

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.

LUME 50.

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CHRISTMAS TIME.

'TIS Christmas Time, gladdest festal time of all the year; happy songs arise, and joy-bells chime; thou dost greet with gifts the friends most dear. Hast thou forgot thy King? Hast thou no gift for him? No treasure rare and sweet To offer at His feet Who on the accursed tree Poured out his life for thee? in thy selfish joy turn not away depleading love that asks a pledge to-day! Whate'er thou hast and art. The treasures of the heart, All that is thine; aind's deep wealth, the proud, unyielding will, ootsteps' fleetness and thy fingers' skill, Bring to his shrine. He waits for thee. Throughout the busy day, and still, Calm night, his accents thrill: Come unto me. thou refuse to trust thyself to One but to win thee left a kingly throne? 'Tis Christmas Time. roices breathe the music of one name, happy hearts respond to love's sweet claim s, her precious offerings, are thine. Behold, a Friend doth wait Unnoticed at thy gate. ifts, No store of shining gold, Nor gem of worth untold,-Passing the wealth of kings, The woodrous gift He brings. not in thoughtless pride to spurn away priceless treasure offered thee to-day: Peace like a river deep, Love that will never sleep, Faithful and tried; ge sure, a never-failing stay, , undimmed through life's dark, troubled way Thy steps to guide. He pleads with thee; Through summer's heat, and chill Of winter calleth still, Open to me. thou accept the guerdon of thy King? be thine,-Heaven's costliest offering. MARY A. DAVIS. Attle Creek, Mich. The Watch-Tower.

Turks. Without at all taking into consideration the strategical advantage gained by the Russians, the capture of Osman and his army removes more than a third of the whole fighting force of the Sultan's army. The victory opens to the Russian arms the whole of Bulgaria, from the Jantra to the Servian border, and enables Servia to carry out without danger her long-expected programme of junction and co-operation with the invaders. Widin, which is but weakly garrisoned, is cut off completely from all its bases of supply, and must surrender in a few days. Mehemet Ali, who was organizing an army for Osman's relief, and had already confessed his failure, and Chefket Pasha, at Orchanie, must either get out of Bulgaria and behind the line of the Balkans, or share very shortly the fate of Osman; for the Russians, relieved of the latter, will now be able to pour an overwhelming force upon them. The army of Shumla and the Dobrudscha is thus all that remains to Turkey north of the Balkans.

Under none of its three commanders has it been of very much use. It is cooped up in a comparatively small country, where heretofore it has been barely able to hold its own, advancing on and retreating from the czarowitz's lines alternately. It will now be needed for the last struggle in Roumelia, behind the passes of the Balkans, if, indeed, a last struggle is to be made, which is doubtful. The next battle, in all probability, will be a diplomatic one, and it is likely to prove more disastrous to Turkey even than Plevna. Great Britain, the only friend of the Turk, is alone, and she cannot do much single-handed.-Detroit Evening News, Dec. 11, 1877.

TURKEY SINKING TO EXTINCTION.

WHATEVER Turkey does, whether she be steeped in her ancient poverty or rich with fresh loans, whether left to herself or strong in European alliances, she is falling to pieces. Some, indeed, hold out a hope that, if left to herself, she might carry outreforms; but on one point all are silent, and that is, what all these reforms are to end in, and what is to be the reformed Turkish Empire of the future. It is a castle in the air. The Turks are incapable of representative institutions and constitutional government. Their pretense of it, whether honest or not, is an illusion. They have it neither in their race nor in their creed, nor even in their circumstances. It is the common assumption of every speaker, on whatever side, that Turkey is in this evil case. Whether she be oppressor or oppressed, mistress of her actions or under evil possession, it all comes to the same thing; that the world is secing the last of Turkey. Her visible and awful changes are not those of development, but of dissolution. Then comes the question, Are we to attempt to keep life in the body, to infuse young blood, to inflate the collapsing lungs, to warm the chill extremities, and flatter ourselves we can make her once more a living thing? Is it possible? Is it desirable? Is it even right?-London Times.

THE GREAT EARTHQUAKE ${}^{\prime}\mathcal{V}$ OF 1755.

THE following description of the great earthquake is from the People's Magazine, published in Boston in 1833. The extract was written by an English merchant residing in Lisbon at the time the earthquake occurred. The article will no doubt be of interest to the readers of the REVIEW, as it gives some idea of the extent of that great convulsion which was to mark the opening of the sixth seal, brought to view in Rev. 6 J. O. Corliss.] 12.

Many natives of Portugal yet remember the morning of the first of November, 1755. The day dawned clear and beautiful. The sun shone out in its full lustre; the whole face of the sky was perfectly serene, and no one conceived of the horrible contrast which was soon after to present itself. The earth had trembled at short intervals for a year.

"It was on the morning of this fatal day, between the hours of nine and ten, that I sat in my apartment, just finishing a letter, when the papers and the table on which I was writing, began to tremble with a gentle motion, which rather surprised me as I could not perceive a breath of wind stirring. While I was reflecting what this could be owing to, but without having the least ap prehension of the real cause, the whole house began to shake from the very foundation. At first I imputed this to the rat tling of several coaches in the main street which usually passed that way, at this time, from Belem to the palace; but on hearkening more attentively, I was soon undeceived, as I found it was owing to a strange frightful kind of noise under ground, resembling the hollow, distant runbling of thunder. All this passed in less than a minute, and I must confess I now began to be alarmed, as it occurred to me that this noise might possibly be the forerunner of an earthquake; for one I remembered, which had happened about six or seven ycars before, in the is land of Madeira, commenced in the same manner, though it did little or no damage.

"Upon this I threw down my pen and started upon my feet, remaining a moment in suspense whether I should stay in the apartment or run into the street, as the danger in both places seemed equal; and still flatter ing myself that this tremor might produce no other effects than such inconsiderable ones as had been felt at Madeira; but in a moment I was aroused from my dream, being instantly stunned with a most horrid crash, as if every edifice in the city had tumbled down at once. The house I was in shook with such violence that the upper stories immediately fell, and though my apartment | the water stood 600 feet deep; and beneath (which was on the first floor) did not then | this, locked in the fissured rocks, in chasms hare the same fate, yet everything was thrown out of place in such a manner that it | was the life and wealth of this portion of was with no small difficulty I kept my feet, and I expected nothing less than to be soon crushed to death, as the walls continued clayey and other comparatively soft strata rocking to and fro in the most frightful of the tertiary formation. When in some manner, opening in several places; large future epoch they are raised again to the stones falling down on every side from the cracks, and the ends of most of the rafters starting out from the roof. To add to this terrifying scene, the sky in a moment became so gloomy that I could now distinguish no particular object. It was an Egyptian darkness indeed, such as might be felt, owing, no doubt, to the prodigious clouds of dust and lime raised from so violent a concussion, and, as some reported, to sulphureous exhalations, but this I cannot affirm; however it is certain I found myself almost choked for nearly ten minutes." At night the city was deserted by the surviving inhabitants, and only infested by robbers who proceeded in gangs to break especially, rose suddenly more than two open and plunder. The hights around feet, and then subsided below their usual Lisbon were so covered with tents that they level. On the shores of Barbados, Marseemed a continued encampment. The tinique, and Antigua, the tide suddenly rose great aqueduct over the valley of Alcantara twenty feet, and the sea was of inky blackremained entircly unshaken, though its ness. Even the distant waters of Lake

hight is so great and its line of arches so extensive. It was remarked that during the month of November, the tides did not observe their proverbial regularity.

The terrors of a conflagration were added to those of the earthquake. On the night of the first of November, the whole city appeared in a blaze, which was so bright that persons could see to read by it. It continued burning for six days, without the least attempt being made to stop it. The people were so dejected and terrified, that they made no exertion even to save their own property. Dead bodies remained unburied in the churches, in the streets, and among the rubbish. The scene inspired melancholy even in dumb animals.

During the whole of November the shocks continued to be violent. Lisbon was reduced to a heap of ruins. The loss of lives was computed at upward of sixty thousand. In the lower part of the town not a street could be traced but by the fragments of broken walls, and the accumulation of ashes and rubbish. Palaces, churches, convents, and private houses appeared as if the angel of desolation had just passed by. . .

The property of all kinds consumed or engulfed was of immense value. Many years elapsed before Lisbon recovered from the calamity, and the traces of it are still visible in many places.

To the foregoing description of the effect of the earthquake in the city, we add the following from the American Encyclopedia, embracing some other particulars and showing its great extent:-

The great earthquake of Lisbon commenced on Nov. 1, 1755. The rumbling sound below the surface was immediately followed by the shock, which threw down the principal portion of the city. In the short space of six minutes it is believed that 60,000 persons perished. The sea retired, leaving the bar dry, and returned in a great wave fifty feet or more in hight. The mountains around were shaken with great violence, and were even rent and thrown in fragments into the valleys be-

Multitudes of people sought safety from the falling buildings by crowding upon the marble quay, which had just been constructed at great expense. It suddenly sank with them like a ship foundering at sea: but when the waters closed over the place no fragments of the wreck, none of the boats and vessels near by that were drawn into the whirlpool, and not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot of unknown depth. lie the re the earth's surface in the middle of the eighteenth century. These rocks are the surface by a convulsion of the same nature with that which engulfed them, the vestiges they contain may reappear, converted in part or wholly into stone, like fossils entombed when the strata were deposited. The portion of the surface of the earth that was shaken by this earthquake was estimated by Humboldt as equal to four times the extent of Europe. The shock was felt in the Alps and on the coast of Sweden. In Germany the thermal springs of Toplitz disappeared for a time, and again burst forth, deluging the region around with ochre-stained waters. The waters of the lakes in Scotland, as Loch Londond

on TENSE uneasiness prevails in Paris. smiths' shops are closed, all troops are er orders, and foreigners are leaving the Ital. Revolution is considered as exely imminent.

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

nithe pope has written an autograph letter Jueen Victoria, thanking her for grantgepermission to re-establish the Roman archy in Scotland.

HERE have recently been disasters by m and flood. The United States war-Huron, went down in a terrific gale off Carolina coast, and out of 139 on board, 1 sperished. Virginia, Maryland, and ad-I sht regions have been the scenes of very ructive floods, causing the loss of mill-of dollars' worth of property in the lois visited by them.

THE FALL OF PLEVNA.

HE fall of Plevna, with the surrender the fine army which Osman Pasha How can any rational man fail to prefer ed up there, is too severe a blow to Catholicism to Ritualism?—the religion itthe fine army which Osman Pasha e much power of resistance to the self to a mere imitation of it?"

THE POPE AND THE CZAR.

THE London Times is authority for the statement that the Jesuits are moving to make Jerusalem the headquarters of the Roman Church. "Money is being collected for the erection of a magnificent palace for His Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred." Mgr. Capel claims that the Roman Catholic Church is making converts from among the higher classes in England as never before. The Ritualistic party, he says, is doing good service as a feeder. Yet he adds: "I have a hearty contempt for the Ritualists.

Ontario were strangely agitated, and the shoek was sensibly felt along the eqast of Massachusetts. In Deane's "History of Scituate" it is stated that the earth was seen to wave like the swellings of the sea, and oceasionally break into fissures.

This lasted for fifteen minutes, during which time chimneys were shaken down and houses disjointed. The sea roared with the unusual commotion, and with the rumbling of the earth the noise was more appalling than that of the loudest thunder. Water-spouts burst forth, and springs opened, which continue to flow to this day. As the movement passed beneath the ocean, it was felt by several ships, the impression being like that produced by striking upon rocks. The motion is described as undulatory, and proceeding at the rate of about twenty miles a minute.

General Articles.

THANKSGIVING FOR REDEMPTION.

ALL-WISE, eternal God, in all thy nature love! made this planet by thy word, and all the worlds above ;

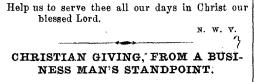
Who loved our guilty race, thy helpless, sinful foes And gave thy Son, in sovereign grace, to suffer all our woes,

That we, when reconciled by his most precious blood,

Made free from sin, pure, undefiled, might come to thee, O God;

Who hast our keeper been, in danger, toil, and pain, To make us conquerors of sin, with Christ, thy Son, to reign,

We give thee love and praise, we trust thy faithful word.



THE terms "giving," as used in the Bible, and "paying," as we understand the word, are, in many places, synonymous. God ealls it "paying," man, "giving."

Under the old dispensation God required the tithe, or, in modern English, the tenth, of every man's increase or income, to be paid to him, either in kind or in money; and the people were in debt until it was paid. He even goes so far as to eall the non-payment of his share robbery. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes [or tenths] and offerings." Mul 3:8. In the next verse he says, "Ye have robbed me, even this whole nation." In the next verse we read, "Bring ye all the tithes [or tenths] into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'

It is worthy of note that this charge of robbery was made more than one thousand years after the command was given, and that fourteen hundred years after, Christ plainly sanctioned the same eommand, even to the tithing of mint, anise, eummin, and rue, four of the most insignificant of the earth's productions.

This law of God requiring the tenth of our income, or increase, has never been repealed and never abrogated. Nothing has ever been substituted for it. Indeed, seems to have been, like the law of the Sabbath, taken for granted. The tenth has always been, and is yet, God's share, his due. Don't talk of "giving" until that is paid; as well talk of "giving" your grocer the amount you owe him. Paying comes first, giving afterward. In 1 Cor. 16:2, Paul says to the Christians at Corinth, as he had previously said to those at Galatia, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now, if this means anything, it means some defi-nite proportion of their weekly income. The question, then, is, What proportion? one-half? one-fifth? one-tenth? one-twentieth? If they gave to no other objects, it was one-tenth, without doubt, as that was God's rule, and they knew it. He also exhorts them to give, "not grudgingly, for God loveth a cheerful giver." Do you think he meant if a man was stingy he should not give-at all, because he could not give cheerfully? or that he should give only a small amount, because if he gave more it would be grudgingly? He meant he should eheerfully

give his share, and his share was in proportion as God had prospered him.

The meaning of the words, free gospel free grace, free salvation, has been shamefully perverted. They have not, and never were intended to have, any such meaning as is often understood. The gospel and salvation are free, thank God; but no more free than was God's pardon for the Jew. Yet no Jew ever thought of going up to worship God without taking his gift with him. The gift was an essential part of the worship, and there was no worship then, and should not be now, in which giving is not an important part.

A prominent minister of Chieago prefaees the collection with the exhortation, "Now let us worship God with our gifts," and he is right. It is worship, or it is moekery. God always intended giving to be a part of the worship, just as much as prayer or praise. And that we might not be in doubt about it, he has in hundreds of places mentioned the amount we owe him as that part of our worship. When Paul wrote the sentence, "All Scripture is given by inspiration of God," and Peter said, "Holy men spake as they were moved by the Holy Ghost," they had reference only to the Old Testament, as the New Testament was only then being written; and in the Old Testament more is said about the law of tithes, or payment to God of onetenth of the increase, than even about the law of the Sabbath; and in the New Testament Christ no more plainly sanctions the law of the Sabbath than that of tithes.

CONTRACTS, OR COVENANTS.

God is always willing to make contracts. or eovenants, with us, and he never fails to keep his part. He made one with Abraham, and renewed it with Isaac. He made one with Jaeob, accepting Jaeob's proposal to prosper him for one-tenth of his income. He made one with Moses: "Go before this people; I will be with thee." He made one with Joshua; "Be strong and of good eourage; for thou shalt eause this people to inherit the land [marginal reading]." He made one with Hannah, the mother of Samuel. He made one with Samuel when he was a child. He made one with Eli. He made one with Saul. He made many with David. He made eon traets with Solomon, with Rehoboam, of fered to make one with Jeroboam. He made contracts with Hezekiah, with Isaiah, with Josiah, with Daniel, and with many others. Notice that every one of these contracts was for temporal blessings. Has God ehanged? Did he care then for men's temporal interests, and not now? Did he ever fail to keep his part of the covenant? Men often broke their part, but as long as they would repent, God would forgive, and renew the contract.

God wants to be a partner in every honest business. He furnishes to every man all his eapital, be it brains, muscle, or money. And yet all he asks as his share is one-tenth of the net profits. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." "The silver and the gold are mine," saith the Lord

He permits you to hold from some other man the title deed to a little portion of the earth's surface; or you have some other man's promises to pay; but, after all, God furnishes you or your aneestors the muscle or the brains to earn the money to lend to others, or to invest in property of some kind. He does not say to you, Pay me onetenth the profits or I will take away your business or your money; but it is his written and unwritten law that one-tenth belongs of right to him, and you wrong and defraud him (he says you rob him) when you do not pay it. There are laws underlying this matter of giving, or paying, that are nature's laws, and therefore God's laws. Among them are the twin laws of habit and system. Habit is correctly ealled second nature; and system is an indispensable law of suecess in everything. Giving, or paying,that is the better word,-should be habitual, systematic, and in proportion to the in-Giving systematically inculeates come. that other law, or principle, of saving, which is all-important in business life. Ask a business man which of two young men of equal ability and advantages in business life he would rather trust, one who gave one-tenth of his income regularly, or one who gave nothing. Ask him which he would rather trust if both gave one-tenth, the one systematically, the other without system. If he has had large experience, he will not hesitate a moment in his answer.

the week, as God has prospered you. The eapital from which to draw to meet plain inferences are, regularity, the first honest debts. day of each week, and a certain definite share, "as God has prospered you." If God has not prospered you during the week, his share will be correspondingly small. If you have only made a dime, a penny is all he asks as his share; and if you have given a penny to the poor, or to God's service in any way, during the week, you are out of debt to God for that week, except the debt of gratitude and love we can never pay, and thank God we cannot.

If you have made ten dollars, one dollar is God's share. If one hundred dollars, ten dollars is his share, and you are in debt until it is paid. God loves "straight busiin more senses than the one of honness " esty. Do you say that this is bringing it down to a fine point? that God does not eare for pennies? Two mites are not a penny in value, and Christ immortalized the poor widow who gave them.

Take away the children's pennies from the contributions of the Christian world, and if there are tears in Heaven, the angels would weep over the increased number of lost souls.

Do you ask, How shall I manage to svstematize, and how shall I estimate my ineome? what deduction shall I make?

Are you working on a salary of \$1,000? You owe to God \$100 a year. Shall I make any deductions from this on account of family or personal expenses? No; except providential expenses ineident to sickness, &e., which may be deducted from the whole amount of income, not from the Lord's portion alone.

How ean I keep the account? Use a page of your ledger, or a small blank book, putting down every item given, even to the pennies, and balancing up the book at least onee a year. A frequent careful footing of the column will be a pleasure to you, and, no doubt, will also be pleasing to the other partner, your Heavenly Father.

What items shall I put down, my pew rent? Yes; for while this is, in the highest sense, a debt, for good done your soul yet by aiding in sustaining the preached word and keeping the house of God open, you have a personal interest in the salva tion of every soul brought to Christ through the preaching and influence of your pastor.

Shall I put down any aid I give to the poor? Yes; the poor are God's heritage and "he that giveth to the poor lendeth to the Lord." What I give to the spread of the gospel in any way? Most certainly. Suppose I watch by the bedside of the sick who are not able to hire nursing? A lady asks, Suppose I spend an afternoon sewing for the poor? These two questions repre-sent a class. The answer must be general. It is, in brief, if your income is lessened thereby, it would be right to estimate your time at its money value. A farmer asks, Suppose I send my team and hired man, or go myself, and help gather the crops of a poor neighbor? Estimate your time, and that of your man and team, at its cash value to you.

Suppose I hire some one to nurse a sick neighbor who eannot afford to hire nursing. Charge what you pay for the service to God's account. Suppose I give clothing that is of little or no further use to me, to those to whom it is as good as new. Put it down at the price you could sell it for cash, not at what it may be worth to them.

Are you in business, and do not know what your income will be until the end of the year? You can make a reasonably close have many a curse." estimate, and act upon it during the year, and if at the elose God has prospered you more than you expected, earry the balance forward as a debt which you will pay as God gives you opportunity. Some may ask, shall I deduct my rent? For your place of business, yes; as you will all other business expenses in arriving at net profits. For the house I live in? No. as that eomes under the head of personal, or family expenses. Another, who owns his dwelling, asks how he shall estimate the same matter. God only asks for one-tenth of the income, or as the Bible has it, one-tenth of the increase, not onetenth of the capital. Some one may ask, Suppose I feel that I am not accumulating, that I am not making money, that, upon the whole, I am losing. If you are losing, it is upon your capital already accumulated. It is presumed you have already given to God one-tenth of that, and it is yours to keep or lose. You must have an income of some kind and amount, or you could not live. If you are living up to it, God's share is one-tenth of your living. No Christian or honest man will knowingly live beyond his income, unless he has accumulated throughout.

God does not ask any share of accu lated eapital, of which you have alre given him a tithe, or tenth; neither doe share losses on that eapital. Remen God elaims an interest only in your inco Shall I deduct taxes? No. Interest borrowed money? No; unless the mo so borrowed was to enable you to prod income, not to save capital or principa real estate, or something you have be accumulated.

Suppose my money is in real es which has increased in value during year. Sell a portion of it, and give proceeds; or, if you can't sell it at a price, give the land itself to the trustee some worthy charity, putting down amount of its worth in cash, not what may ask for it.

Do you say you are in debt, and must save every dollar you ean to pay debt? Who prospers you that you pay? Does God eease to be your på when you get in debt? How can you God's blessing on your business when deny him his share?

God is never indefinite or unce either in his laws or in his demands. is a God of seasons, of times, of quant He makes the earth turn on its az twenty-four hours, not twenty-three twenty-five. The earth goes round the in so many days, hours, minutes, second more, no less. He commands us to g ber the Sabbath day to keep it holy, th enth day, not the sixth nor the tenth, in giving, God requires the tenth, not seventh or the twentieth; and there stronger eonmand in the New Testa to observe the seventh day as a day of than to give one-tenth of our income? erease to God. Both are taken for gra It must not be understood that the elaims that one-tenth only should beg or paid, in all cases. That would be like claiming that if we spond the bath properly in God's service, we a liberty to follow our own inelination remainder of the week. God will ble man who pays back to him one-tenthe income, by increasing his ability and position to give him much more, just man who honors God by keeping hol Sabbath, will be the better able to f him during the week, and will be from many a temptation.

REWARDS OF GIVING.

Luke 6:38: "Give, and it shall be unto you; good measure, pressed and shaken together, and running shall men give into your bosom. Fo the same measure that ye mete with shall be measured to you again."

Aets 20:35: "Remember the work the Lord Jesus, how he said, It is blessed to give than to receive.'

2 Cor. 9:6-8: "But this I say, Her soweth sparingly, shall reap also spar and he which soweth bountifully, reap also bountifully. Every man a ing as he purposeth in his heart, so le give, not grudgingly, or of necessit God loveth a cheerful giver. For 6 able to make all graee abound towar that ye always having all sufficiency things, may abound to every good (The word "grace" in this connection special reference to temporal blessing Prov. 28:27: "He that giveth un

poor shall not lack; but he that hide eyes [from the wants of the poor]

Prov. 11:24, 25: "There is that eth, and yet increaseth; and there withholdeth more than is meet, and i eth to poverty. The liberal soul sh made fat; and he that watereth sh watered also himself." The language of the following state is well weighed, and, judging by res the past, is eapable of the fullest If all Christians were to consecrat tenth of their income to God, it not be twenty years before the would be preached to every creati the face of the earth to whom could be gained by missionaries. There is no lack of missionarie lack is of money to send them. Giving or paying one-tenth of our i or increase to God is not only a du a *privilege* also, and even so far as ral blessings are concerned it is pro-It pays, both for time and eternit Merchant of Chicago.

Paul says, Lay by you on the first day of

RELIGION, like a golden thread, m ter into the warp of life, shining every

DECEMBER 20, 1877.]

THE REVIEW AND HERALD.

'PEAL TO KANSAS BRETHREN. 4

HE year 1877 is nearly gone. God has a us abundant crops. What have we

n him? Are we thankful for his bless-Have we given him a thank-offer-Have we even paid him his tithe? Lord has not only blessed us in temthings, but he has also blessed the laf our ministers and of the tract socibringing many to the truth. In our State (Kansas) several new churches been organized, some of the older have had quite an increase to their bers, and many openings are now waitor a minister.

us is soon coming to give every man work shall be. Rev. 22: 12. What we receive when he comes? There be but two classes then. To the one Jesus will say, "Come, ye blessed of ather, inherit the kingdom prepared ou;" the other will hear him say, t ye the unprofitable servant into darkness." With which class shall Who are the "unprofitable serv-Are we not, so far as we have the means, and refuse to give him the

we have is the Lord's. We are his ds. He has gone into a far country, as intrusted us with his goods. He "Occupy till I_come." Luke 19:12, Now while the Lord is gone he has a to be done, and he retains a part of crease of his goods to carry forward ork in his absence. This he calls Matt. 25:27. He tells us just usury he claims. Lev. 27:30, 32: the tithe of the land, whether of the f the land, or of the fruit of the tree, Lord's: it is holy unto the Lord.' concerning the tithe of the herd, or of ek, . . . the tenth shall be holy unto rd." Then the tithe, or tenth, of all crease is the Lord's, and we have no to use it for anything but the Lord's

only has he told us that one-tenth is it he has also told us which tenth it x. 22:29: "Thou shalt not delay to he first of thy ripe fruits." Ex. 23: The first of the first-fruits of thy hou shalt bring into the house of the hy God." If the above is true, we o more right to the first tenth of our se than we have to the seventh day. ord has given us six days in which our work, and has reserved one day, venth, for himself. He has given us nths of all we can honestly make, as reserved one-tenth, the first, for Have we given the Lord his for the year 1877, the one-tenth of r increase? If not, will it not be

s as it was with those wicked husen spoken of in Matt. 21:33-41?

ot the Lord take his goods from us, we them to others who will give him ^{uri}n in its proper season?

', le Lord able to dispossess us? Will "Ye looked for much, and lo, it? e to little; and when ye brought it AI did blow upon it. Why? saith rd of hosts. Because of mine house ire waste, and ye run every min unto n house." Hag. 1:9. Do we want d to blow upon our grain or stock have gathered the past year? If ng not, let us give him that which beo him, then we can claim the blesshas promised.

is see what some of these blessings Chron. 31: 10: "Since the people to bring the offerings into the house Lord, we have had enough to eat, Live left plenty; for the Lord hath sh his people." Prov. 3: 9, 10: "Honor sh d with thy substance, and with the its of all thine increase; so shall thy take filled with plenty, and thy presses es urst out with new wine." Mal. 3: st pring ye all the tithes into the store ration rate and rate ait and prove me now herewith, saith ^e rd of hosts, if I will not open you at dows of heaven, and pour you out a n g, that there shall not be room 3. "to receive it." "we believe the Lord will do as he Our works will show. "For as the ir ithout the breath [margin] is dead, du without works is dead also." Jas. as without works is dead also." Jas. as a without works is dead also." Jas. as a breaching, and query are populated to the probably accounts for the coldness in the New England preaching, which President McCosh lament-^{oro}prophet says, Mal. 3:8, "Will a man rnⁱd? yet ye have robbed me." From t verse we find he is talking to those when he comes to his temple, and , nth verse shows that this language wicked go through on their way to Paradise,

people living since 1844. The Lord says we have robbed him. Wherein? say we. The Lord answers, "In tithes and offerings." If we have given him his tithes, he still claims offerings, free-will or thank-offerings. This comes out of our nine-tenths. Are we thankful for the bountiful harvest with which we have been blessed the past season? Have we acknowledged our gratitude by an offering to God?

"When thou vowest a vow unto thy God, defer not to pay it; for he hath no pleasure in fools. Pay that which thou hast vowed." Eccl. 5:4. Have we promised to give to the tract society a sum equal to one-third our s. b.? and have we paid it? If we have not, we ought to do so at once. The society is in pressing need of means just now. Who will be the first to send in his thank offerings and pay his vows? Let us take hold in earnest. Let those who have means, give, and those who have time, engage in canvassing.

The tract society is doing more in Kansas to-day than all our ministers. The most I have done since Conference has been to gather the sheaves that were reaped by the T. and M. reaper. It is a good reaper, and it does good work; but it takes men and money to run it. They have it running in Osborn Co., where ten were gathered into the churches at our last meeting, some of whom had never heard a sermon. In Jewell Co. they have kept it running (although hands were scarce), and twelve were gathered into the Salem church. They intend to keep it moving all winter. In Republic Co. it has done a good work. Near White Rock is a field where the sheaves are scattered all around, and need gathering up. At New Liberty a live church has resulted from the grain cut by the same machine; at Hanover, Washington Co., is another; and in Neosho Co. is a company of Swedes consisting of four families calling for a gatherer of their own language, as there is quite a settlement of Swedes there, and they are anxious to hear preaching.

Calls for a preacher are coming in from all parts of the State where interests have been awakened by our papers, books, and tracts. Now is the best time in the year to work. The grain is fast ripening, and if not cut will soon fall down and spoil. Every Seventh-day Adventist should at once have his or her name enrolled as a tract worker, and report to the company commander for duty; and each may have some sheaves to bring in when the gathering time comes. J. N. AYERS.

HELL IN NEW ENGLAND.

SEVERAL days ago a Congregationalist council refused to install Rev. Edward Merriam over a church in Springfield, of which he had been invited to become the pastor. His character was above reproach. He had been settled over a church in Connecticut, where he was universally respected and beloved. His learning and talents entitled him to respect and made his services desirable. His views were entirely orthodox according to the Congregational standard, in all points but one. They were lamentably unsound on the doctrine of hell. He maintained that the Scriptures do not teach the eternity of punishment, though they do teach the future punishment of the impenitent wicked. He was unwilling to teach and defend a doc-trine that is not explicitly stated in the Scriptures, especially when it conflicted with his reason and conscience. The council divided, but the majority voted not to install

keep their oldest standards or their newest minds, for the nineteenth century intellect will not wear seventeenth century shackles. -New York Weekly Express.

HOW IT WORKS.

6

BRO. A. O. BURRILL thus speaks of the results of the tithing system in the churches he has visited:-

We have found that the tithes exceed the s. B. pledge. Some are double. One brother whose s. B. pledge was \$13 found his tithes amounted to \$68 this year. Every one who has practiced the tithing system for 1877 has come to our meetings saying they have been much blessed all through the year, while those who have not practiced it, come to the meetings grum bling and making excuses and finding fault with this and that, and have made no advancement in the Christian life. Moreover those churches that have come up have individuals all around them who are inquiring for the truth. Nine-tenths, with the blessing of God, weighs and measures more than ten-tenths without it. "Prove me," saith the Lord, and all who have, have been blessed.

ARRIVED IN EUROPE.

WE took the cars at Battle Creek, Nov. 5, for South Lancaster, Mass., and remained with our good brethren there until the 15th, when we went to Boston. We secured very favorable terms for our passage to Liverpool from the Warren steamship company. This line is not as fast as some others, but accommodations are better. We were in time to take their best boat, the Minnesota. She was built in England, and cost \$375,000. She burns thirty-two tons of coal per day.

This ship was advertised to sail Nov. 17, at 7 A. M. That being the Sabbath, we went on board the 16th. Bro. Wood, sister Temple, and sister Harris came on board early Sabbath morning, and remained with us until the signal was given for visitors to leave. It was a sad moment to realize that we were to leave our adopted country and dear friends, not knowing how soon we should return, if ever. Signals were exchanged by the waving of handkerchiefs until their forms could no longer be recognized. If faithful we expect to see those dear friends in the kingdom of God, where tears will not be known. We made the voyage in eleven and a half days. Everything was done for our comfort. Although our views were known to all, we received as much attention as those who believed differently. The truth is a power. We have handed out tracts freely, and hope the seed sown may germinate and bring forth fruit.

Our passage could not have been more prosperous,-not a storm, and the ocean as smooth as in summer. It was an astonishment to all. The captain said the passage was a holiday to him, and that it was remarkable weather for this season of the year. But we think we can account for it, knowing in whom we trust. God's eye has been upon us. We believe he has heard the prayers that have been offered up for our safety, and to him be all the praise.

We expect to leave Liverpool to-day, and spend a few days with relatives in Crewe, an hour's ride on the cars from this place, and on the direct line to London. We hope to scatter some seeds of truth there.

Progress of the Cause.

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MATNE

Monticello, Aroostook Co., Dec. 10.

ONE has taken his stand on the truth here, and a great many more acknowledge that we have the truth. We have had to meet what I consider the worst kind of opposition; but we shall continue our labors here until those that are interested either take their stand on the truth or decide against it. The truth never looked better to me than now, and I never felt a greater desire to be sanctified by it than at the present time. I need the prayers of the brethren, that the work may not be marred in my hands. SAMUEL J. HERSUM.

BARNSTON, P. Q.

THE attendance here has been good. When the Sabbath was presented, the enemy seemed to think it time to work. One man said, "You may be right, but I don't want to be convinced." On coming to the next meeting, not knowing but the doors would be closed against us, we were happily surprised to find that the truth had more friends than ever, and warmer ones. And some good openings have resulted. Our opponents, gaining nothing in their opposition, gave it up. We now continue meetings in three places. The interest is good, but only a few have any experience in religion. We have made forty-two visits, and found only three families where they bowed the knee in prayer.

The Sabbath-keepers in Barford are of good courage. Bro. C. F. Worthen has just been with us, and assisted in organizing a T. and M. Society. His work was highly appreciated. These friends take four hundred Annuals to circulate. May God bless their missionary efforts. The first Sabbathkeepers here were led into the truth from receiving tracts from some one in Iowa; now they wish to extend the favor to others.

R. S. OWEN.

10

DAKOTA.

DEC. 2, we commenced meetings at Swan Lake, Turner Co. The Lord has blessed, and I have had freedom in presenting from the word of God truths adapted to their needs. Six were baptized, and two from the Baptists united with us. This church now numbers fifty-two.

The brethren will soon take steps to build a small meeting-house. They show a willingness to work for the Lord, but their means are limited. The s. s. pledge was renewed for 1878. Bro. Lewis Johnson, of West Dayton, rendered acceptable help.

May God bless the good cause, and his JOHN HANSON. people here.

PACIFIC COAST. H

[Abridged from the SIGNS OF THE TIMES.] Washington Territory, and Oregon.

AFTER reporting meetings with the small companies of Sabbath-keeepers at Jefferson, Oregon City, Portland, and Beaverton, Eld. Loughborough thus sums up the results of his labors in connection with Eld. Van Horn:-

"We held, in the fifty days we were together, sixty-four meetings for preaching besides ten business meetings. To get be-fore the mind some of the results, I would state that the s. B. last year among our people in the N. P. Mission was \$695.30. Of this over \$100 were used for church purposes. For the year 1878, the pledge is already \$1,295.74, all good to the Conary one-third pledged; for 1878 there are pledged \$404.59 to the missionary fund, of the North Pacific Missionary Society. The sum of \$2,950 was pledged in stock to the Pacific S. D. A. Publishing Fund, and \$86.75 were paid in private donations toward my traveling expenses, and the eight weeks' time spent in that Conference. What has been pledged to different enterprises has been done with a spirit of good cheer, and a desire to see the work prosper.' Bro. L. reached San Francisco, Dec. 5.

him

This matter lies outside the domain of secular journalism, and we should not allude to it but for the stir it has made in New England. It is the livest topic that has turned up there since the election. It is surprising what an interest the New England mind takes in hell. All the papers are discussing it. . . . And this discussion brings out the significant fact that popular sympathy is entirely on the side of the minister. The New England mind seems to have gone sadly back on the faith of its pious Puritan progenitors. . . . And, strange to say, a great many of the New England ministers appear to sympathize with the popular feeling, and quietly drop hell out ed so pathetically at Edinburgh. Most of the young ministers, we are told, not only have no hell in their theology, or at most a sort of purgatorial Turkish bath, which the ver while the investigative Judgment but they even spell devil without a "d"; ession; for it is when witnesses are and Henry Ward Beecher boldly tells the See verse 5. Then it applies to the elders that they must decide whether to

Brethren, remember us in your prayers, WM. INGS. that our faith fail not. Liverpool, Nov. 29, 1877.

THE whole Christian church is like a grand army whose leader is the Lord. Let us not forget that in the time of battle the ference. Last year there was no missionsuccess of the whole army depends upon the courage and faithfulness of each soldier. We may not occupy a proud or emi- besides \$350 to the \$300 missionary fund nent position in the line. We will never-theless remember that we are a component part of that great force that is sure to be victorious over the evil of the world if we are loyal to our Leader and true to our flag. And, as the order comes from on High to advance, let us listen to it with proudly beating hearts that we can do something for God. Let us obey it with willing feet and strong arms, determined to prove our selves valiant in the day of contest, and to do our part to wrest from the strong hand of the enemy some token of our prowess and of our allegiance to the King of kings.

ONLY men in their extremity Prove what they are--what their ability. —Daniel.

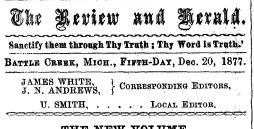
Lakeside, Cal.

AT this place, nine are keeping the Sabbath as a result of the recent labors of Brn. J. L. Wood and J. D. Rice, making a company here of twelve. Others are keeping the Sabbath. Nov. 29, ten were baptized.

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THE REVIEW AND HERALD.

[VOL. 50, NO. 25



THE NEW VOLUME.

In two weeks will commence volume 51 of the REVIEW. Now is the time to renew subscriptions, and obtain new subscribers. We are satisfied there are a sufficient number of Sabbath-keepers now doing without the REVIEW to nearly double our list, if they would subscribe as they ought to do. Shall we not see a good move in this direction with the next volume? Each succeeding volume of the paper grows more important. We shall try to make it also more interesting. No pains will be spared to make the next volume such as the present truth and the present times demand.

A NEW WONDER.

The Scientific American, of Dec. 22, 1877. contains a notice and an illustration of a machine called The Talking Phonograph, a novel device by which the words a person utters may be reproduced an indefinite number of times, and it matters not how many years after they are spoken. Had it been known and used in the days of Cicero, we might now listen to the very words used by the old Roman orator as he addressed the august senate.

> ١¥ INSTRUCTING THE LORD.

(Concluded.)

MR. H. further savs :--

"The example and teachings of Jesus relative to the Sabbath, were such as to clear the institution at once of Jewish corruptions, of popular any particular day, and clearly to indicate the day of the week henceforth to be honored as the holy Sabbath." misconceptions, of all superstitious regard for

The example and teaching of Christ showed at once that there was a Sabbath law enjoining the day they were observing, and that his object was to bring them back to that law. He vindicated himself by saying, "It is lawful." And he taught that the law of which the Sabbath was a part, could no more be abolished, nor changed in the least particular than the heav ens and the earth could pass away. It was immutable and eternal. Matt. 5:17-20.

But what does Mr. H. mean by the last clause of the above quotation? He evidently designs to be understood that Christ, by his example and teaching, indicated the keeping of Sunday in the future. If it does not mean this, it is against his own position. But we ask, How did Christ in dicate this? He never took the first day into his lips at all, so far as the record shows, and never, by any recorded act, made the remotest allusion to that day whatever. How long shall we be treated to such baseless assumptions? and how long will the religious world be satisfied with them ?

He says further: "The Sabbath day is no better than any other day, aside from its moral uses." "The Christian Sabbath is holier than other days only as it is associated with such important and impressive religious events as are best suited to aid devotion." And then not willing to leave it on this foundation of circumstances wholly, he adds: "And as it has the ctical sanction as the Sabbath, of those duly authorized to speak concerning it-Jesus, the apostles, and the church." What a confession of weakness is this ! It ignores the very foundation of the Sabbath. Has God ever said that days are made holy by being associated with great events? The very fact that our opponents are reduced to such a beggarly resort for argument, ought to be enough to open any one's eyes. We had supposed that God's appointment and law had something to do with it; that God, by sanctifying it, had made it holy in the only sense in which time can be holy, that is, by being devoted to holy uses ; for that is what the word sanctify means ; and now we are to keep it holy; for so the commandment reads. But with every flounder he goes deeper into the mire. Witness his reference to "Jesus, the apostles and the church," as those authorized to "speak concerning it." Yes: but what have they said? Jesus, as already remarked, never took the day into his "lips. Five only of the apostles speak of it. They mention it but eight times in all. Six of these refer to the day of Christ's resurrection; and it is simply brought in, in the course of the narrative, as the day on

which that event occurred. The other two times, Acts 20:7; 1 Cor. 16:2, it is spoken of in a way to show that it was devoted to secular uses. But in every case, it is called simply "first day of the week." There is no record of any religious day meeting on that day in all the New Testament; the apostles never call it a day of rest, a day of worship, a holy or a sacred day; they never use it in such a manner, and they speak of no law or instruction for its observance. Is this the "practical sanction" our friend claims? But "the church"! Indeed! When was "the church" "duly authorized" to speak on this subject? and who gave that authority? Are we listening to a Protestant or a full-fledged Roman Catholic? Are Protestants willing to follow this lead of the "mother of harlots" and lean upon "the church" without the Bible? And what has the church spoken? Not a word in behalf of Sunday as the Sabbath of the fourth commandment till the great controversy between the Presbyterians and Episcopalians on this subject in the latter part of the 16th century. We have not space to enter into church history, but will only say that Sunday, as a sacred institution. cannot be sustained by such history. He further says :-

"The resurrection of our Lord from the dead was confessedly the occasion-was at once the indication and the cause---of the transference of the Sabbatic day from the end to the beginning of the week.'

More assertion. The cross was the dividing point between the two dispensations. There the shadow touched the substance, and the type the antitype. Whatever change took place, it took place there. If the Sabbath was transferred, that was the "occasion," not the resurrection. But it was not there transferred ; for, at least one day after that, the holy women rested the Sabbath day "according to the commandment." Luke 23:56. The commandment survived, and the seventh-day Sabbath survived, the cross. And there has been no change since, except that introduced by the great apostasy. And, further, what was there to "indicate" the transference of the Sabbath in the resurrection? Nothing; but just the opposite. Work was resumed which had been suspended during the Sabbath, "according to the commandment," and all was then stir and activity.

He asks why it was not so ordered that Jesus should have risen on the seventh day of the week. We answer, Because that has nothing to do with the Sabbath whatever. If there was a prophecy that the day upon which Christ should arise would be the Sabbath thenceforth, there would be some pertinence to his question.

The usual statement is made that Christ was accustomed" to meet with his disciples on the first day after his resurrection : that that was "the favored day for meeting the disciples for religious purposes :" and that "in several instances the first day is expressly mentioned as the set time, while the old day of the Sabbath is never said to be selected for such assemblies." We confess we are becoming weary of these oftrepeated, but groundless assertions. Where is the proof? A custom denotes a repeated act: but where is the record that he met with them at all on the first day for religious purposes? or that he met them more than once on that day in any manner, the day being specified? "In several instances," says Mr. H., "the first day is expressly mentioned." Where are they? Several means not less than three. But we ask him or any one else to name one after the first-He says Christ "said unto them, Peace be unto you." Why does he not tell the whole story, which is, "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." See Mark 16:14. This was the same meeting mentioned in John 20:19. And it was not a religious meeting; for they sat at meat, or at their evening meal. "After eight days" carries it inevitably beyond the next Sunday; and we do not think our friends would like to admit that the third meeting was on Sunday, when the disciples were fishing on the sea of Tiberias. John 21:1-14.

explicit declaration that the seventh day was the Sabbath of the Lord, and they should gather no manna on that day. Yet some went out to gather it, and were sharply rebuked of God for not keeping his commandments and laws. Yet this, in Mr. H.'s eyes, was only "the hint of a Sabbath "!

And what was there about the Sunday as a day of rest connected with the resurrection of Christ? Not a syllable, not an act, not a circumstance. Yet here is to him "abundant light"! a day "clearly indicated"! to be kept 'by all means"!

It is no wonder after this that we find him, in his second article, firing off Rom. 14:5, and Col. 2:16, with all vim, at the seventh day, amusingly oblivious to the fact that if these passages refer to a weekly Sabbath at all, they demolish his pet Sunday, just as much as they do the seventh day.

We will not pursue his weary wanderings further. People sometimes ask us why it has not been found out before, if the seventh day is still the Sabbath. This is answered by another question: Why do otherwise apparently sensible people, even to-day, wade through such driveling weakness in behalf of Sunday, as is set before us in the article under review, and call it sound logic and clear argument? When they will explain this, they will find in that explanation all the answer to the first question that need be given.

TO CORRESPONDENTS.

13

IS THERE any evidence that Christ was born on the 25th of December? If not, can it be known upon what month and day he was born? When and by whom did Christmas begin to be celebrated? J. F. B.

There is no definite evidence that Christ was born on the 25th of December; nor can any part of the year be certainly fixed as the time of his birth. Andrews, in his "Life of our Lord," p. 18, says: "Lightfoot makes it to have been in September, Newcome in October, Paulus in March, Wieseler in February, Lichtenstein in June. Greswell in April, Clinton in spring, Lardner and Robinson in autumn, Strong in August." Amid such a disagreement of doctors, the question will probably have to remain unsettled.

Says the same author, "It is generally granted that the day of the nativity was not observed as a feast in any part of the church, east or west, till sometime in the fourth century.' "The observance of the 25th of December is ascribed to Julius, Bishop [pope] of Rome, A. D. 337-352. In the Eastern church, till this time, the 7th of January had been observed as the day of his [Christ's] baptism, and regarded as the day of his birth."

What is the meaning of Isaiah 11:11, the first part of the verse, in regard to recovering the remnant of the people? J. W. S.

ANS. From that verse on to the end of the chapter, it seems very much like a prophecy respecting the gathering of the people in the last days, preparatory to the coming of Christ.

A. S. H.: In the edition of Greenfield's Greek Testament in our possession we find under the word end (telos) the following definition : "End, scope, object, principal point, the sum of anything. Rom. 10:4," and no reference to Rom. 10:7 at all.

Does Paul in 1 Tim. 1:9, 10 speak of the ten com mandment law, or the ceremonial law? c. A. w.

ANS. The ten commandment, or moral, law. Dr. Clarke has a note on this passage, which, we think, gives the true idea. He says: "He [the apostle] does not say that the law was not

begotten, like the body, and perpetuated the body? One of these three positions : be taken. Indeed, our opponents have al taken some one of these positions, though are not at all agreed which one to adopt. we advocate the pre-existence of the soul it lived in some other world before it came the body? If so, why do we not remer having lived somewhere else? Strange that should have so utterly forgotten all the Then, why does not the soul come into the pure and sinless, inclined to holiness? does it happen, moreover, that children a much like their parents, in their souls as as in their bodies, mentally as well as ph ally? But as none except the Mormons hold to the foolish idea of pre-existence, we let it pass.

Shall we say, then, that souls are creat bodies at birth? This theory would invo greater difficulty than the other. The must be continually creating, every m additional immortal souls. More than that would make him sanction prostitution and tery. A child is begotten in adultery, i most wicked and corrupt manner. Must immediately create a soul for that child? would make God a party to sin. Moreo God thus creates immaterial souls, he either make them pure and holy, or impur sinful. The latter supposition is inconst with the character of God; and if the f be the true one, how shall we account for natural depravity of the human soul? evidence of our eyes proves that childre born predisposed to sin, some of them more so than others.

Then, again, if the soul is thus created a rate entity, an incelligent being before placed in the body, why do we not reme even that little time that we existed before were in the body? And again, at what t the soul sent into the body? Is it just at or a little after, or some time before? D come fully grown? or is it a baby soul grows up afterward? If so, what makes it On what does it feed ? Does it grow out material which the body eats? Then it be material itself. No: that wont do. it placed in the body fully grown-man's How, then, can it be cramped up in so's space? And why does not the soul of a reason and think like a man's, if it is a But we are interested to know whe placed in the body. It cannot be after because then the babe would be born with soul! Is it placed there just after the c begotten, and before it has assumed the form ? Moreover, we would ask these wis who are so positive as to what matter and what it cannot do, how it is that the terial, intangible essence which has not or ticle of materiality about it, which can wise be grasped, nor held, nor handled terial organs,---we ask how this immateri can come in contact with a physical bod way. What point of contact can there be between such a thing and the material How can it operate upon our organs of h smelling, or tasting? In fact, how can closely confined within this material Why can't it leave the body at will ! cannot. If there is such a soul inside, y that the body holds it with a death-like and however much the soul may desire it cannot possibly get away till the r body is dead, and has lost all its streng power to hold even a straw. These diffe to our mind, are tenfold greater than the tending the admission of the simple truther the material brain has been so organize think. The advocates of the immortal-soul freely admit that they cannot explain h soul can act upon a material brain. Indee admit that they cannot tell what the Bishop Clark himself thus speaks : "We that we know not in what the essence of a spirit, consists. We readily acknowledge ignorance of the essence, the subject-being. ter. We make the same confession-and the same limitations—concerning the s Man All Immortal, p. 29. Another doth divinity says, "We do not understand the nature of spirit, and cannot therefore det what is or is not possible respecting Knapp's Christian Theology, p. 202. How do they know, then, but that the is material after all? They do not know after they have argued and philosophized end of the subject, one confession like the overturns all their speculations. They and ing.

One more expression to show how men can see where they want to, and be blind to that which they do not want to see. It surpasses anything we ever remember to have met in this line. Speaking of the Sabbath in the wilderness of Sin, he says :--

"If in the wilderness of Sin, Israel so readily took the hint of a Sabbath there given, may we not suppose that the abundant light reflected from the glorious resurrection of the Saviour clearly indicated to His disciples the day which should henceforward by all means be devoted by them to sacred rest and sacred service?"

What was there in the wilderness? The most

made for a righteous man, but, ou keitai, it does not lie against a righteous man; because he does not transgress it; but it lies against the wicked : for such as the apostle mentions have broken it, and grievously too, and are condemned by it. The word keitai, lies, refers to the custom of writing laws on boards, and hanging them up in public places within reach of every man, that they might be read by all; thus all would see against whom they lay."

ANSWERED BY LETTER : A. M. Mann, Nettie Sharp, R. F. Cottrell, W. H. Littlejohn. h,

CAN GOD ORGANIZE MATTER TO THINK?

(Concluded.)

From whence comes the immortal spirit? We now have a few hard questions for our opponents to answer. If man has an immortal, immaterial, deathless spirit, we ask, From whence does it come? and how is it propagated? Was it conscious in a pre-existent state, in some other world, and from thence was sent into the | ing about something of which they know human body at birth? Or is a soul created by the Lord at the birth of every child? Or is it But further: if the soul is a living,

DECEMBER 20, 1877.]

AND HERALD. THE REVIEW

t entity, capable of thinking, moving about, acting as well out of the body as in it, we , What was the use of making the body for nyway? Why not leave it without the clog this poor, gross, material body? Indeed, if

immaterialist friends are right, it would e been a great blessing to the spirit to have it without the body; for they are always ing how the flesh weighs down the immortal it, and clogs its movements, and with what ed the disembodied spirit will travel when ed from the body, with what power it will n act. Then why do we have the body at ! Let those answer who can.

f the soul is not pre-existent, neither created ectly at birth, it must be propagated with the ly. Indeed, this theory has been held by ny. Says Dr. Knapp, "The reason why theory is so much preferred by theologians, hat it affords the easiest solution of the doce of native depravity."-Knapp's Christian ology, p. 202. But the moment you adopt theory you come upon our ground, and adthat the soul is material. For how could immaterial soul beget another immaterial Are these intangible souls male and ale? and can they beget children? The videa is utterly absurd and untenable. No. ouls are begotten, then they must be materi-This is what they all admit who hold this ory. Thus Dr. Knapp says :---

This hypothesis is not, however, free from ections; and it is very difficult to reconcile with some philosophical opinions which are versally received. We cannot, for example, y conceive how generation and propagation take place without extension. But we canpredicate extension of the soul without ing it a material substance. Tertullian and rs of the fathers affirm, indeed, that the Tertullian and of man, and that spirit in general, is not ectly pure and simple, but of a refined, ma-I nature, of which, consequently, extension be predicated."-Christian Theol., p. 202.

ut is this true that souls beget souls? and spirits male and female? If they are mateand are begotten with the body, then the umption is that they will also die with it. much more natural and consistent is the le truth, that man is a unit, that his mental ers grow out of his physical organization. ther begets a child of his own person ; hence child naturally partakes of the peculiarities is father, both physical and mental. This everywhere see to be the case. "Like er, like son." This accounts for our fallen res, and inherited weaknesses of body and d. The mental likeness of children to their nts is generally just as great as their physlikeness, and often even greater. With our of man, this is just what we should expect a on the supposition that the soul is an immal entity sent down directly from God, it is lly unexplainable.

use of infidelity among scientists. The intelto be purified from the curse, and made the t reader is aware that modern scientific men eternal home of the saints. Rev. 21:1-5. to a great extent, becoming skeptical. I am But here I leave this very interesting quessatisfied that one great cause of this skeptition, having only glanced at a few of the innuis found in the false view which theologians merable proofs in favor of the materiality of all held concerning mind and matter. Scienthings. I have endeavored to avoid the fine men readily see that, given the principle of metaphysical arguments which are generally or vital force, and all the phenomena of naemployed on this topic, and use only those common facts of every-day observation with which vegetable, animal, and mental, can be ly accounted for in the physical organization. every child is familiar. Some time I propose e physicians, physiologists, and phrenolog to illustrate all these points by interesting anin particular, have largely been inclined to D. M. CANRIGHT. ecdotes. rialism. Says Dr. Knapp, speaking of the Danvers, Mass., Nov. 1, 1877. that the soul is material, "It has always 12 the favorite theory of physchologists and icians."-Christian Theology, p. 202. Seehe absurdity of the doctrine of immateriali-PRAYER has ever been inseparably connected nd natural immortality, they have given up with true religion'; and Satan himself has seen r old theology, and thrown away their religion it. Had they been taught the true docof mind and intelligence, it would have done h to save them from their skepticism. The Bible abounds in prayers, and in direce matter corrupt and mean? These immatessts are always asserting how mean, corrupt, the carnal mind, being averse to sincere prayer , ated, weak, and every way inferior, matter To hear them talk, you would suppose that Her must be very hateful to God. But if ter is naturally so corrupt and mean, why day. God created so much of it? Who made of No duty is insisted on more, or enjoined with ter all those numberless millions of worlds high? Every astronomer knows that they all material, just such matter as our own h is made of. Ghosts do not cast shadows, the moon and other heavenly bodies do. life and labors. At Philippi, Paul and Silas went out by the made the moon? Who made the earth? air? the water? the dust? the rocks? the river-side, on the Sabbath day, "where prayer ts? the trees? the insects? the animals? was wont to be made." Lydia of Thyatira was our material bodies? God made them all there to worship God, the Lord had by this hatter; yea, and pronounced them "Very ." Gen. 1:31. To these very things God means opened her heart to hear the word spoken by Paul; and she was converted, and the ys appeals as the highest proof of his power, church at Philippi resulted from this beginning. r, and Godhead. "The heavens declare But this place of prayer was not abandoned by glory of God; and the firmament showeth the apostles as soon as they had had this first

his handiwork." Ps. 19:1. Again: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. To the idolatrous Athenians he is introduced as "God that made the world, and all things therein." Acts 17:24. Paul declares that "by the things that are made, his eternal power and Godhead" are clearly seen. Rom. 1:20. When the Lord would convince Job of his might and greatness, he pointed to the foundations of the earth, which he had laid (Job 38:1-6), to the sea (verse 8), to the clouds

(verse 9), to the stars (verses 31-33), to the lightnings (verse 35), to the lions (verse 39), and all the beasts of the earth which he had made (Chap. 39). All these are material, made of the dust of the ground. God is not ashamed to appeal to these material things as the highest proof of his glory.

Is it true, then, that the matter which God has made is so corrupt and naturally sinful as immaterialists claim? Then God would be the author of sin. God made man of the dust of the ground. Gen. 2:7. God made the beautiful and holy Eden of matter, of the ground. Yea; even the tree of life itself grew out of the ground. Gen. 2:8-15. God's divine Son, who came to redeem men, was a material being. He was born of a woman, had flesh and bones, walked upon our earth, ate its material food, breathed its material air, and drank its material water.

"It is not wise to repudiate materialism till we see what connection it has with our final salvation. And here we inquire, How are we to be saved? From our opposers, as well as from the Bible, comes the answer, By the *death* of Christ. Very well. Then could we be saved without his death? All agree we could not. This paves the way for another important question, If we are saved by the death of Christ, and could not be saved without his death, are we saved by the death of a material Christ? or by the death of an immaterial Christ? Own the truth, let the result be what it may. Did an immaterial Christ die for us? You say, No. Then was it not a material Christ that died? Certainly. So you admit that a material Christ died to save us, and that otherwise salvation would not have been possible, thus predicating your hope of salvation upon the death of materiality. No matter whether there was an immaterial entity within him or not, so long as that did not die; and we expressly read, "Christ died for us," and "We are reconciled to God by the death of his Son;" so we are indebted for salvation to the death of that part of Christ which evel and did die even if he had forth which could and did die, even if he had forty entities that could not and did not die; and the part that died for our sins was material. Hear it, ye haters of materialism ! The foundationstone of the system of salvation, from your own showing, is materiality, and there is no escape from the conclusion."-Bible Banner.

Then in the resurrection, our material bodies are to be saved and immortalized. 1 Cor. 15: 51-55. Yes, and finally, this material earth is

PRAYER.	

meeting there, but they continued to go there for prayer; for it is written, "And as we went to prayer, a certain damsel possessed with a spirit of divination met us." They were still going out there to the oratory for prayer; and this was not for once only, but we are informed that this same thing was repeated "many days." Here we have apostolic example; and it agrees with the apostle's teaching to this same church, as quoted above, "Praying always with all prayer." Eph. 6:18.

The testimony of this spirit of divination, namely, "These men are the servants of the most high God, which show unto us the way of salvation," was true, but Paul, not choosing to have Satan advertise for them, cast out the spirit; and this brought them into the Philippian jail, where they again exemplified their own teaching in regard to prayer; for in the inner dungeon, with their feet in the stocks, "at midnight Paul and Silas prayed and sang praises to God; and the prisoners heard them." True enough, they were in the closet, and the door was shut; but they had hearers there, and One heard them who was able to open the doors and loose their bands. The apostles also taught the churches to sing and make melody in their hearts to the Lord; but the only recorded instance of their singing is that within the walls of R. F. COTTRELL. that gloomy prison. 16

THE TRACT AND MISSIONARY WORK IN MISSOURI.

WE greatly desire to have the meetings about to be held by Eld. Haskell, in this Conference, accomplish much good. We, feel assured they will, if the brethren and sisters will but realize their importance, and attend them. These will not be ordinary meetings. Eld. H. has been familiar with this important branch of the work of God from its organization; and will give instruction on various points, and inspire courage and faith in the work generally. We doubt if the work can prosper in any Conference where the T. and M. work is neglected. God will not bless those who are careless and unconcerned about others' salvation. The society in Missouri has never been brought up to efficiency, as in other States. General quarterly meetings have been much neglected : much of the time they have not been held at all. We wish to look not backward, but forward. We hope to see a general advance in this important branch of the work this winter all through the Conference.

I expect to spend three or four months laboring uninterruptedly to advance the cause, and especially to build up the T. and M. work. And with Bro. Haskell's help, and the cordial sympathy and co-operation of our brethren and sisters, we hope to see an advance movement which will greatly tell to the building up of the cause. We ask of the friends a general attendance at these quarterly meetings. We hope Bro. Haskell will consent to hold one or two meetings besides these already appointed, farther south in the Conference; so that nearly all our brethren can be present. Brethren and sisters of Missouri, will you not make a special effort to obtain the instruction you so much need in this important branch of the work? We have a large and good field in which to labor : let us improve it, in the fear of God.

GEO. I. BUTLER.

THE HYGIENIC SCHOOL.

In the infancy of this cause, the most sanguine had no definite idea of the means which, in the providence of God, would be devised to spread the light of truth. As we have advanced step by step, and God has led his servants to see more clearly the nature of this work and what was needed, broader plans have been laid, additional helps have come into use, and means have been devised to enlighten others in regard to the solemn truths that relate to the time in which we live. Although we have an unpopular truth, we have now an independent publishing interest, with a capital of nearly \$150,000, issuing periodicals from two points on this continent, and one from Central Europe. We have also an organized force of missionary workers, to scatter these publications in every part of the civilized world.

has amply qualified. From this College, ministers are going forth to all parts of the world.

Then the principles of health reform are published, and the journal advocating this theory finds more readers than any other similar journal in America. At our Sanitarium, the facilities for treating the sick in the most approved manner are excellent. And now a hygienic school is to be established in connection with it. There are hundreds of our young men and women who should attend this school. Sickness is everywhere; and there is no more successful method of removing prejudice than to be able to enter the sick room and relieve the afflicted. This school does not pretend to give a course of medical study, but to instruct in the principles of caring for the sick. You will there learn how to keep well, how to get well if you are sick, and how to be a blessing to your friends and neighbors. Those who may wish to take a thorough medical course in some of our colleges, will find this an excellent preparatory school. Nothing need be said respecting the competency of the teachers. The physician-in-chief is a thorough scholar, a Christian gentleman, and he has a corps of efficient helpers. Hence the best instruction may be expected.

Truly God's providence is in our behalf. Now comes the question, Will our friends throughout the country avail themselves of these privileges to qualify themselves for usefulness here ? We speak in behalf of this hygienic school. We believe it is needed. There should be, connected with every church, individuals who understand what to do in the sick-room. They should know how to give packs, baths, &c. Due notice is given, so that ample time is allowed to prepare to attend this winter term. May God bless this first effort.

S. N. HASKELL.

REDUCTION OF FARE.

To those coming to the dedication at Wellsville, N. Y.: We have just received a proposition from the Erie R. R. which we regard as more favorable to us than to charter a car. They propose to sell return tickets to all who may come over their road, at one-third the regular fare. This will give a reduction of one-third on the round trip, to all who may come from east or west, from any station. This will be better than to charter a car, as that would benefit only those coming from the west; so we conclude to accept this proposition. Buy regular tickets to Genesee, and the reduction will be made on your return.

The Buffalo, N. Y., and Philadelphia R. R. will give one-fourth reduction on their road. By this arrangement, the round trip from Buffalo, by this road, to Hinsdale, and from there via Erie, will be only \$4.10. Other points in the same proportion.

This we regard as very favorable, and think our brethren will certainly have no excuse if they do not avail themselves of the opportunity to attend this meeting. B. L. WHITNEY.

12 It is but little use for people to speculate in regard to the course of events in those matters which are connected with the fulfillments of prophecy. For instance, Osman Pasha said after his surrender of Plevna :---

"It may be fatality, or simply want of judgment; but it would almost seem as if some malevolent spirit was pushing on our ministry to commit blunder after blunder."

A SAN FRANCISCO photographer has taken a photograph of the celebrated horse Occident. when he was trotting at a speed of thirty-six feet per second, or a mile in two minutes twenty-seven seconds. The image of the horse was impressed upon the paper in less time than the onethousandth part of a second. The spokes of the sulky attached to Occident were taken separately, so that they can be counted. This is certainly a wonderful triumph in photographing.

that in order to make his counterfeit religions pass for genuine, they must have this characteristic; hence every spurious system has its pravers.

tions and injunctions in regard to prayer. Yet and devotion, would have the religion of Jesus Christ without prayer ! Hence the authority for public prayer is made a question at the present

greater emphasis in the New Testament, than prayer. "Praying always with all prayer," and that without ceasing, is the apostolic rule, not only given by precept, but exemplified in their

> A school has also been established, in which nearly four hundred students, French, Danes, Swedes, and Germans, besides those of our native tongue, are taught how to educate themselves, for a longer or shorter time, as their circumstances will allow. Here instruction in the word of God is made a specialty, and is given by one whom God's providence

A "shooting gallery" is now an appurtenance of a progressive city church, which calls itself by the name of "Christian Endeavor." One way of "pressing toward the mark," we suppose. But is there not, the Congregationalist asks, such a thing as overstretching church walls?

THERE will be a general meeting at Ligonier, Noble Co., Ind., Dec. 22, 23, 1877. We hope to see a general turnout of all the friends in the north-castern part of the State. The new church house will be dedicated to the service of God on first-day, Dec. 23. S. H. LANE.

MINISTERS of the Illinois Conference, please send your financial reports to the secretary on Dec. 31, 1877. S. NETTIE & Sanitarium, Battle Creek, Mich. S. NETTIE SMITH, Sec.

THE REVIEW AND HERALD.

THE OITY OF OUR GOD.

O CITY of the jasper wall, And of the pearly gate ! For thee, amid the storms of life, Our weary spirits wait. We long to walk the streets of gold No mortal feet have trod; We long to worship at the shrine, The temple of our God. O home of bliss! O land of light! Where falleth neither shade nor blight! Of every land the brightest, best, When shall we there find peace and rest?

O city where they need no light Of sun, or moon, or star! Could we with eye of faith but see How bright thy mansions are, How soon our doubts would flee away, How strong our trust would grow, Until our hearts should lean no more On trifles here below. O home of bliss! O land of light! Where falleth neither shade nor blight!

Of every land the brightest, best, When shall we there find peace and rest?

O city where the shining gates Shut out all grief and sin, Well may we yearn amid earth's strife

Thy holy peace to win. Yet must we meekly bear the cross, Nor seek to lay it down

Until our Father brings us home, And gives the promised crown. O home of bliss! O land of light! Where falleth neither shade nor blight! Of every land the brightest, best, Soon shall we there find peace and rest!

-Sel.

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NOT ALL SADNESS.

EARTH is not all tears and woe: There are bright things here below, There is verdure on our hills, There is music in our rills, There is fragrance in the air. In our homes the dear and fair.

God's promise standeth fast, And the glory breaks at last; Peace is rising out of strife, Death is dying into life; Up springs the eternal sun, Heaven and earth will soon be one. -Bonar.

Progress of the Cause.

wile that goeth forth and weepath, beaving precious seed, shall doubt loss come again with rejoleing, bru-ging his sheaves with him.

NEW ENGLAND.

Seabrook, N. H.

SEABROOK is about five miles from Newburyport, Mass., just in the edge of New Hampshire. As Brn. Haines and Mooney had both formerly preached here, and had warm friends in the place, they wished them to hear the third angel's message. So I spent two weeks with them, holding meet-ings every evening. The first-day Adventists have a chapel here. As Bro. Haines had a regular appointment in this house up to the time of our meetings, we thought they might be friendly enough to allow us the use of their house; but some of the most unreasonable ones opposed it, so we went to the town hall.

As the weather was very bad most of the time, we did not have a very great interest; but quite a number living four miles away in the country were interested, so I went out there, and held most of my meetings in a private house. At first the brethren were inclined to be afraid of us, having heard that Seventh-day Adventists were fanatics, spiritualists, &c. But we soon undeceived them on these points, and they became deeply interested in the subjects of the two-horned beast, the messages, the sanctuary, and the Sabbath, on which they had not heard before. Though our meetings were held in a kitchen, and our numbers were small, being from fifteen to thirty, yet I enjoyed the meetings very much, and so did they. I would preach from two to three hours, and then they wanted to hear more. As the result of these few days' labor, some fifteen good souls have embraced the Sabbath. These include the elder and the deacon of the church, the very best of its members. Nearly all who have come out are located near together, so they can conveniently keep up their meetings. The last evening there was one of the sweetest meetings I ever enjoyed. One after another arose, and with tender feelings took their stand upon the truth. Some who had been backslidden for years arose, and with tears and deep feeling told their determinations to keep the commandments, and to make a new start for the kingdom. They num I shall be disappointed if we do not have Elmwood. a good, working church here. Brn. Mooney and Haines aided me greatly in these meet. The s. B. for 1878 is \$106.20. They take ings. Bro. Mooney still remains with them.

I am sorry to say that some of their former brethren now treat them very harshly, simply because they have been willing to hear for themselves, and obey the truth when they have seen it. I return next Sabbath to help them further, while Bro. Haines goes to another field of labor.

West Newbury, Mass.

This place is half-way between the cities of Newburyport and Haverhill, in each of which we have a church, and is six miles from each. We are also nine miles from Seabrook, where we have just raised up a church; so we are anxious to have one here also. Brn. Robinson and Stone have now been holding meetings here ten days. They hired the town hall, which is a good place for meetings. They have started a good interest, indeed quite a great one. They have had audiences numbering four hundred and fifty. Last night, Dec. 10, I was here, and had an audience of three hundred, though it was Monday night. The interest is growing deeper, and we confidently expect that a good work will be done here. There are several good openings all around, which we hope to occupy this winter.

During the last five months, five new churches have been raised up in the New England Conference; and now there are more good openings waiting than we can possibly fill for months to come. The people seem eager to hear, and many of them are ready to embrace the truth. If New England has been a hard field in the past, it certainly is not now. Things are changed; and I certainly believe the day is near when this will be one of the richest fields in all D. M. CANRIGHT. the harvest.

MICHIGAN.

Mich. T. and M. Society, Dists. 6 and 7.

DEC. 1, 2, we were with the Lyons church. Three were added to the church by baptism, making thirty in all. Nearly all took hold of the tithing plan. The pledge for 1878 was raised above that for 1877.

We went to Orange the 3rd. This church all came up nobly on all points of the s. B. and T. and M. work. When the finances were arranged last year, one brother, who had used the Lord's part, came to the meeting very sad, and we could not induce him to pledge for 1877; but he went home resolved that he would render to the Lord the things which are the Lord's during 1877; and the result is his tithes are more than double what his s. B. would have been, and he was ready to pledge for 1878. And the best of all was, he had had the blessing of God all the year.

At Sheridan, there is a church of nine members, and more to come in. The s. B. and T. and M. funds were fully organized. They have secured a good hall in which to hold their meetings.

We were at Bushnell the 6th. This is quite a large church. Not all of them see the importance of not "robbing God."

Friday evening we reached Carson City, and remained till Monday. At the close of the second sermon on Sabbath, nearly all in the house came forward to seek the Lord, some of them for the first time. They have promised to be punctual to all their regular meetings. Their s. B. pledge for 1878 is about \$280. They add the onethird. Two were added to the church by baptism, they now number forty-six, and we know of no church in these districts that has better opportunities to do good than this one has.

dred and fifty Annuals. They expect to 2. A Swedish lady, the wife of a well take eight more copies of the SIGNS soon. This is a good field for labor. were well paid for our trip here in the good meeting held. Bro. Doud was obliged to leave me here, and Bro. Wm. Lockwood accompanied me to Fairgrove.

Fairgrove.

The church at Fairgrove had been in se rious trial for years, but we trust that their difficulties are effectually settled. In no place have we found a company that came up with more cheerfulness and alacrity than did this church, and our meetings, continuing nine hours in all, resulted in all we could expect. Their s. B. was raised over They take fifteen copies of the SIGNS, and dispose of one hundred and sixty Annusal, paying for them. If they do as they have promi ed, we predict for them prosperity and an honorable name among the churches. They will try to build a house of worship.

Watrousville.

The Watrousville church numbers twenty-eight members; T. and M. members, seventeen. We found at this place an excellent interest to hear, and many not of us were disappointed that we could not stay at least a few days. Brethren and sisters came fifteen miles over bad roads, and one sister walked seven miles to the meeting. The house of worship was well filled: there were delegations from all the churches in the county. The best of interest was taken in the word spoken, and our business sessions were harmonious. They take sixteen copies of the SIGNS and one hundred and fifty Annuals.

Tuscola.

There are but eleven names on the church book at Tuscola, and, few as the members are, they are much scattered. On account of sickness, but six could get together. The s. B. and one-third amount to about \$52. They take four copies the SIGNS, and one hundred Annuals.

Thetford.

We reached Thetford, Dec. 8. I preached twice, and held one satisfactory business meeting. The outside interest was good. On first-day morning the large school-house was well filled, and the interest was deep. Here, as at Elmwood and Watrousville, the most earnest desires were expressed for a series of meetings. No doubt uch effort would be successful in adding to their numbers. There are sixteen members, and others are about to join them. Their s. s. is \$106.

Dec. 9 we were at Mt. Morris, but on account of the absence of the principal officers of the church, we concluded to postpone the meeting here till Dec. 24.

This evening, Dec. 10, we expect to hold our first meeting in Dist. No. 8, at Birch Run. The one thousand Annuals apportioned to Dist. No. 9 are probably already do-ing their work. Eighty-seven copies of the SIGNS, we might say ninety-five, as eight more will go to Elmwood, will reach many homes that do not now know the truth, during the year 1878, and the aggregate of s. B. is quite largely increased. I am constrained to say that my work has been comparatively easy because of the energy and method with which Bro. Doud's work has uniformly been done, and I am not far from believing that a good director will make a good working district.

D. H. LAMSON.

Michigan T. and M. Society, Dist. No. 7.

2.

to-do shoemaker, commenced to keep We the Sabbath while I was there. Her so seemed very much interested in the truth Some thought we were right in regard to the state of the dead and the immortality of the soul, but wanted more time to think of the Sabbath.

Came to Whitehall last week, and have held four meetings with the brethren up to this time. Some outsiders have been pressie ent, and enjoyed the meetings. Some say they will keep the Sabbath if they see i duty. I visited at their homes, and explained to them about the Sabbath and its change, and invited them to come and hear more at our meetings, which they said they would do. These were Americans. Th Scandinavians here are hard to reach, being so under the control of priests.

GUSTAF A. CARLSTEDT.

KANSAS. 3

Twin Falls and Zion, Dec. 11.

AT Twin Falls, Greenwood Co., four or five embraced present truth. I spent two Sabbaths with the church at Canola. Nearly all the members are growing in grace Th Sabbath-school was re-organized and the T. and M. work looked after. I next vis ited the few brethren in Chataqua Co., south of Boston. They appeared to be encour aged by the meetings.

I have just closed an interesting serie of meetings, of a little less than a week duration, with the church at Zion. On Sun day evening we enjoyed an excellent sea son in the celebration of the ordinances.

The brethren manifested a commendable zeal in attending these meetings, the bad roads and dark nights keeping none away The outside attendance was good also.

Four united with the church. One was baptized. J. LAMONT.

Morton, Dec. 12.

I AM now laboring at Morton, where shall remain eight or ten days. There are some over twenty Sabbath-keepers here We shall labor earnestly to help them. Bro Santee is with me.

My address, for the present, is Oswegg abette Co., Kan. J. H. Cook. Labette Co., Kan.

Dist. No. 13.

The Lord has blessed my labors here Some have taken hold of the truth, and others are convinced. The M. E. minister has recently attacked us with great fury A licentiate belonging to the M. E. churd the leader of their society here, and his no ble wife, embraced our views, and this l to the attack. The Lord will maintain h truth. To him be all the praise. J. P. HENDERSON.

YORKSHIRE CENTRE, N. Y.

I HAVE just begun a course of lectures a large country school-house, two miles from this post office. The community is made up of intelligent farming people. Two meet ings have been held, with a good prospect success. The people seem hungry for the truth. Pray for the prosperity of the cause GEO. D. BALLOU.

Golden wires may annoy us as much a steel bars, if they keep us behind prison windows. - Owen Meredith.

The records of Dist. No. 6 show 307 members, with an s. B. pledge of \$1713.65; T. and M. \$556.89. The s. B. pledge for 1878 is \$188.99 more than that for 1877. the T. and M. \$84.24. Ionia and Montcalm Counties have, including children, 585 Sabbath-keepers, and their entire pledges A. O. BURRILL. amount to \$2,640. FRANKLIN HOWE.

Mich. T. and M. Society, Dist. No. 9.

Our meetings have been held, thus far, according to appointment, except the one at Tuscola, which was held Dec. 6. The meeting at Vassar, Nov. 24, 25, was well attended, the members of the church, with but few exceptions, being present. Their s. B. for 1878 does not fall below that of the past year. They take twenty-four copies of the Signs, and two hundred Annuals. We found the church united, and left them determined to work more earnestly than ever. They number forty-one members.

Elmwood is a church of nine members. eight copies of the SIGNS, and one hun-

AT Estella Nov. 24, 25, we held two meetings. These brethren have built a neat Obituary Motices house of worship, which is nearly paid for, and will soon be ready for dedication. "Blessed are the dead which die in the Lord from hence Their s. B. pledge for 1878 is \$58.76, and but few pay the one third. If some of them would lay aside hurtful articles of DIED, in Palmyra, Me., Oct. 6, of fever, Presto F., son of G. and B. Parkman, aged 24 years. marks by the writer from Rom. 12:12. J. B. GOODRICH. diet, they would perhaps enjoy better health, and have the means to put in the cause of God. Some have decided to do so. Dien, at Cedar Lake, Montcalm Co., Mich., No Met with the church at Alma, Dec. 1, 22, 1877. Hattle, infant daughter of John S. an Only nine or ten in this church pay Matilda A. Rowland, aged 2 years, 2 months, an s. B. Those who pledged did well, their s. 4 days B. amounting to over \$200. The one-third was also voted. We presented the importance of united effort in all branches of the work, even though it cost a sacrifice. Dec. 8, 9, we were with the church at Carson City. Here we were pleased to meet Bro. Howe. We were at Matherton the 10th, but owing to a misunderstanding about the appointment the T. and M. work was deferred until the regular quarterly meeting. F. Squire. 22

I CLOSED my meetings in Benona, Dec.

Benona and Whitehall, Dec. 10.

Mx brother, Henry N. Morse, son of Washing ton and Olive Morse, died Oct. 23, of typhoid fo ver, at Niobrara, Nebraska, aged 32 years. Having completed a course of legal study, a gained admit tance to the bar, he was just co

M. A. B

mencing his professional career, with bright pro pects, when the dark pall of death put an end all his earthly hopes. He leaves a wife and chil and a large circle of mourning friends, to griev over his great sufferings and untimely death in strange land. He was a believer in the truths the third angel's message. Oh! when will the d appointments, sufferings, and tears of earth be ex-changed for the glad surprise, fadeless joy, and never-waning splendor of that bright morning when the Life-giver shall " loose the prisoners' MRS. H. I. FARNUM

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The Review and Merald. Battle Oreek, Mich., Fifth-Day, Dec. 20, 1877.

European Mission.

BRO. BICKLE, of Wisconsin, offers to be a one hundred dollar man in the matter of raising the ten thousand dollars to establish the press in Europe, provided he can have three, six, or twelve months in which to pay it.

We will here say to Bro. B. and to all others ho wish to take part in this enterprise, Take our time. When you get the cash send it along, and credit will be given. The sum is put at \$10,000 ; but the subscription will be kept open for others. None of this money is to be used or any other purpose, and there are no reasons why the subscription should close until all have done their duty, though the amount may be swelled to twenty thousand dollars.

JAMES WHITE.

Special Notice.

No paper next week. As this number conludes volume 50, the paper will be omitted next reek to bring the commencement of the new olume at the beginning of the year.

An article on Giving appears this week a page 194. It is from a layman; but he proves himself a better preacher than many ho prefix the pompous title, reverend, to their ames. We understand it is from a merchant Chicago, and we so credit it. He presents e subject from a business point of view and in business manner. Consider it well. We all ve business with God, in the most literal nse of that term. Let us be careful how we ansact it.

mer The article from Bro. Ayers will be read ith interest and profit by brethren everywhere d it is just as well calculated for any other rt of the field as for Kansas. Let those outle of that State just imagine that it was writ n for them, and act accordingly. 21

Me are happy to learn from the report Bro. Ings in this number that the company ho lately left this country, to assist Bro. Anews in his European work, consisting of Bro. d Sr. Ings and Sr. Maud Sisley, had arrived fely in Liverpool, at the time of their writing.

We have received from James Vick, the ll known florist, Vol. 1, No. 1, of an illustra d monthly magazine. All we need to say isagazine-James Vick. His name is a synym for first class work, and a guarantee that is magazine will be inimitable of its kind. ch number contains 32 pages, and a colored Price, single subscription, \$1.25 per ate. ar, 5 copies for \$5.00. Address, James Vick, chester, N. Y.

A GEM.—We have before us a copy of the at little volume, "Child's Poems," offered as premium for the INSTRUCTOR. It is bound in ored muslin, and stamped in black and gilt, king as handsome and attractive a volume as e can anywhere find. We shall be surprised effective work is not done with it, in behalf the Instructor.

"Come into Mind." Isa. 65:17. 28 n

how fondly he clings to its enjoyments and associations, the promise of a state where this world will not be remembered as a place of enjoyment or as an object of desire, indicates the complete satisfaction that will attend the possession of the world to come.

J. H. WAGGONER.

The Eastern War. 2 4

THE prospects of Russia in the Eastern struggle continue favorable. Elated with the capture of Kars, they have summoned Erzeroum to surrender, announcing that, if refused, the place would be attacked by 80,000 troops with overwhelming artillery. Servia, is at last emboldened to enter the conflict, and her troops were to march to the frontier to-day. The warlike spirit of Greece is steadily rising, and great agitations exist among the people. The Montenegrins have renewed their undying struggle, and have won important victories in Albania. Rumors of foreign intervention, and of mediation, have been current, but have been positively discredited. There is no evidence that the war party in England is gaining strength, but much evidence to the contrary. There is far more likely to be truth in the suggestion that England is already considering the virtual annexation of Egypt as an adequate compensation for any supposed detriment to British interests in the overthrow of the Turkish power.

Recent discussions in the Nineteenth Century, an English Review of great influence, have much significance. During the summer, a paper by Mr. Edward Dicey advocated this measure in the event, which seemed to him probable, of the breaking up of the Ottoman Empire. Mr. Gladstone took an opposing view in a subsequent article, maintaining that the independence of her Christian provinces is all that Christendom can justly demand from Turkey. Mr. Dicey replied, maintaining his previous position. As a result of the discussion we learn that George Van Bunsen, "an eminent member of the German Reichstag, was requested to say whether, in his judgment, Germany would consent to the assignment of Egypt to Great Britain. He replied in an exceedingly well-written and interesting article. which appeared in the Nineteenth Century, that he was quite sure no objection would come from the people or government of Germany."

A striking confirmation of this view appeared last week in the fact, then first published, that Germany has proposed to assume the protectorate and guaranty the independence of Belgium, on condition that Belgium adopts the German military system and makes a close alliance with the Empire. This would virtually make Belgium a part of Germany, and would erect a formidable bulwark against France. It would be greatly to the advantage of Protestantism and of religious liberty, for papal influence has of late years been predominant in Belgium. There seems to be entire accord between Russia and Germany in carrying out their respective programmes. Great changes in the map of Europe seem to be impending. That they can be accomplished without war on a still larger scale seems altogether unlikely. Long cherished expectations of believing students of prophecy seem to be nearing their fulfillment.-Christian Statesman.

Dedication at Flint, Mich. 30

THE new house of worship at Flint is just receiving its finishing touches, and will be fully ready for dedication, Dec. 29, 30. It is exneeted that Eld. U. Smith, editor of R.F. AND HERALD, and Eld. J. H. Waggoner, long and favorably known among us, will conduct the services. A general attendance of all to whom this point is accessible is earnestly desired ; and ample provision will be made for those who come. Stable room and hay will be furnished to teams but it is suggested that those who come with teams provide grain for them, as there are none in the city who would not be compelled to purchase. There is no objection to persons providing for their own necessities, as they may be able, in food and bedding; but let none stay away because they cannot do so. Any individuals who have made pledges to be paid at that time are requested to make an earnest effort to meet them; but do not fail to come if the sum cannot then be paid.

ting, on Friday evening, Dec. 28. Sabbath morning service at 10:30 A. M.; also first-day service at the same hour on that day. The dedicatory sermon will probably be preached at 2:30 P. M. on first-day, Dec. 30. Other services will be appointed at the time. We would say to all our brethren who can come, Let noth ing keep you away. D. H. LAMSON. For the Church. E. R. JONES.

Notice.

THE address of the secretary of Dist. No. 10, Mich., is changed to Detroit, No. 268 Jefferson Ave., east. All business letters to the director of the same district relating to T. and M. work should be sent to the above address.

> GEO. RANDALL, Director. H. G. BUMP, Secretary.

THE Postmaster General decides that the right o forward letters to a second destination, without additional postage, applies only to such letters as have not left the custody of postal officials. If a carrier delivers a letter at a hotel, and the proprietor or clerk immediately redirects it, it may be forwarded, but in no case must it be taken from the carrier's presence.

IF there is a past in which men have done ill, let them hope; for there is a future in which they may do well.

FAITH prophesies, and then works to gain what it expects.

Appointments.

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

QUARTERLY meeting for Dist. No. 7, Mich. L. and M. Society, at Matherton, Jan. 12, 13, 1878. A full attendance is desired.

F. SQUIRE, Director.

WEST LIBERTY, Mich., Dec. 22 and 23. Meetings will be held at Turkey Hall school-house, and commence Friday evening at 7

Will the elder of this church meet me at Jackson, Friday, Dec. 21? M. B. MILLER.

QUARTERLY meeting of Dist. No. 1, Mich. T. and M. Society, at Hillsdale, Jan. 12, 13, 1878. Librarians will send reports to the district secretary; s. B. treasurers will please make an effort to collect the one-third and pay it in to the district secretary. Let there be a good repre-sentation from all the churches in this district. FRANK. D. SNYDER, Director. C. S. VEEDER, Dist. Sec.

MONTHLY meeting at Carson City, Montcalm o., Mich., Dec. 29. E. HUTCHINS. Co., Mich., Dec. 29.

QUARTERLY meeting of Osawkee, Kan., church, Jan. 5 and 6, 1878. Will Bro. Lamont or Ken-WM. DAIL. nedy meet with us?

QUARTERLY meeting of the Jackson church at Springport, Jan. 5, 1878. Let every member report, and be prepared to settle up s. B. E. P. GILES.

QUARTERLY meeting of Dist. No. 2, Mich. T. and M. Society, at Tompkins, Jan. 12, 1878. Let all members send their reports in time, to the secretary, L. A. Bramhall, Springport. Bro. Miller is expect to attend. E. P. GILES, Director.

LEIGHTON, Allegan Co., Mich., Dec. 29, 30. Gaines, Kent Co., Jan. 5, 6, 1878.

PROVIDENCE permitting, I will meet with the friends at Flint, Mich., on Tuesday evening, Dec. 25. This meeting will be of special im-portance, and a general attendance is desired. Will meet with the church at Port Huron, on

Sabbath, Jan. 5. Hope to see the friends from Smith's Creek and Grant Center at this meeting. Can Eld. J. O. Corliss meet me at that time. D. H. LAMSON.

QUARTERLY meeting at Limestone, Crawford Co., Kan., six miles north-west of Cherokee station, Jan. 12 and 13, 1878. Brethren from station, Jan. 12 and 10, 201 a distance, please bring bedding. J. H. Cook.

PROVIDENCE permitting, I will meet with the friends of the cause near Bible Grove. Scotland Co., Mo., Thursday, Dec. 20, 1877, to remain about a week. Hope to meet all who are interested at this meeting. GEO. I. BUTLER.

QUARTERLY meeting of the church at Patricksburg, Ind., at Bro. Randolph's, Jan. 5, 6. Meetings commence Sabbath eve. Remember N. CARAHOOF. the s. B.

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

My address, for a time, will be Orleans, Harlan Co., Neb. CHAS. L. BOYD.

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 re-ceived pays-which should correspond with the Numbers on the Pasters. If money for the paper is not in due time acknowl-edged immediate notice of the omission should be given.

Pasters. If moley of the paper is not in de time acade wire edged immediate notice of the omission should be given.
\$2.00 EACH. 'G P Bailey 52-24, J L Syp 52-28, S Howland 53-1, F Greenman 53 8, May Borden 52-23, Edwin Fisher 53-6, C B Duncan 52-28, C A Washburn 52-16, Jochim Puls 58-1, Ann Snair 52 24, Joseph L House 52-24, Johnson Buckley 52-23, Nancy A Harriman 52-15, Lorenzo Squire 52-24, J S Green 53-1, F Carlin 53-1, Just Edgerton 53-1, Win Moore 52-24, Mrs L Austin 53-1, Elisha Godfrey 53-20, W J Mills M D 53-1, Jesse McCart 52-24, H Wren 52-10, J Fisher 51-25, M B Bolls 58-1, Mrs P R Chamberlain 58-1, D P Curtis 53-1, Wm Moulton 58-2, A P Ackernian 52-25, C C Bodley 52-25, Susan E Wood 53-5, Stephen Buller 52-24, J B Benington 52-24, J L Weston 52-24, Nancy Hiddleson 51-1, James G Walston 52-24, W H Canfield 58-1, J M Van Nostrand 53-1, B Carter 53-1, Elizabeth Parks 53-1, J A Munger 52-24, Rusha Evans 53-8, Wealthy McNitt 52-14, Mittie Severns 52-25, Thos Hickerson 52-22, R Adams 53-1, C Hale 52-24.
\$1.00 EACH. Olaf Soderlund 51-18, Mrs Sophronia

Biddy Dean 52-22, K Adams 55-1, C Hate 52-24.
\$1.00 ExcH., Olaf Soderlund 51-18, Mrs. Sophronia Brewer 52-8, Mrs. Mary Crouch 52-1, Eliza Semos 51-23, L McNitt 52-1, S F Rumsey 51-24, James A Smith 51-24, O A Richmond 51-24, Henry Olmstead 51-24, Neils Hanson 51-24, Morris Rees 51-24, S S. Smith 51-23, M E McKee 51-25, Mrs Julia Lauer 51-24, H E Smith 52-2, F A Buzzell 51-24, H C Crumb 52-24, Peter Blow 51-12, Chas C Dow 51-24, Norris L Robie 51-24, J W Lesan 51-25, Ruby Ouderkin & 1:-24, Levi Bennett 51-24, John B Manrins 51-24, Edwin Price 51-24, Jos E Hool 51-24, Mr Joseph Shally 51-25, Mrs T O Johnson 51-24, Joseph Buchan 51-25, C Lamberton 52-1, G A Gilbert 51-25, Frank A Wiard 51-24, Martha A Dim-mick 51-24, C K Farnsworth 51-24, Lewis Wilson 52-1, J cseph Hilton 52-1, Jane Bloomfield 51-17.

MISCELLANEOUS. Mrs A K Cole \$1.12 52-9, Hattie Kline 1.50 52-22, R M Frink 1.50 65-10, Miss S Crowe 1.50 52-24, J W Shields 50c 51-24, Mrs F A Borer 1.50 52-13, Ellis Clark 50c 51-13, Elizabeth Stevenson 1.50 53-1, A Stone 1.50 52-14, Chancelor Sherman 1.50 52-24, J Calvert 1.50 52-8, Ann Jensen 50c 49-1, Mrs Mary E Lickel 1.50 52-24, Chas Williams 75c 52-7, Mrs John Dinsmore 50c 51-18, James B Mason 50c 51-13, H C Winslow 3.50 54-1, James W Robbirs 5.00 53-19, John H Guerrier 75c 51-24, James C Watt 1.50 52-24, W C Adams 1.50 52-24, D D Hunter Sen 1.50 52-24.

Books Sent by Mail.

Books Sent by Mail. A I Cudney \$1.00, Miss A Sprague 20c, I N Waid 3.-00, D T Bourdeau 75c, L H Roberts 2.00, E H Whitney 07c, A C Grandall 1.00, Prof L W Potter 50c, A T An-derson 10c, Johnson Buckley 1.00, T M Cobb 75c, J F Leland 1.00, Geo Hodgson 3.00, H E Brook 15c, J C Barclay 25c, M B True 1.00, Luet Nelsen 1.50, E L Brooks 09c, W II Cronk 1.50, H E Durgin 15c, C Fred-erickson 2 60, R Rasmussen 1.00, Wilson Webster 1.-60, J Peterson 30c, E N Hatt 1.85, Frankie Ferrie 25c, D A Hate 25c, J C Martin 50c, J C Morehouse 1.60, Mrs H 1. Hills 1.00, Frances Carlin 20c, P J Dean 10c, A G Hart 2.00, John H Best 50c, Geo W Place 80c, P A Hobert 1.15, J P Hunt 2 00, M P Brown 10c, D P Curtis 1.45, Swin Swinson 1.20, J J Kreps 25c, L N Miller 87c, B L Whitney 1.45, Mrs F Ferrie 1.00, Mrs H W Nortou 1.50, Nancy Hiddleson 15c, Morris Reed 25c, Alva Bullock 35c, Albert W Nary 8.45, Pebr Nil-son 30c, Nils Jonsson Noling 60c, J O Corliss 87c, A W Jensen 3.43, A S Osborn 2.25. Books Sent by Express.

Some time since I saw a question on this text, d I would like to add a word to the answer. e margin, "come upon the heart," is a very weral rendering of the Hebrew. The original the same in Jer. 32:35, which easily guides n to the true idea of the text. The Lord said: their abominations, that he did not command, ther came it into his mind (literally, upon heart), that they should do them. Authors we indulged in many speculations over this dt, as to how it came not into the mind of dd. that is, how he did not know that they uld do those things. The idea, however, is that of knowledge or of its absence. To ane upon the heart signifies to be an object of sire.

^dHe did not command, neither did he desire, at they should do as they had done. This oms to disprove the doctrine of the predestinans. as it cannot be that God would determine his own mind that a people should do that sich he did not want themsto do.

I think that Isa. 65:17 teaches that the mer things shall not come into the mind as ects of desire. Considering how the heart of the whole meeting to any who wish. n is set upon the things of this present world

We hope to be able to dedicate the church entirely free from debt. It is located near the corner of Third street and Stockton avenue, in plain view of the Asylum for the mutes and the blind, and can be easily found. A committee will be at the church to furnish a place to stay during

Services will commence, Providence permit-

Meetings can commence Friday evening, if thought best. H. M. KENYON.

QUARTERLY meeting at Duck Creek, Wis., Dec. 29, 30. Would like to meet brethren from Black Creek at this meeting.

O, A. Olson.

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 GEO. I. BUTLER.

AT Gadsden, Alabama, where Bro. Heath may arrange, Dec. 22, 23. S. N. HASKELL.

MEETINGS in Vermont will be held as follows :---Bordoville, Dec. 22, 23. Brownington, " 29, 30. A. S. HUTCHINS.

Books Sent by Express.

S B Whitney \$10.50, A H Hall 2.98, Alex Patton 25.-00, Orcutt Burr 25.00, R C Hoens 7.50, A J Stiffler 5.-00, L A Bramhall 2.50, W H Rampton 2.50, Bettie Coombs 48.65.

Books Sent by Freight.

Richard Goodrich \$88.25, E P Giles 25.00, Franklin Squire 20.00, John McGregor 50.40, M S Burnham 25.-35, S H Hastings 25.50, B L Whitney 182.88, James Broom 12.50, Martha A Conrad 5.00, Daniel Minier 2.50, J M Rees 25.30, Wm Kerr 50.50, E G Rust 28.06.

Cash Ree'd on Account.

H! T & M Society per Dist 1 \$2.25, C H Bliss 5.00, W O Campbell & Co 105.00, C L Boyd 19 00, C O Tay-lor per A M Green 49.75.

Mich. T. & M. Society.

Dist 10 \$36.00, Parkville added 1/8 41.86, Dist 3 Wid-ow and Orphan's Fund 16.82, Dist 4 per H K Rumery 20.00.

Mich. Conf. Fund.

Locke per M B Miller \$2.07, Bunker Hill 13.00, Mat-tawan 6.80.

S. D. A. P. Association. Chas L Boyd (5 shares) \$50.00.

Gen. T. & M. Society.

Wealthy McNitt (S B) \$3,50.

S. D. A. E. Society. A C Woodbury \$50.00, Mrs A C Woodbury 25.00, Mrs Elizabeth Lewis 5.00, M J Shaw 6.00.

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