

The Advent Review

AND SABBATH HERALD.

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

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FAREWELL, OLD YEAR.

A LONG farewell, old year, to thee,
With thy days of sorrow, thy days of glee;
We part with thee regretfully.

How many who greeted with us thy dawn,
In life's twilight gray, in the flush of morn,
From their place in our circle to-day are gone.

On the lone hillside, 'neath the cypress bough,
Their lifework closed, they are sleeping now,
The seal of death on each pallid brow.

Perchance ere long we too may stand,
With failing heart and powerless hand,
Beside the gate of the Silent Land.

What promise of life would we leave unbroken?
What words we have said would we have un-
spoken?

What shall we ask for as sign or token?

To-day let the noble deed be wrought,
To-day be uttered the kindly thought,
To-day be the precious token sought.

We are sweeping on with life's rushing river—
Our frail boat thrills like an aspen's quiver—
Onto the sea of the vast forever.

Would'st thou, fellow-sailor, the storm outside?
Choose the Mighty One as thy friend and guide,
For the raging torrent is deep and wide.

Wreck not thy hopes on the shifting sand,
Nor stay thy course at an earthly strand.
Seek thou a port in the better land.

There's a fount thy soul-thirst to allay,
There are treasures that know naught of decay,
There the loved pass not from thy grasp away.

Son shall the weary there find release,
Son shall the soul's deep yearnings cease,
In joy unending, and perfect peace.

Farewell, old year, a glad farewell;
Thy faintly dying echoes tell,
We're nearing the land where our fond hopes
dwell

MARY A. DAVIS.

Battle Creek, Mich.

General Articles.

THE LAW OF GOD.

BY ELDER J. H. WAGGONER.

In 2 Cor. 3:7 we find an expression upon which much stress is laid by opposers of the law. The controversy turns on the meaning of the phrase—

MINISTRATION OF DEATH.

The word *ministration* means, the service of a minister. Greenfield defines it, "ministry, serving, service, waiting, attendance." In the text we have a comparison of two ministrations, both glorious, but one excelling the other in glory. One of the past dispensation—"gone away." The other in the present—"which remains." One called the ministration of condemnation or death; the other the ministration of the Spirit, or of righteousness.

In this text we are taught one of two things: 1. It was the ministration or service of the priests that was engraven on stones, or 2. The ministry of the priests was engraven on stones, for only the ten commandments were written thereon.

It is inferred from this that the ten commandments are gone away. Before proceeding to examine this inference we will notice a position taken by some which is

supposed to remove the difficulty and disprove the inference. It is, that the text does not refer to the tables of stone and to the commandments written thereon, but to the plaistered stones on which other laws were written according to Deut. 27:2, 8. However plausible this may appear, we do not think it is the sense of this passage. We are told that this view offers a successful method of silencing an opponent. Were this so it would not present any inducement to use it unless it is the truth. As truth, and not mere victory, is our object, we must seek for the actual meaning, and not rest on a possible solution.

But we think that examination will show that the idea of successfully meeting opposition with that view is a mistaken one. In this chapter is a comparison of the priesthood of Moses and that of Christ. Moses is taken as the representative of the old covenant, because he was the first priest under that covenant. Ps. 99:6, &c. The reference in 2 Cor. 3 is not to anything commanded in Deut. 27, but there is undoubtedly reference to that which took place as recorded in Ex. 34. Joshua built an altar and wrote on it, after the children of Israel passed over Jordan. Josh. 8. But when Moses came down from the mount where he had been forty days and forty nights communing with the Lord, with the two tables of stone in his hands, his face shone with the glory which it brought from the presence of the Lord, so that the people could not look upon it, and he put a veil over his face while he talked with them. Of this Paul speaks in 2 Cor. 3.

We shall find on examination that that which was written on the stones is now written on "the fleshly tables of the heart," by the ministration of the Spirit. Many have supposed there is in this chapter a contrast of ministrations. This is true only so far as their effects are concerned, righteousness and life being contrasted with condemnation and death. But the ministrations themselves are compared—not contrasted. One was glorious; the other is more glorious—"excels in glory." Of law there is neither contrast nor comparison. But one law is brought to view, as will be shown when we consider 2 Cor. 3:6 as a fulfillment of Heb. 8:10. There is, however, a wide difference between the places or materials on which the law was written. Under one it was written on stones; under the other, in the heart.

It was the face of the minister, not the law on the tables of stone, which was veiled. The children of Israel could not "look to the end of that which is abolished." They could not look upon the glory of Moses' countenance, or discern that which it represented. The service of Moses and of his fellow-priests was typical—it must pass away. But the words of Jehovah, written by his own finger on the tables of stone, which Moses held in his hands, were not typical; they are moral. They were not nailed to the cross—they are not done away. Paul says, "Moses was verily faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. This clearly shows the typical character of the work of Moses.

We say the law of ten commandments is not typical, and no one who understands the nature of a type—who knows the difference between a moral and a positive law—will say in candor that it is. Every part of the ten commandments is moral, relating directly to God, our Creator, and to man, our fellow-creature. It may be replied that all positive or remedial laws also relate to God. But there is this essential difference: they are contingent, and are made necessary by man's action, and his condition as a sinner. The fact that they are remedial sufficiently shows this. But moral law is not contingent; it does not grow out of man's condition as a sinner, or depend on any secondary relation. It grows out of the

will and action of God alone, without reference to the condition of the subject.

Every part of the ten-commandment law is of this nature. Every jot and tittle of it has for its sole origin and basis the action and authority of God the Creator, entirely independent of man's action. Of the one contested point, the Sabbath, this is eminently true, it being founded only upon the act of the Creator and the work of creation. Ex. 20:8-11. Over this work man could not possibly have any control. But not so of the typical institutions. Had not man sinned they would never have had an existence; there would then have been no place or necessity for the gospel which they prefigured. If the law of ten commandments, including the Sabbath, is not moral, then nothing can be proved to be moral, and morality and moral character are meaningless terms.

In settling the meaning of a text of Scripture we must not altogether lose sight of the consequences of our conclusions. If they are found to be dishonorable to God and to his government, or if they lead to a conflict with other scriptures, we may be assured that our investigations have led us in a wrong direction. As all things were created for God's pleasure and glory, it must be that the counsels of his grace will not be to the dishonor of his government, or at variance with the moral law which he has revealed. And as his word is yea and amen—not yea and nay—no one part of his word will conflict with another part, or no part will be contrary to the tenor of the whole. But above all things we should cultivate a spirit of reverence and submission to his will, and not let our feelings incline us toward certain conclusions, for if we do this we shall certainly pervert the word of God, and make it minister to our own selfishness. Let no one think this caution is not in place; for it is necessary on this subject above all others; because the carnal mind being enmity to the law of God, Rom. 8:7, and the law and the flesh being contrary to each other, Rom. 7:14, 18, there is danger that our natural dispositions will control us and incline us to accept conclusions not in harmony with the righteousness of the law. There is surely little danger that the carnal mind, or a fleshly, selfish spirit, will err in favor of the law of God, which is holy, and just, and good.

To make it appear that it was the law of ten commandments which was abolished, it will be necessary to establish the following points:—

1. This law is not a rule of holiness; though Jehovah himself declared it was. Ex. 19:5-8; Deut. 4:12, 13.

2. It is not the condition of life; though both Moses and Christ declare it is.

3. It is not perfect; though David says it is.

4. It does not contain the whole duty of man; though Solomon says it does.

5. Christ did not magnify it and make it honorable; though the Lord by his prophet said he should do so.

6. Christ destroyed or abolished it; which contradicts his own words.

7. Men could have been proved sinners on the day of Pentecost in the absence of the law; which is contrary to reason and to Paul's words in Rom. 5:13 and 3:20.

8. Sinners will not be judged by the law; but Paul says they will. Rom. 2:12, 16.

9. Sin is imputed without the law; but Paul says it is not.

10. The knowledge of sin is not by the law; but Paul says it is.

11. The law is made void through faith; though Paul says it is not.

12. The law is not spiritual; but Paul says it is. Rom. 7:14.

13. The righteousness (or precept) of the law is not to be fulfilled in the followers of Christ; but Paul says it is. Rom. 8:4.

This list might be largely extended, but it is not necessary. The theory of the

abolition of the ten commandments involves the above and many other contradictions of Scripture, and is every way dishonoring to the moral government of God.

But, the objector inquires, is there not a difficulty in your view of the text, and does not *ministration* agree, grammatically, with that which is written and engraven in stones? We answer, Yes, there is such an agreement, and at first sight, without a thorough examination of the text, one might be led to infer therefrom that that which was engraven in stones is done away. We should not deny or seek to hide the difficulty even though we could not solve it. And even if we could not solve it we could not admit the view of the objector, because it involves a contradiction of known facts and of many declarations of Scripture. We invite the attention of the objector to the following quotations from Dr. Carson's work on Baptism:—

"It is an important truth that is stated by Dr. Hawkins, that 'there may be truth, and truth supported by irrefragable arguments, and yet at the same time obnoxious to objections, numerous, plausible, and by no means easy of solution.' I go further; there may be truth liable to objections that to us may be unanswerable, while the proof is irrefragable."

It was with this just remark by Dr. Carson in view that we said we should not admit the objector's position even if we could not answer his objections. But we do not intend to avail ourselves of the benefit of the truth he has stated; we do not need it. The objection is far from being strong against our position, because it cannot itself be harmonized with the Scriptures. Indeed, it involves a still greater difficulty by contradicting well-known facts. And this is admitted by the very best authorities even among those who are not with us in our views of the teachings of the law.

No class of religionists have made so free use of this text as the Disciples. Being antinomian in faith, they have used this as a stronghold of their position, and confidently referred to the Greek as proving that the law is done away. Prof. Anderson, of Kentucky, was of that church. He early conceived the idea of making a version of the New Testament, and gave himself up to the thorough study of the Greek in order to the accomplishment of the task. It was the work of his life, and he literally sacrificed his life to the work. He rendered this text as follows:—

"But if the ministration of death by means of a covenant written and engraven in stones was glorious," &c.

Prof. Anderson recognized the evident fact that the ministration, or service, of the priests of the old covenant, was not written on the stones, and he therefore supplied an antecedent in agreement with "written and engraven in stones," and in harmony with the tenor of the Scriptures.

But Prof. Anderson was not alone in this view. We are confident that he gave such a rendering only after a careful examination of the subject of the text, and a careful consultation of authorities. Thus Olshausen says:—

"The *entupomene en lithois* [engraven in stones] refers only figuratively to *diakonia* [ministration]; its primary reference is to the decalogue."

Thus he considers that by a figure, putting that to which the ministry relates for the ministry itself, the apostle brings to view the effects of the ministration in the most direct manner. For, as Anderson renders it, it was only by means of the decalogue that the ministration or service of the priests had any efficiency or significance.

Bloomfield, in his Critical Notes on the Greek of the New Testament, says:—

"I have in Recens. Synop. shown that the sense of the verse is this: If the ministry or office of promulgating a covenant which in the letter (when written on tables

of stone) brought nothing but death with it, was glorious (namely, by the appearance of angels with the cloud of glory), and so glorious that the children of Israel were not able to look upon the face of Moses, because of the shining of his countenance," &c.

Here again we have the same idea presented; the ministration was concerning that which was engraven on the stones. And so also Lange:—

"By a bold turn of expression he combines the ministry itself with its object, and designates the whole as one which was engraven in letters upon stones (the only point in which we can here agree with Meyer, who regards the decalogue as Moses' commission, or *matricula officii*). The ministration of Moses and of all his successors consisted in the presentation or enforcement of the law whose letters had been engraven upon stone tablets."

Dean Alford, in his "Testament for English Readers," takes the same view; he says:—

"It seems strange that the *ministration* should be described as engraven on stones; but the ministration is the *whole putting forth* of the dispensation, the purport of which was summed up in the decalogue, written on stones."

Connybeare and Howson, in *Life and Epistles of Paul*, make the same distinction between the ministration and the law. They render it thus:—

"Yet if a glory was shed upon the ministration of the law of death (a law written in letters and engraven in stones)."

And yet again, Barnes says:—

"The word ministration means, properly, ministry; the office of ministering in divine things. . . . The word here seems to refer to the whole arrangement under the Mosaic economy by which his laws were promulgated and perpetuated. The expression, a 'ministration—written and engraven on stones,' is somewhat harsh; but the sense evidently is, the ministration of a covenant, or of laws, written on stones."

There are very few contested passages upon which there is such a remarkable agreement of eminent authorities. They all accept the fact, which every careful reader of the Bible understands, that the ministration or service of the priests was not written on the stones; they all recognize the clear distinction between the ministration and that which was written on the stones, and that it is by a figure of speech the ministration is thus spoken of. That that ministration, or priestly service, is done away, there is no dispute, for it was typical. But the law which that typical service concerned was moral and did not and cannot pass away; and to contend that it has passed away is to discard all morality, and to contradict a multitude of scriptures.

That the apostle has in this chapter introduced the service of the two covenants, all must admit. We will carry out the comparison by an examination of other scriptures concerning them.

In Heb. 8:6, Paul says Christ is the mediator of a better covenant, that is, of the new covenant. But "a mediator is not a mediator of one." Gal. 3:20. There must be at least two parties between whom he mediates. The parties in this matter are God, the Father, the Lawgiver, and man, the sinner. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Therefore, as Christ is the mediator of this covenant between God and men, he is not the party covenanting, but the Father is.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt." We know that these are the words of the Father, and not of the Son; for the Son is the mediator of the covenant, and, as already shown, there must be two contracting parties between whom he mediates.

Again, when the covenanting party says: "I will put my law in their inward parts, and write it in their hearts," Jer. 31:33, we know that it refers to the law of the Father, the covenanting party, and not to the law of the Son, the mediator. It is through the instrumentality of the mediator that the law of the covenanter is put into the hearts of those with whom the covenant is made. See 2 Cor. 3:3, 8, 17, 18, and many other scriptures which show that Jesus puts away our sin and reconciles us to his Father.

God publicly proclaimed *his law* to Israel when he made a covenant with them at Horeb. He wrote it upon two tables of stone. When Moses brought down these

tables, when he came from the presence of the Lord, his face shone with glory so that he had to veil it while he talked with Israel. The glory upon his face represented the glory of that covenant of which he was the mediator, as Paul plainly says, which is done away. The law (which was not veiled, and is not done away) was put into the ark, and over it the high priest sprinkled the blood of the sin offering, to take away their sins, showing that in regard to this law they were sinners. This was the law concerning which the covenant was made. Compare Ex. 9:5-8; Deut. 4:12, 13; Ex. 24:6-8. When God spoke to Israel by Jeremiah, six hundred years before Christ, concerning the covenant he made with their fathers, and promised to make a new covenant with them in which he would put *his law* in their hearts, and forgive their sins, their minds were at once directed to the law which was the condition of the first covenant; for their sins, of which forgiveness was promised in the new covenant, were transgressions of that law. In the old covenant the law was written in tables of stone; in the new, in "fleshy tables of the heart."

Coming down to the New Testament, Jesus said he did not come to make void the law, Matt. 5:17, and Paul says it is not made void through faith; Rom. 3:31; but by it all are condemned before God, for by it is the knowledge of sin; verses 19, 20. He was convicted of sin by the law; Rom. 7:7; and he consented unto it as holy, just, and good, showing that *his mind* approved it, inasmuch that he called it *the law of his mind*; verses 16, 23. And not only did his mind approve it, but his heart embraced it, for *he delighted in it after the inward man*; verse 22. All this shows that that pre-existing law which faith in Christ does not make void, which the Saviour did not destroy, now proves men sinners, and that Paul, as a representative man under the new covenant, had this law put in his mind and written in his heart. And so the promise of the new covenant was fulfilled in him. And he also declared that the very object of the gospel of Christ is that the righteousness, or precept, of the law may be fulfilled in us who walk not after the flesh but after the Spirit. Rom. 8:4. By this is shown that they who violate the law walk after the flesh, while they who fulfill it through faith in Christ walk after the Spirit, which is yet further shown in verse 7: "Because the carnal mind [literally, the minding of the flesh] is enmity against God; for it is not subject to the law of God." Paul also says "that the law is spiritual." Rom. 7:14. Of course the spiritually minded love and obey it, while the carnally minded can do neither.

Now from the standpoint of these words of Paul, of his own experience, and of the promises of the new covenant, it is easy to perceive the drift of his remarks in 2 Cor. 3. We, the apostles, said he, are able ministers of the new covenant, not of the old. That was glorious; this excels in glory. In that the law was written on stones; in this, in these fleshy tables of the heart. When that was ordained, the mediator, or first priest, veiled his face to hide from Israel a glory which they could not look upon, for the import of which they did not understand; in this, we all with open face behold the glory of God in the face of Jesus Christ. The law, when written only on stone, can have no converting power, and there was no promise of forgiveness in that covenant; in this, the law is written in the heart by the Spirit of God, past sin is forgiven, and the subjects are changed into the same image, the image of the Lord, the mediator, from glory to glory. As our sins are taken away by the blood of the covenant, and the carnal mind, the enmity to the law, is removed, we are reconciled to God, at peace with him, and can behold the glory with unveiled face, because we are partakers of the same glory.

One point, barely mentioned, deserves a further notice in this connection. The law on the tables of stone was separated from all other laws, and was put into the ark over which the priests ministered for sin.

A certain writer, highly recommended by his denomination, when pressed to give a reason for this distinction and separation of the decalogue from all other laws, said:—

"The decalogue is the constitution of the Mosaic code, i. e., it sustains the same relation to the laws that the constitution of the United States sustains to our laws. . . . I can easily account for God's writing only the ten commandments. They were the Jewish constitution, and constitutions are usually better cared for than other laws."

This is truth, and it is an important confession. And as our laws are subject to

change or abolition without affecting the constitution, so were theirs; the special, local, or positive laws given to Israel were abolished, but that did not affect the constitution on which they were based. That was of force and convinced of sin before they were given, and it remains of force since they were nailed to the cross; for it yet remains a truth that "by the law is the knowledge of sin." We have traced these precepts from the beginning, and they have ever taken hold on man's moral relations to God. They are the basis, or constitution, of God's moral government on earth; and as long as that government exists—as long as man's moral relations to his Creator exist—so long must these precepts endure.

But the objector says this was the constitution of the Jewish government, and that having passed away, the constitution is no longer of force. A more plausible objection cannot be stated, but it is a fallacy. The fact that the ten precepts are moral, and are indispensable for the welfare of society and the preservation of morality and religion, is quite sufficient to refute the objection. They are, in fact, the groundwork of all correct human governments; but the rise and fall of these governments has no effect on their perpetuity or power. Our government does not make it wrong to steal and to kill. It protects society by punishing these actions because they are wrong. And so it is in respect to all civil governments, the Jewish not excepted. Blasphemy, murder, adultery, &c., would have been wrong if the Jewish government or Jewish nation had never existed. According to the theory of the opposers of the law, these things first became wrong after Israel left Egypt! If it had been the basis of the Jewish economy only, having no force outside of that typical system, the objection would bear with force. But the most bitter opponents of the law accept the law as a necessity in society; they even pay a portion of respect to the fourth commandment by not discarding entirely its principle, for they choose a day as a substitute for the one enjoined in the commandment. We have proved that the law was the basis of the Abrahamic covenant, and also, by both Scripture and reason, that it was and is binding on the Gentiles as well as on the Jews. Therefore it being connected with any temporary system has no effect on its perpetuity.

But there is one very important fact clearly revealed in Scripture, which this objection disregards. We insist that "the kingdom of Israel" is not abolished. It is only suspended for a season "till He come whose right it is." Eze. 21:25-27. Israel is the scriptural name for the seed and heirs of Abraham, and therefore Israel cannot cease from before the Lord as long as the promises to Abraham stand sure. In Eph. 2, speaking to Gentile converts to Christianity, Paul said they were, before their conversion, "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world."

Both covenants were made with Israel. Heb. 8:8, 9. To them pertain the covenants, the promises, the adoption, and the can open. Should he never return, death glory. Rom. 9:4. And therefore "salvation is of the Jews." John 4:22. The covenant made with Israel, Jer. 31:31, the promises, the adoption, the glory, the salvation, all remain to this day. These did slumber of its inmates be broken. Thou shalt not pass away that substitutes might be given to the Gentiles, but the middle wall of partition is broken down and the Gentiles are "grafted in," Rom. 11, "that the Gentiles should be fellow-heirs, and of the promise, and partakers of his promise land—Westminster Abbey—will be opened, in Christ by the gospel." Eph. 3:6. The conclusion is drawn by the apostle in Eph. 2:19. Still addressing converts from the Gentiles, he says: "Now therefore ye are no more strangers and foreigners [from the commonwealth of Israel], but fellow-citizens with the saints, and of the household of God."

It needs no argument to show that when the Gentiles are grafted in and become citizens of the commonwealth of Israel, they are in duty bound to obey the constitution of that commonwealth. And this they will do if they are good citizens; and if they refuse to do this, they disfranchise themselves. See Rom. 6:14-16. In harmony with this idea, Rev. 21:12, says the New Jerusalem, the heavenly city, has its twelve gates, named after the twelve tribes of the children of Israel. The "God of Israel" hath prepared for them a city, and because the commandments are Israel's constitution it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev.

22:14. None but "the Israel of God" will enter those gates. Gal. 6:16. Compare Rom. 2:28, 29; Gal. 3:19.

The naming of the gates of the heavenly city after the twelve tribes of Israel is suggestive. That city belongs to the Israel of God. To enter those gates they must keep his commandments. When God gathered his chosen people on earth to the city which was called by his name, he gave by the Spirit a pattern of a temple. 1 Chron. 28:11, 12, 19. In this temple was an inner sanctuary, called the most holy place, in which was set the ark containing the constitution of the commonwealth. It was called the ark of the covenant. That city and temple are now destroyed, and the Israel of God, heirs of the promises, are taught to fix their hopes on the New Jerusalem, the city above, the mother of us all. And as in the earthly tabernacle the high priest was appointed to minister over the ark in behalf of the law which the people had transgressed, so in the heavenly, we have an High Priest ministering for sinners. And, as "by the law is the knowledge of sin," he ministers to remove their transgressions of the law, and to vindicate its authority. And thus we read, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:18. Here we behold Israel's High Priest in Israel's city, and the great constitution laid up in the ark. Truly the constitution is well "cared for," as it is of exceeding great value.

We are willing to submit this part of the subject to every candid reader. The following points are established:—

1. The ministration, or service, of the priests was not written on the tables of stone.
2. The distinction between the ministration and that which was written on stone is a necessary distinction, resting on an evident fact, and is sustained by such authors as Anderson, Olshausen, Bloomfield, Lange, Dean Alford, Connybeare and Howson, and Barnes.
3. That Paul speaks of the ministration in a figure, as the above eminent authors clearly show.
4. The opposite view supposes that to be written on stone which, as a plain matter of fact, was not written thereon, and makes that void which Paul says is not made void, and perverts the gospel of Christ by substituting license for pardon.
5. Both the context and other scriptures, especially the promises of the new covenant, show that that which was written on the tables of stone is now written on "the fleshy tables of the heart."

THE FUTURE.

THE subject of the second advent of our Lord and Saviour is of deep and thrilling interest, especially to the tried and tempted; for when Jesus reigns in Zion, "sorrow and sighing shall flee away." His coming will usher in a new and glorious order of events.

We are all subject to decay and death. The grave is a prison which Christ alone can open. Should he never return, death would be an eternal sleep. But, thanks be to God, his coming is sure, and the morning will dawn when the great graveyard of promises, the adoption, the glory, the salvation, all remain to this day. These did slumber of its inmates be broken. Thou shalt not pass away that substitutes might be given to the Gentiles, but the middle wall of partition is broken down and the Gentiles are "grafted in," Rom. 11, "that the Gentiles should be fellow-heirs, and of the promise, and partakers of his promise land—Westminster Abbey—will be opened, in Christ by the gospel." Eph. 3:6. The conclusion is drawn by the apostle in Eph. 2:19. Still addressing converts from the Gentiles, he says: "Now therefore ye are no more strangers and foreigners [from the commonwealth of Israel], but fellow-citizens with the saints, and of the household of God."

Exult, then, O man of the world, in your splendid mansion, fine horses, sleek cars, and smiling lands; for your season of pleasure will have an end. You will one night, and sleep on clouds of the voice of the morning; but know this, that sleep will be rudely broken and sad will be the awakening. You eyes will rest upon splendor which can never be yours; and oh the bitter agony of that moment! Gold and silver can not purchase Heaven or your own salvation, and "lost" will be your sad lamentation.

Rejoice, Christian laborer, in your days of hardship and toil, nights of anxiety and weariness, and years of temptation and trial. Know that your life-work will soon be ended, and in the morning of the resurrection you will awake with a sweet surprise, and find yourself crowned with everlasting joy, a glad citizen of that bright world the light of whose glory you have faintly seen through the broken clouds of earthly sorrow.

ELIZA H. MORTON.

Allen's Corner, Me.

HYMN FOR THE NEW YEAR.

"Joy cometh with the morning."
What though in dreary night
The old year is departing?
The new shall give us light.
The time past has sufficed us
For sins and doubts and sorrow;
Time present is for labor,
And gladness for the morrow.

"Joy cometh with the morning."
'Tis night till Jesus come,
Though skies shine brightly o'er us,
And flowers around us bloom.
We now have but the earnest
Of what shall be revealed,
Like droppings from a fountain
But partially unsealed.

So we're waiting for the day-streaks
To gild the eastern skies,
Our watch is nearly over,
Soon shall the sun arise;
Well-nigh the low, soft footfalls
Of angels we can hear,
And the chiming of the golden bells
That tell the Priest-King near.

"Joy cometh with the morning."
Creation waits and longs
To change her funeral dirges
To resurrection songs:
Now, of the tearful rainbow
Her holiest garb is made;
Then, in the heavens' own sunshine
This earth shall be arrayed.

"Joy cometh with the morning."
Hushed be the mourner's groan;
The dead in Christ, like seedlings
In wintry furrows sown,
Shall rise in life and beauty
When these dark hours are past,
More loving, pure, and holy,
Than when we saw them last.

"Joy cometh with the morning."
O Israel, it shall be
Indeed a glorious dawning,
Long-banished one, to thee.
Transplanted from the desert
To where thy fathers grew,
Thou shalt be God's own lily,
And he will send the dew.

"Joy cometh with the morning;"
But joy alone to those
Who on a Saviour's merits
Their weary souls repose;
Who through the darkness night-watch
Have stayed themselves on God,
And trusting to his guidance
The narrow path have trod.

Brethren in Christ, oft looking
For our returning Lord,
Lay not aside your armor,
Sheathe not the conquering sword,
Faint not, nor be discouraged,
Our resting time is near;
Ere many New Years follow,
Our Master will be here.

—Sel.

MINISTERS AND FUNERAL OCCASIONS.

THERE is one call which the minister receives that is imperative in its character, and leaves him but very little discretionary power. This call is the summons to preach the funeral discourse of a friend and neighbor, and sometimes of a perfect stranger. The duty is a sad one, and yet, if properly improved, it affords an opportunity to reach hearts seldom equalled. It becomes, therefore, very important that everything should be so conducted as to make the occasion in all respects a success in the matter of impressing the living with the necessity of making the needed preparation to meet the change which all must sooner or later experience.

In order that this may be done, there are several things which the friends of the deceased should bear in mind. Among them is the fact that ministers—especially in regions where they have often preached—require all the time that can be given them for the preparation of a discourse. Occasionally a clergyman can be found who requires but a few moments of thought after the selection of his text to qualify him to enter the desk and discharge the duties of his profession. Such men, however, are very scarce, and not unfrequently quite superficial. The average preacher does his best only when he has an opportunity to reflect and methodize. This being the case, it is obvious that the first duty which devolves upon the relatives in whose family

the death may have occurred, is that of selecting the individual whom they would prefer to have officiate, and then notifying him as soon as possible of their choice, the time and place of the funeral, &c.

Should they have a preference in the matter of the text employed, or should it be true that the deceased had made a selection of the same, either on his death-bed or previous to that time, then the minister should be apprised of the choice made, and consulted as to the propriety of the selection. This is necessary, because should the scriptures recommended prove to be suitable, he will need ample time—they being altogether new to him—to elaborate the sermon to be constructed upon them as a basis. We would suggest, however, that ordinarily it would be far better to leave the matter of the selection of the scriptures which are to furnish the foundation of his remarks wholly with the preacher who is expected to speak. We do so because we are aware that while some texts are very suggestive to the minds of some they are wholly unfruitful to those of other men. Not only so, but it not unfrequently occurs that the choice of either friends or the deceased, is not well taken, and that it is also capricious and perhaps fanciful in the extreme. Within our own experience, we have known passages of Scripture to be suggested for such purposes that would baffle the ingenuity of the shrewdest man in the effort to determine how it came to be hit upon, or how it could be used for the purposes of a discourse.

In addition to the above, it might be remarked that it is the duty, either of the friends or the individual who is to take charge of the funeral, to see to it that the minister is provided with a suitable conveyance in which to ride to the place of meeting, and return therefrom to his own home. This is true from the fact that if he is not in possession of a horse and buggy, he either has not the leisure time to provide a conveyance for himself, or he might be unable to incur the necessary expense of obtaining what he desired from a livery stable. He would also feel a degree of hesitation in taking such a step at the expense of the friends without being authorized by them so to do.

Should we in conclusion venture additional suggestions, they would be two in number. The first of them would relate to the individual conducting the funeral, and those acting as bearers. And the second, to the nature of the discourse to be employed. It is proverbial that funerals drag. In other words, that they consume more time than the circumstances require. The occasion of this may, we think, generally be found in unnecessary delay at the house of the deceased. It is seldom the case that a funeral cortege reaches the church until long after the appointed time. The occasion of the delay at the house of the friends is generally attributable to their neglect to be ready for the services in their own house at the hour fixed upon, or to the absence of one or more of the bearers selected.

So far as the friends are concerned, the only remedy which can be offered will be found in an effort on the part of those whose attention is called to the subject—should they ever be so unfortunate as to stand in the place of mourners—to do all in their power to remedy the evil. But as it regards the matter of the bearers who may be behindhand, we think it would be every way justifiable, as well as desirable, for the individual having charge of the funeral to substitute for them other persons who may be present, thereby avoiding a necessity for delay.

What we have to say in reference to the discourse is simply this: We think that some ministers make a grave mistake in seizing the opportunity offered by a funeral, to deliver themselves of a purely doctrinal sermon. Especially is this true when the doctrine involved relates wholly and abstractly to the state of the dead. Such persons seem to forget, first, that the mourners are generally divided in sentiment on the subject, and therefore it would be exceedingly painful for some of them to have the occasion devoted wholly to the propagation of what they regard as error; second, that both the mourners and those of the congregation who enter into the spirit of the occasion, are not in a mood to listen to cold argumentation, be it never so close and sound.

All the circumstances and surroundings appeal to a man's emotional, rather than to his intellectual, nature. If, therefore, the minister would succeed, let him make himself master of the situation by running in his remarks with, instead of against, the popular feeling. In doing this, it will not be necessary for him to ignore altogether his own convictions in reference to the state

of the dead; for he will find opportunity indirectly, if not directly, in a few well-chosen words, to shadow forth his own sentiments. And those words, instead of begetting strife and creating disgust, will commend themselves to the consideration of those who have discovered in him a man capable of harmonizing his action with the proprieties of the time and place.

WOLCOTT H. LITTLEJOHN.

THE SCHOOL OF HYGIENE.

THE intimate relation existing between moral principles and the laws of health is, through the blessing of God, more clearly seen and taught by Seventh-day Adventists than by any other people. And God is honoring us as a people, before the world, for the position we have taken upon the subject of temperance reform. We stand in the front rank of this reformation; and instead of its being a reproach and stigma upon our cause, nothing gives us favor with the intelligent portion of our communities as do the grand truths of health reform. And if we follow the providence of God, we shall certainly avail ourselves of the influence which these truths afford us. We should seek to become intelligent upon the subject, in order that we may be qualified to help and instruct others.

It is noticeable that an important feature of the work of Christ on earth was to relieve the sick and those in distress. Though we may not be able to imitate his divine miracles, we can partake of his spirit and follow his example by relieving the afflicted ones and instructing them in those simple means by which good health may be gained and maintained.

A few discourses by our ministers in each of the neighborhoods where they labor, upon the laws of hygiene, Christian temperance, and sanitary rules, would awaken an interest in the minds of many when nothing else would. In no other way can we gain the confidence and gratitude of an individual so readily as by affording him relief in his distress. So shall we be laborers together with Christ.

It is with the object of preparing men and women for this work that a School of Hygiene has been organized in connection with our Sanitarium, to be conducted by Dr. Kellogg and his able assistants. In a term of twenty weeks, such instruction will be given as will enable the student to teach reliably, by theory and practice, the principles of hygiene. As ministers, we all need this instruction. Each of our churches needs at least one person who is thus qualified. Being connected with the Sanitarium, this school affords superior advantages. It is a sufficient guarantee of the thorough and scientific nature of the teaching to say that Dr. Kellogg is to be the principal instructor. The tuition is placed at an amount merely nominal. The term, commencing Jan. 14, will occupy the spring months, when not much can be done in either public or out-door labor. Thus the circumstances are all favorable for those who wish to attend, and prepare themselves for greater usefulness in the Master's vineyard.

G. C. TENNEY.

PERIHELION AND PESTILENCE.

If there is anything in "astrological eriology," we are approaching one of the most pestilential periods in earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn, and Neptune have not been coincident. But this is about to occur, and, in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be "lively times for the doctors." The theory is that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged droughts, &c., resulting in the destruction of crops, and pestilences among human beings and domestic animals.

Dr. Knapp has collected a mass of statistical data, all going to show that perihelion periods have been marked by unusual mortality, and that sickness and death have invariably corresponded with the number of planets in perihelion at the same time. The revolution of Jupiter around the sun is accomplished in a little less than twelve years, of Saturn in a little less than thirty, of Uranus in about eighty-four years, and of Neptune in about one hundred and sixty-four years. If it be true, therefore, that the per-

ihelia of these planets occasion atmospheric conditions unfavorable to life, pestilential periods should occur once in a dozen years, and aggravated and still more wide-spread epidemics at longer intervals. In tracing the history of epidemics for more than two thousand years, Dr. Knapp finds the facts in all cases to validate the theory. Thus, in the sixth and again in the sixteenth centuries, three of these planets were coincident in perihelion, and those were the most pestilential times of the Christian era.

But soon we are to have, for the first time in two thousand years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they see, in the signs of the times, evidences of the great disasters in the immediate future. The excessive heat, the unexampled cold, the prevalence of flood and disasters at sea, the general failure of the potato crop, the wide-spread chill fever among human beings, and the equal prevalence of the epizootic among animals, are mentioned as among the premonitions of the rapidly approaching perihelion.

Well, "to be forewarned is to be forearmed." Accidents excepted, we know very well that persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plague, typhus, small-pox, cholera, murrain, &c., the intemperate, the dissipated, and those whose sanitary conditions are bad, furnish the victims.

We do not write to alarm any one, nor to make a sensation: we state the facts which all history attests. Readers can judge for themselves what importance to attach to the subject. That the conjoint perihelion of all the large planets of the solar system, one of which, Jupiter, is a thousand times as large as the earth, must disturb our atmosphere and temperature very considerably, is probable; that this disturbance must be injurious to health and life is certain; and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next dozen or fifteen years, depends very much upon how nearly we live in accordance with the laws of life.—*Science of Health*.

JUSTIFICATION BY FAITH.

THE doctrine of justification by faith alone is so simple and self-evident to all Protestants, it has been so inculcated from the cradle, that it is difficult for us to realize how it struck the pious monks in the days of the Reformation. For it is a doctrine which the church of Rome has ever stamped as heresy. Rome teaches that men are saved, not by simple trust in the free mercy of God through Jesus Christ our Saviour, but by love and good works. We are pardoned, according to Roman Catholic theology, only when we become good. According to Protestant theology we become good only after we are pardoned.

"Do this and live," says Romanism. "Live that you may do this," says Protestantism. "Do good that you may receive the grace of God," says Romanism. "Accept the free grace of God, that you may be able to do good," says Protestantism. "God does not forgive all your sins," says Romanism, "he simply remits the external punishment. The rest you must balance by your penances or by your sufferings in purgatory." When to one who has been taught this doctrine from his youth up, the truth first comes that God loves us for his own sake, not for our virtues or experiences or work, that he forgives us because he is love, and because for love's sake he has sent his Son into the world to bear all our sins, it is a revelation whose wondrousness we can hardly realize. Perhaps a glance backward to the days when justification by faith only was a new disclosure, a resurrection of a long-entombed truth, would help us to realize how sublime a truth it is, and how transcendently it would appear to be to us if we had not become used to it. Many a man will travel hundreds of miles to see sights less grand than the sunrise through which he every morning sleeps. Many a man ransacks literature, and flits from preacher to preacher in search of some new truth, and is utterly indifferent to this sublimest truth of history or philosophy: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."—*Sel.*

The Review and Herald.

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

JAMES WHITE, } Corresponding Editors.
J. N. ANDREWS, }

U. SMITH, - - - Local Editor.

VOLUME FIFTY-ONE.

FIGURES, this time 51—1878, again remind us of the lapse of time speeding past like an arrow. We look into the future. The figures that mark the coming years grow dim and are soon lost in the darkness of the great day of the Lord. The wiles of the enemy are everywhere visible to those who are the children of the day. Every effort is made to draw the minds of men away from that to which they should now give their most earnest attention,—the soon-coming end. Or, if they will look to the future, then the policy of the adversary is to give them a perverted or false view of coming events, and lead them to settle down into fancied security, anticipating the enjoyment of every good, instead of preparing for the realities of that day which shall sweep away all refuges of lies, and try every man's work as by fire.

This deceptive dream must be broken. The world must hear the true warning. Blow the trumpet in Zion, says the prophet, when the day of the Lord cometh, when it is nigh at hand. And the prophecy will be fulfilled by those who will give the trumpet no uncertain sound. The REVIEW is one of the important agencies through which the note of warning is to be sounded.

A new volume is before us. We enter upon it feeling more than ever the need there is for such papers as the REVIEW and its co-laborers in the same field. These alone put in all the links in some important lines of prophecy, down to the very end. These alone bring out the practical truths taught in the prophecies themselves. Others are heralding the near coming of Christ and the great day of the Lord; but they do not lead men to the observance of the commandments of God, which is the great preparation needed for that day; but, on the contrary, some of them even bitterly and maliciously oppose this work. They talk about holiness and a preparation for the coming of Christ, and grow zealous, enthusiastic, and boisterous over such themes, while they leave out the very foundation upon which such a character must rest. "Here are they that keep the commandments of God, and the faith of Jesus," is the last prophetic announcement respecting that people who are ready for the coming of Christ. It is of no use for any one who keeps the first day of the week for the Sabbath of the Lord, in place of the seventh day, to claim that he is keeping the commandments of God. *He is not.* And on this vital point the world must hear.

The prospect was never better for the progress of this work. The truth is clearer. Its friends are more numerous, and better organized. Unity prevails, and a feeling of courage and good cheer is abroad. The REVIEW asks the continued co-operation of all its subscribers and contributors. In return it will endeavor to observe closely the signs of the times, proclaim them faithfully, maintain uncompromisingly its defense of the down-trodden truths of the Bible, and act well its part in preparing a people for the coming of the Lord.

PAST.

SUCH is the word we now must write against 1877. Twelve short months ago, it was all before us, now all behind, buried with the things of the past. Its record is complete; what does it say for us? How much better is the world for our having lived through 1877? How much better are we? What new experience have we gained? what devices of the enemy discovered? what avenue hedged up against his approach to us? what weak place in our characters discovered and fortified? How much better prepared are we for the work upon our hands?

The year 1878 opens upon us with the same opportunities for work all around us, and more necessity apparent for the accomplishment of it. We have a hymn which deals with the solemn inquiry, "What shall the harvest be?" But in reference to the incoming year we may raise the antecedent inquiry, "What shall the sowing be?" for as we sow, we shall also reap.

Eighteen seventy-seven is dead, but it will have a resurrection. Our lives are there in its imperishable record. The Judgment is the world's history repeated in epitome. All its deeds come up again. All its actors appear. All its sins will be judged and punished. All the years of our life will be resurrected for us; and all des-

tinies will be decided by these records for eternity. Whatever in our course during 1877 lies like a painful burden upon the conscience, let us repent of it and secure pardon for it, while probation lingers; and let us see that the record for 1878, as much as we may be permitted to make, shall be such as will not make work for repentance.

OUR MISSION AND WORK.

OUR message is the proclamation of the third angel's message of Rev. 14, with its associated messages, and its kindred truths. The friends of this message have every reason for encouragement, and every inducement to put on new zeal and energy in the work.

While there are yet some specifications to be fulfilled, it may be said that time has already demonstrated the correctness of our position. The truths we have to present, as all Bible truths always have been, are unpopular; yet they have made progress. The cause has met the most persistent and bitter opposition; yet there has been an increase of strength. The arguments and applications involved in our position have been subjected to the severest criticism; yet they have grown brighter and clearer. We are not obliged to depend on the sensational, or the occurrence of some startling event, to keep up our own interest or that of others, in the work. Broad principles lie at the foundation of it. Prophetic fulfillments covering mighty empires and long generations sustain this last superstructure, which is completing the prophetic edifice. Events now all point in one direction; and that is, to the completion of what remains to be fulfilled. If we are not correct, and what we expect is not about to transpire, then all prospects must be reversed, and the general tendency of events be made to turn in another direction. But this is not to be. We are soon to realize our hope.

There are no lines of prophecy upon which the light does not seem to be shining with sufficient clearness. Every specification finds its place; and harmony and unity appear from beginning to end.

If, for instance, upon such prophecies as the three messages of Rev. 14, especially the third, which is the last religious movement before the coming of Christ upon the great white cloud, there was doubt and uncertainty, so much so that we could not make it the burden of our work, though proclaiming the coming of Christ at hand, well might we lose confidence in our position, and lose our ardor in the work.

If upon such prophecies as that of the two-horned beast of Rev. 13, the last symbol introduced before the saints stand redeemed on Mount Zion, we found no place to make a consistent application, we might again cherish strong misgivings in regard to our position.

If upon the subject of the sanctuary we were obliged to look to the land of Palestine or the earth, as the sanctuary, without a particle of Scripture for making such an application, and no reason to be assigned for it, we could not with much confidence urge our views upon the people.

If we were observing the first day of the week as the Sabbath, and, finding in the Bible no time when, nor events by which, that day was made a day of rest, and no law, example, or instruction for its observance, we should appeal to one learned doctor, and he should give us one reason for it, and another, another, and a third should overthrow the other two, and a hundred voices were raised, but all in contradiction and confusion, how could we with any assurance attempt to teach the people, or with any heart engage in the work?

But how different is it with us on all these and many other subjects! We can give the third message its place. It is rightly connected with the messages that go before, and the coming of Christ that follows after. We can give an intelligent explanation of all the symbols contained therein. It is the burden of our work; and we can consistently declare that the great white cloud bearing down to earth the Divine Reaper, is soon to appear.

We can point to the two-horned beast already far advanced in his work, and show tokens of the coming conflict between his followers and the servants of the Lord.

On the subject of the sanctuary we are enabled to rest with peculiar delight. Viewed in the light of the testimony of the Bible, the only light we know of for Bible subjects, it is all bright and glorious. It throws light on the types, light on the antitype, light on the plan of salvation, light on the present position of Christ, light on the prophecies, light on our

past experience, light on the future, light everywhere. Thanks be unto God for the clear truth on the important subject of the sanctuary.

We come to the law of God and the Sabbath, and still find ourselves on firm ground. So long as we keep to the Sabbath of the Bible, we can tell when it was instituted, and why; we can point to the acts that gave it existence, and the law that enforces it; we can tell when it begins and ends all over the earth, and how it should be observed; we can point to blessings for its observance, and judgments for its violation; we can show the immutability and perpetuity of the law which guards it, and point to illustrious examples of its observance, in the New Testament as well as in the Old. There is no uncertainty, doubt, or obscurity upon the question; and those who defend this Sabbath, all bear the same testimony and urge the same arguments in its support. The first day of the week lacks all these, and its supporters are in confusion. As in the case of the false witnesses brought against Christ, their testimony agrees not one with the other.

Our mission is thus shown to be specific and well defined. On these great truths Christendom is either asleep or apostate, and as a consequence the world lies in darkness and wickedness. The true light must shine before the end. "At eventide it shall be light." The Lord will have a people at his coming who have thrown off all antichristian and papal errors and corruptions. It would not be to the honor of his name or providence to have a people at his coming ignorant of the requirements of his law, which is an expression of his will. Much less can they expect to meet their Lord in peace who are living in rebellion against that law. "Not every one," says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Hence in the last message, "the commandments of God, and the faith of Jesus," are set forth as the standard by which the remnant are to regulate their lives. In no other way can a people be made ready, prepared for the Lord.

Such has been our work from the beginning. We have not been obliged to change our base or our aims. "On this line" the campaign is to go through. And the progress already made calls for gratitude of heart. The well-established offices of publication in different parts of the world, the many works issued in different languages, the various missions in successful operation, that powerful agency for both the physical and spiritual good of men, the Health Institute, the good results of the educational enterprise, the increased interest in the missionary work, all show that this message is soon to be what the prophecy declares it, a world-wide message, and that the close of its mission is at hand.

It bears the same relation to the second coming of Christ that the work of John the Baptist bore to the first. It is to go forth in the spirit and power of Elijah. Some of this power has been seen. Let us seek for more. With the Lord God of Elijah to help us, we can accomplish the work that is given us to do.

SALT WITHOUT SAVOR.

THE following paragraph speaks particularly of religious progress in the Presbyterian Church; but this may probably be taken as a fair standard for all other denominations. It presents a sad picture, from which it is becoming painfully evident that the type of revivalism now prevailing in the land is not leading to any permanent religious growth. The time has come for the last reform upon the law of God, and the stirring testimony of the final fulfillments of God's word; and any revival that ignores these things, cannot produce any lasting good. It is salt without savor. Men can never become strong enough to stand up against the evils of this time, fed on emotion alone. The paragraph is quoted in *The Advance* from the *Evangelist*, as follows:—

"The Chicago correspondent of the *Evangelist*, studying the Minutes of the Presbyterian Church, gathers these very significant items: 'Fourteen hundred and seventeen of the five thousand churches, received last year on confession an average of less than two each. These churches, with few exceptions, are reported as regularly supplied with preaching, and they have an aggregate membership of about 150,000. One hundred and two churches regularly ministered to, and having an aggregate of twenty thousand members (an average of more than two hundred each), had an average of a little more than one addition on confession of faith to each church. Eighty-three churches, regularly supplied, and having an average membership of more than one hundred and fifty, report no additions. Three hundred and twenty-two church-

es, which have stated preaching, and a membership of no less than twenty-five nor more than one hundred, report no additions. Nine hundred and sixty-two churches are reported vacant. Many of these, doubtless, are supplied with preaching irregularly, and some regularly, since they are among our strongest churches; but six hundred and eighty-one of them report no additions. Here there are more than twelve hundred of our churches from which the report comes of no additions by conversion, and one hundred others in which the conversions are a little more than one each, and fourteen hundred others in which the conversions have averaged about two each. As the writer adds: 'These figures are certainly suggestive; but of what? Of the failure of the gospel, as infidels freely charge, or of the failure of its preachers through unfaithfulness? Certainly not the former, and probably not wholly the latter.'

ARRIVAL OF OUR FRIENDS FROM AMERICA.

BRO. AND SR. INGS and Sr. Sisley have made a safe and prosperous journey to Switzerland. I met them in London, and accompanied them to Bale. Their arrival will enable us to set up a printing office, and to do all the work upon our paper except the press work. We shall also be able now to make up our own tracts. When in London we selected the things necessary to use in making up our tracts, and a few things for the work of type setting. But as we have a supply of type, the expense for the compositor's room will not be heavy. With about \$150 we can purchase the things which we selected in London, and as soon as these are received we can take all our work into our own hands except the press work. We hope after a few weeks to be able to make this change, and we trust we can save something on the cost of our paper and our tracts, and at the same time have our work done better than at present.

We bid these dear friends a most hearty welcome. Their presence is cheering, and their courage and interest give us new courage to press onward in the work. We will render them all the assistance in our power to make rapid progress in the French language, and we believe that they will not fail to do this. God grant that this new move may be crowned with his special blessing, and that it may accomplish great good in the advancement of the work.

I must not omit to speak of the great kindness shown to us in London by Bro. and Sr. Jones and Bro. Barber. They could not have done more than they did. Eld. Jones took unwearied pains to aid us in the many matters of business which we sought to investigate. We owe him a debt of gratitude which we shall not forget.

In consequence of the delay of one week in the arrival of Bro. Ings, I had the privilege of uniting in worship with the Mill Yard church on two Sabbaths. These were to me very precious seasons. This is the oldest organization of Sabbath-keepers now in existence of which we have knowledge. There are many sacred memories connected with this ancient church. May the efforts which Bro. Jones is making to bring many to the observance of the commandments of God, be greatly blessed of Heaven.

While in London, I listened to a very remarkable discourse by Mr. Spurgeon on the sin of ignorance. I never heard the law of God set forth with greater force and clearness as the supreme and perfect rule of right, and as the standard according to which all human actions must be estimated either as good or bad. He said that the transgression of the law of God is sin even when committed ignorantly. He added: "Perhaps there is some commandment that you and I are ignorantly breaking, but our transgression is a sin notwithstanding our ignorance." If the printed report of this sermon when it appears is found to be faithful to the speaker, I shall take pleasure in sending it to the REVIEW. I also listened to a very solemn discourse upon the day of Judgment by Dean Stanley in Westminster Abbey. His text was Rom. 13:12: "The day is at hand." The Abbey was thronged with people, and they gave the most earnest attention to the word spoken. Mr. Stanley spoke principally upon the character of the Judgment, but he also expressed the idea that it is an event at hand.

J. N. ANDREWS.

Bale, Dec. 11.

"THE GIFT OF GIVING."

AMONG the many gifts and graces of the Spirit the gift of giving is very desirable, being profitable both to the giver and the receiver, especially the former, for "it is more blessed to give than to receive." Nothing has more of a tendency to conform us to the likeness of Christ. It was "the grace of our Lord Jesus Christ

that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." It was by "the grace of God bestowed on the churches of Macedonia," that "their deep poverty abounded unto the riches of liberality." For to their power, and beyond their power, they were willing of themselves, and prayed the apostle with much entreaty to receive their gift and minister the same to the poor saints. And the way they came to do so was, they "first gave their own selves to the Lord;" and this prepared them for the exercise of this grace, or gift, of God. See 2 Thess. 8 and 9. This incited in the apostle the ardent desire that through the instrumentality of Titus the same grace or gift might be perfected in the church of the Corinthians also.

Happy is he that has this gift in its fullness of blessing. He does not do or give "grudgingly or of necessity," but with cheerfulness, realizing the truth, that "God loveth a cheerful giver." Who would not desire to abound in this grace? Well, we may obtain it by a full consecration of ourselves to God, and by acquiring the habit of doing and giving to advance his cause and save men. The gift can never be acquired but through exercise in that direction. "Give, and it shall be given unto you." Can we do or give but little? do and give that little, and the ability will increase. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine." When God sees that we will use what he gives rightly, he will give us more. He desires our best good, even our eternal salvation; and will intrust us with all that will be for our good. He does not desire a gift from us, but fruit that may abound to our account. See Phil. 4:17. The Lord is not in need, that he asks us to make a covenant with him by sacrifice. See Ps. 50:5, 10-12. If we offer to God thanksgiving and pay our vows unto the Most High, then we may call upon him in the day of trouble, and he will deliver us. It is better to trust in God than in ourselves.

And it is not the great deeds and the great gifts that are acceptable to God. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." It is the motive, the real spirit of doing and giving, that weighs in the balances of Heaven. The poor widow in giving two mites gave more than all the rich. We are apt to think that if we were gifted and wealthy, we would give the world an example of devotion and liberality—we would do great things for God and humanity. Such thoughts are vain and false. They spring from a desire of self-glorification, rather than a desire to glorify God and benefit men. If we really desire to glorify God, we have only to use the time and means and powers that he has given us. If we do this, we have the approval of Heaven. You and I, my brother, can possess this inestimable favor.

Then let us cultivate the gift of giving, and God will increase the gift.

R. F. COTTELL.

FAITH AND REPENTANCE NOT ALL OF RELIGION.

We would earnestly contend for faith and repentance as cardinal points in religion. They are as essential to religion as life is to motion, and bear the same relation to it. But it is not all of life to live, neither does the whole of religion consist merely in repenting and believing. These are only first principles. They are simply generative and initiatory.

If Gen. Washington had never been born, he would not have fought the battles of the Revolution. But he might have been born and well trained in military tactics, and yet never fought the battles. Faith, repentance, and love are simply affections of the mind; and we need not be informed that they are, in their own nature, invisible to every eye but that of Omniscience. We cannot look into the heart and see them glowing there. They can be discerned only by the effects they produce, and the external signs which constitute their language. Where their genuine effects are most abundantly displayed, there we conclude they exist in the highest degree. We see them as they exist, not in the fountain, but in the streams; and from the copiousness of the streams we infer the fullness of the fountain.

It is by this rule that we are to estimate our Saviour's love for man. His love was great, without a parallel. In itself it was invisible. No one could look into the great heart of Jesus and see it glowing there. The action inspired by love is all that can be seen. Did Jesus act? Then we know that he loved. Otherwise we

could not know it. And the intensity of his action was the measure of his love. It is the same in regard to faith and repentance. True faith is known to exist only by the works it inspires. True repentance is known only by the reformation of the penitent.

It is a painful fact that the nature of faith is but imperfectly understood by many professed Christians of the present time. By many it seems to be regarded as an abstract principle, meaning no more than to believe in Christ as our Saviour, and to trust in him for salvation; and they think that this constitutes a Bible union with Christ, and entitles us to salvation. Such an attainment once made, we are at liberty to embrace any view of Christian doctrine that lies inside the large circle of church creeds. Said an intelligent Methodist lady, the other day, as her attention was invited to the subject of the soon-coming of Christ, "Why, I am a Methodist; my parents were Methodists; they died happy, and have gone to Heaven. I am satisfied with Methodist religion."

An aged deacon lately made virtually the same reply, when we called his attention to the subject of the sanctuary of the Bible. Said he, "What need have I of more truth? I have truth enough to save me, and have no need to trouble myself with those outside issues." And thus it is generally; the people are satisfied with the religion they have at present, both as to quantity and quality.

Being at ease in Zion, they measure themselves, not by the law of God, the proper rule, but by any false standard that happens to have the approval of others, and thus feel that they are safe. They look not for any change of dispensation, or any further development of truth.

To many there are no practical duties connected with the Advent doctrine: they are prepared for death, and to be thus is the sum total of true religion. They feel quite sure that their experience, in years past, includes faith and repentance, and to these is linked salvation. They realize not on which side they stand in the great controversy between the true and the false, now soon to be ended. They have not been careful to heed the counsel of the apostle Peter, and thus add to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1:5-7.

Faith that does not add to itself the other graces, is not faith in the Bible sense of the term. What if I do believe there is one God? What if I embrace in my belief the whole system of revealed truth? The devils believe all this, but they do not perform good works. Temperance, patience, godliness, and charity possess value in themselves. But faith is only valuable as it relates us to God, and is the basis of good works, and an incentive to their performance.

Thousands make profession of faith. It is cheap to do this. But to keep faith in a condition to bear fruit, costs something. It is a warfare in which few care to engage. It seems as though many were trying to get to Heaven with the least possible outlay of faith; with the least watching, praying, reforming, and enduring hardness as good soldiers of Jesus Christ. There seems to be a tendency at the present time to bind religion within the limits of a dead faith, to cast off restraint, and give license to sin.

A defective faith carries rottenness and decay into every branch of Christian doctrine and duty. Constant effort is required to keep this part of the armor in working order. As the apple hangs on the tree by its stem, and receives its support and growth through it, so all the genuine fruit of Christianity hangs on the stem of faith. Hence, "without faith it is impossible to please God." ALBERT STONE.

Dist. No. 1, N. Y. and Pa. T. and M. Society.

SINCE the Rome meeting, I have visited the churches in this district, to ascertain the condition of things, and to get all ready for the work. I find but little material for the work in the hands of the church societies; but I have ordered a supply, and anxiously hope soon to get it. We want a living V. M. Society in every church. One was organized at Lancaster, and I hope that not a church in this district will neglect this important branch of the work. Let us re-organize our demoralized regiment, and be ready to bear our part in a stirring campaign.

The address of our district secretary is H. Lindsay, Coomer Station, Niagara Co., N. Y.

R. F. COTTELL.

Note of Thanks.

I AM very thankful to my friends for their kind invitations to assist in dedicating their houses of worship, in Flint, Mich., and Ligonier, Ind. It would have pleased me to be present on these occasions, full as much as it could have pleased them. But it was not consistent with other duties to go so far for that purpose. If the occasion shall ever offer for me to meet with them in these houses, I shall improve it with great pleasure. J. H. WAGGONER.

Leesburg, O., Dec. 28.

EDITORIAL NOTES.

An article on the Abolition of the Penalty of the Law, in answer to correspondents, is omitted this week for want of room.

The article on the first page, under the heading, "The Law of God," is an exposition of 2 Cor. 3, that chapter which is so much abused by the opponents of the law of God. Let all make a note of it, and preserve it for future reference.

Read the interesting article in this number headed "Receipts." It is the last article in the paper.

Bro. Reese, to whose trial reference is made on page 7 of this paper, is a minister of the Congregational Methodist Church of Georgia. The reader will remember a full notice of the trial given in REVIEW, No. 23, p. 179, of last volume.

The Bible Banner, which has heretofore been published as a monthly, enters upon its eighth volume, as a weekly. The first number has just come to hand. It is filled with a good variety of matter, has an able corps of contributors, is presented in a new dress, is lively and stirring in its tone, proposes to turn a cold shoulder to religious scavengers, and treat with Christian courtesy those who may differ with it; for all which reasons, especially the latter, we feel like saying a good word for it. We look for it soon to become the leading paper among first-day Adventists. The address is Vineland, N. J.

The National Reform Association.

A CONVENTION of this Association has just been held in Rochester, N. Y. In the *Christian Statesman*, of Dec. 20, 1877, we find the following brief report of the meeting:—

"We are just able to announce that the Rochester Convention was successful beyond all hopes. C. S. Baker, former President of the Rochester Board of Education, was temporary Chairman, and Judge Harmon of Oswego, President. C. D. Husbands, a prominent lawyer of Rochester, was Chairman of the Committee on Resolutions. The addresses were effective, the resolutions vigorous and judicious, and good reports were given in the local papers."

The Financial Crisis.

FOR the last four years the financial depression has affected chiefly individual firms. But during the past few weeks the great feature of this crisis has been the failure of moneyed institutions, which are described as having gone down one after another, "like trees before a gale." A very large number of these have been savings banks, and the loss will consequently fall in those quarters where it will be peculiarly aggravating and distressing. The depreciation of real-estate securities has been the cause of many of the failures; but it comes to light, as expressed in one of our exchanges, that "in a distressing number of cases, the real cause has been dishonest management." What faith can man have in man in the light of such revelations?

The Tramp Nuisance.

THE machinery of our social system is becoming alarmingly disarranged. At one side of the continent evil overshadows the land from the shores of China, and California clamors at the doors of Congress, and hangs upon the skirts of the President, for an abatement of the "Chinese nuisance." At the other side of the continent, people are agitated to an almost equal extent over the "tramp nuisance." This army of vagrants has appeared suddenly like the grasshopper scourge, and the potato bug; but what shall be done with them? The various plans devised, and the loud demands for legislation, show the deep anxiety that exists in regard to

it. Some writers fear that it will take fifteen or twenty years to rid ourselves of the evil. Why do not some of those who think the world is growing so much better, and that the good time coming is right at hand, explain how it is that these disorders are growing upon us so late, and tell how they can be abated?

The Fifth Commandment.

A CORRESPONDENT writes: "The question is asked, If I obey the fifth commandment and that only, when Jesus rewards every one according to his works, shall I possess the land promised? If I come up in the second resurrection, and experience the second death, how can I receive that reward?"

We answer that if a person should break every other commandment but the fifth, no reward would be due him for any efforts to keep that; and it might just as well be added that if he should rebelliously break any other commandment, the result would be the same. James says that he that offends in one point is guilty of all. There can be no obedience that is not prompted by love. A mere compliance with the letter of the law, without this principle, God could not accept. But if a person knowingly breaks one commandment, he sets aside the authority of God and shows that he has no love for him, and all his outward compliance with the other commandments amounts to nothing. If a person steals on Friday afternoon, it matters not how sanctimoniously he may enter upon the observance of the Sabbath when it comes, he cannot keep it in any way that God will recognize while the guilt of theft is upon his hands. So with the fifth or any other commandment. All are kept or broken together.

To Directors and District Secretaries.

TIMES are hard, and there is a great work to be done. We do not want our district or State funds to be embarrassed and thus the work hindered. Therefore, let no funds lie idle in the treasuries of the district while the State is in debt.

At the district quarterly meetings to be held the 13th of Jan. let each district secretary make a complete report to the State secretary of all books and funds on hand, remitting as far as possible the payment for indebtedness, and sending an order for the books that will be needed for the next quarter. This will free the State officers from much anxiety and embarrassment. Read again article of the New Constitution on quarterly meetings in REVIEW Supplement of Oct. 15. W. C. WHITE.

Church Records and S. B. Books.

THE REVIEW Office has taken a long step in advance in establishing a complete Bindery. It is now enabled to do better work and cheaper than when we depended on Chicago Binderies for Embossing and Ruling.

In the perfection of a Bindery costing \$3,000 for new machines there have been some unexpected delays, the result of which has made it impossible to furnish all our churches with blank books by the time appointed.

Our bindery is now running night and day as our presses have been for many weeks; and we shall in a few days be able to mail advance copies to State quarterly meetings. The perfection of the books and the completeness of directions will largely compensate for the loss in time. W. C. W.

To Correspondents.

H. PARSONS: Send back numbers of the REVIEW, &c., that you have to spare, to the State secretary of your T. and M. Society.

H. W. CAREY: Read more carefully the tracts on the covenants issued at this Office, and you will see wherein your views differ from those of S. D. Adventists.

TILL further notice, my address will be, Bladen Springs, Choctaw County, Alabama.

A. O. BURRILL.

THE P. O. address of Daniel Carpenter is Grand Prairie, Dallas Co., Texas.

Wanted.

A YOUNG man wants a situation for a year or more, on a farm in Iowa, Wisconsin, or Minnesota. Address, Frank C. Hodges, Pompey Hill, Onondaga Co., N. Y.

A good, steady Sabbath-keeping blacksmith can secure a good situation by addressing A. Caldwell, Ozark, Anderson Co., Kansas.

WHEAT AND TARES.

FAR on the slope of the sunny mead
Saw I the workers sowing seed,
Scattering germs on the fruitful soil;
Weary, and fainting with earnest toil;
Hungry and thirsty, yet pausing not;
Faithful their work, though the sun was hot.

Swift, from the dome of the azure sky,
Saw I a beautiful angel fly;
Pauses he now by the weary men,
Bearing a scroll and a golden pen;
Quick on the page all snowy white
Did the recording angel write.

Faithful and true was the record kept,
Just, for the writer never slept.
Every thought that is good and true,
Every deed that the workers do,
Every word that is good or ill,
Notes the scribe on the record still.

Time passed on, and the seeds had grown
Tall and rank, which the men had sown.
Saw I now, with a throb of pain,
Ugly tares 'mong the golden grain.
Silently, carelessly, unawares,
Heedless fingers had scattered tares.

But the recording angel knew
Which of the servants were good and true,
Whose were the fingers that scattered tares,
Whose were the lips that had uttered prayers;
There was the record, all complete,
Written down on the snowy sheet.

Saw I the Judge on his throne appear,
Knew I then that the end was near.
Bowed with shame was the guilty head
When the recorder's book was read,
Hidden sins that were long concealed,
Faithless hearts, were at last revealed.

Weary ones who had suffered pain
Patiently scattering golden grain,
Bravely enduring scorn and ill,
Manfully bearing the burden still,
Saw I rise to the azure dome,
To sweetly rest in their Eden home.

Heard I the songs of the seraphs fair,
Saw I the crowns that the ransomed wear,—
Beautiful crowns with their jewels bright,
Glowed on the brow with a wondrous light.
Heard I the Saviour's matchless voice
Bidding the ransomed ones rejoice.

Restless soul, with thy load of sin,
Bartering gold for the worthless tin,
Ever before you the motto keep:
"What you have sown you must also reap."
Ask your soul, with its load of cares,
"What are you sowing, wheat or tares?"

MRS. L. D. A. STUTTLE.

MICHIGAN.

ON Dec. 8, in company with M. S. Burnham, I went to Monterey for the purpose of preaching the funeral discourse of Salmon Howard, Sen., an aged brother who had long been a member of the church in that place. The attendance upon the funeral was large, and the occasion furnished a good opportunity to reach, by the preaching of the word, a large class of individuals who are seldom seen inside of a church edifice.

By the request of the brethren, we remained in Monterey and preached on the afternoon of Sunday, and on the evening of Monday following. The results of our labors seemed to be good in the direction of awakening the church to new interest in the service of God, and the establishment of more favorable conditions for a closer union among the brethren than has heretofore existed.

On Sabbath, Dec. 15, and on the following Sabbath, I preached in the church in Allegan. The brethren in this place are manifesting an increasing interest in the services of the Lord's house, and seeking for a deeper individual experience in the things of God. In common with the church in Monterey, they manifest a laudable disposition to cultivate harmony and concord, to the end that all who love the Lord's Sabbath, and look for the appearing of the Son of God in the clouds of heaven, may be united in one fold as well as in one hope. At the close of the discourse on the last Sabbath mentioned above, I was summoned to Kent Co., to preach the funeral discourse of Robert R. Jones, the account of which is given in detail in another place.

W. H. LITTLEJOHN.

SOUTHERN SWITZERLAND.

WE have now spoken six times on the leading subjects of the Advent doctrine. Last Sunday night the hall was crowded, and many had to leave for want of room, although additional seats and chairs were used. The subject was "The Second Advent." I have never seen a better interest than has been manifested here, thus far.

But we have been under the necessity of closing our effort in our large hall, although we offered to pay a reasonable price for it till we had discussed our principal subjects. Evidently some, jealous of the influence of our preaching, have labored against us. The mayor, who is friendly to us, tried hard to have us occupy the hall free of charges, but the current against him was too strong. Thus the preaching of the gospel of the kingdom was shut out of the hall in which balls, operas, and spiritualist conferences can be held. We have received, in all, about one hundred francs, enough to cover all the expenses of the hall, and to pay for the use of another hall for two months.

Thus far God is opening the way before us. A leading business man, our next-door neighbor, offers us the only other suitable hall in the city; but I shall make sure of another room that I can fall back upon in case this one fails me. On leaving the city hall, I handed out fifty copies of the tract entitled, "Present Truth." I could have disposed of three times that number, had I had them with me. I have inquired in Lausanne, the chief city of this canton, respecting the matter of tract distribution. I can give away tracts, but cannot sell them at different points as a colporteur without obtaining a license. This costs twenty-one francs (about \$4.17). This license is only good for one month, and every time it is renewed I must pay twenty-one francs; but by paying the sum of six francs for a permit of residence, I can sell tracts where I reside.

Several have called on us and shown us kindness, and an appreciation of what they have heard. We hope Bro. Andrews will be able to join us soon; for as the work opens before us it is impossible for any one man to meet the wants of the cause.

Mrs. Bourdeau has lately had serious attacks of heart disease, which have endangered her life. She asks the prayers of those who have faith, that she may live to stand by me in the work.

D. T. BOURDEAU.

Rue de la Gare, 12, Morges, Suisse, Nov. 24.

Dec. 7, Bro. Bourdeau adds:—

We are having good meetings in our new hall, which is so arranged as to hold one hundred and sixty persons. It has usually been well filled. As this hall had been offered us free of charges for a number of nights, we thought we would not hang up our banks; but at the close of the first meeting, the people looked for them,

and some said, "You ought to have left as much as a hat on the table in the entry." So I put them up again, and find the same proof of liberality. Some of the preachers have warned their members against the danger of prying into the mysteries of God. Without referring to them, we have shown that it is not only our privilege, but our imperative duty, to investigate the word of God. One prominent preacher attended our last meeting, and indorsed what he heard before some of his leading members.

Mrs. Bourdeau is now out of danger. We saw that relief must come at once, or she would soon die, and we resorted to prayer; for everything else failed us. Jesus seemed very near and merciful; the directions of James were followed, and deliverance came. Her fever and her difficulties of breathing caused by the faint and abnormal action of the heart, left her in a moment, and she walked the room for more than an hour, praising God. The Lord, who made man, and raised Lazarus, can easily heal all the disorders of the system. Freedom is breaking in our souls, and we would not forget God's benefits, but would devote all our energies to the furtherance of the cause of truth.

NEW YORK AND PENNSYLVANIA.

Groton and Parma, N. Y.

I WAS with the friends at Groton, Dec. 7-12, and found nearly all of them firm in the truth and growing in grace. Formed an acquaintance with a young man who is attending the theological school in Rochester, and found him considerably interested in the truth, at least so much so as to express the purpose to candidly and thoroughly investigate the subject of the Sabbath.

Dec. 14-18, I was with the friends in Parma. The health reform is testing some of them pretty closely, especially in the matter of tobacco; but the plain testimony seemed to be gratefully received at last, and there is strong hope that all will get the victory. Prejudice and opposition seem to be subsiding, and the interest and attendance were much better than when I was here before.

Here I found a young Catholic who attended the lectures last spring and was convicted on the truth, but who did not dare to obey on account of his friends, fully decided and firm in keeping the Sabbath and performing all Christian duties, notwithstanding the opposition he meets, which is a great deal, as there is a strong Catholic element in the place. He is about eighteen years of age, and seems to realize in a good degree the responsibilities of a Christian, and his prayers and testimonies give evidence of a genuine experience. He is studious and anxious to learn, and some one may possibly find it duty to assist him.

Was at Groton again from the 19th to the 24th, but during the time visited Genoa and held a meeting with the church there.

S. B. WHITNEY.

Mannsville and Pulaski, N. Y., Dec. 25.

IN connection with Bro. A. H. Hall, I held three meetings at the Haight school-house, about three miles from Mannsville. Finding the people interested, we promised to return.

We then visited the churches at Mannsville and Pulaski; and Bro. Wm. H. Brown, our new director, accompanied me to Pineville and Pine Meadows, to look after the T. and M. work, in which most of the brethren were desirous of engaging.

On returning to the Haight school-house, we found the people anxiously awaiting us. Notwithstanding the bad condition of the roads, the interest has increased, and on Sunday evening the house was crowded. We have now reached the Sabbath question. Bro. Burdick has labored some here, and left a favorable impression.

M. H. BROWN.

St. Lawrence Co., N. Y.

WE held thirteen meetings at Pierrepont. This church has passed through many trials; but as the result of these meetings, all their difficulties are settled, and union, love, and confidence are restored.

Three have united with the church; we think more will unite soon. We have had large congregations, some coming a distance of six miles to hear for the first time, and many are deeply interested. Bro. H. H. Wilcox, who has helped in these meetings, remains to follow up the interest.

A. H. HALL.

State Center, Pa.

I CAME to this place, Dec. 14. Found two brethren near here who commenced keeping the Sabbath about one year ago, as the result of reading our works. I know of no other Sabbath-keepers anywhere in this part of the Conference. I have held five meetings, with a good attendance and good interest. The people generally are intelligent and very hospitable. Some have already invited me to make it my home with them while I remain, and they seem anxious to hear the truth, although it is entirely new to them. Have been invited to hold meetings in four other school-houses within five miles of here.

My address, at present, is Starrucca, Wayne Co., Penn. E. W. WHITNEY.

West Pike and Hector, Potter Co., Pa.

WEST PIKE and Hector are seven miles apart. We have held two meetings in each place, alternately. As the going was bad, we gave them two nights to rest in in each place. As a result, twelve in West Pike are now keeping the Sabbath, and in Hector sixteen. In each place a class is organized. Others will soon join them, we have no doubt, for a spirit of inquiry and investigation now prevails. I must now leave them till after our quarterly meeting at Port Allegany, McKean Co.

My experience for the past five weeks has been one that I have longed for. The language of my heart has been, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

Brethren, pray for Pennsylvania.

J. G. SAUNDERS.

IOWA.

Fremont, Dec. 19.

I HAVE been at this place one week, and have given nine lectures to good audiences, in the Disciple church. The people are very kind and courteous. It is necessary to adjourn our meetings for one week on account of the roads, after which we hope to be able to continue them as long as the interest may demand.

L. MCCOY.

Davis City, Decatur Co.

WE commenced meetings here Dec. 9. The average attendance is about one hundred and fifty. After a discourse on the millennium, the little tract on that subject, and a number of old REVIEWS, were offered from the stand, and were taken with unusual eagerness. The Sabbath question has been partially canvassed, and the interest still increases.

We shall hold meetings on the Sabbath at 11 A. M. while we remain here. Our brethren who live near are invited to attend. We request the prayers of God's dear people.

H. NICOLA.

C. A. WASHBURN.

Fayette.

I HELD profitable meetings with the church at Waukon, with the Swedish church at Village Creek, and with the church at West Union.

At Fayette, where I held a few meetings, five or six who had not recently been doing so, resolved to keep the fourth commandment with the rest of the law of God. The friends are very anxious to have a tent-meeting here next summer, and will do all they can in bearing the burdens of the meeting.

At our meeting in Bradford, we think the Lord was with us by his Spirit, and that some good was done. One was baptized.

C. A. WASHBURN.

REYNOLDS, GA.

ON coming to this place last week, I found the company of Sabbath-keepers here steadfast, and growing in the knowledge of the truth. They are anxious to have a meeting-house, where they can worship with none to molest. The Lord prospering, by the time Bro. Haskell visits us this winter, we shall ask him to assist in dedicating a Seventh-day Adventist meeting-house in Georgia. In several counties in the southern part of the State, some are keeping the Sabbath; others are reading. The truth has made a great change in the religious sentiments of those who have become acquainted with it. The Bible is a new book. Once they took no interest in reading it; now they read it with great pleasure.

The readers of the REVIEW will remember Bro. Killen, of Houston Co., whose letter

Progress of the Cause.

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

REPORT FROM DENMARK.

NORDBY, FANÖ.

I HAVE now been on this island four weeks. The opposition has been very strong. The priest preaches against us, calls us heretics and fanatics, and says that we set the time for the coming of Christ, and that we endeavor to be justified by the law. This excites the people against us, and grown people hoot and jeer at us on the street, and even when they go home from church. Under such circumstances as these, there are not many who have courage enough to attend our meetings. Our audiences number from fifteen to twenty-five. Those, however, who have a desire to learn from the word of God, beg of us not to leave them till the battle has been fought out at present.

I have avoided all strife, and have spoken with respect both of the church and the authorities; but it is the testimony about the law of God and the Sabbath that has raised all this commotion. The authorities would not at first allow me to ask the people to make donations toward defraying my expenses; but after some conversation with them, they consented to this, with the understanding that I should let them know in what manner it would be done. The friends have donated 44 crowns (about \$14.00) for hall rent, and 32 crowns for my traveling expenses. I have sold books for 14 crowns, and obtained eleven subscribers to the TIDENDE.

There are now twelve persons here who keep the Sabbath of the Lord, and are trying to prepare for the coming and kingdom of our Saviour. There are others who are convinced. We have commenced a Bible-class, with sixteen members. We have also started a Sabbath-school and a prayer-meeting. These dear friends have no leader, as yet; but Jesus will lead them, and his promises belong to them.

May the Lord strengthen those who love his word, and await the appearing of Christ, living a godly and holy life. May he glorify his name by spreading the truth, and leading many in our native country also, to keep the commandments of God and the faith of Jesus.

v. 26.

JOHN G. MATTESON.

appeared in the paper for Oct. 25. I sent him some pamphlets, tracts, and papers, and have recently received a letter from him, from which I take the following:—

"I spent the holy Sabbath in reading the Bible and the papers you sent me. I have kept three Sabbaths, blessed be the name of the Lord. Before I got through reading 'The Three Messages,' God opened my eyes, and I was in a great hurry to obey him. My wife and children, and my mother-in-law, all cheerfully keep the Sabbath with me, and I have no trouble in getting my laborers (colored people) to keep it. I feel like 'lifting up my voice like a trumpet,' and showing the professed followers of God their transgressions. How gladly would I preach to this people if they would let me; but I trust that God will yet open the way for me, and grant me what I have been a long time praying for, that is, to be a humble, faithful preacher of the pure gospel of the Son of God. Dear Bro. Taylor, I am with you, mind and soul. I have counted the cost, and do not intend to look back."

Bro. K. also expresses strong affection for this people, especially for those whose writings he has read. By profession, he is a lawyer. Sister White's writings are well received. One gentleman said he would go fifty miles to hear her speak.

I shall have a supply of REVIEWS, SIGNS, &c., when all get here that are on the way. I shall get those sent to Quitman. Many thanks to kind friends. C. O. TAYLOR.

MAINE.

Denmark and East Fryeburg, Dec. 21.

THESE places are about two miles apart. We have held meetings here, and sixteen or eighteen have commenced to keep the commandments. Sabbath meetings have been established. We still hope to see others take their stand to obey the truth. There has been no open opposition, but the keep-away argument has been presented, as usual. However, the Lord gave the increase, and some good souls have embraced the truth. May the Lord bless them, and help them to be faithful.

J. B. GOODRICH.

INDIANA.

I HELD meetings with the church at Ligonier, Dec. 5-12, and organized a V. M. Society. They took a club of twenty SIGNS, and entered upon the work of canvassing the town for the REFORMER. I baptized one, and left them much encouraged.

Came to Salem Center, Dec. 13. This church is almost broken up by removals. Not more than four or five come together for Sabbath worship, yet they do not fail to meet. The outside attendance was good. There are several openings for labor in this vicinity. The friends were much encouraged by my visit, the first help they have had for nearly three years. They feel to work more earnestly, and hold up the light of truth.

W. W. SHARP.

MINNESOTA.

Kandiyohi Co., Dec. 26.

WE have been laboring in Kandiyohi Co. The work has gone forward slowly so far; but the truth is surely finding its way to the hearts of the people. Some have already decided to obey God, and others are favorably impressed. Two ministers have been helping us some by preaching in favor of Sunday-keeping.

W. B. HILL.
H. W. BABCOCK.

Lake Johanna.

I HAVE been laboring at a place about twelve miles west of Lake Johanna. Here I found some good souls who were strict believers in the Bible, and who, as some of them said, could find no fault with the law of God; but they had no light in regard to our views. They searched the Scriptures daily, and moved very understandingly, as I spoke to them the word of truth. I obtained six subscribers to the *TRINITY*. Six signed the covenant; and from twelve to sixteen, I think, will keep the Lord's Sabbath. Sabbath meetings were established, and a leader appointed, and a Sabbath-school was organized. I trust a good church will soon spring up here.

Pray that the truth may prosper among the Scandinavians in Minnesota and in other places, and remember me also.

C. NELSON.

MISSOURI.

Mooresville, Dec. 24.

SINCE the first of December I have held meetings in the Presbyterian church in this place, when the weather would permit. Have given nineteen discourses. The audiences have averaged two hundred and fifty, and the interest seems to be increasing. I hope a company will be raised up here that will honor God by keeping his law, and to this end ask the prayers of his people.

C. H. CHAFFEE.

KANSAS.

Green Valley, Miami Co., Dec. 24.

I HELD meetings with the friends at this place last Sabbath and first-day. There have been a few believers here for nearly three years, but they have never manifested much disposition to help themselves; but they appear to be waking up some now. There is quite an interest on the part of others to hear the present truth, and some are laying hold of it. Four were baptized last first-day.

J. LAMONT.

Oswego, Dec. 15.

I SPOKE to-day from Jer. 29:13. After service three united with the church. In the afternoon two were baptized. The church is prospering under the leadership of Bro. Stover. Two weekly prayer-meetings have been established, and are well attended. This is the strongest church in Southern Kansas. May the love that fills their hearts to-day never grow cold.

L. D. SANTEE.

WISCONSIN.

Sturgeon Bay, Fish Creek, Fort Howard, Fremont, Poy Sippi, Mackford, Oakland, and Little Prairie.

I HAVE recently held meetings with the churches at these places. Bro. Decker joined me in the meetings at Fish Creek, which resulted in much good. The Lord blessed our meetings at Poy Sippi. They were continued through the week, two meetings each day. Several made a start to serve the Lord, and two were baptized. Most of these meetings were held with the Danish brethren, and all of them were very encouraging.

The brethren are taking hold of the missionary work with commendable zeal. The purpose of all is to put forth a stronger and more earnest effort than ever before.

O. A. OLSEN.

DAKOTA.

ELD. HANSON closed his labors at Swan Lake last week. Four were baptized Dec. 6, and two the Sunday following, making six gathered into the fold by conversion, besides two who came from the Baptist Church. Others are almost ready to obey, and still others think we have the truth of the Bible, if any have it. One of the six young persons baptized was the son of Eld. Frederickson. We all rejoice over his conversion, as the family have passed through severe trials during the past few months.

We thank God for this victory; but all this work is among the Scandinavian people. Can nothing be done for the hundreds and thousands of English-speaking people scattered over Dakota? Are they to see the sign of the Son of man in the heavens without a chance for previous preparation? The ignorance of both clergy and people concerning the will and law of God, is astounding.

C. L. B. AURNER.

WINDHAM CO., CONNECTICUT.

DEC. 15, 16, Bro. and Sr. Hastings and Bro. Wood met with the friends of present truth at Chaplain. Several who should have met with us were not there, and so lost a great blessing. The meeting was a success, because attended throughout by the Spirit of the Lord. The social meeting on first-day was the best meeting of the series, and all present felt that they had received a blessing. In the evening Bro. Wood spoke in the Congregational church, on the Sabbath question, to a full house. Some opposition was manifested, but we hope good was done.

In Plainfield there is some outside interest. We have two evening meetings a week, and present the truth as the people are prepared to receive it.

J. S. MILLER.

WHAT A SWEDISH BROTHER SAYS.

A FEW words to my dear American brethren: I am very thankful to you for the enlightenment and truth I have received from the *REVIEW*, especially on the Sabbath and immortality questions, which are precious truths to me. The doctrine of the second coming of Christ, together with the third angel's message, has taught me to look and wait for the glorious appearing of my Saviour. My earnest desire is to work in union with you in the cause of God.

OLOF SÖDERLUND.

Allemaakee Co., Iowa.

KANSAS T. AND M. SOCIETY.

Report for the quarter ending September 30, 1877.

Districts.	1	2	3	4	5	6	7	8	9	10	11	12	13	Total.
No. of members.....	41	3	13	10	1	1	1	1	1	1	1	1	1	147
Re-ports returned.....	30	1	1	1	1	1	1	1	1	1	1	1	1	79
Donors.....	11	1	1	1	1	1	1	1	1	1	1	1	1	21
Families visited.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
Letters written.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
New members.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
Periodicals distributed.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
Agitations & Camps.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
Read for Membership.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
By donation.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
By book sales.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
By "per diem".....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
By from each District.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38
By from each District.....	11	1	1	1	1	1	1	1	1	1	1	1	1	38

J. N. AYERS, Pres.
NETTIE SHARP, Sec.

EXTRACTS FROM LETTERS.

SISTER MARY M. COOK, wife of Eld. J. H. Cook, writes from Labette Co., Kan:—

The great I Am has been more to me than all I could have enjoyed without him. Great mercy and overflowing goodness have followed me. I sit at the feet of my Saviour. I am very unworthy, yet he cares for me. I trust him, and he blesses me largely. Praise him, O my soul, and forget not all his benefits.

We have excellent meetings here. The power of God rests upon us, and our motto is, "Nearer, my God, to thee; nearer to thee." My earnest prayer is that the Lord would give strength, wisdom, and power to his people, that many dear ones who now sit in darkness may yet be brought into the true fold. Dear reader, let us labor with much energy, that our sins may be washed away, and our robes cleansed and made pure; for soon the Redeemer will come to claim his own. Shall we be found wanting? Oh! no; for we should then miss eternal life. May the thought of this stir our hearts to the very depths.

Bro. J. B. Alexander, of Sullivan Co., Mo., says:—

We are entirely alone here, having no brethren nearer than Half Rock, about twenty miles distant; but we have our blessed Bible, the *REVIEW*, and some interesting tracts. As we read number after number of our teacher, the *REVIEW*, we learn that we are very far from being the only lonely ones. We also sympathize with our ministers, who are called to undergo hardships, especially with those who leave home and friends, and severing all earthly ties, cross the broad ocean, that they may spread a knowledge of present truth, and bring precious souls to Christ. And we rejoice to see the good that they are accomplishing. We will circulate tracts, and pray for the advancement of the cause and the safety and success of our missionaries.

Bro. M. A. Lincoln, of Newaygo Co., Mich., in a note dated Nov. 29, says:—

DEAR EDITORS *REVIEW*: I look over my last week's paper with pleasure, and note the many words of love and cheer. What wisdom and truth are contained in the article, "Be Patient." God bless the writer! How much comfort it gives me to read the contributions of the dear brethren and sisters, who are looking for the blessed hope of eternal life. I see Bro. Frisbie's note to his friends. I am one of them. May God bless him for what he has done for this neighborhood. There is still a work to be done here, and we ought to have some one laboring in this field.

Bro. J. L. Edwards writes from Barton Co., Kan:—

My wife and myself have been alone in trying to keep all the commandments of

God for nearly two years; but lately our dear Bro. Dawson has given a few lectures here, and now we have a little company of like precious faith. The truth of God is very powerful; it will convert the souls of men.

TRIAL OF BRO. REESE.

THIS trial came off at the appointed time. Bro. Reese informed me that, in addition to the other charges, he was accused of receiving an offer of a salary of perhaps four or five hundred dollars, as an inducement for him to assist the "one Taylor." He has called for another trial, at which time he wants the proof produced. Bro. R. was suspended from preaching in Mt. Hope church. His case is to go before the General Conference.

Bro. Reese is pressed on every side. He is competent to speak the truth with power, but has not yet begun the observance of the Sabbath; for he meets with bitter opposition. It is very probable that he will yet take his stand with us. May God grant that many such may fully receive the truth.

J. A. KILLINGSWORTH.

BEEES find the flowers, not because they are symmetrical and beautiful, but because they have honey in them. If sinners are ever attracted to the churches, it will not be by the observance of stated and stately forms, or by the display of gaudy paraphernalia, but because there is honey in them.—*Clark's Gospel in the Trees.*

WHATEVER God has intended you for, you may safely trust him to bring you to. He may lead you around, but he will guide you right.

Obituary Notices.

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

DIED of typho-bilious fever, Dec. 21, 1877, at Gaines, Kent Co., Mich., Robert R. Jones, aged 75 years.

Bro. Jones had been a resident of the township of Gaines for thirty-seven years. When he first located there, the wilderness was almost perfectly unbroken, and the now large and growing city of Grand Rapids was at that time a mere hamlet. Few of the men who entered that region contemporaneously with Bro. Jones still survive; but those of the pioneer settlers who as yet remain were quite generally at the funeral. Some of them came many miles to be present on that occasion, and the turnout from the immediate vicinity was so large that the school-house was incapable of containing the congregation.

Bro. Jones had formerly been for twenty-one years a member of the Baptist Church of Grand Rapids; for the last sixteen years of his life he has been connected with the Seventh-day Adventist denomination. During the several weeks last preceding his illness, God seems to have been preparing him for his final change, so that on his death-bed he gave clear and satisfactory evidence that he died in the blessed hope of immortality beyond the grave.

The funeral discourse was preached by the writer on the afternoon of the twenty-fourth of December.

W. H. LITTLEJOHN.

DIED at Monterey, Allegan Co., Mich., Dec. 5, 1877, Bro. Salmon Howard, Sen., in the eighty-eighth year of his age. Bro. H. was converted in 1835 and united with the Methodist Episcopal Church, and remained with them until the agitation on the question of slavery, when he united with the Wesleyan Methodists. In 1858 he commenced the observance of the Sabbath of the Lord, and united with the Monterey church of S. D. Adventists, of which he was a member at the time of his death.

An instructive and comforting discourse was given by Eld. W. H. Littlejohn, from Luke 2:29-31.

H. M. KENYON.

DIED, Sept. 14, 1877, in Danby, Ionia Co., Mich., of asthmatic consumption, Bro. Milton S. Kellogg, aged 51 years, 10 months, and 19 days. Bro. Kellogg embraced the Advent faith in the summer of 1856, from which time until his death the commandments of God were his delight and the coming of Jesus his great theme of thought and conversation. As death approached, the prospect of the resurrection near kept him above all fear or dread of the grave. He leaves a companion, five children, and a large circle of friends, who deeply mourn their loss. At the funeral the fifteenth chapter of First Corinthians was read, and appropriate remarks were made by Bro. F. Howe and N. Outwater.

S. C. PERRY.

SISTER SARAH BURTON died of consumption, at Pleasant Home, Polk Co., Neb., Aug. 8, 1877, aged about 33 years. For over two years, sister B. was a member of the Stromsburg church of Seventh-day Adventists, having embraced the truths of the third angel's message under the labors of Bro. C. L. Boyd. She was faithful unto death. Funeral discourse by Bro. Boyd.

GEO. S. RICHARD.

ADDIE STICKLES, daughter of Hiram and Hannah Stickles, died of typhoid fever, at Smithport, Pa., Dec. 1, 1877, aged 11 years and 11 months. She was the only daughter, and leaves a mother and two brothers to mourn her loss.

ADELBERT E. STICKLES.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 3, 1878.

The Signs of the Times.

WE soon enter upon the fourth volume of the SIGNS OF THE TIMES, with the year 1878. Tract and Missionary workers are now being organized for their work. Churches and individuals should make up their packages at once for the year, to pay for them mostly on the installment plan. The friends of the SIGNS should calculate on a circulation of from ten to twenty thousand copies.

There will be no other pioneer sheet the coming year, and all will be done to make the SIGNS interesting and instructive that can possibly be done. Mrs. W.'s articles will continue on the first page of each number of volume four, as they have appeared in volume three. We shall also put through the entire volume a series of articles on the incidents of our lives, in which will appear very many things of great interest, as they illustrate very forcibly the power of faith and the work of God. We hope also to furnish matter on the great plan of redemption, and the great prophetic truths that bring us to its consummation.

Volume four will not come a whit behind other volumes in importance, and we bespeak for it a liberal and wide circulation from individuals and from Tract and Missionary Societies. Now is the time to work. Be in season with your orders. Address, SIGNS OF THE TIMES, Oakland, Cal.

J. W.

The Way of Life.

WE now offer this beautiful Scriptural engraving, with the Key, or Explanations, for \$1.00. To canvassers, at one-half discount. We will furnish SIGNS OF THE TIMES with the Way of Life, postage paid, to those who wish to send them to their friends, for \$2.00. The Way of Life and Key, to officers of T. and M. Societies, to club with SIGNS, at special rates.

J. W.

Sabbath Readings.

VOLUME 2 of this collection is now ready. Vol. 1 is adapted to the younger members of the family. Vol. 2 contains selections of moral and religious reading that is adapted to all. The two volumes are elegantly bound at this Office, and make valuable books for the home circle. Price, 75 cts. a volume.

State Quarterly Meeting At Danvers.

PROVIDENCE permitting, the State Quarterly Meeting for New England will be held at Danvers, Mass., Jan. 19 and 20, the third Sabbath and Sunday in January. We cordially invite a general turnout of all the friends of the cause in the Conference. We have many friends in Danvers, and they cheerfully offer to care for all who come. Indeed, they are anxious to have a large gathering at this time. Begin now to calculate on coming. Let all the T. and M. workers and officers do their very best to have a good report at this meeting, so that our new friends of the cause in this section can see how the work is done.

We expect this will be one of the largest and best quarterly meetings ever held in the Conference. Friends from Haverhill, Groveland, West Newbury, Newburyport, Kensington, Ipswich, and Boston should all attend this meeting; and large delegations should come from the more distant churches. Our new meeting-house is done, and is now occupied by our people. Full directions will be given in season.

D. M. CANRIGHT.

Notice to S. B. Treasurers in Kansas.

I HAVE to-day (Dec. 23, 1877) mailed blank quarterly reports to all the S. B. treasurers in Kansas, as far as I have their addresses. These will reach you in time to collect all unpaid S. B. for 1877, and fill the blanks and return to me immediately after your quarterly meetings, Jan. 5, 6, 1878. Please attend to this without fail.

Those churches or companies to which I have failed to send blanks, will please have their reports made out as best they can, and send to me early in January, and give me the address of the treasurer, so that I can send blanks for the next quarter.

Ottawa, Kansas.

APPOINTMENTS.

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

I WILL meet with the brethren in Illinois as follows:—

At Aledo, Jan. 12 and 13.
At Seneca, Jan. 19 and 20.
I will continue the meetings over the Monday following the appointment, in each place, if the brethren come prepared to remain. These meetings will be of general interest for the cause in the State. We hope, therefore, to see a good representation of the friends of the cause from all parts of the Conference.

S. N. HASKELL.

MEETINGS in Vermont as follows:—
North Fayston, evenings of Jan. 16, 17, 1878.
Warren, at J. Cardell's, Sabbath and first-day, Jan. 19, 20, 1878.
Bristol, Jan. 26, 27, 1878.

A. S. HUTCHINS.

WE will meet with the church at Raymond's Corners, Pa., Jan. 5 and 6, 1878.

Also the district quarterly meeting of Dist. No. 10, N. Y. and Pa. Tract and Missionary Society, at Wellsville, N. Y., Jan. 12 and 13. We request a general attendance from every church in this district at this meeting.

Also State quarterly meeting of the N. Y. and Pa. Tract Society at East Otto, Catt. Co., N. Y., Jan. 19 and 20.

B. L. WHITNEY,

A. H. HALL.

QUARTERLY meeting of Dist. No. 8, N. Y. and Pa. T. and M. Society, at the house of Bro. Darius Taber, near Pompey Center, Onondaga Co., N. Y., Jan. 12, 13, 1878. A special invitation is extended to the friends in Linklaen, DeRuyter, and Pompey. Those coming from the west on the cars will please take the train on the Syracuse and Chenango Valley R. R., which leaves Syracuse at 4 P. M. for Oran, where a team will await them.

P. Z. KINNE, Director.

N. Y. AND PA. T. and M. Society, Dist. No. 1. Quarterly meeting at Olcott, N. Y., the second Sabbath and first-day in January, 1878.

R. F. COTTELL, Director.

QUARTERLY meeting of Dist. No. 4, at Allegan, Mich., Jan. 12 and 13, 1878. It is expected that Elder U. Smith will be present.

M. S. BURNHAM, Director.

T. AND M. quarterly meeting of Dist. No. 9, at Vassar, Mich., Jan. 12 and 13, 1878.

WM. OSTRANDER, Director.

MEETING of Dist. No. 3, at Marshall, Mich., Jan. 12, 13, 1878.

I. A. OLMSTEAD, Dir.

QUARTERLY meeting of District. No. 13 at Memphis, Mich., Jan. 12 and 13.

D. E. WELLMAN, Director.

QUARTERLY meeting of Dist. No. 6, Iowa and Nebraska T. and M. Society, at Osceola, Iowa, Jan. 12, 13.

J. L. SYP, Director.

QUARTERLY meeting of Dist. No. 1, Iowa and Neb. T. and M. Society, at Lansing, Ia., Jan. 12, 13.

F. H. CHAPMAN, Director.

QUARTERLY meeting of Dist. No. 5, at Wright, Mich., Jan. 12, 13. Librarians, attend to your duty.

J. S. HICKS, Director.

QUARTERLY meeting of Dist. No. 8, Iowa and Nebraska T. and M. Society, at Logan, Ia., Jan. 12 and 13, 1878. Will some minister attend?

PROCTOR MCCORMICK, Director.

QUARTERLY meeting of Dist. No. 7, N. Y. and Pa. T. and M. Society, at West Winfield, Jan. 12 and 13.

J. Q. FOY, Director.

QUARTERLY meeting of Dist. No. 3, at Seneca, Ill., Jan. 13, 1878.

GEO. FOREMAN, Director.

CHICAGO, Ill., at 10:30 A. M., Jan. 5.
Bladen Springs, Alabama, " 12, 13.

A. O. BURRELL.

GENERAL meeting at Monroe, Wis., Jan. 5 and 6, 1878. The brethren at Darlington, Albany, and Avon are invited.

H. W. DECKER.

THE Lord willing, I will meet with the church at Cleburne, Texas, Jan. 5 and 6, 1878; Dallas, at the general quarterly meeting, Jan. 12 and 13.

I hope to meet with many of the scattered brethren of Texas at these meetings. Come, and come with a mind to work.

R. M. KILGORE.

QUARTERLY meeting of Dist. No. 5, Iowa and Neb. T. and M. Society, at Sandyville, Iowa, Jan. 12 and 13.

J. B. BENNINGTON, Director.

QUARTERLY meeting of Dist. No. 2, Iowa and Nebraska T. and M. Society, at Laporte City, Ia., Jan. 12 and 13. Eld. J. T. Mitchell is expected to be present.

DANIEL ANDRE, Director.

QUARTERLY meeting of Dist. No. 6, Mich. T. and M. Society, at Greenville, Jan. 12 and 13, 1878. Eld. Corliss is expected to attend.

FRANKLIN HOWE.

By request of the director in Dist. No. 3, I will meet with the churches as follows:—

Pulaski, Jan. 5, 6.
Adams Center, " 12, 13.
Mannsville, " 19, 20.

Meetings to commence Friday evening. The meeting at Adams Center will be the district quarterly meeting, and a general attendance is earnestly requested. Hope to meet Bro. Brown at all these appointments. S. B. WHITNEY.

I WILL meet with the church at

Lapeer, Mich., Jan. 5, 6.
Dryden, " 7-9.
Flint, " 12, 13.
Holly, " 19, 20.

We hope none of our brethren and sisters will excuse themselves from these meetings of their own church.

Will Bro. Curtis, of Dryden, meet me at Attica station the morning of the 7th?

E. R. JONES.

GENERAL quarterly meeting of the Me. T. and M. Society, at Cornville, Jan. 19, 20. We wish to see a general gathering of our people at this meeting.

J. B. GOODRICH.

GENERAL meeting of the Mich. T. and M. Society at Battle Creek, Jan. 20, 1878.

J. FARGO.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Knoxville, Ia., Jan. 19 and 20, 1878.

H. NICOLA, Pres.

STATE quarterly meeting of the Indiana T. and M. Society, at Alto, Howard Co., Jan. 19, 20.

J. W. COVERT, Sec.

Business Department.

"Not Slothful in Business." Rom. 12:12.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

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