

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.

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 1, 1877.

NUMBER 18

The Review and Herald,
ISSUED WEEKLY BY
Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.
CHAPMAN, Secretary, Wm. Ings, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One for a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

TRUST.

How not what is in the by-and-by,
This is hidden from my mortal eye;
O, dearest Lord, I would not question why—
Thou knowest best.

I, my Lord, would ever strive to be
And resigned, contented but to see
Things alone thou dost reveal to me,
And leave the rest.

How not now but trials, dark and deep,
Cast their gloom across my pathway steep,
This I know,—my Lord will ever keep
Close by my side.

What need I reckon, though tempests oft assail?
Though my bark be driven by the gale?
How my Lord will never, never fail
To be my guide.

Should not He who calmed the stormy wave,
Gave his life a sinful world to save,
Live again, victorious o'er the grave,
Lead me aright?

Will I allow my foolish heart to fear?
If I forget my Guide is ever near?
I not dwell within his presence dear,
Though dark the night?

How that He who "notes the sparrow's fall,"
Gems the dew and paints the flowerets small,
Gently lead and guide his children, all
Who serve him here.

Trust in Him who formed the sea and land,
Who holds the briny waters in his hand,
Who bath, in mighty strength, creation spanned,
And will not fear.

By and by, when "faith is lost in sight,"
When we shall rest within that haven bright,
In sin and death, with desolating blight,
Shall come no more.

My tongue immortal will I loudly sing,
I'll chant the praises of my glorious King,
And the joys of an eternal spring,
On that bright shore.

O glorious day! when all earth's woes shall end,
When for his saints the Master shall descend,
O may we hail our long-expected Friend,
With songs of joy.

When in those mansions, beautiful and fair,
Our dear Lord has promised to prepare,
Perfect bliss we'll dwell forever, where
Naught can annoy.

Mrs. LILLA D. AVERY STUTTLE.

General Articles.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

FROM remote antiquity, the parable, or, it might with propriety be called, the picture, has been largely employed in illustration and enforcement of moral truth. Twelve hundred years before the birth of our Lord, Jotham, the son of Abimelech, reproved the men of Shechem for having chosen Abimelech to be their king, by the use of that most graphic and appropriate fiction, wherein the trees sought to make a king over them. Subsequently to the effort, and clear down to the commencement of our era, there were found among the Jewish Rabbis, as well as among those of other nations, learned men whose skill in the use of this rhetorical figure demanded our most enthusiastic commendation. But of all persons known to historic age, our Lord himself attained the highest perfection in the construction and use of the parable. In his hands it was on various occasions employed with striking effect, and so largely was it used by him that the record which has preserved our benefit the numerous fictions of this

nature which he employed, occupies no insignificant place in the gospel account of his ministry. But from his day to the present time, there seems to have been a steady decrease in the use of this rhetorical method.

Why the Holy Spirit should have worked so radical a change in the style of the New Testament writers, who followed Christ, it would be difficult to state. But it is nevertheless true that the parable is almost, if not quite, lost sight of in their more prosaic productions, whether oral or written. So far as authors and orators are concerned, this side of the first century, it is possible that the desuetude into which this popular method has fallen may be attributed, measurably, to the fact that the poverty of the more recent efforts, when compared with those of the great Master, becomes so apparent that the more modern disciples of the art have become dissatisfied with their own productions to that extent that discouragement has ensued, and a change of style been found desirable.

But beyond this consideration, it is doubtless true that the natural defects inherent in the parabolic method have contributed largely to its decadence, and almost universal disuse at the present time. For, while it is true that it presents some marked advantages over the more direct and less ornate style of logical induction, it is also true that its use is attended by certain very grave disadvantages. As it regards the former, little can be said, except that, being more dramatic in its character, it holds the attention and commands the interest of a class of hearers who could, with difficulty, be held by the more logical style. Possessing, as it does, somewhat the character of romance, it readily fascinates those who would shrink from the mental effort of either making or following a logical deduction. So true is this that even children, incapable of appreciating the moral which the speaker is seeking to impress, are immediately attracted and held in rapt attention by the array of figures or characters which are presented in his narration.

All, therefore, which is necessary to this form of argument, is that the speaker, having got possession of the ears and intellect of his hearers, make the conclusions which are to be drawn so obvious that they cannot be mistaken. This done, either by full explanation or otherwise, he has carried his point and reached the hearts and judgments of individuals who otherwise would have been too indifferent to his theme to receive any appreciable benefit from his discourse.

Having said thus much in regard to the advantages of this form of speech, but little need be added respecting its drawbacks. In fine, the most of them have been shadowed forth already. In the first place, the skill required in its construction is so great, in order to success in its use, that few could ever hope to attain to it. In the second place, when stated without explanation, it is nearly as liable to mislead certain minds as it is to conduct them safely to the desired conclusion; since the wisdom required to the understanding of the parable is nearly equal to that demanded in its creation. Hence we read in the Scriptures that "the legs of the lame are not equal; so is a parable in the mouth of fools." And again, that after Christ had spoken in parables to those that were without, in order "that seeing they might not see, and hearing they might not understand," it was necessary for him to explain in private to his disciples their import, since, though familiar with this line of teaching, they had found themselves incapable of drawing therefrom the precise idea which he wished to emphasize. In the third place, as the ambiguity of this kind of teaching is so great that it could not safely be employed in the inculcation of important doctrines without full and explicit explanation, it is too cumber-

some for use in all such cases; since expedition would dictate that the more direct method of expressing one's self in the outset, so as to be easily understood, should be chosen.

As an illustration of this fact, we have but to call attention to the endless controversies which have marked, if not marred, the history of the church in reference to points of faith which it has been supposed find their authentication in those portions of Scripture which partake of the allegoric or parabolic nature. So unsatisfactory have been the results of these wordy contests, that, we believe, at the present time it is conceded by the best authorities that no tenet should derive its chief support from anything except those portions of Scripture which are the freest from figure, and the most fully characterized by explicitness in statement.

Having said thus much in regard to parables in general, we wish now to speak of one in particular, *i. e.*, the one which relates to the rich man and Lazarus. Our object in so doing is to show that the use which has been made of it in the theological world, so far as it has been employed as the basis of an argument to prove the natural immortality of man, is altogether illegitimate. In doing so, the correctness of the second proposition above will be still further illustrated, as the number of those who have employed it for such a purpose has not been inconsiderable.

The first labor to be entered upon will be that of establishing the proposition that the narrative under consideration is in reality a parable, as some have insisted that it is not, but that it is rather a matter of actual history. The effect of the view held by the latter class is at once apparent. If they be right, then the theological bearing of the historic facts presented by the Saviour on the occasion we are considering, forever establishes the doctrine that men live between death and the Judgment, since he, in the sixteenth chapter of Luke, gives a detailed account of the thoughts, feelings, actions, and conversations of individuals who had passed from this, and were then living in the future, state.

The only argument hitherto presented by the advocates of the historic character of the story which seems to be worthy of a moment's thought, is found in their declaration that it is nowhere called a parable. The force of this consideration, however, is seeming rather than real. If it were true that there were nowhere found in the Scriptures parables which are not declared to be such, then a bare presumption would be established in favor of the theory under examination. But, mark you, this will be a presumption only; since it would not be impossible for an exception to exist to the general rule thus established. But when it can be shown, as it certainly can, that no such rule exists at all, and that there are many parables which are generally conceded to be such, not because of positive Scripture declarations (which are lacking), but because of the nature of the text and context, then even the presumption is utterly swept away. Let, therefore, the reader who would be satisfied as to whether parables are always thus denominated in the word of God, by the individual uttering them or by others, examine the following, which are nowhere said to be such in the sacred writings; *viz.*, Unclean spirits, treasure hid in a field, pearl of great price, net cast into the sea, ten virgins, talents, beam and mote, good Samaritan, prodigal son, lost piece of silver, unjust steward, two sons, children of the bride-chamber, wise and foolish builders, &c.

Having disposed of the negative, let us now give attention to the positive argument. If we were called upon to prove the proposition that the story of the rich man and Lazarus is parabolic, it would be natural to cite the concurrent judgment on this point of the great mass of scholars for

many centuries. As this, however, while standing alone, would not be conclusive, it would be preferable to furnish reasons for the opinion held which are drawn from the Scriptures. In doing so, three facts might be cited with propriety and force.

1. The narration is given in precisely the manner in which it would be were it a parable, as we claim that it is.

2. There is in it nothing inconsistent with the idea that it is such, since it is perfectly admissible, in writings of this class, to speak of things which are purely fictitious as though they had actually transpired.

3. Its statements are such that it must either be regarded as parabolic, or else the Lord would be found guilty of an inaccuracy, as it regards the nature of disembodied spirits, which would be altogether unpardonable in one possessing his information, *i. e.*, he would represent those who have entered upon the other world as possessing those bodily organs which are of great use here, but could be of none there. We speak of the eyes, the tongues, and the fingers, which he gives to Dives and Lazarus, the former being in the torments of hell, and the latter in the joys of Abraham's bosom. But it is submitted that such appendages do not belong to disembodied spirits, and, therefore, that it cannot be an historic verity that Dives, who was at least possessed of ordinary sharpness in this life, should have so far lost his shrewdness in the one to come as either to suppose that he was still possessed of the physical organ of taste, or that he had in the place of it a spiritualistic one, which was parched in the flame, and which could be cooled by the application of natural water. And it is also submitted that to speak of spiritualistic water would be the height of nonsense.

Should it be objected to the *reductio ad absurdum* resorted to in the last proposition referred to above, that the men in question did really possess their natural organisms, having been resurrected for the purpose of entering upon reward or punishment, it would only be necessary to reply, that he who would resort to this stratagem in order to defend the doctrine of the historic verity of the narrative, would do so at the expense of the argument for personal consciousness in the spirit world. For if Dives and Lazarus were indeed resurrected men, then what is said of them applies to that class only, and proves nothing concerning the intermediate state of the dead.

Having thus, as we believe, successfully established the view that the portion of Scripture which is at present engrossing our attention is not literal but figurative in its character, it is time to proceed to the determination of its real value in the decision of those questions which relate to the conscious state of the dead. As there is a large class who are agreed with us in pronouncing the narrative of the rich man and Lazarus to be a parable, but who, as we think, err, nevertheless, in making it largely the basis of their faith in an intermediate state of the dead, it becomes necessary to examine their reasons for so doing. If we rightly apprehend them, the principal one is found in the fact that somehow it is difficult for them to believe that the Lord would, for any purpose whatever, represent individuals as speaking and thinking under circumstances where such speaking and thinking would be out of the question. In other words, that if the dead be really unconscious, it would not be proper for him, under any circumstances, to represent them as holding converse, reasoning, &c., as did Dives and Lazarus. Now, therefore, as these individuals regard the word of God as the standard of morals, it will be sufficient for them if their difficulties can be met and removed by citations from that word. They will also agree that in this particular it would be perfectly proper for Christ to do and say that which the Holy Spirit inspired prophets and good men at

any time to do and say. But this being true, proof in abundance can be brought forward to show that their scruples are altogether unfounded.

Take, for example, the language which Isaiah puts in the mouth of the dead when the great king of Babylon descended into the grave: "Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." Chap. 14: 10, 11. Now every person knows that, physically speaking, it would be altogether out of the question for the dead to address one who was about to come among them; but at the same time it is readily perceived by all, from the connection, that the utterances of the writer are parabolic, or at least figurative, and therefore admissible.

Again: take the parable of the trees which conversed together over the matter of selecting a king. Judges 9: 8-15. Almost any child knows that what is said in regard to their utterances one to another was literally untrue; and yet Jotham, without qualification or explanation, declares that they spake one to another. Did he therefore falsify? All must agree that he did not. Why? Simply because it was manifest to all his hearers that he was employing a parable—or, if you please, an apologue—wherein it was generally understood that it was legitimate for the person using the same to employ fictitious characters, and to attribute to them powers which they naturally could not possess, and actions which they never performed. But words need not be multiplied. Deny this prerogative to the allegorist or parabolist, and you have destroyed his art. Concede it to him by common consent, and it remains a power for good, while no moral principle is in the least disturbed thereby.

Having seen that the objection urged against giving the parable fictitious features is not well taken, since it is justifiable in all such writings to give full play to the fancy in the creation of characters and incidents, it is time to inquire for additional reasons for insisting that it was in any way designed to emphasize the conscious state of the dead. If they can be rendered at all, it is difficult to see from whence they are to be drawn. A single glance at the discourse of the Lord will show that the idea which he sought to make prominent was, not the fact of the life hereafter, but unquestionably that of the proper estimation of riches in this life. It is shown by the context that he was addressing the Pharisees, than whom there were no greater sticklers for existence between death and the resurrection, as well as thereafter. There was, therefore, no need that he should enlarge upon that point. Nor was he in a mood to propagate their pet theory in order to curry favor. He had just been reproving them for avarice, and the character of Dives, rolling in wealth, and clothed in the luxurious garb of an oriental millionaire, furnished him a fitting instrument for the illustration of another phase of the property question. It was the inordinate admiration for men of wealth which he sought to condemn. To this condemnation all the language employed, and the figures used, were made to contribute. This was the objective point of the parable. Everything else was simply auxiliary to the work of reaching that object.

To say, therefore, that one of the auxiliary statements which the Lord employed was so used, because of the desire to indorse the doctrine contained therein, would be equivalent to saying that all of the auxiliary statements were made for the same purpose. To insist upon this, however, would place those urging such a view in a most unenviable position. For, unfortunately for them, the Lord not only spoke of men, but he also spoke of places. He declares just as emphatically that the angels took Dives and Lazarus respectively to hell and to Abraham's bosom, as he does that they existed at all. Now, therefore, if the logic be correct, it must be true that these places do actually exist somewhere, and that the Lord designed to inculcate that fact. Saying nothing about the former, where is the expounder of Scripture sufficiently intelligent to locate, and courageous enough to advocate the existence of, the latter? The expression "Abraham's bosom" is used in the word of God in but one connection: and that is the one under consideration. Never before, nor never after this instance, was it employed. Hereafter it will be shown that it was purely the creation of a Pharisaic brain, and that the whole theory concerning it was too monstrous to be entertained for a moment.

But again: it is distinctly stated that in the future life portrayed by our Lord, there was but a gulf between the righteous and the wicked, and that so narrow that conversation could be carried on across it, and that the eyes of the good and bad respectively could take in the situations and circumstances of each other. He, therefore, who would insist that the bare mention of Dives and Lazarus by the Lord proves their existence in the spirit world, must, if he would be consistent, insist that the existence of the gulf is a fixed fact, and that the righteous and the damned, in the world to come, are in such close proximity that the former can hear the groans of the latter, and the latter can listen to the songs of the former. But who, in this age, will venture to advocate so repulsive a notion? Nevertheless, this is the strait to which those are driven who seek to employ the parable in the interests of natural immortality.

But that which proves too much proves nothing at all. We leave, therefore, this branch of the subject, feeling that a line of argument which drives those who employ it into the indorsement of such absurdities, refutes itself so perfectly that it demands no further attention.

(To be Continued)

SOWING AND REAPING.

WHAT WE SOW
Will surely grow,
Though the harvest may be slow.
It may be
We shall see
Fruitage in eternity,
From some deed,
Dropped like seed,
For a soul that was in need.

Let us strive,
While we live,
Worthy things to do and give;
Striving still
With good will
Empty granaries to fill;
For what we sow
Will surely grow,
Though the harvest may be slow.

—Sel.

THE TELEGRAPH IN PALESTINE.

THE "Keely Motor" it seems is yet before the public. Recent notices of that wonder of wonders assure us that it will prove all that has been claimed for it. Be this as it may, we must not be surprised at any thing. We are accustomed in these latter days to glorify the magnetic telegraph, and to speak with great self-complacency of this wonder of the nineteenth century. What can be more astonishing than the fact that a message may be transmitted around the world on wire?

But the people of Palestine, in the first century, witnessed the working of something far better than any of the modern systems of telegraphing. Without the intervention of electric machine, voltaic piles, needles, coils, registering apparatus, armature movements, posts, wires, cables, glass and rubber insulators, or any of the appliances by which operators now transmit messages, "a healing word" is sent instantaneously a distance of twenty-five miles. No atmospheric disturbance, no accident to the wires or machinery, no want of skill on the part of the operator, endangers the transmission.

Behold its effect.

There, in the sick-chamber of a family belonging to the upper-class, honored and respected, surrounded by all the comforts of life, lies a child—perhaps the only son of dotting parents. For days and nights they have watched the progress of the disease. It baffles the skill of all the physicians, and defies the efforts of kind friends and neighbors. At last, with broken and bleeding hearts, they give up in despair. They have exhausted the last remedy, and still the child grows worse. Is there no hope? Can mortal skill suggest no restorative? Have we done all that can be done to save our darling?

"Yes," say the parents, "we have done all we could, and oh how willingly would we give all our possessions for the restoration of our dying boy!"

"No," says one, "not all. Physicians can't save him; medicines can do him no good; but there is One who is greater and wiser and better than all physicians. He attended a marriage not long ago, and, while there, actually converted, for the benefit of the guests in attendance, six large vessels of water into excellent wine. That man can save your child."

The agonized father acts upon the suggestion, and starts at once for Cana of Gal-

ilee. He makes no apology for his rudeness, but rushes at once into the presence of the miracle-worker. His manner indicates to all his terrible earnestness.

"Come down to Capernaum at once; my son is dying," is the touching request.

"Except ye see signs and wonders, ye will not believe," is the ambiguous response.

The anxious nobleman needed a gentle reproof. Here he had rushed into the presence of Him who had ability to open eyes, unstop ears, still waves, and raise corpses; and yet, in his heart, he limits the power of Jesus, and seems to think that nothing but his actual presence can do any good for the dying child. He has faith enough to go to Jesus, but seems to doubt his ability to send help so far. He repeats the request: "Sir, come down ere my child die."

The response is, "Go thy way, thy son liveth."

With the utterance of these words there goes forth a power that is felt in that distant sick-chamber. To the astonishment of the attendants, a sudden, a striking, an unprecedented, an unaccountable, a miraculous change takes place. The pulses at once become regular, the skin moist, the eyes natural, the limbs strong, the voice right, and the dying child leaps up from his couch, and is just as well as any of the attendants.

The next day the father, strong in the faith that the Saviour's word is true, is delighted to hear as he approaches the house, "Thy son liveth."

"At what hour began he to amend?" asks the nobleman.

"Yesterday, at the seventh hour, the fever left him."

Here now was a "mathematical proof" that the telegraph worked accurately.

Thus the ruler reasoned: "Yesterday, in Cana, at one o'clock in the afternoon, I besought Jesus to heal my son; and here in Capernaum, twenty-five miles distant, at one o'clock precisely, the fever left him."

Is it any wonder that this man and his whole household believed? May just the same incident serve to establish our faith in the ability of Jesus, who is still the Lord of life. Yea, more, are there not similar responses to the prayers of God's people now? Can we not detect these wonderful coincidences on every page of the history of prayer? God has placed the foot of the ladder reaching to Heaven, with angels ascending and descending, at our very feet. It is our privilege to pray. It is our duty to pray for our dying sons, daughters, brothers, sisters, husbands, wives, fathers, mothers, and friends; and while we are yet speaking, God will hear and answer.—*Edwin B. Raffensperger, in Christian Weekly.*

GREAT TRACT WRITERS.

PETER WALDO set to work with his cargo of tracts among the Piedmontese valleys, and from his labors there sprang those Waldensian churches, which, through thirty-five persecutions, held fast the pure truth of Christ, although gashed by the spear of Savoy and scorched by the fagot of Rome. Then came John Wycliffe, the grand tract writer and distributor. One of his tracts carried in the pocket of a nobleman into Bohemia, and lent by him to a man whose name was John Huss, brought him to the knowledge of Jesus. Then came Martin Luther, who wrote a preface to his comment upon the Epistle to the Galatians, and that preface found its way into the heart of a Bedfordshire tinker, named John Bunyan. And John Bunyan wrote a preface to his comment upon the Epistle to the Romans, and it was while reading that preface that John Wesley was convicted of sin. John Wesley was a zealous tract writer and an efficient tract distributor fifty years before the tract society was born. Then Richard Gibbs, an old Puritan doctor, wrote a book, years and years ago, called the "Bruised Reed," which fell at the right time into the hands of Richard Baxter, and brought him under the enlightening power of the Spirit of God; and then Baxter's ministry was like the sun in his strength, and he wrote a book called "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue. That "Call to the Unconverted" went preaching on until it fell into the hands of Philip Doddridge, and it was the means of bringing him to a richer faith, and a deeper experience of the things of God. Then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at the critical period in his history, fell into the hands of William

Wilberforce and led him to Christ. Wilberforce wrote "Practical Christianity," which fired the heart of the most famous tract writer the world has known; for he has not heard of Legh Richmond? He wrote the simple annals of a Methodist and published it under the title of "Dairyman's Daughter," and I should like to know into how many languages that book has been translated, and been made of God's power for the spread of truth! The same book on "Practical Christianity," went to a secluded parish in Scotland; and it found there a young clergyman who was preparing a gospel that he did not know, and instructed him in the way of God, and came forth a champion valiant for the truth until all Scotland rang with the eloquence of Thomas Chalmers. Look at it. No flaw in the chain. Richard Gibbs, Richard Baxter, Philip Doddridge, William Wilberforce, Legh Richmond, Thomas Chalmers—is there not power in a tract? *Everybody's Paper.*

COVETOUSNESS.

"Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; saith unto him, All these things will I give thee, if thou wilt fall down and worship me."

In the third temptation presented to Jesus, Satan, having abandoned his previous position (that of requiring proof of his divinity), comes boldly out to seek to induce the Saviour to yield allegiance to him in consideration of receiving in return all the riches and power of this world. He does not simply offer the enviable position being the richest man in the world, but possessing all the riches and glories of the whole earth.

Who can comprehend this great offer? The millionaire counts his acres by the hundreds or thousands, and his dollars by the millions; but he must utterly fail to estimate or conceive the wide-spread wealth of more than 40,000,000,000 square miles covered over with the princely wealth, splendor, and glories resulting from human skill and industry.

With mankind in general, there is probably no stronger natural impulse than the desire to gain wealth; hence there is an avenue by which the tempter oftentimes sends his enticements to sin, nor any nation more difficult to resist; yet the glory of the whole world and all the power and glory thereof moved not the Son of God.

"Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This reply plainly showed Satan that he was not disguised before the Omniscient, and that he must once abandon his hope of seducing the world's Redeemer.

There is one point worthy of notice in all these answers of Jesus; he says, "I will worship the Lord my God, and him only," &c. Thus he presents as authority in each case the written precept of God's word, to refute the adversary's claim, as he justly might, equal authority with the Father. May we not come to this expressly an example for his followers to refer to the written word in meeting assaults of the tempter? If we always do this with the sincere determination to worship God and worship only him, saying to Satan, "Get thee hence," the severest combat will immediately end in complete victory.

We may perhaps say, we have met with this temptation—to worship Satan. Let us consider briefly the mode and motives presented in this case. We read that "the earth is the Lord's and the fullness thereof." But Satan claimed that all the kingdoms of the world and the glory of them were delivered unto him, and said, "To whomsoever will, I give it." Now the inquiry is, whom do we acknowledge allegiance to? We receive and appropriate these treasures. What are the motives and principles that govern our actions as relating to the possessions of this world? Do they in any things testify our allegiance to earth's false sovereign? Do we thus acknowledge God as the author of our being, and the giver of every good and perfect gift, so render to him the worship and cheerful obedience of grateful hearts? If so, we are serving the true king of the universe, and may look to him for the recompense of our service. But if we are occupying our fair share of this fair world as absolute owners, and controlling all the wealth within our grasp for selfish purposes, ignoring God's claims upon us as his servants, then our service, being pure selfishness, is sin, and belongs to the author of sin.

Now, in following our natural inclinations, we are wholly unconscious of any slings of the adversary; yet these natural tendencies—the weaknesses and passions of humanity—are the very means tempter uses to delude and entice to thus securing to himself our service—worship.

The covetous heart worships him in bending all the energies to increase worldly wealth, and as the passion grows, absorbing every other interest—a miser, he worships through his gold, and dreams not of the powers with which the enemy has bound him, feeding his sordid soul with pelf till he blindly enters the gates of death.

Satan is truly the arch-deceiver; for he never deluded his votaries with the false promises of worldly possessions, concealing fraud that while he gives, he still holds, it were, a mortgage on all, so that it cannot be separated from his domain; and that not only will it perish with the using, but finally all must be utterly consumed together in the fires of the last day. Yes, all material wealth, both of the lowly and princely, will then be forever rent from our grasp—fearful, fatal, eternal loss of those who have laid up no other treasures. How many sadly mistaken souls will toil through life lured by the deceiver, and wake at last to hopeless disappointment and bankruptcy from that last great conflagration.

And must all our dear earthly possessions perish? Yes, all, even the laborer's me encircled with strongest ties, which perhaps cost the hard toil of near a lifetime, together with cares and perplexities that may have nearly or quite excluded all thoughts of laying up a better treasure in a better world. Oh! stop and think for once, mortal, will it pay to waste life thus in the service of the great deceiver?

But how sadly fearful the ruin when all the palaces of the rich and the great shall lie in ashes before the devouring flames, with their costly decorations and splendors that have fed the pride and ostentation of devotees of fashion and the gay pleasure-seeking throng. No wonder the Saviour so often pronounced woes upon the rich, especially those who may have gathered wealth by improper means—extortion, oppression of the poor, and the various dishonest devices suggested by the father of lies.

Will not the flames burn hotter on the gotten gain—on palaces built by robbing the poor, on lands accumulated under mortgages steeped in the sweat of honest, fruitful toil, or the tears of the widow and orphan? Yea, sevenfold hotter those devouring flames, and sevenfold heavier the crushing weight of the cruel oppressor's sin. Oh! can we say there are few who have yielded to the temptation to serve the wicked one for the hire of earthly riches that has promised?

It is a truly solemn thought that all the scenes of our lives are classed either in the service of God or the service of Satan. There is no neutral ground. "His servants are to whom ye yield yourselves servants to obey, whether of sin unto death or of obedience unto righteousness."

S. M. SPICER.

HOW MUCH BELONGS TO GOD?

HAVE somewhere heard a person talk like this: "I attended Sabbath-school regularly for three years, missing scarcely a Sabbath, and I think I might be excused from attending this year."

This brings up an important question—do we do enough for God in one day or a week to merit a play-spell during the next? We are apt to say within ourselves, "Yes, by the help of the Lord, we have succeeded in performing some good deed, here! I have done a good thing for God: surely I am entitled to a little rest." But the example of Christ teach us such a lesson? Most assuredly it does not. On the contrary, we find Christ doing good ceaselessly. Every day he is about his Father's business. Now, we find him teaching to the eager multitude the words of eternal life; again, he pauses at the well to do personal work for the woman of Samaria. To-day, the sick are brought to him, and he heals them; to-morrow, he says to the impotent man at the pool of Bethesda, "Take up thy bed and walk." At all times and in all places we see him doing good. Christ is our example. If we follow him, we shall find no time to take our ease, or to shirk responsibilities.

This same lesson is taught in other portions of the Bible. In Gal. 6:10, Paul says, "As we have therefore opportunity, let us do good unto all men." We have

opportunities every day. Luke touches this point in the seventeenth chapter and tenth verse, as follows: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

The work we can do in any day is all demanded for that day; and each night, as we look over the day's work, we shall find no surplus which can be used to cancel any part of the morrow's labor. Each day the love of Christ demands our all. The poet beautifully expresses this thought in the following well-known words:—

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

CHAS. C. LEWIS.

THE CLERGYMAN AND THE PEDDLER.

A CLERGYMAN who longed to trace
Amid his flock a work of grace,
And mourned because he knew not why
Yon fleece kept wet while his kept dry,
While thinking what he could do more
Heard some one rapping at the door,
And, opening it, there met his view
A dear old brother whom he knew,
Who had gotten down by worldly blows,
From wealth to peddling cast-off clothes.

"Come in, my brother," said the pastor,
"Perhaps my trouble you can master;
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul;
And to cut short all useless speeches,
Bring me a pair of your old breeches."

The clothes were brought, the peddler gazed,
And said, "No longer be amazed;
The gloss upon the cloth is such,
I think, perhaps, you sit too much,
Building air castles, bright and gay,
Which Satan loves to blow away.
And here, behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see,
Must wear his pants out at the knee.
For such the lever prayer supplies,
When pastors kneel, their churches rise."

—Sel.

THE POSITIVE COMMANDS OF CHRIST.

THIS is a day of latitudinarianism. Respect for law has been gradually undermined by the subtle forces of corruption and infidelity, until it required a civil war to establish the rights of property. The church has drifted somewhat with the current, and has felt the tendency to what is called *liberalism*, but what, in fact, is a neglect of the commands and ordinances of God. Religion has been made popular, at the cost of much of its power. "Woe unto you when all men shall speak well of you." Its emotional side has been largely developed, until we are in danger of substituting feeling for faith, and sentiment for conviction. The remedy is a return to the simple truth of the gospel, and a hearty acceptance of all the commands of the Master, a willing obedience to the divine law, instead of that arrogance that assumes to revise the ordinances of God, and alter and amend them at the pleasure of man, or the edict of a council.

God's law is binding to the letter. His moral law is as imperative, as wide-reaching, as all-embracing, as his physical law, and the penalty for its violation is as sure to follow any breach. There are no small sins in the sight of God. The smallest will sink a soul into perdition as certainly as the greatest. We grade crimes into greater or less according as they affect others, and adjudge a varying penalty; but all sins are equal, as all receive the same penalty, under the law of God. He that hid the one talent could have received no severer doom had he hidden ten. Stealing is a less crime than murder, because the injury done to the wronged one is less. Property is less valuable than life, but the sin of theft will shut Heaven against a soul as surely as the sin of murder. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." The same who said, Do not kill, said also, Do not covet; and by the same reasoning the covetous man is guilty of the whole law. The young man who came to Christ lost Heaven because of his covetousness, although he had kept all the rest of the law from his youth up.

It is quite natural to transfer our notion of the gradation of criminality before human law, to the degree of sinfulness before the divine law, and thus we separate the commands of God into those necessary to

salvation, and those that may be obeyed or not according to our preference. We think this a dangerous error; for what authority is competent to sit in judgment upon the commands of God, and affirm some as binding and others as optional? One will set aside one, and another another, until the law loses all respect in losing all authority. It is safe to trust the wisdom of God; whatever he has commanded is essential; and nothing is non-essential but what he has not commanded. All that is left for us to do is to obey, not sit in judgment. Where God has issued no positive command, man has no right to issue one. We have no more right to add to than to take from; we have no right to exalt our inferences to an equality with the laws of God. The Scriptures are a sufficient rule of faith, but they are such only upon the condition that every command of God is equally binding, and that man has no latitude of choice in the matter, either by way of addition or subtraction. Under the old dispensation this was clearly stated: "Cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The same principle must hold under the new dispensation, for God changes not. Indeed, it would be the height of absurdity to imagine that a law of God should not be binding always, but should derive its sanctions from the fluctuations of human choice.

The passage is sometimes quoted: "The letter killeth, but the spirit giveth life" (2 Cor. 3:6), as though under the dispensation of grace there were no positive commands, but that human preference might be substituted for divine wisdom. The connection shows that the idea of the apostle was that the letter of the old law killeth because it required an absolute obedience, which, being beyond the power of sinful man, left him in a state of death; for by the deeds of the law there shall no flesh be justified. The "spirit," on the other hand, refers not to human will, or human interpretation, but to Christ, the fulfillment of the law, by whose divine spirit working in the hearts of men this perfect justification in the sight of God was made possible. The whole tenor of Scripture shows that the positive commands of Christ are as binding upon men as are the commands given in the decalogue; that no more latitude is allowed to man in the one case than in the other; and that a neglect of any one vitiates any obedience, however perfect and continuous, to all the rest, because what Christ has commanded is essential to salvation; and obedience that is partial is not obedience.

The command of Christ to his church was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here are three commands—first, to go; second, to teach; third, to baptize; and these three are equally binding. To baptize is as essential to perfect obedience to this command, as to preach. To baptize means something, and whatever it does mean is commanded, and anything it does not mean is not commanded. The command is positive, and leaves nothing to human choice. The form of baptism is the essence of the rite—it being purely a physical act, just as the doctrine taught is the essence of preaching—this being an intellectual procedure.

Again: Christ says, "He that believeth and is baptized shall be saved." Here are two conditions of salvation, both given by the same divine author of salvation, and what right has any man to ignore one more than the other? The same Lord that said, "He that believeth," said in the same breath, "He that is baptized." Nor does this make baptism a saving ordinance; it leaves it where Christ placed it. Baptism does not save; it is Christ that saves. The same is true of faith or belief. Faith does not save; Christ saves. Faith is a condition of salvation. James asks, "Can faith save him?" and yet "without faith it is impossible to please" God. Faith is thus shown to be a condition, not a cause, of salvation. We speak of "saving faith," because it is a sign of salvation. The same is true of baptism; it is in no sense a saving ordinance, but Christ has placed it like faith as a condition of salvation. What right has a man to claim salvation who lives in open and continued disobedience to a known and positive command of Christ?

It is the duty of the church, through its members and through its ministers, to declare the whole counsel of God. It has no right to blink any doctrine anywhere, or to form any combination under any such implied pledge. The commands of God are always binding; they are never held in abeyance that truth and error may work

together in harmony. We are to preach the whole truth, whether men will hear or whether they will forbear. It can never be for the glory of God for his people to agree beforehand to ignore any one of his positive commands, especially under circumstances that demand its emphatic utterance. God is wiser than man. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."—Prof. S. H. Carpenter, LL. D., in the Standard.

RECIPE FOR PROSPERITY.

1. Let every youth be taught some useful art and be trained to industry and thrift.
 2. Let every young man lay aside, and keep sacredly intact, a certain proportion of his earnings.
 3. Let every one set out in life with a fixed determination to engage in business for himself, and let him put this determination into practice as early in life as possible.
 4. Begin in a small, safe way, and extend your business as experience shall teach you is advantageous.
 5. Keep your own books, and know constantly what you are earning and just where you stand.
 6. Do not marry until in receipt of a tolerably certain income, sufficient to live on comfortably.
 7. Never get into debt. A man who owes nothing can never fail.
 8. Let every man who is able, buy a farm upon which to bring up his sons. It is on the farm that the best men, morally and intellectually, are trained.
 9. Bear in mind that your business cannot be permanently prosperous unless you share its advantages equally with your customers. An "all turkey, all buzzard" system of business can never succeed in the long run. The parties to a transaction must be mutually benefited if the trade is to be kept up.
 10. Experience has shown that a scrimping policy with employes is not the most profitable for the employer. Live and let live, is a better theory.
 11. Never get your business so much extended that you are driven to take in another partner. If you engage in a partnership at all, let it not be forced on you.
 12. If you find yourself incompetent to manage a business successfully, settle down contentedly to work for wages, do your best for your employer, make his interests yours, and shape your expenditures so as to live within your income. Every one is not qualified by nature to manage successfully, but as much real happiness may be enjoyed in a salaried position as in any other, if the individual be only frugal and contented.
 13. Do not seek political office.
 14. Aim to be just and fair in all your dealings, and cultivate a good reputation for paying promptly.
- If these few rules were generally observed, we should hear but little complaint of hard times.—Sel.

ONE WAY TO GET RICH.

NOTHING is easier than to grow rich. It is only to trust nobody; to befriend none; to get all you can, and save all you get; to stint yourself and everybody belonging to you; to be the friend of no man, and have no man for your friend; to heap interest upon interest, cent upon cent; to be mean, miserable, and despised for some twenty or thirty years; and riches will come as sure as disease and disappointment. And when pretty nearly enough wealth is collected, by a disregard of all the charities of the human heart, and at the expense of every enjoyment, death comes to finish the work—the body is buried in a hole, the heirs dance over it, and the spirit goes—where? —New York Commercial Advertiser.

Among the discoveries made by Col. Rawlinson, in the excavations of Babylon, was Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it his having been ill; and while he was delirious he thought he had been out to graze like the beasts of the field. Is not this a wonderful corroboration of Scripture? Rawlinson also found a pot of preserves, in an excellent state, and gave some to Queen Victoria, to taste. How little Nebuchadnezzar's cook dreamed, when making them, that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table!

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 1, 1877.

U. SMITH, EDITOR.

JAMES WHITE, }
J. N. ANDREWS, } CORRESPONDING EDITORS.

THE NEW ENGLAND BIBLICAL INSTITUTE.

This Institute has opened very encouragingly. On the roll of students we now have forty-nine names. Others are expected, which will swell the list to over fifty. Between forty and fifty can be depended on as regular attendants. This, considering the very short notice, is very encouraging, and even more than could have been expected.

The cases of two of the brethren may be taken to show upon how short notice some had to act.

The decision in regard to the Institute was not fully made till it was announced in the REVIEW of Oct. 18. When that REVIEW was received, and they learned that the Institute would be held as at first suggested, they had just twenty-five minutes in which to make preparation to leave home, and reach here on time. So making a hasty toilet they left home on the run, just reaching the train. Many other members of the class are as earnest and determined in the work as these.

Two sessions are held each day on the regular Bible lessons, and on most of the days a third session will be put in of miscellaneous exercises, such as a drill on the pronunciation of Bible names, spelling of uncommon words, construction of sentences, parliamentary practice, &c.

Of the students present, one is from Maine, ten from New Hampshire, two from Vermont, twenty-nine from Massachusetts, four from Rhode Island, and three from New York.

All seem to regard the move as a good one, and seem determined to make the most of it, and anticipate good results.

THE QUARTERLY MEETING AT LANCASTER.

The quarterly meeting at South Lancaster, Mass., was held according to appointment, Oct. 20 and 21.

Elds. Haskell, Canright, Cottrell, Rodman, and the writer were present.

There was the largest attendance from a distance that has ever been present at a meeting of this kind in this Conference. The rain Friday kept some away who live within a day's drive of this place; but all were not to be deterred on this account. One brother walked 12 miles in the rain to take the cars to get to the meeting. Another rode all day in the rain, and many others shorter distances. And none at the close regretted the pains they had taken to come.

The company being too large to be convened in the little chapel here, a 40 ft. tent was erected to accommodate them. Over this the 60 ft. tent was pitched to make it more comfortable.

The meeting was full of interest and encouragement. Five out of a company of seven in Providence, R. I., who, from the ranks of first-day Adventists, have just commenced to keep the Sabbath, were present. To these persons the SIGNS had been sent by some one unknown to them, and they had each, without the knowledge of the others, become convicted; and providentially meeting a Sabbath-keeper in that city, after a little discussion of the subject, they took their position. Sabbath, Oct. 20, they kept their first Sabbath. They decided the Sunday before. They were greatly blessed and encouraged by the meeting.

The T. and M. Society held its annual meeting on Sunday at 9 A. M. All its business matters (with the exception of the election of officers) including the reading of the paper prepared by the members of this Society, called "The Missionary Worker," reports, raising of means, &c., were finished in one session lasting only till 11:30. A large amount of business was harmoniously transacted; and in the meeting, and shortly after, about twenty-five hundred dollars were freely pledged to various enterprises in this Conference, fifteen hundred of which were made immediately available.

The New England brethren have sacrificed freely in years past, and now Sabbath-keepers are springing up, almost as if from the ground, in different parts of the Conference. The work in Danvers shows what results may be expected from well-directed, prayerful efforts, even here in New England. In these things the brethren feel that they are beginning to see the results

of their efforts, and the answers to their prayers, and are thereby stimulated to broader plans and more earnest labors.

THE TRACT SOCIETIES AND ELDER HASKELL'S WORK.

At the last General Conference, Eld. Haskell was elected president of the General Tract and Missionary Society, and sister Maria Huntley, secretary, with the understanding that they were to move their head-quarters to Battle Creek, Mich., so as to be in the best possible position to push forward this work in all the Conferences. They are now preparing to promptly carry out this plan.

The very best time of year for the tract and missionary work is now fully here. If anything is to be done in obtaining subscribers for our periodicals, selling the Health Annual, and interesting the people in other branches of the work, it must be started immediately.

Almost everybody expects to renew his yearly subscription for some paper between this time and January. The long winter evenings are here—the very best time for reading. Now, brethren and sisters, let us wake up everywhere, with renewed energy in this work.

There should be a more thorough system in the tract work than there has been as yet. The secretary of the General Tract Society should have the names and addresses of all the officers in every Conference, together with a statement of the condition of every society; then distribution of tracts, papers, and other matter, can be made judiciously. There ought to be two or three general meetings held in every Conference, as soon as possible, in the interest of every Tract Society, at which Eld. Haskell shall be present. Of course, he cannot be everywhere at the same time, hence some of these meetings will have to be held later in the winter; but the sooner arrangements are made for them, the more successful they will be. Eld. Haskell is now ready to attend to these calls. The officers of the tract societies in different States who wish his labors should write to him soon.

Much can be accomplished by correspondence, and through the REVIEW; but there is nothing like a good, enthusiastic general meeting to stir up the brethren to get the work started. I have observed that where these meetings are not held, the tract work drags heavily. Fall and winter, when the brethren have nothing else to do, is just the time for meetings. Every year proves more and more the wonderful efficiency of our tract work. It is simply astonishing to see what our New England brethren are doing in this direction. Converts to the truth are being made, not only throughout all New England, but particularly in the South; and, in fact, in every part of the world. The seed is being sown, and little blades are already observed springing up, here and there, and everywhere. Our tracts and papers go ahead of the preacher, and prepare the way for him.

A glance at the reports in the REVIEW will show that God has blessed those Conferences the most abundantly, where they have taken hold the most readily in this work. Look at Michigan, Minnesota, New York, and New England, and some of the other Conferences. Time is short; now there is peace everywhere in our field. Printing is wonderfully cheap; postage is almost nothing; and mail facilities are unparalleled. May the Lord help us to work while the sun shines.

D. M. CANRIGHT.

Danvers, Mass., Oct. 21.

THE PRESENT AND THE FUTURE.

NEVER before have there been openings where the direct results of missionary labor can be seen as at the present time. About five hundred ministers and teachers in the South have received our publications, from New England alone, and of this number there are from seventy-five to one hundred who have become interested in present truth. All of these are anxious for reading matter,—old papers, anything that treats upon these subjects. They want them, not only to read themselves, but to distribute among those who can read and especially for Sunday-schools. Many of these are presiding elders, who have charge of from six to fifty-two churches and Sunday-schools.

Openings for presenting the truth in some of our large cities are presenting themselves in a manner which is without a parallel in the history of this work. In one of our eastern cities, one of the most influential and wealthy families has embraced the Sabbath, and a goodly number of others have become so deeply interested that they have seriously talked of erecting a

house of worship, providing they could have a minister to labor among them. In another city, in one church a minister, elder, two deacons, and three others have embraced our views, and this principally from reading the SIGNS.

There is to-day more work like the above opening before us in the New England States than ten of our most active ministers can perform, while there are opportunities to interest people, by correspondence and otherwise, for all who will engage in this work. This illustrates how the work is going everywhere, to a greater or less extent.

The work of the General Tract Society is opening as never before. With a little effort, our publications can be furnished, free of expense, to every sea-port, every island of the sea that is visited by vessels, where there are reading rooms. In short, there is no end to the openings which the providence of God is presenting whereby we can give the light to the world. If men and women could but realize what they can do, and what God has called them to do, there is not a company of Seventh-day Adventists in the country that would not go to work in some manner to spread the truth of the third angel's message. The Vigilant Missionary Societies are doing a great work where they are conducted with a proper spirit and in a proper manner.

Our colporteurs are also bringing scores into the truth. Canvassing for our periodicals is as important a branch of the work as any other in the plan of God in leading men and women to embrace these saving truths.

S. N. HASKELL.

HJORRING, DENMARK.

ON our way to Skagen, we held two meetings in Jerup, north of Frederikshavn. On Wednesday I walked twelve miles, and held two meetings—one in Strandby and one in Ø. Holme near Kvissel. There are not a few in these places who have a desire to hear the word of God. I have obtained five subscribers to THE TIDENDE, and sold books to the amount of \$2.50. The parish priest in Elling attended the last-mentioned meeting. He was very polite and friendly.

I then went to Tømmerby, where I held one meeting, and then to Alstrup. We had three meetings Sabbath and Sunday. The greater portion of my time during the winter will most likely be spent in Alstrup and the adjacent parishes. But Providence permitting I intend to visit other places occasionally, wherever there is opportunity to preach the word of God.

JOHN G. MATTESON.

DO WE REALIZE OUR POSITION?

THE day of salvation is about to close. The Lord Jesus is about to come. The perils of the last days are upon us. Prophets and apostles have foretold these perils, and the same Spirit of inspiration has abundantly warned us of our dangers in these last days. Worldliness and covetousness largely prevail; so that the great danger to believers of the truth is worldly prosperity. The Scriptures warn of the danger of riches, especially do they condemn heaping together treasures in the last days. Yet who fears? It is not alone those who have great wealth who are in danger. The poor may be covetous and greedy of gain. It is not what they have that condemns, but their grasping disposition. Wealth may be the god of the poor as well as the rich. The world, the world, the world, may be the all-absorbing theme of the poor, as well as the rich. They may give all their energies to seeking wealth, and sacrifice all to the god of this world.

And who are willing to sacrifice to God? Who will devote their best energies to the cause of truth and the salvation of men? Who will walk out by faith and labor in the cause of God? Many would serve God if it cost them nothing—no means, no time, no self-denial and cross-bearing. God's promises are to those who have made a covenant with him by sacrifice. But who believes his promises? The earth is the Lord's, and the cattle on a thousand hills; yet who dares to trust him a very little?

Let us, my brethren, get a new baptism into the Spirit and work of the Lord. Let us trust in him, believing his promises. Let us move forward with the work of the Lord, and so enter into his rest.

R. F. COTTRELL.

A FOOLED DEACON.

THE definition of fooled, as given by Webster, is quite significant. He renders it, "Disappointed; defeated; deceived; imposed upon." Now we should suppose that if a man had

through life been thus dealt with, and should take the stand and bear public testimony to fact, he would arouse, break the spell, and himself from the illusion. We should certainly suppose a deacon would do it.

Not long since, at the close of a discourse which I made some remarks on the evil tendencies of tobacco-using, a gentleman stepped the desk, and remarked: "Well, I feel well, have enjoyed the meeting; but I have been fooled all the days of my life by using tobacco." I asked: Do you not wish you had victory over it? His response was: "It is a shame that I have not." "Preach against it," said he.

The deacon left his confession, and a charge. But will he go on fooled the balance of his life? I am afraid he will. Only thirty ministers, deacons, stewards of the churches, class-leaders, Sunday-school teachers, gospel workers, and a host of lay members of churches, thousands and tens of thousands of whom are under the pall of disappointment, defeat, dejection, and imposition, practiced upon their tobacco.

They live in the smoke of this foul miasma. They carry with them the miasma of death. It arises and floats in the air, their foul breaths, from their polluted clothes, from their garments, from their rooms and the rooms where they live. Well, the deacon say, "I have been fooled," thousands of ministers ought to make a confession, and hasten to take the last snuff, or snuff; or what would be wiser and better, forever stop now, or cease to handle the word of God, and to deal in sacred things. "Be ye clean, that bear the vessels of the Lord."

But what shall we say of those keeping Sabbath, who have stood and preached against the sin of tobacco-using, but have again become victims to its use? And what shall we say of those who in their baptismal vows have solemnly promised to use tobacco no more, when they return to it again? May we not say, "It happened unto them according to the proverb"? 2 Pet. 2:22.

Solomon speaks of some whose "teeth are a flock of sheep which go up from the wash." We submit the question whether Solomon would say any such a thing of the teeth, breath, or person, of a tobacco-fooled deacon or minister, while his foolishness remained with him. Persons might be profited by reflection, Prov. 27:22; while others may rejoice in God there is help; and that it is our privilege to be sanctified wholly, spirit, and soul, body.

A. S. HUTCHINSON.

IS THERE A CONNECTION BETWEEN SATAN AND DISEASE?

THE above question may excite curiosity no higher interest. To those who hold the so commonly prevalent that Satan is a mere creature of the imagination, a mere figure of speech, a personification of evil, of course would seem absurd to suppose there could be any such connection. But to the student of Scripture who accepts the Bible statement of the personality of Satan as fully reliable, the question is very pertinent. Such will not recognize the fact that the devil is cunning, malign, but that he is mighty in power. "prince of this world," the "god of this world" whose influence controls kingdoms and empires, as the most potent of "principalities and powers, the rulers of the darkness of this world, and wicked spirits in heavenly places," the organizer of all the forces of evil which enter in the great controversy against good men, good angels, God and Christ. Such will fully perceive that Satan holds in his hands the power, and influences which affect the well-being of man in many directions; for he has the power to take Christ up to the pinnacle of the temple, to show him all the kingdoms of the world in a moment of time, and to hold him before him in such an attractive light as to serve as a temptation to the Son of God, to have the power, within given limits, to use our bodily strength and bring disease upon

Let us notice the case of Job. He was a right man, walking in the counsel of God perfectly, and sharing in his blessing largely; but his case was presented to Satan as in striking contrast with his own causeless rebellion, a terrible moral downfall. To avoid the force of this reproof, Satan claimed that Job's service was merely for selfish considerations. "Did Job fear God for naught? Hast thou not heard an hedge about him, and about his house, and about all that he hath?" "But put forth thine hand now, and touch all that he hath."

and he will curse thee to thy face." God for wise purposes permits Satan to afflict Job, and in the most cunning manner he destroys all that he has in a moment, hoping to crush him under the greatness of the stroke, and make him murmur against God. But Job meekly replies, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." Satan was foiled.

God again presents Job's case to Satan, and the rebuke is now doubly severe; for Job retains his integrity in the midst of great afflictions, while Satan fell without the slightest cause to justify him. Satan, in his desperation, to avoid the force of this merited rebuke, still claims that Job will curse God to his face if made to endure disease and physical suffering. God permits one more trial of his servant, and Satan smites him from the crown of his head to the soles of his feet with terrible boils. His blood becomes a mass of corruption; the very mountain of life seems putrid, and the servant of God becomes loathsome to his friends and disgusting to himself. From whence came this great physical change in Job? The record distinctly states that it proceeded from Satan. He could go no further than God permitted; but with that permission he had power of himself, in his present state, without God's giving aid to him for the occasion, to corrupt the very mountain of Job's life. The record does not imply this was anything more than Satan was capable of doing at any other time when permitted of God. It plainly shows that Satan cannot overstep certain limitations that God holds in his own hand, but when these are removed Satan has the power to inflict disease.

We next notice Luke 13:11-16. Here was a woman who had a spirit of infirmity eighteen years, and was bowed down, and could in no wise lift up herself. On the Sabbath day, Jesus laid his hands upon her, and she was made completely whole. The ruler of the synagogue complained of Jesus for healing on the Sabbath, Jesus, in vindication of this good act, refers to the common custom of leading their beasts away to water on the Sabbath day, and closes by saying, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, near these eighteen years, be loosed from this bond on the Sabbath day?" And the people greatly rejoiced at this good work. Here our Saviour distinctly states that Satan had fastened upon this woman this infirmity, and held her under its power for eighteen long years.

We next notice Paul's case. 2 Cor. 12:1-9. Here he tells us of the remarkable revelations God gave to him, how he was caught away in spirit to paradise, and heard things which it is impossible to utter, and that these heavenly views were so remarkable that he was in danger of feeling spiritually exalted because of them. To keep him from this, God permitted him to be afflicted. "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me." What this special infirmity was with which Paul was afflicted has exercised the ingenuity of many, and probably it is now impossible to tell. Some have thought it was a severe headache; others, near-sightedness; but this is little better than guess-work. That it was some bodily infirmity, some disease, the language plainly implies. He says in Galatians, "Ye know how through infirmity of the flesh I preached the gospel to you from the first. And my temptation which was in the flesh ye despised not, nor rejected." It was something very troublesome to Paul. He besought the Lord to remove it, but he thought it best to do so. Even the great apostle was in danger of exaltation. It was necessary he should realize his human weakness. It made him feel his dependence on God more. It was absolutely necessary for him to have help from God in order to do the work he was commissioned to do. Hence he sought for it most eagerly. It became a source of glorying with him that he received this extra grace from God on this account. It was a mark of God's love for him that he bestowed so much of his blessing upon him, so that even the affliction is turned into a blessing.

And yet the affliction itself Paul terms a messenger of Satan, sent to "buffet" him. It is a bodily affliction of Paul's, as in the other cases noticed previously, comes as a consequence of Satan's power. I know not how to under-

stand the Scripture language otherwise. It becomes, in view of this, a question of deep interest to man how much of the vast amount of sickness in the world is to be attributed to Satan. Were these exceptional cases? What reason have we to think so? They do not seem to be mentioned as such, but rather as though they were of usual occurrence. Is Satan the author of disease? In one sense he is. All the sickness which ever comes upon the human family is traceable to him; for sickness and death is the result of sin, and sin originated with him.

Satan is the cause of disease in another sense. He instigates man to break the laws of nature and of health. He is a rebel against law. And the result of these transgressions of nature's laws is sickness, pain, wretchedness, death, as well as a terrible deterioration morally. The greater portion of all the sickness ever experienced in the world has resulted from transgressions of physical law directly traceable to Satan's instigations. The just infliction of the penalty might properly be called a "messenger of Satan," or being "bound by Satan," as a consequence of being found on his ground outside of the protection guaranteed of God. These scriptures show that Satan can only go as far as God permits him. When we go beyond his protection, as we do when we transgress the laws of his ordaining, we place ourselves where we are exposed to Satan's power, and being characterized by great malevolence, he desires to injure and destroy those he cannot fully control.

The nature of Satan's influence is not health-giving, but injurious. Those anciently "possessed" were usually insane. Who can go into an institution for the insane and hear the wild ravings without being forced almost to feel that many are experiencing the effects of Satan's power, either directly or indirectly? James, when speaking of the prayer of faith saving the sick, connects with it the idea of the forgiveness of sin. True religion is always conducive to health. Heaven is a place of perfect health—not a pain experienced, not a penalty of violated law. The influence of genuine religion tends to restore the mind to cheerful, hopeful health, to avoid brooding over the future because of trust in God, leads us to closely scrutinize the laws of life and live in obedience thereto, and greatly helps to restore to perfect soundness of our whole being, and breaks the power of Satan.

Satan holds his grasp upon poor sinful man because he ignorantly or knowingly places himself on forbidden ground. True religion leads to repentance of all known sin, and to that faith which draws the blessing down, and Satan's grasp is broken. Hence the connection between religion and temperance, the latter being one of the fruits of the Spirit of God. It is to the glory of God that we enjoy perfect soundness of mind and body; then we may fully glorify God in our bodies and spirits which are his.

GEO. I. BUTLER.

THE SABBATH AMONG THE EARLY CHRISTIANS.

The first Christian church was that in Jerusalem, hence its members were the first Christians. The apostles had gathered in what the Saviour had sown and planted, and this church was the first-fruits of their labor. The Holy Spirit came down upon them with a power and fullness hitherto unknown, and, as a result, three thousand souls were added to the church in one day. And they labored together in such unity and power, that the Lord added to the church daily such as should be saved.

The majority of these many thousand believing souls were gained out of the Jews. And this church was in such a position that the Lord could bless them abundantly, and they could labor in power to his honor. No church has been more blessed, or had more life and power; and from it the light of Christianity has gone out to the world. It existed as a church for about forty years.

All the events spoken of in the Acts of the Apostles transpired during the existence of this church. About seven years before the destruction of Jerusalem, Paul was sent as a prisoner to Rome. All his letters were written before this time, and he was beheaded by the emperor Nero about A. D. 66, consequently four years before the church in Jerusalem was scattered.

Now it is evident from the words of our Saviour in Matt. 24:20: "Pray ye that your flight be not in the winter, neither on the Sabbath day," that they continued to observe the same Sabbath that Jesus kept and honored, and commanded them to honor, by praying that their flight from Jerusalem might not be upon that day. And according to Josephus, their flight did not happen in the winter, nor upon the Sabbath

day. They would be obliged to fly so hastily that they could not enter their houses for anything, nor return from the fields for their clothes. Had this happened during the winter, it would have caused them much suffering; and if it had happened on the Sabbath, their devotions and rest would have been disturbed. But the Lord heard their prayers, and saved them from the hands of their enemies.

And we have never yet heard it proved from history that the church in Jerusalem did not observe the old Sabbath—the seventh day, which God sanctified and blessed. They rested on the Sabbath day according to the commandment. Luke 23:56. And if the early Christians observed the seventh day as the Sabbath during the period when the New Testament was being written, it is also the duty of Christians living near the close of time to keep the Sabbath of the Lord, till the Saviour comes.

JOHN G. MATTESON.

EXTRACTS OF LETTERS FROM THE MISSIONARY WORKER.

A LETTER from the secretary of the V. M. Society of Washington, N. H., reads as follows:—

"I have never had the privilege of hearing one of your papers read, therefore do not know upon what subjects you write; but I judge from the name that you write of something pertaining to the missionary work. I thought I would let you know what we are trying to do, and perhaps say an encouraging word to missionary workers.

"A little company of us was organized last winter into a Vigilant Missionary Society. We had never tried it before, because we felt we were weak and few, and we did not know how to commence; but Bro. Haskell came and soon told us. Since that time we have been trying, by the help of the Lord, to do what we could. There are now about six or seven who meet together, and we send off about thirty copies of the SIGNS weekly. We have received some very encouraging letters: perhaps some extracts from them would be interesting to those who are engaged in the same work.

"A lady in Minnesota writes that she would like some tracts on the seventh-day question, says she feels no prejudice, but wants to know the truth as contained in God's word. She sends the name of one of her neighbors who would like Sabbath tracts. We have sent quite a number among the poor people in the Southern States, and have found several who liked the paper very much, and who are willing to read, and distribute, but are too poor to subscribe for it.

"One man from North Carolina writes, 'You don't know how much good you are doing by sending papers and tracts here. They are flying from house to house, and people are beginning to study their Bibles as never before.' Another writes that he cannot keep the papers and tracts we send them, the people are so anxious to get them.

"A lady in Westfield, Mass., writes a very good letter. She is a first-day Adventist, one who has recently embraced the doctrine, but says she sometimes gets disgusted with the church to which she belongs, there is so much confusion. We have sent her tracts and papers. She says she is becoming convinced that the command for the observance of the seventh day has never been changed. She likes the SIGNS and would take it, but she is out of health, and poor. Being a widow, she is dependent upon her own efforts.

"A minister in New Hampshire writes that he is thankful for the reading matter sent him and is willing to read more. He said he thought it the height of presumption to try to prove from the Bible that the command for the Sabbath had been abolished, but it had certainly been changed to Sunday, and whether by divine or human command he was unable to tell. If by human, he could not see how the churches could be so prospered unless God had accepted the change; he did not understand it, and would like more light. We then sent him Ten Sermons on the Sabbath, by J. N. Andrews, and have since received another letter from him saying he had been studying them carefully, and should not be honest did he not say he considered them able and argumentative. He said he was surprised, upon examining the subject, at the lack of Bible proof for the change. He would like to study a little more, said he felt no prejudice, but wanted the truth no matter how unpopular it might be. If the whole world was against it, and he became convinced that the seventh day was the Sabbath, he could not rest day nor night till he proclaimed it from the

housetops. Said he thought the coming of the Lord was near, and closed by thanking us for our efforts to convert him to what we believe to be truth, and if it was the will of God he hoped we should succeed.

"Since commencing this we have received a letter from a lady in Pennsylvania. We learned of her as one who had been healed in answer to prayer. We sent her reading matter, and then wrote her. She replied that she liked the paper much, but could not think the seventh day was the Sabbath; for the old law had been done away, and we were not under the law but under grace, &c. She mentioned several texts, each referring to the ceremonial law, and wished us to tell her what we thought of them. We did so, and sent the tract entitled, Two Laws. In the letter just received she says, 'I am glad you wrote so plainly on the Sabbath question.' 'I believe the light has now been given me as it looks to you. And those good papers, THE SIGNS OF THE TIMES, I see a great deal of light in, and think the Lord put it into your heart to send them to me.

"I might tell of others received, but will only say, We do not feel discouraged. If sometimes we do not see the result we would like to, we know the work is in the Lord's hands, and we feel, too, that it is a help to us; for we cannot work for others without drawing near to God ourselves. If at last we are so happy as to have a seat in the kingdom, and see even one there as the result of our labors, it will repay us.

"ELLA J. FARNSWORTH."

The following are letters received by the So. Lancaster V. M. Society.

A gentleman from Clemmonsville, N. C., writes: "You wish to know how I like your paper. I am very much pleased with it. I would like to have it, and also some of your tracts. I think I can get subscribers for it. We have a large Sabbath-school, and would like a large assortment of tracts."

Another, writing from Monroe Co., Georgia, says: "Your books and papers are most gratefully accepted. The sermons in those tracts are well worth any one's reading. They have informed me upon subjects which I never thought of before, and I thank you for it. If I can, I will send some subscribers for your paper. I am much interested in the subject you speak of, and will give it my prayerful attention. Will in the future ask you some questions concerning your doctrine."

The following is from Monroe Co., N. C., written by a presiding elder over twenty-two churches: "Such reading matter as you have sent me and as is contained in the SIGNS OF THE TIMES, I deem highly instructive. I read it all myself, and then hand the papers to the subordinate preachers in my district. Upon every subject discussed I have had my eyes opened, and received much help and instruction. Will the society and secretary accept my most sincere gratitude for their favor to me? The subjects discussed and comments appearing in the SIGNS are grand. The Origin and Destiny of Satan, and Three Messages of Rev. 14, are of inestimable value to us. May we have more for our use and distribution? If so, we will be thankful. The YOUTH'S INSTRUCTOR, ADVENT REVIEW, &c., are all full of wholesome reading."

MARY MARTIN.

TO DIST. NO. 3, NEW YORK.

DEAR BROTHERS AND SISTERS: Again the time for more active service in the tract and missionary work has arrived. Every year's experience in this glorious cause ought to make us more efficient laborers. Have we done what we could in the past? Then certainly our hearts and hands will cheerfully engage in sowing the seeds of truth whenever we can. Do we regret our former unfaithfulness and lack of interest in this branch of the work? Then let us redeem the time, remembering that soon, very soon, the harvest will be past and the summer ended.

If we expect to enter into the rest of God's people, we must share in the labor and sacrifice. We hope that all the members will avail themselves of every opportunity to become acquainted with the practical workings of the society, such as the time and manner of reporting, and how to put forth judicious labor, and we strongly urge them to do so. Each member should attend every meeting, not only to get instructions, but to encourage the director by his presence and prayers. We trust that Dist. No. 3 will not only retain its position among the working districts of the State, but that it will take the lead in every respect. Let us not sleep as do others, but may the Lord help us to work while the day lasts.

M. H. BROWN, Director.

THE WAITING TIME.

No work may now seem ready,
No harvest be in view,
No sphere of useful action
Open itself to you.

My brother, God is calling,
Your work may lie within;
Your powers must be ripened,
That work at once begin.

Prepare for something higher,
Do not despair or fall:
Soon you will hear the summons,
Forward will be the call.

The waiting time, my brother,
Will soon be in the past:
Strive hard for self-improvement,
The call will come at last.

ELIZA H. MORTON.

Progress of the Cause.

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

NEAR WATSON, MO.

AFTER camp-meeting, I went to Watson, to see Bro. Eyerly, the Baptist minister of whom Bro. Battin wrote recently in the REVIEW, who had come out to keep the Sabbath from reading the Bible. I was there over a week, taking Bro. Battin's place lecturing. Several have commenced to keep the Sabbath as the result of Bro. Battin's lectures.

Bro. Eyerly has taken a very firm stand on the Sabbath question, and is investigating all the points of truth held by our people, with deep interest. We formed a very pleasant acquaintance, and I firmly believe he will be very useful in the Lord's vineyard. He was educated in the Methodist University at Mt. Pleasant, Iowa, for a Methodist minister; but he became perplexed over the Greek word *baptizo*, and after much study became a Baptist. He taught school considerably, was elected county superintendent of common schools in North-western Missouri, lectured on education all through that section, and was secretary of the Baptist Association, but he has recently given his full time to the ministry.

When he became convinced, after much study of the Sabbath question, of his duty to keep the Sabbath, he stated his convictions to his church, and was turned out with no chance to make a defense. His case has made a great stir in the denomination, and many are the regrets that he has "thrown himself away." He has been astonished to see the hatred which some bear against that honorable institution, the Lord's Sabbath. He was hardly prepared to see the hatred with which near friends seem to regard it. But none of these things move him. "I shall keep the holy Sabbath," he says, "if it takes friends or life itself." I expect to see Bro. Eyerly an ardent worker in the great cause of Sabbath reform. He is diligently preparing himself, by study, to throw himself into the work with all his heart. He is only thirty-three years of age, and not so deep in the modes and ruts of popular theology but that he can readily adapt himself to the work.

Bro. Eyerly is a man who loves God, a man of prayer and devotion. We expect to hear good news from him. He earnestly desires the prayers of our people in his behalf, as he has been passing through the deep waters of trial. How wonderfully the Lord is working here and there upon the hearts of the honest. May the good work go on till every jewel is gathered.

I shall be at home a few weeks, preparing for winter, and shall then return to Missouri for the season.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 24.

PEORIA, TEXAS.

SINCE our last report our meetings have been interrupted on account of bad weather. We have had nearly a week of rain, closing up with what is termed here, a "North-er," a cold north wind. Yesterday being more favorable, the people were treated to a discourse from Eld. Hamilton (Presbyterian) in which he attempted a review of three of our subjects—Matt. 24, the Sabbath and the immortality question. A personal attack on me and a warning to the people to keep clear of these "Northern Michigan fox hunters," was his strong hold. In attempting to strike a death blow at me, in the eyes of most of the large audience who heard him he killed himself.

Another review is announced by a lawyer from Hillsboro, for next Saturday at 10

A. M. The excitement is intense. The deputy sheriff tendered his services to me yesterday. Another man swore that "the first man that lays his hands on Kilgore is my meat."

I spoke to a large audience at 3 P. M., in review, and at night on the seven last plagues. Now as the weather has settled, we hope for prosperity and advancement in our work here. We crave the prayers of the people of God.

R. M. KILGORE.

IOWA.

IN company with Brn. Nicola and Washburn, I came from the Nebraska camp-meeting directly to Smithland. We commenced meetings Oct. 11, and continued till the 17th, with but short intermissions. This church has formerly been greatly prospered; but for a few months past, the tattling tongue and a disrespectful spirit, on the part of some, had wrought discord and discouragement. And what made the case more sad, many good Sabbath-keepers were kept out of the church by this unhallowed influence. We labored hard, and with a good degree of success, to show where the wrong lay. The Spirit of the Lord helped us, and there was a unanimous agreement in the decisions rendered. Some good confessions were made, and union and harmony, to quite an extent, were restored. Some of the members of this church must learn, it may be by a bitter experience, that to "render honor to whom honor is due," and "to know them which labor among you and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake," are principles of the gospel which can no more be disregarded than the commands, "Honor thy father and thy mother," and "Thou shalt not steal." Our meetings closed up well. Four good souls united with the church. The blessing of God was there to heal the wounds that had been made; and we left this company strengthened to go on in the way of life.

Sabbath and Sunday, Oct. 20 and 21, with Bro. Bartlett, I met with the Sabbath-keepers at Logan, where Brn. Washburn and Bartlett labored with the tent this summer. We organized a church of eleven members. On account of rain some could not get there, but will unite soon. Three were baptized. The Lord has blessed the labors of these brethren this summer, and we think the Sabbath-keepers here will not only stand, but have a gathering influence. I now go to Dakota for a few weeks.

E. W. FARNSWORTH.

GROTON, N. Y.

COMMENCED labor in this place last Sunday evening, Oct. 21, and have had three meetings. We are occupying a good-sized hall, which is well filled with very attentive listeners. The interest is such as seemingly to warrant the expectation of good results.

A recent letter from Pulaski informs me that three more have taken their stand on the Sabbath there, two of whom have been baptized.

S. B. WHITNEY.

BANGOR, ME.

ON my arrival at Bangor, I found Swedes who attended my school in New Sweden last winter. They invited me to make my home with them, which I did. The first evening I attended a Swedish prayer-meeting. At the close an invitation was given me to address them the next evening. This I did, and another appointment was given out. At the close of the second meeting it was not considered best to continue the meetings. As many had manifested a good interest, and as God had given me freedom in presenting the truth, I was not willing to leave without knowing the cause of this decision; so I began to visit from house to house, where I was invited and welcomed. It seemed that a few considered a knowledge of the prophetic word not necessary to salvation. Such, of course, are ignorant, and when they understand may be ready to hear. Some had become interested, and I found them searching the Scriptures to see whether these things are so. We had the pleasure of answering them many times of the reason of our hope.

I also visited the Danes, and obtained two trial subscribers to the TIDENDE. I found two families of Seventh-day Adventists in Brewer, only three miles from Bangor. We learned that there was another Sabbath-keeper in the city, and Bro. Field and myself found sister McAllister.

We introduced these Seventh-day Adventists to our Swedish friends, and a mutual feeling of interest seems to be springing up. We have had prayer-meetings with them, and our hearts seem to be very closely united. Several of the Swedes talk freely of the importance of the Lord's Sabbath. We expect some will embrace the whole truth.

As there were Swedes in Kingman, about eighty-five miles from Bangor, I thought best to visit them on my way to New Sweden. And here God has blessed us. We will speak of the interesting meetings hereafter.

JAMES SAWYER.

Kingman, Me., Oct. 21, 1877.

MICHIGAN.

Colon.

SABBATH, Oct. 13, I was with the church in Colon. We celebrated the ordinances. Bro. Schellhaus had been their elder from the time of their organization, but he now sleeps in Jesus. Bro. Quimby was chosen elder at this meeting by the unanimous vote of the church. I was glad of the privilege of meeting with this church once more, though poor health, by reason of a hard cold, rendered me unfit for much labor.

The storm and poor health prevented my being at Convis last Sabbath, the 20th.

J. BYINGTON.

Lakeview.

I RETURNED here from Howard, Oct. 16, and found the brethren of good courage, though meeting strong and determined opposition, which had set in since the tent was taken away. As some seemed interested, we held evening meetings through the week, while laying plans, and getting ready to build a house of worship.

On the Sabbath, the Lord moved upon the hearts of the people, and three more made a start to obey the truth. On first-day, four were baptized, after which we celebrated the ordinances for the first time with this new church.

To-day, Oct. 23, we commence laying the foundation of the meeting-house, intending to push ahead, and complete it as soon as possible.

A. O. BURRILL.

KANSAS.

Salem.

OUR meetings closed here last night. Two more have united with the church since my last report, making six in all. Several others are keeping the Sabbath, and will unite soon. This church was organized last spring, with seven members. It now numbers twenty, and I see no reason why it may not become one of the strongest churches in the Conference if the members live out the truths they profess.

J. N. AYERS.

Sedgwick and Butler Counties.

I HAVE recently held three meetings, and obtained thirteen names for our periodicals, in the vicinity of Bro. H. C. Main's, in Sedgwick County. The people appeared willing to hear and to receive tracts.

On Friday nine of us came about twenty-seven miles to attend quarterly meeting. Arriving at Bro. Hiram Rousseau's, Pontiac, Butler Co., we met Eld. N. W. Allee, who had come forty miles from the tent at Twin Falls. After Bible-class, Eld. Allee preached to us contrasting the light afflictions of this life with the eternal weight of glory in Christ's kingdom. After this, four were baptized. While celebrating the ordinances we had a precious season.

N. W. VINCENT.

Lone Tree, Cherokee Co.

OUR last report was made while at Morton, where there are twenty Sabbath-keepers. We have established Sabbath meetings and a Bible-class. We then came to this place and have held thirteen meetings. Six have taken hold of the truth here, and others are convinced.

Bro. Cook has gone to Arkansas, and I am left to carry on the work alone—yet not alone; for God is with me, and his Spirit dwelling in me strengthens me in my weakness, and gives me hope. Oh, for devotedness to the work that I shall go forth weeping, as I sow precious seed, that in the harvest I may rejoice amid my gathered sheaves.

L. D. SANTEE.

KANSAS AND ARKANSAS.

SINCE my last report, I have visited the churches at Sackett, Limestone, and Amity, Kan. These meetings were seasons of encouragement. The truth appears to be set-

ting down into hearts. None had fallen away, though these were all new churches.

These meetings were followed by a general quarterly meeting with the Oswego church, at which all the above-named churches were represented. Of this meeting I can safely say, it was a season of refreshing, and also of deep searching of heart. It closed on first-day evening with an ordinance meeting, commencing at six o'clock, and continuing till twelve. Some of our new members who came from the M. E. church said they never had attended such a meeting before.

I left my wife at the hospitable home of Bro. Joseph Stovers, and in company with Bro. A. J. Stover and wife came to Elm Springs, Arkansas. Here we were happy to meet with Bro. and sister Oliver, formerly of Kansas, and Bro. and sister Eastman, who had embraced the Sabbath since they came here. We remained over Sabbath and had a pleasant meeting with them.

Sunday morning we started for Bro. D. Powers', who lives about sixteen miles from Elm Springs. We reached our destination about two o'clock, having been six hours traveling sixteen miles.

Here we found six Sabbath-keepers. These had all commenced Sabbath observance by reading, which had caused the usual stir. A few say it is right to keep the seventh day. Others are bitter, and threaten the law. In this respect our coming seems timely. Court was just sitting; so we Bro. Powers went to Fayetteville, and saw the commonwealth attorney, and laid the facts before him, so that if the matter came before the grand jury he might know how to instruct them. Here we obtained fair promises for all conscientious observers of the seventh day. The laws here are about the same as in Missouri, requiring Sabbath observers to be members of a Sabbath-keeping church. We shall give the a temporary organization as soon as we think consistent.

We have held four meetings. So far, the interest is about the same as we have been accustomed to see in Kansas. We hope to hear from all the scattered Sabbath-keepers in Arkansas. We expect to remain at least two or three months.

Our address, for the present, is Fayetteville, Washington Co., Arkansas.

J. H. COOK.

Oct. 18.

VACAVILLE, CAL.

[Abridged from the SIGNS OF THE TIMES.]

NINETEEN lectures have been given this place. The advent and immortal questions have been presented. Bro. B. Stephens reports considerable opposition; nevertheless, several have expressed themselves as "Adventized" as far as they have heard.

BURNSIDE, WIS.

WE held our quarterly meeting, Oct. 13. The Spirit of the Lord was present. Bro. Downer was with us, and expounded the word of truth, which encouraged and caused our hearts to rejoice. Sunday after the forenoon exercises, two presented themselves for baptism. These young ones went down into the water to be buried in the likeness of Christ's death, and arise to newness of life. God bless the young who are willing to break away from the allurements of this world and follow the Lamb of God.

We hope this meeting may be lasting in its results; and that we may be perfected in love, established in the faith, strengthened of God to endure hardness as good soldiers of Christ; and that when Jesus shall come to gather his guests to the marriage supper, we may there meet the ancient worthies and the people of God, and realize that this glad meeting will never be broken. We ask the prayers of God's people for our growth in grace.

J. D. MULHOLLAND.

ANNUAL REPORT OF THE NEW ENGLAND TRACT AND MISSIONARY SOCIETY.

THE New England Tract and Missionary Society met at South Lancaster, Mass., Oct. 21, 1877. Meeting opened with prayer by Eld. D. M. Canright. Report of the quarterly meeting read and approved; after which the report of labor performed since the last quarterly meeting, and also during the year, was read. The annual report was as follows:—

Reports returned during the year: families visited, 1,106; letters written, 1,106.

Subscribers obtained for periodicals, 1,405; periodicals distributed, 10,525; almanacs, 1,000; tracts and pamphlets, 337,925 pages. The financial report showed that the receipts during the year were nearly \$900 less than the expenditures of the society, notwithstanding there had been donations in addition to the one-third.

The Tract Society in New England was organized in November, 1870. The first year the expenses were about \$700, which was only about one-third the amount of systematic benevolence paid in the Conference of the present time. The expenses of the Society have increased yearly, until last year they were about \$2,000, and this year they have exceeded \$2,500, which is several hundred dollars more than the s. b. raised in this Conference; and double this sum could be used to advantage. The question naturally arose, whether the tract and missionary effort should be reduced to correspond with the income arising from the one-third, or whether the brethren would supply the lack by donations. The latter course was decided upon in a practical manner, nearly \$500 being pledged to the Tract Society at this meeting, of which \$250 were paid down. This was done without any public appeal for means in this department, but not until after various other means had been considered, and it had been voted to raise a reserve fund to be used for various enterprises, such as building meeting-houses, &c., until pledges of the same could be paid. This fund is to be under the control of the Conference Committee, and is to prevent any delay in carrying forward enterprises that may demand immediate attention. Over \$1,600 were pledged for this purpose, which, in addition to means arising from sale of the camp-ground, gives a cash capital, for this reserve fund, of about \$2,300; of which \$1,000 is on hand. In addition to this, \$1,000 were pledged directly to the meeting-houses in Danvers and Lancaster.

The annual report of the Vigilant Missionary Society showed that the number of letters written by its members during the year was, 1,113; received, 547; families visited, 331; subscribers obtained for periodicals, 309; periodicals distributed, 4,280; 19,709 pages of tracts and pamphlets have been distributed; 225 copies of the papers have been taken by this society, which have been sent to about a thousand different individuals.

As usual, the *Missionary Worker* was read with interesting matter which had been prepared by the editor, Miss Mary Ann.

It was moved that the Chair appoint a committee of three to nominate officers for the ensuing year, whereupon C. W. Combs, C. K. Farnsworth, and J. Crandall were named as said committee.

The meeting adjourned to call of Chair.

SECOND SESSION.

The meeting opened with prayer by Eld. T. H. It was voted to adopt the constitution as amended, combining the offices of secretary and treasurer.

The committee on Nominations reported the following persons for officers for the coming year: President, S. N. Haskell; Vice-president, D. A. Robinson; Secretary, Maria L. Huntley; Assistant Secretary, E. Thayer, of Lancaster, Mass. For directors: No. 1, J. C. Tucker, Kingston, R. I.; No. 2, M. Wood, South Boston, Mass.; No. 3, S. Martin, West Rindge, N. H.; No. 4, P. Wakefield, Newport, N. H.; No. 5, J. Twing, Montville, Mass.; No. 6, J. Bolter, So. Amherst, Mass.; No. 7, J. Israel, Ipswich, Mass.; No. 8, N. Oroutt, Wineland, N. J.

The meeting was favored with the presence of Elds. Smith, Capright, and Cottrell, added much to the interest. Although in the season, the meeting was held in a canvas, the chapel at this place, being much too small to accommodate those who attended. S. N. HASKELL, Pres. MARIA L. HUNTLEY, Sec.

MICH. T. AND M. SOCIETY.

At a meeting of the directors, held at the camp-ground, on the morning of Sept. 30, 1877, it was decided to do the business of the next State quarterly meeting, as it was to convene in two or three weeks.

The secretary's report is as follows:—No. of families visited, 161; No. of letters written, 251; No. of periodicals distributed, 4,291; No. of pages of tracts and pamphlets distributed, 147,152; No. of new subscribers obtained for REVIEW, on trial,

4; REFORMER, 4; INSTRUCTOR, 4; SIGNS, 26.
Rec'd on membership, \$ 27.00
Donations, 249.27
Sales, 8.33
New subscribers, 15.46

Total, \$300.06

The directors decided to take, for the present use of the society, 14,000 Health Annuals.

It was voted to carry out, in all the churches of each district, the resolution of the General Conference in regard to the addition of the one-third to the s. b. for the support of the Tract Society.

Voted, That we request the Michigan Conference Committee to furnish ministerial aid at the quarterly meetings of the T. and M. Society after the redivision of the State.

Voted, That we request the ministers of the Conference to introduce to the churches of each district the propriety of paying the expenses of the directors to the State quarterly meeting of the T. and M. Society, in case the director is not able to defray his own expenses.

Voted, To revive the widow and orphan fund, and to encourage donations to the same.

Adjourned to call of Chair.

E. H. ROOT, Pres. pro tem.

Mrs. S. H. LANE, Sec.

SELF-BROUGHT BURDENS.

A pious lady over eighty years of age was telling me of a recent journey she had made, and congratulating herself on performing it safely. I said to her, "I suppose you trusted in the Lord, and went right ahead?" "Oh! yes," said she, "I used judgment too. Folks need common sense in this world, as well as trust!"

She now sleeps in the grave; but how often her words have been verified before my eyes. When we blunder, and when our "best laid plans aft gang a-gee," we have a comfortable way of calling it the Lord's discipline, instead of rightly attributing it to our own lack of ability and perseverance. L. E. ORTON.

Buffalo, N. Y.

WHAT I SEE AND BELIEVE.

I SEE and believe the Bible true; and that it is the only infallible guide from this world to the next. I believe Seventh-day Adventists are the only people in the world that are trying to get ready in good earnest to meet the Lord at his coming, by keeping the commandments of God and the faith of Jesus. J. B. FRISBIE.

OUR SECRET SINS.

DAVID, in Ps. 90: 8, says, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Also in Ps. 19: 12, "Who can understand his errors? Cleanse thou me from secret faults." David, like ourselves, was mortal, and had a fallen nature to contend with; and while contrasting his life with the perfect law of God, he no doubt saw many imperfections, and may have felt, as many of us do at the present time, that the work of overcoming is a great and difficult work. But now we have added to the weaknesses and infirmities of human nature, the power and malice of Satan, who is at war with the remnant of God's people, and will take advantage of every weak point in our characters, and contest every inch of ground gained; and who, knowing that his time is short, will work with greater power than ever to deceive, and cast darkness and confusion over the minds of those who are trying to form a pure character, which will stand the test of the Judgment. Then, all the strength we can get from above, and all the efforts we can put forth ourselves, will fortify us none too strongly against the enemy.

Do we consider as we should that the solemn work of the Judgment is now going forward, and that the characters of all must soon pass the inspection of the Judge of all the earth? Then how appropriate and important is self-examination! We cannot too carefully inspect our hearts and motives; we should compare them closely with the great detector, God's word, and see if we cannot find some secret sin lurking within, or some selfish motive, some impure desire, some unsanctified affection for the world or for some object displeasing to God. If we have a true sense of the perfection of character we must have, in order to meet the demands of God's holy law by which we must be judged, we shall cry out

as David did, "Search me, O Lord, and try me; and see if there is any wicked way in me, and cleanse me from all unrighteousness."

I would hereby express my gratitude to God that this is the language of my own heart. May God send deep conviction into the hearts of all his people, to stir them up to close examination of their hearts and works, that when compared with his law, they may have the assurance that they will stand the examination in the Judgment.

C. LAWTON.

Jeff Co., N. Y.

ON THE CAMP-GROUND.

UPON my first day at the camp-ground, before quarters were assigned us, I seated myself apart from the busy throng, and gazed more than gladly into the thick, silent forest. So long had I been deprived of the privilege of thus communing with nature, whose scenes were fondly loved in my childhood, that I now feasted upon the beauties spread out before me.

So dense was the foliage that only here and there a sunbeam found its way through the treetops, and the earth beneath them was wrapped in shadow. But as I glanced upward, my eye following the trunk of a lofty tree, I saw that each successive branch received a greater share of sunshine, till at last the shadows all disappeared in the bright golden sunshine and the cloudless azure.

This upward path from darkness to light seemed to me something like Jacob's ladder, reaching to Heaven, and I longed to see the angels descending to shed blessings on the needy soul. Oh the contrast between the cold, dark clods of earth, and the warm, cheering light of heaven! How significant! the closer to earth we cling, the darker, more deathlike our life; but the higher we climb heavenward, the more light and warmth, the more life and joy. I wonder not that the happy birds seek the high, sunny branches, and pour out their glad anthems to Him who gave life and sunshine, while the moles and the bats cling to the dark ground for their groveling career. Strange that many of God's more intelligent creatures fail to look up to the Sun of Righteousness, and finally perish in the death-damps of sin and darkness.

Here, just before me, is another symbol: Beside that living, majestic tree, which lifts its head rejoicing in the genial sunbeams, lies prostrate a crooked tree, shorn of its beauty and already in decay. Never again will it seek the sunlight of heaven, or rejoice in the vernal bloom of springtime. How came it thus? It died not of age, having reached its perfect stature; some disease or accident must have brought premature death. We see it has a crooked trunk; doubtless from impressions received when a tender twig, which grew stronger and may have hindered it from reaching toward heaven for vitality. Perhaps some noxious insect has long, though unseen, worked within, till the heart is all corruption, leaving only the outward appearance of life. Perhaps, without fruit or slightly grace beside its stately, towering mates, it was removed as a cumberer of the ground.

Whatever the facts in the case, it has a good lesson for the child of humanity. It warns against the early bias of sin, the covert growth of corrupt habits and passions, and the inner death of hollow-hearted hypocrisy, which will deform, defile, and undermine the once noble and upright character, till it shall crash, with its weight of corruption, to the depth of utter darkness. S. M. SPICER.

TRIAL OF FAITH.

PETER speaks thus: "The trial of your faith, being much more precious than of gold that perisheth." Gold is the most precious of all earth's metals, yet the trial of faith as much exceeds that of gold as Heaven is higher than earth. The golden sand must be submitted to be purified by fire. Every stone from the quarry, every stick from the forest, must be prepared by the tool of the workman before it is fit for a place in the building. Every ship must be tried to the utmost before it can be put to the task of carrying the precious treasures of earth. We are not gold, but rough stones from the quarry, crooked sticks from the forest; and if we are ever granted a place in the Master's building, we must be tried, and tried according to our needs, and according to the position we are to fill.

We pray for more confidence and faith in God. We ask for humility of spirit. We desire that our hearts may be softened, and made susceptible to the gentle influences of the Spirit of God. Well, how do

these things come but by trial? Our earthly props are removed, so that we may trust in God more and more. He reaches out the rod and afflicts us sorely, to humble our proud hearts and subdue our stubborn spirits before him. And when we meekly bow to the affliction, and can in love kiss the rod, it is then we can feel the blessing of God in the trial, and learn to love the hand that deals the blow. But of this we may be assured, God loves us, else we should not be tried. Indeed, Paul says, "But if ye be without chastisement, then are ye bastards and not sons;" and "If ye endure chastening God dealth with you as with sons." David says, "The Lord trieth the righteous." But are the wicked never tried? Yes. "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest. This shall be the portion of their cup." May we be saved from their fate. Better bear patiently the trials God allows to come upon us here, than to rebel and suffer with the wicked.

As trials come according to our needs, and according to duties that may be before us, all will not be tried alike. Look for one moment at the noble Bible examples. Abel was tried, and resisted unto blood. Enoch, though subjected to trials for over three hundred years, was at last translated. Noah was tried for one hundred and twenty years, while building the ark, in the midst of an opposing, mocking people. Look at Abraham, Isaac, Jacob, and Joseph, at the prophets, and the apostles of Jesus, also at the myriads of martyrs who have resisted unto blood striving against sin. These did not sink down under discouragement and despair. No, no. They had respect to the recompense of reward. These pressed on. They counted not their lives dear unto them. They tired not in their long watchings, but pressed on, and they now rest in hope. Blessed rest! "Oh, how sweet! to be for such a slumber meet."

And shall we who are blessed with the truths of the last message, we who have such noble examples before us, shall we do less than they? Shall we think our trials hard? Shall we sink down just in sight of the prize? No. If we stumble and fall, let us rise again, and in the strength of Him who tempers the winds to the shorn lamb, go forward, remembering and believing "that all things work together for good to them that love God." H. F. PHELPS.

A BEAUTIFUL REPLY.—A good man in affliction, who was asked how he bore his sorrows so well, replied, "It lightens the stroke to draw near to Him who handles the rod."

DIVINE COMPASSION.

I WAS a stricken deer that left the herd Long since; with many an arrow deep infix'd My panting side was charged, when I withdrew To seek a tranquil death in distant shades. There was I found by One who had himself Been hurt by archers; in his side he bore, And in his hands and feet, the cruel scars. With gentle force soliciting the darts, He drew them forth, and healed, and bade me live. —Couper.

Obituary Notices.

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

DIED, in Charleston, Vt., Oct. 11, 1877, Cynthia Colby, wife of Bro. Enoch Colby, aged 70 years. Sister C. early embraced the Christian religion and united with the Methodists. She loved the doctrine of the near coming of the Saviour, and looked for it under the proclamation of the first angel's message. She embraced the Bible Sabbath under the labors of Bro. Bates some twenty-eight years since.

Her sickness was protracted. All hopes of recovery were abandoned a few days before her death, after which she manifested a readiness and willingness for the event. To the Irasburgh and Charleston church convened in quarterly meeting the Sabbath before she died, she sent an affecting farewell message.

The next Sabbath we laid her away to rest till the Lifegiver shall come. Funeral sermon from Col. 3: 3, 4. A. S. HUTCHINS.

DIED, in the township of Rapid River, Mich., of dropsy, Mrs. Anna P. Wilson, aged 92 years and 5 months. We believe she sleeps in Jesus. GEO. W. WILSON.

DIED, of consumption, near Bunker Hill, Ind., Sept. 28, 1877, Della Baxter, wife of Bro. A. Baxter, in the twenty-first year of her age. Three years ago, she embraced present truth under the labors of Bro. Lane and Kenyon, and has since lived a devoted Christian life. Two weeks before her death, her babe, aged six months, died. For her the grave had no gloom, as she expected the Saviour would soon give her eternal life. Funeral discourse by the writer to a large number of sorrowing friends. Text, 1 Thess. 4: 13-18. W. W. SHARP.

