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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 END OF LIFE.

Thou dost amaze me that thou dost mistake
The wandering rivers for the fountain lake.
What is the end of living?—happiness?
An end that none attain,
Argues a purpose vain.

Plainly, this world is not a scope for bliss,
But duty. Yet we see not all that is,
Or may be, some day, if we love the light.
What man is, in desires,
Whispers where man aspires.

But what and where are we? what now—to-day?
Souls on a globe that spins our lives away,—
A multitudinous world, where Heaven and Hell,
Strangely in battle met,
Their gonfalons have set.

Dust though we are, and shall return to dust,
Yet, being born to battles, fight we must;
Under which ensign is our only choice.
We know to wage our best,
God only knows the rest.

Then since we see about us sin and dole,
And some things good, why not, with hand and
soul,
Wrestle and succor out of wrong and sorrow,—
Grasping the swords of strife,
Making the most of life?

Yea, all that we can wield is worth the end,
If sought as God's and man's most loyal friend.
Naked we come into the world, and take
Weapons of various skill,—
Let us not use them ill.

Arouse thee, man! Shake off this hideous death!
Be man! Stand up! Draw in a mighty breath!
This world has quite enough emasculate hands,
Dallying with doubt and sin.
Come—here is work—begin!

Come, here is work—and a rank field—begin,
Put thou thine edge to the great weeds of sin;
So shalt thou find the use of life, and see
Thy Lord, at set of sun,
Approach and say, "Well done!"

This at the last: They clutch the sapless fruit,
Ashes and dust of the Dead Sea, who suit
Their course of life to compass happiness;
But be it understood
That, to be greatly good,
All is the use.

—Erastus W. Ellsworth.

General Articles.

JACK SPROUT'S CONVERSION.

JACK SPROUT swore a terrible oath. In fact, he swore quite a number of oaths; for he was very angry. It was nothing wonderful for Jack Sprout to swear, even in the presence of his wife; for he was sadly given to the habit of using profane language. And yet Jack was a good husband, an indulgent father, an industrious man, an accommodating neighbor, and he possessed many other excellences of character which might have made him a valuable member of society, had it not been for certain loose habits which had marked his course from childhood. His parents had been careless and profane before him; his father had been a tough, rough customer; so Jack naturally enough came up in the same track. But he was good-looking, and kind-hearted, and genial, and social, and so he had gained for a wife one of the very best maidens of our town, as well as one of the handsomest.

Master Freddy Sprout, aged five years, stood by his mother's side, with a sadly begrimed and tear-streaked face, and his story was, that Solomon Gordon had whipped him with a stick, and the boy's

legs still bore a few slight tokens of the castigation. Two other boys had come home with Master Freddy, and their testimony corroborated that which the sufferer had given. Freddy, with some of his playmates, had been throwing stones at Mr. Gordon's dog, and one of the missiles hurled by Freddy had hit the animal and caused him to howl with pain. Of course the stone thrown by such a tiny hand could not have inflicted much injury upon the canine brute; but Solomon Gordon loved his dog, and when he saw what had been done, he caught Master Freddy and gave him a thrashing; for he it known that Solomon Gordon was just such another man as Jack Sprout—warm-hearted, generous, and neighborly, but rough, uneducated, strong-willed, and impulsive.

Jack Sprout put on his hat and prepared to sally forth. His lips were pale and tightly compressed, and the huge muscles in his arms worked like bundles of ropes.

"Dear Jack," pleaded his wife, "don't go out now."

"Let me alone, Abby. No man shall strike a child of mine without having a chance to strike me. I shall go and see Sol Gordon, and I'll give him such a licking as he won't forget in a hurry!" And Jack closed the sentence with a terrible oath.

"No, no, Jack, don't go. What good will it do? Wait until you are more cool."

"Pshaw! Go away, Abby. There is not power enough on earth to save Sol Gordon from a drubbing, and I'll give it to him before the sun goes down."

And as Jack Sprout looked at that moment he gave awful evidence that he was able to make good his word; for a more magnificent structure of framework and muscle was not to be found in the town.

"Dear Jack," cried the wife, taking her husband by the arm, "O, do listen to me one moment. Freddy is not much hurt, and he ought not to have thrown stones at Gordon's dog. You know both Solomon and his family set everything by the dog, and he would not bark at the boys if they did not plague him. If you go and find Gordon as you are now, you will only make matters worse. O, I wish you would drop it."

Jack only shook his head and smiled one of those smiles which are so terrible upon the face of an angry man.

"O Jack, if you would only try the effect of kindness upon Solomon. He is a good man at heart."

Jack interrupted his wife with a derisive sneer.

"Don't laugh at me, Jack. I tell you it would be better to do so than to resort to blows. If you were attacked I would not blame you for fighting to protect yourself, but this is not a case that calls for your strength of muscle. There is a higher and nobler strength that you can use now."

"O ho!" uttered Jack, "you are preaching. You are giving me some of your Sunday-school lessons. But I don't want 'em. You may experience religion as much as you please, but you mustn't preach the stuff to me."

"Jack," spoke his wife, with a stern solemnity, "have I been any worse since I have begun to have an interest in religious things?"

"No, Abby, you were good always."

"Then why will you not listen to me? If you will stay with me now—if you will wait until your anger is cooled—and then go and speak kindly to Solomon Gordon, I give you my solemn word that you will feel a thousand times better than you will if you—"

But Jack would not hear his wife out.

He had sworn that he would thrash Solomon Gordon, and he would keep his word. His temper was at the boiling point, and he was fairly aching to get his hands upon the man who had dared to strike his boy;

for Freddy was his pet, and every blow that had been laid upon the child's body had been a mark of fire upon his own heart. So he put his wife away from him, and hurried from the house, slamming the door after him.

Away went Jack Sprout with rapid, heavy strides; and had Solomon Gordon fallen in his way just then he would most assuredly have been severely beaten; for though Solomon was a strong, bold man, yet Jack was a very Hercules.

But Jack was destined to get pretty thoroughly cooled off before he met the object of his wrath. As he approached the bridge that spanned the river just below the falls, he heard loud cries of alarm, and upon hurrying forward he found that a boy had fallen from one of the projecting timbers into the water. He looked over the railing and saw the little fellow just coming to the surface of the foaming, boiling flood—a curly-headed boy, just about the age of his own darling Freddy—stretching forth his tiny arms in an agony of despair. It was a terrible place, that seething, roaring pool, where the waters of the great river came pouring down from a high dam, but Jack did not hesitate; he forgot his enemy,—forgot everything but the danger of the little one,—and only stopping to kick off his boots and throw aside his coat, he leaped down into the angry flood. He caught the boy in his arms, and then struck out for the shore. It was a mighty conflict, but the strong man persevered. More than once those who had gathered upon the rocks had reason to fear that neither the man nor the child would come forth alive; but Jack held his own against the mad torrent, and finally reached the shore, where many hundreds were ready to help him. As for himself, a few minutes' rest so far restored him that he was able to walk; and he had sustained no injury save a few trifling bruises. And as for the boy, he had come forth in safety; for Jack had held him above the water during all the time of his struggle.

And when Jack Sprout had regained his breath and was able to speak, he looked to see the boy he had saved, and he saw that it was Andy Gordon, a bright-eyed, curly-haired, red-faced boy, not a year older than was his son Freddy.

"Where's papa?" asked the dripping child.

"He is coming," answered some one in the crowd.

Jack looked up and saw Solomon Gordon coming,—Solomon, pale and terror-stricken,—and with all possible haste he seized his coat and boots, and hurried away. He could not meet Solomon Gordon then.

"Mercy! What is it, Jack?"

Mrs. Sprout was alarmed. Her husband was dripping wet, his step was tottering, his breathing was labored, and there was a livid mark upon his forehead as though he had received a heavy blow.

"It is nothing, Abby."

"Has Solomon—"

"Pshaw! D'ye think Solomon Gordon could have done this? I have been in the river. A little boy had fallen from the bridge right into the flood beneath the falls. I jumped in and brought him out."

"Alive?"

"Yes; alive and unhurt," replied Jack.

"Oh, thank God! Whose child was it, Jack?"

"Don't stop to ask questions now, Abby, but make me a cup of hot, strong tea, while I get on some dry clothes. My soul! I think I had a narrow dodge of it."

Jack put on dry garments, and when he had rested a while, he drank his tea, and in the course of an hour all traces of exhaustion had passed away.

"I tell you, Abby, I have had a good many tough jobs in my day, but I never had one like that before. A weaker man than I am, could never have brought out that child alive."

"Oh, how grand it is, Jack, to use one's strength in such a cause. But whose child was it? Do you know?"

Before Jack could answer, the outer door was unceremoniously opened, and Solomon Gordon entered the apartment. Abby shrank back in alarm when she saw how pale and excited the man looked, and how he trembled; for she did not notice the moist, brimming light that shone in his swollen eyes.

"Jack," spoke the new comer, in a gasping manner, at the same time holding out both his hands. He choked and stammered, but presently gained strength to add, "O my God! what can I say? Jack! Jack!"

Here the stout man broke fairly down, and burst into tears.

Jack, almost as much affected as was his visitor, arose and took the extended hand.

"Never mind, Sol. It's all right."

"No, no," cried Gordon. "It isn't right. It never can be right. Oh! what can I do? Jack, if I could only go back to where I was this morning! I beat your child for a trifling thing, and you have saved mine from a terrible death, saved him almost at the expense of your own life. Kill me if you will. Beat me, Jack. Do anything you like, only forgive me, so that this saving act of yours shan't be always like a heap of coals upon my head."

And then with a sudden impulse,—under the influence of an emotion such as he never before experienced,—Jack Sprout said,—

"Solomon, I tell you it's all right. You have no more reason to thank God that I saved your child than I have. When I went forth from my house I was full of wrath and madness, and curses were upon my lips and in my heart. I would have sought such revenge as the wild beast seeks. Is it not better that I found your little Andy in the flood? and is it not better that my great strength was used in saving his life? I forgive you, Sol, from the bottom of my heart. And now I say, It's all right."

And so was cemented a friendship holy and lasting.

Seemingly slight perturbations in the current of a man's life sometimes work marvelous changes for good or for ill.

"Abby," said Jack Sprout,—it was late in the evening and they had been sitting for some time without speaking,—"I believe I am converted. Saul of Tarsus, that you read to Freddy about last Sunday, was not more suddenly brought to light than I have been. Really and truly, there is more virtue in kindness than in onmity; it blesses everything and everybody. He who bestows it is as much blessed as he who receives it."

And then the wife, with her arm placed gently around her husband's neck, kindly said,—

"Dear Jack, wouldn't we both be happier if we would try to live by the blessed rules laid down by our Saviour?"—Sel.

LUTHER'S ARGUMENT WITH SATAN.

LUTHER says: "Once upon a time the devil said to me, 'Martin Luther, you are a great sinner, and you will be damned.' 'Stop! stop!' said I; 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?' 'Therefore you will be damned.' 'That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners;' so I shall be saved! Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

WHERE God puts me is my appointed corner.

WHAT ADVANTAGE HAVE THE JEWS?

THE JEWS have no advantage whatever. Are they not despised by all men? And to brand a custom as Jewish is the same as to call it low and mean.

Thus the unbelieving world think. And many so-called Christians agree with the world in this. But the Holy Scriptures testify to the contrary:—

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God." Rom. 3:1, 2. God chose the children of Israel from among all the tribes of the earth to keep his oracles, and this charge they have fulfilled faithfully. The unbelieving Jews despised God, and crucified his Son; but the Lord has always had a remnant among them, who have loved his commandments and believed in the Messiah.

Our Saviour himself says that "salvation is of the Jews." John 4:22. Truly, the word of God has come from the Jews, and has illuminated the whole world.

The apostle witnesses concerning the Jews as follows: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." Rom. 9:4, 5. This he applies to the believing Jews; for he says, "They are not all Israel, which are of Israel; but the children of the promise are counted for the seed." Verses 6-8.

It is not one covenant only (the old covenant) which belongs to the Jews, but *the covenants*. These must be at least two. Therefore the Scriptures testify that God has made the new covenant with the house of Israel. Heb. 8:10. Have we received another giving of the law, another service, other promises, another glory, and another adoption? Is there another Heavenly Father, and another new earth besides that promised to Abraham and Isaiah? Heb. 11:13, 16; Isa. 65:17. Is there any other commonwealth under the new-covenant dispensation than the commonwealth of Israel? Eph. 2:12. Is it not, then, the greatest honor to be fellow-citizens with the righteous Jews, and to share with them in the blessed hope, and in the covenants of promise? Verses 12, 19.

Shall we be ashamed of our Saviour because he was a Jew? Then we must also be ashamed of the Sabbath, because it is called Jewish. Oh, how restricted and narrow-minded is that spirit which has so great an influence on the Christianity of our day. Men serve God as far as custom and practice allow, but no further. They wish to escape the cross; because the cross comes first when one dares, in his morals and religion, to go further than the world. The traditions and customs of the papacy are defended, because they were once delivered unto men, while the doctrines and commandments of God are bitterly opposed.

They will not keep the Sabbath of the Lord, because it is not commanded anew in the New Testament; but they do consider it a sin to work upon the first day of the week, which is not forbidden either in the Old or the New Testament. Some attempt to prove that all days are alike, and that no one may judge us concerning holy days and sabbaths; but at the same time they brand Sabbath-keepers as having gone greatly astray. They say that it is dangerous to regard days and times, and they apply this to those who keep holy the Sabbath of the Lord; but they do not consider it dangerous to regard the first day, which the Bible has not appointed to holy use, as holy time.

Our Saviour was a Jew; the prophets and apostles were all Jews. The believing Jews are the natural branches of the true Christian olive-tree. Shall we despise them? Shall we disregard their promises, and covenants, and service, and the giving of the law? God forbid. We have no faith that abolishes or changes the law (the moral law, the ten commandments, which make known sin; Rom. 7:7), but faith establishes the law. Rom. 3:31.

The Lord be praised for all the blessings he has permitted to come to us from the Jews. Oh, that we might be united in the closest union with the patriarchs, prophets, and apostles, and above all with our dear Saviour, as well as with all the believing children of God. May we, with all the true Israel, have a part in the adoption, and at last in the eternal glory.

JOHN G. MATTESON.

STRAWS.—NO. 2.

A SHORT time ago a gentleman spoke in the hall where we were lecturing, in the interests of the National Liberal League, setting forth its principles and aims. He alluded to the convention recently held in the city of Rochester, and stated some of the reasons for the formation of the league. He said the proportions and importance being assumed by the Religious Reform Association are such as to awaken alarm in reflecting minds for the safety of the distinctive features and characteristics of our free government, and prompt and energetic measures must be resorted to, to avert the danger.

He was introduced by an officer of the Liberal League of Tompkins Co., N. Y., who was quite active in the gratuitous distribution of tracts and documents published in the interest of the movement. It was shown that local leagues are being rapidly formed, and the movement is becoming quite general, leading men of all classes declaring themselves strongly in its favor; and it is evident that the public mind is being aroused, and individuals are taking sides in the controversy, according to their inclinations or convictions, as the case may be.

It is, however, evident that the Liberal League will only serve to precipitate the pending crisis; for the extreme secular views advocated, the well-known spiritualistic, skeptical, and even atheistical tendencies of many of those actively engaged in the movement, will have the effect to excite the disgust and indignation of those who take the religious side of the controversy, and will inspire them with greater zeal and energy in their operations, and furnish them with a plausible pretext, and a powerful appeal to the religious prejudices of the masses against those who are advocating the present truth, and urging the claims of God's law, in opposition to the enforcement of man-made institutions by legal enactment. S. B. WHITNEY.

WHICH?

WHICH is a relative pronoun, third person, singular or plural number, neuter gender, and, in the text below, is in the nominative case. "Which are a shadow of things to come, but the body is of Christ." Col. 2:17.

We go back to the preceding verse to find the antecedent of this pronoun "which," and learn that the apostle closes up that verse with a reference to the sabbaths; which fact, says the objector, proves the abolition of the weekly Sabbath. Before we draw so hasty a conclusion, let us look at a few facts.

1. What does Paul mean here by a shadow? All must agree that he has reference to those things that shadowed forth the world's Redeemer. This leads us to inquire, When were such shadows introduced? The ready answer is, Not till there was a necessity for a Redeemer; or, in other words, not until man had fallen, and needed redeeming.

2. The weekly Sabbath was instituted before the fall (see Gen. 2:2, 3); consequently it cannot be a shadow, but is a memorial of creation, pointing back to that event. Ex. 20:8-11.

3. By turning to Lev. 23, we learn that the Jews had seven annual sabbaths. These were not embodied in the moral code of ten commandments, but in the law of types, shadows, and ordinances. These sabbaths were called "her sabbaths;" but of the weekly Sabbath the Lord says, "My holy day;" "The Sabbath of the Lord thy God;" &c. Isa. 58:14; Ex. 20:8-11.

Now, we wish to ascertain the real meaning of Paul's words. Does he give us to understand that the Lord's Sabbath was nailed to the cross, or that it was "her sabbaths" that were thus treated? Before examining his words let us consider a prophecy found in Hosea 2:11: "I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." This places the matter beyond dispute. It was *her* feast days, new moons, sabbaths, &c., that were to cease; and these are the very days Paul has under consideration. Thus he says: "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Then, to prevent any misunderstanding, he adds, "Which are a shadow of things to come." Was the

weekly Sabbath a shadow? Most certainly not. It was instituted before the fall of man, which fact places it back of all shadows; so we find it pointing back to creation, and not forward to the cross. Were the annual sabbaths shadows? They were, and pointed forward to Christ.

Then we have two kinds of sabbaths in the Bible, the Sabbath of the Lord, which is the seventh day, and the shadowy sabbaths pointing to Christ. One of these two kinds was abolished; we urge the reader to decide *which*. See Col. 2:17.

D. A. ROBINSON.

THE ARMY OF THE LORD.

"AMONG men, those who faithfully serve the Lord, obeying his voice, constitute his army on earth." "Enlistments are still in order."

I say amen to the above from Bro. Cottrell, in REVIEW No. 23, last volume. Having been a soldier for the Union, I appreciate most intensely those passages of Scripture that speak of the Christian course as a warfare, and of Christians as soldiers. The first duty of a soldier is loyalty. After taking the oath of allegiance, and subscribing to it, thus enlisting in due form in the service, desertion becomes one of the greatest crimes. By enlisting, the soldier surrenders his entire service for the time stated, even to the laying down of his life if the cause demands it. Hence obedience to the orders of his superior is one of the highest virtues, and disobedience is justly punished with severity.

Courage comes next among the qualifications of a good soldier. It enables him to stand in the ranks, heedless of all but duty, while loved friends and comrades are falling on all sides. In connection with watchfulness it enables him to serve in the important position of picket or advance guard. Placed far from the cheerful camp fire where rest his weary comrades after the arduous duties of the day, he knows no rest or sleep. Duty keeps him awake, while courage enables him to pace, without fear, the lonely path marked out for him to tread, piercing, with watchful eye, the surrounding gloom, ready to sound the alarm the instant danger approaches.

Within the camp are learned the various arts of war, such as moving in harmony, keeping step, and preserving order in all the various evolutions necessary to the highest state of perfection in the service.

Endurance is another very important qualification, enabling the soldier to bear the deprivation of food and rest, and to survive the hardships of the march.

These virtues, with patience and cheerfulness, will endear him to all with whom he comes in contact; and when found in the soldier of Christ, and perfected by grace, will enable him to enter into that warfare whose weapons are not carnal, but mighty through God to the pulling down of strong holds, with great boldness and a certain prospect of victory. W. E. S.

WHICH BUT?

GO INTO almost any social meeting, and you will hear expressions like the following: "I am still trying to serve God in my weak way; but—" "I have, in times past, enjoyed much of the love of God; but—" Or, "I know I ought to consecrate myself fully to the Lord, and sometimes I feel as though I could almost do so; but—"

Ah, that little word but! what a world of meaning it suggests! Used as above, it means doubt, darkness, discouragement, indecision, a whole catalogue of states of mind that hinder the Christian's progress. But, my dear brother, there is not the slightest need for using the word thus; for "all the promises of God in him [Christ] are yea, and in him Amen, unto the glory of God by us."

Just turn "but" around and see how it shines! "To be sure, the enemy may try to destroy me; but Jesus has said, 'I will never leave thee, nor forsake thee.'" "I may be weak; but has not Jesus said, 'My strength is sufficient for thee'?" "There are some things that look dark, and I know not just how they will come out; but the voice of the prophet comes to me with power, saying: 'Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? . . . He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall [without the help of God]; but they that wait

upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:28-31.

Used thus, the word gives joy, peace, light, hope, and comfort. Which way, dear reader, will you use it?

CHAS. C. LEWIS.

THE POWER OF INFLUENCE.

It is, probably, the result of a certain law of nature implanted in the human heart, that a common sympathy of existence seems to unite the human family. At any rate, we know it to be a fact that even a look has its influence. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," says the wise man, and how often, in our own experience, have we seen this exemplified. A momentary glimpse of a cheerful, happy face, as in meeting and passing a friend in the street, has the effect of adding buoyancy to our own feelings; while the sight of one telling of tears and sorrow touches a chord of sympathy in our hearts which drives out thoughts of gayety, and changes the whole current of our meditations.

While it is true that this silent influence is too unmistakably felt for its existence to be denied, its potency for good or ill cannot compare with that exerted upon our friends and associates by our words and acts. It is impossible for us to know just how far we are able to sway the feelings of others, yet we may safely conclude that every one of our words and every thing we do, is liable to be noted by some one of our associates, and allowed due weight, especially if it be on the wrong side of the balance. In view of this, how careful should we be as to the character of those words and acts!

In the providence of God, we have been enabled to behold the light of truth as it shines forth from the blessed Book. Do we prove by our actions that we love it, and are grateful for its light? We all have friends whom we would not have stumble over our misguided steps and fall into ruin, and perhaps they are watching us to see if the truth which we profess has a sanctifying influence upon our lives. Shall we not be seen walking in its beautiful precepts? If we are, it may be that some, at least, seeing our good works, shall be constrained to glorify our Father who is in Heaven. V. MORROW.

Chariton Co., Mo.

ARGUMENTS FROM IGNORANCE.

THOSE persons who believe nothing but what they can see, are likely to have very short creeds. Those who credit nothing which they cannot understand, make their ignorance the measure of their faith.

It is related that Louis XIV. of France, sent an ambassador to the King of Siam, who told that monarch that in France the cold was so intense at times that men could walk upon the water, which sometimes became firm enough to bear up an elephant. The thing seemed so absurd, so contrary to all experience and observation, so utterly impossible, that the king took the story for an insult and threatened the ambassador with instant death. He knew too much to be deceived by such stories,—in Siam water never became hard!

There is an account of an Indian who was sent by his tribe to Washington, and on his return, while relating the wonderful things he had observed, he declared that he had seen the white people fasten a great ball to a canoe, and so rise into the clouds and travel through the heavens. This story, so absurd, so unreasonable, so contrary to all experience, was at once pronounced impossible, and a young warrior instantly leveled his rifle and shot the Indian dead, regarding him as too great a liar to be allowed to live.

At the beginning of the nineteenth century the man who had declared it possible to print forty thousand newspapers in an hour on a single press; or to travel over the country at the rate of a mile a minute; or to send a message or ask a question across the Atlantic Ocean and receive an answer within an hour's time, would very likely have been considered a lunatic or a liar; and yet all these things come within the scope of our observation to-day. The impossibilities of the by-gone years have become the common occurrences of the present time; and if men are so ignorant of their own powers that they would a few years since have counted a man a liar for declaring what they themselves are believing and doing to-day, what shall we say of

those who presume to limit the Holy One of Israel, and deny the power of God, the Creator of the world. He who formed this earth at first, can do what he will with it; and He who has made man in his own image can restore his vanished life, and bring him back again from the dust of the silent sepulcher. "For with God all things are possible."—*The Christian (Boston)*.

CARLYLE ON DARWIN.

A "PERFECTLY trustworthy" London correspondent in a letter to the *Hartford Courant* describes an interview with Thomas Carlyle, now in his eighty-first year, and occupying a small sunny house in that city. The old man's head is massive and grand, covered with abundant gray hair. His eye lights up his long face, and almost transfigures his whole countenance. His conversation is full of soul, sometimes of fiery energy and eloquence. The correspondent gives the following as a specimen:—

"About thirty years ago, a book was published here called the 'Vestiges of Creation.' It ran quietly through five editions: men read it with bated breath, in silence, and marveled at its audacity. It was like a pinch of snuff, and now whole wagon loads of it are thrown down in the public highways, and atheistic sneezing has become the fashion. So-called literary and scientific classes in England now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. I have known three generations of the Darwins—grandfather, father, and son—atheists all. The brother of the present famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this motto, 'omnia ex conchis,' everything from a clam shell! I saw the naturalist not many months ago; told him that I had read his 'Origin of the Species' and other books; that he had by no means satisfied me that men were descended from monkeys, but had done much toward persuading me that he and his so-called scientific brethren had brought the present generation of Englishmen very near to monkeys.

"A good sort of a man is this Darwin, and well-meaning, but with very little intellect. Ah, it is a sad and terrible thing to see nearly a whole generation of men and women professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to: all things from frog spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes. 'What is the great end of man?' 'To glorify God, and to enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

REV. DR. EATON ON THE SABBATH.

1. The day of rest was appointed by God at the beginning of man's history.
2. It was observed by the patriarchs and the early church.
3. It was incorporated in the ten commandments, and placed on a parity with other moral precepts.
4. It was largely insisted on by the prophets, who also prophesied of it as belonging to New Testament times.
5. It was honored by Christ, who also spoke of its sanctity in days to come.

God designed its perpetual observance. The Sabbath is a golden bow of promise, resting one of its extremities in paradise, amid the fresh flowers of Eden, spanning the whole history of time, and resting its other extremity on the Mount of God, amid the perennial flowers of Heaven. And when the sum of the results of all instrumentalities ordained upon earth for the salvation of men and the glory of the Great King are published from before the throne, next to the Bible and the preaching of the gospel this blessed Sabbath will be crowned with eternal honor, as the pearl of days, as the bright jewel amid all the days of the week, through whose light and quietness and peace men are attracted to the cross, and from the cross up the steps of time to the land of eternal rest. So may this rest-day be beautiful and valuable, until working days are all over, and all things

ready for the great change, when the elements shall melt, and God's hand shall roll up the scroll of the heavens, and the grand, eternal jubilee be kept around the throne!—*The Delaware Signal*.

THE SABBATH.

SWEET is the Sabbath of the Lord
To those who in his law delight,
By whom transgression is abhorred,
And loved and honored is the right.

It speaks of Him whose wondrous might
The heavens and earth from nothing made,
Who formed the glorious orbs of light,
And the deep sea's foundations laid.

This holy day Jehovah blest,
Ere sorrow, pain, or death was born,
And set apart for man a rest,
In the creation's sinless morn.

Its sacred hours, O Lord, to thee
Thy saints would ever holy keep,
Till they thy face in glory see,
Or in their Saviour fall asleep.

J. S. THORP.

WILL IT PAY?

WILL it pay to use tobacco, and allow wife and children to stay away from church for want of suitable clothing? Will it pay to stay away from meeting for fear the minister will say something against this filthy habit? Will it pay for one who should be an example to the flock, one who must give an account for the church of which he is overseer, to set them an example, which, if followed, will shut them out of the kingdom? Will it pay to become a slave for so filthy a thing as tobacco? A hog will not touch it, yet a man addicted to its use will beg for a chew or smoke. Many a man has even killed himself with it,—committed murder for his god tobacco.

Will it pay to make a public nuisance of one's self? Many times we have been forced to turn away, sick and disgusted, when conversing with persons who use the weed. And has any one a moral right to poison with the stench of tobacco the common atmosphere which all must breathe? Is it not a sin to do so?

Says Dr. Pratt, "Surely, if the dictates of reason were allowed to prevail, an article so injurious to the health, and so offensive in all its forms and modes of employment, would speedily be banished from common use." All, even those who are its greatest slaves, admit that the use of tobacco is an unclean habit. See that tobacco-user try to talk. His mouth is so full of the foul juice that it is sprinkled in every direction, and if you are close to him, you will be likely to get some of it in your eyes and on your shirt bosom. Yet we often see young men, and even women, using the filthy, sickening weed. But turn to the word of God, and learn from it that no "unclean person . . . hath any inheritance in the kingdom of Christ and of God." Eph. 5:5. Will it pay to give up our inheritance for the pleasure we enjoy here in making ourselves disgusting to every clean person?

Is not the use of tobacco filthy? Yes; we need not stop to picture to you the bar-room or the smoking-car. Where is the lady who would like to spend an evening in either? What does the word of God say about filthiness? In Ps. 14:2, we read, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." Now hear the result: "They are all gone aside, they are all together become filthy [or, as the margin reads, stinking]." James exhorts us to "lay apart all filthiness." James 1:21. And Paul says, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then if we would be holy (and we must be, if we ever see the Lord; Heb. 12:14), we must rid ourselves of this habit.

Turn again to your Bibles, and read Jude 8: "Likewise also these filthy dreamers defile the flesh." So if a person is guilty of any filthy habit he defiles himself. 1 Cor. 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Tobacco is intoxicating. I am aware some will take issue with me here; but inebriation is as plainly the consequence of tobacco-using as of whisky-drinking. To be drunk it is not necessary that a person should be wholly delirious or insensible. There are degrees in drunkenness, and when a man takes into his system any

given quantity of either whisky or tobacco, he is drunk just in proportion to the dose. A man is just as truly drunk when he has taken sufficient tobacco to produce a feeling of pleasant exhilaration as when he has taken enough whisky to cause him to wallow in the ditch. The difference is only in the degree. No man is entirely sober while under the influence of any narcotic or stimulant.

Tobacco is one of the chief causes of intemperance. An eminent physician says that the United States pays enough every year for tobacco to clothe and educate all her children, and to keep a pastor in every church. Read Gal. 5:19: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, . . . drunkenness, revelings, and such like. . . . They which do such things shall not inherit the kingdom of God."

Will you still go on using tobacco through 1878? Did it pay you last year? Will it pay this year?

You say, I cannot quit using tobacco; I wish I could. What will you do with your pipe and quid when Jesus comes? Do you think you can hide them? What will you do with that foul breath? Can you get rid of it in a moment? If you were offered \$5,000,000 to stop, would you not do it? Jesus offers you eternal life, which you can enjoy forever and ever. I know you can leave off the use of tobacco; for I was once as great a slave to the habit as you can be. But when I saw that the promise was only to the "overcomer" (Rev. 3:21), I determined to stop using tobacco at once and forever; and, by God's assisting grace, I am now a free man. During the past year, I have seen men between seventy and eighty years old, who had used it all their lives, give it up, and they are now rejoicing in their freedom.

Never experiment, and try to taper off. The taper always runs the wrong way. Stop at once. There is no danger that it will kill you. Are you a Christian? Go to Christ in prayer; he will help you. Use no *antidote* or *substitute*.

It will not pay to allow the devil to lull you to sleep, and rob you of eternal life.
J. N. AYERS.

EVERLASTING FIRE.

THE language of the Saviour in Matt. 25:41 is frequently quoted to prove eternal torment, and although quoted with great confidence, we think that those who compare scripture with scripture will see that it comes far short of teaching an endless hell for the finally lost.

We shall take no issue with the advocates of endless misery in regard to the definition of everlasting and eternal in Matt. 25; for with them we agree that these words here mean never-ending. This admission in no way helps our opponents, as we shall presently see. An element or action may produce *results* which are everlasting or eternal, and yet the element or action itself may be of short duration.

Paul, in Heb. 5:9, speaks of eternal salvation. Will the process of saving men always be going on, and never be accomplished? Certainly not; but the results secured by the great plan of salvation will be eternal. Again, in Heb. 6:2, Paul speaks of eternal judgment. Will the work of judgment be endless in duration? If it is, then the punishment of the wicked will never come; for men are not punished till after they are judged. The idea expressed simply is, that the results of the Judgment are eternal; that is, the decisions rendered are final and irreversible, and from them there is no appeal.

In Heb. 9:12, Paul speaks also of eternal redemption, not that Christ will never complete that work, but that the results secured will be endless; for those who share in that redemption will never again be brought under the cruel power of death or the curse and stain of sin.

Will God be engaged in judging men throughout the endless ages of eternity, and never get them judged? Will he always be engaged in redeeming men, and never secure their redemption? Then he may carry on the process of burning the wicked, and never get them burned; but the Scriptures say they shall be burned up, root and branch. Mal. 4:1. Therefore we cannot avoid the conclusion that the everlasting fire under consideration is not eternal in its duration, but the results of the fire are eternal, because the judgment pronounced and the penalty executed are *eternal, irrevocable, and final*.

No resurrection morn will ever greet the eyes of those who are cast into that lake of fire which produces the second death; but,

the blackness of darkness forever will enshroud them, as they sink into that long night of oblivion which knows no waking. The Lord has shown us, in the destruction of Sodom and Gomorrah, what results eternal fire will produce. Jude says that those cities, in suffering the vengeance of eternal fire, are set forth as an example. Jude 7. Peter tells us the result of that conflagration: they were turned into ashes. 2 Peter 2:6.

And what is to hinder such a result in the cases of the wicked? Do we ever find them compared in the Scriptures to enduring and imperishable substances? Never. On the contrary, they are always likened to the most perishable and inflammable substances, such as chaff, dried branches, thorns, briars, and stubble. Why has Inspiration used such comparisons? Is it to mislead the mind, and darken the subject? We believe not. We believe they teach the complete destruction of the wicked as plainly and forcibly as language can express it.

When the wicked become ashes under the feet of the righteous, as Malachi declares in his prophecy (4:3), no one will doubt that the results of the everlasting fire into which the wicked are cast, were clearly seen in the destruction of Sodom and Gomorrah, which were set forth as an ensample to those that after should live ungodly. 2 Pet. 2:6. M. H. BROWN.

DEFAULTERS UNPUNISHED.

THE suit against Richard B. Connolly, to recover seven or eight million dollars stolen from New York city, came to an unexpected end last week, the thief consenting, through his counsel, to a verdict and judgment for the whole sum. So this famous public plunderer gets off free, as regards personal liberty, and consents to let the authorities get out of his estate, as it is now, what they can! Judge Davis, in rendering the verdict, offered, for the public good, the following eminently just reflections:—

"The worst feature of all is that the whole body of these conspirators go substantially unwhipped of justice. Some of them walk our streets to-day, unpunished, and come presenting themselves for examination, turning State's evidence against themselves—having failed to do it for any useful purpose against others—to disclose and even boast of their own villainy before tribunals organized for some unknown purpose, unless it be to lay the foundation of escape even from the petty punishment of imprisonment or debt. To my mind, this presents a spectacle so abhorrent to my notions of justice, that, in disposing of the last of these cases—as I suppose this to be—I cannot help taking advantage of the opportunity to condemn it as a parody of public justice. It is a great public wrong that these men should have escaped from all substantial punishment for their crimes. The Court most emphatically desires to be understood that in the rendition of the verdict nothing is to be inferred, supposed, or imagined in the nature or character of an exculpation from his crime on the part of this tribunal, nor as a certificate of character upon which he can seek his new place."

What Judge Davis says of these astonishingly brazen-faced plunderers, and the shiftless, thriftless way in which the authorities have dealt with them, would apply equally well to the several "batches" of whisky-conspirators in Chicago, especially the "Jake" Rehm, who has just been awarded complete immunity by the courts.—*The Advance*.

MANY have yielded to go a mile with Satan, who never intended to go with him twain; but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, and they see not the end of that to which they are going.—*Worthington*.

MANY worthy people are often sorely distressed at the assaults of infidel science and philosophy upon the revealed word of God. They have no need to be disturbed. God has provided a sure defense for his precious revelation. As Professor Taylor Lewis has finely said: "The Bible itself must be brought out as the best defense against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can account."

The Review and Herald.

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

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

DID THE ANGEL SWEAR TO A LIE?

THERE are still some people in whose minds the great disappointment experienced by the Adventists of 1844, stands as an objection against their regarding that movement as a fulfillment of prophecy. Those engaged in giving that message were disappointed. They proclaimed that that was coming to pass, which was not to come to pass, and did not come to pass. Now can we say that their work was symbolized by an angel flying through heaven with the everlasting gospel, Rev. 14:6, 7, or by an angel lifting up his hands to heaven and solemnly testifying that time shall be no more, Rev. 10:6, without involving the angel in the dilemma of testifying to a falsehood? This is a question worthy of careful consideration.

An important branch of the subject we do not propose here to discuss; namely, the evidence that the advent movement of 1840 to 1844, was manifestly a fulfillment of prophecy. But this has an important bearing on the issue, and should be taken into account and satisfactorily disposed of before deciding against that movement.

There are prophecies which can be applied nowhere else and to no other work. They are prophecies plain and unequivocal. They locate the time of their fulfillment, and describe the nature of their work; and if we look upon the past advent movement as a genuine work, the application of these prophecies to that work, seems so consistent and natural that they are the easiest prophecies to apply in all the Bible. But if we deny their application to that movement, there they stand, mysterious, unexplainable; yea, more, palpable failures; for the time is past when the fulfillment should have appeared.

All that we deem it necessary here to do, is to inquire whether or not it can be established as a correct principle that persons may fulfill prophecy, and yet in some respects misunderstand and misapply the prophecies they are fulfilling. If this should appear to be a correct principle, the subject is freed from all difficulty.

Let us now look at some of the prophecies which are applied to the advent movement, and see how far that movement was in accordance with those prophecies, and what the points of difference were.

They believed, 1st, That the coming of Christ was near; 2dly, That the signs given to indicate that coming had been fulfilled; 3dly, That his coming was to be literal, personal, and visible, in the clouds of heaven; 4thly, That the prophetic periods would terminate in 1844; 5thly, That the hour of God's Judgment would come at the end of those periods; 6thly, That then the sanctuary would be cleansed. And in all these points they were correct.

What did the prophecies warrant them to proclaim? They warranted them to proclaim that time, prophetic, should be no more, or that the prophetic periods would there end; and they proclaimed it: that then the sanctuary should be cleansed; and they proclaimed it: that the hour of God's Judgment was then to commence; and they heralded that: that the coming of the Lord was near; and they gave the proclamation.

In making these announcements did they not fulfill the prophecies which embraced these points? And as this was all that the prophecy warranted them to do, could the fact that they went beyond that and drew unwarrantable conclusions and made wrong applications, invalidate their work as a fulfillment of those prophecies? It seems not; for we must hold that if a people arose and made the exact proclamation of Rev. 10:6, and 14:6, 7, at the very time there pointed out, and in the express manner, and under the precise circumstances indicated, that move must stand as a fulfillment of the prophecy, though a hundred other things, not mentioned, were connected with it, and though the persons misunderstood the prophecy itself. What has the question of fulfillment to do with our understanding of the prophecy, or the inferences we may draw from it, so long as we are faithful to give the message in the terms of the prophecy, and to fulfill all its conditions?

And what was the difference between the views of Adventists in 1844, and the prophecies? Simply this: Adventists placed the coming of the

Lord a little sooner than they had a right to, owing to a misunderstanding of the sanctuary and the nature of the Judgment. Further light has revealed that all that the prophecies declared was fulfilled to the letter. The only failure was in the inferences drawn by men outside of the Bible and the expectations based upon them. But for these, as we have shown, the prophecies were in no wise responsible.

The case of the disciples is referred to, to illustrate this subject, very uniformly and very properly. And if the circumstances of that case are fully considered, it leaves little room, as it seems to us, for further questioning.

A prophecy had been given commanding the daughter of Zion to rejoice and shout because her King was coming unto her, having salvation; and the sign was to be that he would appear in a lowly condition, riding upon an ass, and upon a colt, the foal of an ass. Zech. 9:9. And when Jesus, as recorded in Matt. 21, and other scriptures, directed his disciples where they would find a colt whereon never man had sat, and told them to bring that colt to him, and if any man questioned their proceedings, to say, "The Lord hath need of him," they recognized the sign, and entered at once into the spirit of the occasion, proclaiming with joyful shouts and loud hosannas the coming of their King.

That they misunderstood the prophecy we positively know; for after his crucifixion they said sadly, "We trusted that it had been he which should have redeemed Israel." Luke 24:21. Had they known or supposed that Christ was going to a cross instead of a throne, as was indeed the case, wails of sorrow, rather than shouts of joy, would have issued from their lips. And we have no reason whatever to suppose that in that vast throng, amid the rejoicing occasioned by their expectation of the redemption of Israel, and the interchange of thought, the answers to inquiries, and the communication one with another, as the "whole city" was moved on the occasion—we have no reason to suppose that they did not advocate the temporal reign of Christ, then and there, and urge it from the records of the prophecy. We must suppose that they did do this; for, knowing that that was what they expected, to conclude that they said nothing about it, would be a very unnatural conclusion. It would be to conclude that the whole multitude suddenly became deprived of one of the most prominent traits of humanity.

But, nevertheless, did they not fulfill the prophecy? So the sacred writer declares. They gave a proclamation according to the terms of the prophecy, and under the circumstances specified therein; and in that they fulfilled it. But they misunderstood the prophecy, drew wrong inferences and raised false expectations from the prophecy itself; yet that did not invalidate their work as a fulfillment of what the prophet had written. Christ was indeed their King, but was not to manifest himself as such then.

They supposed he was to have a temporal kingdom; but he was not. They supposed the time had come for that to be set up; but it had not. They were correct only in the person of the One who was before them. In all else they were wrong in their conclusions. In two points out of three they failed. But the Adventists of 1844, in six points out of seven were correct.

Yet of the disciples it is said, "All this was done that it might be fulfilled which was spoken by the prophet." And we verily believe if the same pen of inspiration should speak of the past great advent movement, it would be to say, "All this was done that it might be fulfilled which was spoken by John, saying, 'I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come.'"

THE TIMES OF REFRESHING.

BRO. T. H. STARBUCK, of Oregon, writes: "I am told that Acts 3:19 should be rendered thus: 'Repent ye therefore and be converted, that your sins may be blotted out, in order that times of refreshing may come from the presence of the Lord.' Will the Greek sustain such a rendering?"

Ans. That rendering is more strictly in accordance with the original. But critics are not agreed as to the sense in which the Greek words *δραμας* *αν* should be taken; that is, whether they bear the sense of "when," as in our version, or "in order that."

So far as the use we make of the passage is concerned, it matters not which meaning we may give them. The best expositors are gener-

ally agreed that the following words, "And he shall send Jesus Christ," refer to Christ's second advent; and all we wish to prove is that there is a special time of blotting out of sins in connection with a refreshing, or outpouring of the Spirit, and the second coming of Christ, as is so clearly shown by the subject of the sanctuary. And this appears equally in either case.

If we say, "when the times of refreshing shall come," it shows that such a time is coming at some definite point in the future, though we may not know the time, and that sins are to be blotted out when that time shall come. If we say, "in order that the times of refreshing may come," &c., it shows no less that there is a time of blotting out of sin, in connection with a time of refreshing, only that the coming of that time is dependent upon the progress of this work of repentance and conversion among men.

And we see no objection to this idea. Peter seems to speak as though the coming of the day of the Lord is affected somewhat by the course the church may take: 2 Pet. 3:12; "Looking for, and hasting unto the coming of the day of God." The margin reads, "Hasting the coming."

If it has been ordained that a certain work must be done on earth, for instance, that a certain number must be converted and made righteous, before the Lord can come, the sooner that work is accomplished, the sooner the Lord will come. And if this is a work in which the church is to be largely instrumental, the faster they work and the more they accomplish, the sooner the Lord will come.

But some one may perhaps say, There are certain events to take place, or prophecies to be fulfilled, with which the action of the church has nothing to do. But might we not suppose in reply, that Providence would keep pace with the church in the accomplishment of its work, and cause contemporaneous events to be fulfilled with a slow or accelerated movement, as circumstances might demand.

With this view the exhortation of Acts 3:19 would be regarded as an exhortation given to all the world, to repent and be converted, fill up the ranks of the righteous, complete the destined number to be redeemed, that your sins may be blotted out, that the times of refreshing may come, and that Jesus Christ may be sent. That is, Complete the work of the gospel, that the plan of salvation may the sooner be worked out, and the time of reward and deliverance come.

This blotting out of sin and the coming of the times of refreshment, we cannot apply to individual cases as fast as they repent, unless we have the coming of Christ and the restitution of all things take place there also; for these are all inseparably connected together.

The work of repentance and conversion among all men is first accomplished, then comes the blotting out of sin, and the times of refreshing, and the coming of Christ, and the restitution of all things. This is the order of events given in Acts 3:19-21; and it beautifully harmonizes with the subject of the sanctuary and with the testimony of other scriptures.

"THOUGHT IT NOT ROBBERY."

PAUL, in Phil. 2:6, thus writes concerning Christ: "Who being in the form of God, thought it not robbery to be equal with God." Taking these words alone, the force of the expression, "Thought it not robbery to be equal with God," is not easy to be seen. But if we take them with the context, the matter is rendered still worse: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation," &c. According to our version, the mind which was in Christ was, being in the form of God, not to think it any robbery to be equal with God. Man, also, we are told, is made in the image of God, and shall we have the same mind, and think it no robbery to be equal with God? Here is the apparent difficulty with the text. But if we give to the word rendered robbery another meaning which is given to it in the lexicons, it relieves the difficulty and brings out the beautiful idea of the passage. That word is defined to mean, also, something to be earnestly desired, coveted, or sought after, like the spoil which is so earnestly desired as to be obtained by robbery. With this idea let us read the text: "Who being in the form of God, thought it not something to be pre-eminently desired to be, or still to appear, equal with God, but made himself of no reputation," &c. That is to say, though he was in the form of God, having exaltation and glory with him before the world was, being the express image of his per-

son, and the brightness of his glory, he did not think it so desirable to still retain this position, and to continue to appear before the exalted intelligences of Heaven the equal of God, as it was to do something else. And what was this other thing that was more desirable? It was to come down and redeem man. Therefore he made himself of no reputation, took the form of a servant, and humbled himself to the death of the cross. With this idea, the force and beauty of the passage is seen. See Dr. Clarke.

Now, let this mind be in you which was also in Christ Jesus, who, being in so exalted and glorious a position, thought it not desirable to continue in it if he could rescue perishing man. He might have retained his place in Heaven and left man to perish. But he laid aside his glory, for a while put off his equality with God, and came down in the form of a servant to rescue us. If we have the same mind we also shall not cling to those things which minister to self, even as Christ served not himself, but shall go forth to succor and rescue those whom we can reach by any possible sacrifice and labor of love.

A HEARTLESS MOVE.

A MORE notable instance of men seeking to enrich themselves at the expense and suffering of others, rarely occurs, than the one described in the following paragraph. Fifty thousand men at this season and in these times thrown out of employment, means want, suffering, starvation, or crime. Yet this is coolly and deliberately done by a few moneyed monopolists, that they may fill their coffers with gold. From Lock Haven, Pa., Jan. 8, the following announcement is telegraphed:—

"Fifty thousand men thrown out of work, that the price of coal may be raised. In accordance with arrangements made at the meeting at Philadelphia, last week, an order was issued yesterday by Gowan, president of the Philadelphia and Reading Coal and Iron company, to all colliery superintendents in the Schuylkill coal regions to suspend operations. This movement has thrown between 25,000 and 30,000 miners and laborers out of employment. As the individual operators have also announced their intention of shutting down to-day to curtail production, between 15,000 and 20,000 more colliery operatives will be added to the number already idle. The operators in the Shamokin region likewise intend to stop running, and from present indications it is not in the least improbable that every mine in the region will be closed by this evening."

When the love of money will transform men into such fiends, it is not without reason that Paul says that the love of money is the root of all evil, and that they who "will be rich fall into temptation and a snare, . . . which drown men in destruction and perdition." 1 Tim. 6:9, 10. From the testimony of James it appears that in the last days especially men will seek to grow rich through oppression of the poor. Their possession of capital gives them an advantage which they are not slow to use to grind down others in their necessity and poverty, and enrich themselves. Besides the fifty thousand men thrown out of employment, hundreds of thousands all over the country will be thrown into suffering by the contemplated advance in the price of fuel. And while they are so heartless in regard to this, it accords with all our instincts of justice when we read from the apostle that such persons are to enjoy their ill-gotten gains but a little while; for they are heaping up treasures for the last days; and that the cries of those whose wages are kept back by fraud are entered into the ears of the Lord of sabaoth. James 5:1-4. They are preparing for a time when they will find too much coal on their hands for their own comfort.

In the Detroit *Evening News*, of Jan. 10, we find this further allusion to the subject.

"The Pennsylvania coal kings, whom a benign country has, during twenty years, protected into opulence, are not satisfied with the interference with the natural laws of trade through the tariff, but propose to raise the price of fuel still more, by the arbitrary suspension of its production. They have, through the monopoly the tariff gave them, filled Pennsylvania with pauper labor, which they have ground down to starvation wages and reduced almost to savagery by long years of brutal tyranny and oppression. They have now added to the infamy of their system the sudden discharge of 50,000 men, for no other purpose than to reduce the supply of coal and raise the price. In other words, they will starve 50,000 poor families in Pennsylvania for the purpose of robbing all the poor families of the country who are compelled to use their fuel. These men are public enemies, and the people should insist that the government at Washington be no longer a partner in their crimes against the people. Let the duty on coal be abolished once for all, or reduced to a strictly revenue basis, and we shall no longer be compelled to pay tribute to them. The coal industries of the country would then adjust themselves to natural conditions, and there would be no complaints of overproduction."

TO CORRESPONDENTS.

Can a Sabbath-keeper rent his farm to a person who does not keep the Sabbath?

ANS. We think there would be no objection, if the conditions and circumstances were such as not to interfere with his observance of the Sabbath.

If our Saviour died on preparation day (Friday) where are the three nights that the Son of man should be in the heart of the earth?

ANS. We think the crucifixion may perhaps be put back in the week as far as Thursday, which would give us, according to present names of days, Thursday night, Friday night, and Saturday night, before the resurrection Sunday morning.

W. I. GIBSON: We should regard the delivery of milk upon the Sabbath as a part of the weekly business, which should be suspended on that day.

What kind of weakness, sickness, and death are referred to in 1 Cor. 11:30? Spiritual or physical?

E. A. F.

ANS. Probably physical. Paul's writing seems to imply that irregularities had become so great in the Corinthian church as to call down the manifest judgments of God upon them.

F. KINGSLEY: That which is called a "figure" in Heb. 9:9, is the earthly sanctuary built by the children of Israel, as described in the verses before. The word rendered "figure" is *parabole*, which Robinson says has the same meaning as *typos*, type. It was a type for the time then present—a type of the sanctuary in Heaven.

A. G. WILBUR: We see no objection to performing the ordinances, all of them, on the Sabbath; nor do we know of anything confining them to the evening. They were instituted in the evening, and once celebrated in the evening, Acts 20:7; but there is probably nothing in these circumstances to determine the time of their celebration.

ANSWERED BY LETTER. C. H. Howe, J. H. Waggoner, W. A. Hall.

HAVE GOD'S COMMANDMENTS BEEN ABOLISHED?

WHEN God came down upon Mount Sinai, and gave the ten commandments with his own voice, it is said that he gave to the people, "right judgments, and true laws, good statutes and commandments." Neh. 9:13. These commandments, laws, or judgments were given as a rule of righteousness, or right doing. They are primary laws, showing what is right and wrong; and obedience to them is what constitutes righteousness, or a right moral character.

Said Moses concerning these laws, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Jesus was affirming the perpetuity of these commandments to all then future generations when he said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." See Matt. 5:17-20. The apostles also teach that "all unrighteousness is sin," and that "sin is the transgression of the law." 1 John 5:17; and 3:4; Rom. 4:15. If all unrighteousness is transgression of the law, it follows that all righteousness is obedience to the law. In harmony with this is the declaration: "Fear God, and keep his commandments; for this is the whole duty of man."

Since these commandments are the rule of righteousness, Inspiration, by a common figure, has affirmed that they are righteousness. "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. To abolish these laws would be to abolish righteousness. And what is affirmed of one is affirmed of all—all of them are righteousness. There is no evading the truth that this refers to the ten commandments—those known in the days of David as God's commandments. The abolition of any one of them would be the abolition of righteousness. Has God done that? Will he ever do it?

Let us hear his own testimony on this point: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. How similar to this testimony are the words of Jesus: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18.

In the face of divine testimonies like these, is

it not astonishing that any professing godliness should teach that this righteous law has been abolished, or changed in a jot or tittle? To every intelligent believer in God as revealed in the Bible, as an all-wise and unchangeable being, the presumptive evidence is all in favor of the perpetuity and immutability of his law. God has said this law of ten commandments is the truth, and is perfect; and that all these commandments are truth and righteousness; and that every one of these righteous judgments endures forever. Ps. 19:7; 119:142, 151, 160, 172. He promised in prophecy that his law should not be abolished, and that the Messiah should magnify it. Isa. 51:6; 42:21. Accordingly Jesus bore testimony to its perpetuity to all generations then future, and to its unchangeability till heaven and earth pass. Matt. 5:17-20. The apostles taught the same doctrine, and that God will judge all men by this law in the day of Jesus Christ. Rom. 3:31; Jas. 2:8-12; Rom. 2:12-16.

To me there is only one reason imaginable why good men, Christians, believers in the Bible, should ever entertain the thought for a moment that this law has been abolished or changed in the least iota, by divine authority. That one reason is the influence of the great apostasy, foretold by Daniel, the Lord Jesus Christ, and the apostles. Dan. 7:20-26; Matt. 24:11, 12, 37-39; 2 Thess. 2:3-8; 1 Tim. 4:1; 2 Tim. 3:1-5; 4:3, 4. In consequence of the great apostasy which resulted in the establishment of the papacy, that power that was to "think to change times and laws,"—the times and laws of God,—most Christians find themselves out of harmony with the law of God as recorded in the Bible, and it being more natural for men to search for an excuse than to correct their customs received by tradition, some have taken the position that the Sabbath law has been changed, others that it has been abolished, and others still that the whole decalogue has been done away. The change of the Sabbath being untenable from the Scriptures, men have claimed that the Sabbath was a Jewish institution, and was nailed to the cross, and failing to make it appear that one commandment of the moral law has been singled out and abolished while the rest stand good, they have gone to the extreme of claiming that the whole law, given by Jehovah in person, has been swept away; and this by Him whom God sent into the world to die for men's transgressions of that law, that sinful man might find pardon, and become reconciled to God!

The only way out of this confusion of absurdity and error, is to return to the law of God as originally given. And this Christians are doing all over our land and in almost every nation of Europe. This is because God has sent his last warning to the world; Rev. 14:9-12; and they are heeding his voice. Let all renounce false tradition and return to the truth.

R. F. COTTRELL.

ALSTRUP, DENMARK.

THE copy of ADVENT TIDENDE which was sent to Bergen, Norway, from Chicago, has interested many. We have received letters from five persons who have read the paper and other works which we have sent to them. They are much interested in the truths which pertain to our time, and long to hear the message of the second coming of Christ proclaimed among them. There is more religious awakening in Norway than in Denmark, and the temperance cause has made better progress there than here; but there are also souls here who must be won over to the Lord's side and be prepared for his coming.

One brother writes: "I have begun to think somewhat about the Sabbath question and the prophecies of the second coming of Christ; but, like the eunuch, I need a Philip to explain these things to me. But as it may be too much to ask of you to answer the Macedonian cry, 'Come over and help us,' the truth-seeking souls here will patiently wait for the time when the Lord will send out more laborers into his vineyard. Send us, however, as many of your publications as you can spare. I believe the Lord has many honest souls in this city." The other brethren in that place also write good letters. I send them both books and papers.

Yesterday our new meeting-house in Alstrup was dedicated. It can seat about two hundred persons. We held two meetings, and had a full house each time. A brother from Sulsted, who has kept the Sabbath eleven years, was present. He attended our little meeting on the Sabbath, the first Sabbath meeting he ever attended in his life. There were also some other friends present from several distant cities. We have

now a good meeting-house in which to hold our meetings, and we intend to make good use of it. The friends in the vicinity have hired it for five years, for this purpose. May the Lord bless these efforts so that many souls here may be converted to God and his precious truth.

Above the meeting-house is a little room, 10x12 feet, which we occupy as our home. There are many other places where the people long to hear the word of God. May the Lord send out more laborers into the harvest.

Dec. 17.

JOHN G. MATTESON.

WHAT THEY ARE SAYING.

FROM a study of the word of God, and through the light that the Spirit of God has given to God-fearing men, our people years ago declared the certainty of the progress and final triumph of the third angel's message. They also saw clearly that that same word teaches that opposition of the bitterest kind, and of the strongest earthly sort, will be waged against that truth in the last days, and in that territory symbolized by the two-horned beast of Rev. 13; and for more than twenty-five years they have proclaimed this truth. And during the past few years we have seen in motion the machinery which is to establish the observance of Sunday on a legal basis, making it an offense against the Constitution to disregard Sunday.

The third angel's message is going with power. Everywhere it carries conviction to those who hear it; and while a few, some of whom were professing Christians, and some of whom were not, embrace the truth, the rest learn that there is no Bible for Sunday-keeping. Finding this, many of those professors who refuse the truth, become blindly zealous in their defense of Sunday. That must be sustained, Bible evidence or not. So they raise the cry, These Seventh-day Adventists are destroying the faith of the people in our Christian Sabbath, and are thus doing great harm. It must not be allowed.

This is what they are beginning to say. Several times within a few days has this argument been presented to me. Said a man, "You do not convert to your faith more than one in fifty who hear you, and you destroy the Christianity of the other forty-nine; for before they hear you, they believe in keeping Sunday as the Sabbath, but afterward they have no faith in Sunday at all, nor do they keep Saturday. Perhaps twenty-five of them were Christians. Then you destroy the Christianity of twenty-five to convert one. You are doing more hurt than good."

Our enemies will admit that we have a convincing truth, that every one who hears it is convinced by it; and then they will argue that it ought not to be preached because people will not obey it, and cannot afterwards go on violating God's law with an easy conscience. Joined to their idols! I wonder if people didn't advance the same idea to Noah, when he warned them to repent lest they be destroyed in the flood.

"Perhaps twenty-five were Christians?" That is a proportion vastly too great, as every one knows. Had he said "professors," he would have been nearer right. But does God's truth destroy the Christianity of Christians? Then let it go. Such Christianity (!) would not be worth nourishing. No, no; when a true Christian hears the truth of God, he obeys it, though the world be against him. "Fear not, little flock."

But this argument is being used more and more, and as the power of the "loud cry" of the third angel is felt, the wakening herds of the opposition will pull upon this string harder and harder, as they say to them that dwell on the earth, "Let us make an image to the beast." Rev. 13.

C. W. STONE.

NEW ENGLAND TRACT QUARTERLY MEETING.

NO DOUBT all our New England friends have seen the appointment and notice of the New England quarterly meeting, the third Sabbath and first-day in January. This will be a meeting of unusual interest to every tract worker in the Conference.

It was about ten years ago that Eld. Canright was in New England, and found it the hardest field he ever labored in. After one year of the most untiring labor he left, with less than twenty-five keeping the Sabbath as the result of his year's effort.

Seven years ago last November the tract society was organized. Not less than ten thousand dollars have been expended in placing books in libraries, scattering our publications, placing the VOICE OF TRUTH, SIGNS OF THE TIMES, and HEALTH REFORMER in more than twenty thousand families. Over thirty thousand Health

Annals have been placed before the people, and yet no marked result was seen until within the last two years. The Judgment alone will reveal how much the spirit of sacrifice in the giving of means, and in labor put forth in the tract work, had to do with the most successful camp-meeting ever held by Seventh-day Adventists, so far as the attendance of those not in the truth is concerned, one year ago last summer. And our successful camp-meeting last season also cannot soon be forgotten. But the numbers who have actually embraced the Sabbath during the last six months, under the faithful labors of Eld. Canright, are truly wonderful. An interest has been awakened in so many places that five laborers could not fill the calls, and Eld. C. now reports that New England is the easiest field of labor that he has ever found.

Probably there will be present at this quarterly meeting more than one hundred and fifty who have embraced the Sabbath the past season. Who among those that have had an interest in the tract work in this hard field, during the past seven years, will not be interested in this meeting? Not one. Let there be a general rally of the workers. These new friends will want to join the missionary army, and commence the field drill. Librarians should be appointed in Danvers, Newburyport, and other places where tract societies are formed, and a supply of our tracts should be left with each company.

The assistant secretary will be at the meeting and present a summary of what has been done during the past quarter. Let there be a general rally of the friends of the cause in New England. God has commenced to fulfill his word to the East by sending men in the power of his Spirit, and in leading many to embrace the truth, thus showing what he is willing to do when we give our hearts to him.

May God bless the quarterly meeting at Danvers, and encourage the hearts of all his people. S. N. HASKELL, Pres. N. E. T. and M. S.

ENCOURAGING.

IN REVIEW Vol. 51, No. 1, Bro. Smith calls our attention to an interesting article headed "Receipts," and asks us all to read it. I have complied with his request, and have learned the following interesting facts:—

To receipts for REVIEW,	\$879.48
" books by mail,	131.38
" " " express,	74.20
" " " freight,	366.42
S. D. A. E. Society,	42.50
Cash on acct.,	239.80
Shares in S. D. A. P. Association,	9.00
To Mich. Conf. Fund,	461.41
" " T. and M. Society,	72.84
" Camp-meeting Fund,	10.50
" General T. and M. Society,	12.00
Total,	\$2092.43

To our mind, these facts and figures indicate strength and prosperity to the cause of the third angel's message. We have every reason to feel encouraged. The truth is being firmly planted in every part of the world. Soon its work will be accomplished, and the Lord will come. May we all be ready to meet him and hear him say, "Well done." CHARLES P. WHITFORD.

"THEY"? WHO ARE THEY?

THE ship's crew, those who are fully enlisted and have all their interest on board, when speaking of the movements of the ship will say, *We* sailed so and so, or *we* expect to take this course or that. Consequently when one is heard saying that *they* have sailed this way or that, the natural inference is, that he does not belong on board, but is only a passenger.

So in the matters of the church, and the work in which we are engaged. Those whose hearts are in the work, being fully committed to its interests, will identify themselves with each advance movement. They will speak of what *we* have done, or intend to do; of the duties wherein *we* have been behind, and of the improvements which *we*, by the grace of God, intend to make. But when one says, *They* have done this or that; *they* have erred; *they* expect too much from us; and, perhaps, *they* are making money, we may safely infer that such ones count themselves out. Their interest is for themselves, and not for the common cause.

The cause is one. It is the cause of truth, and is for the salvation of men. In its prosperity we rejoice. If it is increased in strength, we feel that God is giving success to our feeble efforts. If our institutions are acquiring means to carry the work forward, we are enriched. And as the truth is spreading abroad to "many peoples, and nations, and tongues," and kingdoms, we feel like sharing the labor, the sacrifice, and the joy. Our interest is all on board; and we know that our labor is not in vain in the Lord. There is a rich harvest to be gathered; and they that sow in tears shall reap in joy.

R. F. COTTRELL.

THE SINNER'S PORTION.

Oh! where shall I hide while the storm sweeps by?
No place of refuge, no shelter nigh,
No shade of a rock in a weary land,
No oasis on the desert sand!
No mother's love, no father's home,
Can shelter this poor, doomed wandering one.
"Toil without recompense, tears all in vain;"
No hope now a future rest to gain.
No note can I strike in that glorious strain
That swells to the praise of Immanuel's name;
No part can I take in that chorus sweet
That blends with the sound of the dancers' feet.
No place have I in those bright spheres
Where God shall wipe away all tears.
No draught for me from the crystal tide
That flows the throne of God beside;
No seat on the bank of the river of life,
With the ransomed ones free from care and strife.
No rest for the weary, no light can I see
Placed in the window of Heaven for me.

I stood once the living fount beside,
But I would not drink from its healing tide.
I would not list to the Saviour's voice,
On the world's gay pleasures fixed my choice;
At my heart's closed door he waited long,
But I turned away with the giddy throng.
From the temple of Heaven, from the throne,
The Voice hath spoken: "It is done!"
"Too late! too late!" my anguished cry,
"The angel of mercy hath passed me by!"

Not yet hath that fearful die been cast;
Not yet hath the pitying angel passed.
Sinner, to-day look up, and see,
Heaven's gate is open still for thee.
O heed it now, the Spirit's cry,—
"Turn ye, turn ye, why will ye die!"

B. O. D.

Battle Creek, Mich.

Progress of the Cause.

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

DANVERS, MASS.

AFTER being away from Danvers about two months, except to stay over night here once in a while, we came back last week, to begin labors again. Our church is done. It was all finished, to the turn of the key, before our meetings commenced. This is the way it ought to be. It is always bad to crowd in meetings when a house is about two-thirds done.

The building, the stoves, the seats, and everything complete, has cost \$2050. Everybody admires the house. It suits me by far the best of any I have ever seen. Then it is so easy to speak in—it is just right. It is 32 by 52 ft., with 18 ft. posts. Over the entry, which is seven feet wide, is a fine prayer room, 10 by 26 ft., where the gallery usually is. We value this little room very highly. Inside, the house is finished throughout with ash, filled and polished. I think our brethren who are building, would do well to have a pattern of this house.

Sabbath day all were out. It was the end of the first quarter of our Sabbath-school. The secretary's report showed an average attendance of ninety scholars for the three months, thirty of whom had not missed a Sabbath. Contributions for Sabbath-school, \$62. The school has been very prosperous, and well conducted. We have good teachers and competent officers throughout the school. Interesting remarks were made on the occasion by several leading brethren.

Sabbath afternoon nearly one hundred Sabbath-keepers were present. Nearly all belong here, as we had not invited the brethren from abroad. It was an excellent meeting. Sunday morning the church came together, and raised toward \$400 more on the house. This was better than we expected. In the afternoon came our dedication. Before the appointed time, the house was packed till not another could get in. Scores had to go away. The Lord seemed to favor us on every hand. The weather was fine. The music was the best we have ever had. Interesting and appropriate remarks were made by Eld. I. Sanborn, of Wisconsin, Eld. G. F. Haines, Eld. S. S. Mooney, another convert to the Sabbath, Bro. M. Wood, of Boston, and Bro. C. W. Stone. In the evening the house was again filled to overflowing.

I have now begun another course of lectures here, to continue as long as the interest requires. Two have lately taken hold of the Sabbath, quite a number are almost persuaded, and many are friendly. We feel thankful to the Lord for these blessings.

Again we ask for a large attendance at our State quarterly meeting at this place, Jan. 19 and 20.

D. M. CANRIGHT.

NORTHERN ILLINOIS.

WINSLOW, Dec. 13.—Bro. A. A. John and myself held five meetings here for the public, besides enjoying one social season. Bro. Ballenger's younger son made known his desire to be saved. In our business session, first-day, Bro. Brown spoke to the point with reference to tract work. Dist. No. 1 takes its quota of Annuals, and expects to pay for them. Our friends in this part of the State say they believe in the strict tithing system. Will they adopt the system, giving the Lord's cause *one-tenth of all their earnings*, and thus prove themselves good stewards over God's financial favors to them? I hope.

RIDOTT.—Bro. J. F. Ballenger held some meetings here some time ago. People have been reading, and now four of Bro. John's friends are rejoicing in the light. For others we hope. I spoke to a few in a private house, eve of Dec. 16.

CHICAGO.—Dec. 28, I met Eld. R. F. Andrews in this city. Held, in all, five meetings, besides one short meeting conducted by Bro. Berg, in Norwegian. One was baptized and received by the Scandinavians. We organized a small church of Americans. G. W. COLCORD.

TENNESSEE.

GAVE sixteen discourses at Center Point, when we were requested to withdraw our appointments. We then visited from house to house. Six are keeping the Sabbath. Many others acknowledge its obligation, but think they must go with the majority. Sold some books, obtained one subscriber for the REVIEW, and two promised to take the REFORMER. G. K. OWEN.

UNION, IOWA.

By the blessing of God, quite a change has taken place since I came here ten weeks ago. Then, there were no Sabbath-keepers here, but there was much prejudice, and no homes were open for my entertainment. Now, twelve have signed the covenant, and others are keeping the Sabbath. Prejudice is scarcely to be seen, and there are very few homes at which I am not welcomed. The work has not been without opposition. Eld. Noe, Methodist, spoke against us on the Sabbath. He preached the same sermon Saturday night and Sunday morning, taking the positions taught by Lee in his Theology. I had freedom in answering him at night, before the same audience. The result of his effort is, that one good family of eight grown members have taken their stand with us. They have taken hold of the truth in good earnest, stopping their saw-mill on the Sabbath, and starting it again Sunday morning. Such changes as this do my heart good, and I believe this family, and the others that have taken their stand here, will be ornaments to the present truth.

One week after Eld. Noe's effort on the Sunday question, another Methodist preacher, quite an old man, spoke on the immortality of the soul. He took his text from 2 Cor. 5:8, and delivered a discourse that was well received with the audience. The tide was considerably turned against us, and several expressed their doubts as to my ability to answer him. But God heard our prayers and gave greater liberty than I had ever enjoyed before. The tide was fully turned again, and the state of the dead set before the people more clearly than it had ever been in the past.

He was not ready to give it up yet, but asked the privilege of replying, saying, I had treated his positions candidly, and he intended so to treat mine in his reply. His request was granted. The house was crowded. He commenced by making sport of the stress we put upon the resurrection; said I would take his text in Corinthians, and take it back through the Old Testament to Genesis, around Behring's strait, and plunge it into the resurrection. This caused a great laugh, which he endeavored to keep up for two hours. Any one upon the outside would have had no thought that we were having a religious meeting. I replied to some of the Scriptures he presented, but took no notice of his witticisms. He again asked the privilege of reply, which I thought he had forfeited; but I concluded to leave it to a vote of the audience, which went two to one against his speaking again.

Since his departure, everything has gone on smoothly. We have held four or five Sabbath meetings, which were well attended. Several good testimonies have been

borne, and several have arisen for prayers. Meetings closed Sabbath, Jan. 5, with no decrease of interest. The company here desire organization. May God help them to hold fast to the end.

Bro. G. V. Kilgore has come to unite labor with me. We commence to-night five miles southwest of Oskaloosa and two and a half miles from last work.

GEORGE B. STARR.

NEW YORK AND PENNSYLVANIA.

Herkimer Co., and Rome, N. Y.

BEING at home over one Sabbath, I took the opportunity to visit and preach in several localities near by, where I had been invited to come, and on Sunday, Dec. 30, spoke in three different places, to good audiences, with freedom.

Jan. 5 and 6, by request of the president of our Conference, I was with the church in Rome, instead of the one in Pulaski as I had appointed. Our meeting was a good one. The ordinances and business of the church were attended to with order and promptness. The Lord gave freedom in speaking the word, and all seemed encouraged. Some of our old churches can profit greatly, if they will, from the example of this young church. The members have a zeal and interest in the work, and a desire to learn the best methods of performing it, which are commendable; and if they seek humility and consecration, they may be very useful. They are not without their trials, but these seem to be working for their good. S. B. WHITNEY.

Glensdale, N. Y.

THE work here is progressing finely. For the present we are holding meetings every night. New ones are starting to serve the Lord. One strong man arose for prayers night before last, who was "too full for speech," but last night he talked and prayed in our meeting with much liberty. Two or three more expressed a determination to leave off the use of tea and tobacco. A few more have decided to keep the Sabbath of the Lord, and four or five will unite with our class this evening.

Our P. O. address, for the future, will be Glensdale, Lewis Co., N. Y., Box 42.

JACOB WILBUR.

Scott Center and Stanton Hill, Pa., Jan. 7.

HAVE continued meetings at these places during the week, but on account of the heavy snow and rough weather, the attendance has been so much lessened that I decide to hold no more meetings at Stanton Hill at present.

At Scott Center, about a half dozen acknowledge the truth, although they have not yet decided to obey it. Shall continue the meetings there this week, and visit from house to house.

I have obtained one subscriber for the SIGNS, one for the REFORMER, and three for the INSTRUCTOR.

E. W. WHITNEY.

West Pike and Hector, Potter Co., Pa.

I WENT to Potter Co. Dec. 28, and remained seven days, speaking each day, with freedom. I spoke four times at West Pike and three times at the school-house in Hector. Here among the Alleghenies, I have found about twenty-four good people keeping the Sabbath. Eight or ten were observing the Sabbath when Bro. J. G. Saunders went there to labor. They need to have our views faithfully presented to them.

There are many good families here. One good feature of the work among these people is, that nearly all who keep the Sabbath take part in the prayer and social meetings. This is an important point to be gained in new fields.

I think Pennsylvania is a good field for labor, and hope some of our tract workers will enter this field, to prepare the way for tent-meetings the coming season. School-houses are open, the people are friendly, and willing to converse on the subject of the Sabbath. The tent that went to Potter Co. last summer left a good impression, and was a help to the cause in this part of the field. A. H. HALL.

LONG ISLAND, ME.

THIS place is about two miles from Cass Island, where we have just completed the organization of a church of sixteen members and s. b. to the amount of \$41.60 a year. I find those that came out by read-

ing, a very earnest class of believers. The most of them gave up the use of tobacco before I came here, and I have not seen any pork among them. They found that in the Bible the *swine* was placed among the unclean beasts, so they let it alone, and now tea is also excluded from their tables. But here, as in other places, there is a determined opposition against the truth. The minister advised them to keep away from our meetings, and some are very obedient; but the minister cannot keep them away from the Judgment, and when God shall judge every man according to his work, there will be a howling among the shepherds, and no way for them to escape the all-seeing eye of Him who keeps a faithful record of every man's life.

We are now holding meetings on Long Island, with some interest. From thirty to one hundred are out to hear.

J. B. GOODRICH.

WISCONSIN.

Nelsonville, Maple Works, and Hixton.

I HELD seven meetings with the church at Nelsonville, Wood Co., besides visiting from house to house.

At Maple Works the Lord helped in preaching the word, and the church were encouraged. There is now quite a strong company here. They propose to build a meeting-house next summer.

Commenced meetings at Hixton, Jackson Co., Dec. 21. The church have had but little labor since the tent was here over a year ago, yet they have kept up meetings the most of the time. They pay s. b. and the added one-third, but need tracts and instructions. Hope Bro. Rice, of Dist. No. 13, will visit them soon, and help them in the T. and M. work.

C. W. OLDS.

Sturgeon Bay.

I HAVE now given a course of lectures in the town of Sevastopol, three miles from Sturgeon Bay. As the result, seven have decided to keep the commandments of God. Many others say we have the truth, but refuse to obey. We hope for some others to take their stand on the truth, as nearly all are convinced.

We now commence a series of meetings at Bay View.

A. D. OLSEN.

CLAY CO., DAKOTA.

WE have held meetings at a place about twenty miles south-east of Swan Lake. We found eight Sabbath-keepers, who had moved here from Wisconsin. God has greatly blessed our labors. It seemed to us that he had been preparing the hearts of the people to hear his word. Nine were baptized, and a church of seventeen members was organized. One more has since joined them, making, in all, eighteen good substantial souls. A leader and other officers were chosen, and s. b. was pledged for the coming year, to the amount of \$40. A Bible-class and a Sabbath-school were organized; and we obtained fifteen subscribers for our paper.

We feel that God has wrought a good work here in a short time, and our souls are drawn out in thanksgiving for his mercies. We now have two organized Danish churches in Dakota, numbering, in all, about seventy members; and we believe that many more will soon be gathered into the fold of Christ.

JOHN F. HANSON,
LEWIS JOHNSON.

INTERESTING ITEMS.

At Chicago we had the pleasure of meeting Bro. and Sr. W. A. Shaw, who kept their first Sabbath on the 22d ult. I will quote from a brief written statement which I received from Bro. S.:—

"Six months ago, T. M. Preble's work on the 'First-day Sabbath' was placed in my hands. I read it carefully, and thought that I could have made a stronger argument for the first day myself. I reread the work, and compared his testimony with the Scriptures, and found he had no good foundation. I came in contact with the S. D. Adventist works, have read, have been convinced, and have acted. To the Lord be all the praise."

On New Year's day I dined with Bro. M. O. More, janitor of the railroad chapel on State St. Henceforth he and his wife intend to observe the Sabbath. They have read the REFORMER and love the reform. Bro. More and Shaw both received the

needed aid in their Bible studies by perusing the SIGNS, in the Y. M. C. A. rooms. Many indications are now furnished us proving that some of Chicago's leading minds are considering the distinguishing points of our faith. Recently a minister acknowledged to one of our sisters that we are correct on the Sabbath question. A few days since, a conference of ministers considered the doctrine of the second advent. Frequently our friends are interrogated: "Have you a church in the city?" "Where do you worship?"

I pray my Lord to speed on the time, when, by his providence, this "Inter-ocean" city may be warned of the coming doom.

G. W. COLCORD.

AN APPEAL FOR HELP.

THE V. M. societies of Dist. No. 8, located at Jay and St. Charles, wish present aid from the missionary workers in all parts of the field.

The church at Jay has thirty-one, and the church at St. Charles thirty-six, copies of the SIGNS, for which to furnish interested readers during 1878. Will those who can do so, send names of parties who will probably be benefited by the perusal of our pioneer paper, for the society at Jay to the president, Mrs. A. McGregor, or to the secretary, Mrs. Eleanor Irving, Jay, Saginaw Co., Mich.; and for the society at St. Charles, to the president, Mrs. Antoinette Guilford, or to the secretary, Mrs. Diantha Wilkinson, St. Charles, Saginaw Co., Mich.? Let the names of no unknown persons be sent, but rather the names of those who would receive the paper with pleasure, and read it with profit.

As far as possible, please observe the following rules: 1. Write correctly and plainly the name of the person to whom the paper is to be sent, and of the post-office, county, and State. 2. Please inform us, also, whether the individual is a gentleman or a lady, the age, as nearly as can be ascertained, and the occupation. All these items may aid materially in subsequent correspondence.

And now, Christian helpers, in whatever part of the field you may be, in this, or other States, or in foreign lands where the English language is spoken, do not hesitate a moment, but send names, and may you be blessed, as we hope to be, not only in time, but in eternity.

D. H. LAMSON, For the Societies.

SCRAPS FROM THE MISSIONARY WORKERS.

THE Vigilant Society at Battle Creek is taking four hundred copies of the SIGNS regularly. There are about a hundred members here who are actively engaged in sending out the SIGNS to different parts of this country, and to Europe, Asia, and Africa, besides some who are canvassing the city with Annuals, Plain Facts, the HEALTH REFORMER, etc., etc. They are weekly receiving letters like those from which the following extracts are taken. These have been recently received.

The following is from West Virginia. After ordering books for which he sends the money, the gentleman writes: "A word or two more. If a preacher could be sent here, much good could be done. Some weeks ago some friend sent me a few tracts. I began to loan them, and give away some of the papers. One brother from the Christian church has taken his stand with us for the Lord's Sabbath; others are halting. Do send us a preacher."

A lady from North New Portland, Maine, says: "I am interested in reading the SIGNS. I am one who wishes Bible instruction. Inclosed find one dollar. Send the paper as long as that will pay for it. I thank you for your kindness in sending the paper. God bless you in your work for him."

The following is from Arkansas: "I have been keeping the Sabbath for three months. Mrs. Chapman [one of the workers at Battle Creek] has been furnishing me with papers and tracts. I shall ever feel thankful to her for the information I have thus obtained."

The following is from Alabama, in response to a letter accompanied with the REVIEW and SIGNS: "I am delighted with my books and papers. I am going to give to the Lord one-tenth of my income during the next year. I want the SIGNS. I can hardly keep my REVIEW until I have read it, my neighbors are so anxious to read it. Inclosed find one dollar."

The work is not confined to Battle Creek, but in every part of the field where the missionary work is engaged in, letters are received of the same character as the above.

A missionary worker in the South, a sister who is a librarian, and takes eight copies of the SIGNS, informs us that three years ago she sent a package of old REVIEWS and some tracts to a relative of hers. The result was that he embraced the truth in less than one year. He walked forty miles to attend a quarterly meeting, was baptized, and joined the church. When the plan of forming clubs of the SIGNS was first agitated one year ago, he took eight copies, and has been an active worker since that time. He lives in Kentucky.

The following is a letter from one of our active sisters in Indiana: "We have some very good news to-day. I have been sending THE SIGNS OF THE TIMES to an old friend who lives in Illinois, and have written her many letters to remove her strong prejudices. Now, both herself and sister have commenced to keep the Lord's Sabbath. She says they are very much blessed in keeping it, although they are alone, and do not have the advantages of meetings. They hope to be faithful and true. They are very grateful for the light which God has sent them, and are trying to help others to see it."

The above is only a small part of what might be reported weekly from our missionary workers in this country, while our foreign correspondence in the different languages in which the truth is represented, is equally interesting. The cause is the Lord's. The truth is his, and it is rapidly finding its way to honest hearts in every part of the civilized world. Patient, enduring labor will be rewarded, "and he that reapeth, receiveth wages, and gathereth fruit unto life eternal." Shall we not commence 1878 with new zeal and consecration to the work of God? M. L. HUNTLEY.

The Home Circle.

THE SEED.

THE farmer planted a seed,
A little, dry, black seed;
And off he went to other work;
For the farmer was never known to shirk,
And cared for what had need.

The night came with its dew,
The cool and silent dew;
The dawn came, and the day;
And the farmer worked away
At labors not a few.

Home from his work one day—
One glowing summer day—
His children showed him a perfect flower;
It had burst in bloom in that very hour,
But how, I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last.

—Sel.

INVENTION OF STEAM ENGINES.

THE honor of first applying steam to vessels, as a propelling power, is generally attributed by Americans to Robert Fulton, of New York. When public speakers make this statement without qualification, as they sometimes do, their assertion is very apt to be questioned, and not without good reason. That Fulton did make the first successful attempt which brought steam navigation into general use throughout the world, is not disputed; though it is well known that he was anticipated, even in the United States, by Fitch. Nearly two hundred years before that, however, the idea of procuring motion by steam was started by Brancas, in Italy, and soon after, it was used in England by the Marquis of Worcester.

It is also further established by various documents found in the archives of Simancas, and published in Navarrete's "Collection of Spanish Voyages and Discoveries," that the first known experiment of propelling a vessel by steam was made at Barcelona, as early as the year 1543.

Blasco de Gavay, a sea-officer, proposed to exhibit before the emperor Charles V. a machine by which a vessel could be made to move without the assistance of sails or oars. Ridiculous as the offer appeared, upon the man's earnest solicitation the emperor appointed a commission to witness and report the experiment, which took place June 17, 1543, on board a small vessel called the Trinidad, then lying in the harbor. Without any visible mechanism, except a huge boiler of hot water and a complicated combination of wheels and paddles, the vessel was moved forward and turned about at pleasure.

The assembled multitude, filled with astonishment, made the harbor resound with applause. With the exception of one man, who, for some reason was prejudiced against the inventor, the commission all returned a favorable report, and Gavay was taken into favor by the emperor. Charles, however, was at that time taken up with some military expedition, and suffered the occasion of conferring a great benefit on mankind to be neglected for the work of bloodshed and devastation.

But this experiment at Barcelona, owing to the absence of the modern medium of communication, — newspapers, — was unknown to Fulton, as it was to the world generally at the time of making it. Hence the fact that a vessel was propelled by steam as early as the sixteenth century by no means detracts from the honors due to Fulton as being the first to bring steam, as a motive power, before the notice of the world.

J. O. CORLISS.

COURTESY.

THERE is perhaps no single quality that does so much to make life smooth and comfortable—yes, and successful—as courtesy. No man can be agreeable without courtesy, and every separate act of incivility creates its little, or large, and ever-enlarging, circle of displeasure and unhappiness. One does not wish to go through life trying to be agreeable; but life is a great failure if one goes through it disagreeable.

Yes, believe me, you may be very learned, very skillful, very accomplished. I trust you are: I hope you will become more so. You may even have sound principles and good habits; but if people generally do not like you, it is because there is something wrong in yourself, and the best thing you can do is to study out what it is and correct it as fast as possible. Do not for a moment fancy it is because you are superior to other people that they dislike you, for superiority never, of itself, made a person unlovely. It is invariably a defect of some sort. Generally it is a defect arising from training, and therefore possible to overcome.

For instance: two girls in the country have each a pony phaeton. One drives her sisters, her family, her guests, her equals, and never thinks of going outside that circle. Another does the same; but, more than this, she often takes the cook, the laundress, or the one woman who often is cook, laundress, housemaid, all in one. And to them the drive is a far greater luxury than to her own comrades, who would be playing croquet or riding if they were not with her. Now and then she invites some poor neighbor, she takes some young seamstress or worsted-worker to town to do her shopping, she carries the tired housewife to see her mother, she drives a widowed old mother-in-law to some gathering which she could not otherwise enjoy. These are not charities. They are courtesies, and this bright-faced girl is sunshine in her village home.

Another thing in which she excels is the acknowledgment of courtesy, and this is itself as great a courtesy as the performance of kindness. If she is invited to a lawn party or a boating picnic, whether she accept or not, she pays a visit to her hostess afterward, and expresses her pleasure or her regrets; and she pays it with promptness, and not with tardy reluctance, as if it were a burden. If she has been making a week's visit away from home, she notifies her hostess of her safe return and her enjoyment of the visit, as soon as she is back again. If a bouquet is sent her—too informal for a note—she remembers to speak of it afterward. You never can remember? No; but she does. That is why I admire her. If she has borrowed a book, she has an appreciative word to say when she returns it; and if she has dropped it in the mud, she does not apologize and offer to replace it. She replaces it first and apologizes afterward, though she has to sacrifice a much-needed pair of four-buttoned gloves to do it! Indeed, no other person has so little apologizing to do. She does everything promptly; and you may notice that what we apologize for chiefly is delay. We perform our little social duties, only not in good season, and so rob them of half their grace. It takes no longer to answer a letter to-day than it will take to-morrow. But if the letter requires an answer instantly, and you put it off day after day, your correspondent is vexed, and your tardy answer will never be quite a reparation. Remember that no explanation, no apology, is quite as good as to have done the thing exactly as it should be in the first place.—Gail Hamilton.

EVILS OF GOSSIP.

WE have known a country society which withered away to nothing under the dry rot of gossip only; friendships once as firm as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and a son were set foot to foot with the fiery breath of an anger that would never cool again between them; and a husband and a young wife, each straining at the hated leash which in the beginning had been the promise of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and all because of this. We have seen faith transformed to mean doubt, joy give place to grim despair, and charity take on itself the features of black malevolence, all because of the fell words of scandal, and the magic mutterings of gossip. Great crimes work great wrongs, and the deeper tragedies of human life spring from the larger passions; but woeful and most mournful are the uncatalogued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt-waters of slander,—slandrous words so easy to say, yet so hard to disprove, throwing on the innocent all the burden of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear. Gossip and slander are the deadliest and cruelest weapons man has ever forged for his brother's heart.—All the Year Round.

A POINT WELL TAKEN.—The story is told of a clergyman, who, after preaching an interesting sermon on the "Recognition of Friends in Heaven," was accosted by a hearer, who said: "I like that sermon, and now I wish you would preach another on the recognition of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in that time!"

Obituary Notices.

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

FELL asleep in Jesus, Dec. 5, 1877, at Blackville, Chautauqua Co., N. Y., sister Abbie Hamilton, aged 25 years. Sister Abbie came home to her parents last summer, suffering from what proved to be disease of the heart. Finding her friends deeply interested in the tent-meeting then being held in Blackville, she too attended, and as the truth was made apparent she gladly embraced it. She was an amiable, earnest, consistent Christian, beloved by all who knew her. She leaves father, mother, brothers, and sisters to mourn their great loss. Their sorrow would be inconsolable but for the glad hope of meeting her on the morning of the first resurrection. The church feel deeply their bereavement; but in their grief adopt the words of our sister, "Simply to thy cross I cling." Funeral sermon by the writer. Text, Rev. 14:13. CHAS. B. REYNOLDS.

Our only remaining child, John Elmer Paul, died of diphtheria, near Washington, Ia., Nov. 12, aged 3 years, 10 months, and 14 days. This is the second bright little boy we have laid in the grave, to await the sound of the trumpet on the resurrection morn. Only a short time to us, and but a moment to them, and if we are faithful we can clasp them to our arms again.

HAMILTON AND JENNIE PAUL.

DIED of consumption, in Haverhill, Mass., Dec. 7, 1877, sister Dolly Roke, aged 32 years and 9 months. For the last ten years she has been an earnest Christian and a lover of present truth. Beloved by all who knew her, she leaves a large circle of friends to mourn their loss, among them her aged mother; yet they mourn not as those without hope. Remarks at the funeral by the writer, from 2 Sam. 14:14. D. A. ROBINSON.

My mother, M. M. Russell, died on Sunday afternoon, Dec. 30, and was buried on New Year's day. She died a patient Christian and a loving mother, and was firm in her faith. The text at the funeral was the 14th chapter of Job. M. A. ALLMANN.

JOSEPH DOMPIER died of consumption, in Jamaica, Vt., Oct. 12, 1877, in the forty-fourth year of his age. Bro. D. was brought up a Catholic, but he embraced the truths of the third angel's message nearly sixteen years ago, and from that time endeavored to live a consistent Christian life. He leaves a wife and four children. LOREN D. CRAM.

EMMA, only daughter of Miles and Sarah Newton, died of consumption, near Oakley, Saginaw Co., Mich., Dec. 3, 1877, aged 8 years, 9 months, and 26 days. A father, mother, and three brothers mourn her loss, but not without hope. Funeral sermon by Eld. Cramer, Methodist, from Matt. 5:8. MRS. A. L. HANNA.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 17, 1878.

The articles by Bro. Littlejohn on the Rich Man and Lazarus, published in the last volume of the REVIEW, were copied into our paper from the *Sabbath Recorder*.

We have received the first number of "The Normal Offering," published by B. F. Merritt and A. J. Dennis, at Normal, Illinois. A magazine for the Household. Monthly, 32 pages. Price \$1.00 a year. During 1878 it is offered at half price, in order to introduce it. The contents of this first number show a good variety and excellent quality of matter. It advocates the observance of the seventh day as the Sabbath, and the doctrines of the unconscious state of the dead, and the soon-coming of Christ.

We wish it might have abundant success, but fear that it will find it uphill business to make these views welcome doctrines in a sufficient number of households to furnish the needed support.

This is the way the devil takes some folks:—

A New York jeweler from whom a stranger ordered eight hundred dollars' worth of watches in the name of a well-known Stamford man, took the goods to Stamford, instead of sending them, because he feared a swindle. He found his suspicions verified, and felt so good to think he had not been cheated that he got drunk, when a thief robbed him of his eight-hundred-dollar package.

Not Up with the Times.

THE Hebrews form ten per cent of the population of New York, but contribute less than one per cent to the criminal classes.

The King Is Dead.

"WHILE all the world has been waiting for news of the death of the pope, few thought that the days of Victor Emmanuel, his life-long antagonist, were numbered, and that the strong, hearty, rough-riding, honest man was nearer to death than his illustrious 'prisoner of the Vatican.' The King of Italy is dead, of fever, and his death is of as great importance to the Catholic world, almost, as that of the pope will be; for it will seat upon the throne of Italy a king who is of even more determined will than his father, and whose hostility to the church is of a far more pronounced character.

In Victor Emmanuel a great figure in contemporary history passes away. He was one of the mighty few destined to lead the great events of this liberty-developing epoch, and his name will live as that of a consummate statesman, an able warrior, and a liberty-loving, constitutional king. From the time he snatched up the scepter which fell from the weak hands of his father, Charles Albert, on the bloody field of Novaro (1849), till the day in which he marched in triumph into Rome, he was animated by the central motive of the unification of his country, and her delivery from the hateful oppression of Austria, the influence of the papal temporality, and the brutality of the Neapolitan Bourbons. Watching, working, and waiting, knowing how to bide his time, and how to strike when the time had come, by continual effort and steady determination, he accomplished his great end, and, like Gustavus Vasa, completed his life-task by making his people as free as the freest of the earth."

The foregoing we clip from a lengthy article in the *Detroit Evening News*. Victor Emmanuel's son Humbert, under the title of Humbert I., now takes the throne of Italy.

Tract Meetings.

It will be seen by this week's REVIEW that we have three appointments for tract meetings in Wisconsin. It is our purpose to visit Minnesota next. Our meetings are not designed so much to benefit those not interested in the truth as to help our brethren and sisters.

The object we have in view is two-fold. 1. To show the relation we, as individuals, sustain to the cause of God: 2. To learn how we can discharge the duties devolving upon us as co-laborers with Jesus Christ in the great plan of salvation.

Social meetings will be held, in which special efforts will be made to seek God. We firmly believe that the third angel's message is practical, and that we, individually, have a part to act

in the spread of the truth. This we can all do, if we understand how to go to work. And finally, we believe that the time for labor is very short; soon troublous times will be upon us. We are exceedingly anxious, therefore, to see as many of our brethren and sisters present at these meetings as possible. There will be no postponement on account of the weather. I have had to fill some appointments by riding horseback fifteen miles, on account of the mud.

At the close of our last meeting, which continued four days, averaging, in all, about six hours each day, the almost unanimous testimony of those present, borne with deep feeling, was that they thanked God for the meetings. They had been benefited, and were going home to work for God as never before. We therefore say to our brethren and sisters, Come to the meetings prepared to stay till the close. Come, seeking God with all the heart, and with God's blessing the meetings will be seasons of great profit to all. We shall do the best we can to have them so. S. N. HASKELL.

To the Churches in New England.

THE secretary of the New England Conference who was elected in August, 1877, living at a distance from where most of the business of the Conference is done, and his circumstances rendering it inconvenient for him to attend general meetings, has resigned, requesting some other person to act in his stead. I have therefore appointed Eld. D. A. Robinson, South Lancaster, Mass., to act as Conference secretary, and the clerks will return their church reports to him.

This notice I should have given before.

S. N. HASKELL, Pres. N. E. Conf.

"Take Heed that No Man Deceive You."

MANY of our brethren in the East are moving to Kansas. Often they move to localities where there are no church privileges, and getting discouraged, go back into the world. I would say to all who contemplate moving west, *Don't rely on the papers and guides sent East to induce immigration.* But if any think of coming to Kansas, let them address me, and I will give them the names of reliable parties with whom they can correspond. Inclose stamp for reply.

L. D. SANTEE.

Oswego, Labette Co., Kansas.

Friends of Truth.

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

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

Wanted.

To do house work, a girl who loves the truth, and is a true Sabbath-keeper. For further particulars, inquire of Mrs. D. A. Grant, Patten, Penobscot County, Maine.

A YOUNG man desires a place with Sabbath-keepers, to work on a farm. Address, Wm. O. Russ, Royalton, Windsor Co., Vt.

APPOINTMENTS.

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

ELD. S. N. HASKELL will attend three general meetings in Wisconsin, as follows:—
Oakland, Jan. 25-27.
Leon, Feb. 1-3.
Loyal, Feb. 8-10.

Meetings will begin Friday at 10 A. M. and continue till Sunday evening. These meetings will be of more than ordinary interest, and we hope to have a general rally of all the friends of the cause. H. W. DECKER.

My appointment for Holly, January 19 and 20, is postponed until further notice. E. R. JONES.

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.

I WILL meet with the friends at Pardeeville, Columbia Co., Wis., Jan. 18, 1878. Meeting commences Friday evening, as the friends may arrange. C. W. OLDS.

RAVENNA, Mich., Jan. 18 to 20. Meetings will commence the evening of the 18th. Sabbath service at 10:30 A. M. On Sunday as may then be arranged. W. H. LITTLEJOHN.
M. S. BURNHAM.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Geo M Dean 53-1, Gideon G Dunham 53-1, Henry Hendrickson 52-20, Joseph Alday 53-1, E S Griggs 53-3, A A Covey 53-1, Albert Hedgecock 53-1, H W Gotfredson 53-1, Matthias Taggart 53-1, J C North 53-1, T H Starbuck 53-1, Francis Gould 53-1, Wm Hutchings 53-1, J L Wood 53-1, E H Bramhall 53-1, Davis King 53-1, J H Norton 53-2, Sabrina Simonson 54-10, Wm James 53-1, S Kingston 53-1, Thomas Foster 53-1, Obadiah Garrison 53-3, Mrs D A Evans 53-1, Mary C Bailey 52-25, Susan Vincent 53-1, Wm Towle 53-1, R F Heath 52-15, Maria Prentice 53-1, Jos Sutherland 53-1, Lewis Manley 53-1, A O Thompson 53-1, David Alway 52-22, Hiram Patch 53-9, Mrs R C Straw 53-1, Orin Bates 53-3, Robt Nelson 51-18, Clark Tisdale 53-1, M L Holley 53-1, M E Harris 53-20, D D Whitney 53-1, J H S Crawford 53-1, Robert Vickery 53-2, Joseph Hemstead 53-1, John Stone 53-2, I Z Lamb 53-1, John Penney 53-1, J W Andrews 53-1, L A Green 53-1, S H McKenzie 53-1, O B Jones 52-24, F A Anderson 53-1, Sally Snyder 52-22, John S Hughes 53-1, Ole Mortensen 53-2, Addie F Bigelow 53-1, E D Post 53-1, Z W Kidd 53-1, Mary A Van Horn 53-1, S T McAllister 53-4, Mrs Celena Atwell 53-1, James Hunter 53-1, John L Rice 53-1, Thompson Lowery 53-1, Mary Montgomery 53-1, H L Richardson 53-1, M J Chapman 52-1, Lizzie Wakeham 53-1, John Kimble 53-1, John Thomas 53-6, James Backer 53-1, Calvin Straw 53-4, A B Cushing 52-23, Franklin Davis 53-8, Mrs L C McKinstry 53-1, B J Bane 53-5, James Rowe 53-1, Peter Kiopfenstein 54-1, J Stover 53-1, Geo Leighton 53-2, Mary Snow 53-1, J S Day 53-1, Conrad Walter 53-9, S A McPherson 53-6.

\$1.00 EACH. Nathan N Anway 52-5, Benj Lucas 52-1, B B Francis 52-1, E Hutchins 52-1, E Sanford 52-7, Thos H Tucker 52-1, Geo R Bates 52-1, Thos W Potter 52-8, Jas F Munger 52-1, A W Smith 52-18, Talman Wood 52-1, Jacob Stoner 52-20, A G Carter 52-1, Mrs A Bosworth 51-25, F M Krader 51-20, C W Stanley 52-9, Wm Haverland 52-1, Mrs M I Clark 52-24, Joseph Prudhon 52-1, I H Dunlap 52-1, O M Olds 52-1, J C Tomlinson 52-3, Rena Wett 52-1, Mrs Mary P Shaw 52-1, Clarissa Pigg 52-1, J D Triplett 52-1, Crosby Horn 52-2, Cora M Thayer 52-1, John Pritchard 52-1, Jane Sewell 52-1, W Jenkins 52-8, M C Searls 52-2, G W Sheldon 52-3, E A Hebard 49-23, G W Newman 52-1, H C Winebrenner 52-1, Wm Simpin 52-1, S B McCubbin 52-1, H E Colby 52-1, Amos Prescott 52-3, Mrs C Gregory 52-9, C N Russell 52-1, L Russell 51-24, L M Jones 52-1, B V Finn 51-25.

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