriving at the castle of Canossa—whither Hildebrand had fled, supposing that Henry was coming with an army, and where he was feasting luxuriously with his paramour, the Countess Matilda of Tuscany—presented himself in the castle court in sackcloth, with a rope round his neck, and with bare head and feet. The outer gates were immediately closed upon him, and for three days and three nights he was kept standing there, vainly imploring admission to the presence of the pope. His limbs were rigid with cold, his beard and hair were clotted with ice; in his agonies he howled like a wild beast, and how he survived it is marvelous.

It was not the heart of the diabolic pontiff, in whom the Vatican glories, which relented; it was the heart of a woman. Giving way, at length, to the tears and entreaties of the Countess Matilda, Gregory VII., seizing his crucifix, exclaimed, "For thee, Jesus, I make this sacrifice!" Odious hypocrite! who dared to introduce the name of Christ into this drama of priestly arrogance and vengeance, and to pretend to sacrifice his envenomed passions to the

meek Saviour. But he did nothing of the sort. Though he professed to forgive Henry, and took off the excommunication, he refused to restore him to his throne, and attempted to put Ruloff of Bavaria into it. This is what the present pope and his advisers deem the proper model for the treatment of crowned heads by a pope.

This is the transaction and the church doctrine which the Vatican now, after 800 years, is preparing to celebrate as still the doctrine and principles of the infallible. But what were the consequences of this papal display? If God, according to the proverb, first drives mad those whom he means to destroy, the Jesuits should be profoundly silent on this affair; but it is precisely for this divine driving to destruction that the Jesuits bring it forward in glorification. Henry IV., roused to action by the unexampled indignities which he had suffered, returned to Germany, raised an army, for now his people were aroused too, crossed the Alps, marched to Rome, deposed Gregory in full conclave, and set up Clement III. in his place.

Gregory, dastardly and weak as he was overbearing insolent, fled to the castle of St. Angelo, which was shut up three years. The discord which his audacious conduct at Canossa had stirred up tore to pieces the two desolated countries. Everywhere there were princes maddened by ambition, sacked cities, violated women, burnt villages, and people infuriated against each other. As for himself, he was hurled from the papal throne and continued so. With a heart corroded by disappointment, by public contempt and by jealousy, he saw another pope wearing the tiara, and lived and died miserably in exile at Salerno, in the bay of Naples. Is that a story for a pope in his senses to revive?

But the consequences to the church have been equally disastrous. This doctrine proclaimed by Hildebrand of supremacy over kings, and this first scandalous enforcement of it, struck the first blow against the church in the heart of the kings. Thenceforth it was the avowed enemy of the civil power, which, as knowledge increased, was sure to become too much for it.

It is since the Jesuits have come into power, dating from the Council of Trent, that this war of the church on the States has gone on most determinedly, and ever to the damage of the church. All monarchies, especially since the Oecumenical Council, have come to regard the Vatican as their most open and also their most insidious enemy; all, even the most bigoted, except Spain, have broken off their concordats with Rome. Every step that the Jesuits, through their submissive tool, Pius IX., have of late years taken to maintain their fast-falling prestige, the Syllabus, the Oecumenical Council, the dogma of infallibility, have only brought additional ruin on their heads. The pope, instead of being benefited by the doctrines and deeds of Gregory VII., instead of ruling over and trampling on monarchs, is himself put down by a monarch, stripped of his temporal power, reduced to a mere householder, at the mercy of a government whom he contrives to menace and insult in a manner which may ere long lead to a crisis which will practically illustrate the axiom of "Quem Deus vult perdere prius dementat." This is the real moral of the story of Canossa.—*Christian Weekly.*

ASTONISHING STUPIDITY.

IN conversation with an aged minister of very good repute, I mentioned a person who admitted that the 2300 days of Dan. 8:14 had ended. He replied substantially, "Well, what if they have ended?"

If the days are ended, the promised event is taking place; and the definite time was appointed that we, on earth, might know when this work is being done.

"What is the cleansing of the sanctuary?"

It is the closing work of our High Priest in Heaven, the blotting out of the sins of all his people.

"Do you think Heaven needs cleansing?"

How astonishing that the teachers of the people, and those too who have had ample opportunity to be informed on a subject of such thrilling interest, should manifest such stupidity as to re-iterate the silly objections that have been fully answered a hundred times!

R. F. COTRELL.

Old men delight in uttering good precepts—sometimes to console themselves for being no longer in a condition to set bad examples.

THE TONGUE.

"The tongue can no man tame." Jas. 3:8.

If there is anything that will cure a person of backbiting, it is suffering personal injury from this cause. If in your efforts to be useful you find your best endeavors neutralized by this thing, and friends estranged, and enemies and strangers prejudiced, and your work frustrated, and your precious time lost, by evil reports, and those reports set in motion by friends whom you love, who have not spoken a word to your discredit, as they think, but only spoken lightly, you will not wish to use your own in this way, never, no never; and you will regret that you ever spoke lightly of any one.

JOS. CLARKE.

HEART-POWER.

HEART-POWER is of all others the most beneficent. Physical energy subdues matter, but the soul triumphs by the force of its affections over the mightiest of obstacles. The heart of Christ is the seat and centre of his supremacy over so many millions of our race. He is not ranked as a genius, nor as an orator. He disdained the boasted charms of philosophy. Yet his speech distilled as the dew, and his words have an inexhaustible power, which neither dullness, nor ignorance, nor depravity, nor unbelief can resist. If we seek to find the reason of their power, we shall find it in that love which vitalizes all the truth they express. Here, then, lies the secret of Christian usefulness. Ministers of the gospel, Sabbath-school teachers, parents, and all who desire to impart the gospel, must let it run through the fervid affections of the heart. Cold, intellectual instruction may have its way in the schools, and in those discussions which relate to general public affairs; but in the kingdom of Heaven the heart is master. They who put most of heart into their work have most success, and reap the largest satisfactions. This is a truth too often forgotten in these days, when so much stress is laid on methods.—*Christian at Work.*

LUTHER'S ARGUMENT WITH THE DEVIL.

LUTHER says, "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, Jesus Christ came to save sinners; therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

"If all the sins which men have done,  
In thought or will, in word or deed,  
Since worlds were made, or time begun,  
Were laid on one poor sinner's head,  
The stream of Jesus' precious blood  
Could wash away the dreadful load."

—*Bible Banner.*

HOW A MOTHER CURED A SON.

A MOTHER, of high spirit, who utterly loathed this popular filth, had sometimes seen one of her "darlings" aping dandyism. She had seen him take his various degrees, as he first smoked paper, then grape-vine, then rattan, and then she caught him with the genuine article between his ruby lips. As he caught the mother's eye, the cigar fell. "Ah!" she exclaimed, "I will kill or cure." "Smoke away, my son," she cried aloud. He smoked, and ceased. "Smoke away, my son," she cried in a sterner voice. He did so, and reeled and cascaded with beautiful freedom! "Smoke away," she cried again. At this point the urchin called for quarter, telling his mother, if she let him stop, he would "smoke no more till he was twenty-one." But then, in a tone which would have done honor to a queen, she cried, "Smoke away, my son." This was the finishing stroke with this miniature dandy. "Mother, let me stop! Oh! let me stop!" he cried, "and I will smoke no more till the day of my death." She did, of course. Her treatment was effective. The son is now an admirable man, who regards "the weed," with utter scorn and loathing.—*Golden Censer.*

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 15, 1877.

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

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

### THE WINTER'S WORK.

The winter is rapidly passing, and the Tract and Missionary Societies are falling far behind on the work allotted to them by the General Conference. But a small portion of the 10,000 new subscribers for the SIGNS OF THE TIMES have been gathered.

One measure of the Conference has been pretty generally taken hold of. A large portion of all our churches have adopted the plan to add one-third to the amount of their Systematic Benevolence for 1877. This one-fourth of all their S. B. is to be used in circulating the HEALTH REFORMER, the SIGNS OF THE TIMES, and other publications. There are no reasons why a church or a Conference should wait for means to accumulate on their hands by the slow income of this system before going to work in earnest. As the result of labor, they can forward names for the SIGNS and REFORMER.

Why not every church in the land, that has not done so already, immediately order a package of the SIGNS, from eight to eighty copies, according to the amount of S. B. they pay, to use in their T. and M. work? Individuals, especially those who are scattered away from our churches, are also requested to circulate the SIGNS OF THE TIMES on the installment plan thus:—

Small churches and individuals can take eight copies at a cost of \$12 a year. And if they are short of means, they can pay \$1 at the commencement of each month until the entire sum shall be paid. Those who can use sixteen copies can pay \$2 at the commencement of each month. Large churches can take twenty-four, thirty-two, forty, and all the way up to eighty copies or more. That church which takes eighty copies would have only \$12 to pay at the commencement of each month. The little church in Oakland of about sixty members, and nearly all of them the poor of the flock, besides building a meeting-house and raising means for other missionary work, pay \$51, for thirty-four copies to hand to strangers who come into their meetings and to use in general missionary work.

If all our churches and scattered brethren would act upon these suggestions at once, our list of subscribers would be swelled to 15,000 in a few weeks. If it is thought that this work should all be done through the T. and M. Societies, that will be the best way if the T. and M. workers will take hold of it at once; but let it be done immediately in some way. Let this be borne in mind, that these packages of the SIGNS are to be addressed to one person, and to be paid for in monthly installments at the commencement of each month. No packages will be sent to strangers unless the first month's installment accompanies the order.

Individuals and churches that receive packages of the SIGNS and obtain regular subscribers can have copies transferred from the packages and sent directly to the individuals at any time; but in all such cases they must pay the year's subscription for these individuals in advance. The winter is rapidly passing, and the best time for missionary labor will soon be over. The Missionary Societies have done but little toward furnishing the 10,000 subscribers for the SIGNS. We have been holding back on the great subjects of Christ in the Old Testament and the moral law in the New Testament, waiting for much greater circulation of the SIGNS before entering upon them.

The SIGNS OF THE TIMES is adapted to Missionary work. We have no publication that can do more good with the same amount of money than the SIGNS. We are making special efforts for the volume of 1877. We ask for immediate and hearty co-operation. The officers of our Tract and Missionary Societies, and the elders and deacons of our churches can bring about the desired object if they have a mind to work to the point.

We regret that a feeling has existed more or less among our people that the Tract and Missionary work has been pushed inconsiderately and rashly. In some localities this may have been true in a degree. But this error is not one-hundredth part so great as the error of doing little or nothing, which now exists to a great extent. We deplore over-action. It furnishes the devil a handle to get hold of to stop the car altogether. What has built up the cause has

been steady pulling, strong pulling, and all pulling together. Sudden jerks prove to be poor policy.

But we have done all in our power to remove discouragements from all our State Tract and Missionary Societies. The REVIEW AND HERALD Office gave several of the societies that were in debt the amounts of their indebtedness—Minnesota, \$943, Wisconsin \$464, Indiana, \$150, Missouri, \$117, Kansas, \$312, Iowa, \$170, Maine, \$100. And these very States, up to the present time, have done next to nothing in the work of furnishing the 10,000 subscribers for the SIGNS.

The Michigan Conference had \$6,000 in her treasury after paying off all her ministers, and meeting all her tent expenses last September. And now that Conference is promptly adopting the added one-third to her S. B. which will add several surplus thousands to her funds. And yet Michigan has forwarded only a few hundreds of new subscribers. That State alone will have means to furnish 5,000 subscribers for the SIGNS with proper canvassing.

The most attractive and useful premiums have been made ready, such as the The Way of Life, engraving, Life of Urgos, and Sunshine Series of little books for children. Every encouragement and inducement has been held out to forward the winter's work of canvassing; and we still believe that our friends will not disappoint us. We close this hasty article by saying, Let the work be done, and let the names of new subscribers pour in by hundreds, and let the light of truth shine forth.

J. W.

### KEEP IT BEFORE THE PEOPLE.

THE various questions respecting Sabbath observance were never before the people as at the present time; and they are destined to be agitated more and more. The question of enforcing Sunday-keeping by law has led to the question whether the obligation for its observance rests upon divine authority, or upon human authority only; and its claims to divine authority not being very satisfactory to the inquiring mind, and the pious not feeling willing to admit the claims of the infidel party, that we have no weekly Sabbath at all, very naturally lead to the inquiry, Which day of the week is the Sabbath enforced by the command of God? The fourth commandment of the decalogue being the only law of the Scriptures for a weekly Sabbath day, it becomes important to know which day of the week is the Sabbath according to the commandment. The following hint upon the subject I clip from the *Baltimore Sun* of Feb. 1, 1877:—

#### "A PEACEFUL SOLUTION.

"Had not the electoral bill already passed Congress, advantage might be taken of the annexed suggestion, which appears in the *New Orleans Picayune*, made from Baltimore in behalf of Louisiana, to settle the presidential problem also. Though the occasion has passed for that, we cannot refrain from giving this piece of home manufacture in justice to its author as one of our citizens:—

"Mr. Packard is in receipt of a postal card from Baltimore, submitting a proposition for the solution of the Louisiana problem which is at once easy and satisfactory. The writer signs his name with a great deal of ink, as James T. Sazarin, 195 Sharp Street, Baltimore.

"This party is under the impression that the people here 'transgress' too much, and do not 'keep the commandments,' proposes that that party which shall be able to prove which day of the week, Saturday or Sunday, is the Sabbath, shall be entitled to the government of this State. The proposition is, on the whole, a fair one; but if it should be left to the respective legislatures to decide, we fear there would be a slight advantage in favor of the Packard side. His legislature is largely made up of preachers, while the other side has none but invited ones."

R. F. C.

NOTE.—We think that the other side would stand a fair chance, as the "invited ones" are full as apt not to get muddled on clear Scripture as the preachers are.

C. W. S.

### OUR COLLEGE.

THE fair prospects of the school at the opening of the present term is a just occasion of gratitude to God and of encouragement to his people. That such an institution, freighted with blessings for the cause of truth, should receive strength, rise up, and walk, on so short notice, is little less than a marvel.

Our people not only have contributed of their means to this worthy object, but what is just as requisite, they are making a good contribution of their sons and daughters, to enable the institution to carry out its benevolent designs. This is, indeed, like transplanting choice flowers from the wilderness, where they are liable to be deformed, and even destroyed, by ruthless hands, to the choice garden carefully prepared

for them, where they may be cultivated and trained by skillful hands.

This is as it should be. Still let them come; there is room for many more. May those sons be as plants grown up in their youth, and those daughters as corner stones, polished after the similitude of a palace. Ps. 144:12.

As a matter of further encouragement, we are informed that many of these have an eye to the vineyard of the Lord as the field of their future labors. May God bless and prosper our college is the prayer of many hearts.

ALBERT STONE.

### NOTES OF THE DISCUSSION IN KANSAS.—EIGHTH SESSION.

#### THIRD PROPOSITION.

Do the Scriptures teach that the wicked will be annihilated? I affirmed, he denied.

Some who believe in the destruction of the wicked are a little tender about using the word annihilate, but without any reason, because it is one of the prominent definitions of the word destroy, and means no more, properly, than destroy does in its fullest sense. We maintain that the wicked, as persons, will cease to exist. Of course the material which composes them will not be annihilated, but as individuals they are annihilated, in the same sense that a house is annihilated when it is burned up, or a forest is annihilated when it is burned down. The house as a house does not exist. Annihilate is thus defined by Webster:—

"Annihilate. 1. To reduce to nothing; to destroy the existence of; as, no human power can annihilate matter. 2. To destroy the form or peculiar distinctive properties, so that the specific thing no longer exists; as, to annihilate a forest by cutting and carrying away the trees, though the timber may still exist; to annihilate a house by demolishing the structure."

"Destroy. 1. To demolish; to pull down, to separate the parts of an edifice, the union of which is necessary to constitute the thing; as, to destroy a house or temple; to destroy a fortification."

2. "To ruin; to annihilate a thing by demolishing or by burning; as, to destroy a city."

3. "To ruin; to bring to naught; to annihilate; to destroy a theory or scheme; to destroy a government; to destroy influence."

4. "To lay waste; to make desolate. 'Go up against this land and destroy it.' Isa. 36."

5. "To kill; to slay, to extirpate; applied to men, or other animals. 'Ye shall destroy all this people.' Num. 32."

6. "To take away; to cause to cease; to put an end to; as, pain destroys happiness. 'That the body of sin might be destroyed.' Rom. 6."

7. "To kill; to eat; to devour; to consume. Birds destroy insects. Hawks destroy chickens."

8. "In general to put an end to; to annihilate a thing or the form in which it exists."

Now, in defining the word destroy he frequently gives annihilation as its meaning. I explained what we meant by annihilation, to which my opponent took no exception. I remarked that it is plainly declared in many places that the wicked should be burned up. Mal. 4:1; Rom. 6:23; should perish; 2 Pet. 2:12, &c. Then I pictured the horrors of an endless, burning hell, with the additional fact that the righteous in glory shall see the punishment of the wicked. I called attention to the fact that the great majority of the race would be lost. You have all the heathen world, Rom. 2:11, all the infidels and unbelievers of Christian countries, and all sinners of every land and every age. Frequently very young persons who have not been very sinful, but yet have committed some sins, have died without repentance. Many such must be lost; and shall they endure eternal, unending torture?

This doctrine of hell has made millions of infidels and spiritualists, and is the chief argument in the hands of the Universalists. It dishonors God by representing him as an implacable tyrant. It was invented by heathen priests to scare the people, and was adopted by Catholic priests to extort money from the ignorant. Protestants coming out from the mother church brought this monstrous error with them, and, until lately, taught it in all its native ugliness; but the light and progress of the last quarter of a century has compelled them unwillingly to greatly modify and almost entirely change their mode of teaching upon this subject. None of the ministers of the present day preach a literal hell as they used to. They refer to it but seldom and then in very modest terms.

The annihilation or utter destruction of the wicked is sensible. Why should God keep a sinner alive in torment eternally? Will God take delight in it? Will it add to the joy of the angels? Will it add to the happiness of the

righteous? Whom would it benefit? No, let them be blotted out and cease to pollute the universe of God. The penalty for sin is simply death, forfeiture of life. Gen. 9:6; Heb. 9:22.

Eld. Shick claimed that hell was not literal, there was no literal fire, no literal burning, &c. It was all figurative. It simply meant that they would be banished from the presence of God, separated from him and from the righteous. I remarked that this is just what the wicked would like. The farther they could get from God the better it would suit them. Go unto that low gambling hell; see them drinking and carousing; hear them cursing; look upon their brutal faces. Now tell them, Gentlemen, I have come to announce to you that unless you reform you shall never see God, you shall never enter Heaven, you shall not be with the righteous; but you shall live a real life, not in fire and brimstone, but far removed from the presence of God, and associated with the evil like yourself. How would they receive that? They would throw up their hats and give three cheers, saying, That is just what we want. Nothing would suit us better. Such is the hell which Eld. Shick proposed.

Here he endeavored to bring in the parable of the rich man and Lazarus, though it had no bearing upon the present question, the destruction of the wicked, because it in nowise intimates anything as to the length of time which the rich man was to remain there in torment. We believe that they will be in torment just as this says, but that they will finally be destroyed; and this parable does not say they will not. So I refused to pay any attention to it, more than to make this statement.

He was very anxious to read Josephus upon this question, which was out of order; but I granted him the privilege, and gave him the book. He read at great length Josephus' article on *hades*, and endorsed it. This says that *hades* is a hollow place under ground, divided into two apartments, that all the righteous are there in one apartment, and all the wicked in the other. Eld. Shick placed patriarchs, prophets, and apostles, all there waiting for the resurrection. This was a fatal position for him when he came to the kingdom question, as I will show. I should remark that the article on *hades* in Josephus is admitted by all scholars to be a forgery. Josephus never wrote it. Hence it is no proof on any question.

The Elder made one assertion on this parable, which I did not there notice; but as it is a very common one, I call attention to it now. He said that all the parables of Christ were based upon facts, never upon fiction; hence, granting that this was a parable, there must have been in the past, facts just like it upon which to found it. But this assumption is entirely false. It is evident that the most of his parables were not founded upon facts, but simply gotten up as parables always are, merely to illustrate a point. Furthermore, many of his parables are founded upon that which never could have been a fact. Notice a few.

In Matt. 7:15, we have the parable of the wolf in sheep's clothing, going among the flock to devour them. Question, Did that ever literally happen? Did a wolf ever put on a sheep's skin, and go among the sheep to devour them? Again in Luke 6:41, we have the parable of a man with a beam in his eye, trying to pull the mote out of his brother's eye. Here is a man, not simply with a splinter in his eye, or a stick of wood, or a nail, but a beam, a great heavy stick of timber, actually sticking right into his eye. With this he walks around and endeavors to wipe a little mote out of his brother's eye! That was real, was it? So the Elder said.

Again, in Matt. 15:14, we have the parable of one blind man leading another blind man. Did that ever occur? Whoever saw it? Nonsense. Again we have the parable in Luke 14, of the king who made a great supper, and bid many; and when they would not come, he sent out for the poor, lame, and blind to come in. Not obtaining enough this way, he sent unto his servants to compel them to come in from the highways and hedges. Evidently no such thing ever occurred. It is merely a parable. So with regard to the rich man and Lazarus. No such literal fact ever happened. The very parable itself shows this.

D. M. CANRIGHT.

(To be Continued.)

### THE SINS OF BABYLON.

BABYLON is a symbol of those churches which have united with the world. They are represented as a city and as a great harlot. Rev. 18:2; 19:2. The Lord calls those professors who will be friends with the world adulteresses.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

The Lord calls his people out of Babylon in the last days. "And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sin, and that ye receive not of her plagues." Rev. 18:4. We must all receive the plagues of Babylon if we continue to partake of her sins. It is therefore very essential to understand what those special sins of Babylon are, that we may cleanse ourselves from them.

These sins are plainly presented in the third verse: "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Here are three things mentioned:—

1. *The wine of the wrath of her fornication.* This is spoken of in the preceding chapter, and it refers evidently to the false doctrines of the Catholic Church with all those human commandments, traditions, and ceremonies, which she has introduced in the place of the commandments and ordinances of God. Many other churches have retained more or less of this wine of her fornication.

2. *The kings of the earth have committed fornication with her.* Here the prophet speaks of the unlawful union between church and state, which has taken place in the earth. And this includes the friendship of the world, which is enmity with God.

3. *The merchants of the earth are waxed rich through the abundance of her delicacies.* This shows how the members of these churches have given themselves to luxury, vanity and pride. They have been carried away with worldly lusts, and love to make a vain show. Thus they present a striking contrast to the poor and lowly Jesus of Nazareth, who was a man of sorrow and acquainted with grief.

These three things are very offensive and abominable in the sight of God. And that which makes these sins more aggravating is that those who commit them call themselves Christians, and thus blaspheme their Master and Lord.

Those who desire to come out of Babylon and not receive of her plagues need to consider this carefully. It is not enough that we change our views and name. We must learn to obey the commandments of God and the faith of Jesus. We must turn away from the counterfeit friendship of the world, and open our hearts to our best friend, that Jesus may come in and sup with us, and we with him. And we must cease to strive for luxury and vain glory, and learn to be meek and quiet in our conduct before God and men.

JOHN G. MATTESON.

#### HOW DIFFERENTLY MEN ARE CONSTITUTED!

From the same premises opposite conclusions are drawn. How strange! To illustrate, I quote a late writer as follows:—

"No. 1 [the decalogue], does not contain a single precept that will be needed by the saved in the world to come. Look over the ten commandments. Will these be necessary in the kingdom of Heaven? Does any one believe it? Will a holy man need a commandment telling him he must not murder, steal, swear, lie, or commit adultery? This covenant, No. 1, was applicable to a hard-hearted, blind, and sinful people that needed a curb bit. Such were the Jews."

The argument fully stated stands thus: 1. All in the world to come will be holy persons. 2. No holy person will violate one of these precepts. These are the premises, and so far we are agreed; but how widely different the conclusions! His conclusion is, 3. Therefore the decalogue "was abolished, being ended at the cross."

From the same premises I come to the conclusion that these precepts will be law in the world to come. No one will break them; consequently it will be the law or rule, without an exception, to keep them. To make them the law it is not necessary that any one should violate them. It is possible that the will of God may be done perfectly "in earth as it is in Heaven." Will not his will then be law? When I read in prophecy that in the new earth all flesh shall come from Sabbath to Sabbath to worship the Lord, I infer that the Sabbath will be observed by all its inhabitants without an exception, and therefore the Sabbath precept will be a universal law. See Isa. 66:22, 23.

But for the fact that so many are now violat-

ing this precept, and desire to excuse themselves in their disobedience, our writer had never made his raid against the decalogue.

But supposing his inference to be sound, that holy men in the world to come will need no such restrictions as are contained in the ten commandments, does he not have them abolished eighteen hundred years too soon? He must admit that there are some men now that need such laws. There are some "hard-hearted, blind, and sinful people" now, that need a curb, as well as the Jews of old. But perhaps the decalogue is abolished only in respect to such good men as he is. He concludes an argument against the Sabbath thus: "As he [Jesus] has nowhere intimated that he wishes us to keep the seventh day observed by the Jews, it is certainly not enjoined upon his disciples. Here we rest, trusting sweetly in Him who keeps us in 'perfect peace.'"

Jesus did affirm the perpetuity of every jot and tittle of his law, till heaven and earth pass. But as he never intimated that he wishes us to keep the first day of the week, instead of the seventh, is not the conclusion full as logical that "it is certainly not enjoined upon his disciples." He has given a solemn warning to those who break the commandments and teach men so, but some do not seem to mind it. They think they are so good that they do not need such precepts.

"If men but knew it, in their reckless strife, They're laboring hard to lose eternal life."

Immediately after deciding that the ten commandments will not be needed in the world to come, because they are not suited to holy men, the writer proceeds to present the two great commandments as every way suitable to that state. He says they "are eternal in their application to all intelligent created beings, in all generations, world without end." Now following his course of reasoning we ask, "Will a holy man need a commandment telling him he must love the Lord with all his heart, and his neighbor as himself, to prevent his hating God and his neighbor? Will these be necessary in the kingdom of Heaven?" But can one love God and his neighbor as required in these great precepts, and at the same time violate one of the ten commandments? "This is the love of God, that we keep his commandments;" not as a grievous burden, but as a delightful privilege.

The opposers of the law of God give painful evidence of insanity. To say that no two of them are agreed is not telling the whole truth. No one of them can write a small tract in defense of his theory, without taking several contradictory positions. If the fourth commandment has any determinate meaning, it commands those to whom it is addressed to rest from their own labor on the day on which God rested from his. But our author argues that the day the Jews were required to keep did not correspond "with the seventh day of the original week;" but was another day given to commemorate their deliverance from Egypt. On another page he gets time all disarranged, and drives us into an inextricable maze, by a long day when the sun stood still in the time of Joshua. Again he says, "Astronomical calculations give evidence that the Lord's day, now observed by Christians generally, is the one first kept in Eden. It appears quite plain that the Jews had a new rest-day, not observed by other nations. In Persia, where the patriarchs lived, the people turned away from the worship of the true and living God to the worshiping of the sun, and called it 'Sunday.' They did not lose the original rest-day, but changed the mode of worship."

The original rest-day has not been lost, then, though Joshua did command the sun to stand still. Astronomical calculations and the idolatrous Persians have preserved it. Those who departed from the true God to idols still kept the true Edenic Sabbath; while Abraham and his seed who were separated from idolatry and called to the worship of the true God, had another day to keep, enforced by a commandment which caused them to believe that it was the Sabbath, or rest-day of God, the day on which he rested when he made the world!

The writer implies that there was a Sabbath "first kept in Eden," and that it was "observed by other nations." If so, this Sabbath-keeping was in accordance with a divine law. If this was a law of God, Abraham kept it; for God testifies of him as follows: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Abraham's time was certainly more than four hundred and thirty years before the deliverance from Egypt. And God said of Abraham, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Now which

kept the true Edenic Sabbath? Abraham and his seed, or the idolatrous nations from which they were separated?

Astronomy is a very exact science. It settles the time of historic eclipses. But if you go back of reliable human history, and undertake to tell by astronomy the exact beginning of earthly time and the day of the week on which God rested, you will find as great a lack as Archimedes did when he said that the only thing which hindered him from lifting the world was a fulcrum on which to rest his lever.

I prefer to trust in God, in the second of Genesis, in the fourth commandment, and in the concurrent testimony of Christ and his apostles, to inform me of the day on which He rested.

R. F. COTTRELL.

#### THE CROSS.

THE great central idea of Christianity is the offering made for sin upon the cross, where our adorable and gracious Lord gave up his life for man. Such has ever been the idea of salvation. The Old Testament church looked forward to this; and the New Testament church points to the cross as the only hope for man.

Some twenty-eight years since, on a Sunday afternoon, as I was returning from church, where I had heard an excellent (ly written) sermon, as I thought, I fell in with an Englishman, who, I found, was wholly dissatisfied with the essay, as he termed it. I had been charmed with its pith and good sense and learning. He was displeased, because, as he said, it left out Christ and him crucified. Said this strong, positive, but apparently good, man, "No sermon is complete which does not point out Christ crucified to all. No sermon is complete that does not warn the hypocrite, invite the sinner, and comfort the saint; and each sermon, be it upon any subject whatever, may be ingeniously turned at its close so as to include the practical part of Christianity, so that all classes may be reached; for it may be the last sermon that some poor soul may hear. Some humble inquirer may be listening eagerly for some word of instruction that will tell him how he may find the way to God; and it is only by the cross that man may find salvation." I do not recollect the man's name. I do not know that I quote his words exactly; but, as nearly as I can remember, these were his ideas; and his earnest manner and strong anglo-saxon good sense, left a deep impress upon my mind. Not only this, but today I can say that his ideas are indelibly impressed upon my memory; while the very subject of the pleasing essay is forgotten, and only the memory of the beauty of its style, its polished sentences, and its methodical and finished arrangement, remains.

The cross of Christ, yes, the cross upon which Jesus died, has a charm for poor sinners who feel that they are lost while out of Christ. It has a charm for those whose hearts are hardened by contact with formalism; for it makes the heart tender to think of those agonies endured for our sakes.

All the considerations connected with this fearful scene are affecting, and would do well to adorn the most abstruse essays upon the most knotty questions in theology; or the deepest inquiries into prophecy may leave a little margin for this interesting and all-absorbing subject. We would respectfully entreat every good man to give this subject the place it demands in every plea for the truth.

JOS. CLARKE.

#### A SHORT SERMON.

"SAY ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10, 11.

We inquire, 1st, Does the final result depend upon our life—our "doings"?

"For the work of a man shall he render unto him, and cause every man to find according to his ways." Job 34:11. "Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." Jer. 32:19. "Every man shall receive his own reward according to his own labor." 1 Cor. 3:8. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first and also to

the Gentile; for there is no respect of persons with God." Rom. 2:6-11. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "Whosoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6:7, 8.

2d. *When fulfilled?*

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." 2 Thess. 1:6-10. "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

3d. *Where fulfilled?*

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "But the meek shall inherit the earth; and delight themselves in the abundance of peace." Ps. 37:11. (See also Ps. 37:9, 22, 29, 34) "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9. "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31.

4th. *How shall we estimate the opinions of men?*

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

N. ORCUTT.

#### "BAPTIZED FOR THE DEAD."

"ELSE what shall they do which are baptized for the dead, if the dead rise not at all?" 1 Cor. 15:29.

Thus baptism is emblematical of the resurrection, since it is meaningless "if the dead rise not," and a deceptive practice. It sets forth a vivid "likeness" of Christ's death as a state, and also a "likeness" of his resurrection" therefrom. It has been well remarked by Dr. Clarke in reference to primitive baptism: "As they received baptism as an emblem of death, in voluntarily going under the water; so they received it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection."

If this is the real meaning of the apostle, how can sprinkling, or pouring, or trine dipping, emblemize the resurrection? Christ was really plunged into death once, and only once; and raised therefrom once, and only once; but neither sprinkling nor pouring emblemizes either act, while trine dipping sets forth three deaths and resurrections. Why, then, be baptized after a wrong "likeness"?—Sel.

GOOD MORNING.—Don't forget to say "Good morning!" say it to your parents, your brothers and sisters, your school mates, your teachers—and say it cheerfully and with a smile; it will do your friends good. There's a kind of inspiration in every "good morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is also true of all kind heartsome greetings. They cheer the discouraged, rest the tired one, and somehow make the wheels of life run smoothly.—*Christain Index.*

In Christian life virtue grows strong by resistance; experiences are sweetened by affliction; love of duty is increased by sacrifice; integrity is established by temptation; and joy becomes more precious through sorrow.

## THE REPORT OF THE SPIES.

"Let us go up at once, and possess it, for we are well able to overcome it." Num. 13:30.

Back came the spies with weary feet  
And fearful hearts, their tidings telling:  
A land of precious things and sweet,  
A goodly land to make our dwelling;  
But strongly walled its cities rise,  
Fierce giants there, we did discover;  
We seemed as nothing in their eyes,  
Oh! no; we dare not venture over.

Then boldly spoke the faithful two,  
Who held God's truth with hearts undaunted.  
The land, they said, is fair to view,  
Our heritage by God appointed.  
He led us through the wilderness.  
His strength our feebleness shall cover.  
Let us at once the land possess;  
We are well able to go over.

But all the timid, trembling host,  
Listened, dismayed and unbelieving.  
Backward along the dreary coast  
They turned, their faithful leader grieving;  
And in the wilderness they fell.  
Their graves the desert caverns cover.  
The mournful fate its shadows tell  
Of those who dared not venture over.

We linger in earth's wilderness,  
Dismayed and faint, a feeble nation;  
We fail the promise to possess,  
The peace of God, a full salvation.  
With trembling hearts, with tearful eyes,  
Upon its verge we mournful hover,  
And say, "What glory lights those skies!  
But ah! we fear to venture over."

"It is a goodly land," we say,  
A land all precious gifts bestowing;  
But oh! the giants in our way,  
And Jordan's waters wide o'erflowing!"  
Yet when our heavenly Joshua leads,  
The raging floods a path uncover;  
The gracious Hand that guards and feeds,  
Shall safely guide his people over.

Look back along the desert way,  
Then lift to God our joyful chorus.  
The hand that keeps from day to day  
Bids the walled cities fall before us.  
He saves us to the uttermost,  
His righteousness our guilt shall cover;  
Press onward then, ye ransomed hosts,  
Till all his people shall pass over.

—Sel.

## Progress of the Cause.

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

## SILVER HILL, N. Y.

BRO. HALL and I spent Feb. 3 to 6 at Silver Hill. It is one of our new churches raised up lately by Brn. Taylor and Hall. There are about fifteen or twenty Sabbath-keepers here, all in the prime of life. They have an excellent school-house for their meetings. The friends came in from Pierrepont, Hermon, and Frie, so that we had the house full. There was also a good representation of the neighbors. Weather fine.

Sabbath morning, ten came forward for prayers. Nine of them arose and fully decided to become Christians. This rejoiced us all. After a searching, practical discourse in the afternoon, we had a most melting social meeting. Many hearty confessions were made, wet down with tears. Nearly every one took part. We felt very happy. A Bro. and Sr. Russ, an excellent couple, for whom we have been hoping a year, here took a decided stand for the Sabbath. God blessed them in the act, and the little church praised the Lord.

Sunday the house was crowded all day. In this county there are several new churches and a lot of children and young people. I have seen about thirty of these make a profession of religion in the last ten days. This looks encouraging. Quite a number of these young persons are preparing to go to our College at Battle Creek. This county ought to send a dozen there immediately.

Also there are some brethren in these churches, who could be useful in the message if they would devote themselves to the work. New York is in distressing need of a new generation of preachers,—men of life, stir, and pushing energy. I don't know of so rich and so easy a field in all the cause.

I am sorry to report that many of our new friends in this county are very much in fault in the matter of dress and lack of sacrifice for the cause. Jewelry, feathers, and fashion, are painfully common. And worse still, I have found a dozen tobacco-users here, most of them in the church. Somebody hasn't done his duty in these matters. The standard has been let down altogether too low. We bore a plain testimony on these points. Good confessions were made. If these things cannot be put away, they must not be taken into the church; and if in, how can they expect to remain there? We must do this, or yield the ground entirely.

Tuesday the church came together for a business meeting. All took hold well. Systematic Benevolence was raised from \$30 to \$104 per year, all being voted to the Conference. Then they voted a third as much for the T. and M. work. Harvey Dana was ordained elder, and Stephen Cobb, deacon. Other matters of importance were attended to. Bro. Hall is with me. We are of good health and good hope.  
D. M. CANRIGHT.

## VIRGINIA.

ALTHOUGH we have been silent for some time, we have not been snowed in. This has however been the severest winter here with deepest snow known for twenty years, but now we are having delightful spring weather.

After tent season, we spent our time till the middle of November in places where we labored with the tent during the summer, principally in Page Co. This county is situated between the Massanutton and Blue Ridge ranges. Introducing the Sabbath truth there was mostly like entering a new field. It took some time to get an influence and overcome prejudice. This we have succeeded in doing to a great extent. About twenty-five commenced keeping the Sabbath while there with the tent, but nearly half did not stand the opposition, and so turned back. There is a great dread of being "turned out" of church, and many will shrink from the test; but a few are still firm in Page Co.

Toward the last of tent season, three ministers of the Disciple church attended one of our meetings, and in a public, defiant, impudent manner challenged us to meet them again in debate with the same man, C. S. Lucas, whom we met last spring at Edinburg, Shew Co., Va. We paid but little attention to them, but were afterward informed that the time, place, and questions, were arranged and published for a discussion at Luray, Page Co., and one of their ministers after all this, came and informed us, and asked if we dare say we would be on hand. We met them, Eld. Corliss engaging him. The debate lasted four days, three sessions per day. We affirmed the Seventh-day Sabbath and they the first-day. We learn that in the minds of the large majority they lost the question, eight of their own members conceding it and that we have gained a decided victory. This discussion was attended by over twenty ministers of different denominations; and I think we will not soon be troubled with another discussion about these parts.

In Page Co. we are having many urgent calls for labor, and large congregations wherever we go. The middle of December we commenced canvassing for our almanac from house to house, but found this rather slow work; so we concluded to call congregations, and sell in them. About this time Mrs. Lane returned from Mich., spent a few days in this work with us, and then we engaged in a protracted meeting among our brethren in Shenandoah Co. During these meetings we enjoyed much of the converting power of the Spirit of God; and every brother and sister, including the young, except one, has taken up the cross of bearing testimony in meeting. Family prayer is established, and all have freed themselves of tobacco, and are working into the reforms as fast as could be expected. Even old father Woods, about seventy-five years of age, has put tobacco away.

The first Sabbath of the new year was a good day to us; God blessed above measure. When an opportunity to come forward for prayers was offered, about twenty responded, all broken down. We have seldom seen such deep feeling and weeping as all manifested during the season of prayer. We were reminded of Bowling Green, Ohio, and Potterville, Mich. The meetings were continued through the week with the same interest; and on the second Sabbath, we organized a church with about twenty handing in their names for membership, while as many more will probably soon join. Bro. Simeon Woods was chosen elder, and Bro. Charles Neff deacon. Sunday following was spent in a T. and M. Society meeting, when we ordained these brethren and arranged s. b. amounting to \$100. This soon will doubtless be raised \$50 more by those not present. I think there are now sixty Sabbath-keepers in these parts.

We have been in Va. one year; and looking at what God has done, our hearts are touched with a sense of his goodness. We knew not a person in Va. All looked on us with more or less suspicion, and prejudice against us was very strong; now the field is ours. We have a tent, and about

a ton of publications and periodicals for the people. And right here let us express our gratitude and thanks to the S. D. A. Publishing Association and the dear brethren for their kindness in supplying us with these things so liberally. We have a live tract society, Sabbath-school, organized church with a house of worship. God has sent to our help our dear Bro. Sawyer and family, and also brought a Bro. George Woods, a Christian preacher, to see the light of present truth, and is giving him a fitting up for the work. All are united and in harmony with the gifts, and with the body generally.

We are in good health and courage. We are still engaged in selling almanacs at full price and applying the proceeds to the T. and M. Society funds. We have already disposed of some sixty dollars' worth, and expect to close out the thousand this week and next. We have many interesting items on almanac selling, which we will give soon. The past week, we have sold some sixteen dollars' worth, and have one more appointment at which to sell. After this work is done we expect to commence new courses of lectures, hoping God will prosper us even more for the year to come; and to him shall be all the glory.

There are free churches scattered all through this country, which afford excellent opportunities to get the truth before the people. Desiring an interest in the prayers of all God's people, we remain as ever, looking for the blessed hope of the soon coming of our dear Redeemer.

E. B. LANE.

E. S. LANE.

J. O. CORLISS.

## JOHNSON, VERMONT.

THE following very interesting incident should be of much encouragement to those who are distributing tracts, selling the Health Almanac, and spreading abroad the printed pages of truth for these last days. Sr. Gomoe embraced the truth four or five years ago. Prayerfully and faithfully she labored on alone until last June, when her husband was brought to see the light and to take his stand firmly on the truth. Now he is anxious that others share the same blessing.

I copy this from a private letter from my father.  
C. W. S.

"Bro. Gomoe and wife started out about two weeks ago to sell almanacs and distribute tracts which he bought with his own money. They went as far as Fairfax and were absent five days, calling at every house leaving tracts and selling an almanac if he could. In Cambridge they called on a family of the name of Townsend. Five days later, on their return, they chanced to call at the same place to warm. The family did not know them. As Sr. Gomoe went into the house she found the woman, tract in hand, and tears running down her cheeks. She immediately began to say, 'A stranger left us these tracts, and we have learned that the seventh day is the Sabbath of the Lord.' She and her husband were both convinced. Bro. Gomoe is much encouraged. He is going to try it again."

## ROME, N. Y.

I AM very glad to be able to report so favorable a condition of things as I find here. So far as I can learn, there is not one of those who have fully taken their stand for the truth but that is still holding on and is more firm than ever before.

Two regular prayer-meetings per week are well sustained, the attendance sometimes numbering over forty; and their Sabbath-school and Sabbath meetings are increasing in interest. Some are manifesting the real missionary spirit, and the result is seen in the fact that the prayer and Sabbath meetings are attended by some who have not taken their stand on the truth, but are favorably inclined toward it. Some of these I believe will yet embrace the truth.

After the discourse on Sabbath, thirty earnest testimonies were given in twenty-five minutes. The public services first-day afternoon and evening were well attended.

B. L. WHITNEY.

Feb. 6, 1877.

## GEORGIA.

ALTHOUGH circumstances have prevented my laboring publicly as I yet hope to do, I find that what little has been done has awakened an interest to hear more. Some are reading the Bible to see if these things are so. Others are saying, "Speak to us

again." "Come to our neighborhood, and speak these things to our people."

The people are friendly, as much so as I have found them at the North. A tent could be used here well in the winter, as it seldom freezes but little. The way is opening to reach the people, and speak the truth to them. Reading matter is received readily by many.  
C. O. TAYLOR.

Quitman, Ga.

## PRINCEVILLE, ILL.

ACCORDING to appointment, my brother Ivory and I met Bro. B. F. Merritt at this place, Jan. 19, and held services in the Adventist house of worship the same evening. During the past three years the church has been greatly discouraged on account of the shameful conduct of some of the members. God's precious cause has been "wounded in the house of its friends." Zech. 13:6. Finally, public worship was almost wholly discontinued. Systematic Benevolence was neither pledged nor paid, and our dear Master has been dishonored.

We held fifteen meetings; and at several of these we engaged in solemn, social exercises. To the praise of the Lord we write that good has been accomplished. We considered each name on the church-roll. Some were "cut off," others were referred to a committee, while others were gladly retained. When the work of the committee is finished, perhaps the roll, as it will be written in the new book of records, will number thirty-five. To-day we say: "Some are lost!" Will it be so said at Christ's coming? "Spare thy people, O Lord."

Systematic Benevolence was taken into consideration. One brother pledged \$50, to be paid in 1877. Lord, bless the liberal. One young brother, discouraged in the past, now is determined to "go forward." Last Sunday eve two arose for prayers.

Have been over in Marshall County this week, visiting Bro. Bliss. Spoke in his meeting Tuesday eve. Hope he will see fruit of his labor. We hope to celebrate the rites of our Saviour's humiliation and death, with this church, next Sabbath.

It is unnecessary to backslide. It is dangerous to backslide. It is sinful to backslide. Princeville friends, learn by the past, and I pray you, never backslide.

G. W. COLCORD.

Feb. 1, 1877.

## BLACK CREEK, WISCONSIN.

I HAVE closed my labors at this place for the present, having established partial organization, meetings, and Sabbath-school. Seventeen signed the covenant, and others living at a distance will do so when we shall more fully organize. Bro. T. E. Thorp was chosen leader. Much prejudice exists around them. Many of the people are well described in Zech. 7:11, 12; but we trust the brethren will walk in the counsel of the Lord, and retain his blessing with them.

I was happy to form the acquaintance of Bro. Morris Reed and family of Seymour, six miles from this place. He has been a prominent member of the Methodist church and a licensed preacher amongst them. Lately they have embraced the truth, and are rejoicing in it. I trust the way will appear to him for usefulness in the work of the Lord.

Jan. 27 and 28, a few of us met with the brethren at Duck Creek in quarterly meeting, and we felt that the Lord blessed us freely. Muddy roads now make it impracticable to open meetings at present in this vicinity.

GEO. C. TENNEY.

## ONONDAGA, MICH.

I AM now holding a series of meetings near Onondaga, Ingham County, in the same school-house in which our dear Bro. Bates held meetings some nineteen years ago, when Bro. I. D. VanHorn embraced the faith while teaching the school there. Bro. Bates was persecuted at this place by church members, and the school-house was closed by a vote of the school district. There have been no meetings of any account since, until I came here by invitation about two weeks ago. It has been a very pleasant time to hold meetings, attendance has been good, and a goodly number appear interested.

I expect to stay here as long as the interest may demand. I found one sister that has kept the Sabbath ever since Bro. Bates was here. He predicted the coming to naught of them that fought the truth, and so it has come to pass, as I am told. Their course has been downward; and the men are mostly all dead.

Spiritualism was triumphing here at that time, but it is mostly gone. When I gave out to speak on that subject, a few of them appeared to oppose, and tried their power to stop me by mesmerism, but through the help of the Lord I was not overpowered, and the mass of those present were in my favor.  
J. B. FRISBIE.

**HYMER, KANSAS.**

ON last Sabbath we held our first Sabbath meeting. Our friends from Elm Creek were with us, also some S. D. Baptist friends from Lower Diamond Creek. We had a good meeting, the Spirit of the Lord being present to bless while we waited before him.

Eight or ten have taken hold of the Sabbath; and from present indications we expect as many more before we close the meetings.  
J. LAMONT.

Feb. 1, 1877.

**CANASARAGA AND CHITTENANGO, NEW YORK.**

THE blessing of the Lord continues upon the work at Canasaraga. Last Sabbath only two of our brethren from abroad were able to meet with us, but we had an excellent meeting. Despite the very unfavorable weather and roads made bad by the thaw, there were twenty-six present. Three more started to keep the Sabbath. One young man and his wife. He said he knew not how they should live, how it would be about finding employment, that he should lose his present situation, but he would obey God, and trust him. The other is a brother of means and influence; and when he resumes business, which he expects to do shortly, he will afford employment to quite a number of Sabbath-keepers.

I have now held meetings here every night for five weeks. The attendance continues good; but I shall have to adjourn after to-night, Feb. 4. The people in Chittenango are much interested. The business men, especially the non-professors, are very desirous to have opportunity to hear. A paper was circulated on Friday morning, and in a very brief time sufficient money was subscribed to hire the largest and best hall in the village, including fuel and lights, for seven nights. I shall commence meetings there, D. V., Monday, Feb. 5. There is much talk of securing some able orthodox minister to present their side of the question.

The Lord has now opened the way here. Pray that wisdom may be given me so to present the truth in humility and love that God will bless it to honest hearts.  
CHAS. B. REYNOLDS.

**NEBRASKA.**

My meetings at the Seeley school-house closed last Sunday evening. Last March I held a series of meetings six miles from here, at which time an interest was awakened in this neighborhood; but the opening spring made it impracticable to hold meetings at that time. Meetings have been held here by different denominations. The peace and safety cry sounded till the fears of the people were in a great measure quieted, and then their minds prejudiced by false reports concerning our faith.

It was expected that I would be here sometime during this winter, and on arriving, I learned that arrangements were made for the commencement of a protracted meeting as soon as it was learned when my meeting would begin. But the use of the house was secured, and my appointment announced one evening in advance of theirs.

There has been a very strong prejudice to meet, but the Spirit of the Lord has been manifestly at work. Some have dared to investigate. Four, all heads of different families, have signed the covenant. I hope for others to unite with them. The protracted meeting is to commence this evening. I intend to remain a few days to strengthen and encourage.  
CHAS. L. BOYD.

Sutton, Clay Co., Neb., Feb. 6.

**REPORT OF MEETINGS.**

FRIDAY, Jan. 19, I met with the church in Smithland, Iowa, and continued meetings until Tuesday evening, Jan. 23. The brethren have purchased the building formerly used for a school-house, and having resceated and repaired it, they now have a neat, commodious house of worship. Sunday afternoon it was dedicated to the worship of God. It was a pleasant season for us all. Six were added to the church.

Several others will unite soon. I think God has blessed the zeal of the Smithland church, in scattering books and tracts and in doing general missionary labor. The outside interest was good. Our congregations were large all the time we were there; and the Spirit of the Lord seemed to be in our midst as we tried to impress upon the minds of the people the importance of making a practical application of the truth.

I returned to Dakota, Jan. 24, and resumed meetings in a country place about six miles south of Elk Point village, where I had been laboring for several weeks, and where a few had taken a stand on the truth. Sunday, the 28th, we baptized fourteen in the Missouri. We then organized a church of twenty-six to be known as the Elk Point church. A few of these were Sabbath-keepers before. We organized Systematic Benevolence to the amount of \$142.00. There are others that we hope will unite with us soon. Pray for the cause in Dakota.  
E. W. FARNSWORTH.

Elk Point, Union Co., Dak., Feb. 2.

**TENNESSEE.**

A DAY'S ride from Franklin brought me to Edgefield Junction, where I held two meetings while preparations were being made to visit Bro. Osborn, who was eighteen miles away. Leaving Edgefield, another weary day's journey over hills and through mud, and I found myself once more listening to the solemn voice of an Adventist preacher, which seemed truly refreshing. I remained two days, spoke twice, and then returned to Union Hill, six miles from Edgefield, and began a course of lectures Jan. 31. I have spoken seven times. The roads are muddy, and the nights dark, but the interest is good. Book sales amount to \$4.25. Bro. G. K. Owen remains with Bro. Osborn. Brethren, I ask your prayers.

ORLANDO SOULE.

**TEXAS.**

As I am receiving many letters from the friends of the cause with regard to the advantages and disadvantages of Texas, I will make a few brief statements through the paper.

The staple products of Texas are wheat, cotton, and corn. The climate is fine and healthful. There is almost always a cool breeze from the gulf during the spring and summer months. During July and August, it is generally dry. The water is quite hard, and most people in Dallas are buying it at that, and paying twenty cents per barrel. Fruit and potatoes are high.

The people are very kind and courteous. It seems to be a good field for religious labor. We, as a church, welcome to our midst any that are in good standing among Seventh-day Adventists.

J. F. BAHLER.

**NORTH VINELAND, N. J.**

THE minds of the people in this vicinity, and near here, are being stirred with the solemn truths for this time. Through the distribution of tracts, and a few lectures in private houses, five have taken a decided stand upon the Sabbath, and others are investigating. It was affecting in our last Sabbath meeting to see the streaming eyes, and to hear the thankfulness expressed for the precious light, from those who had just embraced it.

We ask the prayers of God's people that we may live so humble that the Lord can use us for the advancement of his glorious work.  
WM. J. BOYNTON.

Feb. 5.

**QUARTERLY REPORT OF KANSAS T. AND M. SOCIETY.**

THE fourth quarterly report of the Kansas T. and M. Society for the quarter ending, December, 1876, is as follows:—

Amt. paid on membership,	\$13.00
Donations,	13.15
Book sales,	22.15

Total, \$48.30

No. of districts, 6; reported, 4. No. of families visited, 33; No. of letters written, 13; No. of new paying subscribers for the REVIEW, 5; INSTRUCTOR, 9; REFORMER, 2; ADVENT TIDENDE, 1; No. of REVIEWS sent to friends on trial, 4; No. of periodicals distributed, 464; No. of pages of tracts and pamphlets distributed, 431,189.

JOHN GIBBS.

Williamsburg, Kansas.

**NICE AND CONVENIENT.**

I WAS at the house of the director of Dist. No. 3. He showed me an arrangement in his possession for keeping our various tracts, pamphlets, and bound books, in an orderly and systematic manner. It was a book case with compartments or pigeon holes for each of our various tracts and pamphlets, with shelves for bound books, with an appropriate place for blank reports and other T. and M. Society records. Each pigeon hole had a printed label beneath designating the title of the publication there found, thus enabling you readily to put your fingers on anything you wish without fumbling over a large pile promiscuously thrown together.

Not a better set of publications can be found in the world than ours, and we desire to see them highly prized by all who love the truth. Those who apply themselves with diligence to do their work correctly and orderly, are the ones to fill places of responsibility and trust, however small the position may seem to be. Magnify your office. Do you ask why we write this? Because there are other directors and librarians in Ohio and elsewhere. No more on this point at present.

H. A. ST. JOHN.

**"LET THERE BE LIGHT."**

FRIENDS OF THE CAUSE: You need not stay away from the evening services because the nights are sometimes quite dark. Buy a good lantern; carry it in hand, or hang it on the "dash board"; and thus "let there be light" on the foot-path or in the wheel-track. No danger. Now if you stay at home is it not religious (?) laziness?  
G. W. COLCORD.

**TO THE BRETHREN IN ILLINOIS.**

**A FALSE REPORT CORRECTED.**

DURING the last few months, I have received several letters from brethren in different parts of the State asking me if I had left the Seventh-day Adventists and united with the Christian or Campbellite denomination, stating that it was so reported and that the Campbellites were boasting about it.

Who has thus "slanderously reported" concerning me I know not. 'Tis true I have held meetings in churches belonging to that society; but I have preached equally as much, and perhaps more, in churches belonging to other denominations. And have also received partial remuneration for such labor by members of different denominations. But I did not know that that constituted me a member of that society.

My faith is unchanged. In fact, I have never seen the time during the last ten years that I was more firmly established upon the leading doctrines taught by Seventh-day Adventists than now. True I have done but little in the cause the past summer and fall. I have given way to a spirit of discouragement when I ought not; partly on account of poor health; but I expect, by the grace of God, to do better in the future. I hope cheerfully to labor on with the reapers till the work is done, and then share in the glory of the harvest home. I believe that "the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come;" and I feel determined to arise with the work.

It seems that the glorious era of the third angel's message is dawning. It is going with power. The Tract and Missionary Society is already accomplishing wonders; and what shall we say of the future? When twenty thousand good, intelligent Seventh-day Adventists will consecrate their property and lives to this work, and go forth armed with papers, tracts, and pamphlets, having the sword of the Spirit at their command, and visit the people at their homes, pray with them, and beseech them to accept the saving truths of God for this age; then we may expect a mighty work to be done and this cause to close up gloriously. May the Lord hasten it in his own good time.  
C. H. BLISS.

Henry, Ill., Feb. 1.

**DIST. NO. 3, N. Y. AND PA. T. AND M. SOCIETY.**

DEAR BRETHREN AND SISTERS: We are drawing near the close of another quarter in our Tract Society, and what have we done? No member should feel satisfied without obtaining at least one subscriber for the SIGNS and the HEALTH REFORMER.

This can be done without much effort. But, dear brethren, can it be said that we have done what we could, if we do no more than that? Can we not look back in our experience, and see where we have failed to do all we could in sowing the precious seeds of truth? When are we going to begin to redeem the time and carefully and wisely use the golden moments as they come to us laden with the responsibilities of the hour? The time for labor in this cause will soon be past, and who will come again rejoicing bringing their sheaves with them? Will it not be those who go forth weeping, bearing precious seed?

We have many tracts and pamphlets in our libraries, that ought to be out preaching the truth in the homes of the people. They will do *their* work faithfully and well if we only do *our* duty. Shall we allow the quarter to end, and not spend at least one or two days in carrying the light to those who sit in darkness? Can we be so lukewarm as to look on with indifference, and see so much that ought to be done, and still plod on in our worldly pursuits, heedless of the storm of wrath which is so soon to burst upon a world lying in wickedness? When shall we heed the counsel of the True Witness, and become more alive to the wants of God's cause and its claims upon us? We have no time to lose; the enemy is stealing a march on us, I fear, and we shall only learn our situation when it is too late, if we do not heed the stirring testimony of God's servants, and move forward as the Lord has so plainly pointed out by his Spirit and his providence. Our pledges to the Tract Society, of a sum equal to one-third of our s. b., should be handed to the librarian with our quarterly reports, at least one week previous to our quarterly meeting, which will be held about March 4, of which due notice will be given.

Let us be prompt with all our work, and not sleep as do others. May we be able to put on the whole armor, and thus do good service in the Master's cause. A little way in the future we shall know how much we love these truths, and how much they have affected our lives. May God grant that we may not deceive ourselves in these things.  
M. H. BROWN, Director.

**Obituary Notices.**

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

DIED, at the residence of her daughter, in East Leroy, Mich., Feb. 4, 1877, sister Nancy E. Grant, aged 55 years, 4 months, and 22 days. Sr. G. removed to Michigan in 1837, and became a member of the Battle Creek church at its first organization. She has remained a faithful and consistent member ever since. A large congregation attended the funeral at our house of worship, the 6th. Remarks were based on the assurance David gives us of a resurrection and future immortal life in Ps. 116: 15, which, according to Calmet's version, should read, "Too precious in the eyes of Jehovah are his saints to give them up to death."  
U. S.

DIED, in Mount Hope, Grant Co., Wis., Jan. 11, 1877, Mr. Melvin Mayhew, at the advanced age of eighty-six. His funeral services were attended by a large congregation of relatives and friends, Eld. Jefferson, Methodist, officiating.

Also on the 21st of the same month, Mrs. Lucy Mayhew, wife of Melvin Mayhew fell asleep in Jesus, as we trust, aged seventy-nine years and eight months. Thus has this aged couple passed away so near together. Mrs. Mayhew attended the funeral of her husband, but on returning home was soon taken sick, and died as above stated.

The writer of this was informed that this aged father and mother had lived together for over sixty-three years without one word of difficulty ever passing between them. This is a beautiful example for those just setting out in the marriage relation. They have been keeping the Sabbath for over a year past, and were believers in the third angel's message, though they never had united with our people. The funeral sermon of Mrs. Mayhew was preached by the writer, assisted by Eld. Jefferson, Methodist. Text 1 Cor. 15: 35.  
E. M. CRANDALL.

DIED, in Bunker Hill, Mich., Jan. 9, 1877, Sarah Philo, aged eighty-one years, one month, and twenty-seven days.

Our dear mother embraced the truths of the third angel's message nearly twenty years ago, since which time she has lived a life devoted to those truths which she held most dear. According to her wishes, she sank peacefully to rest without a struggle. She leaves children and grandchildren to mourn their loss.

While our hearts are made tender by the afflictions of death, and we miss and deplore the departed, Heaven seems nearer and the hope of the Christian dearer than before. Funeral discourse from Matt. 13: 43, by A. J. Richmond. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."  
HANNAH JAMES.

DIED, in Ovid, Mich., after a brief illness, Robbie, infant son of Sr. Maria Ferry, aged six months.  
L. L. HARVEY.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 15, 1877.

### The Papacy.

THE papacy is one of the great focal points of prophecy, therefore everything pertaining to it, past or present, which throws any new light on its character and purposes, is of interest to the Bible student. It is for this reason we give the article from the *Christian Weekly* entitled, "The Moral of the Story of Canossa." The reader will find there an ample array of facts to show that while the scepter is smitten from its hands, it is struck with a degree of blindness and presumption well befitting its near approach to final destruction. As a mighty angel, in the impressive imagery of the Apocalypse, took up a stone like a great millstone and cast it into the sea, so with violence shall great Babylon be thrown down. And we are well assured that the victims of her arrogance and oppression will soon be called upon to rejoice over her as she receives the just vengeance of Heaven.

U. S.

### Value of Missionary Efforts.

THE Judgment day and Eternity alone will reveal it. Sometime you may know who is saved by means of the day's work you did at canvassing, or by the dollars you gave for the distribution of good reading, of periodicals and tracts laden with truth for these last days.

C. W. S.

### Sunshine Series.

A YOUNG critic of ten summers, living in S. Troy, Vt., who has walked several miles to sell almanacs, says, "I have read 'Sunshine Series.' I think 'Bertha's Graveyard' is the best story, and that it wouldn't hurt older people to read it."

C. W. S.

### That One Subscriber.

HAVE you obtained that one subscriber for the SIGNS and REFORMER? Our canvassers are having slow and laborious work in gaining subscribers, and may God bless them for hanging on so persistently; but they should have the help of the rank and file of the T. and M. Society. It will bring great relief if our brethren and sisters will each obtain that one subscriber. Come, one and all, look about you for at least one subscriber for SIGNS and REFORMER. If you cannot get a subscriber, be resolved that you will send the paper and journal to some one, and pay for it yourself. Every report at our next T. and M. quarterly meetings should represent one subscriber for SIGNS and one for the REFORMER. Think, think, think, act, act, act.

H. A. ST. JOHN.

### Tell It, Write It.

MY brother, why don't you write for our paper? "I don't know how, I have not the ability, I don't know what to write." Yes, that is the short answer always given, but it is a very poor one. Life begets life; acting gives power to act; exercising strength, gives more strength; thought produces thought. Good, sound thoughts do not come without calling any more than any other good thing. Money buried in the ground never produces more money. Remember the parable of the buried talent.

Everywhere we go I am constantly meeting brethren who have many an interesting incident or experience to relate, bearing directly upon the interest of present truth. Many of these are deeply interesting and very instructive. Besides, they would cheer the hearts of the believers everywhere. Why not pen them down and send them along?

Do you wish to write an article for the REVIEW or the REFORMER? do not wait for some leisure hour or day, then sit down, get out your paper, open your ink bottle, dip in your pen, and for the first time begin to brush your hair to start an idea, as a man would beat the bush to start a rabbit. No, my brother, the first thing is to get the rabbit in the bush, then it will not take much of an effort to start him out. But that is the point, how will you get the rabbit there? Easy done, my friend. Have a little blank book in one pocket, a pencil in the other. Now watch; when you are riding, walking, working, waiting, listening, and you get a bright thought on something which looks clear to your mind, out with your pencil, put it right down. You need not stop to write an article either, but just two or three sentences to call up the subject again when you have leis-

ure to write. Practice this for a little while, and you will soon have notes enough for several articles, they need not be long ones. Then improve the first half hour you have, and commence to write them out. When you get through stop, sign your name, and send it on.

D. M. CANRIGHT.

### The Jews Require a Sign.

THE fulfillment of prophecy in the advent and mission of Jesus was not sufficient to satisfy the Jews. They asked for a sign in the sky. They were not indulged in this; the word to them was, "They have Moses and the prophets, let them hear them;" and "if they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead."

A very pious old lady, in the place from which I write, owns that we are keeping the right day, the one mentioned in the fourth commandment, but is praying earnestly that if it is her duty to keep it the Lord will make her sick or lame some Sabbath morning, or in some way make it impossible for her to work on that day, and then she will believe that she ought to turn and keep it. I hope she will obey the word of God, whether he grants her request or not. We should not ask God for a sign whether we should obey his word or not, plainly expressed. But I hope to hear that her convictions have resulted in obedience. If God is willing to wet and dry the fleece for her, I will not object.

R. F. C.

### Guns for the Turks.

THE *New York Herald* of June 10 says:—

"On the 28th of December last the British steamship *King Arthur* sailed from New Haven, having cleared for Constantinople direct, with munitions of war for the Turkish government, as follows: 10,000,000 cartridges, 10,000,000 bullets, 10,000,600 Martini-Henry shells, 40,000 scabbards, 50,000,000 gun-wads and 43 packages of miscellaneous merchandise. The total value of this cargo was \$1,334,000, and was said to have been the most valuable ever cleared from the port of New Haven.

"The steamship *Lotus*, now lying at pier No. 53, North River, has been for some time past loading with Martini-Henry rifles, which have been made for the Turkish government. The weapons are the manufacture of the Providence Tool Company, of Providence, R. I., while the ammunition which will accompany the guns is made by the Winchester Company, of New Haven.

"The cargo of the *Lotus* will consist probably of 76,000 rifles, with scabbards and bayonets; about 20,000,000 metallic cartridges and an appropriate number of wads. The contract for these munitions of war was made between the Turkish government and the American manufacturing companies alluded to about two years ago."

Real cannibals have been discovered by missionaries on the islands of New Britain and New Ireland, off the northeast coast of New Guinea. These natives are nude savages of the Oriental negro type, who live more like beasts than human beings. The Rev. George Brown, a Wesleyan missionary, reports that he saw women roasting the leg and thigh of a man who had been killed in a fight. In another hut smoke-dried human flesh was hanging. In another he counted thirty-five jaw bones of men and women. Cannibalism seemed to be common throughout the islands, not as a religious rite, but as an ordinary means of subsistence.—*Religious Intelligencer*.

WERE it the design or province of faith to say to a literal mountain, "Be thou removed to yonder place," it would obey instantly; for that could be done by force far inferior to faith itself. An earthquake, a subterranean explosion could do that. Faith takes hold of objects more stubborn than a mountain, does what the Caesars never did, controls spirit. "This is the victory that overcomes the world, even your faith."

### Labor.

I HAVE two boys, aged 15 and 18 years, who wish to hire out to Sabbath-keepers.

Address, JACOB F. MAUK,  
Belleflower, McLean Co., Ill.

Two young men, Albert Frank and Silvester Redington, of Russell, St. Lawrence Co., N. Y., would like to work on a farm for some Sabbath-keeper in Mich. Place near Battle Creek preferred.

A BROTHER in Ishpeming, Mich., would like to know if there is any Sabbath-keeper who could employ him in any kind of work. He is used to hard work. Address,

P. AHLSTEN,

Ishpeming, Mich., Box 93.

### Shoemaker.

ANY thriving community wanting a Seventh-day Adventist shoemaker, please address the subscriber. Wisconsin preferred.

U. AFFOLSTER.

Avon Centre, Rock Co., Wis.

### European Mission.

James White....\$100	James Harvey...\$100
W. H. Hall.....100	Wm. Ings.....50
R. G. Lockwood....50	A. S. Hutchins and
Julia M. Rhodes... 50	wife.....100
H. D. Soule..... 100	Eldon H. Pullen.. 50
S. N. Haskell..... 50	

## Appointments.

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

THE next quarterly meeting of the church at Mt. Hope, Grant Co., Wis., will be held Sabbath and Sunday, Feb. 24 and 25. The brethren at Waterloo and Sand Prairie are invited. Can some of the ministering brethren meet with us?

WILLIAM PROCTOR, *Elder*.

I WILL hold meetings with the church in Chicago, commencing Wednesday evening, Feb. 21, and continuing till the 25th.

H. W. DECKER.

THE next general meeting of the Wis. T. and M. Society will be held at Baraboo, commencing March 9, at 10 A. M., and continuing over Sabbath and Sunday. We hope to see a general attendance of the directors, also of our ministers who are situated so they can come.

I appoint district meetings to be held in all the districts in the State, Feb. 25, at 10 A. M.

H. W. DECKER, *Pres.*

THE next district quarterly meeting of the Tract and Missionary Society of Dist. No. 7, will be held at Ithaca, Gratiot Co., Mich., Feb. 24 and 25. Will the librarian of each church please send in his report and also the number of members belonging to T. and M. Society, to Mrs. R. S. Phippeny, Ithaca, Mich? A general attendance is desired.

FRANKLIN SQUIRE, *Director*.

### Tuscola Co., Mich.

ELMWOOD,	Feb. 21,	7 P. M.
Fairgrove,	" 22,	" "
Watrousville,	" 24, 25,	11 A. M.
Vassar,	" 26,	7 P. M.
Tuscola,	" 27, 2 and 7 P. M.	
Thetford,	" 28,	7 " "
Mt. Morris,	March 1,	7 " "

Systematic Benevolence and missionary work will be looked after at all of these meetings, and at Watrousville the church will be re-organized, and all other business attended to that is necessary. Hope to see all our friends at these meetings.

J. FARGO.

E. P. DOUD.

PROVIDENCE permitting, we will commence meetings in the village of Loyal, Clark Co., Wis., commencing Thursday evening at 7 P. M., Feb. 22, and continuing over Sabbath and first-day. Dedication services will be held on first-day at half past ten, A. M. We invite a general attendance from Maple Works, and Nasonville. Bring all your interested friends. Will some one meet us at Nealsville on Thursday morning the 22d, with team to carry us to place of meeting? We will be there Wednesday evening.

I. SANBORN.

KIRKVILLE, N. Y., Feb. 17 and 18. We hope to see a general attendance of the brethren of Dist. No. 8 at this meeting.

North Creek, N. Y., Feb. 24 and 25. We want to see every Sabbath-keeper in Dist. No. 6 at this meeting, and we also invite the brethren from Dist. No. 5 to meet with us. Will Eld. Jacob Wilbur meet me here? Brethren, let us make a special effort to attend the North Creek meeting.

B. L. WHITNEY.

QUARTERLY T. and M. meetings in Maine as follows:—

Dist. No. 2, Allen's Corner, at Deering, March 11, at 1 P. M.

GEO. W. VARNEY, *Director*.

Dist. No. 3, at Linneus, Byron school-house, March 11, at 1 P. M.

ENOS LEAVITT, *Director*.

Dist. No. 1, at South Norridgewock, March 18, at 9 A. M.

T. S. EMORY, *Director*.

General quarterly meeting at South Norridgewock, March 18, at 10 A. M.

We request every member to send in a report, if you have done nothing, then send in a blank.

J. B. GOODRICH.

THERE will be a T. and M. meeting for Dist. No. 1, at Bourbon, Ind., Feb. 24 and 25. Let us have a report from every member, and a large turnout, and that will insure us a good meeting. Can Eld. S. H. Lane be with us?

J. D. SHILLING, *Director*.

MANSVILLE, Tuesday, Feb. 20. Meeting will begin at 10 A. M., and close at 4 P. M. No evening meeting. We make a special request that every member of the church attend, however far away he may live. Parish, Wednesday, Feb. 21, at 1 P. M., also meeting at evening. West Monroe, at Bro. Bowe's, Feb. 23-26. Roosevelt and Vermillion invited. Vermillion, Tuesday, Feb. 27, at 10 A. M. till 4 P. M. No evening meeting.

D. M. CANRIGHT.

I WILL meet with the following churches in northern Kansas at their quarterly meetings:— Pleasant Valley, Feb. 24 and 25. Palermo, Doniphan Co., March 3 and 4. Meetings to begin at each place on Friday evening. I will continue meetings during the week in Jefferson Co., where the brethren may arrange. Hope for a general turnout.

CHAS. F. STEVENS.

## 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. C. L. Palmer 51-6, C. P. Buckland 51-7, A. Becker 51-6, James Craig 51-6, A. R. Ball 51-6, S. J. Miller 51-6, Susannah Burgess 51-6, W. M. Jones 51-1, W. E. Graham 51-18, Dille C. Braunsen 51-6, L. A. Marsh 51-1, Mary C. Hodges 51-4, W. Hastings 51-6, E. Walworth 51-1, J. P. Henderson 51-1, Marion Bernstein 51-6, Jonathan Rathbun 51-6, S. A. McPherson 51-6, Daniel Fuller 51-6, A. M. Covey 51-6, Mrs. Norie E. Davis 51-6, Lewis N. Fitch 51-5, M. J. Cornell 51-6, Hannah Clough 51-1, H. Perkins 51-6, E. H. Wilson 51-6, L. L. Glover 51-6, Mrs. A. E. Seelye 51-5, W. J. Goodwin 51-3, R. W. Durham 51-2, Sarah Gibson 51-6, Lorinda Hutchinson 51-6, M. A. Green 51-6, Geo. Powers 51-6, Mrs. C. M. Walker 51-3, P. Halgren 49-18, Wellington Hole 51-6, Frank Hayden 51-7, B. Venateer 51-6.

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