

The Advent Review

AND SABBATH HERALD.

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

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THE OLDEST CHRISTIAN HYMN.

Book III. of Clement of Alexandria, is given, in Greek, an ancient hymn of the primitive church. It is there ascribed (after the apostles) asserted to be of much earlier origin. The following version will give some imperfect idea of its

SHEPHERD of tender youth,
Guiding in love and truth,
Through devious ways!
Christ our triumphant King!
We come thy name to sing,
And here our children bring
To shout thy praise!

Thou art our holy Lord,
The all-subduing word,
Healer of strife!
Thou didst thyself abase
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art our great High Priest!
Thou hast prepared the feast
Of holy love!
And in our mortal pain
None call on thee in vain;
Help thou dost not disdain,
Help from above.

Ever be thou our guide,
Our shepherd and our pride,
Our staff and song.
Jesus, thou Christ of God,
By the perennial word,
Lead us where thou hast trod,
Make our faith strong!

So now, and till we die,
Sound we thy praise on high,
And joyful sing!
Youth, and the happy throng
Who to thy church belong,
Unite and swell the song
To Christ our King!

—Sel.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

GERMANY has a war reserve fund of 2,000,000.

A TELEGRAM from Rome says it is thought that Christmas is the time fixed by the pope to issue apostolic letters re-establishing the Roman hierarchy of Scotland.

VIRGINIA is suffering from a big flood. The James, Shenandoah, and Potomac rivers are all very high, and more rain is expected. Bridges are gone in every direction, and the damage to all kinds of property is immense. The James river and Kanawha canal are badly damaged. Richmond and vicinity expect to be damaged \$1,000,000 or \$2,000,000. Private property at Lynchburg has been damaged \$50,000. Chambersburg, Pa., has suffered \$30,000 damage.

THE whole world has heard of the thieving of New York under William Tweed. The entire amount of money diverted from the treasury of New York from Jan. 1, 1868, to July 1, 1871, a period of three and a half years, is estimated at \$50,000,000. This was bleeding at the rate of \$20,000,000 per year. It was doubtless thought that by these monsters to bleed freely while the veins were open. The city has expended nearly a half-million dollars in lawyers' fees, &c., to recover about enough to pay the expenses of the efforts thus far made.

THE SOUTHERN PROBLEM.

LET us look at the books. Here are these statistics: In the Southern States, of the population over ten years of age twenty-five per cent are illiterate. In the Eastern States and Middle States, only three and eight-tenths per cent are illiterate; in the Western States—I hope Boston will not hear us to-night—three and four-tenths per cent. They are ahead of us! In the South, a quarter of the population over ten years of age cannot read or write, and thirty-nine per cent of the voters cannot read their ballots. A terrible state of things is this.

Who is that man in priestly robes? This is the town of Macon, Ga. Here is a gathering of freedmen. They are a religious body. They want aid in their churches. They are passing a resolution, and are going to send it to that man in priestly robes. I give you the exact language of that resolution, passed in Macon, Ga., lately:—

"Resolved, That this meeting appoint a committee to wait upon Right Rev. Bishop Gross, who is now in this city, and ascertain his views as to the educational policy of the Catholic Church in regard to the colored people of the South, and ascertain to what extent we may look to that organization for assistance in the work of educating our children."

A new problem. There is the negro, and this man in priestly robes is a Jesuit. And what is his history? He has been heard of before in the world. The negro begins to lean on him. Where are we? Politicians put their ear to the ground, and say, "Will Rome bring together the negro vote and the foreign vote? If she can mass these two bodies together under universal suffrage and control both of them as a make-weight, will she have any political influence here?" These are serious times. The other day I met a politician, one of the astutest men of Massachusetts, and he said to me, "Lately I was in Washington and went into a Romish church that was almost a cathedral, and found it filled with negro worshippers. Do you think," he whispered to me—on Bacon street, at the head of that historic mall in Boston Common, which Lafayette and Washington walked up together—"do you think it is possible that the foreign vote and the negro vote may be massed together and exploited by the hand on the Tiber?" "You know better than I do," said I. But it occurred to me that no more important question than that was asked by Washington of Lafayette or by Lafayette of Washington on that historic ground.—Joseph Cook.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

THE LOVE OF GOD.

BY ELD. J. O. CORLISS.

TEXT: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

To be called a son of God, and as such hold communion with him, is the most exalted privilege to which man can attain. It is the honor that was enjoyed by Adam in Eden. God conversed with him as with a son. He bore that title. Luke 3:38. In his creation, a Father's love was manifested in the careful preparations made for his comfort and happiness, so that Adam had only to enter upon and enjoy perfect bliss from the earliest moment of his existence. Failing to appreciate a Father's love, which had made him his son, and ruler of creation, man betrayed the confidence reposed in him, and forfeited all title to God's favor by basely deserting his service for that of an enemy and usurper. God's love now stands out in bold contrast with man's

selfishness. Instead of turning from Adam with contempt, as man does from his fellow-man in similar cases, God talks with him, telling him of the heinousness of his crime, and what he has lost by doing wrong. As a sense of his guilt comes over him, and he understands that God is about to leave him in consequence, he realizes the terrible condition into which he has fallen by disobedience, and shame and remorse fill his soul.

And now, lest he sink in utter despair, God speaks again. Adam scarcely believes his ears, yet he cannot be mistaken. He certainly hears the promise of deliverance through the seed of the woman; and as this thrilling news breaks in upon his senses, he grasps the promise by faith and makes it his. That moment hope springs up, affectionate desires revive, and he joyfully returns to his allegiance, resolving to learn submission under the hand of God.

But the promise to Adam was not enough. For the benefit of future generations, who otherwise could not appreciate their condition, God made a revelation of his will, giving ample instructions by which all may evade the terrible results of the fall, and with him partake of that hope consequent upon believing the promise. Paul, in speaking upon this point, says, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

The love of God did not end with simply a revelation of his will. Lest man, still surrounded with evil influences, should look into that word and yet remain indifferent to his own interests, means were employed to arrest his attention, and cause him to feel his lost condition; for without this there could be no hope of his recovery. That power which in the beginning "moved upon the face of the waters," bringing order and harmony out of chaos and confusion, and presented the earth as an inviting habitation for man, can also move upon the natural, unregenerate heart, and transform it into a dwelling-place for God and his word. The word is spoken, and the Holy Spirit goes forth to become a medium of communication between Heaven and earth, and re-unite fallen man with the infinite Creator.

True to his mission, the Spirit operates in harmony with the word, and reveals to each his forlorn and hopeless condition while in sin, pointing out the path of righteousness, which, if followed, will effect a change in the whole life. One sees the need of reform, but fails to undertake it. Another commences the work, to soon learn the insufficiency of human strength. Beset with temptations on every hand, discouraged by trials and afflictions, and baffled by the enemy at every point, he soon realizes his weakness, and like a weary, sorrowing child, yearns for the sympathy and consolation that only his Father's love can afford. How infinitely precious the love that could foresee and provide for such contingencies. Even now, while that agonizing, struggling soul is trying to make known its wants in prayer, the Spirit of God comes in to help his infirmities, teach him to pray, and bear witness that the humility of his heart is accepted in the sight of God.

Could one ask more at the hands of an intimate friend? Yet God has done much more for guilty man. Knowing his weakness under temptation, and utter inability to perform the work assigned him, the angels of Heaven are commissioned to minister to his wants, and guard him from evil influences through all the journey of life. What a condescension on the part of God! He does not withhold even the angels that stand in his presence, but sends them forth to minister to all who really desire to walk in his ways. Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be

heirs of salvation?" Heb. 1:14. Numerous instances of their ministrations are recorded in the Bible. Daniel was cast into the den of lions, and escaped unharmed. God sent an angel to shut the lions' mouths, and thus preserved him. Dan. 6:22. Peter was lying asleep in prison, bound with chains to a soldier on each side of him. Suddenly a light shone into the prison; the angel of the Lord touched his chains, which fell off: he walked through the prison gate, which opened of its own accord, and as the angel departed, Peter found himself on the street of the city, a free man. Acts 12. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. All may receive the guardianship of angels, as this is the mission of them all.

But God has given still better proof of his love for the fallen race. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16. He freely yielded his only Son, who shared the glory of the throne of Heaven, to die a cruel death. And this sacrifice was made that man might escape the corruption of the world, and be a partaker of the divine nature. What an undertaking was this! Had one a dear friend condemned to death, what courage would be required to die in his stead, and with what admiration would all look upon such an act. This, however, would require such love, and so great a sacrifice, that though a man were universally esteemed, and well known to be unjustly condemned, one could scarcely be found to give his life in exchange. But how infinitely great was the love manifested by God in giving his Son to die for those who were his enemies. Rom. 5:7, 8.

Not in the death of Christ alone was this wonderful love shown; but in his life as well. Paul says, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. He who could boast the wealth of all the worlds combined, and the enjoyment of the Father's glory, stepped down from his high station to minister to fallen man, and raise him from the depths of degradation to the position of child and heir of God. With what earnest solicitude must the Father's eye have followed the Son through all the changes of his earthly career, fraught as they were with temptations, and trials, and sorrows. While nearly famished by that long fast of forty days and nights, the Father permitted him to undergo severe temptations, without any interposition. Jesus endured them without sin, and, as the Captain of our salvation, was made perfect through suffering. Heb. 4:15; 2:10.

No less could be expected than that Satan would make an effort to destroy the promised Deliverer; but when man, for whom these sufferings were endured, failed to appreciate him, and only derided and mocked, what inconceivable love was that which could brook such treatment, and still persevere in what seemed almost a thankless task! But the Son of God toils on from day to day, scattering the seeds of truth in his pathway, and cheering the hearts of the lowly by constant acts of kindness.

At Nain behold that sorrowing widow following in the burial train of her son, the only support and comfort of her old age. Hope dies within her heart, and her grief seems insupportable. Jesus looks upon the scene, and his heart is moved with compassion. He quietly calls to the young man, and to the surprise and joy of all, he that was dead sits up and speaks. Instantly the mother's tears are dried, and ecstasy fills her soul as she fondly embraces her son. The first impulse of joy over, she turns to express her gratitude to the stranger, but he is gone. He has been repaid in witness-

ing her happiness, and has retired to seek other occasions of doing good.

These deeds of kindness were not confined to any particular class or locality. At Bethany he weeps at the grave of Lazarus, and restores him to life. At Capernaum he heals one of the leprosy, and cures another who is sick of the palsy. He restores sight to the blind men of Jericho. The deaf and dumb man of Decapolis is made to both hear and speak, and the impotent man of Bethesda is made entirely whole. Wherever he went gracious words were spoken, and mighty miracles performed, all pointing to him as the Promised One; yet the "world knew him not," and moved on regardless of his ministrations.

Even his own, whom he came to save, do not receive him; but demand his life instead. A consultation is held by the chief priests as to the best means of getting him in their power, and they finally bargain with one who affects to be a friend and follower, for the delivery of his Master to death. On that memorable night, while partaking of the last supper, he becomes exceeding sorrowful, and reveals to his disciples that he must soon leave them. Jesus knew that his hour was come, and going into the garden he prayed alone. The sins of the world press upon him, he feels their enormous weight. In distress he cries, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

How altered the appearance of the Son of God! That countenance, before so tranquil and beaming with holy light, now pleadingly upturned, is stained and marred with the blood which like great sweat-drops is coursing down his cheeks. What anguish is depicted on those features, as that agonizing cry goes forth upon the evening air! Does God hear? Can he look upon his only Son in such an hour, and not rescue him? Will he carry out a plan that costs so much? Yes, blessed be the name of God; his love is adequate to the price, and it will be paid.

Immediately an angel is seen strengthening Jesus for the terrible ordeal. He retires a short distance, only to meet an armed multitude with Judas at the head. That disciple who had sailed the stormy Galilee, and had beheld with awe its tempest-lashed waves subside at the word of command, he who had seen the sick healed and the dead raised by the touch of the Master, now meanly betrays him into the hands of his enemies; and his disciples forsake him and flee. What base ingratitude, that could induce one to commit so vile an act! Will God suffer it? Legions of angels are ready to fly to his rescue, but Jesus calmly submits to be taken and led a prisoner to the high priest's house, where he suffers indignity and reproach of every kind.

But we pass this scene of humiliation only to witness one more appalling. We follow Jesus as, faint and weary, he toils his way up Calvary. Look! He is cruelly nailed to the rugged cross. The cross is erected, and Jesus is "lifted up," a spectacle to men and angels. Now his tormentors hiss at him; they wag their heads at him as they pass to and fro, and tauntingly call upon him to come down. O distressing sight! Angels turn away from it in sorrow, the sun refuses to shine, and the earth is shrouded in darkness. God witnesses it all, yet does not deliver him. Does he really have a Father's love, and let his Son endure so much? Yes: "God so loved the world that he gave his only begotten Son," that all who believe in him may be adopted into his family and be "called the sons of God."

How unselfish the love manifested by Jesus in taking upon himself the sins of the world! Many, in looking at this, lose sight of the Father's love. They seem to think love incompatible with his character as monarch of the world, and picture him as an austere Being, who deals out justice unsparringly and with all the severity of offended Majesty. What a mistake, to thus regard him whose mercy is from everlasting to everlasting.

Dear friend, have you stood by the bedside of an only son, watching the ravages of disease as it preyed upon his frame? It may have been years ago; and yet as you recall the scene how painfully vivid it appears, and how keenly your memory dwells upon the anguish of your heart when you found it impossible to relieve his distress. How anxiously you watched the progress of the disease, till death claimed his victim; and as the eyes became set and glassy, and your darling gasped for breath in his struggles with the monster, you turned from the sight with a sickening sensation, and gloom and despair seemed to settle on all around.

But, you say, *I loved him so*. He was my only son, and the idol of my heart. Ah! if the mind of finite man is capable of being affected thus at beholding the sufferings and death of a fondly loved son, what must have been the feelings of Jehovah upon beholding his only Son as he suffered and died at the hands of cruel men? Yet the Father, through love to fallen man, endured it all, and became a partner in the suffering caused by the sins of the world.

What more could be done for man's salvation than has been done? Let your mind range through all the boundless universe, and exhaust its resources in devising plans, and then you will be forced to exclaim that infinite love has already searched out and applied them in that great and wonderful scheme.

O love beyond degree, incomprehensible, infinite! Even Inspiration itself could not speak thy worth, but only say, "Behold, what manner of love." As we meditate upon the great plan, and realize something of the cost of salvation, we can only cry with the apostle, "Behold," and wonder that more do not hold up the love of God to the world as a motive of reform.

Do you, my friend, wish to be exalted to that high privilege which has been so dearly purchased for you? God only requires you to appreciate his love, and to love him in return. Do you now feel a yearning for that love in your heart? Lay your past sins on the great Burden-bearer, and resolve that you will no more trample on God's authority. Then you may hold communion with Heaven, and be called a son of God.

IF WE WOULD.

If we would but check the speaker
When he spoils his neighbor's fame;
If we would but help the erring
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame!

Ah! the wrongs that might be righted,
If we would but see the way!
Ah! the woes that might be blighted
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray!

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers;
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah! how blessed, ah! how blessed
Earth would be, did we but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to talk of duty's pathway
To our better life on high.

In each life, however lowly,
There are seeds of mighty good;
Still, we shrink from souls appealing
With a timid "If we could,"
But the God, who judgeth all things,
Knows the truth is, "If we would."
—Sel.

General Articles.

A FIRM FOUNDATION.

God's people should be able to support every doctrine they advocate by plain Bible arguments. Many individuals listen to the "words of life." Their souls are stirred by the thrilling tones of the preacher, and their hearts are touched by the sweet influences of God's Spirit. They commit themselves in favor of the truth, and commence to keep the commandments of God. They have implicit faith in the message, and the utmost confidence in the leaders in the work; but they neglect to study the fundamental principles which underlie the truth they profess to believe, and when unbelievers ask for information concerning certain points of doctrine they say in reply, "Well, Eld. So-and-so says it is thus and so, and we know it is so, because he says so." Understanding men and women will not be satisfied with a mere say-so: they want a "Thus saith the Lord," and soon become disgusted with those who "pin their faith on other people's sleeves," and can give no plain reasons for their belief.

Satan will overlook no argument that can be urged against the positions taken by Seventh-day Adventists. The time is coming when confidence in man will be shaken, and houses built upon other people's foundations will fall. When the Bible becomes the daily study of God's people, and arguments against the message are met with the word of God, then the world will see that the truth is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Brethren and sisters, study to be wise, and lay up a good foundation against the time to come. Future days may be dark, and evil spirits strong; but truth will triumph, for "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

ELIZA H. MORTON.

Allen's Corner, Me.

"HOPING FOR NOTHING AGAIN."

NEITHER the worldling, nor he who has taken the name of Christ without receiving him into his heart, can appreciate this injunction of our Saviour, "But love ye your enemies, and do good, and lend hoping for nothing again." The motive which prompts the selfish heart to labor for the benefit of others, is the hope of receiving as much or more in return.

Among the votaries of the world we everywhere observe this principle, molding and guiding their conduct. Though the worldling may look for the reward of his labors here, may do good and lend, hoping to receive as much again, not so the servant of Christ. He must be actuated by a different principle, must labor earnestly, lovingly, patiently, hoping for nothing again, seeking not to promote selfish interests, but the glory of the Master. To this pure, unselfish, elevated purpose all else must be made subservient. In his social relations the golden rule must be the principle that molds his character, and governs his conduct.

In the life and character of our dear Saviour we find the principle of self-denial illustrated in all its beauty and completeness. He healed the sick, gave sight to the blind, comforted the sorrowing, raised the dead, did good to all, "hoping for nothing again." No doubt his loving human heart often yearned for human sympathy, when it was denied him. "He was despised and rejected of men." Though he was "acquainted with grief," yet he never spoke of his sorrows, never mentioned his trials. Even in his last bitter agony there was but a shadow of reproach in the question, "Couldst thou not watch with me one hour?" Shall we, then, cherish a spirit of complaint at trials far lighter than those which the "Man of sorrows" bore? Behold him as a missionary worker! With what earnestness, power, and love he labored to teach men the way of life, and to enlighten their darkened understandings. Of him it may truly be said that he never lost an opportunity of doing good either to the bodies or souls of men. When in extreme weariness from his arduous and multiplied labors he sought for rest and retirement in a desert place, with his few chosen disciples, even though he went by ship privately, he could not escape the watchful eyes of the multitude. They ran out of all the cities and came together unto him; and when he beheld the eager crowds that sought his presence, hungry for the bread of life, he forgot his own need of rest and refreshment, and his heart melted with compassion toward them, "because they were as sheep without a shepherd, and he began to teach them many things."

When he had ministered to their need, and retired to the solitude of the mountain to pray, he saw his chosen few out on the raging sea, toiling with the waves, and he could not rest till he went to their relief. Though by one word there on the lonely mountain, he could have caused the wind to cease and the sea to be calm, yet he chose to go to them. But how did they receive him? They were troubled when they saw him; and though he spoke to them words of love, betraying his tender solicitude for their welfare, saying, "Be of good cheer: it is I; be not afraid," yet they recognized him not; for their hearts were hardened. This is sometimes true of his chosen ones to-day. They sometimes fail to recognize the voice of Jesus and are troubled at his presence, when, in the midst of a sea of trials, they are tossed with the waves of affliction, and he comes to them walking upon the troubled waters, sweetly saying, "It is I; be not afraid."

But Jesus did not leave his disciples because they received him with suspicion and coldness; and like him we must not cease to carry sunshine to those around us though they in return throw a dark shadow over us. We are co-workers with Christ in the world's wide missionary field; and he said, "I came not to do mine own will, but the will of Him that sent me." "I seek not mine own glory." "If I honor myself, my honor is nothing."

We are sent forth by Christ, not to do our own will, but the will of Him that sent us; not to seek our own glory, but

his. Avoiding all self-display, let us hold forth Christ and the truth, giving heed to the injunction, "But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest."

NELLIE F. HEALD.

LOVE VS. WRANGLING.

Love is spoken of in the Bible as one of the fruits of the Spirit. Love is the ruling principle of God's government. It was love that led God to make and to redeem the world; and all who expect a place with God's people should cultivate this grace. But why is it so frequently lost sight of? Why does it so rarely appear on the surface? How can we measure a man's love except by his actions? A man says, I love the brethren, I love my wife and children, or I love God; and yet if I see no outward manifestations of that love, what shall I conclude? There are very many to-day who say, I love God, but who will not obey him. Can I believe a man loves God who will not take part in his worship? Actions surely flow from a full heart; and if a man say, I love my brother, shall I not look for some token of that love? We read, "Thou shalt love thy neighbor as thyself." We know a man loves himself, because we see him very watchful of his own interests.

Again we read, "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" No, I may tell people that I love my brother, that I have no ill-will in my heart, and then appear cold and even uncourteous toward him. If he has faults (and who has not?), I may magnify them. I may even do this, and pass for a Christian among men. And yet I very much fear all will not believe me: some will look for conduct that correspond with my professions. And God will look on my heart, and will judge me at last by my actions, and not by my words. So if I love my brother, I will show it in love.

But whence come wrangling and discord among brethren? Whence come the family jars? Whence come strife and contention? These evils do not exist because we desire to be hard-hearted, nor because we love to do wrong; but they come from a lack of this one, crowning Christian grace. I believe the place to cultivate this grace is in the family circle, and then it will flow out toward all around, and love to the brethren will be a sure result. Upon you and me, my brother, rests a great responsibility in this matter. Do we desire to take our families with us to the kingdom of God? Then, as priest of the household, we should lead them gently, softly, kindly, tenderly. Do you complain that your children have grown out from under your influence? Then call them back by love. Put your arms around them. Be careful of those boys growing up. They will soon be out of your reach. Bind them to you by cords of love. It will not hurt you to kiss them good-night or good-by, and they will be sure to kiss you a welcome in return.

And that wife burdened with cares, trials, and discouragements. All her anxieties and labors for your comfort are taken as a matter of duty, and you often censure when you should commend. God ordained that man and wife should be one, and that they should be happy with each other as long as life should last; but with too many, indeed the majority, the "honey moon" lasts less than six months. I believe it should last a lifetime. In the family, Satan begins his work; and if he succeeds here, he is sure to carry his cruel work into the church of God. But here we can raise a defense against him; and as we cultivate love, bending our stiff necks, and humbling our proud hearts, angels of God will draw near to assist us, and we shall be drawn a little nearer Heaven.

H. F. PHELPS.

THESE THREE.

"AND now abideth faith, hope, charity," says the inspired apostle; and he adds, though he may be the incarnation of love, other goodness, lacking charity, or love, he is nothing.

Should we place ourselves before the mirror of candor, how many of us would be revealed as a shadow wherein the substance of goodness was found wanting. The weak human intellect exalts itself, puffed up, admits of little or no excuse for the weaknesses of others, is ready to reproach a fault, and surmises a wrong direction to footsteps that right-angle its own

away; but when we add charity to life's
ket of jewels what a different world it
akes around us! It is to us as the bath
unshine to the sky, the breath of sum-
to the earth, the air of evening to the
ry day.

o master's brush can paint the change,
unning skill fashion for it a form, nor
uence of tongue or pen express its fit-
record; yet charity, by its silent influ-
e, gathers the trials, burdens, tempta-
s, and errors of humanity, and hides
in away, in their stead pouring the oil
W wine of love, kindness, and heavenly
edom. Well might the inspired teacher,
had even ascended to the third Heaven,
seen and heard things that man could
utter, exclaim, "The greatest of these
charity." Only Infinity can comprehend
perfect measure. It is the web of right-
ness, the white raiment of the saints,
in which the great Weaver is at work
stantly; and it is finished only when the
all of human events shall fill out the
-ads of the warp of time, and when it
bl have been purified and made white in
blood of the Lamb.

he world points its cruel warfare at the
making victim, nor leaves him till the
ms of life have swept him into the
the of forgetfulness; but the righteous
ge shall bring thee again from that land,
rushed and bruised reed, and mercy
l impute thy faults to thee no more.
tinity hath crowned itself with charity
ard all repentants, and "peace on earth,
N will to man," will sound in the heav-
th chorus till the saints of God are sealed
ternity.

ere believe that hidden things belong to
I, yet how many of us assume to judge
neighbor regarding things which no
ny can know. When we condemn an-
t, who of us can say we do not con-
t ourselves beforehand, and that we
not do the same thing when influenced
e conditions? Can we fathom the
et depths of the heart, and determine
the force of the influences operating on
individual organism? Can we calcu-
see the power of hereditary conformation
the controls our being? Can we estimate
the strength of life-long habit and training,
aid by the sympathetic and compelling
oundings of circumstances which lead
the commission of acts that can never be
rally understood by those for whom the
is seen tempered—upon whom no cross
did that bows the frail body, and tor-
ve the tried heart?

ould each one of us every day resolve
sponse the lips to all unkind and selfish
s, and speak and walk softly before
gd, what a Heaven on earth we should
hobit! Charity to others gives us a
nowledge of our own frail natures, and
e our own needs may at any time re-
ur. No earthly exaltation can place us
love giving and receiving its blessings;
we place so humble as to be beyond its
so. Where the unkind word or thought
yo, there follow God's love and mercy.
ou every relation of man to man mutual
charance and tenderness should be dis-
in ed. We know so little to what extent
ffect of an unjust suspicion or a mis-
trid idea may go, that we should guard
iefs and thoughts with severity; for the
y is ever ready to lead us into error.

ultivate a kind and generous mind.
ly to read human nature aright, that
they may be able to do good to all in a man-
n acceptable to their wants. I think Paul
y, this method largely in his intercourse
in the world. His tender admonitions
ho instructions were varied in application
n different cases. Many a worthy soul
re, have turned from a useful life, and
oed to work, because harshly reproved.
disproof be given in the spirit of love, it
tifies and softens and prepares the heart to
bl hold to all good; if untimely and
damped, it causes grief, humiliation, and
ward resentment and anger. Hold
"these three," the greatest of which is
sity.

ANNIE TEAGUE.

BIGOTRY RAMPANT.

HE following report shows what ex-
rit, nces some of our brethren in the South
of abjected to. Bro. Reese having shown
lself favorable to the views taught by
Adventists, was taken to task by his
e wh in the following style.—Ed. Re-
e s.

to P. H. REESE.
elf you are hereby notified to be and ap-
se at Mt. Hope church, on the fourth Sat-
to y in October, 1877, to answer before
d church conference to the following
ges and specifications:—

"Charge 1. Disseminating unscriptural doctrine.

"Specification 1. You, the said P. H. Reese, being a member and minister of said church, the same being a Congregational Methodist church, subscribing to the doctrine contained in the book of discipline of said church, and being a minister of said church, did on the second Sunday in September, 1877, and on divers other days and times, procure, advise, and assist one Taylor, professing to be a minister of a sect calling themselves 'Seventh-day Adventists,' to teach to the congregation and members of said church, and in the pulpit of said church, that the Christian Sabbath possessed no sanctity; that no one was under any obligations to observe and keep holy the said Sabbath day; and that it was sinful and wrong to labor on Saturday,—said doctrine being contrary to the Bible, and the doctrine of the Congregational Methodist Church.

"Specification 2. That said P. H. Reese, at the times aforesaid, procured, advised, and permitted said Taylor to teach in said pulpit the doctrine that there will be no such thing as eternal punishment of the wicked after death; said doctrine being contrary to the Holy Scriptures, and the discipline of said C. M. Church.

"Specification 3. That said P. H. Reese, at the times aforesaid, procured, advised, and permitted said Taylor to teach in said pulpit the doctrine that the Scriptures do not teach that the soul of man is immortal, but that said doctrine originated with Socrates, a heathen philosopher, said doctrine being contrary to the Holy Scriptures, and the discipline of said church.

"Charge 2. Inveighing against the discipline of the C. M. Church.

"Specification 1. That said P. H. Reese, at the times above stated, consented to, and procured, said Taylor to preach in said pulpit, attacking and disputing the doctrines and faith of said C. M. Church; the said P. H. Reese well knowing that two of the trustees of said church, and other members, and the pastor of said church, were unwilling for said Taylor to occupy said pulpit.
"M. PAGETT, Church Leader."

Such are the proceedings that have been introduced against Bro. Reese.

Bro. Reese was at the church at the appointed time of trial; but the minister who (a lawyer also) wrote out the charges &c., was not present till the Sunday following, at which time, after the morning service was about concluded, he requested all the members who could be present at next church conference (which is held the Saturday before each fourth Sunday), as business of importance would come before the church. At this time it is supposed the trial of Bro. R. will come off. Bro. Reese was called upon to preach on the day of trial by one of the brothers, no other minister being present. After a slight hesitation he consented. He gave a good advent sermon, in which he faithfully pointed to the Lamb of God, through whom alone the gift of immortality can be obtained when he comes in the clouds of Heaven.

Bro. R. meets bitter opposition; but the majority of the church are in favor of the stand he took. As he is on the defensive, it will be for them to prove the charges, and make it appear that Bro. Taylor preached anything contrary to the word of God. Dear friends, pray for us in our extremity; for the enemy is on the alert, and is aware that his strongholds are being assailed by that which beareth the victory.

J. A. KILLINGSWORTH.

Spalding Co., Va.

"THEY ALL DO IT."

There are few books that comprise as much vicious teaching within a space of four or five hundred pages as is contained in this little phrase, "They all do it," which has been placarded on the bill-boards, and called into the ears of the public, for some time past. This is the one sentence which takes the courage completely out of youth, searing their consciences as with a red-hot iron, and permitting despair to carry them off bodily into the depths of crime.

"Oh, they all do it: why should not you?" That is the suggestion. "That man there lies and cheats, and will commit any crime which the law does not make dangerous. So it is with all of them. There is no use in your trying to be different from other people." This is the way the temptation comes to the young man thrown on the world with little knowledge of its ways, and perhaps shielded only by the loose training of an over-fond mother. "People

are grossly immoral," it is said. "Even temperance advocates get drunk in private; and church deacons swindle savings banks. All you see of morality is but a surface show; beneath there is concealed wickedness. You will find you must follow the multitude." And the youth, with the pleasure of the world thus held up before his glowing imagination, and full of bodily health, plunges forthwith into what he believes to be "the world."

If the devil had concentrated all his cunning during the centuries which have elapsed since his ejection from paradise, he could not have produced a more powerful argument with which to conquer the soul of man than this, "They all do it."

But, young man, listen. That sentence is a lie, as base and foul a lie as ever was conceived in the mind of man or devil. They don't "all do it." There are thousands upon thousands of good, pure men and women in this world, bad as it may seem, who are leading upright lives. They believe in God, and in the commands of virtue, and are going along with the happiest results to themselves and their neighbors. There are men who think they are put into this world, not to gratify their own base appetites, but to be true and noble and high-minded men. There are men who would disdain to tell a lie. There are men who would disdain to be accessory to a woman's fall. There are men who would disdain to take an advantage in trade, or to do any other selfish or mean action. There are men who try to be just always, and kindly, both in words and feelings, to all. There are men who lead humble, unpretentious lives, and who, without making it known to the world, are daily doing a vast amount of good among their fellow-men.

And—is it strange to say?—these men lead very happy lives, and as a rule are very successful. While the unprincipled man may enjoy temporary success, sooner or later he will suffer for his lack of honesty. There are a thousand ways in which virtue revenges herself upon him. But in one way or another he gets his deserts. There are plenty of criminals around you, it is true. But they are to be pitied, not imitated. Never believe that what some do, all do: make in your own person a standing example of the falsity of "They all do it."—*The True Citizen.*

GENERAL PHELPS ON SECRET SOCIETIES.

The following letter is worth preserving. It was written to the *Boston Globe*, with a view to the presence of the Episcopal General Convention which was then in session in that city:—

I would beg permission to call the attention of Episcopalians to that article of their organization, the thirty-ninth, which treats "Of a Christian Man's Oath." If that article were religiously maintained, no member of the Episcopal Church organization could ever administer or receive such oaths as those that are in use by the Masonic Lodge. These Masonic oaths are unscriptural, extrajudicial, rash, and vain. They are not administered by the magistrate: they serve neither the cause of faith nor charity, and are void of justice, judgment, and truth. They serve the purposes of intimidation, of imposing assessments for wrong purposes, of inspiring hate and distrust, and circumventing law, and destroying the moral sensibilities of the community. The oath administered by the lodge is equally inimical to the vow of the church and the oath of the law, and leads men to trifle with and frustrate both. Yet religious conventions, nevertheless, meet year after year without taking any notice of the frightful demoralization that is being wrought upon the community through the teachings and practices of the Masonic Lodge. It would seem a mystery how this could be done if we had not already been furnished with an extraordinary precedent in the case of slavery, which some churchmen considered a divine institution. But it is exceedingly dangerous to the morals of society for churchmen to term Freemasonry divine, as many of them do.

These views which I express have been entertained and propagated for many years by religious men and good patriots, whose opinions are worth considering; and now I repeat them again, on the assembling of another religious convention in Boston, with the design of calling the particular attention of the convention thereto. We know that the presence of God may be seen in history as well as in church organizations; and it behooves an organization, therefore, where-in God is said to dwell, to prove that its ways have been in moral accord with histor-

ic manifestations. The ungodly history of Masonry is known and can be traced. It is possible that our teachers and religious professors may not find time to examine into this question, or American theology may be too new or superficial to go into such subjects, but the historian will hardly be guilty of such neglect. It will be little creditable to our voluntary system of supporting religion if our preachers fear to assail corruptions that are worse than any that might arise from a union of Church and State. What would show a worse state of morals and of church corruption than this fact; viz., that the ladies and gentlemen of the United States never make any objection to sitting under the preaching of men or going to the Lord's table with them, who have sworn, like so many Sicarii, to forfeit the life of a fellow-being for revealing a secret. This fact is testified to by members of churches themselves.

And another fact hardly less damaging to the morals of the country is that the sums of money spent for erecting temples and altars, buying dresses and regalia, getting up manifestations and parades, with suppers and dances, in support of secret mystic practices, under the pretense of religion and morals, would go far toward maintaining the theological, scientific, and literary institutions of the country; yet the voice of the church remains silent on the subject. It must be self-evident that our civil institutions cannot be preserved without a frequent recurrence to fundamental principles. The wear and tear and dilapidations of democratic tendencies upon the temple of liberty must be often examined into and repaired, and its foundations be kept sound and in good order, or the temple itself will go to decay. And we know of no other instrumentality for making the necessary examination and keeping up the repairs than the church. If the church itself is corrupt and neglectful, our civil institutions cannot stand.

In a country where the political creed is that all men are free and equal, there is a constant tendency to carry this opinion into morals and into the church, and to regard the bad man as just as good as the good man. The man who swears to commit murder and keep it secret; who worships other gods than the Lord; who violates the Sabbath; who habitually and deliberately commits falsehood by maintaining a false institution that is the constant and perpetual source of falsehoods and the very spirit of which is covetousness and illegitimate gain; in fine, the heathen or infidel who violates every one of the axioms of moral science, is placed on the same moral level with him who scrupulously observes them all. This is moral confusion, darkness, and anarchy, in which neither true religion nor civil liberty can long exist. Civil service reform is impossible under it. There can be no popular liberty where politics are corrupted and moral distinctions are confounded, as they are by Freemasonry. We have formerly heard a great deal about "chivalry" from the Southern part of the Union. If by chivalry is meant fair, open, and manly dealing, then certainly chivalry is a good thing. But chivalry cannot possibly exist where political men break out of the lists of fair and open conduct, and dodge down into the arts and practices of secret societies to take dishonorable advantage of their adversaries. The people who encourage such unworthy practices cannot long enjoy republican institutions. I would propose a practical measure for the adoption of our church conventions, which is to appoint committees of learned and pious men to examine into and report upon the compatibility of Freemasonry with the Christian religion, the testimonies of preachers and church-members who belong to the Masonic Lodge to be taken in the case. J. W. PHELPS.

JAPANESE children—so says the London *Spectator*—are happy and light hearted. In Tokio one scarcely ever hears a child cry. The reasons assigned for this fact are that the clothing of children in Japan is loose and comfortable; that they are much in the open air and sunshine; the furnishing of Japanese houses is suited to the comfort of children; they are petted, but not capriciously indulged; and their elders enter into sympathy with them strongly. Americans might study these causes of children's happiness to good purpose.

God's glory is the one glory that does not dazzle, but purifies. Moses, when he came down from the mount, veiled his face because the people could not bear its light; but doubtless through that veil he saw them more clearly than he had ever seen them before.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, Dec. 6, 1877.

JAMES WHITE, } CORRESPONDING EDITORS,
J. N. ANDREWS, }
U. SMITH, LOCAL EDITOR.

THANKSGIVING.

SERVICES were held in our house of worship, on the day appointed by the State for Thanksgiving, Thursday, Nov. 29.

A large congregation assembled, first, to respect the recommendation of the government, which we should be prompt to do whenever practicable; and, secondly, because we have so much for which to be thankful, that it seemed appropriate to signalize it by a day marked with special exercises for that purpose.

After singing, and prayer by Eld. Haskell, we made a few remarks on the ninety-second psalm, and the remainder of the time was occupied in the presentation of very excellent and cheering thoughts by Eld. Haskell, and Profs. Brownsberger and Bell.

The special reasons why we, as S. D. Adventists, have cause to be grateful to God, as seen in the evident tokens of his hand in our work, and the rapidly growing prosperity of this message, were impressively set forth. The singers enlivened the occasion with some well-rendered hymns and anthems of praise; and altogether it was a cheering and pleasant season, and one, we trust, of profit also.

This festival, instituted by those who no doubt commenced its observance with the purest motives, has been appropriately perpetuated to the present time; and though now perhaps generally perverted from its original design, and celebrated in a spirit far different from that of its founders, there seems to be no reason why it should not be rationally and consistently observed.

For our own part, we should much prefer to see this festival, which finds its beginning in the pious intentions of our Pilgrim Fathers, take the place of Christmas, which, though adopted, like the Sunday, by Protestants generally, has come to us from Roman Catholicism, and is founded in falsehood and superstition.

THE PACIFIC COAST.

THE last SIGNS, from Oakland, brings encouraging reports of the work in that field.

The church in Dayton, W. T., have come up nobly to second the formation of the North Pacific Conference, raising the figures on their s. b., and entering heartily into the missionary work. Outside attendance and interest good.

At Vacaville, forty-six lectures have been given. Twelve or fourteen are now keeping the Sabbath, as the result, with "more to follow." The clergy are going through the usual metamorphoses in their conflicting attempts to support the Sunday.

Bro. Wood and Rice report meetings in Lakeside, Cal., which have resulted in confirming believers and adding others to their number.

A card from Bro. M. G. Kellogg, M. D., states that, having secured a location two and a half miles from St. Helena, Cal., unsurpassed for a "Rural Health Retreat," he is to commence immediately the erection of buildings suitable for the treatment of patients on the hygienic system.

THE WORK IN EUROPE.

WE have just received No. 5 of the second volume of LES SIGNES DES TEMPS, the French paper issued by Bro. Andrews in Bâle, Suisse. It speaks of the work in Holland, where in a very remarkable manner many have been brought to commence the observance of the Sabbath of the Lord, and adds that news has been received from a number of places where the journal is read, that many persons are convinced of the truth, and that some are beginning to obey.

A résumé of the work in America is presented, and special reference made to the resolution passed at the last General Conference, expressive of the interest which believers in America feel for the work in Europe. They respond that they highly appreciate the efforts that have been put forth by the American brethren in behalf of the work in Europe, and that they have no separate interest.

An interesting letter from Bro. Ribton, in Italy, speaks of the work there, and Bro. Bourdeau reports for France and Switzerland, respecting the openings which present themselves, and the desires that are expressed for the presentation of the truth in different places.

GIVE IT ALL AT ONCE.

THE following paragraph is so much to the point in reference to brief, sharp, and expressive articles, that we will act upon the suggestion and give it to the reader at once, without any unnecessary introduction. It is from *The Christian at Work*, but is just as well calculated for the readers of the REVIEW:—

"Abbreviate. Cut short. Eliminate. Expurge. Condense. Weed out. Cauterize. Trim. Deplete. Reduce. It must be done. Pack in the smallest space. Don't send us introduction and preface. Don't tell us what you 'purpose doing.' Simply do it. You cannot get space in *The Christian at Work* without it, and you could not get an audience if you did. Greville, in his Memoirs, tells us about a bishop who rose to speak in the House of Lords, and announced that he should divide what he had to say into twelve parts, when the Duke of Wharton interrupted him and begged indulgence for a few minutes as he had a story to tell which he could only introduce at that moment. A drunken fellow was passing by St. Paul's at night, and heard the clock slowly chime twelve. He counted the strokes, and then looked up to the clock, and said, 'Why could n't you give us all that at once?' The story put an end to the bishop's speech. When we get long articles with 'premise,' 'prefatory remarks,' or in 'three parts,' or 'conclusion next week,' we sigh as we sadly consign them to a very spacious wastepaper basket, and exclaim, 'Why could n't you give us all that at once?'"

A GROWING DANGER.

IN the Watch Tower department, this week, is given a significant article on the Southern Problem, showing how the Roman Catholic Church, as soon as the ballot was given to the colored people, set herself assiduously at work to absorb into herself all that element, to secure their power. She cares no more about them religiously than about so many swine; but she wants the political power which they will wield, when brought under her control. Hence her scheming and cunning, and lavish provision of men and means to accomplish that end.

The following article gives statistics relative to the increase of this Catholic power in this country, from which, though covering only a period of 50 years, it appears that in this short space they have changed their relative proportion to the whole population of the country from 1 to 29 in 1830, to 1 to 4, estimated, in 1880. Considering the spirit and purpose of that church, what have we to expect in the future? How significant these remarkable figures become, when we consider that, as a subject of prophecy, this power appears in the last phase of its prosperity here in the United States, acting a part with our own government in the closing scenes of time!

The people of this land are slumbering upon the verge of a revolution, of the extent and horrors of which they have no conception. It becomes the people of God to be awake. We quote from the *Christian Press*, which says:—

"The *Catholic World*, published in New York, and said to be the most reliable of all the Catholic Church organs, gives the following as the increase of the Catholic population in the United States; and it is probably pretty nearly correct, as it is indorsed in *Harper's Weekly* by Father Stack, of Pennsylvania. In 1830, the Catholics were one in twenty-nine of the population; in 1840, they were one in eighteen; in 1850, one in eleven; in 1860, one in seven; in 1870, one in five; and probably in 1880 they will be one in four of the population.

"Their numbers, however, are not so alarming as the fact of their almost perfect organization. The priests, through the confessional, controlling the people, and the bishops holding complete control over the priesthood, as they are altogether dependent on them for place and income, are able to wield their numbers for political purposes as Protestant ministers never can.

"And when they are numerous enough to hold the balance of power, and, as our figures show, they are annually approaching it, they will then dictate terms to one or the other of the political parties, and we know those terms will be in opposition to education, civil and religious liberty. I speak to wise men, judge ye what I say!"

TO CORRESPONDENTS.

W. H. KYNETT: An excellent work on Geology by D. N. Lord, entitled *Geognosy*, harmonizes with the Bible all that can be claimed from

Geology. The first edition of the work is out of print; but Dr. Lord has signified his intention of issuing a revised edition, which we trust may be put upon the market soon.

Were the miracles performed by the magicians in Egypt, real or imaginary? M. L. B.

ANS. Real.

Please explain Heb. 6:1-6. M. E. CARTER.

ANS. The apostle is here exhorting to perseverance and progress in the Christian life; and he urges them to this course by the consideration that we are in danger of going so far in the work of apostasy and rebellion as to commit the unpardonable sin, and lose the power and the chance of repentance.

QUESTIONS ON PRAYER. 1. Is there any record in the Bible, of Christ or the apostles praying before or after preaching?

2. Did the "commission" to the apostles include praying?

3. Is there anything in the Bible against "crossing" ourselves as the Catholics do?

4. Is there not a difference between "Blessing" and "Thanksgiving" on one side and "Prayer" on the other? 1 Kings 8:54, 55; 1 Cor. 14:15.

5. Is there not danger of our judging of their practices then, by our habits now?

6. Did the speaker in an unknown tongue understand what he himself said? If so, why "pray that he may interpret"? 1 Cor. 14:13. J. L. K.

To the foregoing queries we reply in the order of their presentation:—

1. Yes, respecting both Christ and the apostles. In John chapters 15 and 16, we have one of the most beautiful discourses ever uttered in this world. Christ preached to his disciples. In the following chapter (John 17) we have our Lord's inimitable prayer which followed this discourse. And it was a public prayer; for the record says that he "lifted up his eyes to heaven and said, Father, the hour is come," &c. We have a similar record concerning the apostle Paul. Acts 20 states the fact that he called for the elders of the church at Ephesus to meet him at Miletus. He then preached them a discourse, as recorded in verses 18-35. Immediately following this he knelt down and prayed with them all. Verse 36.

2. Yes. Christ commissioned his disciples to observe all things that he had commanded them. Matt. 28:20. And as he had given them instruction respecting secret prayer, Matt. 6:5-13, the duty and practice of public prayer is implied; for that was then practiced, Acts 3:1; 16:13; and if Christ had wished his disciples to deviate from that practice, he would have so informed them. Moreover, as above noticed, he himself set them the example of public prayer.

3. No; that is, there is no direction stating explicitly that we shall not make the sign of the cross upon our persons, or the sign of circles or squares, or anything else, if we choose to do so, with any innocent design. But if we should do this in obedience to any system of error, or of superstition, the Scriptures would condemn it.

4. We look upon them as being in nature the same, but different somewhat in form, all being included in public invocation.

5. We think our habits have come from their practices, confirmed by the evidence left on record; hence there is no ground to suppose that a wrong conclusion has been drawn.

6. We think he did; but he prayed that he might interpret for the purpose of edifying others.

Is the "hour" of Rev. 14:7 definite time? If so, why is it not the 24th part of that great day of the Lord, 1000 years? M. C. W.

ANS. The day of the Lord we understand to be more than a thousand years in length. It begins with the pouring out of the plagues, before the thousand years begin, and covers the destruction of the wicked, which probably occupies a long space after the 1000 years terminate. Hence if it means the 24th part of the day of the Lord, it is still a period utterly indefinite. Secondly, the definition of the word conveys the idea of an indefinite space of time. It means "time, i. e., a certain definite point or space of time, season; time of the day, the day. Matt. 14:15," &c. Thus it is defined as meaning sometimes a "season," or even a whole "day." We do not think that the term "the doors" in Matt. 24:33, has any reference to the doors of the sanctuary, but is an expression to denote great nearness, borrowed from the figure of one standing even at the doors of our dwellings and about to enter. We understand that in Acts 1:7, our Lord expresses the idea that it was not for them to know the time, or day and hour of his coming, as stated in Matt. 24:36.

ANSWERED BY LETTER. J. H. Waggoner, C. F. Stevens, C. W. Stone, A. S. Hutchins, C. K. Drury, J. N. Ayers, J. A. Holcomb, M. P. Stiles, S. E. Daigneau, Mrs. A. Reed, A. H. Wentworth, Mrs. E. M. Hall, H. Grant, Mary Miller, M. J. C. Wilcox.

THE ARMIES OF THE LORD.

SOON the scene is to be enacted described vividly and majestically in Rev. 19:11-15: "And I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness doth judge and make war. His eyes were as flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, with which he should smite the nations; and shall rule them with a rod of iron; and treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

This is the sublime description, in symbolic language, of the coming of Jesus Christ, all the holy angels, as they descend to the throne of the great day of God Almighty. All the wicked of the earth will then be slain, and saints gathered and taken to those mansions which Jesus has gone to prepare.

But it is of another army of the Lord we speak more particularly. He has an army upon earth. The Christian is exhorted to put on the whole armor of God, to endure hardness as a good soldier of Jesus Christ, and his reward depends on his fighting a good fight and getting the victory over his foes.

Among men those who faithfully serve the Lord, obeying his voice, constitute his army upon earth. He employs them in his work. He enlightens and leads them, so that they may fill his pleasure. At the present time he has a special work—the preparation of a people to be redeemed from among men, when the armies of Heaven shall come down in wrath to destroy the enemies of the Lord. For a little more than a quarter of a century he has been training and drilling soldiers to take a part in the last contest between truth and error; and promises the overcomer a seat with him on his throne. This army must be well disciplined, so that each will be found at his post, and move in harmony. Enlistments are still being made. Who will take a part in this service?

A great work is before us. The Lord is coming; and the world is to be warned. Ps. 68:11 it is written, "The Lord gave the word: great was the army [margin] of those that published it." The number of those who are publishing the closing message of the gospel, though small, is increasing. The word of the Lord will not fail of accomplishing its design.

Now who will sacrifice time and means to the Lord's work and save men? This work of the Lord is a work of sacrifice and self-denial from beginning to end. The Son of God gave the example—the key-note. He left Heaven with his high and glorious command. He gave not only glory and riches, but himself, to suffer, and to die to redeem lost men. His mercies of God thus exhibited toward us, demand a sacrifice from us. And is it too much that we should give wealth, luxuries, ease, and riches in that cause for which the Son of God poured out his soul unto death? No; it is a reasonable service to offer ourselves and all we have to God, to be used in the work of saving our fellow-men. Who will take a part in this closing work? Who will begin now? Soon it will be too late. Now you can do something which God will accept. Soon the work will be ended and the harvest be past—the time done and the reward given.

R. F. COTTRILL.

CAN GOD ORGANIZE MATTER TO THINK?

(Continued.)

It is not the mere size of the brain that is the measure of mental power, but the fineness of material and the way it is organized must be considered. Hence it is that a practiced phrenologist can read a man's character by simply feeling of his head. What is insanity? Generally wildest ravings result from some derangement of the brain, a nervous disease, a fracture of skull, or a derangement of the fluids in the system. Cure the nervous disease, restore the fractured skull to its position, and thus put it in order again, and the mental disorder at once ceases. But if the mind is immortal and indestructible, how can it ever become insane? How can it become diseased?

Another fact proves that the mind re-

from the physical organization; namely, the fact that the mind grows with the growth of the body, and decays with its decay. Hence, who expects to find a man's intellect in the body of a babe or of a child? As the brain grows up to maturity, the mind also develops; and then in old age, as the body grows weak, the mind grows weak also, till you have second childhood, so familiar to everybody. This should not be so, if the mind of man is immaterial and separate from the physical man. But it is objected that in some cases the body is weak and sickly while the mind is vigorous and powerful; that sometime in old age the mind retains its full faculties, even to the last breath. But this is a very small objection, easily answered. Cases like these are rare; they are the exception. All parts of the body are not always affected alike by health or by sickness. That is, a man may be dying of the consumption, his lungs nearly consumed; and yet his heart may be sound and healthy, his eye bright and keen, his ear sharp to hear. Or a man's eyes may be very weak, but his hearing acute; his liver may be wholly diseased, and his lungs may be sound. A man may be sick in any one part of his body, and well and strong in another. Hence the cases mentioned simply show that while other parts of the body are feeble, the brain is sound and healthy. But the general rule, the world over, is, "A sound mind in a sound body."

A further fact to be noticed is that the mind, the intellect, can be developed and enlarged by exercise and training the same as any other part of the system. See that awkward, clumsy-fingered young man learning to write. What great awkward scratches he makes! What is the matter? His fingers have not been disciplined. They have not learned how to hold and guide the pen with ease. But after long training he can execute the finest penmanship with great precision. Or take it in a more physical sense. A strong young man undertakes to lift a heavy weight for the first time. He finds it very difficult. He can not lift much. But he keeps practicing, training his muscles till by and by he can lift several times as much as in the beginning. His muscles have grown stronger by exercise. Just so with the mind. An undisciplined, unexercised mind is very weak intellectually; but close application and continued training develop strong, vigorous powers of thinking. All these facts show that the intellect is wholly dependent upon the physical organization, the same as any other power of a man.

Instinct and reason. Our opponents are constantly decrying matter, and attributing all excellence to immateriality. But an examination of nature shows that the Creator has used this same matter, to bring about the infinite diversity which is seen everywhere, from the grain of sand to the highest intelligence. First we have matter in its coarsest and crudest form,—mineral matter, unorganized matter, such as a handful of dust, a piece of granite, a wedge of gold. Next higher we have organized and vitalized matter in the vegetable kingdom. Going still higher, we have the same matter more highly organized in the animal kingdom.

I have in my hand a school book, "*The Philosophy of Natural History*," by John Ware, M. D. He has so clearly stated many points bearing upon this question that I quote from him, as follows:—

"Practically there is not often any difficulty in distinguishing an animal from a vegetable. But when it is attempted to point out the philosophical or essential principle in which their difference consists, the task is not so easy. In fact, there does not appear to be any such principle lying at the foundation of the distinction between animals and plants, that there is between organized and unorganized bodies; namely, the principle of life. There are certain close points of resemblance between the composition, the structure, the functions, and the conditions of the existence of animals and vegetables, which do not exist between either of them and minerals. So much is this the case, that some writers, among whom was the celebrated Buffon, have believed that there is no exact boundary, but that so close a resemblance of characteristics exists between those living at the two extremes, that individuals possessing peculiarities of animal life in the lowest degree are not essentially different from the plants which possess them in the highest."

D. M. CANRIGHT.

(To be Continued.)

WHO WILL FIND HIM?

I HAVE traveled a great deal, conversed with thousands of people, old and young, rich and poor, high and low, learned and unlearned; yet nowhere is one sort of individual, whom, as yet,

I have never found. I should like to advertise for him. I think I could safely offer a large reward for even one man of the kind. Yes, I will risk it; and I do hereby offer a reward of fifty dollars for one specimen of the creature to which I refer. He will be a curiosity. I do not know that we could put him to any use, except simply as something to be wondered at. I should describe him in this way: A person who, after he has received a good, fair education, is sorry that he has obtained it.

Reader, did you ever hear of such a person? Did you ever read of him? Did you ever know of him? I have taken particular pains to talk with people upon this question, not only with those who had earned a living by their education, but with those who had made no special use of their mental training, and not one among them all have I ever found who has expressed one regret that he had obtained a good education. However much time or money he may have spent in obtaining it, I never heard a person say that he was sorry for it.

But, on the other hand, it is one of the most common things of daily observation to hear both men and women expressing their regrets that they had not in some way managed to get a good education when they were young. "If I could only live my life over again, how different a course I would take!" says one. "If I had only known when I was young the advantages of education as I do now, I would have worked my finger nails off to obtain it." "If my parents had only helped me to schooling when I was young, what a different lot I might have had in the world! But all father cared for was money." So says another. Such regrets are common, yes, too common. Children grow up to blame their parents for not educating them. Young men grow up censuring themselves for their negligence when young. Everybody hears it, everybody knows it. Every young man and woman has been told it. Every intelligent person says, "Educate yourself while young. If you do not, you will regret it by and by." A few realize the importance of an education, and act accordingly; while hundreds think it does not amount to much, and go on until it is too late; then they lament about their mistake the balance of their life.

If ever there was an age when ignorance was inexcusable, that age is the present. School-houses on every four corners; books on education cheap and excellent; free schools, or, at most, tuition but little; helping hands on every side. Young friends, what advantage are you taking of these circumstances? What use are you making of your opportunities? How did you spend last year? How do you propose to spend the year to come? Are you vainly saying to yourself, "Sometime I will do it," but never making a commencement? Straighten yourself up to the task now. Begin at once—enter school next term. Take hold somewhere. Do not be deterred by trifles, neither by greater difficulties. Grapple with them. Rise above them. Instead of letting circumstances control you, seize hold of them and wheel them into line in your favor. Another long winter, with all its advantages of study and school privileges, is now before you. Do not sit holding your hands and idly dreaming till these moments are gone. Decide at once—now—that this winter shall tell for your advancement. Do it, and you will never regret it.

D. M. C.

REPORT FROM DENMARK.

NORDBY, FANÖ.

I HAVE continued this week to lecture on the prophecies and the second advent of Christ. The interest has increased some, but there is strong opposition constantly. A member of the parish council and another person came one evening for the purpose of disturbing the meeting. Both of them were intoxicated. The first-mentioned person swore, and his actions were entirely unbecoming a person of his standing. We got rid of him in about half an hour. The police came in, and since that time we have not been troubled with such disturbances.

There are some friends here who have respect for the word of God, and rejoice to hear it. The priest speaks some against strange sects, but we never hear him say anything about the drunkenness, blasphemy, vice, and sin with which the land abounds. Strong drink is the cause of three-fourths of all the crime committed in the land, and it is therefore that which strengthens the work of Satan most. But that which is the manifest work of the devil is called innocent amusement. Pride, lust, and vanity are seen everywhere, and pass under the name of Christianity.

The darkness is great. Unbelief is mighty.

There are not many voices that ring out with a clear and distinct testimony against sin. Iniquity abounds, and the love of many waxes cold. Pray for us that the message of our Saviour's advent may be blessed to the saving of some souls.

JOHN G. MATESON.

Nov. 5.

STRAWS.

It appears from recent numbers of *The Examiner and Chronicle*, one of the leading organs of the Baptist denomination, that the questions of the Sabbath and its observance have been discussed in the ministers' conference of that denomination in New York. It is painfully amusing to observe the various and conflicting sentiments advanced, but it is a pleasure to know that it is arousing thought and inquiry upon the subject, so much so as to call out an editorial response. It also indicates something of the progress of the agitation of this subject. The reader can judge better of these things by having some of these utterances set before him.

The first question considered was, "In what respects, if any, did Christ modify the law of the Sabbath?" On this the following positions were taken: "We have clear evidence that the Sabbath was known to the Jews before the giving of the law on Sinai. See rule for gathering manna. The Sabbath is as much a part of the moral law as any commandment of the decalogue. 'The Sabbath was made for man.' But the minute specifications of the Pharisees made the observance of it most burdensome. These things Christ did completely annul. He did not for a moment modify God's holy law.

"Six times Jesus expressed himself on this question,—in the healing of the impotent man, the rubbing out of the grains of corn in the hands of the disciples, the healing of the withered hand, the restoring of the man born blind, the healing of the bowed woman, the curing of the man of the dropsy. In these instances he stood upon his own divine right, and affirmed that it was lawful to do good on the Sabbath day. The law of benevolence was higher than the law merely ceremonial.

"The Sabbath was made for man, and not man for the Sabbath. The day was made primarily for physical rest; but Christ introduced also provisions for man's spiritual development and joy. It may be possible to conceive of a state of spirituality in which all days shall be as a Sabbath. We are very far from this state now. Never was the Lord's day formally substituted for the Sabbath. The Jewish Sabbath faded out, and the Lord's day, with the best features in the old day, took its place."

The above makes a sorry exhibit for the claims of Sunday as a Christian institution, especially coming from the Baptists; yet it was "warmly approved with scarcely a qualification," by more than a dozen ministers who discussed it.

The next point considered was the "observance of Sunday. Macaulay, Montalembert, Daniel Webster, Attorney General Bates, the *New York Tribune*, *Herald*, *Evening Mail*, R. W. Emerson, Prof. Taylor Lewis, and other authorities, besides quite a long quotation from Dr. Williams, were read in support of a strict observance of Sunday. Some of the most impressive quotations from Scripture followed. No newspapers should be bought on that day. No street cars should be run, at least no Christians should ride in them. No ferry-boats should run, and no Christians should ride in them. No milk should be sold, nothing like business, but works of necessity and mercy. This we should enforce in our pulpits, in our press, and by voice and example on every hand.

Ministers must teach by example, and with courage in the pulpit, organize in every town a society for Sabbath observance, write on the subject for the press."

More than half a dozen "continued the discussion, recommending for promoting Sunday order, tract distribution, legislation, education of children, nicer defining of what is permissible, a holy rest at home, a careful distinction between the way to observe the Sabbath and the way to observe the Lord's day. Dr. Hagne, by invitation of the conference, spoke, affirming the perpetuity of the fourth commandment."

The effect of the utter want of evidence for the change of the Sabbath displayed in the foregoing is seen in the article by the editor of the *Examiner and Chronicle*, who delivered himself in the following style:—

"YES, WE HAVE A CHRISTIAN SABBATH.

"Some very recent events and utterances seem to have had a bewildering influence on

some minds in respect to our having a Lord's day, and the obligations it imposes. Questions have come to us, from one and another, which it may be serviceable briefly to answer.

"God was the author of the Sabbath. It was one of the first things given to our world, and the original record of the gift is in Genesis 2: 1-3. The most authoritative and perfect commentary ever made on the nature and obligations of the supreme gift thus 'blessed' and 'sanctified' x. 20: 8-11. It was not only 'made for man,' no commandment could more plainly or solemnly express his obligations to receive it and to keep it as an institution which Jehovah had blessed and 'hallowed'—set apart with his benediction and consecrated to a specified sacred use.

"As such it must have been known in the line of Seth through the twenty-five centuries preceding the incorporation of it into the ten great and perpetual moral precepts written in stone on Sinai with 'the finger of God.' The evidence that it was thus known we have in Ex. 16: 4, 5, 22, 23. The double portion of manna was to be gathered on the sixth day, for the assigned reason that the morrow was 'the rest of the holy Sabbath unto the Lord.' But this first giving of the manna was in the 'wilderness of Sin, which is between Elim and Sinai.' Thus, before the Sabbath was incorporated into the great precepts of the moral law on Sinai, the Hebrews manifestly knew that the Sabbath was a day to be held in holy reverence.

"The prescribed ceremonial observances of this holy day were undoubtedly Jewish, and it was against these strictly ceremonial requirements, made more burdensome by the 'mint and anise' constructions of the Pharisees, that the Lord Jesus so frequently made his quiet, practical protests. But neither by word nor deed did he ever cast the smallest doubt on the obligations of men to observe the moral law of the Sabbath.

"How comes it, then, that we observe the first instead of the seventh day of the week as the Lord's day, or Christian Sabbath? The chief reason of all lies in 'the fitness of things.'" Then follows a repetition of the thread-bare arguments on that point.

Thus the agitation is increasing. Unwittingly these ministers are strengthening the cause of Sabbath reform, by acknowledging the perpetuity and moral obligation of the fourth commandment, which they are obliged to do in order to show authority for enforcing any day of rest; and as they see the effect of this, and adherents to the Sabbath multiplying, it rouses them to more determined efforts to sustain their failing cause, and, if possible, counteract the influence of their own admissions. "The combat deepens," and it becomes every soldier to stand in his place, and be ready to obey the word of command instantly.

S. B. WHITNEY.

THE SEVENTH DAY OF WHAT?

It is claimed that the commandment does not require the observance of a definite day, because it only says the seventh day, not the seventh day of the week. Well, of what is it the seventh day, if not of the week? It can be seen that this is a mere evasion; for suppose it did say the seventh day of the week, could they not still claim, as they do now, that it does not tell where the week commences, and so we may begin to count it on any day we please? Exactly so. You cannot prevent a quibbler from quibbling. All who desire to know the truth concerning the week must accept it as it has ever been reckoned on the creation down to the present time. The week of the Old Testament and that of the New correspond precisely; where the former ends the latter begins. Matt. 28: 1; Luke 23: 56 and 24: 1.

R. F. COTTRELL.

DESPONDENCY.

WHAT right has any person endowed with an ordinary share of intellect, and blessed with a respectable share of good health, to despond? What is the cause of despondency? What is the meaning of it! The cause is a weak mind, and the meaning is sin. Providence never intended that one of His creatures should be the victim of a desire to feel and look the gloom of the thundercloud. Never despond, friendly reader, for one of the first entrances of vice to the heart is made through the instrumentality of despondency. Although we cannot expect all our days and hours to be gilded by sunshine, we must not, for mere momentary griefs, suppose that they are to be enshrouded in the mists of misery, or clouded by the opacity of sorrow and misfortune.—*Sel.*

THE PROPHET.

The mountain reared its form on high
Against the azure of the sky;
And far below appeared in view
The sea, with waves of darker blue.

But what triumphant multitude
Upon that flowery mountain stood?
What acclamations, loud and long,
Arose from that assembled throng?

A prophet of the Lord was there,
With form erect and forehead bare;
With flowing locks of silken white
Transfigured in the golden light.

Fearless he stood, without dismay,
Surrounded by that strange array;
And well the guilty legions knew
That they were false, and he was true.

On costly altars—Baal's all—
No sacrificial fire shall fall;
But rocks unheven, on grassy sod,
Receive the flame, when built for God.

But lo! upon the evening air
Was heard the prophet's voice in prayer:
"O Lord, the fount of fire unseal,
As thou art God, thyself reveal!"

That prayer, so earnest, so intense,
Went up with faith's true eloquence;
And winged with fire, a lightning flame,
The suppliant's awful answer, came!

Oh, vainly had these men of pride
The living God so long defied!
On stubborn necks the sword he drew,
And priest and idol perished too.

Thus when a giant wrong has grown,
And evil builds itself a throne;
When "Who is God," the proud ones say,
"That we should worship and obey?"

Then from his ancient seat in Heaven
The word goes forth, the sign is given.
"The Lord is God!" the people cry,
"And right shall live, and wrong shall die."

In every age and every where,
The burden of the prophet's prayer,
Though not for vengeful fire or sword,
Shall have an answer from the Lord.
—Rev. Arthur J. Lockhart, in *Zion's Herald*.

Progress of the Cause.

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

MICHIGAN.

Labor Among the Churches.

On the morning of the 16th of November, we took the cars at Allegan for Douglas, on the lake shore, where there is a small church of Seventh-day Adventists. We remained in that place until Nov. 19, holding meetings on Sabbath and Sunday.

As yet, this little church is compelled to meet on the Sabbath in a private house, being unable to erect a church edifice. As we spoke to the little group gathered in the parlor of this building, we were reminded of the apostolic reference to the church which was in the house of Priscilla and Aquila at Rome; and we asked ourselves whether those who put forth the labor required to keep a house in order, which is employed for such purposes week after week, will not be rewarded in that better world whose more genial climate will render church edifices unnecessary.

On the first day of the week, through the kindness of the pastor of the Methodist church, we were permitted to assemble in their house of worship for an afternoon service. The turnout on this occasion was quite large, and the people gave close attention to the word spoken.

Judging from the tenderness of heart manifested by our brethren there, in their prayers and their testimonies, the church would seem to be, so far as spiritual matters are concerned, in a comparatively prosperous condition. As another evidence of their spiritual thrift, it might be stated that we found them ready to respond to our efforts to arouse them to an unusual activity in the tract and missionary work. If union and charity shall continue to abide with them, we anticipate that they will eventually be increased in numbers.

We spent Sabbath and Sunday, Nov. 24 and 25, with the church of Leighton, which is located in the township of that name in the northern part of Allegan County. We were met there with a hearty welcome, because of the fact that they had been the recipients of very little ministerial labor for several years past. Their place of meeting—as is the case with many of our churches in the interior—is the district school-house. It is probable that some day, not far in the future, they will erect for themselves a small meeting-house in the village of Wayland, which is a point quite central to them all.

As we inquired into their circumstances, and witnessed the good spirit manifested

in their social meetings, we were happily disappointed in finding them in a better condition than could have been anticipated. They number, in all, some over twenty members. While this number would appear to be small as compared with our largest churches, there are, nevertheless, many isolated companies of Sabbath-keepers not so large even as this one. The impression has some way obtained that they were badly divided, and alienated from one another by personal misunderstandings and church differences. This impression, we were glad to learn, is erroneous. So far as we could ascertain, they have been heretofore, and are now, quite well united.

The greatest lack we could discover in them at the present, was found in the matters of paying systematic, taking the publications, and engaging in the tract and missionary work. To those subjects we gave our attention while among them, and we shall feel very much disappointed if in the future they shall not amend by pledging to the systematic fund, and engaging with earnestness in the work of getting the truth before their neighbors. While there we obtained several signers for the REVIEW, and others assured us that they should subscribe for the paper, and forward the money to the Office soon. On Sunday, though the weather was threatening, and the roads very bad, the house was well filled with those who seemed inclined to give us a candid hearing.

With this meeting the round of labor in this district, with especial reference to the tract and missionary work, is completed. On the whole, we feel grateful for the results attained, and thankful for the manifestations of God's favor which have attended our efforts. W. H. LITTLEJOHN.
M. S. BURNHAM.

Dist. No. 6, Mich. T. and M. Society.

Nov. 22, we were with the West Plains church and organized s. b. and the T. and M. fund for 1878. We found them ready to do their duty.

The 24th and 25th, we met with the church at Greenville. The brethren and sisters came in from West Plains and Lakeview. The Sabbath meetings were quite free. This church has paid up the s. b. and one-third, and all were ready to carry this plan into 1878.

It was a source of great pleasure to us all to see Bro. Fargo so far recovered from his long illness as to be present and assist at this meeting.

We were at Orleans the 26th and 27th. The church were ready to come fully up on all points, and we believe that it is on account of their willingness to do, that the Lord is turning the minds of their neighbors to the truth. There is an opening here for some one to hold a series of meetings.

Wednesday, the 28th, we met with the church at Vergennes. The church here have followed the tithing plan, and the result is that their tithes are far more than their pledges. They came up on all parts of the work for 1878. Here, as at Orleans, is an opening for labor. These churches are among the first in Michigan.

The 29th, we spent at Saranac. This is a young church, and they have not fully known how to work; but we find a willingness on the part of nearly all to do all they can. Their pledges have been raised considerably for the coming year.

At these meetings, we have endeavored to have our people take our periodicals and have met with good success. This is a very important part of the T. and M. work. Those who do not have them soon begin to lose their interest in the work.

A. O. BUELL.
FRANKLIN HOWE.

Gowen, Nov. 25.

I CAME to this place the 8th inst. The Lord has greatly blessed beyond our expectations. One aged Baptist minister has attended the meetings, and with tears in his eyes says, "God knows I was honest in the observance of the first day." He says he is satisfied on the Sabbath question. Others have expressed themselves in a similar way. Men that have never been interested in religious meetings are attending every night. Pray for us. E. VAN DEUSEN.

GROTON, N. Y.

We have closed our meetings at this place for the present. During the past week the weather has been very unpropitious, so that some who were deeply inter-

ested could not get out; and this, with other influences, has kept the attendance reduced, but we did not lose a single appointment and the interest on the part of a few was good to the last. Ten or twelve have expressed their purpose to keep the Sabbath, and there are others for whom we are very hopeful.

Bro. T. M. Lane, who was at the camp-meeting, has been with me all through, and designs to remain and follow up the interest till I can return. The brethren have engaged the house we occupied last for the winter, and have meetings appointed for Sabbaths, and Wednesday evenings. Our meeting last Sabbath was a good one.

S. B. WHITNEY.

KANSAS.

I AM now at South Mound, where I have held several meetings. This church, though not large, is one of the best. There is an old adage that "blood will tell," and it is here exemplified. There is a strong element of Scotch here, and the spirit of the covenanters seems to be perpetuated in this church. They are strong and faithful, and the truth radiates from them in all directions. I go from here to Limestone.

L. D. SANTEE.

IOWA.

I HELD meetings with the church at Denison, Nov. 16 to 22. The scattered brethren and sisters came in from the surrounding country, so that our meetings were quite well attended. We were happily surprised to see so many. Sunday, three were baptized, and six united with the church. This gives the little company new courage to still labor on. We firmly believe the church at Denison can be a strong one, if our own people are diligent. They already see some fruit of their labor. I expect to spend most of my time the coming winter and spring with the churches, principally with those that received but little assistance last winter.

We hope to be able, not only to encourage our own people in the work, but to see some added to their numbers. But if this plan is successfully carried out, we shall need the assistance of our people everywhere. Do not wait, brethren, till the very day the meeting is appointed, but commence now to awaken an interest, and you will see more fruit of the labor bestowed.

E. W. FARNSWORTH.

NEBRASKA.

A WEEK ago last Sabbath I was with the church at Seward. The enemy has been at work here. Some have turned back, and through discouragements others had become cold and indifferent. The former class I fear will have to be trimmed from the vine; but a part of the other class have been aroused to a sense of their condition, and have started with renewed zeal to make sure work for eternal life.

Last Sabbath was a good day for the Farmer's Valley church. Five united with the church. One of these is a brother who has been worshipping at the shrine of the foul god tobacco. He has been in full sympathy with the position of the church in reference to its use, and its being received into the church. At this meeting the good Spirit of the Lord was present and wrought what man cannot accomplish. This brother has gained the victory, and now takes a decided stand with those who are seeking to present both soul and body to the Lord a living sacrifice.

CHAS. L. BOYD.

NEWPORT, N. H.

SABBATH and first-day, Nov. 24 and 25, were days not soon to be forgotten by the Newport church. It has seldom, if ever, been our privilege to attend a series of meetings where the brethren and sisters enjoyed such freedom in prayer and exhortation as at the place above mentioned. The sweet, tender, melting influence of the Spirit of Jesus was in our midst, and affected the hearts of all present. It was good to be there. Tears were freely shed, and confessions were made which had a most salutary effect upon the meeting. Resolutions were formed, which, if practically carried out, will greatly forward the work of God in this Conference the coming year.

At this meeting, one brother started anew in the service of the Master, intending to identify himself more fully with the harvesters of the Lord. May God give sustaining grace and lead him by his Spirit

in the path of duty. Another interesting case was that of a sister who came eight miles over the mountains to attend this meeting, and fully identified herself with S. D. Adventists. To God be all the praise.

M. Wood.

KENTUCKY.

Nov. 15, I went to visit the Sabbath keepers in Coopertown, where I gave a course of lectures last winter. I found firm in keeping the Sabbath. Gave three discourses, and visited all I could; and left three more keeping the Sabbath. Many more are altogether convinced, who have not yet taken a stand. Some of them promise to do so soon. May the Lord help them to decide. The last discourse I gave there the house was crowded with attentive hearers. They are anxious that we should return, and we promised to do so as soon as possible.

On my return I stopped at Edgefield Junction, where I met a gentleman from Nashville who is a lecturer and a real reformer. He has written several articles for the HEALTH REFORMER. He was educated a lawyer, and practiced at the bar in Illinois, with Abraham Lincoln, and other of his time. He is a little skeptical of some things in the Bible, but seems to be a very humble man, and says if he is ever saved at all it will be by our faith. The Doctor is very anxious to travel with me and lecture on hygiene. I have strong hopes that he will yet embrace our faith.

Here I left Bro. and sister Owen, who go into a new field. May God bless them in their labor. I am at Rio, Hart Co., Ky., which will be my address at present. I expect to stay here awhile to rest, and meanwhile to work with my hands in helping to build a meeting-house, which is much needed here.

S. OSBORN.

MAINE.

Denmark, Nov. 26.

AFTER the close of our good and profitable Institute at South Lancaster, Mass., returned to Deering, where I held one evening meeting, and then went to Lovell, to visit those that came out last summer during our tent-meeting. I found the most of them still firm in the truth; and by the request of Bro. Geo. W. Howard (who embraced the truth at our tent-meeting last summer), I came to Denmark, where I had been holding meetings since our camp-meeting last fall, and quite an interest had been raised. Some could see no way to get around what they had heard; therefore they embraced the truth. Two whole families, and some other individuals, kept the first Sabbath, Nov. 24. I have decided to stay here over next Sunday, as Bro. H. is detained at home on account of sickness in his family. The truth is making a stir among the people. Pray for us.

J. B. GOODRIE.

ARKANSAS.

I HELD a series of meetings of about seven days' continuance at Smith's chapel, two miles south of Elm Springs.

I then, by request, went to Wild Cat school-house, five miles south-west of Elm Springs, to present the Sabbath truth to church of believers in the Age-to-Come. Have held meetings there about ten days. As the result, all the members are convinced. Their minister, Eld. Geo. Bidwell, and five of the members, kept last Sabbath, and I confidently expect they will all keep next Sabbath.

I hope to have the prayers of the people of God for success in this new field.

J. H. COOK.

QUITMAN, GA.

DURING the past year I have followed some of the customs of the South, and have spoken once a month to one congregation. Since the fall weather has come on, I have spoken each night and sometimes twice in the day. I find a continuing increasing interest to hear. Three ladies came seven miles on horseback last Sabbath. It is very common to come four or five miles to a night meeting. Within a week, several have taken a stand to keep the Sabbath.

The Bro. Killen whose letter is in the REVIEW of Oct. 25, writes that he is very confident I would get a good hearing should come and speak to the people. A letter from Bro. Wright, whom I mentioned in my former report as being much interested, and

commencing to keep the Sabbath, shows so much the true spirit of many that I will copy it from the Monroe County paper. It is written, no doubt, to meet the bigotry and wrong spirit of some, as well as to express the writer's love for the truth:—

"FROM UNIONVILLE.

"EDITOR ADVERTISER: We have recently favored with several discourses by E. C. O. Taylor, Seventh-day Adventist, and find him not only an educated gentleman, but an earnest and zealous expounder of the great truths taught in the Bible. His scriptural reasonings are truly eye-opening, and to the candid and unbiased mind, 'apples of gold in pictures of silver.' Entertaining no denominational prejudice, and deeming it unkind to censure or condemn without a hearing, I not only attended his meetings, but received him as a guest, and found nothing objectionable in his teachings, or contrary to the laws of reason or common sense. Indeed, I am of the opinion that if bigotry, superstition, and prejudice were expunged from sectarian hearts, so as to let in the rays of the Christian religion, there would be more charity exercised for our neighbor, and less audacious tattling.

"J. F. WRIGHT, M. D."

shall labor at present in the center of the State. For several reasons I think it will be more to the interest of the truth. My address, after this, will be Reynolds, Flor Co., Georgia. C. O. TAYLOR.

T. AND M. SOCIETY.

THE sixth annual meeting of the society was held at Rome, N. Y., Nov. 17-19, 1877. The business session at 6 o'clock Sunday afternoon was called to order by the president. Prayer by Eld. Haskell.

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

No. of families visited,	2,400;
letters sent,	672;
pages of tracts distributed,	463.
New subscribers obtained for REVIEW, 38; INSTRUCTOR, 134; REFORMER, 1.	
No. of SIGNS taken at \$1.50 by individuals,	232;
in clubs,	351.
Periodicals distributed,	12,314.
Money received on membership,	\$ 31.00
Donations,	440.39
Book sales,	161.11
Periodicals,	516.82
Widow and orphan fund,	2.00
	\$1151.32

The Rome tract distributor was placed at the Union depot at Rome, N. Y., Jan. 1, 1877. It has distributed 17,544 pages of tracts and 652 papers, included in above summary. The distributor in the depot at Springfield, N. Y., placed there in Jan., 1877, has distributed 17,618 pages of tracts, also included in above. The distributor in the depot at Buffalo had distributed up to Sept. 23, 9,012 pages, since which time we have had no report from it. At the Portville church, in Dist. No. 11, situated unfavorably for meetings in that district, it was voted that it be allowed to withdraw from that district to unite with Dist. No. 10. It was also voted, for the same reason, that the towns of Palaski, Sandy Creek, Richland, and Redfield, Oswego be included in Dist. No. 3. Also that Chittenango Falls church be transferred from Dist. No. 7 to Dist. No. 8.

The constitution was adopted as revised by the committee appointed by the General Conference.

Eld. Haskell then occupied some minutes in remarks, after which between three and four hundred dollars were pledged to the society by those present. The meeting adjourned to call of Chair.

Another session was held Monday morning, Nov. 19. At this meeting the Committee on Nominations, M. H. Brown, P. C. Finne, and A. H. Hall, reported as follows:—

For president, B. L. Whitney; for vice-president, A. H. Hall; secretary and treasurer, Mrs. B. L. Whitney. Board of Directors: Dist. No. 1, R. F. Cottrell; No. 2, J. F. Wright; No. 3, Wm. H. Brown; No. 4, M. Cobb; No. 5, I. N. Russell; No. 6, J. Tyrel; No. 7, J. Q. Foy; No. 8, P. Z. Foy; No. 9, J. W. Raymond; No. 10, D. Welch; No. 11, S. Thurston. The report was accepted, and the individuals unanimously elected to office.

The remainder of the session was devoted to remarks of general interest, and instructions and suggestions regarding the different branches of the work. The meeting adjourned *sine die*.

The earnest and faithful labors of Eld. Haskell at this meeting, as well as the interest he has manifested in our society in the past, are gratefully appreciated by the brethren and sisters here. The presence and assistance of Eld. Smith added much to the interest of the meeting, and the prospect of a Biblical Institute in New York another spring is a source of encouragement to all. B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

GOD BLESS OUR COLLEGE.

SABBATHS are golden in Battle Creek nowadays. This is nothing unusual; for they have been hitherto; and elsewhere they are golden way-marks to true commandment-keepers. The late students' social meetings at the commencement of the Sabbath have been cheering indeed; and the following services add encouragement, as it is seen that the old soldiers of the cross are unmistakably taking vantage ground, and that there is a general impression that a good time is soon coming.

Here the burden of our College rolls upon us; and what greater success can we wish for it, in view of coming events, than that it should become a veritable school of the prophets? How shall this object be attained? Can our College follow other schools and reach this success? Even in this school our youth are exposed to the assaults of the enemy. If their hearts were inclined toward the testimonies, it is to be feared that some might find too much of their short-lived fervor due to a supposed proper interest in an active Christian of the opposite sex. And others might see that what they supposed to be a practice of health reform in diet, with them partakes of the spirit of hearty self-indulgence to such a degree as to prove a positive curse. The foe is wily. Oh that the fear of the Lord might enter into all such hearts!

That the children of this world are wiser in their generation than the children of light, will often occur to the mind while contemplating the fact that many, lured by vain ambitious aims, are enabled by Satan to subdue habits and passions that would impede their progress, living more temperately, and preserving more physical and intellectual energy for selfish designs, than many nominal health reformers do for the sacred work of the present time. Obedience cures these evils. These stirring times demand youth who will wed the truth, and have ears to hear the voice of the Spirit,— "Why stand ye here all the day idle?" It is necessary to make a practical application of the repeated resolutions for consecration. "Why do you not become a vigilant worker in the Tract and Missionary Society?" Many plead want of time. But let the needless every-day expense for faultless tie and neck wear and cuffs, and the constant fine polish of the shoes, be occasionally neglected, and the means and time employed in mailing the "truth leaves," which are sent forth as "leaves of the tree of life for the healing" of the dying people.

Then there is an occasional card to write. No friend is more worthy the time bestowed for correspondence than a stranger who seeks the light of truth. These friends are to be our joy in the Lord's harvest home. It is reasonable to be so engaged in this work that there will be "want of time" to "seek our own" pleasure or profit.

Some have not confidence, or, having made their vows of consecration, are waiting for Providence to open the way. May it not be that these, together with some who are deprived of college privileges, need only take up the burden of work in the cause of God, to discover that Providence has been holding the way open? God may thus be testing some who shrink from the mission work, and who would afterward find ability to pursue study the more successfully. This is not an age for extensive courses of preparation, without making active light-bearing, meanwhile, a prominent feature of education.

Then gird on the armor while at school: let the truth become table-talk, and gracious opportunities are afforded on every hand. We ought meekly to accept burdens, until we cannot forsake our Saviour without experiencing their oppressive weight, and the perils of unconsecration. We all want a part in the message that shall lighten the earth with its glory; and our wish may be realized. If we love God with all the heart, and our neighbor as ourself, we shall be ready to obey the call of duty. The Vigilant Missionary Society seems to be especially appointed for sounding the last warning. None may find excuse. Let the maimed and poor be compelled to come in.

These suggestions are presented for such as may fail to realize that it is necessary to leave the paths before beaten for the youth of our land, in order to exemplify the theory of our truth.

Our faithful students will receive a blessing, but may we not fear that curses are in store for those who have no sacred sense of their obligations in view of their connection with our College? Although God may be glorified by "marrying and giving in marriage" now, as truly as by eating and drinking properly, is there any harm in following the serious conviction that God is pleased with the heart that nobly strives to surrender all to him, and let this matter rest while here disciplining for his army? View it carefully in the light of the Saviour's present warning on this point, on surfeiting, and on the cares of life.

Comparatively few youth in this age will place the work of increasing the Lord's goods in the way of securing a home, or friends, or a companion for the short earthly life that remains to us, when it may be evident that the cause would gain by this consecration. Of those who do thus honor him, it must be God has decreed: "On such young men and maidens will I pour out my Spirit in the latter day." What a glory, too, must be for them in the joy of their Lord!

And as we pray for the latter rain, may we not properly reflect that, for the prayer to be effectual, consistency demands that we thankfully cherish in transformed lives the "gift" already given, renewing it daily?

O speed the day when all shall be restored! Friends of our College, pray for us. God bless our students.

H. J. SPICER.

TO THE BROTHERS IN MAINE.

I AM satisfied that many of us in this State do not realize the importance and sacredness of this work as we should. The third angel's message is from Heaven. God's hand is distinctly seen in connection with this work, and we are too far advanced in the history of this world, and the Judgment of the great day is too near, for us to harbor unbelief or let Satan draw us into his net and make us feel very comfortable while doing but little, if anything, to advance the work of God.

My heart was stirred, and I could not refrain from tears, while listening to Bro. Smith's closing lecture giving the summary of the whole ground over which we had been taken during the Institute. How clear and how plain the system of present truth looks, and how forcible the conclusion that the last message of mercy to this world is now being given, and that soon the work will close up. Now what are we doing to help save precious souls exposed to the wrath of God? Can we not rescue some? How can we keep still when the cry, "Come over and help us," is coming up from the East, West, North, and South?

There are many in this State who can win souls to Christ and thus save them from the second death, if they will take up the burden of this work. Others can help by their means in sustaining those who labor in new fields. The T. and M. Society is doing a noble work. It must be sustained. The time of our next quarterly meeting will soon come. Are we at work? Will each one send in a report, and with it a personal donation? We need means to sustain the missionary work.

No S. D. Adventist should be outside the T. and M. Society. By paying the small sum of one dollar, each can have the pleasure of working in the great mission field, and can share in the glorious results which will soon be realized. We invite all to join. Our scattered brethren and sisters can become members by sending the dollar for membership to R. J. Goodrich, Hartland, Maine. They will receive tracts in return, and blank reports, which may be filled out at the end of each quarter and returned to those who may desire.

Walk in the light while you have the light, lest darkness come upon you. Watch every opportunity to do good, and pray for God's blessing to rest upon your efforts, and he will give the increase.

J. B. GOODRICH.

THE PANSY.

THERE is a fable told about a king's garden, in which, all at once, the trees and flowers began to pine and make complaint. The oak was sad because it could not yield flowers; the rosebush was sad because it could bear no fruit; the vine was sad be-

cause it had to cling to the wall, and could cast no cool shadow.

"I am not of the least use in the world," said the oak.

"I might as well die, since I yield no fruit," said the rosebush.

"What good can I do in the world?" said the vine.

Then the king saw a little pansy which all this time held up its glad, fresh face, while all the rest were sad.

And the king said, "What makes you so fresh and glad, while all the rest pine and are sad?"

"I thought," said the pansy, "that you wanted me here, because here you planted me; and so I made up my mind that I would try to be the best little pansy that could be."

Reader, are you, like the oak, the rosebush, and the vine, doing nothing, because you cannot do all that others do? Then, rather be like the pansy, and do your best in that little spot where God's hand has placed you.—*Shorey's Monthly Reader.*

"REQUIESCAT IN PACE."

SLEEP here in peace!

To earth's kind bosom do we tearful take thee;
No mortal sound again from rest shall wake thee;
No fever-thirst, no grief that needs assuaging,
No tempest hurst above thy head loud-raging.
Sleep here in peace!

Sleep here in peace!

No more thou'lt know the sun's glad morning shining;
No more the glory of the day's declining;
No more the night that stoops serene above thee,
Watching thy rest, like tender eyes that love thee.
Sleep here in peace!

Sleep here in peace!

Unknown to thee the spring will come with blessing;
The turf above thee in soft verdure dressing;
Unknown will come the autumn rich and mellow,
Sprinkling thy couch with foliage golden-yellow.
Sleep here in peace!

Sleep here in peace!

This is earth's rest for all her broken-hearted,
Where she has garnered up our dear departed;
The prattling babe, the wife, the old man hoary,
The tired of human life, the crowned with glory.
Sleep here in peace!

Sleep here in peace!

This is the gate for thee to walk immortal;
This is the entrance to the pearly portal,
The pathway trod by saints and sages olden,
Whose feet shall walk Jerusalem the golden.
Sleep here in peace!

Sleep here in peace!

For not on earth shall be man's rest eternal;
Faith's morn shall come. Each setting sun diurnal,
Each human sleeping and each human waking,
Hastens the day that shall on earth be breaking.
Sleep here in peace!

Sleep here in peace!

Faith's morn shall come when he, our Lord and Maker,
Shall claim his own that slumber in God's acre:
When He who once for man death's anguish tasted
Shall show death's gloomy realm despoiled and wasted.
Sleep here in peace!

—J. E. Rankin, in Transcript.

Obituary Notices.

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

DIED, of typhoid fever, near Smethport, McKean Co., Pa., Oct. 17, 1877, our beloved sister, Hannah Stickles, wife of Bro. Hiram Stickles, aged 46 years and 7 months. She leaves a large circle of friends, a husband, and three children; but they mourn not as those that have no hope. She embraced the third angel's message about twenty-two years ago. Soon after she connected herself with the McKean Co. church of S. D. Adventists. But they soon became scattered—many moving away. For twelve years she and her husband were alone. While the tent was pitched near them last summer, she became more than usually earnest in the work of preparation to meet the Lord. Afterward she united with the Port Alleghany church, which, in her death, has lost another worthy member.

Funeral services by the writer, from John 5: 28, 29. J. G. SAUNDERS.

DIED, in Clermont, Iowa, Nov. 13, 1877, Elvira, wife of L. S. Nutting, aged 50 years. Sister Nutting was born in Waterbury, Vermont. She embraced the Christian religion at the age of eleven years, and from that time lived a consistent Christian life. She embraced the Bible Sabbath and kindred truths nearly twenty years ago, by reading, and when the West Union, Iowa, church was organized fourteen years ago, she became a member. As she lived eight miles from our place of worship, and had poor health, she had few opportunities of attending meeting; but her Bible, her hymn book, and the Review, have been her companions. She leaves a deeply afflicted husband and five children to mourn their loss, but they mourn not as those who have no hope.

We truly hope that this affliction may be sanctified to their eternal good, and that they may seek the Lord, and be ready to meet the wife and mother in a better world.

Funeral sermon by Eld. C. A. Washburn.

NASON HOYT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 6, 1877.

Report of Meetings.

SABBATH and first-day, Nov. 17 and 18, Mrs. W. and self held meetings at San Francisco and Oakland.

This called out the reply from Christ: "All manner of sins hath been forgiven except the sin against the Holy Ghost."

We have not space here to give the discourse entire; but simply state that from the preceding verses we showed that the subject is especially applicable to our time.

Mrs. W. followed with timely remarks for about forty minutes, and there followed an excellent social meeting for about the same length of time.

On account of mistakes, the meeting at Oakland first-day evening was nearly a failure.

Finding its Level.

In Scotland, it seems, people are beginning to put Sunday back upon its original foundation, as set forth in the law of Constantine.

"Rev. Mr. Wallace, of Traquair, Scotland, recently announced to his congregation that he saw no reason why the hours of the Sabbath [Sunday] should not be employed in case of need for the ingathering of the fruits of the earth.

Pass in your Ballots.

At the late Evangelical Alliance, the "Rev. Dr. Humphrey, of Louisville," read a paper on Religion and Politics, designed to show the relation of the State to Christianity.

"The Sabbath [Sunday] is of God; and a man has no more right to surrender his right to it, than he has to give up his life.

"The State must select and avail itself of a religion. . . It must select the true religion. . . The Christian religion is the true religion.

may grant full toleration of religion but must not let other religions be propagated to the undermining of its recognized religion."

Will Bro. Eugene P. Kellogg please give us his P. O. address?

The article of Bro. Goodrich to the brethren in Maine, is doubtless as well calculated for other latitudes as that of Maine.

"I feel anxious to arouse our people in Maine to activity. The Lord is at work in this vicinity. Some good souls have taken hold of the truth already, and the tracts are doing a noble work.

We are receiving many letters from church clerks for publication in the Review, to notify the members of their churches that if they do not report on certain conditions and within a specified time they will cease to be members, etc.

AN IMPROVEMENT.—The REVIEW Office is now heated by steam. The exhaust steam from the engine, which has not heretofore been utilized, is now carried by pipes through the different rooms, furnishing abundant warmth in each.

Old Reviews.

A FEW weeks ago a call was made for old REVIEWS, &c., to be brought to the quarterly meeting at South Lancaster, Mass., as those living there had use for them.

But why do the friends at South Lancaster want old REVIEWS? Because three hundred copies of the SIGNS are not sufficient to meet the call for reading matter that has come to the Vigilant Missionary Society at that place.

Each Conference can and should use its old periodicals. We appeal to our sisters in each church in the land. Organize yourselves into a Vigilant Missionary Society (if the brethren do not have the spirit to assist you).

For many years the American Seamen's Friend Society has been furnishing libraries of about 40 volumes each, securely packed in strong wooden cases, to vessels of all nationalities entering and leaving New York.

To the Directors and Secretaries, Minn. T. and M. Society.

Will you please furnish me immediately with the following statistics:— 1. Number of T. and M. members in your districts.

5. Reason: The secretary of the General T. and M. Society wants all these particulars. In writing give the number of your district. Address, A. H. VANKIRK, Sec. Concord, Dodge Co., Minn.

Notices.

IN answer to inquiries, we would say to those having money to remit on College pledges, or S. B. Conference funds, to remit direct to this Office in drafts or money orders payable to REVIEW AND HERALD.

ALL money for the use of the Wisconsin T. and M. Society should be sent to Mattie A. Kerr, Monroe, Green Co., Wis. H. W. DECKER.

For Sale.

For good reasons I desire to sell my house and lot, situated on corner of Main and Third streets, in the beautiful village of Armada, Macomb Co., Mich.

Literary Notice.

The Scientific American.—Thirty-third year. The most popular Scientific Paper in the World. Only \$3.20 a year, including postage. Weekly, 52 Numbers a year, 4,000 book pages.

THE SCIENTIFIC AMERICAN is a large First Class Weekly Newspaper of sixteen pages, printed in the most beautiful style, profusely illustrated with splendid engravings.

THE most valuable practical papers, by eminent writers in all departments of Science, will be found in the SCIENTIFIC AMERICAN; the whole presented in popular language, free from technical terms.

PATENTS. In connection with the SCIENTIFIC AMERICAN, Messrs. MUNN & Co. are Solicitors of American and Foreign Patents, and have the largest establishment in the world.

Appointments.

We appoint to meet with friends of the present truth in Dist. No. 1, at Winslow, Ill., Dec. 14-16. Bro. Brown, please arrange for the meetings.

PROVIDENCE permitting, I will meet with the friends at Haverhill, Mass., Dec. 8; at Chaplin, Conn., Dec. 15, 16; at Kingston, R. I., Dec. 22, 23.

ANTRIM, Mich., Dec. 12, at 7 P. M. and Dec. 13, at 10:30 A. M. and 7 P. M.

We hope all the brethren and sisters within a reasonable distance of the last appointment will attend the meetings.

I WILL attend meetings in Wisconsin as follows:— Leon, Monroe Co., Dec. 7-9. Liberty Pole, " 11-13. Victory, Bro. Clark may arrange, Dec. 15, 16.

No Providence preventing, I will meet with the brethren at Elizabethtown, Ky., Dec. 8, 9. In Tennessee, where Bro. Soule may appoint, Dec. 15, 16.

The week between these dates I will spend as Bro. Osborn and Soule may arrange. At Gadsden, Alabama, where Bro. Heath may arrange, Dec. 22, 23.

MEETINGS in Vermont will be held as follows:— East Richford, Dec. 15, 16. Berkshire, 6 1/2 P. M., " 19.

The meetings at East Richford and Borderville will commence Sabbath evening. The church at East Richford desire that every member of this church who cannot attend the meetings as above appointed for that place, should without fail report to E. Kellogg, East Richford, before the meeting, stating his or her spiritual standing.

MEETINGS of Mich. T. and M. Society, Dist. No. 8, will be held in the following order:— Birch Run, Dec. 10, 11. Jay, " 12, 13.

Business Department. Not slothful in Business. Rom 11:12. RECEIPTS. For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays—which should correspond with the Numbers of Pastors.

- \$2.00 EACH. W C Sisley 52-23, Wilson Thompson 52-22, Mary F Conklin 52-23, Mrs E Palmer 52-23, Cuadert 52 22, Katie E Bennett 52-22, N E Post 52-22, Rodolph Fisher 52-22, Nancy Young 52-12, J T W 52-23, James Pierce 52-22, N W Allen 52-22, H Hausen 52-22, George Drev 50-20, J H Disher 51-20, Sophia Post 52-16, J W Devereaux 52-2, Calvin P 52-21, Lydia Brewster 53-22, R Starr 52-22, U Allen 52-1, P H Cody 52-22, Wm Casy 52-22, Sarah G 52-22, Mrs Anna M Green 52-23, J Q Foy 53-1, Brown 52-22, H W Barrows 52-22, Edward K 52-22, James Curry 52-22, James Buchanan 52-22, M J Adams 52-22, Mrs S Moster 52-22, Geo Busch 22, Isaac Kaufman 53-9, Lyman Hill 52-22, Mrs M Frost 52-22.

- \$1.00 EACH. Geo W Crous 51-22, Geo W Whit 51-22, Eld E R Jones 51-22, Carrie Haskins 51-22, Busbey 51-22, S J Dail 51-22, Andrew P Peterson 22, Andrew Neilson 51-22, B F Tanner 51-20, J F D 51-22, M G Dillon 51-20, James W Davis 52-19, Slade 51-23, Jane E Moore 51-22, Elizabeth McKee 51-22, C W Stanley 51-9, Eliza Poling 51-25, A W 51-22, Mary E Raymond 52-1, Eugenic L Lee 51-22, J H Bates 52-1, E S Babcock 51-23, Henry S 51-20, Caroline Stark 49-7, John Kemp 51-20, Lowree 51-18, Jane A Wood 51-17, James A Par 51-22, Anna Teague 51-22, Elizabeth Ellsworth 51-22, Emerson A Edson 52 1, Hosea Dodge 51-22, E G 51-19, O D Phillips 51-19, M Churchill 51-19, J 1 Durham 52-14.

- MISCELLANEOUS. Ursula Gilmore \$1.50 52-22, Mattie Whalen 1.55 52-18, Lars Peterson 1.50 52-22, Jonathan Bowker 50c 51-13, Mrs L L Taylor 1.00 52-22, G Graham 25c 51-8, A M Preston 1.50 53-16, Ric 51-14, Belle McVillis 50c 51-10, C O Ward 2.40 51-14, E Zytoskee 3.00 54-2, Barbara Strout 75c 51-22, Noble 1.50 52-22, E A Van Vleet 85c 51-10, Wm O 50c 51-1, Mrs S J Cottrell 50c 51-10.

- Books Sent by Mail. M C Garrison 10c, H F Phelps \$1.00, Mrs C W bridge 2.50, Mrs F Longnate 10c, J E Demill 10c, McBoyle 12c, M S Salisbury 10c, A C Hardy 10c, Simpson 1.00, L W Marlin 50c, Mrs I O Coon 1.50, James Hackett 1.50, Thirza Chesbrough 1.00, A C brough 30c, F Maddock 10c, Albert Vuillemin, Daniel C Ryan 3.00, Wm T Martin 1.50, Mrs M ster 30c, C Lockhart 25c, A D Linsley 24c, S Sun 3.80, F Lawson 10c, Richard Moran 10c, E Thom 10c, Henry McKeown 15c, Wm H Hall 1.15, Eld Dimmick 3.00, Geo H Smith 1.50, I Bauer 50c, Curry 50c, Sarah Wood 4c, George Winne 20c, W John 20c, William Hunt 2.50, James Sawyer 50c, E Daigneau 50c, C Cartwright 10c, A C Hudson, Alma Drouillard 1.50, R T Payne 10c, E Zytoskee 50c, C E Hathaway 50c, Eljah Osborn 20c, Anson E way 10c, Nelson Wiles 10c, L Hathaway 10c, A B ing 1.00, N P Hanson 10c, M A Collins 25c, A M er 75c, Almira M Smith 2.00, Solomon Berridge, Walter A Graves 63c, T M Clark 80c, C C Ward, Joseph Coliard 1.20, Geo Hoffman 5.84.

- Books Sent by Express. Chas B Reynolds \$11.82, L B Kneeland 6.00, Chinnook 17.10, D H Lamson 17.70, R T Sisley 1.50.

- Books Sent by Freight. Signs of the Times \$105.00, J H Cook 19.50, Veeder 21-25, H G Bunk 21-18.

- Mich. Conf. Fund. Colon per I A Olmstead \$22-61, Cedar Spring, James Munger 9.25. Mich. T. & M. Society. Dist 3 Bronson 1/4 per I A Olmstead \$11.81, Colon 1/4 per I A O 6.67. Mich. Camp-Meeting Fund. J R Gilbert \$5.00, J Francisco 5.00. Danish-Norwegian Mission. Mrs E Ovenberg \$1.00, Hans Bendson 2.00. Cash Rec'd on Account. Maine T & M Society per J E Baker \$36.00. European Mission. Harriet Bowen \$10.00. S. D. A. E. Society. W E Stillman \$10.00, John Kemp 50.00, John man 10.00.