

The Advent Review

AND SABBATH HERALD.

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

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THE NEW YEAR.

THE wheels of time have onward rolled,
The song's been sung, the story told,
A record made,
And our acts weighed.

The year is gone—now in the past;
The moments come and go so fast
That, like the dew,
They're ever new.

One year ago some hearts were glad
That now perchance are sick and sad;
And falls the tear,
For death is here.

One year ago some hearts were sad;
That now perchance are gay and glad;
For time heals wounds
When peace abounds.

The "Christ-child," as in days of old,
Will pardon give, and joy untold.
To seeking ones,
Sweet comfort comes.

Then let us all, with purpose true,
Seek light and truth, with faith anew.
The coming year
May bring good cheer.

The time that's past, the years to come,
May serve to fit us for a home
Where none molest—
Eternal rest!

ELIZA H. MORTON.

Allen's Corner, Me., Jan. 1, 1878.

The Watch Tower.

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

EASTERN COMPLICATIONS.

A General European War Threatened.

LONDON, Dec. 29.—There is general and profound depression everywhere in England, caused largely by the uncertainty with reference to the future, and the fear of war. The change of the British fleet to Smyrna gives strength to the rumor in reference to taking possession of Egypt. Business is substantially at a standstill. The war and peace advocates are making constant and impassioned appeals to the public, but the former are making the most noise. Monster public demonstrations are being devised in order to influence the action of Parliament in the interest of Turkey. There is no question as to the gravity of the situation. The menace to Russia involved in calling Parliament together, in place of having the effect to check Russian ambitious projects, has resulted in defiance, increased pretensions, and the announcement that Russia, to vindicate her power, must take Constantinople.

The attitude of England, by increasing the arrogance of Russia, forces England nearer the brink of war. Preparations are certainly being made for such an eventuality, and vast supplies of canned food are being shipped to Malta. It is said, on excellent authority, that 60,000 Indian troops are being prepared to move at a call. That Egypt, either by force or purchase, will be taken possession of is a contingency liable and almost sure to occur. It is urged that the present is the most favorable time for war, owing to the vast number of unemployed men who would enlist to avoid starvation.

Information from Berlin is to the effect that Bismarck is determined to break up the French Exposition. To accomplish this, he will urge Russia to demand impracticable terms, so as to necessitate Eng-

lish interference. Germany will then send a force to aid Russia. France, he believes, would not be able to resist the opportunity to attack Germany, whereupon he would turn on France and complete the work done in the Franco-Prussian war, and which did not leave France sufficiently broken to suit the interests of Germany. From the tone of the English and Continental press, a war involving the greater portion of Europe is very likely to be the outcome of the present situation.—*Boston Herald.*

CRIME IN FRANCE AND OTHER COUNTRIES.

WAR being a crime, France herself is a huge criminal. Since the year A. D. 1300, she has spent three hundred and twenty-six years of her national existence at war; 80 of these bloody years being times of civil war, and the remaining 246 foreign. She spent nearly half (43 years) of the thirteenth century in war; 71 years of the fifteenth century, 85 years of the sixteenth, 69 years of the seventeenth, and 58 of the eighteenth, in slaughtering humanity. A nation thus trained to deeds of strife and blood can place but little value on human life. Killing becomes a trade. France originated a St. Bartholomew, and gave birth to the Reign of Terror and the Commune. Should it be claimed that war's slaughterings are legitimate, and cannot be reckoned as criminal, we demur in the light of the gospel, and pass to other facts.

In 1868 the *Journal Officiel* gave a statistical report of crime in France. There were more crimes in 1867 than during the previous year; crime was asserted to be on the increase, especially among the lower classes, the uneducated. That year twenty-five persons received the death sentence for murder, and a host of murderers escaped. More murders had been perpetrated in the empire (and in Germany too, it was said) in 1867 than ever in a year before. The actual number of homicides was 307. At the same time France was freer from the murderous spirit than was Spain and Italy, and any increase caused alarm.

Coming to self-murders, we find their increase in France actually frightful, Paris in this respect distancing all other cities. A report to the Institute of France, by M. Decaisne, a few years since, gave London 1 suicide in every 175 deaths; for New York, 1 to 172; for Vienna, 1 to 100; while mad Paris had 1 self-murderer to every 72 deaths. In 1870, Prof. A. Von Oettingen gave to the public the following table of increase of self-destruction in France, thus: In 1830 there were 1,730 suicides; in 1840 there were 2,574; in 1850 there were 3,446; in 1860 there were 4,002; in 1865 there were 4,700. He showed a steady increase which was nine times as rapid as was the increase of population!

In 1874 the cases of self-murder in all France ran up to 5,617; of these 29 were by persons under sixteen years of age. This is on an average sixteen cases each day! A general increase over all previous years was reported from the office of Criminal Justice, and the increase was attributed in a great measure to the increased consumption of absinthe, an intoxicating drug that induces madness. There occurred also in the above year 168,835 arrests, 35,000 robberies, 18,000 cases of poaching, 13,000 cases of assault on law officers, and 15,000 deadly assaults by cutting and wounding. (See *Edinburgh Scotsman*, Oct. 21, 1876.)

The following year, 1875, the suicides increased. Of those who killed themselves nine were fifteen years of age, six were fourteen, nine only thirteen, one was twelve, two were eleven, one ten, and one but nine. Twenty-nine children committing the crime of self-murder!

I will only add what Edward King says in a letter from Paris to the *Boston Journal*, under date of Jan. 5, 1877: "Such a

frightful tempest of crime has swept over France in these latter days, that the judges show no mercy, and the executioner is kept traveling all the time. In France there is but one official who can inflict capital punishment, and he is a much overworked man."

In France there are thirty-seven Romanists to one Protestant. Who will undertake to convert this mass of drunken, gay, giddy, ignorant, self-destroying people, who, if not utterly atheistic and godless, have at the throne and in their affections substituted the Virgin Mary for our Lord Jesus Christ?

A few facts will serve to show that this spirit of Cain is everywhere rampant. I have no statistics of Switzerland, but religion and morals must be low there, if the case be true recently reported of a man acquitted of the charge of murder on the ground that "he had always fulfilled his religious duties"! He had killed his own wife!

In Syria, in 1871, a Druze woman, because she was disappointed in a love affair, wreaked her vengeance on the innocents, and poisoned to death and cut to pieces eight children. On her arrest it was alleged she had committed no less than fourteen murders. She manifested entire heartlessness in regard to these bloody deeds.

In Chili, S. A., during June, 1877, nine bandits came upon a peaceful dwelling, seized three helpless boys in sleep, stabbed the eldest till he was literally hacked in pieces, ripped up the second and cut his hand away in piece-meal, then thrust their sharp knives into the mouth of the youngest, turning them round and round till the tongue, palate, and cheeks were perfectly minced!

In India, in May, 1876, a man named Kahden was arrested who confessed to having murdered sixteen persons in the last four years. He had poisoned all his victims and then robbed them. It was called the most serious and alarming crime in India since the suppression of Thuggism.—*D. T. Taylor.*

THE EXCOMMUNICATION OF FATHER CURCI.

NO MORE significant political event, or ecclesiastical, has occurred of late in Italy than the excommunication of Father Curci from the Society of Jesus. He is a Jesuit of the most pronounced character, a writer of the first class, a very eloquent and popular preacher, but he is also a patriotic Italian. He has been anxious to reconcile the papacy with the government. He has clearly apprehended the improbability of the recovery by the pope of his temporal power; and he has convinced himself, and sought to convince the pope and Curia, of this "accomplished fact." At first the pope seemed, at least, not to be disturbed by his propositions, but under the influence of his counsellors, he finally became greatly incensed against the brave and patriotic Italian, who had the impertinence to ask the Curia to make a formal renunciation of temporal power, and to be reconciled to Victor Emanuel. The pope at once demanded of Father Curci, the general of the Jesuits, that the bold priest should be disciplined. Although he had been over fifty years a member of the society, he was commanded to retract, and pledge himself never to open the matter again, or tender his resignation. The intrepid old man sent in his resignation, and left Rome for Florence. It is understood that a large portion of the members of the Society of Jesus are in sympathy with Curci, as well as the great body of liberal Catholics in Italy. The brave old man is by no means discouraged. He enters more resolutely upon his work. The door of the Inquisition cannot now be so readily opened as in the days of his great predecessor, Savan-

orala, and in the free struggle between light and darkness there can be no doubt as to the result.—*Zion's Herald.*

COMING CONFLICT.

The following is from the *Boston Journal*, Nov. 3, 1877:—

"A well-known London correspondent has had an interview with Mgr. Capel, 'the most successful Roman Catholic in England,' and one of the most prominent characters in Disraeli's 'Lothair.' This high Catholic authority declares that two forces are now dividing England between them—Catholicism and infidelity, or free-thinking; in other words, pure belief and the absence of all belief. He adds the startling announcement that 'Protestantism as a power is dead,' though he qualifies it by saying that he has regard mainly to the Anglican Church, for he concedes that 'Methodism is a power still.' He foresees a great struggle in Europe between free-thinking and Catholicism, a struggle which will involve vast consequences for empires as well as for religions. 'In that contest,' said he, 'I expect to see America play a great part.' In America, he thought the Catholics had the field before them. The conversion of England he, contrary to the opinion of some of his friends, expected to be slow, but it was perfectly sure. The fact that he is a representative man of a most powerful organization makes his views worth hearing."

A BIG GUN.

ARTILLERY experiments were lately resumed at Shoeburyness, near London, with the eighty-ton cannon. It was loaded with a charge of 425 pounds; the projectile, a Palliser ball, weighed 1,700 pounds, and quitted the mouth of the gun at the rate of 1,600 feet in a second. The target was at a distance of 120 yards, and was composed of a sheet of iron two feet thick, traversed by oaken beams of fifteen inches. It cost about \$30,000. The projectile buried itself seventeen inches in the iron, which was not thought satisfactory, but, owing to the heavy expense of each shot, a second trial was not made.—*Ex.*

DEBTS.

AN exchange says:—

If the world should suddenly resolve to be rid of one of its greatest evils, debt, there would not be found sufficient money to pay one cent on a dollar. This statement may seem extravagant; it is, however, not made without considerable investigation of statistics and the closest scrutiny of approximations where definite figures could not be found.

The national debt of the United States, \$2,051,587,254, would swallow about three times the money in the country, yet this national debt is a mere trifle compared with debts of States, counties, towns, cities, villages, schools, churches, business firms and corporations, and private individuals. No definite approximation can be made to the debts here mentioned; from the latest returns at our command we estimate the debts of thirty-three States to be \$564,371,400. In this sum are included the debts of about two-thirds of the counties and townships, and hence, since the county and town debts form by far the larger portion of this amount, we may safely add another \$125,000,000, for the remaining counties and towns not before counted.

One of the chief debtors in modern times, and especially in this land of lavish expenditure, is the cities. It seems almost incredible, yet the best authorities vouch for the fact, that the city of New York is carrying a debt of \$149,000,000. A writer

for the September *Galaxy* ascertains the debt of 130 of our largest cities to be \$644,378,663, and estimates that the total debt, if all the cities were taken into account, would not fall short of \$1,000,000,000. It is a noteworthy fact, that while many of the States and counties are slowly diminishing their burdens, the debts of cities are increasing at alarming rates. What, then, should be called the public debt proper may be summed up as follows:—

National debt, Oct. 1, 1877,	\$2,051,587,254
State, county, and town debts,	689,371,396
Village debts (estimated),	100,000,000
City debts,	1,000,000,000
Total,	\$3,840,958,650

What do these figures indicate? That the purely public debts of the United States, one of the youngest debtors of the earth, aggregate five times the amount of money in the country.

THE DREADED DIPHTHERIA.

PREVIOUS to 1860, this fatal scourge was scarcely known in our country. That year, however, it swooped down upon the little ones, and its victims were 10,000. Physicians said its visit was transient, and, like the Asiatic cholera, it would in time depart. But time shows the error of this medical prognosis. The scourge came to stay. It cuts down the darlings of three, five, and eight, with relentless hand. Whole households are swept away by it. Medical men say it is caused by some strange and unknown affection of the air. It is on the increase most alarmingly.

Five years ago, in 1872, it stood the nineteenth on the list of fatal diseases in Massachusetts. In 1873 it was the same; in 1874, the eleventh; in 1875, the seventh; in 1876 it stood the second. In deadly action it now ranks next to consumption in all the old Bay State. The faculty are in alarm at its ravages. Parents tremble at its visitation.—*D. T. Taylor.*

General Articles.

SUPERFICIAL RELIGION.

THE religion of the present is sadly superficial. A mere surface work seems quite satisfactory to a large class of church members. Efforts to mend this state of things seem quite unavailing. Christians of fifty years ago would not have fellowshiped the religion of the present time. And yet things are every day getting worse.

Skepticism and doubt in regard to fundamental points of divine revelation have already become quite common with those who claim to be the disciples of Christ. The sciences are perverted and wrested from their true position as an ally of the Bible, and insidiously converted into an ally of deception and falsehood.

Clergymen and laymen are daily to be met who give their influence to this state of things. They indorse the infidel and spiritualistic notion that the six days of creation represent so many indefinite periods of great length, that the earth is older and has been inhabited much longer than the Bible account would indicate. The facts of natural history, physiology, and of the sciences generally, are perverted and made to testify against God and the Bible. These infidel teachings, by those in whom the people have confidence as ministers of Christ, are sufficient, in the minds of many, to lessen, at first, and finally to destroy, the authority of the Scriptures.

Unbelief has been doing a cruel work in all time; but never were its efforts more powerful, or directed with a surer aim than now. Never, unless it were in the days of Noah and of Christ, were the moral sensibilities of men so benumbed, their perceptions so dull, as at the present time. If we would see infidelity in its full strength, possessing facilities for doing its own proper work which Voltaire or Thomas Paine never possessed, we may pass by its more palpable manifestations as seen in the open profession of pantheism or deism, and search in circles of refinement, in organizations professedly of a religious character.

Comparatively little is to be feared from outside infidelity: it is the infidelity that comes into the sanctuary in a religious garb, and invades the sacred precincts of the house of God; that assumes the livery of the court of Heaven to serve the devil in; that comes in the name of Christ with a message from fallen angels,—it is this that is leading more souls to ruin than all

the infidelity beside, if we except spiritualism.

Indeed, infidelity in its most forbidding forms meets with little opposition from the current religion of the day. The men who sigh and cry over this state of things are few and far between. Primitive holiness is little sought for, and the precepts of Christ, and the examples of holy men of old, are not heeded. The truth for the time is ignored; blindness has happened to Israel; yet they say, We see: they are deaf, yet they say, We hear: they are dead, yet they say, We live. God's judgments are many and great in the land, yet the people turn not to Him that smites them, neither do they seek the Lord of hosts.

Their silver has become dross; their wine is mixed with water; their religion is more of the intellect than of the heart, and seeks more earnestly the friendship of the world than the friendship of God. It is ready to exchange truth for error, or to compromise with the spirit and practice of the world.

Such religion is the enemy of God and man. Satan is well pleased with it, and it is one of his chief agents in his warfare against Heaven. It is the devil's bait to catch souls. It is his stool-pigeon to decoy the flock. The only remedy is to receive the whole truth and practice it. Has God a special truth for this generation? So we read, and so we believe. God has set his seal to this one thing; namely, that he has held the advent doctrine in reserve, in all past time, for the special benefit of this generation. All the Bible specifications meet in the present proclamation. It answers in every particular to the prophetic record. Unbelief may blind the eyes and harden the heart, but it cannot avert the fact that the Lord is soon to come.

To-day all classes of men are being earnestly entreated and faithfully warned. To-day unbelief and false religion lead many to reject the truth. To-morrow, unavailing tears of regret may be shed for these things. Think of the bitterness of such tears, and take timely measures to prevent them.

ALBERT STONE.

PEACE AND SAFETY.

MANY and various are the interpretations given of the Bible, especially of those scriptures that refer to the coming of the Lord and the end of the world. Any view that will explain away their force and give them a "spiritual" meaning, or place the event of which they speak in the distant future, is listened to by many with evident pleasure.

Recently a man preached from the words, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. The speaker commenced by saying that he, in common with all good orthodox people, believed in the second personal appearing of Jesus Christ upon the earth; but he could not, with some, think that these words had any reference to that event. He then gave some (to him, no doubt) weighty reasons why he differed from them. Mighty achievements were yet to be executed, whose completion would require ages. The entire world must first be settled, and brought under a high state of civilization, in order to become converted. The mighty forests must be cleared away, and the soil on which they stand cultivated and become like the garden of Eden. In short, he seemed to think the end no nearer than when Peter wrote the text.

How strangely some men reason! Just think of it! The gospel must bring the world from its darkness occasioned by the fall to the highest point of civilization, convert the world, and restore the earth to its primitive beauty, in order for the Lord to come and destroy it! Could it not be just as effectually destroyed without? What marvelous views such people must have of the infinite wisdom of the great God, and how short-sighted the wisdom that begets such reasoning! It may truthfully be called human, and not heavenly, wisdom. Such representations are faithfully portrayed in the word of God. 2 Pet. 3:3, 4: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Since Inspiration has recorded that such speeches will be made in the last days, may we not safely conclude, when we hear them on every hand, that we have entered upon that time?

Another argument advanced was, that had Peter meant the end of the world, he would have said so in so many words.

The conclusion was therefore drawn that Peter simply exhorted the people to be sober, and watch unto prayer, because he was about to die! What? Everybody watch and be sober because Peter was going to die? Peter's death the end of all things? We could not believe that, for a number of reasons: 1. We believe Peter had more sense than to think his life of such importance as to call its termination the end of all things; 2. Had he meant the end of his life he would have said so in so many words; 3. That is not the way Bible writers talked about dying. Hear Paul: "For I am now ready to be offered, and the time of my departure is at hand." 2 Tim. 4:6. Peter also says, "Knowing that shortly I must put off this my tabernacle, . . . I will endeavor that ye may be able, after my decease, to have these things always in remembrance." 2 Pet. 1:14, 15.

The apostle spoke of that which ever seemed uppermost in his mind—the time when all would render up their account, and receive their reward. 1 Pet. 5:4; 2 Pet. 2:9. God spoke through Peter to those who should live in the time of the end.

In his first letter to the Thessalonians, Paul spoke of the Lord's coming as an event immediately pending: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Chap. 5:4. "Therefore let us not sleep, as do others." Verse 6. Yet he told them in his next letter that before the Lord should come, certain events must transpire which were then matters of prophecy. 2 Thess. 2:1, 3. Paul here speaks as a representative of the whole Christian church, as his epistles cover the whole Christian age. Hence the "ye" and "us" used in the first letter, refer to a class living after the fulfillment of those events given in the second letter; and the apostle expresses himself in language appropriate to that time.

Peter, guided by the same unerring Spirit, takes the same course. In his first epistle he says, "The end of all things is at hand." In his second letter he speaks again of the Lord's coming, and says that in making it known he has not followed cunningly devised fables. He then cites for his authority the sure word of prophecy, to which, he says, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." 2 Pet. 1:16–19. This certainly refers to that people who see the glad day dawn, and yet he speaks as though it applied to the church in his day. If we take heed to the prophecy, as to a light that shines in darkness, it will point with such unerring certainty to that great event that none need be in doubt.

In view of the many omens of the end, how strange that some still persist in lulling the world to sleep. "When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. 5:3.

J. O. CORLISS.

CONSISTENCY?

MANY professed lovers of the Bible and of reason read in Acts 20:7, "Upon the first day of the week, when the disciples came together to break bread," and straightway commence to draw inferences, and continue drawing them until they have a list of inferences something like the following:—

1. The Sabbath has been abolished.
2. Sunday has been set apart to religion.
3. It was the duty of the disciples at Troas to meet every first-day.
4. It was the duty of all the disciples, everywhere, to meet on Sundays.
5. The disciples at Troas met every first-day to break bread.
6. The disciples everywhere met every Sunday to break bread.
7. Christ or some apostle had so enjoined.
8. All Christians, everywhere and in all ages, are under obligations to meet every first-day to break bread.

It is claimed that these and the like inferences are necessarily drawn from this passage. Yet it is perfectly plain that not one of them need, as a matter of necessity, be drawn from it. And when we consider that this is the only passage in the Bible that in any way mentions a regular meeting on the first day of the week, it becomes perfectly plain that not one of these inferences ought to be drawn from it, and that they cannot be, except in open disregard of both reason and Scripture.

The very persons who infer so voluminously from this passage, cannot infer at

all when 1 Tim. 5:10 is read. It will be seen by reading this entire chapter that Paul is laying down rules by which to determine who among the poor members of the church should be provided for by the church. Now it is perfectly plain from this passage that "feet-washing" was both practiced and required, else the absence of it would not have rendered a member unworthy of the church's alms.

But those who can see so much in Acts 20:7, cannot see anything here, even though this passage is supported by a threefold injunction from the Saviour himself. See John 13. If there was such an injunction in any of the Saviour's teachings requiring the observance of the first day of the week, how quick those of whom we are speaking would be to hitch Acts 20:7 to it, and well they might be. Then why not do low that John 13 and 1 Tim. 5:10, together, as they do most certainly, and make out an incontestable case for the observance of "feet-washing"? Is it consistent to see so much in Acts 20:7, and so little in John 13 and 1 Tim. 5:10?

H. WREN.

THE YEAR IN EUROPE.

THERE have been two struggles in Europe this year—one a peaceful, the other bloody struggle—in which Americans have been profoundly interested. Their sentiments of humanity were outraged by the massacres of Christians in Turkey, while the Porte was either powerless or disinclined to prevent, and their attachment to republican institutions made them anxious for the triumph of republicanism in France. The results of both these campaigns are a satisfactory character. It is not, in the case of the Eastern war, that we love the cause of Russia; but that of the Christian provinces, whose highest interests hinge upon the success of the Czar. The triumph of Turkey would be a blow to civilization and humanity. But of this there appears to be no imminent danger. The Russians have gained, in the short campaign following the declaration of war in April, all that they could have reasonably expected to gain. They have made themselves masters, virtually, of Armenia, and only need Erzeroum and Trebizond, which are sure in their reach, to make the conquest of the province complete. The capture of Kars, the most strongly fortified place in Asia Minor, was an admirable piece of strategy brilliantly executed, and it robbed one of the ablest of the Turkish generals, Mukhtar, of his newly-invested title of "Ghazi."

But the greatest blow to the Turks and the most important victory to the Russians was the fall of Plevna, in Bulgaria. Captured easily, early in the campaign, the Russians lost it through lack of generalship, and Osman Pasha took possession of it and showed what military skill and indomitable courage could do to defend a position which had hardly any natural advantage. And Osman might still have been master of Plevna if the Grand Duke's disease had not been arrested in its course sufficient to allow a great military engineer, General Todleben, to plan the campaign against the town. In its fall Turkey was seriously crippled. The Turks not only lost an army of upward of 30,000 men, with immense military stores; but they lost the last tenable position in Bulgaria west of the quadrilateral, and exposed Adrianople, and even Constantinople itself, to Russian incursion. The quadrilateral is now menaced in the investment of Rutschuk, against which most formidable array of artillery is trained. The great army which invested Plevna, now left free to operate against the Turkish forces on the Lom; which will undoubtedly retire to Shumla or Rasgrad, within the quadrilateral.

The Turkish armies, both in Europe and Asia, have few or no advantages. They cannot move without danger of being checkmated, and can hardly hope to retrieve what they have lost, in the new year's campaign, if peace should not intervene. There are evidences that the Porte is heartily tired of the war, and would be glad to put an end to it, if it could be done without sacrificing too much. Russia, which is now in a position to enforce its demands, would not be satisfied, probably with less than the secured autonomy of the Christian provinces of Europe, free navigation of the Black Sea and the Bosphorus, and a strip of Armenia, to strengthen its southwestern frontier and to give it more sea-coast. The prospect is that there will be mediation between the two powers, and a proclamation of peace before next spring.

In France the singular spectacle has

been presented of a republic with an anti-republican administration. The course of Marshal MacMahon since May, when he dissolved the Chamber of Deputies, on the plea that the ascendancy of Radicalism was becoming dangerous to the stability of the government and the peace and welfare of the people, has seemed to English and American observers to tend toward the overthrow of the republic, and the re-establishment of a monarchy, of which a parallel is furnished in the case of Spain. No one feared for Spain or France either while the government of the former was in the hands of Castelar and that of the latter in those of Thiers. But Marshal Serrano, succeeding to Castelar, betrayed the republic and restored the Bourbon monarchy; and Marshal MacMahon has seemed to be ready to murder the liberties of France in the same way. But, happily, the republic was too strong and the plot against it has failed.

After using to the utmost every legitimate advantage possessed by the government to influence the new elections, and after muzzling the press and leaders of the Republican party in a way that would hardly be permitted in despotic Russia, the Marshal and his party, with all the support the church could give them, met with an overwhelming defeat. Then it became a personal question with MacMahon whether to adopt the alternative—which Gambetta prophetically declared would be presented by the result of the elections, and for which he was arrested and tried—*submit or resign*. He tried for a while to avoid the question; but his own party and the conservative senate refused longer to support his obstinate opposition, and he has at last surrendered, and for the remaining two years of his septennate must be guided by the will of the people, who have definitely and decidedly declared that the government of France shall be a republic. —*The Independent*.

CRITICISM OF PREACHERS, BY A JUDGE OF THE SUPREME COURT.

"MINISTERS do not exercise good sense in addressing the people. They are afraid of repetition. They use language not well understood by the common people. Their illustrations are not taken from the common pursuits of life. They write in too elevated a style, read without repetition, and are not understood by the people. If lawyers were to take such a course, they would ruin themselves and their cause. When I was at the bar I used to take it for granted when I had a jury before me, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so—illustrated and repeated, and turned over and over the main points of the law and the evidence—I should lose my cause.

"One object in addressing a jury is to get their minds settled before they leave the jury-box; not to make a speech in language only partially understood by them; not to let ourselves out in illustrations entirely above their apprehension; not to display our oratory and then let them go. We are set on getting a verdict, and hence we are set upon being understood. We mean to convince them; and if they have doubts as to the law we make them understand it, and rivet it in their minds. We expect to get a verdict and to get it on the spot; so that when they go to their room it will be found that they have understood us, and that they have been convinced by the facts and arguments. If we do not thus take pains to urge home every thought and every word and every point, so as to lodge it in their convictions, we are sure to lose our cause. We must overcome their prejudices; we must overcome their ignorance; we must overcome their interest, even in our client, if they have any.

"Now if ministers would do all this the effects of their preaching would be unspeakably different from what they are. They go into their study and write a sermon, then they go into the pulpit and read it, and those that listen to it but poorly understand it. Many words they will not understand unless they go home and consult their dictionaries. Ministers do not seem to address the people expecting to convince them and get a verdict in favor of Christ upon the spot. They rather appear to aim at making fine literary productions and displaying great eloquence and an ornate use of literature and language."

There is a great deal of downright hard common sense in these remarks, which it would be well for all preachers to lay to

heart. Especially should the young, who are just entering upon their work, give earnest heed to these words. Their temptation is to go far in the opposite direction, and to imagine that it is by beautiful sermons they can convert the world. And it sometimes requires the experience of some years to convince them that they must aim at simplicity of style, directness of address, and earnestness of soul, in order to make successful ministers of the gospel.—*J. H. G., in Herald and Presbyterian*.

THE LEGEND OF ST. MARK.

The day is closing dark and cold,
With roaring blast and sleety showers;
And through the dusk the lilacs wear
The bloom of snow, instead of flowers.

I turn me from the gloom without,
To ponder o'er a tale of old,
A legend of the age of faith,
By dreaming monk or abbot told.

On Tintoretto's canvas lives
That fancy of a loving heart,
In graceful lines and shapes of power,
And hues immortal as his art.

In Provence (so the story runs)
There lived a lord, to whom, as slave,
A peasant-boy of tender years
The chance of trade or conquest gave.

Forth-looking from the castle tower,
Beyond the hills with almonds dark,
The straining eye could scarce discern
The chapel of the good St. Mark.

And there, when bitter word or fare
The service of the youth repaid,
By stealth, before that holy shrine,
For grace to bear his wrong, he prayed.

The steed stamped at the castle gate,
The bear-hunt sounded on the hill;
Why stayed the Baron from the chase,
With looks so stern, and words so ill?

"Go, bind yon slave! and let him learn,
By scath of fire and strain of cord,
How ill they speed who give dead saints
The homage due their living lord!"

They bound him on the fearful rack,
When, through the dungeon's vaulted dark,
He saw the light of shining robes,
And knew the face of good St. Mark.

Then sank the iron rack apart,
The cords released their cruel clasp,
The pincers, with their teeth of fire,
Fell broken from the torturer's grasp.

And lo! before the youth and saint,
Barred door and wall of stone gave way;
And up from bondage and the night
They passed to freedom and the day!

O dreaming monk! thy tale is true;—
O painter! true thy pencil's art;
In tones of hope and prophecy,
Ye whisper to my listening heart!

Unheard no burdened heart's appeal
Moans up to God's inclining ear;
Unheeded by his tender eye,
Falls to the earth no sufferer's tear.

For still the Lord alone is God!
The pomp and power of tyrant man
Are scattered at his lightest breath,
Like chaff before the winnowing fan.

Not always shall the slave uplift
His heavy hands to Heaven in vain.
God's angel, like the good St. Mark,
Comes shining down to break his chain!

O weary ones! ye may not see
Your helpers in their downward flight;
Nor hear the sound of silver wings
Slow beating through the hush of night!

But not the less gray Dothan shone,
With sunbright watchers bending low,
That fear's dim eye beheld alone
The spear-heads of the Syrian foe.

There are, who, like the seer of old,
Can see the helpers God has sent,
And how life's rugged mountain-side
Is white with many an angel tent!

They hear the heralds whom our Lord
Sends down his pathway to prepare;
And light, from others hidden, shines
On their high place of faith and prayer.

Let such, for earth's despairing ones,
Hopeless, yet longing to be free,
Breathe once again the prophet's prayer:
"Lord, open their eyes, that they may see!"
—*J. G. Whittier*.

THE YEARS.

NEARLY six thousand new years have become old years, and still the world moves on. But as the history of the years advances to completion, each New Year's day brings with it so much of evil and of disaster, that many forget that the occasion of the New Year's day is a joyful one. One is full of care; another is in trouble, in sickness, or in pain; another is so ambitious in the pursuits of the world that the passage of months and years is to him a matter of indifference, until he sees the

mark they have made upon his person. When the hair is gray, and the hands are tremulous, and the eyes dim, then the passage of years is marked.

The merchant only marks the course of time by the dates of his ledger, and the foundation of his regard for the new year is that it affects his notes and accounts. The farmer reckons from the standpoint of his yearly sowings and harvests, and the clerk counts from the date of his yearly salary, while the school-boy counts from his vacations and the commencement of school terms.

Few take the trouble to become historians of their own years, and the most important events of life's history are forgotten. The business and the pleasures, the cares and the perplexities of life, often become a whirlpool of vexation and strife in which are buried all that is good, and true, and beautiful. The result is forgetfulness of the past, indifference to the lapse of time, and a recklessness of the future except as it may afford a prospect of selfish gain.

To check this onward flow of care and pleasure, it is well to pause at the beginning of each year, and ponder upon the past, and cast a look into the future. A retrospect of the past year, a look backward over the events which have taken place, and a careful investigation of one's own life and acts and doings, are of the utmost importance to one who would make the most of the few fleeting years allotted to man below.

JOSEPH CLARKE.

COUNTING NOSES.

If the doctrine of endless sin and punishment is now getting more discussion and finding more opponents than our conservative theologians like, they have themselves to thank for it. It was they who precipitated the discussion by rejecting a confessedly pious and edifying pastor, who never made a bruit of his peculiar doubts, whose people would hardly have thought to inquire what were his doubts on the subject, just because he could not affirm the doctrine. But for this the installation at North Adams of a pastor who held similar views by a council including Ex-President Hopkins, President Porter, and other able and influential ministers, would have passed without notice and would not have been significant. And now it is *The Congregationalist*, which makes itself the champion of the majority in the Indian Orchard Council, that has opened the floodgates of error still wider by asking a hundred representative Congregational clergymen their opinion on the subject, and printing their answers. The result is more important than anything else that has yet occurred in the discussion. We get the following results:—

Seventy-three replies are published in response to a hundred applications. Of these, the great majority, as was expected, hold that there should be no relaxation; but that only those should be recognized as pastors whose faith in hell is positive. But there are fourteen who are just as clear that a denial or doubt of the truth of the doctrine should not always disqualify a man from Congregational pastordom. Three others express themselves with such doubt as to show that they are to be counted with the minority, rather than with the majority. How many of the twenty-seven who refuse to reply, or whose replies have not yet been published, would have swelled the minority we cannot judge; but probably more than a proportional number. As it stands, seventeen out of seventy-three, or one less than a quarter of those who cared to respond, would not refuse to ordain a man, otherwise unexceptionable, who does not hold to the endlessness of sin.

This settles the matter. If a quarter of the Congregational ministry take that position, the three-quarters could not keep a man like Mr. Dale or Baldwin Brown out of the Congregational ministry. Still clearer will this appear when the character of the men answering in the negative is observed. They include some of the most honored men in the denomination, and, though none of the theological professors were written to, it is well enough known that a very respectable number of them would take the same position.

From Connecticut three out of seven—Dr. N. J. Burton, G. B. Willeox, and E. W. Bacon—plant themselves on the platform of comprehension. "Under the above view"—that of Evangelical faith—"there is, in my judgment," says Dr. Burton, "a large range for an innocent diversity of opinion

touching the eternal future." "If he were faithful and earnest," says Mr. Willeox, "but only beset by metaphysical doubts and questions as to the literal endlessness of penal suffering, I should consent." Of the four from Maine, Mr. A. L. Park says, "In my opinion, we may safely leave some latitude to individual judgment in this matter." And Mr. A. P. Tinker says, "I know Mr. Merriam well, and in his case should have voted with the minority of the Council."

The sixteen from Massachusetts are more nearly unanimous. Yet so clear-headed a man as W. S. Leavitt, of Northampton, says, "No universal rule can be given. Each case must be judged on its own merits." Letters were addressed to but two New Jersey ministers—Dr. Wm. B. Brown, the Father of New Jersey Congregationalists and most honored among them, and to Mr. R. G. Greene. Dr. Brown says that, if the candidate "in all other respects were an eminently worthy candidate for the pastorate, I should not judge that I could withhold my approbation from him, without, at the same time, withholding it from many other excellent clergymen on other grounds of equal importance;" while Mr. Greene declares: "It is not in charity alone, but in duty, that I forbid not one who in Christ's name casts out devils. The fact that a church is Congregational is irrelevant. When Congregationalism insists on terms of fellowship other than are written in the Word, its own principles deprive it of all authority."

There is the same feeling in the West, where we are wont to suppose that Congregationalism is especially conservative. Of the four written to from Wisconsin, Mr. G. T. Ladd, pastor of the largest Milwaukee church, says, "Perhaps it is safest to allow it [the question of disqualification] to be raised and answered in each case for itself." And C. H. Richards, of the Madison church, says that "if Dr. Dale (Annihilationist), or George Macdonald (Restorationist), or Christlieb (who leaves this as an open question) knocked at its doors, it would welcome them to membership and ordain them to the ministry. . . . There is no more danger from errors on this point than from the Plymouth Brethrenism of Moody or the fatalism of Hodge. Congregationalism will not suffer half so much from 'inconsistency' as from silencing a true prophet of God." From Minnesota so influential and sound a scholar as Pres. J. W. Strong, D. D., says, "Each case should stand on its own merits; but to be free from doubts or to cherish on this point a dogmatic spirit, surely ought not to be prerequisite to the ministry in our Congregational churches."

After this, as we have said, the question is decided. There will be two cases of admission like that of Mr. Munger where there will be one of exclusion like that of Mr. Merriam. The battle is won; and, while no council will give its sanction to a man who makes it his business to preach Universalism rather than the gospel, no minister need be afraid to be known as approaching the subject with a tender and questioning or even a hopeful doubt.—*The Independent*.

"DEM SUPPOSES."

THOSE who are so anxious about the future as to be unhappy in the present may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day, one of those anxious Christians who are constantly "taking thought" about the morrow, said to her,—

"Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of the future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose that your present employers should move away and no one else should give you anything to do; or suppose?"

"Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem supposes as is makin' you so mis'ble. You'd orter give dem all up an' jes' trus' in de Lord." —*The Presbyterian*.

EVERY year makes new demands upon the Christian, as to manner and means of accomplishing his work for Christ. He must read up, move up, and keep abreast, or, like the indolent farmer, unprogressive mechanic, the unstudious teacher, lawyer, or doctor, he will fall behind and be left on the shelf.

The Review and Herald.

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

JAMES WHITE, { Corresponding Editors.
J. N. ANDREWS, {
U. SMITH, - - - Local Editor.

BEAUTIFUL CALIFORNIA.

THE State of California is putting on her green garments. There has been considerable rain this season, and the mountains and valleys are looking green. While we pen these lines the rain is gently falling. Farmers are now plowing and sowing in earnest, and the young blade of new wheat is casting a shade of green across the rich valleys. The tender grass invites the numerous herds of cattle, horses, and sheep to climb the mountain sides. And the birds are here more numerous and in greater varieties than can be found in summer in the Eastern States.

What a contrast with New England. There ponds and rivers are freezing, and wheels will soon be exchanged for runners. The robin and other sweet singers have gone to a warmer clime, winter has begun in earnest, and the ground will soon be closed by frost. We here mingle with families of children grown in the State who have never seen the ground covered with snow, and who inquire, "What kind of looking things are sleighs, skates, and sleigh-bells?" Yet these young people are not without their means of amusement, which are quite as enjoyable as the sleigh-ride, or skating on thanksgiving day. These young men and women have ponies at their command, which they mount and gallop across the green valleys, and over the roads which wind up among the mountains.

We have seen about fifty of those severe eastern winters, and decide that we wish to suffer no more of them. Our escape to this mild, beautiful climate was timely. As we were shaking the hand of Mr. Meacham, Esq., when we left Battle Creek, he expressed the wish that we might return when the birds should sing. But they are singing here now. We have no objection to returning with them and hearing their merry songs in good Michigan, if it please God. However, we shall be careful not to go in advance of them. The distance is a long, weary one, and we cannot go as easily and cheaply as they, and having passed the distance already nine times, we may wait until money is more plenty before going over the mountains a tenth time.

We are now looking around for a retired home at some healthful location. Oakland is as beautiful a city as can be found on the globe; but there is too much work and care there, of which we have already had too much at the sacrifice of mental improvement and health. At present, we divide our time between carriage and horseback riding and walking. When the rainy season shall close, we hope to find happy employment in the cultivation of flowers and small fruits, when not engaged in the work to which God has called us.

Christmas eve has come with the usual preparations to please the children, according with the time-honored custom of professing Christians. But there are no chinking sleigh-bells here as in some parts of New England. Instead, we hear the happy notes of the robin. These seem very happy now, and in a few weeks will build their nests and establish family regulations. Beautiful California is full of birds, the most beautiful of which, both in dress and song, are never seen in cold climates.

But California, like all other fertile countries, has its evils. Extravagance, idleness, and drunkenness curse this fair land. The Puritans were, in the providence of God, landed on the rock-bound shore of New England to keep them pure. Nearly all the purity of Europe is crowded up in Norway, Sweden, and Denmark. We urge none to come to California excepting for health. The air is pure, the climate mild, and the scenery delightful. In a few weeks the valleys and mountain sides will be covered with flowers, which for variety and beauty will fully equal those produced by the great Rochester florist, Vick.

But there is a heavenly land where there will be no frosts, no excess of cold and heat. To that "evergreen shore" our eager, longing eyes are turned. No drunkard can enter the kingdom of Christ and of God. There will be neither sin, sorrow, nor death there. "O that beautiful world!" "We'll be there in a little while," where the dim beauties of this land will not be "remembered nor come into mind."

Here we are separated by distance and by death. But happy reunions hasten.

"Roll swiftly round, ye wheels of time,
And bring the welcome day."

J. W.

THE PENALTY DONE AWAY.

It is frequently urged that the Sabbath has been done away because the penalty attached to its violation under the former dispensation, has been done away. Those who urge this objection seem to lose sight of the fatal flaw in their argument; which is, that the same penalty was attached to the violation of every one of the ten commandments that was attached to the violation of the Sabbath, and that the penalty has been done away just as much in reference to the other nine, as in reference to the Sabbath.

It is a significant fact that every argument brought against the Sabbath from either the Old Testament or the New, is just as much an argument against all the other commandments of the decalogue. That ten-commandment law is a unit; its ten words are inseparably united, and stand or fall together.

The following references show that the penalty of death was attached to a violation of other commandments besides the Sabbath:—

Idolatry was punished with death. Lev. 20:1-5; Deut. 13:6-11.

Dishonoring parents was punished with death. Lev. 20:9; Ex. 21:17.

Adultery was punished with death. Lev. 20:10.

Murder was punished with death. Lev. 24:17.

Taking God's name in vain was punished with death. Lev. 24:16.

Theft was punished with death. Deut. 24:7.

Here are six commandments besides the Sabbath, specified as having the penalty of death attached to them. And Lev. 18:26-30; 20:22, show that all God's commandments were then enforced in the same manner. But this penalty was all done away with the introduction of this dispensation. Now it is wholly outside of reason, it is unworthy any candid person, it shows but a superficial, one-eyed view of the subject, to claim that the Sabbath has been done away because the penalty has been abolished, and that other commandments the penalty of which has been done away just as fully, still remain.

But some may perhaps query whether all the commandments may not have been done away, because the penalty has been abolished. Have we then no commandments against the acts forbidden in the decalogue? Oh! yes, say some, they have been re-enacted. Then we ask, When? how? where? by whom? How long after the old was abolished before the new was introduced and made binding? This idea of the re-enactment will not stand. It is compassed with difficulties absolutely insuperable. The ten commandments, or even nine of them, cannot be found repeated in the New Testament. The three shortest are given verbatim, evidently because they could not well be given more briefly. There is a reference to the commandments, but no re-enactment of them.

It still remains to be explained how the penalty could be done away and the law survive. It can be easily done. All the difficulty arises from overlooking the fact that there were in that dispensation different kinds of laws, and that the principles of the same law appeared in different relations. Thus God gave them his moral law, the ten commandments, as spoken by himself from Sinai, and written by himself on tables of stone. These circumstances sharply distinguish this from any other law; besides, these commandments are called by themselves a law. But, secondly, the form of government was theocratic. The people took God to be their king, and he took them to be his people. As such he gave them a civil law peculiar to them as a people during the time they should bear such a relation to himself; and in that law he incorporated the principles of the ten commandments, and to them, there, he attached the civil penalty of death, to be inflicted by the hands of men. But that people have ceased to be God's people, as a nation; that theocratic form of government has passed away; that civil law is no longer in force; the penalty attached to it is, of course, no longer inflicted. But the ten commandments stand on their original basis, as the moral law, expressing God's will to men, just as they stood before.

If this distinction should be denied, then we ask, Does any one suppose that when the murderer suffered death in the Mosaic dispensation, he thus paid the full penalty of his crime? Has he no further account to settle at the bar of God?

Illustrate this by the laws of our own time. When a man for murder is hanged, or serves out the rest of his natural life in prison, is that the whole of his punishment? Has he not still to answer for his crime at the bar of divine justice? The law of the land says, Thou shalt not kill. He breaks it and pays the civil penalty by hanging or imprisonment for life. But the law of God says also, Thou shalt not kill. And for the violation of that law he is still to answer to his Maker. Now if the penalty of the law against murder should be abolished, and the murderer go absolutely unpunished here, would that affect the law of God, or the man's accountability to him? Not in the least. Neither does it in the other case.

The penalty has been abolished only as the civil penalty of a civil law. The penalty of the commandments as a moral law has not been abolished. For it is still true that "the soul that sinneth it shall die," and that "the wages of sin is death." The Lord now leaves it to men to regulate their own civil law, and reserves still to himself the execution of the moral penalty, to be inflicted at the time of which he speaks when he says, "Vengeance is mine, I will repay, saith the Lord."

DEDICATION AT FLINT, MICH.

MEETINGS were held at Flint, Dec. 23 and 30, according to appointment, and the new S. D. A. meeting-house was dedicated on the afternoon of the 30th. The house has been built in an economical, plain, and substantial manner, but it is a marvel of neatness, and presents an inviting and cheerful appearance both without and within. It is peculiarly fortunate in the formation of the audience room, speaking being very easy, and the faintest sounds being distinctly heard in the farthest point in the house. About two hundred and fifty can be comfortably seated. It is an honor to our cause in Flint. And what is as good a feature as any, is, that provision is already made to meet every dollar of the expense incurred in building, as fast as the bills shall mature.

The dedication of a new meeting-house is something like launching a new ship at sea. It is now ready to do good service in the cause of the Lord. The sight of what has been accomplished here by the truth was cheering. A little over two years ago Brn. D. H. Lamson and E. R. Jones laid siege to the city of Flint in their cotton fort. A good company of believers was raised up. These have passed through experiences calculated to put them pretty thoroughly to the test, and their numbers have been somewhat reduced by removals; but a good company still remain, and they are joined together in that union and harmony in which there is great strength. Bro. Lamson has had the burden of this meeting-house enterprise upon him, assisted by the faithful brethren of Flint. And now their hearts are all made glad by the successful accomplishment of the work.

The house was filled to its utmost capacity at the dedication, and on the evening following. The best of attention was paid to the word spoken, and a good impression seemed to be made. A few weeks of judicious labor there now would doubtless add largely to their membership.

THE BEST WAY THEY HAVE.

A WRITER in the N. Y. *Weekly Express*, of Nov. 30, 1877, suggests the following plan to bring all into harmony on the day of the Sabbath:—

"In order to bring about complete harmony among the sects in regard to the day to be observed as Sunday, it is proposed to send the most influential ministers and elders of the Seventh-day Baptists around the world to the westward, furnishing each one with a printed diary, and arranging with the captain of the ship not to make the usual change in the calendar in the Pacific. When the delegates keep their first Sabbath on returning home, they will find themselves going to church with their neighbors, and all will be serene."

This plan would be very nice, if it was sure to work as the inventor thereof designed. But it is just possible that the S. D. Baptist elders might know enough themselves to change their calendar as they crossed the day line. If not, perhaps those who remained at home would think they had kept just as good reckoning as the few who had been around the world, and would not be so ready to change their reckoning at the suggestion of these few, however "influential" they might be.

Such suggestions, designed, of course, as mere pleasantries, are, nevertheless, a confession that they have nothing better to offer. If they

could disprove the position of the observers of the seventh day by the Bible, they certainly would do it. As they tacitly confess that they cannot, would it not be a much better way, both to bring about harmony and conserve their own eternal interests, to bring themselves into harmony with the truth, by joining the few who are keeping the seventh day, and are thus standing upon the sure foundation of the Bible?

A TROUBLESOME QUESTION.

THE religious world is just now greatly excited over the question of the endless suffering of the wicked. The commotion created by the strong utterances of Henry Ward Beecher against the doctrine, and the refusal by the Congregationalists to install a minister because he denied it, have brought to light the fact that outspoken opposition to the dogma is more extensive than was supposed, indifference still greater, and belief in and defense of the doctrine quite weak indeed.

The papers are commenting freely upon this state of things, and the old orthodox doctrine is passing through a severe ordeal of agitation and inquiry. A correspondent of the *Detroit Evening News* now boldly affirms that the professed defenders of the doctrine do not really believe it. This, doubtless, is not far from the truth; for, as Bp. Newton says, "You cannot seriously believe it, nor reconcile it to God and goodness." This writer says:—

"The Chicago Ministers' Meeting last Monday morning closed a protracted and specially earnest discussion of the Final Doom of the Wicked by their half-yearly dinner at the Grand Pacific Hotel."

"So says a floating paragraph. The satire is not misplaced. Nothing has so undermined the popular belief in the endlessness of hell as the indifference which orthodox Christians manifest with reference to the doctrine. If it is true that people are to be punished everlastingly for the sins of this short life, it seems to us that those who think it to be so take the matter very coolly, and manifest an inexplicable indifference to the direful fate of their neighbors and friends; yea, in many cases, of their own kinsmen. If they really believed this important doctrine, they would make the very skies echo with appeals to flee from the wrath to come. But they go on just as the world's people do, eating and drinking, marrying and giving in marriage, and in all possible ways giving the contradiction to their creeds. Whoever hears the doctrine of everlasting punishment mentioned now-a-days in our pulpits, except incidentally and (as it were) apologetically—whereas it is the keystone of orthodoxy, and, if it be true, is the most appalling disclosure to be found in God's word."

A HORRIBLE SCENE.

THE following heart-sickening picture of the condition of Plevna when taken by the Russians, will serve to convey something of an idea of what will take place on a larger scale when Rev. 19:17-20 shall be fulfilled in the time of trouble before us. There is a force we as yet little realize in Christ's instruction, "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

NEW YORK, Dec. 26.—Details of the condition of Plevna when captured confirm the reported horrors there. The famished dogs were feeding on the corpses of the dead and the bodies of still living wounded. The savage howls of the greedy brutes as they tore the putrid flesh of the dead or crunched the bones beneath their teeth, and the cries and groans of the wounded as they vainly struggled with the dogs, might be heard for miles around, and made the soul sick. Birds were pecking at skulls, hopping from body to body with beaks and plumage besmeared with human blood, and screaming with fiendish delight. Dogs fought among themselves, and bird struggled with bird for possession of a morsel of human flesh, and the most indescribable horror prevailed. In one house alone 37 dead and 53 wounded Turks were found, some of the former half decomposed and putrid, and the wounded in a condition that can be more easily imagined than described. Some of the wounded were able to crawl about, and clutched at odd morsels of food found in the hands of the dead, devouring it with feverish avidity; but thousands were utterly helpless, and awaited death or succor with a listless fatalism. Eighteen hundred prisoners were huddled together on the banks of the Vid, and the horrors of their position equalled those of the plague. The living and dead were piled together promiscuously in heaps like wood, and carted away. There were only three carts available for this work, and the confusion was indescribable.

TO CORRESPONDENTS.

Is there a difference between a righteous person and a holy one, or so much difference that a righteous man will not be saved unless he goes on into the perfection of holiness?

CORRESPONDENT.

Ans. There can certainly be no such difference. A righteous man is one who does right.

and that right-doing makes him a holy man. There is this difference between the words holy and righteous: The former may be used with reference to things as well as with reference to persons; the latter, with reference to persons only. We could speak of the holy vessels of the sanctuary, not the righteous vessels. Righteousness implies the action of a free moral agent. But when applied to persons, both words must mean the same thing.

Is the payment of s. b. or the one-third compulsory, or a test of fellowship?

Ans. The remark has often been made, that the plan adopted by our people for raising means, is systematic benevolence, not systematic compulsion. It is not a tax, nor compulsory, nor a matter of church fellowship. Everything should be voluntary, and of the person's own free will. So, at least, we have supposed it to be held.

L. HASKINS: We send your request to the president of the Ohio Conference, H. A. St. John, Clyde, O.

ANNIS F. COATS: For an answer to your questions on the sanctuary, see the work lately published on that subject. In regard to the question of lyceums, we do not see why one could not be so conducted among S. D. Adventists as to be beneficial to those engaging in it.

ANSWERED BY LETTER: H. A. St. John, G. I. Butler, J. H. Waggoner, J. L. Lewis, M. Stratton, M. W. Harris, S. J. Hersum, J. O. Carlson, D. C. Babcock.

AVOID THEM.

No more sensible instruction was ever given than that by Paul in his letter to Titus, namely, "Avoid foolish questions." Many have, evidently, never read this, or they have forgotten it, or they do not care for it. Sometimes such questions are even introduced into the Bible-class, and there become sources of contention, whereby the Spirit of God, given to be our Guide into all truth, is grieved away, the object of the class is lost sight of, and a failure to receive any benefit is the result. We give examples.

No more fruitful theme for cavilers has ever been got up than this query, Where did Cain get his wife? Did he find her in the land of Nod? and if so, How did she come to be there? and finally, as the grand result, How, ay, how, can the Bible record of creation be true?

The editor of the Cincinnati Gazette, in answer to a correspondent, suggested that Cain took his wife with him when he journeyed to the East. Perhaps this answer will give rest to some troubled souls. Another position, believed to be truth by some, is this: the Hebrew word *nod* (long o, *node*) means a *vagabond*. The Lord told Cain he should be a fugitive and a *vagabond*; in the Hebrew it is, he should be a *node*. Some scholars insist that it should be thus rendered: "And Cain went out from the presence of the Lord, and dwelt in the land, a *vagabond*," a *nod*.

But more suggestive, and better in fact, than all these solutions, is the answer given by a pious negro to a would-be wise caviler. "You believe the Bible," said the railer, "you ask the Lord for wisdom; I suppose you can tell me where Cain got his wife." Said the negro, "I never asked de Lord dat question; I asked him what I should do to be saved." We commend this thought to the consideration of the multitude of restless ones who are submissively willing to throw away their Bibles, and to go down to destruction, because they cannot tell, to a certainty, the pedigree of Mrs. Cain! If they cannot rest, under the burden of this momentous question, perhaps they may find a pleasing diversion in the question, Where did Seth get his wife? or, Where did Lamech get his two wives? The folly of some people is almost beyond endurance.

Parallel to this (in practical importance!) is the query, If the Lord raised up Pharaoh for the purpose specified in the book of Exodus, was Pharaoh to blame for doing as he did? and, Could he do otherwise than he did? The only interest that can possibly attach to this question, as we see it, is to make it bring this result, namely, If the Lord determined that Pharaoh should do as he did, is it not also in his determination that I shall do as I do? If Pharaoh was compelled so to act, and therefore was not to be blamed, am I not likewise compelled to act as I do, and therefore not worthy of blame? This conclusion is easy to arrive at, and very gratifying to selfishness and carnality. We recommend to the notice of such querists, another conclusion, thus: If Pharaoh was destroyed for his rebellion against God, will I not also be destroyed for my sins? This may be found a far more profitable theme for meditation than the other.

If some persons searched the Scriptures as diligently to learn their meaning, and to read duty there, as they search them to find a way of self-justification, they would learn that the *rising up*, or *standing up*, of a king, means his *reigning*. See Daniel, chapters 11 and 12. To *raise up a king*, is to bring him to the throne. Egypt was to be punished for its wickedness, and because this Pharaoh was a stubborn, selfish, willful person, the Lord raised him up; that is, he brought him to the throne—caused him to reign—that the ruin might be under his hand. If this Pharaoh had been a man of a kind, gentle spirit, the Lord would have so ordered in his providence that he should not reign at that time. Another would have been raised up—caused to reign in his stead.

An illustration of this truth is found in the case of Ahab. The Lord threatened to cut off his house entirely, but because Ahab greatly humbled himself, the Lord said he would not bring the evil in his day, but in the day of his son, who did evil even as Ahab had done, but did not manifest the same contrition for his sin.

This is a most profitable Scripture text—"Avoid foolish questions."

Leesburg, O.

J. H. WAGGONER.

QUESTIONS ON THE COVENANTS.

"Does the expression, 'my covenant,' in Ps. 89:28, 34, apply to the law, as in Ex. 19:5 and Deut. 4:13?"

A. M. M.

Ans. 1. The law of God is the basis of both the first and the second covenant. Ex. 19:5; Jer. 31:33. Christ, the Son of David, is the person spoken of in this psalm, verses 19-37. The covenant of the "better promises," the forgiveness of sins and the "eternal inheritance" (Heb. 8:12 and 9:15), "shall stand fast with him." There are two parts to the covenant, the conditions and the promises. In verse 34, God promises not to fail in the fulfillment of the promises—"My covenant will I not break, nor alter the thing that has gone out of my lips." It is evident, from verses 30-32, that the keeping of the commandments is the condition of the covenant required of the children of Christ.

2. It is evident that the "strangers" that lay hold of God's covenant (Isa. 56:4-6), not only embrace Christ and become heirs of the promises through him, but they also keep the Sabbath as a condition; for this is expressed. What Christian will deny that they keep the other nine? since they are to keep their "hand from doing any evil."

3. From Ex. 31:16, we learn that the "children of Israel" are bound by a "perpetual covenant" to keep the Sabbath. This may not be understood as applying to the old covenant or the new; but this perpetual, Sabbath covenant must endure as long as Israel endures; and from Jer. 31:35, 36, we learn that as long as the sun, moon, and stars endure, Israel shall not "cease from being a nation" forever. They will keep the Sabbath. Isa. 66:22.

4. Moses does not specifically promise eternal life to those that keep the commandments; but a comparison of Deut. 30:19 and 32:46, 47, with Eze. 18:4; Matt. 19:16, 17 and Rom. 6:23, will show that the keeping of the ten commandments is a condition of eternal life.

5. The application of the terms "law of God" and "law of the Lord," must be determined by the context, whether they apply to the moral or the ceremonial law.

R. F. C.

THE ADVENT REVIEW AND SABBATH HERALD.

In the efforts of the tract societies to circulate the SIGNS and the REFORMER, the ADVENT REVIEW should not be neglected. As a pioneer paper to introduce the present truth, THE SIGNS OF THE TIMES accomplishes more than any other periodical. It has many advantages over tracts, the reading matter being both doctrinal, practical, and miscellaneous. For attracting the attention of a prejudiced public, nothing is so well calculated as THE HEALTH REFORMER and health publications.

But it is not designed that the SIGNS OF THE TIMES OF THE HEALTH REFORMER should in any case take the place of the REVIEW. This is our church paper, and no other paper can take its place. The tract society officers should see that all our brethren and sisters have THE REVIEW AND HERALD.

There are many poor among us who are unable to pay for the paper, and many who are able are not taking it. Their subscription has run out, and they borrow the paper of their neighbors, and neglect to renew their subscription for it. Every family of our brethren and sisters should take the REVIEW. There are few fami-

lies that cannot pay two dollars in twelve months. When I find that the paper is missing in a family, I also find a waning interest in the truth. Such families are not as particular on the Sabbath as they were formerly; they have lost a sense of the sweetness of the holy rest-day. In short, imperceptibly to themselves they are drifting downward, and unless they realize their situation sooner or later, they will leave the present truth.

Each church should look after its own members. The Vigilant Missionary Society should make this one branch of its work. Every family should not only take the REVIEW, but read it. They should read it through each week. Watch the Progress Department. Notice the editorials and the sermon. These articles are just what you need to make you intelligent upon the present condition of the cause. Without them you meet with a loss that nothing can make up; and that so many of our brethren do sustain this loss, our missionary workers are in a degree responsible.

The same may be said of the REFORMER. The enemy is watching in every possible way to come in upon us, and to wound one here and another there, and to destroy the third, and so on. God's providence has furnished us many helps, and the REVIEW is one of them; and all should avail themselves of every such means, lest they be found wanting in the day of God. When a course of lectures is given, and people embrace the Sabbath, the REVIEW is the paper wanted. It is well for our brethren to take both that and the SIGNS, but in no case let the SIGNS take the place of the REVIEW, and so some of our brethren fail to receive its weekly visits.

S. N. HASKELL.

PROGRESS OF THE WORK.

ABOUT eleven years ago I asked Eld. Stephen Pierce when he thought the Lord would come. His reply was: "I can't tell. The truth must go among the various nations, and we must have publications in the different languages, and there must be facilities for educating the French, Danes, Swedes, &c." I thought his ideas were strange, that this never would be, and that the Lord would come first. I do not say that he was inspired to speak prophetically, but it was a prediction that has been literally fulfilled. And now, upon further knowledge of the Scriptures, we have become very sanguine on the spread of the truth among many nations, tongues, and peoples, from the king upon his throne to the humblest peasant, wherever there is a heart that fears God. Rev. 10:11.

The prophet, on the Isle of Patmos, uses striking figures to illustrate the final triumph of the gospel: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. Again he compares the closing message to the "rising sun," Rev. 7:2 (Macknight's rendering), implying that as the rays of the sun shine everywhere, so the light of truth will shine upon every civilized nation throughout this earth.

God has given us evidence that the time has come for this work to spread as never before among nations that have never received a tract or paper from S. D. Adventists. Germans, Danes, Swedes, French, Dutch, and some of other nationalities, besides those speaking the English language, have been led to embrace present truth, and to rejoice in its light. This they have been led to do by reading the Bible. A great work lies before us. Our ministers are very few. To every one is committed at least one talent, to be put out at usury. In the reckoning day our salvation will depend upon whether the talents committed to us have increased or not. The slothful servant brought to the Lord the talent he had received. He had kept it laid up in a napkin. He said, "Lo, there thou hast that is thine." But of him it was said, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The apostle Paul teaches the same principle when he says, "I am a debtor both to the wise, and to the unwise." Rom. 1:14. Again: "Woe is unto me, if I preach not the gospel." 1 Cor. 9:16. There is therefore an individual responsibility resting upon those who have been recipients of God's grace and truth to impart the same to others. The minister has his calling and his place to fill in the promulgation of God's truth, while each and every one has a part to act in the plan of salvation. We are to be co-workers with Christ, to gather with him, to co-operate with angels, and finally to be sharers in the glory which is to be revealed.

S. N. HASKELL.

POVERTY BAFFLED.

WE have never presented to any company of our brethren the importance of extending the circulation of the SIGNS OF THE TIMES when an interest was not manifested to do something in that direction. I have seen our brethren and sisters weep because of their desire to engage in this work, while they realized that they had no means with which to pay for the SIGNS. Therefore the question is often asked, "How can an individual who lives alone, and is poor, but who could make use of eight copies of the SIGNS, pay for them?" The liberal plan devised by the Publishing Association has solved this problem. It is done by making the following arrangement with your tract society:—

1. Eight copies of the SIGNS will cost you one dollar a month, in advance, to be paid to your tract society.

2. This money can be obtained by canvassing for the REFORMER, using the "Household Manual" as a premium. The price of the REFORMER is one dollar, and the Manual will be given with it as a premium for this price. Now, by obtaining four subscribers, and sending their names, with the four dollars, to the secretary of your tract society, you will secure to your credit one month's payment on your SIGNS, which is one dollar. That is, your Tract Society will give you the Manuals and twenty-five cents, for every new subscriber for the REFORMER with one dollar.

Our brethren in Indiana, Kentucky, and Tennessee are quite poor, and they have adopted this plan generally. Many individuals living alone have also adopted it. One church wanted one hundred Manuals to begin with. A number of individuals and churches had commenced this work with success, before I left them, and I seldom remain in a place where I hold meetings longer than till Monday, and never later than Tuesday. They first order a number of copies of the SIGNS, some eight, some twelve, others sixteen, and pay their first monthly installment, at the rate of one dollar for eight copies, then they commence canvassing before returning home. In a number of instances they secured a sufficient number of subscribers to pay another monthly installment as the result of the first day's trial. One lady, while waiting for the cars, obtained six subscribers. Ten thousand subscribers for the REFORMER can thus be obtained, and this will pay for over sixteen hundred and fifty copies of the SIGNS. Certainly no church need be without a package of the SIGNS.

S. N. HASKELL.

RENEWED CONSECRATION.

THE commencement of a new year presents occasion for profitable thought and inquiry. Every one should institute an inquiry respecting his character and the reasonableness of his hopes.

During the past year, the probation of many has ended. Whether ours will close during the present year we know not; but the probability that it may be so with us, and the certainty that it will be so with many, may well incite us to see that our accounts are daily adjusted with God and all men. Let us do this from the right stand-point, that we be not deceived. Have we been adding to the weight and value of Christian character during the past year? Has our faith been of a kind to cause us to be drawing nearer to God? Has the truth assimilated us more and more to Christ, our divine Lord? Have our closets witnessed frequent, tearful, agonizing prayers? Do trials seem lighter than formerly because of increasing courage, and because the armor is girt more closely about us?

Has the term of probation furnished by another year been subservient to the conquest of our passions, and to the better regulation of our affections? Are we more patient and humble, more disposed to exercise forbearance, more ready to forgive, more inclined to do kind offices to the evil and unthankful, more pure in heart, more circumspect in our conversation, more exemplary in our lives, than we were at the beginning of the year just closed?

Dear brethren and sisters, let the time to come be an improvement on the past. Let us work while the day lasts; for soon the night will come wherein no man can work.

ALBERT STONE.

In a Sunday-school song book of ninety pages, the Troy Times finds the figure of "river," "over the river," "the peaceful river," &c., occurring in twenty places, and thinks "such watery diet is enough to give a whole generation of Sunday-schools the dropsy."

LABORER'S SONG OF CHEER TO HIS FELLOWS.

TOILERS in doubt and gloom,
Cheer up again!
Round us is ample room,
Waiting for men!
Let us not groan and sigh,
Let us not sullen lie,
Let us not tamely die,
Let us be men!

Long in the thorny way
Others have trod,
Waiting the better day,
Trusting in God;
Let us the burden bear,
Bravely the trouble share,
Burying the load of care
Under the sod.

Let us all love the right,
Let us be true;
Soon will the loving light
Break on our view.
Let us all patient be,
Till the glad day we see
When we shall happy be,
Toiling anew!

Brothers in pain and fear,
Let us be bold!
Be not the bitter tear
Bartered for gold!
Let us not idly weep,
Let us not slothful sleep,
Let us our virtue keep
Ne'er to be sold.

Brothers with sorrow bowed,
Let us be one;
Brightly beyond the cloud
Shineth the sun;
Soon will the light appear;
God will in mercy hear,
God will dry up the tear,
God's will be done.

Brothers in doubt and gloom,
Cheer up again!
Round us is ample room,
Waiting for men!
Let us not groan and sigh,
Let us not sullen lie,
Let us not tamely die,
Let us be men.

—Sel.

Progress of the Cause.

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

TRACT WORK IN THE KENTUCKY AND TENNESSEE CONFERENCE.

THE brethren in this Conference labor under some disadvantages which do not exist in the Northern States, arising chiefly from ignorance, and prejudice against northern men and northern publications. But in every community men and women are found who keep themselves informed in regard to what is going on, and such persons have great influence over the other class. As soon as the people learn that our message does not make war upon their political institutions, and that our publications do not breed political strife, there are hearts here that are as tender and as susceptible to the truth as can be found in any place, and the people are as willing to investigate as they are anywhere in the world.

This Conference is small, numbering less than one hundred members, having only six churches (and these are much scattered), besides many scattered brethren. Our meetings, both in Kentucky and Tennessee, were characterized with much of the good Spirit. The brethren and sisters generally, manifested more than a willingness to come up in the work; they showed a strong desire to do so. We never saw brethren more earnest to take hold in the missionary work in such a manner that God could bless their efforts.

In the past, like many other Conferences, they had felt they were poor and few in numbers, and that with the prejudice that existed they could accomplish nothing. This feeling often becomes chronic, and is seen in the small ideas brethren have of the work. If they send an order for books, it will be for twenty-five or fifty dollars' worth, whereas it should be for five hundred or a thousand dollars' worth. We would not encourage wild or reckless moves, but we see no reason why we cannot as well begin to calculate what we can do, as to be always talking about what we can't do.

When the missionary work was set before the friends, and they began to see what might be done, their talk had the right ring in it. They were anxious to commence their work immediately. Over fifty copies of the SIGNS were taken at our meetings. Five of the six churches were represented in taking them. These copies of the SIGNS will be paid for in monthly installments, unless it is done sooner by canvassing for the HEALTH REFORMER with

the premium, which probably will be the case, as they thus gain twenty-five cents for each paying subscriber. There was a determination on the part of each to pay their share by obtaining subscribers in this way. Tennessee took the largest number; and from the first day's canvassing, before the Manuals had been received, or the friends had reached their homes, nearly a sufficient number of subscribers for the REFORMER were obtained to pay their first monthly installment.

It was thus in Kentucky. In fact, the brethren in Tennessee are determined to pay for three months in this manner, before their quarterly meeting in January. They take five hundred Manuals, one hundred copies of the Way of Life, and seventy-five premiums for the INSTRUCTOR. If they continue as they have commenced, and we believe they will, they will use their premiums for the REFORMER and INSTRUCTOR before April, 1878. And if this Conference can do this, there is not another Conference in the country that cannot do twice that amount.

We do not know what our strength would be were we to labor unselfishly, with faith in God. This is God's work, and it is He who gives success. But when the efforts put forth are prompted by selfish motives, or are made in a doubting, questioning manner, discouragement and defeat are sure to follow.

The brethren are already agitating the question of thoroughly canvassing some city with the REFORMER and SIGNS, with the view to having a camp-meeting near by in 1878. We bid them a hearty God-speed, and wish them success.

S. N. HASKELL.

SOUTHERN SWITZERLAND.

WE have now reached the third message. I have obtained permission to sell tracts, and the people must have time to read. Many follow me strictly with their Bibles, and take notes, and several call on me to ask questions on points that are not clear to them. This is a good sign. We have many warm friends, who pray for us, and bid us God-speed. Several have taken great interest in my wife, and have sent her things to make her comfortable. Thus the Lord takes care of us in our pilgrimage, and verifies his promise to those who leave home and friends for his sake. Matt. 19.

Last Saturday night I offered our tracts for sale to a company of about sixty persons. I had them prepared in one-franc packages. I had twenty of these, which were taken in two minutes, and I had to immediately prepare several others for the occasion. Some took four. I then lent tracts to the poor. Several have come to my residence after tracts to send to their friends in other places.

Among my most interested hearers is a Roman Catholic who has studied two years with the intention of being a priest. He is an intelligent and sensible man. He visits me regularly, and has not lost one meeting. The first time he called on me he said, "The first time I went to the hall, I went from curiosity, but the second time I went from conviction, and I believe all I have heard." Last night I showed how we become and continue to be children of God. To-day this man has called on me, and on leaving me he said feelingly, "I mean to be thoroughly converted to God."

Very encouraging news from France, just received, has greatly revived us. Two had given up the truth in Valence, and were threatening to ruin the work in that place; but these are being replaced by others, and courage is increased in those that are true. A little hall is being fitted up for meetings. The president of the French republic is submitting to the people in some important matters; and our dear Bro. Gabert will soon go out to labor where doors are opening before him. His daughter, the teacher and poetess in Germany, is firm, and his other daughter has faithfully stood by us in our affliction and labors. We feel to praise the Lord for his care, and for blessings received and victories gained.

We expect Bro. Andrews to-night. Receipts thus far, about 170 francs.

D. T. BOURDEAU.

Morges, Switzerland, Dec. 17, 1877.

INDIANA.

ALTHOUGH I have not reported for several weeks, yet I have been laboring constantly among the churches in various parts of the State. As a general thing, there seems to be a growing earnestness to labor in the T. and M. work. Several towns and

cities are being canvassed for SIGNS and REFORMERS. The Household Manual, as a premium for REFORMER, gives entire satisfaction.

Bro. A. W. Bartlett and myself labored last summer with tent No. 1. As the result, we have organized two churches, one at Thorntown, the other at Darlington. Bro. Covert, during the past few weeks, has been laboring near these new churches. The Lord has blessed his labors. We have organized s. b. in these churches to the amount of \$125.00 per year, which they have pledged to the State Conference.

Dec. 15, 16, I was at Thorntown. The meetings were excellent, and the attendance large. One was baptized and united with the church. Steps are being taken to erect a meeting-house. The Thorntown church has united in the T. and M. work with Dist. No. 2. The town is being canvassed for the REFORMER.

Spent Dec. 22, 23 with the church at Ligonier. The turnout was good. During the past year this church has erected and completed a fine brick meeting-house. For neatness and convenience this house is rarely excelled. The house was dedicated to the worship of God, Dec. 23, and was well filled upon the occasion. The sermon made a good impression. To the Lord be all the praise for the progress the truth is making in the State of Indiana.

S. H. LANE.

NEW YORK AND PENNSYLVANIA.

Chautauqua Co., N. Y.

MALIGNANT opposition and unfavorable weather hindered the work at Watts Flats, yet some embraced the truth. Opposition has been much softened. We hope to return here in a few weeks. During the interim, we depend much on the Blockville friends to nurse and foster the interest.

At Blockville, the M. E. minister, Eld. Leslie, took advantage of the opportunity afforded by a funeral service to berate us, and denounce the doctrine of the unconscious state of the dead. He declared it was impossible for us to love our dead; to do so would be to love a negation. Death was not a cessation of existence, or extinction of being; if it was, the omnipotent God himself never could raise any one. At the resurrection he might raise something else, but it could not be the person that died. Death was not the penalty of sin; for good, pretty little birds and innocent little children died, but, thank God, they did not cease to exist. His anger was so violent that he forgot to address the mourners until some minutes after he had concluded his sermon, when he seemed suddenly to remember it was a funeral occasion. This has aroused a furor of excitement, and a discussion of the question, "Mortal or immortal, which?" for the elder has a reputation for scholarly acquirements. We reviewed his discourse on the following Tuesday. It was generally conceded that the Bible is on our side.

Eld. L. announced that he would preach on first-day, Dec. 23, on "Sunday the Holy Sabbath." As he had postponed this discourse, and we expected if we remained he might again, we reviewed it before it was delivered, to an immense crowd, very many being unable to get into the building. The afternoon preceding the review of the undelivered sermon, three earnest, happy souls followed their Lord into the watery grave, and arose to walk in newness of life.

The little company at Jamestown are humbly confiding in the blessed promises and pressing forward. The cause in Chautauqua Co. is onward. We now go to Clear Creek, thence home for a few days of rest, then to Orleans Co., expecting to return to Chautauqua Co. in about five weeks.

Dear brethren and sisters, let us take fresh courage, and with the new year, with renewed patience and perseverance, and more entire consecration, redouble our labors.

CHAS. B. REYNOLDS.

Scott Center and Stanton Hill, Pa.

THE interest at Scott Center increases. The people buy tracts readily. At the last meeting I had several copies of the REVIEW and SIGNS, which were called for, and taken eagerly. I also sold ten Annuals as rapidly as I could hand them out, and could have sold more had I had them. I expect to speak to-morrow night on the Sabbath question, for the first time, although the people had known from the first that we observe the seventh day.

By invitation, I commenced a course of lectures at Stanton Hill, four miles from Scott Center. Have spoken three times—

each alternate evening—with a good attendance.

The weather thus far has been very favorable for the meetings, there having been no snow either to blockade the roads or to set the people at work in the lumber woods, which would materially affect the attendance.

It gives me courage and faith in the work to see people so willing and apparently anxious to hear the truth, and it is my earnest prayer that the Spirit of God may direct in the work here.

My address is now, Island Pond, Wayne Co., Pa.

E. W. WHITNEY.

Pierrepoint, St. Lawrence Co., N. Y.

SINCE Eld. Hall left, two more have started to serve the Lord. The church here are learning some valuable lessons, and are greatly cheered in view of what the Lord has done for them in this series of meetings, in restoring union, and giving them some additions to their numbers. If they love as brethren, and are faithful, more will be added to them, such as shall be saved.

H. H. WILCOX.

NEOSHO CO., KAN.

I HELD meetings near Flat Rock during the greater part of the month of October, and after an absence of one month returned, and held meetings there and at another point three miles east of Chanute until Dec. 25. Twelve or fourteen have decided to obey all the commandments of God. I hope this company will grow in grace and the knowledge of the truth.

CHAS. F. STEVENS.

MICHIGAN.

Meetings in Dist. No. 8.

BIRCH RUN, Dec. 10.—I expected to have only a business meeting, but the house was completely filled with people, so I had to preach. Appointed a business session for the next evening; but again the school-house was full, so I preached again. I then dismissed the congregation; but not a soul left the house for the hour and a half of the continued meeting. This is the place where Eld. Lawrence had for some time held meetings. The interest is still good. Ten are keeping the Sabbath, nearly all new converts, and all earnest lovers of the truth.

SAGINAW, Dec. 12.—There are about a dozen Sabbath-keepers here, some of whom would be earnest workers if they were differently situated. Arrangements have been made to canvass the city, and at least five hundred Annuals will be used. With a nucleus of a dozen good, true-hearted souls, there would be ample room here for all the missionary workers of the State.

WILLIAMS, Dec. 13.—Commenced meeting at 10:30 A. M. of the 14th. But eight here could get together. The s. b. pledge for the coming year, with the one-third amounts to about \$90. Without some change of circumstances, the Sabbath-keepers here will probably soon unite with the church at Jay, which is but seven miles distant. They have the name of being prompt in all their financial operations, and seem to be earnest lovers of the truth.

JAY, Dec. 15, 16.—Although the roads were very nearly impassable there was a large gathering, some coming nearly thirty miles. The most of the brethren from Williams were present. We held, in all, four services, besides business sessions. The interest increased to the last, and the impression upon my own mind and the minds of the brethren, was that a series of meetings should soon be held here. In fact, such a series was called for by a rising vote of the whole congregation on Sunday evening, and they were left to hope that some such effort will be made. The s. b. pledge was raised considerably, though some do not come up to the plan. The one-third was added. Eld. R. J. Lawrence was with me, and assisted materially in the services. A Vigilant Missionary Society was formed here, and will begin work immediately.

ST. CHARLES, Dec. 17, 18.—Had a business meeting on Tuesday during the day. The meetings were well attended, and here, as at Jay and some other points, there seems to be no special prejudice against our people or faith. Systematic benevolence was satisfactorily arranged, and the one-third added. A Vigilant Missionary Society was organized. There are probably few churches more favorably situated for

missionary labor than this church and the one at Jay, as they are so near the Saginaw and Bay City, towns that contain, in the aggregate, not less than fifty thousand inhabitants.

A telegram reached me here which compelled me to give up my appointment at Chesaning, Hazleton, and Mt. Morris, and return home, the serious illness of Mrs. Lamson making it imperative.

D. H. LAMSON.

Dist. No. 7.

DEC. 12, met with the friends in Fulton. Only a part of this company are in fellowship with the body, having been rent asunder and nearly destroyed by the ungodly course of one John W. Wolfe, a professed Sabbath-keeper. I consider his influence very pernicious. Nothing but a sense of duty would cause me to speak thus of any man, and I would not do it now, only to guard my brethren everywhere against his influence, as he has declared it is his intention to take the field publicly. The few who remain firm requested admission to the Ithaca church; hence the business pertaining to them was left to be considered at the meeting at that place.

Held meetings at Ithaca, Dec. 15, 16. These were well attended considering the bad weather, and all expressed themselves encouraged to engage anew in the work. Their s. b. pledge for 1878 is nearly \$300.

We went to Greenbush the 22d. This church numbers about twenty-five, and all seem to be growing in grace. Many of the children take part in the social meetings. Three were baptized and united with the church, one of whom lives about fifteen miles away, and has embraced the truth from reading. The s. b. pledge for the coming year is \$67.13.

Commenced meetings at Ovid the evening of the 24th, and continued them till the afternoon of the 26th. This is a small church of only fifteen members. They seem, however, with few exceptions, to be doing well, and they compare very favorably with older companies. Their s. b. amounts to \$89.44. This church, as did all the other churches in the district, pledged the one-third for the T. and M. fund, and vowed to pay tithes.

While passing through the district, I have been pleased to see the good spirit generally manifested in taking hold of the work, and will only say to the brethren: Be faithful in performing the vows you have made to God, and the coming year cannot fail to produce good results, not only in your own hearts, but in the hearts of those who may come under your influence.

F. SQUIRE.

NOTE.—Being acquainted with the course of John W. Wolfe, mentioned in the above report, we can unhesitatingly indorse the statements made concerning him.

J. O. CORLISS.

F. NELSON.

KENTUCKY AND TENNESSEE.

THE meeting at D. W. Barr's, near Elizabethtown, Dec. 8 and 9, was one of great interest. We were all made glad by the presence of Bro. Haskell. His counsel and instruction, especially in the tract work, were truly timely, and of great importance to us. The Sabbath-keepers in this Conference are mostly poor, but some are willing to work, and by the arrangement of Bro. H. with the Tract Society, all, rich and poor, can use their talents. And, thank the Lord, some are already making their mark.

At Edgefield Junction, Tenn., Dec. 16-18, quite a goodly number of Sabbath-keepers from the different churches were present. The members of this Conference showed that they appreciated Bro. Haskell's counsel by taking hold of the work proposed.

May God bless Bro. H. in his work.

S. OSBORN.

TENNESSEE.

I SPENT ten days with the company at Union Chapel, Cheatham Co., holding some meetings and raising funds to build a meeting-house. Enough was subscribed to furnish the material; but the work was postponed until spring.

I then started to visit the church upon the Cumberland mountains. At Lebanon I met Bro. J. L. Baker. Here one family have embraced the truth, and others are interested; but every possible effort is being made to deter them from obedience. I held one meeting with them.

I found the church at Mt. Gilead beset on every hand, and somewhat discouraged. Remained eight days, and spoke ten times.

All were greatly encouraged, four joined the church, one was baptized, and one began keeping the Sabbath. The s. b. was partially re-organized, amounting to \$31.85; others will raise it some. The s. b. for 1877 is all paid but \$1.80. At the celebration of the Lord's supper the Spirit of God was present in power, melting the stoutest hearts.

I am now on my way to Edgefield Junction, Tenn., which will be my address.

ORLANDO SOULE.

MINNESOTA.

WE commenced a course of lectures at the Herrack school-house, in Oak Grove, Anoka Co., but the Methodist preacher started a protracted meeting. We then moved to Bethel, five miles from there. Here fourteen have commenced to keep the Sabbath, and a great many are interested and are investigating. We think many more will decide in favor of the truth. We have calls from many places in this vicinity.

In some families, some of sister White's works, tracts, copies of the SIGNS, &c., having been sent by friends of the cause in the East to friends here, had opened the way, and we were made welcome to their homes; and they joyfully embraced the truth as soon as they heard it. Oh that all our ministers and members realized as they ought the importance of getting our publications before the people! How the work would then move on!

We shall continue our labors here for some time, and we request the prayers of all who love the truth and read this paper.

WARREN WALKER.

JOHN W. MOORE.

MISSOURI.

THREE weeks ago I commenced meetings near Summerset, in the northern part of Mercer Co. The interest was good until the rain compelled us to close. Several acknowledged the truthfulness of our positions, and three covenanted to keep all the commandments, and the faith of Jesus.

H. WOODRUFF.

BEAMAN, IOWA.

WE came to this place Dec. 19. The interest in our meetings is increasing. The best element in society here is decidedly in our favor. Before we came here, we commenced meetings in a school-house one and a half miles from this place, but through the influence of the M. E. minister the school-house was locked against us. This raised the indignation of the district, and they declared that the M. E. minister should not have the house. The result was that we were requested to come here and use the hall, the people offering to help bear the expenses. Our congregation is composed of all classes. Quite a number of Catholics attend regularly. The principal of the school is very much interested. He was raised a German Catholic. He says he did not know before that the pope claimed as much as he does. The truth is beginning to work on the hearts of the people. One old Protestant Methodist minister has been a constant attendant, and is also interested. Last Sunday he advised his congregation to attend our meetings, and hear for themselves.

M. M. KENNY.

O. M. OLDS.

REYNOLDS, GEORGIA.

MANY thanks to those that have sent me papers. Some of the boxes have come; others will. When they all arrive, I shall have all I want for some time. Pamphlets and tracts will be very acceptable. One box contains REVIEWS, INSTRUCTORS, SIGNS, quite a number of Family Almanacs of 1875, and some copies of the "Bird's-eye View of the Great Field of Prophecy." On the SIGNS and REVIEWS is the name of F. W. Mace; on THE VOICE OF TRUTH is the name of John W. Clement. Will the sender let me know who he is?

I have been handing out reading matter to several persons to-day. I am much pleased to see with what deep interest the experience and views of sister White are read by those who are keeping the Sabbath here. They are anxious to learn and know the truth. A first-day Adventist minister from the North, now laboring in this county, has been reading sister White's writings for a few days past. He remarked to me that by reading the *Crisis* he came to the conclusion that she was a spiritualist, but on reading her works he sees she is very far from being one. No doubt others are equally deceived.

Many first-day Adventists feel toward Seventh-day Adventists very much as the churches do toward them. The "craft and cunning" of certain writers in the paper referred to is fast being seen by the honest who have been under their influence, and they will leave them for a more consistent advent faith.

I shall write to all who have asked for addresses to which to send the SIGNS, as soon as possible. I am sowing much seed for others to gather the precious fruit. There will be much for others to do here after I have done all I can. At times I am much pressed with the amount of labor I see to do. My health has failed somewhat of late, and old diseases that I had not felt for a year are coming back. This makes me feel sad, yet in God I trust. Pray for me and mine.

C. O. TAYLOR.

RHODE ISLAND.

THE meeting at Curtis' Corner was held Dec. 22 and 23, as appointed by Bro. Wood, through the REVIEW. We deem it a grand success. Bro. M. Wood and I. Sanborn were present. They had freedom in their discourses, and the desired effect was produced. In the social meeting following these discourses, the Spirit of God was present in great power. Wanderers returned to the Lord, and the whole congregation was melted to tears.

We consider this an evidence that God is about to work for us, as in other parts of the New England Conference. May he help us, by our humility and obedience, to invite his Spirit to abide with us. Bro. Hastings remarked that this meeting reminded him of the '44 movement. The Lord is coming, brethren; "be ye also ready."

J. C. TUCKER.

RAYVILLE, BOON CO., NEB.

THE Lord has blessed here in presenting the stirring truths for this time. We held our meetings in a private house, and although the country is quite thinly settled, some coming ten and twelve miles to hear on Sabbaths and Sundays, we had a good attendance and a deep interest. Twelve signed the covenant to keep the commandments of God, and the faith of Jesus, and there are others who, I think, will soon take a stand for the Sabbath. We have prayer and social meetings every Sabbath, with a good attendance.

I now go to a new field. Brethren, pray for the work of the Lord on the frontier.

DANIEL NETTLETON, JR.

SICKNESS OF MY COMPANION.

As my wife has traveled with me extensively, and has many personal friends who are interested in her; it is proper they should know of her present illness.

Over three months ago her lungs began to be affected—bled some—and she had a bad cough and some fever. We hoped that rest and home treatment would soon restore her. But this has not been the case. She has several times gained considerably, but has again taken cold or in some way fallen back. At present she is very poorly, not able to sit up. She is at sister Harris's, in South Lancaster, Mass. We ask the prayers of our brethren and sisters that God may help her and raise her up. She would be glad to hear from her friends by letter, though she is not able to answer them.

D. M. CANRIGHT.

Danvers, Jan. 1.

TO ILLINOIS T. AND M. SOCIETY.

OF course we have sent off our reports for the quarter ending Dec. 31, and are now turning our attention to the quarter already begun. To have effective work, we must not lay up our oars and float till the last week, and then begin to pull with short, rapid strokes; but every day, with long, steady strokes, bend to our labor. Friends, let us rise every morning with the determination to press all the missionary work possible into the day before us.

Missionary labor does not consist alone in distributing tracts; but also in donating something with which to buy them. From now till reporting time we must do a little better than to give a sum equal to one-third of our s. b.; for our State is in debt, and we must pay. We can each find an opportunity to deny ourselves each day, and thus secure a few cents to donate. We have a heavy debt to meet, and we can and will meet it.

Yours with new courage,

F. M. T. SIMONSON, Sec.

TRIBUTE TO OUR MISSIONARIES.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life." Matt. 19: 29.

Hast thou left the dear home cottage,
Linked with childhood's happy dream,
Linked with every cherished memory
Of the years that lie between?
Cheer thee, lo, the Saviour told,
"Ye shall receive a hundred-fold."

For the lovely scene surrounding,
Vale and hillside—dear retreat—
Flower-decked path and shady woodland,
Where would linger faint thy feet,—
For these forsaken, we are told
We soon may walk the streets of gold.

In those holy, happy mansions
Jesus hath prepared for thee,
Where will be no need of sunlight,
For thy God the light shall be,—
In that city, joys untold
Thou'lt receive, a hundred-fold.

Has thou turned from kindred spirits,
Brothers, sisters, tried and true,
Honored father, loving mother,
All their hearts near broken too?
Grieve not long; for o'er the river
Thou shalt dwell with them forever.

And in thy Father's house a dwelling
Of beauty, glorious to behold;
Thy heart with ceaseless rapture swelling,
While everlasting joys unfold.
Then, while you tread the weary way,
Hail the soon-coming of that day.

S. M. SPICER.

THOUGHTS FOR 1878.

BRO. HASKELL has been with us for a few days; and, by his stirring appeals, he has, I hope, induced us to form holier resolutions and strive for a higher walk. Our spiritual strength has been renewed; but ah! how sad we feel as we remember loved ones who take no interest in the truths that make our hearts glad.

The old year is gone, and the book of remembrance, which the recording angel has written, will show how we have improved the days. I regret that I have not done more for the cause of truth. We cannot recall the past, but we can learn wisdom for the future. Time flies too swiftly, and the golden moments are too precious, for vain regrets. Let us make up for the lost past by increased labor in the future.

Perhaps this year may be the last with many of us; and oh! where are we drifting? Is it well with us? Let us make no more vain resolutions, but proceed at once to duty. Knowing our weakness, let us pray and trust. God will help us, and give us patience to endure even to the end.

MARY L. WILLIAMS.

Hardin Co., Ky.

Obituary Notices.

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

DIED, of congestive chills, at the home of her daughter, Mrs. Wealthy DeWitt, Mrs. Fannie Haskins, of Portage, Wood Co., Ohio, on Thursday, Aug. 23, 1877, aged 82 years.

Our mother was a devoted Christian, and during her long and laborious life she ever sought to walk before her household with a perfect heart, and to train up her children in the fear of the Lord; and most of the time since her widowhood, in 1874, she has made her home with us, and has been a conscientious observer of the Sabbath. No day passed in which she omitted reading the Bible and secret prayer; and religious conversation and devotional exercises always seemed to elevate her mind to heavenly views, and above the things of this world.

JOSEPH AND SARAH CLARK.

DIED, of typhoid fever, in Lovell, Oxford Co., Maine, Dec. 17, 1877, Mary, wife of Dexter B. Moore, aged 70 years, 4 months, and 9 days. She became interested in the truth last summer when our tent was pitched in Lovell, and as her health would not permit her to come out to meeting, she would take her seat by the window in their own house, where she could listen to every discourse. She acknowledged the truth, and signified her intention to live it out, and I was informed that she had the privilege of keeping one Sabbath before she passed away. She felt that she was ready to go. May God bless the aged father and the children. Funeral discourse by the writer, from John 14: 3.

J. B. GOODRICH.

THE 25th of November last, three of Bro. Markus Strömman's children were taken away by scarlet fever, which has been very prevalent here in Swan Lake, Dak., since last spring. They all died within twenty-four hours. The eldest, Lydia, was six, Carl Christian was four, and George was two years old. This is a heavy blow for the sorrowing parents, but the hope of the resurrection sustains them in this hour of affliction. Words of comfort were spoken by the writer from John 16: 22.

JOHN F. HANSON.

My mother, Henrietta Herrguth, died at her residence, near Jackson, Mich., Nov. 20, 1877, in the seventy-seventh year of her age. She was born in Germany. For two and a half years she had been an observer of the Bible Sabbath, and we confidently expect she will have a part in the first resurrection.

CARL K. HERRGUTH.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 10, 1878.

We have received, just too late for insertion in this number, reports of labor from A. D. Olsen and C. W. Olds, Wisconsin, G. K. Owen, Tennessee, J. Wilbur, New York, and G. W. Colcord, Illinois.

Several of the College students, who have had some experience in holding meetings, went out last Sabbath and Sunday to churches in the vicinity of Battle Creek, to assist them in the exercises of this the first quarterly meeting of the year. If surrounding churches appreciate such help, they may perhaps secure more of it in the future.

The next annual meeting of the National Reform Association, which is laboring to secure, among other things, a law for the enforcement of the first day of the week as the Sabbath, will be held in Pittsburgh, Pa., the 7th and 8th of February next. It is expected to be a meeting of no less interest and importance than other national conventions.

It is not often that we find matter in our exchanges which we think will be of sufficient interest to our readers to warrant re-publication in our columns. But in the N. Y. Independent, of Dec. 27, 1877, we find two editorial articles, "Counting Noses" and "The Year in Europe," which we are happy to present in the Review this week, in full. And here we take occasion to say that for variety of departments, range of subjects, able contributors, and skillful management in all respects, the Independent stands at the head of its class.

A fearful catastrophe took place last week at Negaunee, in the upper peninsula of Michigan. Over 4,000 pounds of nitro-glycerine were being loaded on the cars, when the compound exploded with most terrific force. The car was blown to powder, the engine, lifted up and reduced to a mass of splintered iron, was landed some fifty feet away, and everything within a radius of 800 feet was reduced to fragments. Of the seven men employed in the work nothing could be found but small pieces of flesh and bones. It was the most terrible explosion that ever occurred on the mineral range.

The Independent of Jan. 3, 1878, in an article on "The New Year" says:—

"But a new and even more serious duty for the year, the chief one in our politics and political economy, oppresses us. What means this weakening of public honor? Are we to have a filthy flood-tide of repudiation and scaling down of State and municipal indebtedness?"

Alluding to the same subject in another article, it adds:—

"Repudiation of debt obligations, none the less real because sought to be disguised, is at this moment one of the alarming signs of the times."

SHORTER AND OFTEN. This is what we want to whisper into the ears of all who are out holding meetings, in reference to their reports. Don't wait till you have to go back a month or two, and notice a list of places which you have visited, half a yard long; but let us have it in short items week by week. Whenever you visit a place or hold a meeting, in which anything is actually done, a few lines will record it, a few minutes only will be required to write it, a postal card or a three-cent stamp will bring it to us, it will be bright and fresh for the paper, and all will read it with interest. Will you do it?

Opening of the New Term.

The winter term of the College opened very encouragingly, Jan. 2. There were 225 students in attendance, an increase of 45 over the largest number present at the opening of any previous term. The present term bids fair to realize all that has been anticipated for it both as to numbers and interest.

The Biblical Lectures.

The course of lectures began Jan. 3, the second day of the term. There are already fifty-five members in the class, and these are mostly new members, but few of the names having been on the class list before. The lectures are given in the College hall, commencing at a quarter before eight, in the morning, and closing at

a quarter before nine, when the chapel exercises commence. A profitable and interesting course is expected.

Hasn't Heard of Us Yet.

THE N. Y. Independent had occasion to speak of "a Seventh-day Adventist," and the Congregationalist, of Boston, called it to account for speaking of such a denomination, saying of itself that "it never heard of them," although it knows "Second Adventists," and "Seventh-day Baptists." We are hardly willing to hold S. D. Adventists responsible for this want of information on the part of the Congregationalist; for we have endeavored to make use of every laudable means to make ourselves known. We have been prominently before the people of Eastern Massachusetts for the past two years, especially in the camp-meetings at Groveland, attended by fifteen and twenty thousand people, and faithfully reported in the leading papers of the State, especially the papers of Boston. Yet the Congregationalist has not yet heard of a Seventh-day Adventist. Was it napping during dog days?

The Danvers Meeting.

FROM Friday to Monday, Jan. 18-21, is the time set for our State quarterly meeting at Danvers, Mass., in connection with the dedication of our new house. We are all pleased with our house. The work has been done in the best manner, and everything about the house is neat and pleasant. The Sabbath-keepers here are getting along well. We have excellent meetings. We now begin another course of lectures in our new house, to last three weeks. We hope to see good done.

We are very anxious to have a large turnout of our people at this meeting. Let all come who can. Danvers is eighteen miles north of Boston, on the Boston and Maine R. R., and also on the Eastern R. R. There are several trains each way, on both roads, daily. Let all who come, go directly to our meeting-house. It is but a few rods from the Boston and Maine depot. A committee will there wait on them.

Let our friends bring bed clothing, as far as they can conveniently, so as to make beds on the floor if necessary. But let none stay away fearing they will burden us. The friends here are able to take care of all who may come. If any come with teams, they will find good places among our brethren living three miles out of town, on good roads.

To the T. and M. directors we say, Be sure to have a good report at this meeting. Do not fail this time, any way. If possibly you cannot come, be sure to send your report the Monday before.

D. M. CANRIGHT.

West Newbury, Mass.

We have now given thirty-five lectures. Eld. Canright has visited us four times, and given six discourses. The attendance has been good, but the people are hard to move. They acknowledge the truth, and there they stand. We have had two Sabbath meetings. Five have taken their stand to keep the commandments. We still continue our meetings, in hope of seeing others act up to the light they acknowledge they have received.

The last of this week I go to Danvers, to assist Bro. Canright through the dedication, and the meetings he is to hold there. Bro. Robinson will carry on the work here.

C. W. STONE.

Dedication.

THE church at Clyde propose to have their new house completed, and ready for dedication, at the time of the State quarterly meeting. This will add to the interest of the occasion. We appeal for the help of Eld. S. N. Haskell, or some other efficient minister, at this meeting. The scattered membership of the church are cordially invited. It would be well to come so as to partly care for yourselves.

H. A. ST. JOHN.

Price Reduced.

THE First and Second Advent charts, heretofore advertised at twenty-five cents each, or fifty cents per set, will henceforward be furnished at fifteen cents each, or twenty-five cents per set. Those who have paid the former price will be entitled to another set, provided they pay postage on the same.

H. A. ST. JOHN.

A SPECIAL from Vienna says that the powers, in admitting Russia's right to treat separately with Turkey, have taken a long step toward surrendering the whole of the treaty of Paris and giving over the settlement of the Eastern Question entirely to Russia.

Friends of Truth.

FEELING the importance of circulating Mrs. White's writings, we give the following sums for that purpose, and invite seven others to give one hundred dollars each for the same.

James White . . . \$100 R. G. Lockwood . . \$100
J. Q. A. Haughey and wife 100

ENGLISH BIBLES.

Brevier, marginal reference, circuit,	\$5.25
Brevier, marginal reference, limp,	4.25
Brevier, marginal reference, calf,	4.00
Minion, reference after verse, circuit,	3.50
Minion, reference after verse, morocco, gilt,	2.75
Minion, reference after verse, col. calf,	2.25
Nonpareil, marginal reference, circuit,	3.00
Nonpareil, marginal reference, morocco, gilt,	2.25
Pearl, marginal reference, morocco, gilt,	1.75
Pearl, marginal reference, circuit,	2.75
Pearl, marginal reference, rim,	1.65
Pearl, marginal reference, clasp,	2.85
Pearl, marginal reference, basil,	1.40
Pearl, marginal reference, roan,	1.20
Diamond, marginal reference, circuit,	1.75
Diamond, marginal reference, Persian, clasp,	1.30
Diamond, marginal reference, Persian, clasp,	1.50
Diamond, marginal reference, morocco, gilt,	1.20
Diamond, marginal reference, rim,	1.10
Diamond, marginal reference, calf,	1.00
Diamond, marginal reference, roan,	1.00
Diamond, marginal reference, basil,90
Diamond, marginal reference, limp,75

We will send the above by mail, post-paid, at prices stated.

APPOINTMENTS.

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

SECOND State quarterly meeting of the Ohio T. and M. Society for this year, at Clyde, Sandusky Co., Jan. 19 and 20, 1878. We hope to see a full attendance of directors and members of the society.

H. A. ST. JOHN, Pres.

District Quarterly Meetings.

THE quarterly meetings of the six districts of Ohio will be held Sabbath and first-day, Jan. 12 and 13, 1878, as follows:—

Dist. No. 1, at New Antioch.
" " 2, at Waterford.
" " 3, at North Bloomfield.
" " 4, at Norwalk.
" " 5, at Bowling Green.
" " 6, at Van Wert.

Perhaps Eld. J. H. Waggoner will attend the meeting in Dist. No. 1.

Directors will have charge of the meetings in their respective districts.

H. A. ST. JOHN, Pres.

QUARTERLY meeting of Dist. No. 10, Iowa and Neb. T. and M. Society, at Nevada, Ia., Jan. 12, 13, 1878.

One or two of our ministers will be present. Let prompt reporting be done.

S. M. HOLLY.

QUARTERLY meeting of Dist. No. 10, Michigan T. and M. Society, at Flint, Jan. 12 and 13. We hope the attendance will be good.

GEO. RANDALL, Director.

THE T. and M. quarterly meeting of Dist. No. 8, will be held at Hazelton, Mich., Jan. 13, 1878. Bro. Lamson will be at this meeting. Come, brethren, one and all.

JOHN MCGREGOR, Director.

QUARTERLY meeting of Dist. No. 11, Michigan T. and M. Society, at Locke, Jan. 12, 13, in accordance with the article in Review No. 24, last volume, headed, "Quarterly Meetings." Let all read the article, and act in accordance with its suggestions. Forward all reports in time.

J. FARGO.

ALEX. CARPENTER.

QUARTERLY meeting of Dist. No. 5, Ill. T. and M. Society, at Princetown, Jan. 13.

C. TURNIPSEED, Director.

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.

Business Department.

"Not Slothful in Business." Rom. 11:12.

The P. O. address of Eld. I. D. Van Horn and Mrs. A. P. Van Horn is Salem, Oregon.

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, notice of the omission should be given.

\$2.00 EACH. J. M. Jones 51-24, N. N. Lunt 53-1, Mrs. A. B. Knights 53-1, Mary Brown 53-9, Clark Satterlee 53-1, Polly Allen 53-1, A. T. Oxley 53-1, R. T. Payne 53-1, A. B. Sheldon 53-1, L. I. Glover 53-6, Mrs. A. L. Lampson 53-1, J. M. Little 53-1, Eli Wick 53-1, Betsey Landon 53-1, M. J. Bartholf 53-1, Mrs. E. Young 53-1, Wm. Livingston 53-20, Caroline Starr 53-1, R. F. Andrews 53-1, Mrs. E. F. Rood 53-1, David Suter 53-1, Sarah I. Alden 53-1, N. H. Hopkins 53-1, J. N. Tahmadge 53-1, Paul Smith 53-1, F. Kittle 53-1, Wm. M. Graves 53-1, M. J. Lippincott 53-2, Willis Haskins 53-1, Peter Mohr 53-1, E. O. Peterson 53-1, D. P. Berry 53-2, Wm. McCurdy 53-1, Mrs. N. A. Goodwin 53-1, J. S. Wager 53-1, Wm. H. Hanks 53-1, J. Morrison 53-1, Richard Ralph 53-1, J. M. Wilkinson 53-1, Emeline Wilson 53-6, D. E. Wellman 53-1, Mrs. Harriet Shepherd 53-1, S. N. Mead 53-1, Rebecca Ake 53-1, Wm. S. Lane 53-1, J. B. Stilwell 50-6, Benj. Reed 53-2, I. G. Colcord 52-5, I. T. Morton 53-1, Mrs. L. E. Warren 53-8, Susan F. Wells 53-1, P. Rise 53-1, Fred Johnson 53-1, Mrs. A. A. Foss 53-1, Thomas Anderson 53-1, Jesse Rosa 53-1, W. C. Nichola 51-14, Jane Griffith 53-1, Jas. H. Keller 53-1, B. F. Link 53-1, Emilie Jorgensen 53-1, Mrs. Russell Peters 53-1, Clarissa M. Wildman 53-1, Mary Waters 50-8, Mary A. Hutchins 53-10, Augustus Ford 53-1, A. M. Covey 53-6, Milton Southwick 53-1, S. D. Salisbury 53-6, Edwin Church 53-1, Mrs. T. R. Staples 52-24, S. B. Whitney 53-1, Edson Dow 53-1, Mrs. Mary Obrist 53-1, Mrs. Francis A. Hudson 53-1, Jane Hutchins 53-1, Elizabeth Wood 53-1, O. F. Guilford 53-1, Nancy Adams 53-4, Mrs. H. Hicks 53-1, T. Cabot 53-7, Geo. Savage 53-1, H. W. Pierce 53-1.

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Books Sent by Freight.

R. S. Johnson \$21.62, M. Augusta Green 17.65, Signs of the Times 490.62.

Cash Received on Account.

Wyoming Canada T. & M. Society \$2.00, Vt. T. & M. Society 75.00, L. McCoy 65.00, A. W. Bartlett per S. H. Lane 3.09, Kan. T. & M. Society per J. Heligass 33.00, Wis. T. & M. Society per M. A. Kerr 50.00.

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A friend in Wis. \$5.00.

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Abraham Johnson 25c, Swedish Singers 1.00.

Book Fund.

Sally M. Stockwell \$2.00.

Danish Mission.

Ole Knudson \$10.00, Jens Holm 1.00, O. A. Gilbert 2.00, Mary Crouch 5.00.