

# The Advent Review

## AND SABBATH HERALD.

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

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, DECEMBER 13, 1877.

NUMBER 24

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

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

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

Address, REVIEW & HERALD, Battle Creek, Mich.

### NOT VERY FAR.

How far you Heaven, where angels see God's face,  
is not so distant as we deem  
these hills are higher than they seem;  
this low earth. 'Tis but a little space,  
the narrow crossing of a slender stream;  
but a veil which winds might blow aside.  
These alone from us of earth divide  
the future dwelling of the glorified,—  
the land of which I dream.

How far the peaks are nearer Heaven than earth below,  
these hills are higher than they seem;  
not the clouds they touch, nor the soft brow  
the o'erarching azure, as we deem.  
The blue floor of Heaven that they upbear,  
like some old and wildly rugged stair,  
lift us to the land where all is fair,—  
the land of which I dream.

How far the ocean waves, in their unmeasured sweep,  
are brighter, bluer than they seem;  
the image here of the celestial deep,  
and from the fullness of the unfailing stream—  
the glassy sea of everlasting rest,  
not a breath to stir its silent breast—  
the sea that laves the land where all are blest,—  
the land of which I dream.

How far these keen stars, the bridal gems of night,  
are purer, lovelier than they seem;  
with the inner fountain of deep light,  
they pour down Heaven's own beam;  
speaking from their throne of glorious blue,  
events ever ancient, ever new,  
the glad home above, beyond our view,—  
the land of which I dream.

How far the life of ours, these lingering years of earth,  
are briefer, swifter than they seem;  
the while, and the great second birth  
time shall come,—the prophet's ancient theme.  
He, the King, the Judge at length shall come.  
For this desert, where we sadly roam,  
give the kingdom for our endless home,—  
the land of which I dream.

—Bonar.

### The Sermon.

Large thee therefore, before God, and the Lord Jesus Christ  
all Judge the quick and the dead at his appearing and his  
coming; PREACH THE WORD. 2 Tim. 4:1, 2.

#### CHRIST THE RESURRECTION AND THE LIFE.

SERMON BY REV. W. M. PUNSHON, D. D.

Jesus said unto her, I am the resurrection and the life.  
John 11:25.

THESE are grand words, suggestive in their real meaning of exaltation and of triumph, although in the connection in which they most frequently hear them they strike awfully upon hearts already bruised and pained, and have far more to do with the oppress than with the laurel. In the intercourse which we are compelled to so often with the mystery of death, we are apt to lose sight of the gradual unfolding of that higher mystery of life which has arranged to come out of it, and which is at once the holiest revelation of glory and the fullest evangel of his love. His creation, perfect wherever we dislocate it, whether in mammoth or in microscopic forms, the breath of God sweeps over the world that he has made. He produces life where it is extinct, to reanimate after it has expired, to evolve it in new and in more glorious forms—this is the prerogative, inseparable from, and the glory of, a God.

Our hearts have lingered, I do not very often upon the tenderness of the imitable narrative. That cottage at many has no architectural pretensions. It creeps humbly through the embowering

olives beneath whose shade it stands. But never yet was human dwelling so highly honored; for though many houses had entertained and welcomed Jesus, it was to Bethany that his footsteps oftenest turned, and there, where Mary, Martha, and Lazarus made up the united household—there, if anywhere, was his dear human home; there, if anywhere, the curse of the sojourner seemed lifted from him, and, in reversal of his own account of his loneliness and penury, he found where to lay his head. The evangelist has not drawn for us the curtains of the Saviour's private life. We have not revealed to us the wealthy secrets of that friendship which in its unbroken hours communed with the "family that Jesus loved."

We can only imagine, therefore, the happiness of those favored ones who were privileged with his familiar teachings, who heard the conversation which raised a doubt only to resolve it, which startled only to reassure their faith, and which made the heart to burn and the eye to sparkle by its opening of the Scriptures, and by its showing of the Father. Thrice blessed must have been that family; blessed in the strong love that welded diverse temperaments together into one bond of union which no discord could sever; blessed in their common participation of like gospel hope and privilege; blessed, above all, in that matchless Friend whose visits brought such rapture that they were envious both of daybreak and of eventide, that their one sorrow seemed to be the pang of his parting and their one hope the joy of his return.

Happy home! No prancing cavalcade of honor was there, attendant upon prince or chieftain; but who may say how often in the thickly peopled air were hosts of angels watching and tracking with loving vigilance the steps of their incarnate God? But upon this brief dream of bliss there comes a rude awakening. The light glimmers pale through the dreary night from the window, and there sounds the voice of wailing from the dwelling where often rose the minstrelsy of blended voices in joyous song.

Lazarus is sick; dying; dead. The light of their home is quenched beneath this unlooked-for sorrow. The memory of the happy past becomes almost insupportable, it seems so to mock the future. The sisters, weeping, clasp each other convulsively, and can scarcely realize that their brother has departed. They go to the grave to weep there. The sky of their life is hidden and clouded by this one sad sorrow, and—strange aggravation of this mysterious bitterness—He, their Master and their Friend, is absent. They sent him word on the earliest intimation of illness and danger, but he has made no sign. No swift footsteps have hurried to the house of mourning; not a word of loving greeting has comforted them. They have heard nothing from the compassionate Teacher of hearts, who has ever been faithful until now.

Had He come, their faith so often whispered, he could have stayed the plague; he could have driven the foulness from the blood. Had they not seen him do works of healing that were more wondrous far? Strangers that had never known him, that had never had speech of his lips, that he had only casually encountered on his way, that had pressed with obtrusive boldness that they might touch the hem of his garment,—all these had partaken of his benefits, and for these he had displayed his power; surely he would not refuse to work it on behalf of the family that he loved. Their hearts had said it often, though their lips had not uttered it before, "Lord, if thou hadst been here, my brother had not died."

Oh, deem it not indifference to the claims of friendship, deem it not forgetfulness of the family that he loved, that Jesus the Master, when he heard the tidings of the illness, "abode two days still in the same

place where he was." It was neither indifference to his friends, nor fear for his own safety, that kept the Master away. The disciples, indeed, seemed to regard it as very needful that he should not make the journey into Judea. Their affection was startled into watchful anxiety by the bare possibility of their Master's danger. "Master, the Jews of late sought to stone thee; and goest thou thither again?" And Thomas, whose love was heroic if his faith was not always undoubting, seemed to consider that the road to Judea was the road to martyrdom, which he bravely proposed to share himself. "Let us also go, that we may die with him,"—with Jesus, not with Lazarus. If he is determined to go, the Jews are sure to apprehend him and crucify him: "Let us also go, that we may die with him."

Ah, but there was a great purpose hidden beneath the delay of the Saviour's advent, and beneath the grand indefiniteness of his words. For the family which he loved, he was about to compass the most marvelous deliverance, and to exhibit his mightiest display of power. Already had he re-inspired the frame from which the vital breath had only recently fled, and at the gates of the city of Nain had arrested the solemn funeral, and delivered the son, already confined, to the wondering mother's arms. He is going to do something grander than that now; he is going to show himself Master of corruption and the worm; he is going to show that there is no far catacomb or sepulcher where his voice is not imperial; and that when he utters the "Awake, come forth!" the sheeted corpses cannot choose but live.

We pass over that wondrous grave-side, with its ineffable blending of compassion and divine sympathy; and we do not enter, either, into the wonderful reunion of that happy household, when the Master sat with them, and the happy sisters, weeping no longer, clasped their ransomed brother. There is very much of beautiful and interesting contemplation in it; but we want just now to fasten your thoughts upon the central announcement of the text—"I am the resurrection and the life"—for the chief end of the miracle—although, subordinated, it was both a witness and a blessing—the chief end of the miracle seems to have been to develop that, and to impress that as a gospel, not for that family only, but for the mourners of all time—"I am the resurrection and the life."

There is no special appropriateness, brethren, in this subject to some season of sorrow, to some dark hour when hope lingers fitfully over the wreck of fortune or the loss of friends. It is never out of season. As the highest result of the Redeemer's coming is presented, it is always salutary to chasten life's exuberance and to exalt its hopes, as well as to alleviate its sorrows, and to make a home for those who are weary of its wanderings.

Let us try, then, for a moment or two, to meditate profitably upon these words. We frequently hear them burst from the lips of the surpliced minister, as the sad procession winds through the cemetery gate, "I am the resurrection and the life." What does it mean? They can hardly be considered as synonymous, although their meetings strangely interweave. There is an added significance in the latter word, which, without it, the former perhaps would not bear.

I. The first thing that strikes us is the authority with which these words are spoken. "I am," not "I will be" the instrument at some future time, but I am the thing itself. "I am the resurrection and the life." Surely no creature could speak thus. Amid the mean conditions of the outer life, Christ speaks with a consciousness of absolute and eternal right to reproduce the extinct existence, and reanimate the decayed body. He speaks just as a king would speak, to whom it never oc-

curred that any one should doubt his royalty, or that he needed to vaunt him of his power. The words assume a supreme and essential power over life and over death. His was the original gift of life, his the right to dissolve its organization, and the right to confer it again; and therefore he, and he only, could be the opener of a world of graves.

I need not remind you that this is the exclusive prerogative of Godhead. It is so in the nature of things. It is frequently and explicitly affirmed to be so in the sacred Scriptures. Man's power is very mighty, I know; but it stops short of this. He can put a bone before him, and from a bone, a fossil bone, he can construct a massive elephant, and, with Prometheus' ambition, he can shape its features faultlessly, and by clock-work or by galvanism, he can simulate a strange hypocrisy of life; but he cannot draw down the vital breath; he cannot breathe the living fire. His province is combination and embellishment. By divine authority, plainly conferred, he may now and then be permitted to resuscitate; to breathe is beyond his power. That belongs only to God.

"Am I God," said the frightened king of Israel, "to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" If the Bible speaks of the resurrection, it speaks of it as a marvel and as a mystery—a marvel and a mystery beyond all human power to understand until we bring in the thought of the Divinity, and then the marvel and the mystery cease.

"Why should it be thought a thing incredible with you, that God"—there is the force of it—"that God should raise the dead?" It would have been a marvel and a mystery if it had been affirmed that a man had done it; but it is now no marvel that God should raise the dead. And then if the life that now is, is spoken of in the Bible, its original gift, and its maintenance, are uniformly ascribed to God. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." "The Lord is the strength of my life, and my portion forever." We cannot otherwise than regard these words as the Redeemer's assumption of Divinity.

II. But not only do these words affirm the divine authority of Christ, but they affirm also that through him, the Christ, through him exclusively, resurrection came to man. Resurrection, I need not inform you, implies death, and death, I may remind you, was not among the original arrangements of the universe. It came in after the "very good" had been pronounced of the fair earth and of the sparkling heavens. There must needs, therefore, be some provision to counteract its effects, and to restore its forfeited heritage of immortality to man. This provision has been secured by the vicarious atonement of the Lord Jesus Christ.

Death was a penalty deserved, but Christ bore the penalty on the cross, and thus, through death, will destroy him who has the power of death; that is, the devil. Christ is the resurrection; therefore its source and spring, its Author and Finisher, in a sense in which no other can be. When he emerged from the tomb, he brought life and immortality with him, by which the pearls of the deep sea, before awaiting the plunge of the diver, the treasures, before lying in the dark mine, were by him seized and brought up to the light of day. Life and immortality were brought to light by the gospel; and, with this knowledge in our minds, we seem to stand by the Saviour's broken sepulcher just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped.

Look, and see the place where the Lord lay, and tremble, but rejoice with trembling. Is the stone there yet? If it is, if the stone is not yet rolled away, if the grave-clothes

and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life; for existence is a feverish dream, and death shall be its ghastly but its welcome end. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Christ, the divine man, has a right, therefore, to speak with authority, and to say, "I am the resurrection and the life."

Do you wonder, brethren, that, like Paul at Athens, we should preach to you "Jesus and the resurrection"? Is there not something in the tidings that thrills the heart of a believer just as an emigrant's heart is stirred in some far settlement by a sweet song of home? Does not time appear a more solemn stewardship, and duty receive a richer stimulus, and the life that now is appear but a light thing in comparison with the life which that resurrection inspires? Dwell in this comforting thought, thou tempted and sorrowing believer; for it speaks encouragement and assurance to thee.

Art thou a mourner? The sable which thou wearest is only the emblem of that darkness which has fallen upon Christ for thee. Is he gone—thy tender-hearted friend? Does thy gentle wife no longer minister? Are thy children fallen into that trance that has no waking and makes no parade of pain? Oh, let Jesus stand by thee, and as thou listenest to his inspiring word, thy frantic grief shall subside into the hush of quiet sorrow: thy tears, if they gather still, shall gather silently, and thy frame shall feel the pulses of a glad hope, as when nature stirs in the first blush of spring. If they and thou are alike in Jesus, thou hast not looked the last upon thy friends. Thou shalt see them again, not wan and shrunken as when the latest smile played upon the face, and there was scarce strength left to ripple it from lip to eye, but in immortal bloom that knows no hectic of fever, and in fadeless youth that chills beneath no frost of age.

And thou, brave wrestler against evil, often foiled, but who dost not cease in thine endeavor, take thou the comfort too, for Jesus is the resurrection for thee. Thy yielding faith, thy slavish fear, thy maddened freaks of passion, were but the compromises of thy perverse and unworthy unbelief. All that makes up the foulness and corruption of thy moral death shall trouble thee no longer. Thy restoration shall be complete, and shall be glorious. Let thy faith fasten upon the Redeemer's perfect work; let there be a glad response in thy heart when he says to thee, "Believest thou this?" and there is nothing to hinder thine absolute and entire emergence out of the death of sin. The struggle may be long within thee. The passions that have held tyranny over thee for years may not be content easily to die.

Lingering thoughts of evil or carnal thoughts not utterly subdued, may harass them, like the guerilla forces of an enemy—Diabolonians—lurking yet in the holes and corners of the "Town of Mansoul"; but keep thy trust in Christ, and thou shalt be loosed from every grave-cloth of the sepulcher; not even the mold of its dampness, nor its fetid and unwholesome odor, shall remain.

There shall not be a vestige of death about thee, and thou shalt rise up in the faultlessness of thy new character. This is your privilege, brethren, and it is mine. Let us realize the double consolation—comfort for the mourners who are crushed beneath some pressing sorrow, comfort for the mourners who wrestle with some giant sin; and in our distress and in our feebleness let us hear the voice again, as once by the charnel cave of Lazarus it ran electric, like a line of light, to make the blood flow freely in the veins of the living, and then leaped into the sepulcher to relax even the very grasp of death itself. "I am the resurrection and the life."

III. And now let us dwell upon the thoughts suggested by the words "I am the life"—that phrase that is always music—which, next to the word "God-in-Christ," has in it the deepest meaning in the world. We have already seen that, in the first instance, Christ affirmed himself the Original and the Restorer of life, as that life had been lost by the fall; and, that being the case, we do not wonder that the life of a believer now should be in the enigma, as worldlings call it, of the apostle's words, "I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and who gave himself for me."

But I want your thoughts just now to go across this flood, where especially that life

is whose path the Saviour is to show, and the mansions which he has gone to prepare. In one passage, without a parallel almost in the Scripture for its ascription of illimitable authority to Jesus, he is called "The true God and eternal life." And in another passage—this is presented as the culminating promise of all the promises—this is the promise which he hath made us—"even eternal life."

And then there is the further thought of social life. Heaven is not a solitude; it is a peopled city, a city in which there are no strangers, no homeless, no poor; where one does not pass another in the street without greeting; where no one is envious of another's superior minstrelsy, or of another's more brilliant crown. When God said, in the ancient Eden, "It is not good for man to be alone," there was a deeper significance in the words than could be exhausted or explained by the family tie. It was the declaration of an essential want, which the Creator in his highest wisdom has impressed upon the noblest of his works. That is not life—you don't call that life—where the hermit, in some woodland glade, drags out a solitary existence, or where the captive, in some cell of bondage, frets and pines unseen.

Life—all kinds of life—tend to companionship, and rejoice in it, from the fecund larva and the buzzing insect cloud, up to the kingly lion and the kinglier man. It is a social state into which we are to be introduced, as well as a state of consciousness. Not only, therefore, does the Saviour pray for his disciples—"Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory"; but those who are in that heavenly recompense are said to have come "to the general assembly and church of the first-born." Ay! and better than that, and dearer to some of us—"to the spirits of the just men made perfect." This is an expressive representation of a social state in which all affections are pure, in which there is conscious recognition of the friends from whom we have been some time parted, but with whom we are to abide in perpetual reunion; and of a home without a discord, a home without an illness, a home without a grave.

The recognition of departed friends, and special and intimate reunion with them, Scripture and reason enable us to infer with almost certain persuasion. It is implied in the fact that the resurrection is a resurrection of individuals; that it is this mortal that shall put on immortality. It is implied in the fact that Heaven is a vast and happy society; and it is implied in the fact that there is no unclenching of the nature we now possess, only a clothing upon it with the garments of a brighter and more glorious immortality.

Take comfort, then, those of you in whose history the dearest charities of life have been severed by the rude hand of the spoiler; those of whom you have thought about as lost are not lost, except to present sight. But if you and they are alike in Jesus, and remain faithful unto the end, doubt not that you shall see them again. It were strange—don't you think?—if amid the multitudes of the heavenly hosts, the multitudes of earth's ransomed ones that we are to see, we should see all but those we most fondly and fervently long to see! Strange, if in some of our walks along the golden streets we never happen to light upon them! Strange if we did not hear some heaven-song learned on earth trilled by some clear ringing voice that we have often heard before! Oh, depend upon it, in a realm of perfect happiness this element of happiness will not be absent—to know and love again those we have known and loved below.

And although there may be a commonwealth, and although we know that they neither marry nor are given in marriage, yet dearer than all others there will be the wife to the husband, and the husband to the wife, and the friend to the friend, who have toiled and who have suffered on earth together. A private joy and sympathy mingling with the common joy, as the happy multitude sing the praises of the Lamb, and recount in endless iteration the story of his dying love.

"The resurrection and the life!" Oh, what heart is not thrilled by the preciousness of the promise? Whose heart does not throb the more joyously as he recognizes the Redeemer who brings him life? "The resurrection and the life!" Enjoyed recompense, recovered friends—these are our hopes. Ah! but nearer still and dearer still, enhancing each of these a thousand fold, as every true and loyal believer thinks, with Jesus there.—*Christian Herald.*

#### "FOR SO HAD HE APPOINTED."

WITH whom was this appointment made? who made it? and what was the appointment? "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." Acts 20: 4.

Here are seven persons named as Paul's companions in travel, besides Luke, who made the record. He says that these went on to Troas, and waited there for the two great apostles, who did not leave Philippi for some days after. But when they met, and had tarried at Troas till the time came to depart, Paul felt that he must have one more meeting with the brethren to break bread, and accordingly met them on the first day of the week for that purpose.

Luke gives a brief account of what transpired at the meeting, and of Paul's departure from the place; but says, "And we [meaning himself and the seven who accompanied him] went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot." Verse 13. Then in order to gain time, Paul appointed that while he staid over at Troas long enough to have another meeting, Luke, with the others, should take the vessel and pull round to Assos, where he would overtake them by walking across the country after meeting. Thus, at the commencement of his meeting, on what would now be Saturday evening, Luke and his companions went to the ship, and Paul remained to preach.

At whatever time Paul held that meeting, he certainly could not have considered it holy time, and be consistent with his profession as an apostle of Jesus Christ; for, by his own appointment, Luke and the others used it in a secular employment. More than that, there is nothing to show that Luke had any scruples in using the time as Paul had directed. It is therefore safe to say that we have in the gospel dispensation both precept and example for secular labor on the first day of the week.

But one may ask, Did they observe the seventh day at that time? We unhesitatingly answer, Yes. Luke was an apostle of Christ, and as such must have obeyed the commands of his Master. At one time he, with the other disciples, listened to a solemn admonition from the Saviour concerning the future destruction of Jerusalem by the Romans, and the church's consequent flight from the country, and on that occasion Jesus commanded them to pray that they might not be obliged to flee on the Sabbath. Matt. 24: 20. Day by day, then, for forty years, or until the city was destroyed, Luke, with the others, would look forward to that predicted calamity and offer earnest petitions to God that they might be spared from profaning the Sabbath. But would Luke be acting consistently to offer such a prayer daily, and yet deliberately disregard the Sabbath every week? No. Then of course the disciples kept the Sabbath, at least till after their flight from Jerusalem, which did not take place till A. D. 70.

But was not the meeting at Troas after that event? No: it was at least ten years before; for at that time Paul and Luke were going to Jerusalem, and upon their arrival met James and the brethren there. Chap. 21: 17, 18.

The appointment made by Paul for his brethren to do secular labor on the first day of the week was therefore perfectly in keeping, not only with his profession, but with the Sabbath commandment of the decalogue, the teachings of Christ, and all the writings of the Bible; hence his example is right and proper for Christians to follow. J. O. COLLISS.

#### INCIDENTS BY THE WAY.

IN a tented grove on a pleasant summer evening in balmy June, were seated a large congregation of worshippers professing to believe in the soon-coming of Jesus, and who were convened to listen to words of instruction on the work of preparation necessary to fit a people for that great and glorious event.

In the desk arose a man of lofty mien, whose head was silvered over. Selecting, as the starting point of his remarks, Isa. 46: 10: "Declaring the end from the beginning," he stated that in the beginning God created the heavens and the earth; that six days were employed in the work of creation, but the first three were indefinite periods, proved so by the fact that the sun

was not made until the fourth day. The last four days of creation week were just twenty-four hours long, because then there was a time-keeper to measure the length of the days. (Query: Could not He who made the light and separated it from the darkness, measure the time it took each to encircle this earth as accurately as does the great light-bearer formed by his hand?)

He said that to close the labors of the six days, and show from the beginning that the first day should be the Sabbath, God created man on the evening of the sixth day, so that his first day should be the Sabbath. God also showed his design that the first day of the week should be the Sabbath for the world, by requiring the people of Israel to bring their wave-offering and offer it on the morrow after the Sabbath; and though the fourth commandment required the seventh day to be kept, it was obligatory only upon the Jews, and was given them as a memorial of their deliverance from Egypt. Whoever kept that day now is on the high road to destruction. And let me tell you, said he, a minister of the gospel, on the authority of fifty years' experience, that this so-called Sabbath reform is a humbug.

He said Sunday was named for the sun, because the day was dedicated to the worship of that luminary. "And do I think any of the day for this fact? Ah, no: the fact that the day was spent in worship of that glorious orb sheds a halo of glory around the day which should now be served as a memorial of the resurrection of the Sun of Righteousness, the true son of all light."

He gave the origin of the names of the other days correctly, until he came to the seventh, when he said that Saturday named for Satan, or Saturnalia, and the devil's own day, emphasizing the remark with a blow upon the desk. The excitement in the crowd testified their surprise; and many said they never knew before that God made one day for the devil.

After the close of the service, he asked, If God intended the seventh day to be kept as a memorial of deliverance from Egyptian bondage, why did he not say so in the commandment? He said, "He did." It was denied. He affirmed; and when the fourth commandment was repeated, it was declared by the voice of God, "That is rotten, just as rotten as can be, and if you persist in keeping the seventh day you will surely be lost."

Such are the teachings of some who occupy responsible positions among a people that should be light-bearers in the world, and reflect the truth of God in their lives. C. R. AUSTIN.

#### WHAT SHALL BE DONE WITH THE

DONE with what? Why those tracts and pamphlets that the secretary has a tawa, Kan. The present season is the time to work. The evenings are long, people will have something to read. We supply them? What say you, directors? You are the commanders of our army, fighting against error. Are your forces to march? Is their armor bright and shining? Have they plenty of ammunition? If not, order more immediately.

Do not forget the Germans, Swedes, Danes, and French. There is plenty of ammunition especially suited to their needs, and it must be used. There are beautiful premiums to new subscribers for our periodicals. See that each soldier is supplied with them. The enemy has to surrender when these weapons are placed in the hands of well drilled soldiers, and so there is not a soldier in the T. and A. army who would like to be placed in the *awkward squad*. I believe every private is ready to advance as soon as the commander says, Come on.

Jan. 6 is the day for company commanders to inspect their commands and for company drill. See that every soldier has proper instructions in the use of the weapons he is to use; that his knapsack is filled with the equipments necessary for a months' campaign; and that he is ready to march. If you find you cannot see them, make out a requisition, and have it to your division commander the 13th, which time every officer should meet to arrange plans for the winter campaign.

We are anxious to be led to the front. We are tired of staying in camp. Get out with the skirmishers last fall, and two persons who were captured by the private, who had never heard the report of the big gun. Shall we go and do likewise? OLD SOLDIER.



SATAN'S FIRST LIE; OR, MAN IN DEATH.

BY MRS. L. D. A. STUTTLE.

er has been the arch-deceiver's plan, since his triumph in the fall of man, cause mankind to grope their tedious ways errors dark or superstition's maze; plain requirements of God's word to leave, vain traditions practice and believe. strange to credit, that the very first his deceptions ranks among the worst. ough old in mischief, still that grievous lie st spoke to Eve, "Thou shalt not surely die,"<sup>1</sup> whispers still; though everywhere around blighting marks of sin and death are found, his success is quite as good as then, palm this falsehood on the sons of men. and amazed! and can but wonder why still should cling to this Satanic lie, fondly dream 'twas the Creator's plan give a deathless soul to mortal man. ange inconsistency! and yet 'tis true at men to-day indorse this foolish view, ough in the Bible they can plainly see at God alone "hath immortality."<sup>2</sup> it must please the fiends of darkness well at men believe the foolish lies they tell, leave the Bible, where God's truth they find, close their eyes, contented to be blind! a result, two classes now we see, (strange to tell) in one respect agree,— when man dies, his soul begins its race far "beyond the bounds of time and space," immaterial something, free to soar, more unconscious than it was before! here they part. One class believe and teach t all are saved; and thus they fondly preach: matters not how full of crime and vice, soul, at death, escapes to Paradise. thus they reason: God is good and kind, passionate, and true to all mankind. this short life of sin they cannot tell a good God doo in a soul to hell! believed the soul of man to be ined to live through all eternity, ould be driven to this very view, most consistent, merciful, and true. in my open Bible there can I d that "the soul that sinneth it shall die;"<sup>3</sup> ancient Israel's inspired king ares that dead men "know not anything."<sup>4</sup> believe the word of God is given each mankind the only way to Heaven, e indorse what the deceiver saith, e careless, choose the road that leads to death? matters not, the enemy's aware, ch path we take, if it but leads us there. other class affirm there is a hell, re wicked spirits must forever dwell. eel the weight of God's most vengeful ire d the lake of hell's eternal fire. if at death man's sure reward is given, his free spirit soars to hell or Heaven, passing strange, that truth so vast and broad d have no mention in the word of God: passing strange that God should ever make an egregious, direful mistake! d it have been the purpose of the Lord ut this out of Inspiration's word? in that Book the plainest proof is found the whole being slumbers in the ground; there must rest, unconscious, in the dust, rich and poor, the wicked and the just, as Paul says, the trump of God shall sound, n all the dead in Christ shall leave the ground, s soar away, immortal, blest, and fair, eet their great Redeemer in the air. some believe as if the passage read, "meet the Lord," but "meet their souls," instead, while the righteous dead are quickened first, hose remain who are pronounced accursed. l the second resurrection, when<sup>5</sup> too are recompensed, and not till then. some will say, "How gloomy it appears, h holy men must sleep so many years; e good old Abraham and righteous Noe, died in faith so many years ago, slumber, soul and body, in the dust l the resurrection of the just. uch forget that all the slumbering dead a not the lapse of time?—for sense has fled. t if they were in Heaven, it seems to me, r happy voices could not silent be. ould they cease their shouts of joy to raise Heaven's dome re-echoed with their praise? ed, I'm sure that no account is given y mute and silent tongues in Heaven; et us see what good King David said t the voices of the silent dead. uickly turn to the inspired word, thus we read, "The dead praise not the Lord!"<sup>6</sup> to this sound conclusion I must come, eaven or hell? they surely must be dumb! t if to Heaven their righteous souls have flown, here they reap what they on earth have sown, d surely find the psalmist 'mong the rest, ose fair mansions of the good and blest. as his soul ascended to the sky? apostle Peter answers in reply uthful statement we believe is given), hath not yet ascended into Heaven:<sup>7</sup> e soul of David hath not flown away, t sees corruption even to this day;<sup>8</sup> human logic scarcely could convince onest man that he has risen since. quite consistent I must hold this view, se believe the apostle's word untrue. her thing quite strange appears to me, e told to seek for immortality.<sup>9</sup> strange enigma I could never guess, e should seek for what we now possess. gh Satan's dogmas finally must fail, ighly Truth eventually prevail, stubborn Error still alive is found ttle hard for every inch of ground, raise a thousand direful alarms, igh ten sinners from the Saviour's arms.

Confused ideas from God's book are wrenched About the "fire" which never can be quenched," Where the immortal, never-dying soul Forever burns, while endless ages roll. Though hot and hotter grows the burning flame, The soul of man continues just the same! I wonder, now, if they could ever tell Who thus believe in an eternal hell, Of what material the soul is made To stand such treatment in the realms of shade. I really think a theory more absurd Could not be drawn from the inspired word! "But with this 'quenchless flame' what can you do," They quickly ask, "unless our theory's true?" Suppose, my friend, you building was on fire, The hungry flames still reaching higher, higher. Though skillful fireman play their engines well, In vain they strive the fiery waves to quell. "Hold on," you cry (and I should say the same), "You need not battle with that quenchless flame!" But in a thousand years from now, I pray, Will it be burning as it is to-day? And further still: as centuries roll on, And million times ten million years are gone, 'Twould scarce be reasonable to say, I trow, This "quenchless flame" would burn as bright as now! So God shall burn the wicked, just the same, Till there remains no more to feed the flame. I think this illustration just and good, And that my logic must be understood. The prophet says that they who cherish sin Shall finally "be as though they had not been."<sup>1</sup> The fire of God his enemies shall stay, And "into smoke they shall consume away."<sup>2</sup> There is one theory I am certain must Strike every man as cruel and unjust. That every kind of wickedness should be Punished alike, through all eternity! This senseless fable men attempt to prove From the same Book that tells us "God is love." Let me illustrate: Here is Mr. A., An upright man, so all his neighbors say; A man who scorns to act a selfish part, But never yet to Christ has given his heart: Now bring the wretch who on the gallows died, For murder foul, and place them side by side, And let me ask you, man, in reason's name, Would it be just to punish both the same? Can I believe, while reason holds her throne, Man will be judged for what he has not done? Nay; I am told by Inspiration's pen, He dealeth justly by the sons of men. Among the rest, there is another thing. To prove their point, which people often bring. With most convincing logic they recount Our Lord's transfiguration on the mount, Where, in the presence of the wondering band, Old Moses and Elijah seem to stand. But far away, on Nebo's lonely side, Long years before, we read that Moses died; And here, say they, convincing proof is given That after death his spirit went to Heaven. Please turn to Jude, and read with some surprise How Michael caused his body to arise,<sup>3</sup> Hence the conclusion we must draw is this, That both his soul and body are in bliss. And if to-day translated I should be, I should expect this holy man to see, Not a thin essence, fitting to and fro, But good old Moses, of the long ago! Now in this vision, glorious and great, Is seen, in miniature, the future state, For Christ had said to his disciples, Ere You sleep in death my "kingdom shall appear."<sup>4</sup> Good old Elijah represents the few Who are translated to this kingdom new, While Moses typifies, in splendor grand, The myriad saints who resurrected stand. The apostle Paul a stirring letter sends, And thus he writes to his Corinthian friends: "What profit is it though I bear the cross, Endure all things for Christ, and suffer loss, If [as some say] the wicked and the just Must slumber on forever in the dust? It matters not if dead men do not rise, A man may live in pleasure till he dies!"<sup>5</sup> "Why, Paul! what language! This is quite too bad! I do not wonder Felix called you 'mad.' It matters little, Paul, I have been taught, Whether our senseless bodies rise or not! Shall not my happy soul be glorified, When this decaying body shall have died?" Note the reply, so definite and clear, "When Jesus Christ in glory shall appear, We shall with him appear in glory "bright," And faith and hope shall then be lost in sight. And just before his cruel death at Rome. 'Tis thus he writes to sorrowing ones at home: "I do not fear to drink the bitter cup: I am now ready to be offered up; The time of my departure is at hand; Yet for the truth of God I firmly stand. This cheering prospect deadens all my pain, That He shall raise me from the dead again. The blessed future I by faith can see, A glorious diadem reserved for me, A crown of life, which fadeth not away, Which God, my Judge, shall give me, at that day: And not to me alone, but unto all Who love his coming!" Thus we read from Paul. Mark well the language. 'Tis affirmed that when Our King shall come to judge the sons of men, Then they who love the coming of the Lord, Shall each receive a glorious reward. "Tis what I argue," my opponent saith, "Though I believe the Saviour comes at death," But we are told in language broad and plain How he appeareth, when he comes again; That as the vivid lightning all may see, E'en so the coming of our Lord shall be.<sup>6</sup> When Christ our Saviour dwelt upon the earth (Of lowly parentage and humble birth), He had compassion on the sons of men, And raised the pallid dead to life again. And now young Lazarus, in his youthful bloom, His weeping friends have laid within the tomb.

Why did not Jesus comfort grief like this By saying, "Friends, your brother is in bliss!" But no: the Master bowed his head and wept, When Mary told him that her brother slept. And now he stands amid the lonely gloom, 'Mong awe-struck followers by the silent tomb, And with a voice of majesty he cries, "Come forth," and lo! the sleeper doth arise. That silent form from which all life had fled Has heard his voice, and rises from the dead. Now let me ask, Is testimony given That his free spirit went direct to Heaven? And, at the bidding of the Son of God, Came down again to fill the soulless clod? Oh, senseless reasoning! Had the Master known That young man's spirit had to Heaven flown, 'Tis plain to me this might have been his cry, "Come down, young man, come quickly from the sky!" How grieved and sad the spirit must have been To journey back to this dark world of sin! How wild the reasoning, senseless, and absurd! It finds no warrant in God's holy word. "Oh well," says one, "we cannot yet agree: I'm sure man's spirit must immortal be; For in the book of Genesis is found How God made Adam from the dusty ground, And breathed his Spirit in the soulless clod, And man became immortal, like his God." Excuse me, friend, if I am impolite; But I mistrust you have not quoted right. We read that man a "living soul" became,<sup>1</sup> Do "living" and "immortal" mean the same? Then whales and fishes must immortal be; For "Every living soul died in the sea!"<sup>2</sup> 'Tis thus we read, which proves that you and I, And every other "living soul," can die! With doubtful logic, and assumption bold, Again, by Error's champion, is told The dying prayer of the repentant thief, To win some proselyte to his belief. "Remember me, when thou shalt come," he cries<sup>3</sup> (Not, "when thou goest"); and the Lord replies, "O trembling sinner, of a truth I say, Though others scorn thee, verily to-day Shalt thou be with me, in blest Paradise." Thus the repentant thief, forgiven, dies. "There," says the objector, "after all, I thought That I should find the very proof I sought; And here it is: my theory must be true; For Christ, our Master, held this very view." Must I indorse this reasoning before I first investigate a little more? It looks unreasonable, it seems to me, That our dear Saviour's words should disagree; And after he had risen from the dead, To sorrowing Mary it is thus he said, "I have not yet ascended up on high,"<sup>4</sup> To that bright land of rest beyond the sky. "What! not yet been there!" the objector saith, "The thief expected his reward at death." Have patience with me, while I undertake An explanation of the truth to make. 'Tis thus, it seems that our dear Lord would say (In answer to the dying thief), "To-day, E'en while I hang upon the cruel tree, Even to-day, I make this pledge to thee: Thou art forgiven; and in my kingdom thou Shalt rest with me. I promise, even now." 'Tis thus we harmonize God's holy word, And save from contradictions so absurd. Our Saviour says, "When thou dost make a feast, Call not the rich, but bid the poor and least, For these cannot reward thee, but believe A glorious recompense thou shalt receive." Oh, tell us when. Is it at death, dear Lord, We shall receive this "glorious reward"? Nay: thou shalt sleep within the silent dust Until the resurrection of the just, Then thy reward shall verily be given. And thou shalt sit upon my throne in Heaven."<sup>5</sup> There is one fact, I note with some surprise, If man's reward is given when he dies, That there should be a day of Judgment, when Our God shall come to judge the sons of men,<sup>6</sup> A Judgment day! How foolish it appears, If many souls have been in hell for years, While many more, from righteous Abel down, Have long ago received their starry crown. Now, when on earth the Master shall appear, These myriad souls must re-assemble here! What mind can picture such a scene as this? One class from hell, one just arrived from bliss! They must be judged, before they really know Just to which place they truly ought to go! Perhaps some spirit has been long in hell Who should have gone to Heaven—who can tell?— Or some vile soul, corrupt and full of sin, The gate of Paradise has entered in! Oh, foolish doctrine! Man of reason, why Indorse, believe, and propagate a lie? When certain death God's holy seer foretold To Hezekiah, in the days of old, The good king wept; and thus we hear him cry, "O Lord, my God, and must I surely die? Grant from the loathsome pit my soul to save. How can I praise thee in the silent grave? The living, Lord, the living he shall raise Sweet songs of joy to celebrate thy praise So let me live, and heal my soul, I pray: So shall I praise thee, as I do this day."<sup>7</sup> What, Hezekiah! going right to bliss, And mourn to stay in such a world as this? It cannot be! Well Hezekiah knows That in the silent grave he must repose; And hence he supplicates with prayers and tears Till God has pledged to lengthen out his years. O precious Truth! how oft thy glorious rays Unheeded shine, mid dark Tradition's maze! How oft men wander from thy platform broad, Prone to subvert the precious truth of God; Prone to believe what he has never said, That man is conscious when the body's dead, That when the weary brain shall act no more Man thinks and reasons better than before! Suppose, for instance, I should be assailed By murderous hand, and yet the ruffian failed To snap the thread by which my life is bound, But left me still and senseless on the ground.

Where, man of reason, has the spirit fled, When thus I lie, unconscious, but not dead? I cannot think, nor reason, nor reflect; I have no sense, no power of intellect! But now suppose another blow is given By which the subtle cords of life are riven. Oh, wondrous mystery! my sense comes back! And, keener still, pursues its wonted track! And though my brain can never reason more, I still have wisdom greater than before, And with a rapturous bound my spirit flies, Free and untrammelled, to the boundless skies! I wonder not, that, if this theory's true, So many hold the Necromancer's view, 'That happy spirits in the realms of bliss Hold frequent converse with their friends in this. Poor foolish reasoners! Little do they dream, They thus embrace the devil's darling theme. Now Job affirms that when this life is o'er, "Man lieth down, and riseth up no more!"<sup>1</sup> That "though his sons may be to honor brought, Or scorned by man, he shall perceive it not. He shall not rise, nor waken from his sleep," And naught can rouse him from his slumber deep!<sup>2</sup> "Then you believe the doctrine weak and small, That men and women have no souls at all?" The definition I would give of "soul," Is this: The conscious, live, material whole! Now, friend, pray tell me, is it you or I, To whom the term "No-soulist" could apply? "Oh, well?" says one, "'Tis plain that you dispute A man's pre-eminence above the brute." Upon this point, that Solomon and I Think quite alike, I cannot well deny. The wise king says, that "as one dieth so" The other dies, and to one place they go." Paul's only hope, as I before have said, Was in the resurrection of the dead. "But," says the objector, "I can never see How souls are punished, if they cease to be." "If man becomes as though he had not been, Can this be termed a just reward for sin?" Please pause one moment, calmly pause, and think: Is it no punishment, my friend, to drink The burning vials of his wrath of God, To feel the stroke of his avenging rod; To be consumed with vile, ungodly men, And never more be raised to life again; To see the good within the city fair, And know that you can never enter there? What heart-felt agony, what bitter woe, What cries of anguish, from the lips will flow! O Inconsistency! E'en since thy birth, Swifter than light, thou spreadest o'er the earth. Till man has learned to battle 'gainst the right, And choose the darkness rather than the light. I fain would all thy foolish views disclose, And all thy base deformities expose. O blessed Bible! Holy Book of God! How wise thy precepts, simple, plain, and broad! Far o'er the earth reflects thy cheering light, Like beacon watchfire in the gloom of night; And yet, O man, how prone to turn aside The plain directions of this Holy Guide, With all thy strength its blessed truths assail, With reason blinded by Tradition's veil. I am content the word of God to read, And take therefrom my only faith and creed, So shall it guide me o'er the darksome way, A mighty Shield, a Counsellor, and Stay, The same bright hope, that buoyed the prophets up, That strengthened Paul to drink the bitter cup, Whose cheering rays amid the darkness shine, I am content that this blest hope is mine. And if it be the purpose of my God, That this poor form should lie beneath the sod. What resignation to his will it gives To know indeed, that "My Redeemer lives."<sup>3</sup> How sweet to sleep within the silent dust, To rest together with the good and just, And at the coming of the blessed Lord Together share the glorious reward! These sorrowing eyes, so often dimmed by tears, Shall weep no more, through all the endless years. This "stammering tongue" shall then be loosed, to sing The songs of Zion, 'till the arches ring! And these same weary, trembling hands shall hold, 'Mid bliss ineffable, a harp of gold. The pallid brow, so deeply marred by care, No longer marred, a diadem shall wear. O glorious day of resurrection! dawn, Make haste and bid the dreary night be gone; Make haste and set the pining captives free, And bring the boon of immortality! O glorious thought, that though I sleep in death, With hope triumphant I can yield my breath, And sweetly rest within the silent tomb, And patient "wait until my change shall come,"<sup>4</sup> When in the "likeness" of my blessed King I "shall awake" his rapturous praise to sing, When free from death, forever by his side, In that blest morn, "I shall be satisfied."<sup>5</sup>

1 Job 14: 12, 21; 2 Eccl. 3: 19, 20; 3 Job. 19: 25; 4 Job 14: 14; 5 Ps 17: 15. I HAD rather never receive a kindness than never bestow one. Not to return a benefit is the greater sin, but not to confer it is the earlier.—Seneca. Two princes in South Africa are Christians, and are anxious for their father's conversion. But he sticks to his heathenism. "My sons," he said, "want me to be baptized. I say to them, Christians here," pointing to the Wesleyan station, "and Christians there," pointing to the Angelical monks. "Christians there wont speak to Christians here. When one of them has converted the other, it will be time to come to me."

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, Dec. 13, 1877.

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

### INSTRUCTING THE LORD.

THE prophet asks, "Who hath directed the Spirit of the Lord, or being his counselor hath taught him." Isa. 40:13. Yet there is no lack of men now-a-days to tell him what would have been appropriate and consistent in his work if he had only done it. A notable example of this is given us by the Rev. R. H. Howard, in an article on the Sabbath question which appeared in *Zion's Herald* of Oct. 25, 1877. He says:—

"There is a pestilent heresy known as Seventh-day Adventism, prevalent in certain sections of our work, which, we are told, is making sad havoc among our members as well as among those of some other churches, leading captive certain unsophisticated minds and unsettling the faith of many."

Pausing at the end of this, his first paragraph, only long enough to exclaim, Hallelujah! we pass on to what we suppose he calls arguments.

"It seems to me that the fact that the first day of the week was divinely appointed to be the Christian Sabbath, will sufficiently appear in the light of the following considerations:—"

Here he takes for granted the whole question. A "fact" is something done or accomplished; but it so happens that it is not yet a "fact" that the first day of the week was divinely appointed to be the Christian Sabbath. That is yet to be done, if ever. Let him not thus confound facts with fictions. He continues:—

"Many circumstances connected with ancient Jewish usage and economy would seem to be intended to prepare men's minds for some change in the institution of the Sabbath."

We have in this the beginning of what abounds in the article; namely, the utter absence of positive testimony, and, instead of this, conclusions drawn from mere suppositions. For every change that did really take place with the introduction of this dispensation, we have a positive prediction. Thus it was plainly declared that the yearly sabbaths and all the feast days of the Jews should cease; Hos. 2:11; and that all the sacrifices and offerings of that typical dispensation should come to an end; Dan. 9:27; and that that covenant should give place to the new. Jer. 31:31-33. But nothing is said or intimated by any prophet to show that the weekly Sabbath would ever be changed or abolished. Starting out to give the evidence from which some change would "seem to be intended," Mr. H. strangely enough admits a fact which renders such change forever impossible. Here it is:—

"The law prescribing a day of rest after six days' labor, had been from the beginning. It was given in Paradise, impressively recognized in the wilderness of Sin, and solemnly announced from Mount Sinai."

The foregoing admission that the institution, and the law for it, have come down to us from Paradise, is an effectual barrier against any idea of change; for no law that existed in Eden before sin entered, and which would have continued had sin not entered, could be changed by the introduction of sin, nor by the different dispensations to which the plan of redemption has given rise. Such is the Sabbath, among the primary, immutable, and eternal institutions of Paradise.

So far he stands on the firm platform of truth; but now he takes a fearful step downward. He says that this "memorial of the world's creation, was received into the Jewish economy as a memorial also of the deliverance of the children of Israel from Egyptian bondage."

What connection is there between the creation and the deliverance of Israel? Not a shadow of resemblance. How, then, could the same institution be a memorial of them both? Nothing could be more absurd. God gave the Jews a memorial of their deliverance, in the passover, an appropriate one, expressly provided and enjoined upon them. What need of another? There was no need and there was no other. If any refer to Deut. 5:15, we answer that the Sabbath was no more a memorial of their deliverance than was the practice of mercy and righteousness, Deut. 24:17, 18, and the keeping of every one of God's commandments. Lev. 19:35-37.

We now come to a series of expressions to which we call the especial attention of the reader. He says:—

"Meantime what more probable than that a dispensation so important, and in some respects so new, as that of Christianity, should be presumed to require, in adaptation to its own char-

acter and purposes, some alterations in the Sabbath?"

Then why has not the Lord said something of the kind? If Mr. H. had only been there to instruct the Lord in this matter, and told him how "probable" it was that something of this kind could be "presumed," and therefore he ought to make such a change, how nicely it could have been fixed up. But the Lord has passed it by in silence, and all Mr. H.'s probabilities and presumptions will not help the matter. Hear him further in the same strain:—

"What more natural than that as the Jewish Sabbath, as we have just seen, for sufficient reasons took on a political and ceremonial character, the Christian Sabbath should be in like manner allowed to commemorate, or to become forever associated with, some salient and characteristic feature of the new dispensation?"

But hold! we must first have a Christian Sabbath before it can be "allowed to commemorate," or to "become associated" with, anything. And when was it brought into existence? Where is the rest upon it, the blessing, and the law for it, all of which the Sabbath must have? Here, again, how Mr. H. could have instructed the Lord to set up a Christian Sabbath as a memorial, it would be so "natural"! But the Lord did not take that view of it, and hence has said nothing of the kind.

Again he says: "Why should it be thought a thing incredible that the great work of redemption should have a prominent niche and statue in this monumental institute" of the Sabbath? Well, are we to believe everything that is not incredible, without any instruction on the point? Is this the basis on which God now rests his truth? It would not be incredible, if God had only told us that a Sabbath had been provided to commemorate the work of redemption. But as he has not told us so, it ought to be a thing incredible that any man should presume to tear down God's ancient memorial, without any leave or license so to do, and try to set up in its place a new one without one word of either permission or instruction in the matter. If this is not a Heaven-daring, blasphemous work, where shall we find it? This is the work that has been done by the "man of sin," 2 Thess. 2:3, 4; Dan. 7:25, and it is time that Protestants ceased to follow in his wake.

He argues further that if the Jewish Sabbath told us of the completion of creation, "why not the Christian Sabbath, together with this, tell us also of that new creation more glorious by far than the old, and therefore more entitled to remembrance." We answer, It would, if God had only told us so; but as he has not, all the "why not's" of Christendom will not alter the matter a particle.

In this last quotation he intimates that "the Christian Sabbath," by which he means Sunday, may be a memorial of creation. But this is utterly impossible; for God did not rest upon the first day of the week. For the same reason the fourth commandment cannot be used to enforce it. The moment we try it, we make it utter a falsehood. Let this be ever borne in mind, that the fourth commandment has nothing whatever to do with a first-day Sabbath.

Like the multitudes who have gone before him, he says that redemption is greater than creation. We ask, as we have asked a thousand times and as many times waited in vain for an answer, how he knows this. And we wait again before following to its end the sickening series of assumptions on which this argument rests. He speaks of the new creation; but that has not yet come, and for this very good reason cannot yet be commemorated. Hear him further elucidate the question with his profound logic in the absence of all revelation:—

"Certainly, if the material creation merited a memorial, still more the moral; if the temporal deliverance of a single nation deserved to have an institution enacted in its honor, incalculably more the spiritual and eternal salvation of a multitude no man can number."

Well, didn't the Lord know this? or has it been left for Mr. H. to inform him? And is the ancient Sabbath to be overturned and another day for another purpose introduced to commemorate this? Then why has not the Lord told us something about it?

The reader will notice how coolly the fact is ignored that we have any memorials connected with the work of redemption. But what about the Lord's supper and baptism? Do not the symbols of the eucharist represent the death of Christ, and does not baptism represent his resurrection? So the Scriptures expressly declare. And are not these memorials enough? Do they not cover the whole ground? Are they not appropriate? Could God consistently give more? What language, then, can be used to properly characterize the work of those men who virtually set aside this arrangement of the Lord, in

favor of one of their own, which they devise by first sitting in judgment on the works of the Almighty, and with their finite powers determining which one of two of God's infinite works is the greater, though the Bible does not declare it; and then assuming that that greater work is finished, which the Bible denies; and then that it should have a memorial different from any which God has provided; and then that that memorial should consist of a day observed as a Sabbath, though there is no correspondence between the event and the memorial; and then that it should be the first day of the week though there is nothing to give this day preference over that day on which Christ's blood was shed, through which, says Paul, we have redemption; and then that the observance should be weekly, though there is nothing in the case to suggest that proportion of time; and lastly, that this being established, the old, with which it has no connection, should be discarded, though never annulled by God, and the other kept without prophecy, precedent, or law! Perhaps assumption and presumption can go further than this; but it has never been our lot to meet it.

The following additional point, only, have we space and time to notice this week:—

"In Ezekiel there is an important vision, embracing a singularly striking and significant prediction: 'And when those days are expired, it shall be that on the eighth day of the week, and so forward, the priest shall make your burnt offerings, . . . and I will accept you, saith the Lord.' Eze. 13:27. The only supposable accomplishment of this vision is in the condition of the Christian church; while the only imaginable fulfillment of the foregoing prediction is the one found in the first day of the week, and in its Christian worship."

It was with unfeigned surprise that we saw years ago an attempt made to force this prophecy into the service of a first day Sabbath. It is with scarcely less surprise that we behold the wonderful addition which this writer has made to the quotation. The reader will doubtless be ready to inquire how many days there are in a week. We had always supposed there were but seven. Yet Mr. H. speaks of the eighth. Is that the last? or shall we go on to the tenth, as in the French revolution? And what is the name of this eighth day of the week? But, candid reader, just turn to the prophecy itself, and you will find that our clerical friend has deliberately added the words "of the week" to the words of the prophet. The text says nothing about any day "of the week," much less the "eighth day of the week." If he had quoted the verse before, his application would have been entirely spoiled. Let us read it. Eze. 43:26: "Seven days shall they purge the altar and purify it; and they shall consecrate themselves." How often? Every seventh day? No; but seven days continually, day by day. See verse 25. And then what? "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar." When did the count for these seven days commence? Was it with the Sabbath? There is nothing said about it. Then when would the eighth day be? On Sunday? There is no proof of it. And does it say every eighth day? If it does not, then where is your succession of Sabbaths? And if it does, how long are your weeks? But it says, on the eighth day, after the seven had ended, and so forward, that is, upon every day thereafter, just as the seven had been mentioned, the priests should make their offerings upon the altar. And the only imaginable fulfillment, forsooth, of this, is in the observance of every seventh day under the gospel as the Sabbath, provided only that it comes on the first day of the week!

That men should light upon such texts as this, and try to twist and torture them into the service of Sunday, is the heaviest blow they could strike against that institution; for it shows the desperate weakness of their cause, and the transparent folly of their efforts.

More next week.

### TO CORRESPONDENTS.

PLEASE explain 2 Cor. 5:8, and Phil. 1:23. Where can we find in the Bible, testimony to show that the Sabbath was set back one day at the time of the exodus of the Jews, as I have seen stated by M. H. Fleming, minister of the M. E. Church. E. NEEDLES.

ANS. 2 Cor. 5:8, and Phil. 1:23, are explained in our work on Man's Nature and Destiny. Respecting the claim that the Sabbath was set back one day at the exode, as stated by some Methodist ministers, under the lead of P. Akers, there is no proof for it either in the Bible or anywhere else. It contradicts the Bible, and history, both sacred and profane. It is a mere subterfuge invented by men to try to

avoid the claims of the fourth commandment and a very silly one at best.

The Douay Bible renders 2 Pet. 1:29, "No prophecy of Scripture is made by any private interpretation. Is this correct?" M. C. W.

ANS. The word which in our translation is rendered "is," and which the Douay translation renders "is made," is *ginomai*, which is defined by Greenfield, "to come into existence, be created, exist by creation, to take place, come to pass, happen," &c. We understand the idea to be that the interpretation of the prophecies is man's peculiar and exclusive prerogative; for as the next verse states, as the prophecy was not given by the will of man, but by the Holy Ghost, independent of, and above, man, so the interpretation is not committed to any man's fancy, but must be made according to the Spirit which gave it.

I find it stated in a Roman Catholic work "that the whole history of the church from the nineteenth century to the first, no solitary example can be adduced to show that any pope or general council ever revoked a decree of faith or morals enacted by any preceding council or pontiff." Is this true? M. C. W.

ANS. So far from being true, the whole history of the papacy is marked with the conflicting decrees and decisions of councils and pontiffs. On pages 313-321 of Gavazzi's Lecture is a lecture on the infallibility of the pope. From this we take at random, on pp. 317, 318, the following facts:—

Speaking of the doings of some of the councils, he says: "Nice condemned Arius, and Constantinople absolved him. Constantinople condemned Nice, Lateran condemned Basil, and, nineteen years afterwards, a second council of the same Ephesus absolved him. The Ecumenical council of Constantinople declared bread and wine images of Christ's body in Heaven; Lateran and Trent pronounced the full transubstantiation. Constantinople and Basil asserted that councils are superior to the pope. Lateran opposed the claim. Laodicea excluded the Apocrypha. Trent adopted them all."

Of the popes he says: "Gregory the Great says, He who assumes the title of universal bishop is Satan; and Gregory VII. says the bishop of Rome is universal. Leo IX. is against and Gregory XIII. against, infallibility. Pius VI. Vigilius is against, and Innocent III. for, transubstantiation. Pius V. by a Bull declared the breviary correct; Urbanus VIII. declared the breviary of Pius V. full of errors. Sixtus V. pronounces the Bible published by him correct; Clement VIII. says the Bible by Sixtus V. contains two thousand capital errors. Clement XIV., by an infallible Bull, suppressed the Jesuits as fatal to the church and society. Pius VII., by another infallible Bull, re-established the Jesuits as useful to the church and society."

He also mentions the case of Formosus, which marked the epoch from the ninth to the eleventh century, as recorded by Roman Catholic writers themselves:—

"Formosus became pope by invading the Basilica of the Vatican, where he erected an altar over the slaughtered bodies of the people. After a little he was overcome and dragged to death. His successor, Stephen, had his body taken from the sepulcher, dressed in Pontifical robes, brought into conclave, and questioned about the crimes it committed when living. Receiving no answer, Stephen ordered the fingers of the right hand to be cut off, the corpse to be stripped naked, and cast into the Tiber. He then excommunicated all the followers of Formosus, and cancelled all his acts so as to cover his memory with ignominy. A few months after, another pope restored Formosus; a few days subsequently another condemned him and all his acts. And, finally, after seven or eight years, Pope John restored Formosus to all prerogatives and rights among popes!"

These are only a few particulars from almost an unbroken line of like testimony concerning the papacy. And when any Catholic writer with all this before him (for they must all be aware of it), makes such assertions as our correspondent quotes above, he shows that he has partaken of the spirit of the Romish system, and given himself up to unblushing and bounded dishonesty.

In the account of the Lord's supper, Matt. 26:26, &c., we read that Jesus took bread and said, "This eat, this is my body, . . . this is my blood." Is not this strong proof of the real presence? M. C. W.

ANS. Not at all, any more than beasts which are used as symbols, are the kingdoms which they symbolize. For instance, Dan. 7:1-8, "These great beasts, which are four, are four kingdoms, which shall arise out of the earth." Verse 23: "The fourth beast shall be the fourth kingdom." Verse 24: "The ten horns of this kingdom are ten kings that shall arise." The prophet had before his eyes only beasts



various forms; yet the angel said, These kingdoms: not that a beast is really a king-  
 but only a symbol of one. Just so, Christ,  
 when he spoke these words had not before him  
 portion of his own, or any other human body,  
 a quantity of blood; but he had bread and  
 wine, which might, and did, fitly represent or  
 symbolize his flesh and blood. Moreover, he  
 of the bread, "This is my body which is  
 for you;" 1 Cor. 11:24; and of the  
 wine, "This is my blood of the new testament,  
 which is shed for many." Matt. 26:28. But  
 when Christ said this, his body had not been  
 broken, nor his blood shed. Therefore a por-  
 tion of his broken body and spilt blood could  
 have been there; and hence it is folly to  
 talk about the "real presence" in the bread  
 and wine of the Lord's supper.

ANSWERED BY LETTER: J. H. Waggoner, J.  
 C. Daniels, G. Bennett, M. W. Harris, D. H. Lamson.

**HUMAN GOD ORGANIZE MATTER TO THINK**

(Continued.)

OLD CANRIGHT'S article closed in the last  
 number of the REVIEW with a quotation from  
 the Philosophy of Reason, by John Ware,  
 D., showing how nearly the lowest forms of  
 animal life and the highest forms of vegetable  
 approach each other. The subject is re-  
 ferred as follows:—

"The functions of sensation and voluntary  
 motion, the author says, "To the exclusive pos-  
 session of these powers by animals, there are ap-  
 parent exceptions. Some vegetables do move  
 in place with as much apparent volun-  
 tary motion as certain animals; whilst there are some  
 animals as immovably fixed to one spot as veg-  
 etables by their roots. There are also plants  
 which exhibit motions seemingly as voluntary as  
 those of some of the lowest animals, and for as-  
 surely a purpose. The sensitive plant is a  
 striking example of this kind. The slightest  
 touch makes its leaves suddenly shrink, and to-  
 gether with the branch bend down toward the  
 ground."

"But the moving plant, or *Hedysarum gy-*  
*furnum*, furnishes a more astonishing exam-  
 ple of voluntary motion. Its movements are not excited  
 by the contact of external bodies, but solely by  
 the influence of the sun's rays. Its motions are  
 confined to the leaves, which are supported by  
 flexible footstalks. When the sun shines,  
 the leaves move briskly in every direction.  
 This general motion, however, is upward and  
 downward. But they not unfrequently turn al-  
 around; and then their footstalks are evi-  
 dently twisted."

"The *Dionaea muscipula*, or Venus's fly-trap,  
 of Carolina, affords another instance of  
 vegetable motion. Its leaves are jointed,  
 and furnished with two rows of strong spines.  
 The surfaces are covered with a number of mi-  
 croscopic glands, which secrete a sweet liquor, and  
 attract the approach of flies. When these parts  
 are touched by the legs of the fly, the two lobes  
 of the leaf instantly rise up, the rows of spines  
 close themselves fast together, and squeeze the un-  
 fortunate animal to death. If a straw or pin be in-  
 troduced between the lobes, the same motions  
 are excited."

"When a seed is sown in a reversed position,  
 the young root turns downward to enter the  
 ground, and the stem bends upward into the air.  
 When a young stem to an inclined position,  
 its extremity will soon assume its former  
 perpendicular direction." The roots of a tree  
 growing on dry or barren ground, in the neigh-  
 borhood of that which is moist or fertile, be-  
 come larger, longer, and more full in that direc-  
 tion than in any other, as if extending them-  
 selves to obtain the nourishment which can  
 be afforded them. If we twist the branch  
 of a tree, so that the under surface of the leaves  
 come uppermost, they gradually turn upon  
 their footstalks till the proper side is exposed to  
 the rays of the sun. This they will do repeat-  
 edly until they have become injured by the ex-  
 treme heat; and if the leaf be confined, so that it  
 cannot resume its natural position, its stalk  
 becomes twisted by the effort to accomplish  
 its purpose."

"The sunflower, the leaves of the mallow,  
 and some other plants, generally turn their  
 faces toward the sun. The tendrils of plants,  
 on the other hand, move toward the shade, in  
 every direction it may be. In a green-  
 house, if exposed to the morning light, they  
 turn themselves toward the west, at noon to  
 the north, and at night to the east. They are  
 attracted by opaque bodies."

"Instances of a similar nature are afforded  
 in the case of plants that have been denominated the sleep-  
 ing plants. The leaves of many are folded together  
 during the night, and droop as if dying. In  
 some instances they are so arranged, when in  
 this state, as to serve as a cover to the flowers or  
 young fruit. The flowers of other plants follow  
 the same law, and close at the approach of night,  
 for the apparent object of shelter and protec-  
 tion. In many of these instances, the motions  
 so nearly resemble those of some of the lower  
 animals, that it is not easy to say wherein they  
 differ in principle."—Pages 18-20.

Of some of the very low animals he says,  
 "They have a head, but no proper brain. The  
 nervous system consists of a knotted cord, dif-  
 ferently developed in different cases. They have  
 the senses of sight, touch, and taste, and many  
 of them probably those of hearing and smelling,  
 though their organs are not obvious."—Page  
 44.

"Animals of a higher grade are found with a  
 less perfect and less innate knowledge, but with  
 a power of acquiring knowledge, till we come to  
 man, in whom no knowledge is possessed at  
 birth, but a high capacity for its attainment."—  
 Page 392.

"The higher animals, though they come into  
 life with various instincts, and often with much  
 of the knowledge that is necessary to carry them  
 into active operation, are capable, by observa-  
 tion, experience, and reflection, not only of  
 modifying and improving them, of carrying them  
 out more perfectly as they grow older, but also  
 of applying them to subjects which do not origi-  
 nally fall within their province. Indeed, espe-  
 cially under the influence of education, they  
 may be made to undertake operations which are  
 entirely out of the sphere of instinct."—Pages  
 394-5.

"In those animals in which instinct is not the  
 sole principle of activity, intelligence enters in  
 various degrees, partakes its dominion, and co-  
 operates with it. Intelligence has no precon-  
 ceived ideas, it is destitute of any original  
 knowledge, but it acquires both ideas and  
 knowledge. It thinks, reasons, judges; per-  
 ceives the purpose for which it acts, and in this  
 way renders the instinctive powers, with which  
 it is associated, subservient to its ends; en-  
 larges the sphere within which they operate,  
 imparts to them new impulses, and suggests to  
 them new motives for activity. Instinct, within  
 the field which it embraces, is the most certain  
 guide; but its original field is limited, and with-  
 out the aid of intelligence it is incapable of ex-  
 tension. With this aid it may be modified and  
 improved, and the modification and improve-  
 ment may be transmitted in some degree to suc-  
 ceeding generations."

"We have the most complete specimen of  
 what instinct alone can do in such insects as the  
 ant, bee, wasp, and spider; and of what intelli-  
 gence can do, in such animals as the horse, dog,  
 beaver, and elephant, and, more than all, in  
 man. Instinct probably predominates in all  
 animals below man, and the presence of a true  
 intelligence is not directly detected below the  
 vertebral animals, except among the higher spe-  
 cies of the articulatæ and mollusca. Its influ-  
 ence becomes more marked as we ascend through  
 fishes, reptiles, and birds to the mammalia;  
 but it is only among the most elevated of the  
 last that it assumes an important rank as a di-  
 recting power, and it is never a predominant one  
 except in man. This statement will be sufficient  
 to show what a variety in animal character the  
 influence of these two principles mingled in dif-  
 ferent proportions must produce, and to show  
 also how difficult in each instance it must be to  
 determine from which of them any given line of  
 conduct on the part of an animal proceeds."—  
 Page 404.

"Man thus stands on an eminence high above  
 all other animals; and yet, so far as we are  
 able to analyze their character, their faculties  
 are not specifically distinct from his, but appear  
 to differ from them rather in degree than in kind.  
 Animals exhibit the same sentiments, the same  
 affections, the same emotions, the same passions  
 as man. Their lives are governed by certain  
 motives, and are directed to certain objects in  
 common with his."—Page 405.

"In its general plan, the course which crea-  
 tion has taken from its beginning appears to  
 have been that of progressive improvement,  
 bringing out in the first instance the humblest  
 and simplest forms of life, and then gradually  
 introducing in the midst of them those of a  
 higher and more complex character."—Pages  
 407-8.

I believe that this author has candidly stated  
 the truth in the preceding extracts. We simply  
 have an ascending gradation in the different  
 forms of matter,—mineral, vegetable, and ani-  
 mal, lower and higher.

Here I might give innumerable examples of  
 clearly defined reason, intelligence, or mind, in  
 the lower animals. But waiving all this, we

will grant just what our opponents claim;  
 namely, that the dumb beasts never reason nor  
 think; that they are wholly guided by instinct.  
 Instinct moves them to eat, to drink, to open  
 their eyes, to listen with their ears, to smell, to  
 feel, to flee from danger, and to do a thousand  
 things which we observe daily. This is all done  
 by instinct, and the beast is merely organized  
 matter, nothing else. Now see what follows  
 from this; namely, that the Creator has so vital-  
 ized, so organized this matter that it can see  
 and hear, can eat and drink, can rise up and lie  
 down, can defend itself, can come at a call, or  
 go at a command, work, build houses, and do a  
 thousand things. Even Bishop Clark, writing  
 against our position, makes the following won-  
 derful admission:—

"In fact, surveying the whole ground, we  
 can hardly wonder at the enthusiasm with  
 which a modern writer, quoted by Mr. Brodie,  
 kindles up: 'There is,' says he, 'hardly a me-  
 chanical pursuit in which insects do not excel.  
 They are excellent weavers, house-builders,  
 architects; they make diving bells, bore gal-  
 leries, raise vaults, construct bridges; they line  
 their houses with tapestry, clean them, ventilate  
 them, and close them with admirably-fitted  
 swing doors; they build and store warehouses,  
 construct traps in the greatest variety, hunt  
 skillfully, rob and plunder; they poison, saber,  
 and strangle their enemies; they have social  
 laws, a common language, division of labor, and  
 gradations of rank; they maintain armies, go to  
 war, send out scouts, appoint sentinels, carry off  
 prisoners, keep slaves, and tend domestic ani-  
 mals. In short, they are a miniature copy of  
 man rather than of the inferior vertebrata.'  
 This description is highly wrought, but not so  
 highly but that its substantial basis in fact will  
 be readily recognized."—*Man All Immortal*,  
 p. 95.

Reader, all this is done by mere matter. So  
 the Bishop argues; so our opponents believe.  
 Now if the blessed God can vitalize and organize  
 matter so as to do all these wonderful things, can  
 he not just as easily go a little farther and or-  
 ganize matter so as to think, be intelligent, and  
 reason? We believe the conclusion is legitimate,  
 and that facts in connection with the human  
 mind show it is the truth. God has organized a  
 material brain which does think and reason.

D. M. CANRIGHT.

(To be Continued.)

**QUARTERLY MEETINGS.**

THE system of quarterly meetings adopted by  
 Seventh-day Adventists is proving a grand suc-  
 cess. Each member of every church should real-  
 ize that he has an interest in this matter. Where-  
 ever it is possible, there should be an attendance  
 at the meeting the first Sabbath in each quarter.  
 January of 1878 is near at hand. The elder or  
 leader of every company will read the name of  
 each member the first Sabbath in January, and  
 a response is expected, either in person or by let-  
 ter. No matter how far you may live from the  
 place of worship, or how near you may be at the  
 time of the meeting, send a report of your stand-  
 ing. Your case will come up, and some action  
 will be taken in reference to your name unless  
 you are represented in person or by letter.

If any alienation exists between brethren or  
 sisters, read Matt. 5: 21-25 and act accordingly,  
 that nothing may hinder the melting influence of  
 God's Spirit filling all hearts.

At this time the systematic benevolence should  
 be paid promptly, also a sum equal to one-third  
 of the amount of s. n., for the missionary cause.  
 It is due the evening after the first Sabbath in  
 the quarter or on the first-day following, as may  
 be arranged by the leader of the church. If  
 through the season the Bible plan has been fol-  
 lowed,—“Upon the first day of the week let ev-  
 ery one of you lay by him in store, as God hath  
 prospered him," it will be an easy matter to  
 place it in the treasury of the Lord at this time.  
 But if the tithe of the first-fruits during the year  
 has been appropriated to your individual use,  
 you may find yourself somewhat embarrassed.  
 Be prompt in doing the Lord's business, and his  
 promises will be verified. "Honor the Lord  
 with thy substance, and with the first-fruits of  
 all thine increase; so shall thy barns be filled  
 with plenty, and thy presses shall burst out with  
 new wine." Prov. 3: 9, 10.

A missionary meeting should be held at the  
 time the s. n. is paid. The librarian should see  
 that each member has a blank report in season to  
 fill out for this meeting. After the report of la-  
 bor has been read, the remainder of the time can  
 be occupied in relating individual experiences.  
 Thus from an hour to an hour and a half will be  
 interestingly and profitably spent. If the libra-  
 rian has no blank reports, he should send at once

to the director or district secretary for them; and  
 if he has none he should send immediately to the  
 State secretary. This is an important time.  
 The cloud of light is rising before the people of  
 God. Success is attending God's servants and  
 the missionary effort as never before. Thou-  
 sands are becoming interested to read, yearly,  
 through the means of the tract societies alone.  
 Soon the reckoning time will come. Now is the  
 time to prove our loyalty to God and faithful-  
 ness in his service. S. N. HASKELL.

**DEDICATION AT WELLSVILLE, N. Y.**

As will be seen by appointment in this paper,  
 this meeting is to be held Dec. 21-23; and as  
 this occasion has been looked forward to with  
 much interest by the friends of the cause in this  
 section, we expect a large attendance of the  
 brethren and sisters. I will state briefly some  
 reasons why this should be the case.

1. With but one exception, this is the only  
 house of worship built or owned by S. D. Ad-  
 ventists in Western New York or Pennsylvania,  
 and the building of this house at a convenient  
 and accessible point for general meetings, is an  
 enterprise in which all are interested. We  
 have here a comfortable and commodious house,  
 fully equal, and in some respects superior, to  
 the one built at Rome last year; and we extend  
 a general invitation to all the friends to attend  
 its dedication. We also extend a cordial invi-  
 tation to our S. D. Baptist brethren of this  
 locality to be present on this occasion.

2. We need a general meeting in this part of  
 the State. With the exception of the camp-  
 meeting at Aurora last spring, there have been  
 no general meetings in Western New York for  
 years. At the general meeting at Rome, three  
 weeks ago, there was a large attendance. Why  
 should we not have even a larger attendance  
 here?

3. After an absence of more than six months,  
 we are again to be favored with the presence  
 and labors of Bro. Canright. I had feared that  
 the interest of the work in New England would  
 prevent his attending this meeting, and indeed  
 it has only been through the most earnest solici-  
 tation, and in consideration of the importance  
 of the meeting, that he has consented to come.  
 We are sure our brethren will show their ap-  
 preciation of the interest he has manifested in  
 our behalf, by making a special effort to attend  
 the meeting.

Now we say to all our brethren, Come to this  
 meeting. We want to see a general representa-  
 tion from all the churches in Western New  
 York and Pennsylvania, and as many of those  
 from other parts of the State as can come. In  
 behalf of the brethren here I would say, They  
 will cheerfully do all in their power to entertain  
 all who will come, and they want none to stay  
 away for fear of being a burden. At the same  
 time, in justice to those willing brethren, I  
 would suggest that in consideration of the fact  
 that there will be so large an attendance, all  
 who can should come prepared to take care of  
 themselves, as far as possible. Bring bedding  
 and provisions as far as convenient; and thus  
 you will be better prepared to enjoy the meet-  
 ing yourselves, and will help the friends here to  
 the same privilege.

We would call the attention of the brethren  
 in Monroe, Orleans, Niagara, Erie, Cattaraugus,  
 and Chautauque Counties, to the fact that ar-  
 rangements have been made for chartering a  
 car from Dunkirk to Genesee (Wellsville), by  
 which, with a good attendance, the fare on the  
 Erie road will be reduced to half fare or less.  
 The car will probably be attached to the train  
 which connects at Dayton with the morning  
 train from Buffalo on the Buffalo and James-  
 town road. This will also make good connec-  
 tion with the train from Jamestown, on the  
 same road.

Those coming on the Atlantic and Great  
 Western road, would take chartered car at Sala-  
 manca. Those wishing to take the car at any  
 station between Dayton and Genesee can do so.  
 The car will probably return Tuesday morning.  
 Buy no tickets, but arrange the matter of fare  
 with the one who has charge of the car.

We want to hear immediately from every  
 company of Sabbath-keepers who will come by  
 this route as to how many will come; so that we  
 may know whether more than one car will be  
 needed. Further particulars next week.

B. L. WHITNEY.

SELFISHNESS in ourselves gives us the keenest  
 faculty to discern it in others, and makes us the  
 most unsparing in condemning and despising it.  
 Therefore, you may expect the most selfish one  
 in the company to be the first to accuse others  
 of selfishness.

## THE THREE MESSAGES.

TUNE: "Go forth said the Master."

THESE words said the Master, "I'm coming again,  
That with me my people forever may reign.  
That they may be ready my coming to see,  
I send forth my angels with messages three.

CHORUS: The Master is coming,  
He's coming for thee;  
Oh! haste to be ready  
Thy Master to see.

The first with this message was sent through the  
land:

Fear God and give glory, his Judgment's at hand,  
And worship the maker of earth, sea, and sky,  
And the fountains of waters, who ruleth on high.

CHORUS.

The second this message of woe did repeat:  
The church is not ready her Master to greet;  
She's fallen, backslidden, departed from Heaven,  
And her love to earth's kings has unlawfully given.

CHORUS.

The third message follows, the last to be given,  
To point once again dying sinners to Heaven:  
If any the beast or his image adore,  
On him shall God's judgments abide evermore.

CHORUS.

The law of the Father, the faith of the Son,  
Must be kept by the church all united as one;  
The mark of rebellion refuse to receive,  
Be sealed with God's seal, and eternally live.

CHORUS.

G. W. PAGE.

## Progress of the Cause.

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

## SOUTHERN SWITZERLAND.

WHEN we came to Switzerland, we thought we should soon commence public labors in new fields; but there are obstacles to meet in free Switzerland that are not met in laboring in the United States. Free halls are scarce, and we are obliged to obtain a license before we can act as colporteurs. The prices of public halls are high, and we cannot obtain them for several successive nights, as they are public property, and are designed to meet the public wants, and to be a source of profit, by being opened for concerts, balls, operas, and scientific lectures. The municipalities that control such halls are generally under the influence of the clergy, so that it is very difficult to obtain halls in which to preach views not in accordance with popular orthodoxy. It takes time to meet all these difficulties, and lay a good foundation for a permanent work.

I obtained permission of the authorities to preach in the city hall a number of specified nights. This permission was signed by a majority of the city council of Morges and marked "Free," leaving us to meet only the expense of gas and the services of the porter, which would be seven or eight francs (about \$1.75) a night. We accepted the offer. It was the day of a special fair, which afforded us a fine opportunity to publish the meetings; but we had no time to print hand-bills, and had to use old ones, requiring much writing to adapt them to this place. Sister E. Gabert, the teacher who lived near this place, and who will soon join the work at Bale, was with us. She, Mrs. B., and our hired girl, who was converted under our roof, took hold with us, and we succeeded in publishing both for the city and for several surrounding localities.

My first subject was the Eastern Question. I spoke to a full hall. In our congregation were ministers, teachers, and representatives of three or four nations. God helped, and the people were very attentive. To meet the expense, we had hung two money-banks at the doors, and told the people that, though we had published "Admission free," that all might hear, yet there were expenses to be met, and those who were disposed, and felt they were benefited by the lectures, had the privilege of dropping in their mites as they passed out. After returning from meeting, we found about 17 francs, more than enough to meet the expenses of two evenings, for which we felt sincere gratitude to God.

At our next meeting we had unusual liberty in speaking on the symbols of Dan. 2. We know not what the results will be; but we think it becoming to appreciate and enjoy present blessings, and trust God for the future.

Our third meeting is just closed. The interest is on the increase. Our little banks have thus far turned out enough specie in pieces from one franc down to one-fifth of a cent to meet the expense of the hall for six nights. Thus we are three nights ahead.

Pray for us that the word of God may have free course, and that our most earnest desire may be realized. I feel that God is bracing me up for the work. I shall lay hold on him, and shall triumph in his name.

D. T. BOURDEAU.

Rue de la Gare, 12, Morges, Suisse, Nov. 19.

## MICHIGAN.

HAVING closed our labor with the church at Leighton, Allegan County, we took the cars Nov. 27 for the church at Gaines, which is situated in Kent County. The weather could hardly have been more unfavorable, and the going was almost impassable. At Fisher's station we were met by the son of Bro. W. J. Hardy, who took us in a carriage, four miles and a half across the country, in the face of a driving snow storm, and landed us safely at his father's house. While we remained at Gaines such was the state of the roads that we found it impracticable to do any thing in the line of public services until the Sabbath. On that day and on Sunday we preached at their accustomed place of meeting.

Previous to this time, however, we gave our attention to the matter of looking after the interests of the church, and laboring, by prayer and conversation, with those who seemed to need help. The church at Gaines at one time was quite large, and prosperous, but through various causes it has been greatly reduced in numbers, and its members had become very much discouraged. When we saw the exact situation in which they were placed, we were moved with an earnest desire to help them if possible. We gave ourselves therefore to the work, trusting in God for help, and taxing our strength to the utmost. Before we left the place, the blessing of the Lord rested in large measure upon the people, and difficulties were removed which had been heretofore considered almost insuperable. We left them, to all appearance, quite well united; and if they shall hold the ground which they have thus gained we predict for them a future of usefulness and peace.

W. H. LITTLEJOHN.

M. S. BURNHAM.

## NEW ENGLAND.

THE Lord is blessing us greatly here of late. Near Newburyport about a dozen have embraced the Sabbath during the past week. There are five preachers of us all at work within a few miles of each other. We have good openings, more than we can all fill during the winter. Ministers, elders, and deacons of other churches are coming into the truth. Thank the Lord.

Our meeting-house at Danvers is now about done; but we postpone the dedication till about New Year's, so as to have the State quarterly meeting there at that time. Let us calculate for a large meeting.

D. M. CANRIGHT.

## WEST NEWBURY, MASS.

WE began meetings here Saturday evening, Dec. 1, and have now given five discourses. Our audiences range from seventy to one hundred and fifty. This is a small country village, six miles from the city of Newburyport, and has no public conveyance except the daily stage. Bro. C. W. Stone is with me, and we have an organ; so we have good singing, which everybody appreciates whether they love the truth or not.

We find a lady here who heard of Eld. Canright several years ago, when some of her friends embraced the truth in Maine. So it is, there are hundreds of thousands who know of this truth because some of their friends have embraced it. Brethren, let us be faithful in obeying it.

D. A. ROBINSON.

## WESTMORELAND, N. H.

I MET with the company of Sabbath-keepers at Westmoreland, Dec. 1 and 2. We were agreeably surprised to find so intelligent a company among the blue hills of New England, who are in full sympathy with all the truths advocated by S. D. Adventists. Since Eld. Robinson left them, they have encountered considerable opposition, which has had a tendency to strengthen and establish them more fully in the truth. Bro. and Sr. Mason, of Walpole, who meet with this company, have been a source of great encouragement to them, by their presence and cheerful testimonies.

During the two days, we held six meetings. The intervening time was filled up with social meetings, which were seasons

of profit and general encouragement to all present. The presence of Brn. Hastings and Buzzell, and their words of cheer and comfort, greatly added to the interest of the meeting. Sunday evening, I spoke on the Sabbath question. At the close of the discourse I took an expression, by a rising vote, to see how many would keep the Sabbath. Much to the surprise of all present, a Mr. Butterfield arose with the rest, thus signifying his determination to keep the Sabbath.

May God give grace and courage, and the good work speed on.

M. WOOD.

## MAINE.

New Sweden.

ON the first Sabbath after my arrival here, about all who believe in the Lord's Sabbath met together. I addressed them from 1 Thess. 5: 20: "Despise not prophesyings." Bro. Holm spoke in the afternoon, and bore testimony to the words spoken, exhorting to faithfulness and an examination of the word for themselves. This was an important testimony, as he had almost been led away by the enemy, through the perversion of the word of God on the questions of the spirit of prophecy and the sanctuary. But after a careful examination of these subjects, he saw the errors into which he had nearly fallen.

A man by the name of Carlson, who claimed to be an Adventist and Sabbath-keeper, brought a quantity of papers published against S. D. Adventists, and distributed them through the colony. For twelve weeks he went from house to house, endeavoring to prejudice the minds of the people against Seventh-day Adventists. This was done under a color of meekness, and it took a class who had begun to see faults in their brethren, and were not able to see their own, nor to correct them.

The consequence was that the Sabbath-keepers became divided. Soon one division began to find fault with their leader, and he would not lead them. The result of this confusion will probably be the selection of a company who will love order and seek for harmony and unity. We expect to see a company here whose faces are set Zionward, who will be a light in the world, and finally gain the overcomer's reward. We shall give God all the glory for his sustaining grace in this time of trial, and we hope our brethren will pray for us that our deliverance may be triumphant.

JAMES SAWYER.

Monticello, Aroostook Co., Nov. 27.

I AM still holding meetings here. After the fourth meeting I was locked out of the meeting-house, but the school-house was opened, and I have since held meetings in it. I have given, in all, twenty-one discourses, and have set forth the Sabbath question as far as I am able. Many acknowledge that we have the truth. One man says he has been a church-goer for the past forty years, but has learned more about the Bible during these meetings than from all the meetings he had attended before.

Sunday forenoon the Methodist minister occupied the school-house, and spoke on the condition of man in death. He said there were two creations, one of the body, and the other of the soul, and that the soul was made immortal; but he did not offer one text to prove it, and the Bible says no such thing. In the afternoon I had liberty in speaking on the nature of man. The Lord has given his Spirit to assist in setting the truth before the people, but I feel that I need a fresh fitting up for the work of bringing those who have heard the truth to feel the importance of obeying it. For this I ask the prayers of the brethren and sisters.

SAMUEL J. HERSUM.

## OHIO.

WE had interesting meetings with the brethren and sisters of Van Wert, Nov. 3-5. Rain and mud prevented a full attendance from the country around. Nearly all those who accepted the truth last summer still hold on. One good sister took her stand to keep the Lord's Sabbath at the time of our last meeting. Organization was entered into, but the ordination of officers was deferred. We hope to have a general meeting with this church during the winter, and to see good results from the same.

Sabbath and first-day, Nov. 24, 25, we spent with the Cleveland church. One interesting feature of this meeting was the presence of three persons of real intelligence, residing sixteen miles from Cleveland, in the country, who had embraced the truth by reading. Each of these took part

in our meeting, and it is needless to say although our number was small, we had a good meeting. Five or six persons altogether have accepted the truth by reading in one neighborhood. Such developments are, or should be, very encouraging to and M. workers. We expect a large strong church of Sabbath-keepers will be raised up in Cleveland at no distant period. May those living there represent the truth by a consistent life.

H. A. ST. JOHN.

## NEW YORK.

Pulaski.

MET with the friends in this place Sabbath. The weather and traveling was such that but few could get in from country, but I found them doing well of good cheer. Had the pleasure of meeting Brn. M. H. and Wm. H. Brown, who materially assisted about tract and missionary matters, in which our new friends considerably interested. They expect to organize a Vigilant Missionary Society soon.

S. B. WHITNEY.

Lewis Co.

I WENT to Glensdale Nov. 24, and remained four days. I found a faithful company of seventeen keeping the Sabbath and sustaining regular meetings. The company has had a great deal to overcome as the message found a large part of them using tobacco. I spoke three times upon health reform. Conviction aroused upon that subject. They acknowledged that the use of tobacco is a sin; some promised to give it up.

Bro. J. Wilbur has moved into neighborhood. He will be a great help to the church here, also to this county, as he was their pioneer in the third angel's message. We hope to see here a large ingathering of souls. The influence of our meeting at Carthage has been good. It has led men to investigate the truths presented.

A. H. HARRIS.

## PENNSYLVANIA.

FOR the past three weeks I have labored in West Pike and Hector townships, Perry County. I have now given twenty-six discourses. As a result, fifteen are keeping the Sabbath of the Lord, and we hope more.

In Hector the school-house is crowded every night to almost its utmost capacity. In West Pike there is great prejudice, some are afraid to come and hear the truth. The stay-away argument prevails there. But the people are sturdy, honest, and right; and after the prejudice is removed they seem willing to take hold of the truth.

Will not Bro. B. L. Whitney come and assist in the work, and organize a church? There are five or more who request baptism.

J. G. SAUNDER.

## KANSAS.

I HAVE just concluded a short course of lectures at the Speece school-house, two miles north of Great Bend. Twenty courses were given. Prejudice kept many away, but there was a fair attendance of candid listeners. At our closing meeting last night, the house was crowded to utmost capacity. There were already Sabbath-keepers in this neighborhood, five more have thus far decided to obey the truth. A prayer and social meeting was held last Sabbath, in which all participated. Arrangements were made for future meetings and a Bible-class. Many are fully convinced of the truth, and I hope to see some of them yield to their conditions of duty.

The Congregational minister here will visit his flock to root out these dangerous doctrines, and has promised to come to rescue of first-day sacredness—at some future time.

W. E. DAWSON.

Dec. 3, 1877.

## THE PACIFIC COAST.

(Abridged from the SIGNS OF THE TIMES.)

Milton, Salem, and Eola, Oregon.

Nov. 10 and 11, Eld. J. N. Loughboro held meetings in Milton. At the close of one of the discourses, twenty came forward for prayers. Two united with the church. The s. b. pledge was raised from \$18 about \$300, \$72.67 were pledged for the and M. fund, besides pledges to other enterprises.

In the churches which Bro. L. has visited the s. b. pledge has been raised from



1877 to \$819.84 for 1878, and \$245.97 on missionary one-third. Besides this, we have pledged \$2,500 in stock to the S. D. A. Publishing Association, and \$200 of the \$300 to the Conference missionary fund, which it is proposed to be by January, 1878.

Elds. Loughborough and Van Horn were in Salem, Nov. 17 and 18. At this meeting Alonzo T. Jones was ordained to the work of the gospel ministry. The s. b. pledge was raised from \$146.50, one-half which had been used for meeting-house and other expenses, to over \$300 per year, all good to the Conference, and about one-third to the missionary one-third. This church has also pledged over \$300 to the Oakland office stock and the missionary fund of the North Pacific Conference.

Sunday and Monday evenings, Nov. 18 and 19, Elds. Loughborough and Van Horn had meetings with the small church at Salem, where the s. b. pledge was raised from \$118 to \$130, with the one-third added; \$270 were pledged on the other enterprises mentioned.

**Napa, Cal.**

**SABBATH, Nov. 24, Bro. W. M. Healey** with the church at Napa, preaching to good audiences. He thinks this a promising field of labor. At Vacaville, where Bro. Stephens is laboring, there is a great interest, and fourteen have commenced the observance of the Sabbath.

**Hayette, Cal.**

**FRANK GILLET AND GLENN** visited the company here Nov. 24, and found them rejoicing in the truth and letting their light shine. One was keeping his second Sabbath; others are interested in the truth and reading. This is a good field for missionary work.

**MINNESOTA.**

**Johanna, Pope Co.**

There have been with this church nearly three weeks. Two were baptized, and three were received into the church. An elder was sent, who, we trust, will do some good in this field. I shall stay here another week, several are investigating, who, we hope, will soon obey the truth. C. NELSON.

**ACT MEETING IN ROCHESTER, IND.**

The weather being warm, Friday, Nov. 10, the roads were exceedingly bad; yet a large number of churches were represented at this meeting. There was much interest manifested by those present in drawing nearer to God, and understanding themselves to his service. This is a young Conference, and the brethren, who are usually poor, have felt that they could do but little in the missionary cause. But when they came to realize the benefit derived from the circulation of THE SIGNS, THE TIMES, THE HEALTH REFORMER, with Annuals, &c., the interest here was great to do what they could as at any place I have visited. One sister had already passed a large portion of the town of Rochester, and supplied most of the families with the Annual, receiving twice the amount of them in nearly every instance.

They were anxious to enlarge their work for the SIGNS; but how to pay for them was the question. Five hundred copies of the SIGNS should be taken in this State, in clubs, by the different churches, which would be less than fifty-five copies to each church. Then these various churches and individuals who the SIGNS would find its way to every city and town in the Conference. Their systematic benevolence is about \$100; therefore the one-third is only a little more than \$300, and the cost of five hundred copies of the SIGNS is \$750. Then if they need this one-third for the purchase of tracts.

The liberal offer made by the publishers of the REFORMER, with reference to the household Manual when used in canvassing for the REFORMER, inspired them with courage. They immediately ordered two hundred copies in addition to the three hundred I brought them. With these, the church commences canvassing at Salem for the REFORMER. Every subscriber thus obtained puts twenty-five cents, east, into the funds of the tract society. If a church should obtain twenty subscribers per week (and this is below the average number of subscribers obtained by those who devote their time to canvassing), it would give their church tract fund

five dollars per week or twenty dollars per month, and this would pay for one hundred and sixty copies of the SIGNS in monthly installments. Rochester leads off in this matter, taking one hundred Manuals. This church also organizes a Vigilant Society, and adds quite a number of copies of the SIGNS to its present club, designing to increase the number as the members obtain experience in the work.

Every member in this church who obtains at least six subscribers for the REFORMER, will pay for one copy of the SIGNS one year. Some will obtain more, while others who can devote more time to canvassing, can obtain scores. This, in addition to the one-third, will enable them to send the light of truth into thousands of families during the year. This same spirit diffused throughout the entire Conference would place Indiana in advance of any other Conference of its size in the country. This they are determined to do, by the grace of God. We bid them a hearty God-speed.

The brethren returned to their homes greatly encouraged, feeling that God had met with them, and that he would be with them in their labors. S. N. HASKELL.

**MINNESOTA T. AND M. SOCIETY.**

The fourth annual meeting of this society was held in connection with the camp-meeting at Hutchinson, June 22-25. The report is just received, a summary of which is as follows:—

It was voted to form a new district (No. 10), to include the Home, Agency, and Golden Gate churches, also the company raised up in Rock Co., by Bro. S. Fulton.

H. Grant was elected president; W. I. Gibson, vice-president; A. H. Vankirk, secretary; John Olive, treasurer. Directors: Dist. No. 1, J. H. Warren; No. 2, C. Kelsey; No. 3, J. L. House; No. 4, O. H. Pratt; No. 5, John Olive; No. 6, Rodney Johnson; No. 7, John Emerson; No. 8, H. Rasmussen; No. 9, John Norstrum; No. 10, R. B. Simmons.

A summary of the report of labor is as follows:—

No. of families visited, 124; letters written, 77. No. of new subscribers for REVIEW, 1; INSTRUCTOR, 4; REFORMER, 6; SIGNS, 251; SVENSK HAROLD, 2. Distribution of reading matter: REVIEWS, 153; INSTRUCTORS, 32; REFORMERS, 28; TIDENDE, 38. Pages tracts and pamphlets distributed, 39,756.

Money rec'd for membership,	\$10.00
By donations,	57.84
From book sales,	90
Subscription on TIDENDE,	6.35
<b>Total,</b>	<b>\$75.09</b>

A resolution was passed, expressing thanks to the Publishing Association for assistance rendered to the cause of present truth within the bounds of this Conference.

**The Home Circle.**

ECCL. 11: 4.

Sow ye beside all waters,  
Where the dew of heaven may fall;  
Ye shall reap if ye be not weary,  
For the Spirit breathes o'er all.

Sow though the thorns may wound thee,  
One wore the thorns for thee;  
And though the cold world scorn thee,  
Patient and hopeful be. —Sel.

**A THANKSGIVING GREETING.**

ADDRESSED TO A HOME SITUATED AMONG THE GREEN MOUNTAINS OF VERMONT.

To the dear ones assembled on thanksgiving day, I send a hearty greeting. My mind runs over the long miles that lie between us—long though quickly traversed—and I try to picture to myself your little group as you gather around the festive board. I see the tables temptingly arranged, covered with the usual thanksgiving dishes. Soon the call is made that dinner is ready. The guests surround the table—a large circle, including brothers and sisters, father and mother, nephews, nieces, and cousins. The circle is complete. The younger ones, on whose minds old Time has not imprinted so many sad lessons, are full of joy. They do not think that the lapse of a few short years will make inroads upon their happy band. Even the more aged enter into the social joy with a will to cast off care, and enjoy the truly pleasing occasion. I fancy I see them all. There are no vacant seats, and every face is lit up

with the happiness of the yearly convocation. Such is the picture that arises before me, and my heart leaps to be there.

But a change comes over the scene. One by one the forms around the table and by the fireside vanish; and now there remains a broken circle, a chain with here and there a missing link; some chairs are vacant. The picture I saw was a true one, but it was the thanksgiving of a dozen years ago. How the memory of those days lingers in my mind!

For nearly ten years our mother has been sleeping in the dust. And will she sleep ten years longer? That is a solemn question; but the time will soon come when the "little minute" of which she spoke will end. What a change ten years have wrought! Those we have looked for at our family meetings are widely scattered. Some are far away, and some are dead. What shall we learn from this?

Perhaps you will say I am looking on the dark side, the mournful side. Well, I ask you if that is not the most prominent one? Is it not the real side? Are not these things true? Go back a few years. Who would have said that the strong man, the lively maiden, or the active matron would now be sleeping? Who suspected that age was creeping on? We see others grow old, but we can hardly realize that we too are growing old. But yet it is true; and no one of us can stay the wheels of time a moment. We are being borne on to eternity. As others have died, so too our turn will come. This short life will soon pass; and how soon, with some of us, who can tell? How insignificant are the treasures, the flatteries, and the honors of this world. Some of them would be very fine if it were not that they so soon fade. Could we live forever in the midst of friends, with no sorrow nor sickness; with wealth at our command, we could select places on this earth that would suit us very well. But God has promised better things than this. He will renew this earth and make it bloom as the rose. He is preparing mansions in the New Jerusalem, the streets of which are of shining gold; and he offers to make us rich, to give us a deed of an inheritance in the new earth, with a residence in the capital. All this we can buy without money and without price. It is to be had for the asking. Oh! let us ask earnestly.

Soon the Saviour is coming to gather his children home. He is going to make a great feast, a thanksgiving supper for all the good of every age—the marriage supper of the Lamb. That will be a real supper too. Blessed are they who are called unto the marriage supper of the Lamb. Rev. 19: 9. The blessed Saviour will "gird himself, and make them sit down to meat, and will come forth and serve them." Luke 12: 37. Where shall we be then? We are all invited to that supper. "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17.

Shall we not make our calculations to go? I want to be there; and I expect to see at that table some of our dear ones who are now asleep. Perhaps I shall sit down by the side of my mother. Were she alive now, and I had not seen her for ten years, I should be very anxious to visit her. Well, if I am faithful, I shall soon see her. Shall we meet father there? Shall we have a grand family reunion there? May God help us to lay aside every weight, and run with patience the race that is set before us.

I should like to be with you to-day; but I look forward to that day as a real event; and if we can only gain immortal life, we shall have a grand thanksgiving over on the other shore. Your brother,  
C. W. STONE.

**OUR CHILDREN.**

"GIVE me a child till his seventh year," said a Catholic bishop, "and I care not in what circumstances he may afterward be placed, he will be a Catholic." There is a most important truth underlying this remark. The earliest impressions of a child are the most lasting. Indeed, they last forever.

I firmly believe that the character and intellectual and moral worth of a man or woman depend more upon the influence of the mother, and the training given during the first ten years of life, than upon all other conditions and circumstances combined. The child takes most of its nature from its mother, besides speech, manners, and inclinations. We should begin with

ourselves, if we would train our children properly. We should never indulge in a thought, word, or action that we would not gladly see repeated by our little ones.

Children are faithful imitators. Have you not noticed that your looks, tones, and actions are watched and faithfully copied by your child? If you are vexed and allow a frown to gather on your brow, have you not seen the same repeated on the little face that watched yours? Have you not often felt a guilty consciousness that your child was wrought up to a nervous, passionate temper by your own hasty words and actions? We should make it a part of our daily duty, for which God most surely holds us responsible, to restrain, when in the presence of our little ones, every impatient word, look, or action, if we would cultivate in them sweet dispositions. By the exercise of a rigid self-control we do half the work of training our children. A child may inherit an evil temper, or unpleasant traits of character; but if the first and every exhibition of the disposition is checked at the outset, it will die for want of nourishment. Never excuse the disposition to yourself or others by calling it a baby trick. Be assured the monster will be too large for your successful management and expulsion as soon as the child ceases to be a baby.

There is one fact of the utmost importance that should be noticed. A child should not be allowed a liberty at one time which at another time is forbidden. In the case of very young children who have not learned to reason from cause to effect, circumstances, unless of a very serious nature, should not be taken into account and allowed to modify your conduct, as would be proper in the case of older children.

For instance: If your child has torn a valuable book or paper, never having been told not to do it, make the child think it a serious matter. The voice should be low and the manner calm; for loud tones and an excited manner will distract the child's thought from the act committed, and all the feeling he will have will be a fear of you; and his little mind will be in such a tumult that he will not know why he fears. If, on another occasion, he tears a book or paper that is of no value, do not pass it by. The child does not consider the difference between the value of the two books or papers, but simply the act. Make as serious a matter of the latter act as of the first. Again, if the child accidentally tears a book or paper, whether of value or otherwise, express displeasure that you may teach it cautiousness, and continue to impress upon its mind the fact that books and papers should never be torn.

If this plan be adopted as a constant rule of action, correct habits will be established at a very early age; two-thirds of all the trouble experienced by mothers will be avoided, and the child itself be far happier.  
MRS. S. BROWNSBERGER.

THERE is no funeral so sad to follow as the funeral of our own youth, which we have been pampering with fond desires, ambitious hopes, and all the bright berries that hang in poisonous clusters over the path of life.—Landor.

**Obituary Notices.**

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

DIED near Ithaca, Gratiot Co., Mich., Elizabeth Hall, aged 61 years and 6 months. Sister Hall embraced present truth about thirteen years ago, and has been an earnest and devoted advocate of the truth she professed to believe. She leaves a husband and five children; but they have the consolation of knowing that she sleeps in Jesus. Yes, she sleeps only for a little time, to awake in the likeness of Christ, crowned with immortal life, safe in the kingdom of God. Funeral discourse by Eld. Lower (Methodist), from 1 Thess. 4: 14.  
R. F. PHIPPENY.

FREDERICK WALTERS died at Shiloh, Mich., Nov. 18, 1877, of an accident in digging a well, aged 46 years. We believe he was a Christian, and expect him to be among the saved. He leaves a wife and step-son to mourn their loss. Services by H. EVERITT.

MATTIE, only child of Asa and Sue Tedrow, died of brain fever, near Savoy, Texas, Nov. 21, 1877, aged 2 years, 2 months, and 21 days. We mourn for her; but our loss is her gain.  
R. M. FLOWERS.

MARY HEATON, wife of Bro. Wm. Heaton, died at Murray, Clark Co., Iowa, Nov. 4, 1877, aged 68 years and 1 month. Sister Heaton, with her husband, embraced present truth about eighteen years ago. She died in full hope of immortality. We believe she sleeps in Jesus. Many relatives and friends mourn for her.  
JAMES L. SRY.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 13, 1877.

Meetings at Petaluma.

SABBATH, Nov. 24, Eld. and Mrs. White met with the church at Petaluma, Cal. Eld. W. spoke with clearness, and his words were very impressive. Mrs. W. also spoke with much freedom. The church were greatly encouraged by the meetings, and all manifested the deepest interest.—The Signs, of Nov. 29.

Take notice. Next week's paper will be the last number of this volume. And as twenty-five numbers complete the volume, the paper the week following will be omitted to bring the commencement of the new volume at the beginning of the year. Hence all who have appointments to make between this and Jan. 1, should arrange them so as to have them appear next week.

The reader will find a rare treat in the sermon on our first page this week.

The College Paper.

WE print this week the fourth number of the College paper, which completes its first year and its first volume. The paper will be continued another year as a quarterly, at the merely nominal sum of 10 cents. The low price is continued to induce all the friends of the college and of the paper to interest themselves in its behalf and give it a wide circulation. In no way can you work more effectually for the school. A large share of the present encouraging prosperity of the school is no doubt owing to the circulation of the paper the past year. An effort will be made to bring it up to the standard of any paper of the kind, and make it an honor to the College, and a benefit to all who may receive it. Send in your names at once for the next volume. We want to know by January 1 with how large an edition to commence the new volume.

A New Insult to the Law of God.

WE have been forced to inquire, of late, what new indignities men will invent for that day which God from the beginning reserved to himself, and which he requires men to set apart to his worship and honor. It is becoming popular with a certain class of first-day Adventists to call the Sabbath, the devil's own day. See Incidents by the Way, by C. R. Austin, in another column. To call the sanctified and hallowed rest-day of the Lord, the "devil's own day" looks to us like the devil's own work. In the old heathen calendar, the seventh day was indeed called the day of Saturn, from which has come our word Saturday as the name of that day; and this fact suggests the query whether these men know the difference between Satan, the devil of the Bible, and Saturn, the old heathen deity.

The Fourth Commandment Pied.

ALL printers know what pi is. It is when type falls down into an indiscriminate and shapeless mass. If set up in this condition, the confusion is still more apparent. A sentence last week appeared in the first proof as follows: "Dr. H., by invitation of the conference, spoke affirming the perpetuity of the fourth commandment."

The reader will perceive that the last two words contain all the letters necessary to spell "fourth commandment;" but being partially pied, they present the foregoing uncouth and senseless words.

It struck us at once that this was a good illustration of the ideas of very many people at the present day on the Sabbath question. The views of multitudes, even of those who profess to be teachers of the word, are in just about as incoherent and unintelligible a condition as the foregoing words. In short, throughout a large portion of Christendom, the fourth commandment has been pied. It is a part of the mission of Sabbath reformers to straighten it up.

The Biblical Lectures.

BATTLE CREEK COLLEGE is just about to conclude the largest attended and most successful term held since the opening of the school. With the opening of the next term, Eld. Smith begins his annual course of lectures on Biblical subjects of the most intense interest to every one who is in any degree awake to the importance of the time in which we live. All are aware that one of the primary objects in the foundation of the

school was to afford an opportunity for the preparation of young men for the ministry, by a proper course of study, an essential feature of which is the annual series of lectures by Eld. Smith. Heretofore these lectures have been very largely attended, not only by those who were making special preparation for the ministry, but by numerous others who wished to become familiar with the facts of our faith. The rapid advancement of the cause at the present time, and the consequent growing demand for workers in missionary fields, both as ministers and colporteurs, makes this department of the school of increasing interest.

There is already quite a large number of young men and women in the school, in readiness to begin the course of Biblical lectures with the opening of next term; but the number ought to be increased by at least forty or fifty more. Every young man and every young woman who has ability for usefulness in the missionary field, ought to have the opportunity of enjoying this course of preparation under the masterly instruction of Eld. Smith.

The Biblical Institutes which are held in various sections, and which have met with such marked success, are invaluable to those who can avail themselves of nothing better. But none who can do otherwise should forego the opportunity of taking the regular course at the college. The advantages of the latter course over the Institute course are numerous. We mention the following as the chief: 1. The college course is much more thorough and complete. 2. At the Institutes the time for study is too brief to allow the student time to thoroughly master and digest the subjects presented. 3. Attendance at the regular course also affords an opportunity to pursue the study of other practical branches at the same time, as English grammar, elocution, ancient languages, etc.

An additional inducement for a large number of young men and women to attend the course of lectures delivered at the college is the opportunity of attending at the same time a course of practical lectures in the school of hygiene, which will begin shortly after the opening of the winter term. The two courses of lectures combined will be just the thing for those who wish to prepare themselves to present, in their beauty and consistency, all the great reforms which we denominate "present truth." Those who wish more information concerning the School of Hygiene should address Sanitarium, Battle Creek, Mich.

The Presidents of Conferences, and the officers of T. and M. Societies, can accomplish much good by encouraging suitable persons to improve the opportunity offered of preparing themselves for wide usefulness. J. H. K.

Notices.

WILL all of the churches in Wisconsin that wish new church record and s. b. books, please write to me immediately at Monroe, Wis., stating the number of quires they wish? MATTIE A. KERR, Sec.

CHURCH treasurers, church clerks, and members in Illinois, please recollect that the Conference year ends Dec. 31 and commences Jan. 1, and is not reckoned from camp-meeting to camp-meeting, as formerly.

Church treasurers, balance your s. b. books Dec. 31, 1877, and send your quarterly reports by the first mail, Jan. 1, 1878, to the Conference secretary.

Please comply with the above request, thereby greatly abridging the labors of your secretary. S. NETTIE SMITH, Sec. Sanitarium, Battle Creek, Mich.

ILLINOIS T. and M. directors, please look over your list of members, and get it right; then send me a copy of the list. May I have it at once? F. M. T. SIMONSON, Sec. College, Battle Creek, Mich.

Wanted Immediately!

- 1. THE addresses of fifty good canvassers in the Kansas T. and M. Society, to canvass for the SIGNS, with the "Way of Life" as a premium.
2. The addresses of fifty men and women in the Kansas T. and M. Society, to canvass for the REFORMER, with the "Household Manual" as a premium.
3. The addresses of fifty boys and girls who will canvass for the INSTRUCTOR, with "The Child's Poems" as a premium.
Samples, with full instructions, will be furnished by mail to those who will engage in the work at once, if the request is accompanied with a recommendation from the director of your district.

"Why stand ye here all the day idle?" "Go ye also into the vineyard, and whatsoever is right I will give you."

Address, J. N. AYERS. Garnett, Kan.

Facts to Remember.

THE postage on newspaper manuscript must be prepaid at letter-rate; viz., three cents for each half ounce. Anything pasted on the back of a postal-card subjects the same to letter postage, and the receiver thereof is required to pay five cents penalty. Transient newspapers must be fully prepaid at the rate of one cent for each two ounces or fraction of an ounce.

No communication in writing can be sent by mail for less than regular letter postage. If only partially prepaid, the receiver is obliged to pay double the original postage.

Appointments.

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

Dedication at Wellsville, N. Y.

By the urgent request of Eld. B. L. Whitney, I will attend the dedication of the new meeting-house at Wellsville, N. Y., Dec. 21-23. The meeting will begin Friday evening at six, preaching at seven; Sabbath, at 9 A. M. Special effort should be made by all the friends of the cause in all that part of the Conference, to come and bring their friends. We cannot postpone the meeting for bad weather, as I can only be there at that time. D. M. CANRIGHT.

Dedication.

THE new meeting-house at Flint, Mich., will be dedicated Dec. 29 and 30. The church would be glad to see as many present from surrounding churches as can conveniently come. Elds. J. H. Waggoner and U. Smith are requested to attend. D. H. LAMSON.

Change of Appointment.

MEETINGS of Mich. T. and M. Society, Dist. No. 9, will be held in the following order:—
Jay, Dec. 15, 16.
St. Charles, " 17, 18.
Chesaning, " 19-21.
Hazelton and Flushing, " 22, 23.
Dedication at Flint, " 29, 30.

All these meetings, both in districts 8 and 9, will commence at 7 P. M., except Sabbath and first-day meetings, which will be at 10:30 A. M. Any changes as to hour of meeting may be made by churches, as will best suit their convenience, only let due notice be given. Come, brethren, with the spirit of the message in the heart. D. H. LAMSON. JOHN MCGREGOR.

IN harmony with the suggestion of Bro. Haskell in a recent number of the REVIEW, I appoint general meetings of the brethren and sisters of Missouri as follows:—
Dec. 29, 30, 1877, at Prairie Valley, Daviess Co., Mo.

Jan. 5 and 6, 1878, near Holden, Mo.
One special object of these meetings is to revive an interest in the tract and missionary work. To aid us in this object, Eld. S. N. Haskell, president of the General Tract and Missionary Society, will be with us. We ask for a general attendance of the friends of the cause. GEO. I. BUTLER.

WILL meet with the church at Memphis, Mich., Dec. 15, 16.
Armada, " 18, 19.
Detroit, " 22, 23.
Rochester, " 24, 25.

We design in these meetings to arrange s. b. for 1878, and get every family that does not now take the REVIEW, INSTRUCTOR, and REFORMER to subscribe for them. Meetings will begin at 6 o'clock P. M., except on Sabbath and first-day, when they will commence at 10:30 A. M. E. R. JONES.

THE quarterly meeting for Dist. No. 13, Iowa and Nebraska T. and M. Society, will be held with the Fremont church, where Bro. Anderson may appoint, Jan. 12 and 13, 1878. The churches in the district and the scattered brethren are earnestly solicited to attend. S. MYERS, Director.

SUMMIT, Jackson Co., Mich., where Bro. Hatt may appoint, Sabbath, Dec. 15. Partello, Monday evening, Dec. 17. H. M. KENYON.

I WILL meet with the church at Windfall, Clark Co., Wis., Dec. 15 and 16. Hixton, Jackson Co., Dec. 22 and 23. Hope to meet all the friends of the cause at these meetings. C. W. OLDS.

CAN Eld. Boyd be with us at our regular quarterly meeting at Lyndon, Neb., Jan. 5, 6, 1878? H. A. JENKINS.

T. AND M. quarterly meeting, Dist. No. 9, Ill., will be held at Watseka, Ill., Jan. 12 and 13, 1878. Hope for a good attendance from all parts of the district. JAS. W. TAIT, Director.

QUARTERLY meeting for Dist. No. 12, Iowa and Nebraska T. and M. Society, at Seward Seward Co., Neb., Jan. 12 and 13, 1878. Let us have a report from each member. Hope none of the librarians will be absent. Can't Bro. Boyd meet with us? E. D. HURLBURT, Director.

ITHACA, Mich., Dec. 15-17.
Greenbush, " 22-24.
Ovid, " 25, 26.

We want to see a full attendance at all these meetings. Let all be prompt. Bring t. s. b., church record, and T. and M. books. First meeting at each place to commence at 10:30 M. Some minister will attend all the above meetings with me. F. SQUIRE, Director.

MEETINGS at Oakland, Wis., commencing Monday evening, Dec. 10, and continuing to Friday.

At Little Prairie, commencing Sabbath eve, Dec. 14, and continuing over first-day. This intended for a general meeting for Dist. No. 10. Don't fail to come. O. A. OLSEN.

I HOPE to meet the Richland, Kan., church at the Disney school-house, Friday evening, Dec. 21. SMITH SHARP.

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 Papers. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. John Fuller 52-24, Sperry Dye 52-24, John Emerson 50-1, John Williams 52-23, H. A. John 5-1, L. M. Freeto 53-4, Edward Hallock 52-24, John Ayling 52-23, Robert Reid 52-21, Hannah Saw 53-10, Mary A. Luckey 52-23, James H. Wilson 52-23, R. B. Owen 52-23, Mrs. Z. A. Curtis 52-6, Mrs. H. S. B. 52-23, M. J. Henry 52-23, James Hackett 54-1, In Edgerton 54-1, J. D. Swanson 51-4, O. A. Frederickson 23, Lovina Young 52-23, John Claypool 52-23, Ed. Judd 52-24, R. W. Page 52-21, H. A. Jenkins 50-10, A. Austin 53-1, R. H. Evans 52-23, Geo. I. Butler 52-23, Engles 52-21, Andrew Olsen 52-1, J. M. Porter 53-9, M. H. Tracy 52-23, Mrs. S. Perkins 55-18, Harrison Cormick 52-25, Wm. Groff 52-18, W. T. Ross 52-23, Mitchell 53-1, Wm. H. Logan 52-24, Henry Main 52-23, L. M. Witter 44-8, L. O. Stowell 52-21, Joseph Ball 52-23, J. B. Haynes 52-23, Sarah F. Elton 52-23, Mrs. W. D. S. man 52-24.

\$1.00 EACH. Wm. L. Brisbin 51-18, Mrs. Wm. Spru 51-9, Margaret Farmer 51-23, Daniel Call 51-23, M. Losey 52-1, C. E. Fairman 51-23, W. McClenahan 51-23, J. W. Blake 52-1, Emma VanHorn 51-23, Ferdin Steinkraus 51-23, Oliver Hoffer 51-22, Mary Benja 51-23, A. F. Sala 51-21, John Cole 51-23, H. P. Rice 51-23, Mrs. P. Kingsdorf 51-23, A. Hamilton 51-23, W. Wright 51-20, G. E. Risley 51-21, O. Mears 52-1, V. Wheeler 52-1, Solomon Herridge 51-23, Henry Ve 51-23, Amasa Blunt 51-20, Wm. C. Gage 51-25, Eli born 51-7, Mary A. Eaton 51-24, Absalom Davis 51-23, Frank A. Hall 51-21, D. B. Welber 52-1, Abigail Sh barger 51-23, Emeline Griffin 51-23, Joseph Porter 23, C. E. Hankins 51-23, J. H. Millinger 51-23, L. M. 52-1, Mrs. Rachel Daly 51-19, Almira Randall 51-23, Allman 50-14.

MISCELLANEOUS. Riley Worden \$3.00 \$3 1, Mrs. A. Sanford 1.10 52-23, Wm. Wcoff 1.50 52-23, Dr. Miller 1.50 52-23, Thomas A. Hoover 5c 51-12, C. H. leon 50c 51-10, Mrs. Ruth Parker 50c 51-10, A. W. G. 1.50 52-23, Solomon Worden 1.05 51-25, A. E. Will 35c 51-10, L. A. Jackson 50c 51-13, A. D. Carter 25c 51-23, Mrs. Harriet E. Bergstresser 1.50 53-8, Wm. Steffen 52-23, W. C. Long 75c 51-20, Perry Wiant 25c 51-4, Sawyer 1.50 52-23, Jessie Booth 1.50 52-23, Geo. Johnson 1.50 52-23, J. A. Congalton 1.50 52-23, J. Smith 1.50 52-23, Lucy A. Sargent 1.50 52-23, M. Crosby 50c 52-9, N. C. Wheeler 1.50 52-15, Maut A. 1.50 52-23, Daniel House 1.20 52-4.

Books Sent by Mail.

Miss Della Martin 60c, Mrs. M. Green 20c, C. G. ningham 10c, J. C. Kraushaar \$1.10, W. J. Elliott Hazelton Moore 25c, J. W. Wood 1.00, H. E. Hanson A. E. Bruce 40c, S. Bryant 25c, Ora B. Haynes 1.50, Clapp 10c, W. Mitchell 10c, J. F. Leland 1.50, Hor Hayes 1.00, Mrs. I. O. Coon 5c, Prof. Wm. Brand Mrs. S. H. Brown 3.00, D. C. Hunter 50c, Mary W. 50c, Jennie Borden 1.50, L. Tomlinson 1.00, Ch Wade 70c, Henry Vessey 5.00, Mrs. A. Chaffee 1.00, E. Wilhelm 65c, J. W. McHarry 2.50, M. E. McKee Wm. Heitz 2.25, N. M. Jordan 25c, Mrs. A. D. Tho 10c, Ida May Taylor 1.00, W. H. Saxby 1.50, R. N. 1.50, Mrs. C. M. Rose 2.50, Mrs. H. S. S. Davis 1.30, Robbins 30c, S. H. Sanders 10c, G. H. Brownson 20c, O. Sherman 10c, C. H. Howe 70c, E. C. Farrier 1.20, E. J. Eaton 1.00, W. A. Graves 5c, L. McKenzie 20c, Madson 1.50, Mary Wheeler 20c, Daniel House Chas. Murphy 25c, W. J. Curry 25c, W. Parker 15c, Stebbins 1.15, R. L. Simpson 4.13, Lucy Tomlinson W. H. Casselman 30c, H. W. Decker 30c.

Books Sent by Express.

Thomas Bickle \$25.00, Wm. Kerr 17.50, L. G. M 4.64, C. Van Horn 65c, H. G. Bump 2.85.

Books Sent by Freight.

John Tucker \$6.50, F. H. Chapman 12.50, Daniel dre 12.50, J. B. Benington 12.50, James L. Syp 50c Caldwell 2.50, Jacob Shively 2.50, E. H. Hebert 2. W. H. Millard 2.50, Nettie Sharp 50c, W. H. Egge 50.60, S. N. Haskell 50.60, B. L. Whitney 146.95, Conklin 10.50.

Gen. T. & M. Society.

A friend of truth \$6.00.
Mich. Conf. Fund.
Convis \$60.00, Orange 75.00.
Cash Rec'd on Account.
Texas T. and M. Society \$48.00, Wis T. and M. S 40.82, Wm. Canfield 6.00, Wyoming T. and M. S per John Fulton 8.50, Vermont T. and M. Society T. Wales 53.15.

Mich. T. & M. Society.

Dist 6 per F. Howe \$44.13, Dist 3 Geo. E. Risley nation 4.50, Dist 2 1.00.

S. D. A. E. Society.

L. H. Ellis 10.00.
Danish Mission.
Nels Larsen \$5.00, Annie Larsen 25c, Frank L. 25c, Hans Christian 1.00, Trine Christian 50c.