

The Advent Review

AND SABBATH HERALD.

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

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O SAVIOUR, WHOSE MERCY.

O SAVIOUR! whose mercy, severe in its kindness,
Hath chastened my wanderings and guided my
way,
Adored be the power that illumined my blindness,
And weaned me from phantoms that smiled to
betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy,
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the
beam;
Sweet whispered the breeze, but it whispered of
woe;
And bitterness flowed in the soft-flowing stream.

So cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still, did this eager and credulous heart,
Weave visions of promise that bloomed but to
fade.

I thought that the course of the pilgrim to Heaven
Would be bright as the summer and glad as the
morn;
Thou showedst me the path: it was dark and un-
even,
All rugged with rock and all tangled with thorn.

I dreamed of celestial rewards and renown,
I grasped at the triumph that blesses the brave;
I asked for the palm-branch, the robe, and the
crown,
I asked, and thou showedst me a cross and a
grave!

Subdued and instructed, at length to thy will
My hopes and my wishes I freely resign;
O, give me a heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from
woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below;
There is rest, but 'tis found in the bosom of God.
—Sir Robert Grant.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus
Christ, who shall judge the quick and the dead at his ap-
pearing and his kingdom: PREACH THE WORD."
—2 Tim. 4:1, 2.

THE DESIGN OF THE GOSPEL.

Notes of a Sermon preached in Mill Yard Chapel,
London, Sabbath Afternoon, Nov. 24, 1877.

BY ELDER J. N. ANDREWS.

TEXT: "There is therefore now no condemnation to
them which are in Christ Jesus, who walk not after
the flesh, but after the Spirit. For the law of the
Spirit of life in Christ Jesus hath made me free from
the law of sin and death. For what the law could not
do, in that it was weak through the flesh, God sending
his own Son in the likeness of sinful flesh, and for sin,
condemned sin in the flesh; that the righteousness of
the law might be fulfilled in us, who walk not after the
flesh, but after the Spirit." Rom. 8:1-4.

THESE verses present the design of the
gospel of Christ with respect to the law of
God. Those who will read them with care
may see that God did not send his Son to
abolish the holy law which condemns the
sinner, but that he sent him to deliver men
from the guilt of sin, and to place them
where they can render acceptable obedi-
ence.

The condemnation from which Christ
delivers is a just condemnation. It is the
condemnation which the law of God pro-
nounces against sin. The fault is wholly
with the sinner, and not at all with the
law. It is not, therefore, the law of God,
but the sinner, that needs to be changed,
in order that things may be right. The

persons who are delivered from condemna-
tion are those who have ceased to walk
after the carnal mind.

The law of the Spirit of life in Christ
Jesus is the gospel of Christ. The law of
sin and death from which the Christian is
delivered is explained in Rom. 7:22, 23:
"For I delight in the law of God after the
inward man; but I see another law in my
members, warring against the law of my
mind, and bringing me into captivity to
the law of sin which is in my members." It
is said to be another law in the members,
which wars against the law of God. This
law of sin is further defined, in Rom. 8:7,
as the carnal mind. Those who are deliv-
ered from the just condemnation of the
law of God are changed by the gospel of
Christ, so that the natural enmity of their
hearts toward the law is taken away from
them.

The gospel, therefore, accomplishes that
which the law could not accomplish. The
law demands filial obedience, but cannot
obtain it because man has an evil nature.
The gospel changes man's nature, so that
he can obey from the heart.

Paul said that the law was weak through
the flesh, or carnal mind. Yet the law of
God is as strong as the Lawgiver, and
Christ said that "it is easier for heaven
and earth to pass than for one tittle of the
law to fail." Luke 16:17. The law is not
weak with respect to punishing sin, but
with respect to obtaining from the sinner
the loving obedience it demands. The
weakness is not in the law, but in man,
who is not willing to render love to God;
the law demands perfect love, but the
presence of the law of sin in the heart ren-
ders this obedience impossible. It is not
the office of the law of God to change the
evil nature of the sinner. If it finds him
in rebellion, it can only condemn him.
The man who has nothing, and yet owes
£10,000, cannot be made to pay it even by
the most powerful of laws.

The law of God shows the extent of
what God requires. Thus we read: "Thou
shalt love the Lord thy God with *all* thine
heart, and with *all* thy soul, and with *all*
thy might." Deut. 6:5. Let these words
be well considered. This is the sum of our
duty toward God. The gospel cannot ask
more and cannot accept less. In fact, we
see that God has not changed with respect
to this just demand, and that in the nature
of the case he cannot change. It is the
design of the gospel of Christ, not to erect
another and more perfect standard of right,
but to enable men to conform to that which
God has already erected in the law.

The gospel accomplishes this by provid-
ing a great sacrifice for sin. Men deserved
to die. God sent his Son to die for man
as his substitute. This was a solemn at-
testation of the justice of men's condemna-
tion. The gospel cannot offer pardon till
the justice of the law has been shown be-
yond all question. The sacrifice offered
must be the life of one who never sinned,
else he would merit death on his own ac-
count. It must be the life of one who did
not owe service to the law, else he would
be under obligation to obey with all his
powers in the discharge of his own duty,
and he could not, therefore, take the place
of others as their substitute. It must be
the life of one who, in the sight of the law,
is of as great worth as the lives of all who
have broken it. It was the life of Christ
alone which answered all this. And when
this great sacrifice had been made, the sin-
ner could not say, "Now the great debt
has been paid, and the law has no more
demand upon me." The sinner has given
nothing. There is something now for him
to do.

In this which follows we find the part
which the sinner is to act, in order that this
sacrifice may avail him. Christ, having
died for our offenses, was raised for our
justification. Then he ascended on high

to become a priest on men's behalf. The
office of the priest is to present the blood
of sin offering in behalf of the sinner. It
is now the part of the sinner to come to
God through the high priest, and to ask
that this sacrifice which has been made to
the law of God, may be accepted in his be-
half. The conditions on which we may
obtain this great mercy are, repentance to-
ward God and faith in our Lord Jesus
Christ. Repentance is toward God, be-
cause it is his law that has been broken; it
commences with godly sorrow, but it never
ceases till it has caused the sinner to leave
off to transgress and to turn to obedience.
Faith is directed to our Lord Jesus Christ,
because he is the great sacrifice for our
sins. And when we have thus laid hold
upon the sacrifice made for us, it is ac-
cepted of God in our behalf, and the law
of God ceases to condemn us.

This is not all. The Spirit of God works
in our hearts the great change which is
called conversion. It takes out of the
heart the law of sin, and it writes in the
heart the law of God. This is the great
promise of the new covenant, that God will
forgive the sins of those with whom he en-
ters into covenant, and that he will write
his law in their hearts. Jer. 31:33. This
is the great work which the Bible calls
conversion. When the carnal mind, which
will not be subjected to the law of God,
has been taken away, the man is no longer
in enmity against the law. When the law
of God has been written in the heart, then
the mouth can no longer speak against it.
Nay; the law of God being within the
heart, the man will obey that law with his
members and in all his life.

Hence the apostle states the grand result
in these words: "That the righteousness
of the law might be fulfilled in us, who
walk not after the flesh, but after the
Spirit." John defines righteousness to be
right doing. 1 John 3:7. We may there-
fore say, without fear of contradiction, that
the design of the gospel of Christ is to
honor the law of God while extending
mercy to the sinner, and that those who
are really New Testament Christians, will,
from the heart, render obedience to all the
commandments of the law of God.—*Sab-
bath Memorial.*

General Articles.

THE LAW IN GALATIANS.

BY ELDER D. M. CANRIGHT.

THOSE who claim that the law of God
has been abolished always go directly to
the book of Galatians for their proof.
There they get such expressions as this:
"The law was our school-master to bring
us unto Christ, that we might be justified
by faith; but after that faith is come, we
are no longer under a school-master," and
others of a similar nature. They claim
that this means the ten commandments.
But this we confidently deny. We freely
admit that the book of Galatians does
show that a certain law of the Old Testa-
ment has been abolished, and so we, Chris-
tians, are no longer under obligation to
obey it. But we claim that this is the typi-
cal law regulating the ceremonial ordi-
nances of the Jewish age. In proof of this
we offer the following facts:—

1. *Whether they should or should not
be circumcised, was the question which
was troubling the church at Galatia.*
A few quotations will readily show this.
"But neither Titus, who was with me, be-
ing a Greek, was compelled to be circum-
cised." Gal. 2:3. "Behold, I Paul say
unto you, that if ye be circumcised, Christ
shall profit you nothing. For I testify against
to every man that is circumcised, that he is
a debtor to do the whole law." "And I,
brethren, if I yet preach circumcision, why

do I yet suffer persecution? then is the of-
fense of the cross ceased." "As many as
desire to make a fair show in the flesh, they
constrain you to be circumcised; only lest
they should suffer persecution for the cross
of Christ. For neither they themselves
who are circumcised keep the law; but de-
sire to have you circumcised, that they
may glory in your flesh." Gal. 5:2, 3, 11;
6:12, 13. Any candid man who wishes
the truth must admit that these quotations
show that it was the question of circum-
cision which was agitating that church;
but circumcision is no part of the ten com-
mandments.

2. *Against this false doctrine, Paul
first appeals to the decision of this very
question by the great apostolic council
held at Jerusalem, as recorded in Acts
15.* Let us notice what question occasioned
the calling of that council, and who at-
tended it. "And certain men which came
down from Judea taught the brethren, and
said, Except ye be circumcised after the
manner of Moses, ye cannot be saved." Acts
15:1. What was the point at issue?
It was circumcision. Some said if they
were not circumcised they could not be
saved. "When therefore Paul and Barna-
bas had no small dissension and disputa-
tion with them, they determined that Paul
and Barnabas, and certain other of them,
should go up to Jerusalem unto the apostles
and elders about this question." Verse 2.
Here we see that Paul and Barnabas were
opposed to that doctrine, and strongly con-
tended against it. Finally, it was deter-
mined that Paul and Barnabas and certain
others should go up to Jerusalem, and
consult the apostles about this question.
What question? The question of circum-
cision. "And the apostles and elders came
together for to consider of this matter." Verse 6.

Now observe that Paul, in his argument
with the Galatians, refers them to that
council, and appeals to its decision upon
the very question which was troubling
them: "Then fourteen years after I went
up again to Jerusalem with Barnabas, and
took Titus with me also." Gal. 2:1. Here
he most certainly refers to the very thing
recorded in Acts 15. "And I went up by
revelation, and communicated unto them
that gospel which I preach among the Gen-
tiles, but privately to them which were of
reputation, lest by any means I should run,
or had run, in vain. But neither Titus,
who was with me, being a Greek, was com-
pelled to be circumcised." Gal. 2:2, 3.
Here we see that he brings up the very sub-
ject discussed in that council, viz., circum-
cision, and states that it was decided that
Titus, being a Gentile, need not be circum-
cised. These Galatians were Gentiles, Gal.
4:8, and hence the case of Titus and the
decision of that council against circumci-
sion for Gentile Christians was right to the
point if it was the observance of the cere-
monial law which Paul was arguing with
the Galatians; but if it was the keeping
of the ten commandments, or the moral
law, than it had no bearing at all, because
that was not the question discussed in that
council.

3. *Circumcision and the observance of
the ritual law of Moses were the only
questions discussed and decided in that
apostolic council. Acts 15.* That this is
so, a slight examination will readily show.
"And certain men which came down from
Judea taught the brethren, and said, Ex-
cept ye be circumcised after the manner of
Moses, ye cannot be saved. When there-
fore Paul and Barnabas had no small dis-
sension and disputation with them, they
determined that Paul and Barnabas, and
certain other of them, should go up to
Jerusalem unto the apostles and elders
about this question." "And when they
were come to Jerusalem, they were received
of the church, and of the apostles and
elders, and they declared all things that
God had done with them. But there rose

up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses." Acts 15: 1, 2, 4, 5.

Reader, what is the question? If you are candid and willing to see the truth, you must admit that it was circumcision as enjoined in the law of Moses; but there is nothing in the decalogue about circumcision. Moreover, the decalogue is never called the law of Moses, not in a single case in the Bible.

"And the apostles and elders came together for to consider of this matter." Acts 15: 6. After they had had much discussion, Peter said, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Here Peter says that the observance of that old law was a yoke which even the Jews themselves found it hard to bear; and he decides that the Gentiles who believe in Christ ought not to be required to keep it.

This was certainly true of the innumerable rites and ceremonies and distinctions of the ceremonial law. Everything had to be done in a very precise manner. No wonder Peter thought it was a heavy yoke. So after the apostles and elders had thoroughly discussed the matter, they came to this conclusion: "The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment; . . . for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Acts 15: 23, 24, 28, 29.

Notice that this decision related simply to the Gentile Christians, to those who had not been raised in the observance of the Jewish law. The apostles decide that there are only four things in that old law which need at all to be regarded by Christians. All the rest can be disregarded with impunity. What are these four things? Are they any part of the ten commandments? No; the first is meats offered to idols; the second, eating blood; the third, eating things that are strangled or that died of themselves; and the fourth, fornication. Every one of these things is forbidden in the ceremonial law of Moses. Now notice: If the observance of the ten commandments was under discussion in this council, then the apostles deliberately decided that Christians could lie, steal, murder, swear, &c., because not one of these things was mentioned, and they said that Christians need not observe a single item of the old law except the four points above mentioned. But what a blasphemous conclusion this would be! It was not the moral law which was under consideration; but it was the law relating to circumcision, which we know was a part of the ceremonial law.

4. Peter termed the ceremonial law a yoke which could not be borne, and Paul says the same of the law in question in Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5: 1. This shows that the law in Galatians and the one in Acts 15 are the same.

5. The moral law is not a yoke of bondage. Can any one of the ten commandments be thus called? Let us look at them. Take the first commandment, "Thou shalt have no other gods before me." Reader, is that a yoke of bondage? Are you so anxious to get rid of the service of God, and to go after other gods, that this would be a yoke of bondage to you? You dare not say it. Second commandment: "Thou shalt not make unto thee any graven image; . . . thou shalt not bow down thyself to them, nor serve them." Are you so anxious to worship wood and stone that this commandment is a galling yoke upon your neck? Third commandment: "Thou shalt not take the name of the Lord thy God in vain." Are you so full of cursing and swearing that you want to get rid of this commandment? Do you find that it circumscribes your liberty? Who dare assert such a thing?

So we might go through the whole ten commandments.—"Thou shalt not kill," "Thou shalt not commit adultery," &c.

Do you so love these sins that these commandments grieve you, are a galling yoke for you to bear? After a careful examination of the law, our opponents themselves are ashamed to assert that the ten commandments are a yoke of bondage to them. Then the ten commandments are not the law here referred to.

6. Paul's argument from Peter's example in eating with the Gentiles proves that it was the observance of the ritual law which was in question. Notice Paul's argument upon this circumstance:—

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. 2: 11-14.

What had Peter done that was wrong? He had gone down to Antioch, and had freely eaten with the Gentiles. In so doing he had violated the ceremonial law. Lev. 5: 2, 3; Hag. 2: 11-13; Acts 11: 1-5. A purified Jew was very careful not to be polluted by touching anything that was unclean, for so the law directed, as will be seen by the above references. The Gentiles were unclean according to the ritual law; but Peter, disregarding this, "went in to men uncircumcised," and ate and drank, and "lived after the manner of the Gentiles, and not as do the Jews." By so doing he virtually said that the ceremonial law need not be observed any longer, even by a Jew. But what one of the ten commandments had he violated or disregarded? Had he lied, or sworn, or broken the Sabbath? No; it was the ritual law upon which his conduct had a bearing.

Now observe: When some of the Judaizing teachers came down from Jerusalem, Peter changed his conduct immediately. He withdrew himself, and would not eat with the Gentiles. By this course he virtually declared that the ceremonial law was still binding, and should be observed. Thus he contradicted himself. Paul openly rebuked him for this. He asked Peter this question: "If thou, being a Jew, livest after the manner of Gentiles [as Peter had done before certain ones came down from Jerusalem], and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Paul's argument was an unanswerable one. If Peter himself, being a Jew, could be a Christian without keeping the ceremonial law, then why should he compel the Gentile Christians to keep that law which he himself had disregarded?

Of course Paul's argument was unanswerable. He told Peter further that he made himself a transgressor by building up again what he had once torn down. "For if I build again the things which I destroyed, I make myself a transgressor," Gal. 2: 18; that is, by now scrupulously observing that law, he proved that he had been a transgressor when disregarding it. But which one of the ten commandments had Peter disregarded? Had he been swearing, worshiping images, murdering, lying, coveting, or breaking the Sabbath? No. It seems to me that Paul's argument from Peter's course unanswerably shows what law was under consideration with these Galatian brethren.

7. Paul calls the observance of this law the works of the flesh, which shows that it is the ceremonial, not the moral, law. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3: 3; that is, by observing those fleshly rites, as circumcision, meats, and drinks. That by the works of the flesh he refers to the ceremonial law is shown by what he says a little further on in the same epistle: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6: 12. In another place Paul directly declares the Levitical law to be a carnal law, that is, one relating wholly to the flesh: "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7: 16. And again, speaking of the same law, he says, "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10.

Carnal, fleshly ordinances are just what the ceremonial law enjoined, and nothing else. Hence he could truly say to them, that, having begun in the Spirit, they were now trying to be made perfect by the works of the flesh. That this does not mean the observance of the ten commandments is positively shown by what Paul says of that law in Romans: "For I had not known lust, except the law had said, 'Thou shalt not covet.'" Rom. 7: 7. Here is one of the ten commandments. Of this law he says, "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7: 14. The ten commandments, then, are a spiritual law. Again he says of it: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

The carnal, fleshly mind, then, is directly opposed to the spiritual law of God, the ten commandments. Here we have another proof that it was not the observance of the moral law that was under consideration in Galatians.

(To be Continued)

SEVENTH-DAY ADVENTISTS.

ARE Seventh-day Adventists bigoted and exclusive? We have heard such a charge advanced, but we deny its application. The term bigotry is thus defined by Webster: "Obstinate or blind attachment to a particular creed; unreasonable zeal or warmth in favor of a party, sect, or opinion; excessive prejudice."

Now since Seventh-day Adventists acknowledge no creed but the Bible, accepting no doctrine or article of faith that cannot be clearly and unequivocally proved by it, we ask, in all candor, Are they blindly and obstinately attached to that sacred word? Let Paul answer, in an epistle abounding with the doctrine of the second advent: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5: 4, 5. If those who now claim to be preaching the third angel's message are indeed the people of God who will witness the second advent, the above quotation emphatically applies to them, and in its terms fore-shadows, not only the time and manner of the second advent, but also the self-purification and holiness that will enable them to stand in the day of wrath.

The third angel's message is the last message that is ever to be given to man, and it is the most solemn and awful one that has ever been proclaimed. Can those, therefore, who believe and embrace it, be unreasonably zealous and warm in advocating it, and exalting the standard of truth; or in maintaining their purity and distinctness of character as a religious body? We think not. The wonder is that they are not more zealous and in earnest.

Are they "excessively prejudiced?" We presume the objector means against other religious denominations. Prejudice is thus defined by Webster: "An opinion or decision of mind, formed without due examination of the facts or arguments which are necessary to a just and impartial determination." They must not only be prejudiced, but excessively so, to incur the charge of bigotry on this point. The force of circumstances compelled us to organize a distinct religious body; but we have often declared that we do not like to differ with others, nor will we unless we are compelled to do so to be in harmony with revealed truth. Furthermore, we believe and teach that God has children in all those religious bodies from which we have separated. Do these facts justify the charge of bigotry?

"But you will not attend their meetings," says one. This, again, is a mistake. We believe in attending meetings in other churches whenever the glory of God can be promoted by it, or any good accomplished. We are compelled to believe, by the evidences that are continually forced upon our attention, that the popular churches of our day have suffered great religious declension, as the Scriptures declare. They teach dangerous and unscriptural doctrines; as, the change of one of the most important precepts of that law which the psalmist declared was perfect, and which Christ said should not pass away "till all be fulfilled;" the eternal torment of the lost; and the immortality of the soul, the pet dogma of spiritualism, which, doubtless, will finally obtain control of all those churches.

Is the Sabbath of the Bible indeed a test in these last days? How, then, can we freely unite in worship with those who keep and teach for the Sabbath a command-

ment of men? If we attend their meetings, and do not join in the exercises, they will be offended; and if we have anything to say, we must keep the truth wellhold in the back ground or offend in this also.

There are, in the churches, honest people, who deplore the corruption and pride which they see to be on the increase all around them. We should do all we can to rescue such, going, if need be, to the meetings where they worship, and if God send us, bearing a message from him that will not prove in vain. A. SMITH.

OUR BEST THINKING FOR CHRIST.

IN surrendering all to the Saviour we give him control of every power he has lent us. Here is one of the paradoxes of our faith. We give up all, yet we keep all to use for him. Some fail to apprehend this. Through weak judgment or from wrong teaching, they blunder; and often stumble over their mistakes.

In complete submission to God there is an abnegation of reason and judgment that is very difficult. It is yet more difficult to understand, that, while we surrender our "memory, mind, and will," we must make them do their very best work for our Master. Some, in their religious zeal, abnegate their common sense, and never quit resume it. Of such the Saviour says sorrowfully, "The children of this world are wiser in their generation than the children of light."

Intellectual pride is an almost certain snare to persons of a little more than average ability and culture. In their efforts to be thoroughly religious, they are apt to slip the old pitfall, and lean a little too far from it for straight, sensible walking. Just as if the mighty Redeemer could not save them from that danger! A touch of the old Romish asceticism, do you see?

You have Latin and Greek, poetry, imagination, artistic taste. You made the most of them for Satan and self. Now you have given them to God. Will you wrap them in a napkin, and hide them away, when he has place and use for them in his work?

You wonder why you cannot win your friends to this better life. It may be, your piety is unlovely. They know you have these gifts. They have expected you to do nobly with them. But there you are, your fearfulness, neglecting, cramping your talents and wasting your chances.

God "uses the weak things," to be sure, but any of his earthly children are weak enough, at their very best.

He wants our money for building places of worship, scattering a pure literature missionizing pagans, at home and abroad. Dare we put it out of his reach, in saving banks or real-estate?

He wants business brains to plan church finances. Dare consecrated people invest his money with less skill and care than they use for their own? He makes the flowers grow; but he usually makes them grow best where a human brain studies out their laws of life, and a human hand helps them to moisture and proper soil.

Christ wants the very best thoughts of the church, to use in toppling over false theories, in straightening theological tangles, in driving heart and voice and pen, to teach the ignorant, warn the unruly, comfort the feeble-minded, and to build up shapely Christian characters.

Let us use our common sense for him. All "dove" and no "serpent," we shall make poor work of it. Let us do our bravest, strongest thinking for our Master. If we keep close to him, we need have no fear of intellectual pride. The fullness of his great thoughts will make ours look little enough. The boundlessness of his great life will make ours seem small enough.

"Thy self-upbraiding is a snare,
Though meekness it appears;
More humbling is it far for thee
To face the eternal years."

"Brave quiet is the thing for thee;
Chiding thy scrupulous fears;
Learn to be real from the thought
Of the eternal years."

—Sel.

"SENSATIONAL" preachers, said the Rev. R. W. Dale, in his first lecture before the Yale Theological School, are most commonly mere charlatans. They have neither the fire of human genius nor the fire of a divine zeal. They win a transient popularity; but they inspire no intellectual respect; they command no lasting confidence. Their popularity is a shame to the church.

MARTIN LUTHER.

SCENE I.

The twilight shades were deepening,
In a dwelling far away,
Where a worthy man sat playing
His lute, at close of day,
While his faithful wife made ready
Their simple evening meal.
Oh! here's a home of plenty!
Here are hearts that feel!

Without the winds are raging,
And the snow is falling fast.
Ah, how sad for any wanderer
Who must face the wintry blast!
But hark! what lovely music
Floating upward from the street—
"Fares to their holes have gone,
Every bird unto its nest,
But I wander here alone,
And for me there is no rest."
'Tis a little weary singer
Sudly comes for bread to eat.

Dame Ursula had just buried
In the grave a prattling one,
And her stricken heart was open
To receive the miner's son.
To his doorway hastes the goodman,
For the child is standing there;
Thrice repulsed and quite discouraged,
Further effort can he dare?

"Oh, charity, for Christ's sake!"
In a timid voice he cried;
And the goodman bade him enter,
Tenderly his wants supplied.
Little did they dream this mansion
Was, henceforth, to be his home;
Little thought they this sweet singer
Would, ere long, dare vanquish Rome.

SCENE II.

Years pass away. Within his quiet chamber,
A lone man wrestles mightily in prayer;
His faith grows weak, his foes are multiplying;
His soul is tossed and driven here and there,
Now reeling, sinking, then to Heaven ascending.
Oh! listen to his broken, anguished cries:
While hope and fear his inmost soul seem rending:

Almighty God, and everlasting Father,
How weak is flesh, and Satan, oh, how great!
The world is strong, my faith and courage waver;
My last hour's come; they'd swallow me in hate.
O God, O God! defeat the wrath of men.
The cause is thine, and thou hast chosen me—
A righteous cause, and though my body be
Reduced to ashes, I will cleave to thee.
My soul is thine. Amen. God help! Amen.

SCENE III.

In an ancient, lordly city,
Where the pope through minions rages,
Dauntless stands the friar Martin,
Knights and princes, priests and sages,
August diet, most imposing,
Never seen in all the ages.
Is he saint? or is he demon?
Thus opposed the council stands;
Vengeance is decreed to Luther,
And his life is in their hands.

What vast theme is he discoursing,
That should make them shudder, quail,
Neath his glances, quick and piercing?
Their proud hearts begin to fail.
From his lips there flows great wisdom
Never heard in all the land.

All his judges are confounded;
What to say they do not know;
With such true, unyielding firmness,
Who his heresies will show!
Not an enemy dare answer,
All are still, as if spell-bound;
Though they hate him most intensely,
No one ventures to confound.

When his foes have gathered courage,
"Now retract!" they fiercely cry;
But, sublime in truth, he views them,
Dauntless though they doom to die.
And he said, with deep emotion,
"Here I stand, can do no other,
May God help me!" What a triumph!
Vain their rage the truth to smother.

'Twas the Saviour sent an angel
To stand by his trusting child;
And his shrinking soul, thus strengthened,
Meets the world so grand, so mild.
Thus it has been, thus it will be,
In all times, in every land:
Those who put their trust in Jesus
Feel his all-sustaining hand.

Battle Creek College.

M. S.

CHRISTIANITY AND THE ROMAN EMPIRE.

WHEN three centuries were gone, the Roman Empire accepted Christianity. One day, in the senate-house, they voted down Jupiter, and voted up Christ. That was a great step! But was it, really? The churches had rest; persecution ceased; pagan temples became Christian temples; all up and down the Mediterranean, from Asia to Western Europe, Christian hymns and prayers and ordinances were celebrated. Pagan Rome, the most powerful empire on the earth, became Christian Rome. Let us not be deceived. There was much that was good in this change; but there was much that was evil also. The pure and living religion that glows in the breasts of martyrs could not be transferred by an im-

D'Aubigne's History of the Reformation.

perial decree into the hearts of pagans. If paganism was christianized, Christianity was paganized. It was inevitable that the introduction of this vast mass of ignorance and superstition should corrupt both the faith and the practice of the church. To say the least, it was doubtful whether the nominal christianization of Rome was more a blessing than a curse. Certain it is that the Christian faith, henceforth on the throne of the world, was hindered rather than helped by political power. There was within the mass the same pure, holy faith and experience that had characterized the martyr-ages; but the mass itself, called Christian, was pagan still. It is no marvel that for ten centuries, the ingrafted superstition poisoned and corrupted the pure truth. But the included truth continued to leaven the lump despite the powerful corrupting forces. The triumphant Christianity was a prevailing false Christianity, but the ark of a pure faith notwithstanding.—*Bishop Foster.*

It would have been well if Bishop Foster had proceeded a little further, and made the application of his excellent remarks concerning the ingrafting of pagan ideas and superstitions into the Christian system. The two great doctrines of paganism which have been baptized as Christian and overshadow all others, are the immortality of the soul, and Sunday-keeping.

THE PRESENT.

5

THE past is forever gone, the future is uncertain, and the present alone is ours. It is a sad truth, daily demonstrated, that any moment may end our earthly existence, and it is a startling fact that every morning thousands see the sun rise in the east, who, ere it sinks in the west, close their eyes in death. Is it not wise, then, to improve the present?

If the "Father of lights," sees fit to chasten us, let us remember that "no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness to them which are exercised thereby." The furnace in which the gold is tried is not to be compared with the future dwelling-place of the precious metal; so "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

When to-morrow comes it will be now, and when the day of the Lord cometh it will be present time. We can be prepared for earth's final solemn scenes, if we do present duty and obey present truth.

ELIZA H. MORTON.

Allen's Corner, Me.

"IN CHRIST'S STEAD."

6

My neighbor is an old man. I had never known him until the other day, when he sent for me. I have always thought him singular; for I live shut up in myself, and have learned next to nothing of people around me. I was surprised to find him richly attired in what seemed to be his ordinary dress; it was like that of a foreign ambassador I had once met at court.

"You did not know, then, that I was the representative of a King," he said regretfully. "I have striven to bear my honors meekly; yet I must have failed in loyalty, or you would have known what splendor and sovereignty I officially represent in these provinces, subjugated, but half rebellious."

"Half rebellious!" I stammered, ashamed to think what a dreamer I had been, and how ignorant. Imagine my surprise—I might rather say my horror—when the old man, scarcely noticing my manner, went on to tell me that, as his health had failed, he was about to be recalled to court, and he had been authorized by his King to offer me his diplomacy. Then, awaiting no answer, he proceeded to magnify his office. I heard with kindling imagination of an existent realm grander than any I had dreamed of in history or fable, of an army actually unnumbered—an army never routed, never retreating; but militant, triumphant, wherever were its banners or its legions. Most wonderful of all was the diplomat's story of his Monarch. He bowed his head, and beneath his breath whispered to me of such unutterable glory, such magnificence, such power without limit, that instinctively I drew back from the mere mortal who was its exponent. Presently he uplifted his face, and it was so reverently tender, that the wonder in me lost itself in longing; for how can I tell you of the loveliness, the unheard-of mercy, the sweet,

fatherly, patience of his King? He so adored his Sovereign that in his soul he reflected his image, and I, looking therein as in a mirror, saw that image.

When he ceased speaking, I said, "I would willingly be in the service of such a Lord; but I am not fitted for the honor. I do not know the people to whom you are sent, or even the cause you present."

"I am only fitted because I go in my King's name. He has sent me with good tidings to the poor, to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of my Lord. This is the commission of all sent out from his court. They are sent to provinces full of the poor, and the bruised, and the broken-hearted; moreover, wherever we go, we are to show to men our Master, as I have shown him to you, that the ignorant and the rebellious may know of his power and of his mercy. There are many, very many sent thus from court; but all go with one message: a 'wonderful, wonderful sentence.'"

"May I know it?" I asked, half afraid.

"Certainly. It is this: 'Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God.'"

"I remember to have heard of God—of this Christ, your King," I answered then.

"Yes, and we ambassadors are also called Christians. There are very many of us in the neighboring city. To think what a grand and awful responsibility is laid upon us! We are here 'in Christ's stead.'"

I instantly resolved, as he said this, that I could never assume such an office. Perhaps the old man divined my thoughts, for he said, "Go into the city to-morrow and learn more of this thing."

Then, as he seemed weary, I left him. Very early next day I started out, after a night of more anxiety than I had ever spent. When I thought of some time "seeing the King in his glory, and the land that is afar off," I was eager with heart and soul to embrace the proffered title. But the magnitude of one idea humbled me below all such aspirations—"in Christ's stead." It echoed and re-echoed in my mind. The King's ambassadors must do the King's work as the King himself would do it. Soon I found myself in the heart of the city, in the market place. I should have passed through the crowd without stopping, had I not come suddenly upon a group who were buying and selling gold. One man's face held me motionless; such an agony of desire was stamped on it, as he saw his neighbor's gain, such gloating delight in his own success!

"I want to paint that face and call it Avarice," whispered an artist at my elbow. He pushed me one side to get nearer, and I saw on that miser as he sprang frantically back and forth in his haste—I saw the ambassador's robe! I must have wandered a long time after this, lost in questionings and wonder, muttering to myself, "In Christ's stead! to preach the gospel to the poor, to heal the broken-hearted!" I grew greatly indignant, and resolved to expose this unworthy officer to my friend, that word might be sent back to court.

But before the sun went down I saw strange—such strange things. Only to remember the surprise and bewilderment, the grief and anger, of that day sickens and wearies me. I shall not recall it in detail. I lost half my faith in men. Returning at night to the old ambassador, I found him bent over his official papers, studying them with a face which, when uplifted, seemed filled with positive rapture. He greeted me warmly, and then asked: "You have been talking with, and learning of, some other Christians who have received this ministry—some who have renounced the hidden things of dishonesty, not walking in craftiness, but by manifestation of the truth commending themselves to every man's conscience in the sight of God. You have seen such, my friend?"

I forgot how it would seem to him. I broke the quiet of his evening hour by a burst almost of fury: "I have, indeed, seen your King's ambassadors! I saw one standing among men fast losing all their manhood, men who needed warning, help, pardon, the force of a pure, noble example. He stood there—'in Christ's stead'—and he reached to them a wine-cup! All day long I have watched for them. Some have battered away their robes and lost their commissions; some ridicule the office they pretend to fill; many have forgotten the message with which they were sent. They are wretched hypocrites. You are an enthusiast and see all things in a nebulous glory. I am, to be sure, convinced of your

sincerity, but equally am I convinced that your King cannot be what you believe him, or his followers would not want to disgrace their calling as his servants."

The old man shrank as if struck by a blow; then tears filled his eyes and choked his voice, until my heart was smitten with remorse. He wrung his feeble hand sobbing: "They do not! they will not realize they are in Christ's stead! O my friend, it is not right to judge of the Master by a few of his subjects. There are some also—I have to confess it with shame—there are many like those you have met to-day. Why have you happened only upon these last? In every land and clime you will find true-hearted, noble ambassadors, doing the King's work as he would have it done. I hoped you would have had your whole soul set on fire with love and enthusiasm for his cause. Oh! if you could know of him as we his servants do!" and forgetting himself again in his zeal to communicate to me his admiration and affection, he lost all trouble; at the end of his appeal he grasped my hand, crying, "Now, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

I cannot tell how or why, but I forgot those faithless ambassadors whom I had met. I felt only this man's ardor, and quickened desires sprang up within me to join in this service, which so stirred every impulse of his soul. I told him this, and went home. The next day he was recalled to court. I am in doubt, in trouble. I think of the old man with reverence, with an undefined longing. I remember the frantic gold buyer with disgust. All the time there echo through my soul the words, "In Christ's stead."—*Christian Weekly.*

MAKE A FEW.

A PRETENTIOUS student in Brown University once told Dr. Wayland that he thought it would be easy to make proverbs like those of Solomon. The only reply of Dr. Wayland was, "Make a few!" If skeptics who have spent so much time in railing at the Bible would try their hands at making a better book, a book that would take hold upon the heart of humanity, which would interest children and comfort old age; which would inspire manhood and womanhood with the highest, truest, and noblest thoughts; which would chasten them in joy and comfort them in sorrow; if infidels would produce the first page of such a book as this, we would gladly listen to what they have to say. But this eternal fault-finding, this everlasting negation; this seeking to rob people of a healthful and comfortable faith and leave them nothing in its place; this parading of a few worn-out sneers and objections, never will accomplish much with a world that is hungering for the bread of life, and that longs to drink of the waters of salvation.

HARD WORK.

Two drunken sailors had to cross a Scotch frith at night. They leaped into the boat and pulled away at the oars with all their might; they pulled and pulled, and wondered they did not reach the shore. In their maudlin state they thought the tide was set against them, and so, in a wild fashion, they took spells of pulling, but no shore did they reach. Great was their astonishment, for the frith was narrow, and a quarter of an hour should have seen them at the opposite beach. "Surely," they said, "the boat is bewitched, or we are." The night wore on, and the morning light explained the mystery to their more sober eyes. "Why, Sandy, man, we never pulled up the anchor!" Just so; and thus, tug as they might, they labored in vain.

Many a sinner has been in like case. He has tried to believe, always a strange thing to do, but he has spent his strength for naught. Meanwhile the real cause of the soul's long delay has been unnoticed; the heart has never really loosed its hold of its self-righteous hopes, never fairly pulled up the anchor and trusted itself to Jesus. Reader, how is it with you? Have you heaved the anchor?—*Sal.*

We can all find trouble without going very far, and very likely, too, we can all be like the old colored woman in New York, who, hearing the jubilee melody, "Nobody knows the trouble I've seen," said, "Yes, and nobody knows how much less trouble we might see if we would only stop looking for it."

The Review and Herald.

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

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

U. SMITH, Local Editor.

THE LOUD CRY.

In the prophecy of the message of the third angel, Rev. 14:9-12, it is said that it is proclaimed with a loud voice. In accordance with this prediction, all believers in the present fulfillment of this message have looked forward with expectation to the time when the message would be given in this manner, or as it is generally expressed, "Would go with a loud cry." We inquire what this loud cry is to be, or what will be a fulfillment of it?

The angel is not a literal angel, and we are not to suppose that we are to hear a literal voice sounding through the land, giving the warning of this proclamation. It is to be simply the truth making its way into all parts of the earth, affecting the hearts of men, calling their attention to this subject, creating a demand for publications, and bringing many to take their stand upon the truth here uttered.

And all this may be done, and yet many people know scarcely anything about it; or, at least, not recognize in it the great work of the fulfillment of the last prophecy. The prophet speaks of a class of people who are like the heath in the desert and do not know when good cometh. Paul speaks of a work which the Lord shall accomplish in the earth which men will behold with wonder, but will not believe, and so will perish; and Christ says of John the Baptist, that although he came in the spirit and power of Elias, the people knew him not. So have we need to be very careful lest we fail to appreciate the work of God, and this message be fulfilled before our eyes and we know it not.

Twenty-five years ago this cause was in its infancy. Two rented office rooms and a hand press were about all the visible means then in existence for carrying on this work; yet the theory of what we denominate the "present truth," was defined with considerable distinctness, and the future loud cry of the message was frequently talked of.

The condition of the work at the present time, compared with what it was then, presents a very suggestive contrast. Suppose some one had then asked us, What will you think when the message has so far progressed that three large office buildings will be needed to carry on the work of publication, and will be owned by this people, when four power presses run by steam will be striking off sheets upon the present truth by hundreds of thousands, and Conferences will be organized in sixteen different States in the Union, a College be established with between three and four hundred students in attendance, a Health Institute with accommodations for between two and three hundred patients will be in active operation calling thousands of people every year within the sound and influence of the present truth, when an office of publication will be established in California with its steam power presses supplying reading matter upon these momentous themes to all the Pacific coast, and another office of publication be established in Europe issuing a paper in French for the millions to be enlightened in that part of the world, when papers will be published in Danish and Swedish in this country, and Sabbath-keepers will be found in every State of the Union, and in almost every country in Europe, and when books will be going out from the central office of publication alone, at the rate of from five hundred to a thousand dollars' worth per week,—what will you think then? How will that compare with your ideas of the loud cry of the message?

Any one then would have been ready to answer, That will never be. The message will never reach a degree of strength to accomplish all this. Yet we see all this accomplished before our eyes to-day. Do we appreciate it, and understand its significance?

As this work has grown upon our hands, we have been led to larger views, and we see a still greater work to be wrought by this message in the near future; but, as we have said, all this may be going on in the land and people be comparatively ignorant of it, and fail to understand its meaning. If they do without the REVIEW, if they fail to acquaint themselves from week to week with what is being done in the land, and do not learn what progress the truth is making, nor inform themselves in regard to the manifestations of the power of God, they will not realize

the magnitude of the work,—they cannot enter into its spirit, their interest will wane away, and they will not be prepared for the refreshing which is to come upon the faithful laborers in the cause as the message closes. This is the thought to which we wish to call the especial attention of the reader.

There is no going backward to this work. There is no limitation to the power of God's Spirit. The first message went with a loud voice; and probably so far as the issuing of publications is concerned, as much is already being done under this message as was done under the first. So while we look for a more mighty work yet to be done, its fulfillment may be nearer than we suppose. A short work will the Lord make upon the earth. He will cut it short in righteousness.

Let us understand what he is doing, and prepare for the glorious issue just before us.

A QUANDARY.

We are thrown into a complete quandary by some things received at this Office touching the Sabbath question. The quandary is, whether a person cannot put forth efforts to overthrow the Sabbath without losing his good common sense, or whether it is only those that are in that condition who undertake to overthrow it.

For instance, we have received some papers called, "Borough's Journal," published in Black Hawk Co., Iowa, containing three lengthy articles against the seventh-day Sabbath. They contain no signature; but out of charity to the editor, we will not attribute them to his pen.

The article commences as follows:—

"Seventh-day Sabbath. Under the above head we propose to publish a series of articles in the Journal (commencing with the present number)." The date of this is Dec. 20, 1877.

The paper containing the second article was dated Jan. 3, 1878, and in this paper the article commences as follows: "Under the above head we propose to publish a series of articles in the Journal (commencing with the present number)."

The paper containing the third article was dated Jan. 10; and in that paper the article commences as follows: "Under the above head we propose to publish a series of articles (commencing with the present number)."

So it seems that down to the commencement of the third number, the writer was not sure whether he had begun at all or not; and the only conclusion we can come to after perusing the last article is, that he has not begun to prove what he set out to prove. We are sure that if ever he does produce a genuine argument against the Sabbath, he can truthfully say, "Commencing with the present number."

So far as the articles thus far produced are concerned, they call for no reply. They show a very superficial examination of the subject, and are, in their reasoning, illogical and incoherent.

A FALSE CRITICISM.

In the *World's Crisis*, of Jan. 16, 1878, appears an article headed, "The Change of the Sabbath from the Seventh to the Last Day of the Week."

The very heading is enough to stun an ordinary man, and lead him to inquire what wonderful revolution has taken place. How many days has a week? and what is a change from the seventh to the last day of that week?

But aside from the heading, the article is one quoted from the *Christian Observer*, and is an attempt to prove that Sunday is called the Sabbath in the Greek. We are surprised that the *Crisis* should manifest such a lack of critical knowledge of the original as to admit such an article. We cannot think that it would on any other subject but that of the Sabbath.

The construction of the Greek in those passages which speak of the first day of the week is fully analyzed in the little tract published at this Office, entitled, "Sabbaton." This question has been so fully and so publicly discussed, that we are astonished that any should still cling to such an idea as that the first day of the week is called the Sabbath. For any one who has no better understanding of the Greek than that, to undertake so important a criticism upon it, is simply unpardonable.

The word *Sabbaton*, in this instance, means week. The numeral adjective, *first*, agrees with day understood; and the fifty-six learned men who made our translation have given us a literal and correct rendering of the phrase in the words, "first day of the week," modern would-be critics to the contrary notwithstanding.

WHAT KIND OF A GOD?

An exchange which advocates the still somewhat popular view of the eternal conscious suffering of the wicked, in speaking against the doctrine now so widely held that the wicked will be destroyed, says: "We hold *destructionism* in its essence anti-Christian. It is not in harmony with what we know of the nature of God, the character of the religion of the New Testament, or the aspirations of the human soul."

Then we are to understand, we suppose, that the keeping of millions of beings in a lake of unquenchable fire, preserved by the direct power of God, to sin and suffer and wail and blaspheme to all eternity, is in harmony with what our exchange knows of the nature of God, the character of the religion of the New Testament, and the aspirations of the human soul!! Where is this nature of God revealed? Where is this character of the religion of the New Testament set forth? And where are some such aspirations of the human soul recorded?

It is reported that when missionaries were sent to Siam, the natives asked them how long God tormented bad men. The reply was, "To all eternity." "Well," said they, "our God only torments the worst of men a thousand years; so we will not have your American God in Siam."

So it seems that the aspirations of those heathens did not extend but a thousand years in this direction. Perhaps in this enlightened land there are some who have so much more noble aspirations that they would be willing to tread this path to all eternity; but we imagine they are not very numerous.

TO CORRESPONDENTS.

H. PARNHAM: For a full explanation of 2 Corinthians, 3d chapter, see first number of the present volume of the REVIEW.

E. M. PIERCE: We do not think it would be correct to say that God permitted a plurality of wives in the Old Testament. The most that can be said of it is that God "winked at" it, or suffered it to be so. See Acts 17:30; 14:16. The darkness and ignorance of the world and the circumstances surrounding his people is sufficient reason for his thus suffering it. Skeptics themselves believe that the world has progressed and that this is an age of greater light than any previous one. Why, then, even on their own ground, may not God, without implying any change on his part, hold people to a more strict compliance with the principles of his government according to their changed conditions, and their greater light?

S. O. JAMES: There was no substitute provided to stand between the sentence and Adam in case he should sin. The penalty for his transgression was carried out to the letter. The substitute has respect to us and our personal actions, and is to affect our future destiny only. We think Ps. 49:8 refers to the soul.

C. G. M.: For an explanation of the four beasts in Rev. 14:6, see "Thoughts on Revelation."

L. C. HUTCHINS: For the meaning of the word day in Gen. 1, see the little tract on "Geology and the Bible," published at this Office.

E. WILLIAMS: When people die so that the proper time of their burial would seem to fall upon the Sabbath, we see no objection to holding the funeral on that day. If any act ought to be one of solemn worship, it should be that with which we commit the dead to the grave, in hope of the resurrection.

Please harmonize Job 1:21 with Heb. 2:14.

S. M. C.

Ans. The devil has power to work only as he is permitted, for the time being, by the Lord.

C. A. W.: John 3:13 contains no contradiction of 2 Kings 2:11, and Gen. 5:24, because Christ is speaking in reference to men going up to Heaven to receive instruction and coming back to teach their fellow-men. No man has ascended to Heaven for this purpose.

J. I. LINCOLN: The Bible says that the day begins with the "even," and the "even" it defines to be the setting of the sun. Engravings or pictures not made for worship are no violation of the second commandment.

WILL J. BROOM, who writes from Wyoming, please give us the State?

ANSWERED BY LETTER. C. Stoddard, J. H. Thompson, D. M. Canright, A. H. Wentworth, A. W. Jensen, B. F. Taylor, Mrs. J. Maddux, Mrs. L. D. A. Stuttle, J. N. Andrews, S. M. Ives, Geo. I. Butler, J. M. Hopkins, Wm. A. Hicks, Mrs. O. F. Chase, A. B. Cushing.

ADVANCING LIGHT.

It was revealed to the prophet Daniel that in the time of the end knowledge should be increased. To fulfill this, there must be advancement, as we believe, in the knowledge of revealed truth. But every advance step will tell in the same direction. There are those who make use of this text as applying to various speculations of their own, though instead of a straight-forward advancement in one direction, every new position overthrows the preceding one. This may be illustrated by the various times that have been fixed for the ending of the prophetic period of 2300 days, of Dan. 8:14. Every new position in time-setting has, as a matter of necessity, overthrown the preceding one, so that none can be true but the last, if that is. Is this advancement? Is it an increase of knowledge? Far from it. Every step in true advancement remains firm. Truth after truth is brought to light, forming a chain of which every link is good. Every step in the stair-way of truth stands firm. But in the production of false theories, every step they climb they fall back one, at least.

The increasing light on the fulfillment of prophecy has brought us, unavoidably, to the last message of warning to mankind. Rev. 14:9-12. Every step of progress in the light stands firm; and the evidences cannot be gainsaid; they carry rational conviction to all to whom they are presented. The fundamental principles, upon which the present truth has been developed as a building fitly joined together, are acknowledged by all Protestant commentators. So the foundation stands firm, and the superstructure is symmetrical and beautiful.

Every attempt to revise this foundation must prove a failure—it has been so, and it must be so. Yet there have been, and probably will be persons that become elated with some new light on these fundamental principles. If it were not for the disastrous consequences of following false lights, it would be amusing to see how sanguine they are of their wild and fanciful views, wondering that their marvelous light had not been discovered before.

If we love the truth, it will be better not to meddle with the foundation to revise it. The car of truth will move onward to the consummation. The engine of God's providence never rolls backward. We have not chosen our position. Prophecy and Providence have brought us inevitably to where we are. There is work for all to do. Let all be engaged in the work for Satan finds some mischief still for idle hands to do. The battle is to be fought out "on the line." Onward, then, to victory.

R. F. COTTRELL.

A GOOD ARGUMENT,—WELL—
"AS IT WERE."

We mean good for some people, and ought to prove very acceptable to that fast-increasing class of religious teachers who argue that the ten commandments were a yoke of bondage from the galling burden of which we are made free in Christ! The argument to which we refer we find in an old volume of "Oneida Community" publications; and it is an effort to prove the abolition of marriage. The following quotation will give an idea of the whole:—

"The abolishment of the marriage system involved in Paul's doctrine of the end of ordinances. . . . Paul expressly limits it to life in the flesh. Rom. 7:2, 3. The assumption therefore, that believers are dead to the world by the death of Christ (which authorized the abolishment of Jewish ordinances) legitimately makes an end of marriage. Col. 2:20.

"Marriage stands on the same basis with the Sabbath. Both may be defended, on the ground of the sanction of the decalogue, and of the necessity and usefulness. Both may be assailed on the ground of their legality and unprofitableness. Both are 'shadows of good things to come.' As one day in seven is to a perpetual Sabbath, so marriage in pairs is to the universal marriage of the church of Christ."

"The law of marriage is the same in kind with the Jewish law concerning meats and drinks and holy days, of which Paul said they were 'contrary to us, and were taken out of the way, being nailed to the cross.' Col. 2:14."

The reader will be struck with the sameness of this argument with that for the abolition of the Sabbath. The remark that "marriage stands on the same basis with the Sabbath," is true, even as the Bible is true. Both of these date from the creation of the world and of man. They are Heaven's twin blessings to man, com-

ing down to us from the wreck of the fall,—marred, it is true, by the fall, as perverted man perverts all the blessings of Heaven, but still, rich with Heaven's blessing to the race. Both were made "for man," and both have the sanction of the decalogue to sustain them. And "both may be assailed"—as this writer says—"on the ground of their legality and unprofitableness." Yes, both; one as much as the other; neither more nor less, and both of them are "against" some people—"contrary to them," and they rejoice in the thought of their being "taken out of the way." See Rom. 8:7.

A certain teacher, standing high in his denomination, who urged the abolition of the Sabbath, when pressed on the parallel between marriage and the Sabbath in their origin and nature, evaded the conclusion by saying he was not concerned whether or not marriage is moral! So they go. If all who argue against the ten commandments would openly avow the conclusion to which their argument tends, Oneida would not be large enough to accommodate their representative men; the mass of believers would swell the "community" to a nation.

"But," says the anti-Sabbath proclaimer, "we do not think the moral principle is abolished in the abolition of the law; it is only the precept that is abolished, and we better carry out the principle by observing something more consistent with the spirit and freedom of the gospel."

Just so; that is precisely what Mr. Noyes and the Oneida communists say. The marriage precept of the decalogue is abolished, and they are conforming to a higher law of sexual relations, more in conformity with the unwritten law of their natures, and with the liberty of the gospel. The argument is the same; the conclusion is the same; and we affirm that the tendency is the same.

But we have no hope to arrest them in their downward course. The Saviour said, if they will not hear Moses and the prophets, neither will they be persuaded if one rose from the dead. When men cease to tremble at the word of God, when they reject the authority of his law, no argument will reach their hearts. But we shall not cease to warn those who have not yet thus learned "the depths of Satan." A terrible denunciation is uttered against commandment breakers in Rev. 14:9-12. This we must "keep before the people," till all those who can be persuaded to "fear God and keep his commandments" are separated from a guilty world, and prepared for translation at the coming of their Lord. J. H. WAGGONER.

HOW CAN WE HELP THE ITALIAN MISSION?

THERE has never been so great a call for our publications as at the present time. There is scarcely a civilized nation in the world from which we do not receive direct appeals for our works. Men in whose hearts God inspires a desire to labor for others, are being raised up in all parts of the world. They immediately find that demands for our publications are far greater than can be supplied by their individual resources, and they appeal to us for help.

It is the same in this country, especially through the Southern States. THE SIGNS OF THE TIMES sent out by vigilant missionary workers have created a thirst for the truth in hundreds of hearts, and calls for reading matter are constantly being received. Some of these calls, it would seem, would melt the heart even of the most worldly professed Seventh-day Adventist.

But what has prompted us to speak now more particularly is the call from Italy for publications, and the opening that presents itself on the Mediterranean Sea. I give a few extracts from a private letter received from Bro. Ribton, of Italy, who has, under great difficulties, commenced a successful mission there:—

"The only way to reach large numbers of people is by tract distribution. If we want to do an extensive work in Italy, it must be by this means. From Naples as a center, I can send the message forth from the Alps to the pyramids. I am constantly receiving calls for Italian tracts."

After speaking of the necessity for an Italian SIGNS OF THE TIMES, and tracts in that language, he says:—

"Meantime, I am anxious to send English tracts to many persons in different parts of the Mediterranean as well as here. Much can be done by correspondence if I can only find time for it. Since the first of November I have given out nearly one hundred papers in English, French, German, and Italian; all of them in good quarters."

Again he says: "This month I sent some papers and tracts to Malta, and have received a very encouraging letter, requesting me to send more to four or five people there; and in Cairo and Alexandria, Egypt, I have also broken ground, and they have sent an earnest request to have a preacher sent to them. There are many English and American people scattered all over the Mediterranean, who, I am convinced, would gladly receive the Advent message. From the south of France to the northern coast of Africa, Algiers, Malta, Tunis, and Egypt, English-speaking people are everywhere dispersed, and in numbers. I am very glad to receive the SIGNS and the REVIEW AND HERALD, and send them all out, in different directions, to English people. I believe the foundation of a mighty work has been laid.

"A brother is leaving on commercial business next month for Egypt. He is a practical preacher, and promises to do his best to spread the message there. I have connections with India, Australia, and New Zealand, by which I may be able, by degrees, to open a correspondence. From the pillars of Hercules to the old kingdom of Porus we may spread the message of our soon-coming King. It would be a very desirable thing if we could establish a well-furnished library of Advent books and tracts for the Mediterranean service. I am treating with a book-seller in Malta to see if he will undertake an agency for them, and hope to find another also in Cairo."

Now, dear brethren and sisters, what shall we do in cases like this? If we get up a personal matter, and simply raise a few dollars to send directly to Bro. Ribton, and then think our duty done, we shall not act wisely, nor discharge the duty devolving upon us. It is the province of the General Tract Society to assist in such cases, with our publications. We have already shipped to Naples, Italy, nearly one hundred dollars' worth of publications, trusting that our brethren and the various tract societies will stand by the General Tract Society, financially.

We hope soon to effect more permanent arrangements. Therefore to our brethren we say, Instead of thinking your duty performed by making a small personal donation, support that fund which deals out its publications to all parts of the world. The Italian mission is under the supervision of our worthy brother, Eld. J. N. Andrews, and the European mission is under the care of the General Conference Committee, and is sustained by the general funds at Battle Creek.

We invite the friends of the cause everywhere to remember the general tract fund. An investment here is more secure, and will yield a far greater income, than any bank stock or worldly enterprise in this world. You are thus placing the truth before thousands whom God has prepared to receive the light, and securing stars in the crown of righteousness to be placed upon your brow in the kingdom of glory.

S. N. HASKELL.

BENJAMIN FRANKLIN ON REASON.

At the present day, perhaps more than ever, men are only too happy to find a reason to justify the continuance of any bad habit, or a belief in some false theory, the practical working of which seems more easy, congenial, and convenient for themselves than that of the truth. For instance, show a man that pork is as unclean to the Gentile as to the Jew, that in the Bible it is classed with such animals as the camel and the coney, and such birds as the eagle, the vulture, and the owl (Lev. 11), with the mouse, and other abominable things (Isa. 65:4; 66:17), that the swine is full of scrofulous humors, the cause of many diseases to those who eat it, and more than occasionally filled with the terrible trichinae,—show him this, and he will gravely ask, "What is to be done with all the swine in the earth?" presuming, virtually, that every filthy animal for which no other use is readily seen, must be eaten! What shall be done with all the homeless, outcast dogs in our streets? What shall be done with the rats and mice? The Chinaman will carry this argument a little further, and say, Eat them! But there is a use for the swine. Let them act as scavengers to pick up the filth and waste from the premises.

We present the Sabbath. The people acknowledge the truth. They see at once that there is not a spark of Bible for the observance of Sunday, and that it is very explicit in commanding the observance of the Sabbath of the Lord, which is the seventh day. Then they begin to reason:—

"It would bring confusion into the commu-

nity to go to keeping the Sabbath. Some would be keeping one day, and some the other."

"My mother always taught me to observe Sunday carefully, and I should not feel free to change now, lest I should make her feel bad." This "reason" was offered us a day or two since.

"It unsettles the minds of the people, and there will be less unity, if this Sabbath doctrine be preached. Don't you think we ought to be united?"

These and a score of like transparent "reasons" are handed in as occasion requires or opportunity presents.

Benjamin Franklin had a keen sense of the subtlety of carnal reasoning, and he had his own inimitable way of exposing it. In relating some of the incidents of his younger days, he, in his seventy-ninth year, wrote the following:—

"My scheme of ORDER* gave me the most trouble; and I found that, though it might be practicable where a man's business was such as to leave him the disposition of his time, that of a journeyman printer, for instance, it was not possible to be exactly observed by a master, who must mix with the world, and often receive people of business at their own hours. Order, too, with regard to places for things, papers, &c., I found extremely difficult to acquire. I had not been early accustomed to it, and, having an exceedingly good memory, I was not so sensible of the inconvenience attending want of method. This article, therefore, cost me so much painful attention, and my faults in it vexed me so much, and I made so little progress in amendment, and had such frequent relapses, that I was almost ready to give up the attempt, and content myself with a faulty character in that respect, like the man who, in buying an ax of a smith, my neighbor, desired to have the whole of its surface as bright as the edge. The smith consented to grind it bright for him if he would turn the wheel. He turned, while the smith pressed the broad face of the ax hard and heavily on the stone, which made the turning of it very fatiguing. The man came every now and then from the wheel, to see how the work went on, and at length said he would take his ax as it was, without further grinding.

"No," said the smith, 'turn on, turn on; we shall have it bright by and by; as yet it is only speckled.'

"Yes," said the man, 'but I think I like a speckled ax best!'

"And I believe this may have been the case with many, who, having, for want of some such means as I employed, found the difficulty of obtaining good and breaking bad habits in other points of vice and virtue, have given up the struggle and concluded that 'a speckled ax was best;' for something, that pretended to be reason, was every now and then suggesting to me that such extreme nicety as I exacted of myself might be a kind of foppery in morals, which, if it were known, would make me ridiculous; that a perfect character might be attended with the inconvenience of being envied and hated; and that a benevolent man should allow a few faults in himself, to keep his friends in countenance."

Truly, it is convenient to be a ready reasoner. Franklin relates another incident, to show how this happy faculty permitted him to eat codfish, against a previous resolution:—

"In my first voyage from Boston, being becalmed off Block Island, our people set about catching cod, and hauled up a great many. Hitherto I had stuck to my resolution of not eating animal food, and on this occasion, I considered, with my master Tryon, the taking of every fish as a kind of unprovoked murder, since none of them ever had done, or could do, us any injury that might justify the slaughter. All this seemed very reasonable. But I had formerly been a very great lover of fish, and when this came hot out of the frying pan, it smelt admirably well. I balanced some time between principle and inclination, till I recollected that when the fish were opened, I saw smaller fish taken out of their stomachs. Then thought I, 'If you eat one another, I don't see why we mayn't eat you.' So I dined upon cod very heartily, returning only now and then occasionally to a vegetable diet. So convenient a thing is it to be a reasonable creature, since it enables one to find or make a reason for everything one has a mind to do." C. W. STONE.

JUDGMENT, firmness, and courage—few things are more necessary in life than these qualities. With them a man can rarely fail; without them he can rarely succeed.

*He had made a table of the virtues, for his use in daily self-examination.

THE THIRD ANGEL'S MESSAGE.

THOSE who accept the third angel's message of Rev. 14, according to the Scriptures, regard it as the most welcome light that has ever shone on their pathway. It is to them the occasion of joy and thankfulness. They marvel that so bright a light should have escaped their notice so long. Language seems too feeble to express its excellences. It was held, by the Spirit of God, as a reserve force to come in opportunely to cheer disappointed hearts, and turn the tide of battle. It justified the past experience of the Adventists that seemed anomalous, while it lighted the future by explaining the mysteries of the gospel, as connected with the closing scenes of probation.

It throws its arms of light and love around an entire generation of men, and points them to a place of shelter from the rising storm that will desolate the earth. It lights up a prepared, but hitherto untrodden, path of Christian experience. It has respect to a class who are to be redeemed from the earth, not out of it. It will be the key-note of a song before the throne which no man can learn but those thus redeemed from the earth. Rev. 14:3. It is based on the commandments of God and the faith of Jesus. It brings to view the closing acts of redemption in the most holy place of the sanctuary above. Our High Priest has entered there, for a little time, to finish his work and cut it short in righteousness.

All have important business to transact with him in that particular locality, which it is unsafe to delay for a single day. The office is open to-day, and all may come, if they will, and obtain the true riches. The sinner, the backslider, the nominal professor, the weeping saint,—all who have not sinned away their day of grace are pointed by the message of the third angel to the second apartment of the heavenly sanctuary as the only place where Jesus can now be found and pardon be obtained. This change in our Lord's ministration, so clearly set forth in the Scriptures, and which is virtually the burden of the third angel's message, is the point where both the sanctuary and He who ministers in it become a stone of stumbling and a rock of offense.

Here unbelief is stubborn, even to blindness, and many will fall, be broken, snared and taken. Isa. 8:14, 15. The third angel's message, like the infant Jesus, is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against.

It is to be regretted that the message in question shares, in so small a degree, the respect of mankind. It is a truth that will not be disputed that the mass of those that profess to love and fear God regard it with entire distrust, and many, with opposition. The pulpit and the religious press are, to a great extent, closed against its discussion. Preachers are not few who sedulously guard against its introduction among their people, as they would against gross immoralities; and those who embrace it they exclude from their communion. To this there are some noble exceptions; but as a rule this way is everywhere spoken against by clergy and laity.

But this message was revealed to John on the Isle of Patmos. It is recorded in the Bible for the especial benefit of those that should live and remain to the close of probation. It is based on the law of God, the ten commandments, and the faith, or teachings, of Jesus, as contained in the New Testament.

We ask, How much of the Bible is left to him who rejects all these? Take these from the Bible, and it makes it a blank of no value. Yet this is virtually done by those who choose a position of hostility to the work of the third angel. If the foundation be destroyed, what can the righteous do? The message in question is predicated on those very principles that sustain the moral government of the Creator. The one is as easily interrupted as the other.

The message is given in furtherance of the plans of the divine government. It is a spoke in the revolving wheel of God's providence, to accomplish his appointed ends. It is simply a question of loyalty or disloyalty to the divine government. It is above everything else a criterion of character. It is the application of the eternal principles of righteousness to the circumstances of a particular case.

In this view it is a conspicuous mark of God's love and favor. It develops no new principle, but it applies the old principle to new circumstances. The circumstances of the people of God have always been changing, and he has adapted his instructions to their peculiar conditions, always holding the law before them as a rule of action, because it is to be the rule of judgment. ALBERT STONE.

assisted in reviewing him. One interesting feature of our meetings has been the successful effort to awaken a zeal for the salvation of the youth.

By invitation, I now go to Furnas Co., to follow up an interest awakened by Bro. Jenkins, intending to return here at some future time and hold a few more meetings. My address is Orleans, Harlan Co., Neb. CHAS. L. BYRD.

Lancaster Co., Jan. 20.

I HAVE given a course of lectures in the Grange school-house, Lancaster, Co. One family, consisting of three grown persons and six children, have taken a firm stand on the truth, and two other families and one teacher are convinced. A local preacher of the M. E. church, an influential man, is very much interested. He admitted before the congregation that the seventh day is the Sabbath, and he is now investigating the subject of the nature of man.

While I was at home attending our quarterly meeting, the Methodists, fearing that we should get some of their members, commenced a protracted meeting; but I do not think they will effect anything.

M. HAWORTH.

KENTUCKY.

OUR quarterly meeting at the Powder Mills church, Jan. 5 and 6, was a success, though during the meeting the weather was very cold. But the brethren and sisters from Elizabethtown could not be deterred by cold, and a goodly number came from there. Since Bro. Haskell's visit, many of our number have taken hold of the missionary work in earnest, as the secretary's report will show. It will be sent in soon.

Times are very close here; however, some came up nobly on their s. b. pledges; others did not. It is hoped all will redeem their pledges by Conference time. All those who were present renewed their s. b. pledge, which is lower than that of last year.

Bro. G. K. Owen writes from Tennessee that he is having good success where he is lecturing, near Edgefield Junction. I am at Knob Lick, Metcalfe Co., Ky., which will be my address until further notice.

S. OSBORN.

TENNESSEE.

At Lebanon I sold thirty-nine Annuals, obtained seven subscribers for the REFORMER, and sold eight dollars' worth of books. I expect to begin lectures at Edgefield Junction, Jan. 17.

ORLANDO SOULE.

ILLINOIS.

Mt. Vernon, Jan. 21.

THE brethren here seem to be growing. All who keep the Sabbath, except one or two, have given up the use of tobacco. Some have joined us. We have changed our place of meeting, and now have a neat little hall in the central part of the town. Our new place of worship is more pleasant and convenient in every respect.

I go this week to join Eld. G. W. Colcord in a tour among the churches. We commence labor at New Rutland. Eld. J. B. Logan will preach at Mt. Vernon once a month, during my absence. We are grateful for the kindness shown us by the brethren here.

C. H. BRISS.

INDIANA.

THE turnout at Peoria, Miami Co., was good. Organized a church of eight members; s. b. about \$25, and more will be pledged. Jan. 1, I baptized three, one of whom was quite an aged lady who never made a profession before, but is so happy in the truth, and enjoys the meetings so much, that the time from Sabbath to Sabbath seems long to her. The church here have the use of a meeting-house for taking care of it while using it. If they will be humble and earnest, I believe others will soon unite with them.

Was at Marion, Jan. 4-8. Celebrated the ordinances, and re-arranged s. b., which was raised \$31. Some are working for the REFORMER, and feel the importance of health reform. May they fully realize that it is a part of the message.

Came to West Liberty, Jan. 10. Our meetings were well attended. In testimonies well moistened with tears the church covenanted with God and one another to live nearer to God, the year to come than ever before. May the Lord bless them with much of his grace. W. W. SHARP.

MAINE.

HELD my last meeting in Monticello, Dec. 23. Many acknowledged that we had the truth, but only one took a decided stand for it. Opposition was very strong. We held one meeting about nine miles from Monticello, in a lumbering camp. Obtained one subscriber for the INSTRUCTOR, and left some reading matter. We then went to Bridgewater, where we held, in all, ten meetings. Obtained three subscribers for the REFORMER and three for the INSTRUCTOR.

Attended the quarterly meeting of the church in Linneus, Jan. 5. Jan. 10, went to Oakfield, where we held, in all, seven meetings, including the T. and M. meeting and quarterly meeting of the church. These meetings seemed to be seasons of profit to the brethren. One young man took a decided stand on the truth, others that were on the back-ground started anew, and three others arose for prayers.

We feel the need of the prayers of the brethren and sisters. This cause needs the whole man, and none will ever enter into the joy of their Lord whose whole hearts are not in this work. All that we have and are, must be consecrated to God. Oh that we could all realize the importance of the time in which we live, and of the truth! Brethren, let us awake to the importance of this work in which we are engaged.

SAMUEL J. HERSUM.

DAKOTA.

WE spent the past week with the Swedish church at Sioux Valley. We labored hard here, and it was the opinion of those that love the truth sincerely that much good was done. We hope for the time to come that the blessing of God may rest on this church mightily, resulting in the salvation of many souls.

Shall now visit the Danish churches in Iowa, and also labor in new places near our churches, as the way may open.

JOHN F. HANSON.

IOWA.

I COMMENCED a course of lectures about eight miles south-west of Alden, at the Silverdale school-house. The meetings were well attended at first; but soon the most of the Methodists refused to come and used their influence to keep others away. Finally they commenced a protracted meeting. The school-house in the adjoining district was offered us. Here the interest is good, and is increasing.

We have held three Sabbath meetings, and they have been well attended. Nine have signed the covenant, one a deacon of the Baptist church. Others are convinced that we have the truth.

A man from Minnesota, with his wife, attended a few meetings, and decided that we have the truth and that they would keep God's holy law. They provided themselves with a good supply of tracts to carry to their friends. Have sold twelve dollars' worth of tracts and books.

The Lord has blessed our labors. To his name be all the praise. We ask the prayers of God's people, that his truth may triumph here.

J. S. HART.

THE WORK AT DANVERS, MASS.

DOUBTLESS the readers of the REVIEW are as anxious to hear about the work in Danvers as we were a year ago to hear about the work in Rome, N. Y. I think there never was a time since our organization when the pages devoted to the progress of the cause were perused with such intense interest as at the present time. Although the reports from Danvers have been of such a character as to stimulate the faithful, patient, waiting child of God, and give a new impetus to the work generally, the half has never been told.

A few months ago even the name Seventh-day Adventist was unknown in the city of Danvers. Eld. Canright went there an entire stranger to all in the city. He pitched his tent and commenced his labors. At first, as in all new places, he was looked upon with distrust, and was classed among Mormons, spiritualists, or something worse, if possible; and the weak lambs were advised by the wise ones to give the tent a wide berth. But time sped on, and every blow struck by Eld. C. just settled the piles deeper and deeper upon which to build the largest church in New England. And to-day the name of Seventh-day Adventists is as familiar in Danvers as the most common household word, and their reputation is irreproachable.

Eld. C. has labored in this place incessantly for several months, and has just finished a second course of lectures. The last lectures have had a most beneficial influence upon those already established in the truth, besides bringing out nearly a score of others, to take their stand upon God's sacred truth. The interest does not abate in the least. Merchants, mechanics, ministers, men of means, of mind, and of moral integrity, are embracing the third angel's message, and uniting with the Danvers church.

The sound is gone out all over the country. People come in from every quarter to hear the word of God in its purity, some coming over one hundred miles to attend the meetings. Even the ministers of the most popular churches, exclaim, when they see, as they do here, drunkards reclaimed, and skeptics and infidels converted to God, that it is marvelous in their eyes.

God has certainly wrought in a most wonderful manner in this section of country during the past few months. It would have rejoiced your heart, dear reader, to attend the Sabbath-school in Danvers last Sabbath. There were nine classes. Each individual, from the grandsire to the little child, sought to become familiar with the word of God.

Brethren, is not all this in accordance with the teachings of the Holy One of Israel? We believe it is. One little girl of three summers, after reciting a perfect lesson in the first chapter of Genesis, came to me and named all the books in the Old Testament with a degree of accuracy which would put some of the older brethren and sisters to shame. May God bless the Sabbath-keeping children. And may the prayers of the dear saints ascend daily and hourly to the throne of grace, that strength and grace may be given his servants to faithfully prosecute the work.

M. WOOD.

TO DIST. NO. 2, IND. T. & M. SOCIETY.

I KNOW that many to whom this is addressed will never see it, because they do not take the REVIEW. But what I have to say is this: We have many Sabbath-keeping families in our district that do not take any of our papers, and therefore we find them slack in their interest for the truth. Now I would suggest that those who do take the paper make an extra effort during the present quarter to induce our brethren and friends to subscribe for the REVIEW. No Sabbath-keeper should be without it. No worldly consideration will compensate for its absence from our families. It is more valuable than gold. Nearly all can take it if they will try. Its circulation should be greatly increased in our district. If we want good Sabbath meetings, circulate the REVIEW. If we would have encouraging T. and M. reports, our friends must take the REVIEW.

WM. COVERT, Director.

TOO LATE.

LAST evening, as I stepped off the train at Cherokee City, my first inquiry was for a conveyance going to my destination. The hour was late, and the last team had gone. The station agent told me, by way of consolation, that Bro. A. had left only ten minutes before.

There was no help for it, so taking my satchel I started for a long walk through the mud, and in the face of a driving rain. As I walked, my reflections were something like the following: My misfortune this evening is, that I am too late; but I can remedy that by my own earnest exertion. But there is a time just before us when many will be too late. When once the Master of the house is risen up, and hath shut to the door, those who stand without are beyond the reach of God's mercy. Then they may seek carefully, and with tears, for a time to repent; but they will never find it. They may have been almost saved, but it avails them not. A trifle too late seals their destiny forever. "Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Prov. 1:28. "Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13:7. Amos speaks thus of the dark picture: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run, to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

Solemn as is the thought, every day brings this eventful time nearer. A few more suns will set, and our Advocate will lay down the censor. The great voice from Heaven will say, *It is done*, and Mercy will hide her face forever. Soon we shall reach

"The hidden boundary between
God's patience and his wrath."

Many are undecided. They are asking themselves the questions,—

"How long may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

God has said that there shall be *multitudes* in the valley of decision when the day of the Lord is near, and we find this word verified to-day. The saints will soon receive their crowns; but alas for those who are weighed in the balance, and found wanting!

L. D. SANTEE.

THOUGHTS ON DEATH.

"Teach us, O Lord, to number well our days,
Thereby our hearts to wisdom to apply;
For that which guides man best in all his ways
Is meditation of mortality.
This bubble light, this vapour of our breath,
Teach us to consecrate to hours of death."

—Lord Bacon.

In our graveyards lie buried those who have come and gone "from the place of the holy;" and they are forgotten in the place where they individually acted their little part in the drama of life. The curtain has fallen, and the little knowledge we have of them is gathered from the inscriptions kind and loving friends have placed upon their monumental tablets. Reflecting upon these records, we are constrained to quote the words of the preacher, and to forcibly realize their applicability and truthfulness: "The dead, which are already dead, are more to be praised than the living, which are yet alive." Man is born with his hands closed; he dies with his hands wide open. Entering life, he desires to grasp everything; leaving the world, all that he possessed has slipped away. Man, poor and naked, enters the world; poor and naked doth he leave it. When the righteous die 'tis earth that meets with loss. The jewel will ever be a jewel. For a time in earth it will be quiescent, but again with new luster will it emerge from its obscurity, and rise to meet the Saviour in the air, and be forever with the Lord. Let us persevere, so that we may enter into that rest; and whether we are alive or sleeping we shall assuredly have a part in the first resurrection if we are only true to ourselves. Christ is our risen hope.

D. F. E.

LET not your thoughts dwell continually upon your distresses and afflictions. Suffer not the chambers of your soul to be ever hung round with dark and dismal ideas. Look sometimes on your bright scenes; suffer not your sorrow to bury all your comforts in darkness and oblivion. Thankfulness is one way to joy.—Watts.

Obituary Notices.

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

DIED of erysipelas, in Knoxville, Iowa, Dec. 11, 1877, Nancy, wife of Benjamin Morrison, aged 61 years, 8 months, and 7 days. Sister Morrison was for several years a member of the United Brethren Church. She embraced the Sabbath and kindred truths about thirteen years ago. Since that time she has adorned her profession with a well ordered life and a godly conversation. She leaves a companion, a family of eight children, and a large circle of friends to mourn their loss. She had the comfort, before she died, of seeing most of her children in the fold of Christ, and one of them a faithful laborer in the Master's cause. Sister Morrison sleeps, yet she, "being dead, yet speaketh" through her Christian example, and, by her deeds of kindness, she still lives in the hearts of her friends. Although, with sad hearts, her family have been called to part with their dearest earthly treasure, yet the future is radiant with hope that when the Lifegiver shall come, the broken family link will be united. Remarks from 1 Cor. 15:26.

E. W. FARNSWORTH.

DIED of lung fever, in Linneus, Aroostook Co., Me., sister Charlotte E. Adams, aged 40 years, 7 months, and 10 days. She leaves a husband and three children, and a large circle of relatives to mourn their loss. Sister Adams embraced the truths of the third angel's message about two years ago, under the labors of Bro. J. B. Goddard, and died in hope of a part in the first resurrection. Funeral discourse by the writer, from Job 14:14.

SAMUEL J. HERSUM.

DIED, at Kingston, Meeker Co., Minn., Jan. 19, 1878, Maud Esther, daughter of W. H. and Ella M. Hall, aged 9 months and 22 days. Words of comfort were spoken by the writer, from Job 1:21.

ANDREW MEAD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 31, 1878.

Meeting at Santa Rosa.

SABBATH, January 12, we were with the brethren at Santa Rosa and vicinity. There was a full attendance of the church, a few from Healdsburg and other places, and several from the outside. We spoke briefly of the love of God from the words of John, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Mrs. W. then followed, filling the time of a lengthy service. The brethren enjoyed this Sabbath service very much.

Sister L. M. Hall, from the Signs Office, was with us, and accompanied us to the meeting at Santa Rosa. She had come to consult with us in reference to the publishing work.

This devoted woman, well known to our people in consequence of accompanying us to the camp-meetings, from Maine to Minnesota, has found a sphere of usefulness where her active mind and rare genius have full scope in this important branch of the work. She is an editor. Writers are plenty, while good editors are scarce. It is in preparing, selecting, and arranging the thoughts of others that editorial talent appears. Sister Hall has just left our humble mountain retreat to return to her post of duty at Oakland.

J. W.

Why Is It?

A WRITER in the Oskaloosa (Kan.) *Independent* has undertaken to edify his readers with a tirade against the visions of Mrs. White. The *Restitution* makes haste to copy this article, and we shall be somewhat surprised if some others do not follow suit. The article is neither amiable nor gentlemanly, using terms which are a disgrace alike to both writer and publishers, such as, "Mother White," "The old lady," "Climax of absurdity," "New fangled, avaricious, Heaven-daring novelty," &c. If the statements made in said article concerning the visions are true, and the matter is set forth in the right light, then whosoever has anything to do with them, or the cause with which they are connected, is an unqualified idiot.

Nevertheless, the cause with which the visions are connected is rapidly spreading. The writings of Mrs. White are publicly advertised. They are open to the investigation of all; attention is publicly called to this matter, and a candid examination invited. Still, on every hand, men of intelligence, of discrimination, of moral worth, and of honesty of heart, are embracing the cause of the third angel's message. Why is this?

Now the reader may judge for himself whether all these men are such fools as some would have us believe, or whether those who try to hold up this work to ridicule are fair and truthful in their representations.

Thank You, Gentlemen.

Our opponents are doing a vast amount of advertising for us gratis. In all parts of the land articles are making their appearance against the seventh-day Sabbath, and against Seventh-day Adventists. Our friends, naturally desiring to see them answered, forward them to this Office; but should we attempt to answer them all, we should simply use up all our time and all our space, in this work alone. We are assured that in the end these can do nothing against the truth, but for it. They may for a while succeed in deceiving the honest; but not long; for this work is not to be done in a corner; and the time is not far distant when every honest person will have the privilege of hearing for himself the real facts connected with our work and the evidences upon which our message rests.

Then let the opposers work. They are only increasing the agitation, advertising our cause, and preparing the way for the further spread of the light. Meanwhile, our mission is, to go steadily forward with our work, scattering the clear truth of the Bible, to the extent of our ability, through all the land.

The Eastern War.

DISPATCHES dated London, Jan. 25, announce Turkey's agreement to sign conditions of peace. The straits of Dardanelles will be opened to Russian ships. Russians will occupy Batoum, Kars, and Erzeroum. Turkey will pay Russia £20,000,000 sterling as a war indemnity; and the treaty will be signed at Constantinople. The *Allegemeine Zeitung* says that "the eventual entry of the Russians into Constantinople cannot longer be regarded as impracticable."

Church Record, and S. B. Books.

THE new Church Record, and S. B. Books are perfect. Full directions are given; so that all church clerks and S. B. treasurers may have all the instructions they need to enable them to do their work correctly. We recommend that all our churches in Michigan obtain them, and take pains to do their work neatly, and according to the directions given. This will secure uniformity throughout the State in our church records and S. B. accounts. J. FARGO, Pres.

Ohio Tents.

DEAR BRETHREN IN OHIO: We have three tents in our Conference, but each of these tents should by all means have a new top before it is fit for the summer campaign. It will cost nearly \$400 to fit them all up as they should be. We may not have use for them all next season, but two of them, at least, should be fitted up at once, and it will cost us less to have this work done this winter, than to wait until spring; and besides if we delay beginning the preparation now, we may fail to get them ready in time. Our Conference fund is not sufficient to fit up our tents and run them besides. So we here and now appeal to all our people in Ohio to send their pledges to A. A. Hutchins, Conference treasurer, at once. If all will cheerfully do what they can we think we may have our tents fixed without touching the Conference funds. This is just what we would like to see accomplished.

Pledges should be paid on or before Aug. 1, if possible. If you can send the money with your pledge, all the better. Now who will come up to the help of the cause in this matter? Address, A. A. Hutchins, Clyde, Sandusky Co., Ohio. H. A. ST. JOHN.

Request to Minn. T. and M. Society.

WILL those who are ordering periodicals through me, please state whether they are to be charged at T. and M. rates or at full subscription prices? Please state the district to which they are to be charged.

District reports are now in order, and thankfully received. A. H. VAN KIRK, Sec.

The War.

THE Russian armies have won great successes during the past fortnight, notwithstanding the rigor of a winter of exceptional severity. The occupation of Sophia, without resistance by the Turks, followed close upon the capitulation of Plevna. Then, amid incredible hardships, the armies of the Czar pressed on to the Balkans, and, in the Shipka Pass, captured the whole Turkish force which was defending it, consisting of forty-one battalions of infantry, ten batteries, and one regiment of cavalry. The passage of the Balkans was accomplished amid great suffering. Many soldiers were frozen to death. Half asleep with cold and fatigue, they dragged their cannon up vast ice-covered slopes, their overcoats stiff and white as sheets of tin. They have poured down into Roumelia, and the terrified inhabitants are fleeing before them. Civilians have been ordered to leave Adrianople. Thousands are crowding into Constantinople, destitute, homeless, and perishing with cold and hunger. Five little children were taken dead from a single train when it arrived. Mr. Layard, British Ambassador at Constantinople, has telegraphed an urgent request to England for means to relieve the sufferers, saying, "The Turkish Government is doing its best, but its action is almost paralyzed by the overwhelming magnitude of misery it has to deal with." These dispatches reveal but a little of the inconceivable misery which overspreads the whole extent of those fertile and beautiful lands.

The Servian troops, too, are occupying important positions, the Turks retiring before them. The garrison of Widdin has been summoned to capitulate, but has demanded to be allowed to march out with their arms, which the Servians have refused.

Crete has risen in insurrection, and the Turks only propose to maintain their authority on the coast, surrendering the whole interior of the island to the insurgents. Everything points to the complete discomfiture of the Ottoman forces. Erzeroum in Armenia, and the four great fortresses in Bulgaria, cannot long resist the conquerors. The absorbing question now is, What will England do in the hour of Turkey's humiliation? And, if peace is now proposed, what will be its conditions? The result of the pending negotiations for an armistice is awaited with breathless interest.—*Christian Statesman*.

Notice.

THE Alaiadon church Sabbath-school wishes to exchange their library with some other Sabbath-school in the State. The library consists of about 55 volumes, and has been used about a year. For further particulars, address Leonard Osborne, S. S. Clerk, Meridian, Ingham Co., Mich.

Wanted.

A FEW copies of Bible Lessons for Children are wanted immediately. If those having unexpired copies of this book will send them to this Office, or at once notify us of the number they can spare, so that we can order them to other points, they will oblige us, and receive their value in any other books they may choose from our list.

A SABBATH-KEEPER wants to rent a farm, and to have seed and one or two teams furnished. Address, Finley Hull, Mt. Vernon, Ill. For reference, C. H. Bliss, Mt. Vernon, Ill.

A SABBATH-KEEPING partner wanted in a furniture store. For particulars, address F. Kingsley, Hebron, Nebraska.

Friends of Truth

FEELING the importance of circulating Mrs. White's writings, we give the following sums for that purpose, and invite four 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
W. H. Hall and wife,	100
E. Lobdell,	100

APPOINTMENTS.

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

WELLSVILLE, N. Y., Feb. 9 and 10. We request every member of the church to be present at this meeting, as we have important business to transact. Also request the brethren from Niles Hill to meet with us. B. L. WHITNEY.

GENERAL T. and M. meetings for Minnesota, in connection with Eld. Haskell's meeting at Medford, Feb. 15 to 17. Matters of the greatest importance in reference to the tract work will be introduced. We hope to see a general turnout. Eld. Haskell will be with us, and all our brethren and sisters should make an effort to be at this meeting. We shall expect our secretary, and as many of the directors as can, to attend this meeting.

Let all come prepared to care for themselves, as far as possible. We are not often favored with help from abroad. Let us come together, praying that the Lord will renew his work in all our hearts. HARRISON GRANT.

QUARTERLY meeting for the churches of Marshall, Burlington, Newton, and all others who desire to attend, at Newton, Mich., Feb. 9 and 10, 1878. J. BYINGTON, For Committee.

GENERAL meeting for the scattered Sabbath-keepers in Isabella County, and surrounding vicinity, Feb. 9, at 11 o'clock, A. M. at the Taylor school-house, in Chippewa, Mich., three miles east and two south of Mt. Pleasant. We hope to see every Sabbath-keeper in this county at this meeting, and as many others as can come. Homes will be provided for all who come to the Friday evening meeting. L. A. KELLOGG.

SABBATH and Sunday, Feb. 9 and 10, we will meet with the church at Convis, Mich. All who can do so are invited to attend. R. F. ANDREWS. G. C. TENNEY.

ESTELLA, Mich., Feb. 9 and 10. At this time the new S. D. A. meeting-house will be dedicated. Dedication on Sunday, at 10:30 A. M. Brethren and sisters from Carson City, Mather-ton, and other places within reasonable distance, are invited to attend. Elds. E. R. Jones, D. H. Lamson, J. O. Corliss, and Eld. Van Deusen and wife, are invited to be present. Estella is six miles south of Riverdale, a station on the R. R. from St. Louis to Cedar Lake, and 25 miles north of Pewamo, a station on the D. & M. R. R. In behalf of the church, T. LANGDON.

DIMONDALE, Mich., Feb. 2 and 3. At this time the new S. D. A. meeting-house of this place will be dedicated. Dedication services, Sunday, at 10:30 A. M. A general invitation is extended to brethren and sisters. Those coming should make some preparation to care for themselves. J. FARGO. M. B. MILLER.

THERE will be a State quarterly T. and M. meeting held at Bordoville, Vt., Feb. 2 and 3. We hope to see the secretary and as many directors as can attend, with a general turnout of brethren and sisters, at this meeting. We could hold it no earlier. A. S. HUTCHINS, Pres.

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 and 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. Robinson & Bro 53-3, Margaret Wonsler 53-1, N. A. Hollis 53-2, O. S. Stevens 53-1, E. R. Powers 53-1, Mrs. Thomas Montgomery 53-1, Mrs. M. C. Truesdale 53-1, Mary E. Dunn 53-1, J. P. Henderson 53-1, L. B. Castle 53-1, Danl. Griggs 53-2, Wm. LeBaron 53-2, August Rasmussen 53-1, Wm. Marshall 51-22, J. B. Flesher 53-1, Wm. James 44-1, Isaac V. Wyble 53-1, A. M. Burden 53-9, M. A. Anderson 53-11, Jared Buzzell 53-3, Joanna Collins 53-5, M. Hackworth 52-6, Peter Hallgren 50-18, Brooks M. Heald 53-1, Sally T. Bogar 53-1, Pliny Potter 53-3, Isaac Zirkle 53-10, Mary I. Staff 53-1, John F. Trovillo 53-4, Jane M. Morang 53-10, Benj. Dickey 53-1, J. M. Sealey 53-1, Susan Brant 53-1, Mrs. M. F. Tindall 51-15, R. J. Russell 53-1, C. P. Buckland 53-7, Noah Hodges 53-1, Wm. P. Andrews 53-1, J. G. Smith 53-1, A. B. Burton 53-1, Mary Edwards 53-14, Almira Bullock 53-1, Chas. P. Whitford 53-14, Mrs. Ezra Peavey 53-1, Mrs. Lucy Moore 53-1, J. E. Sanderson 53-1, S. D. Campbell 53-1, Harrison Sponseler 53-1, Wm. Beebe 53-5, H. F. Heriden 53-1, Mrs. F. M. Allen 53-7, A. LaRue 53-10, A. T. Stickney 53-1, J. A. McCutlock 53-1, J. E. Schaffer 53-1, Peter Welch 53-1.

\$1.00 EACH. Mrs. S. A. Rose 52-1, Mrs. C. B. Ingersoll 52-1, G. W. Bartlett 52-3, David Lind 52-1, Frank Lauderdale 52-1, C. L. Sweet 52-1, A. J. Stover 52-4, E. H. Gates 52-1, Delia A. Stockman 52-1, W. B. Davis 52-1, Julia A. White 52-1, Martin Phillips 52-5, Wm. Hayes 52-2, Sylvester Smith 52-1, A. Hopkins 52-3, A. Geer 52-1, Agnes R. Lucas 52-1, Mrs. R. E. Drake 53-1, Isaac Harvey 52-1, Mrs. J. A. Lackey 52-4, John Dresser 52-3, Leroy Burleson 52-2, P. Miller 46-4, Silas Pike 52-1, W. H. Morgan 52-1, J. L. Edgar 52-4, M. B. Clark 52-6, John Atkinson 52-5, Hiram Patch 52-2, Welta A. Barber 52-1, R. L. Simpson 52-7, L. B. Kendall 52-1, Polly Kennedy 52-1, Franklin Wood 52-4, James Jones 52-1, Mary Coyle 52-1, Mary Rowel 52-1, H. A. Shaver 52-1, Isaac Hughes 52-1, A. F. Fowler 52-2, R. S. Johnson 52-3, S. F. Potts 52-1, D. A. Wetmore 52-2, Mrs. E. C. Gardiner 52-1, Flora A. Covert 51-22, J. Deming 52-1, G. W. Amadon 52-1, W. H. Smith 52-1, Henry Martin 52-1, Lovina Jaycox 52-1, E. C. Taylor 52-4, James W. Tulloch 52-1, J. P. Sample 51-12.

MISCELLANEOUS. Hermon Jenkins \$1.50 53-1, W. B. Everhart 1-50 52-4, G. S. Sweet 75c 52-1, S. Alberty 75c 52-1, Wm. Simmonds 75c 52-1, Philip Herzer 75c 52-1, Geo. Brown 75c 52-1, Josiah Brown 75c 52-1, A. E. Stutzman 1.25 52-8, D. Morrell 75c 52-1, Mrs. Myra Whitaker 1.50 53-1, Fannie H. Beard 1.50 53-1, Amelia Aldrich 1.50 53-1, Wm. A. Ellington 1.50 53-1, Alvin Miller 75c 52-1, Wm. Randall 75c 52-1, O. G. W. Hoyt 75c 52-1, Mrs. Elmira Babcock 1.50 53-1, F. M. T. Simonsen 50c 51-15, Allen Maxfield 1.50 53-1, Rebecca Curtice 1.50 53-1, Elizabeth Hupp 1.50 53-1, W. W. Enok 1.50 53-1, A. Pitman 1.50 53-5, Francis D. Andrews 1.50 53-1, John Roby 1.50 53-1, Mrs. Lucinda Weston 1.50 53-1, John Rice 1.50 53-1, Amelia Worden 90c 51-25, Mary A. Jones 50c 51-15.

Books Sent by Mail.

Anna L. King 50c, J. M. Little \$1.00, C. McKinnis 09c, Chas. H. Allen 1.00, E. W. Helm 43c, W. H. Wells 08c, F. Lauderdale 74c, James Worley 25c, Wm. Clindt 25c, L. E. Wilkins 25c, Mrs. I. O. Coon 1.00, P. Myers 1.00, Harmon Allen 25c, Mrs. O. M. Ballou 25c, E. Moberg 10c, Mrs. T. Montgomery 1.00, Geo. A. King 1.00, C. Nelson 35c, S. H. Oliver 50c, F. Shepley 20c, L. M. Griggs 5.00, Jennie Cole 25c, M. E. Letts 25c, E. Lamphear 30c, C. H. Davis 45c, J. Omwake 50c, Wm. H. Logan 25c, Geo. C. Maris 30c, C. C. Whitman 25c, C. G. Person 30c, G. A. Carlstedt 50c, E. R. Powers 15c, T. Butcher 50c, E. Deans 25c, E. Wakeham 60c, H. D. Buck 15c, Emma Minch 21c, T. W. Roman 25c, O. B. Oakes 3.00, Norman Dewey 1.50, W. B. Everhart 50c, H. F. Simons 50c, Eld. J. N. Andrews 1.00, S. M. Crawford 75c, M. McDonald 50c, A. B. Taylor 3.00, B. C. Taylor 85c, N. Chapman 25c, C. D. Chapman 20c, M. S. Burnham 25c, D. T. Biggs 2.00, J. C. Nutting 20c, M. Fuller 30c, C. F. Jenkins 1.05, C. Jewett 25c, C. S. Spaulding 25c, Lottie Bertal 20c, S. S. Martin 25c, J. M. Gillet 35c, M. E. Fisher 15c, Hans Blomberg 40c, Anna Lilja 30c, Mads Raon 1.00, J. H. Neff 1.00, D. Maynard 40c, Mrs. E. Clark 3.50, Arthur D. Ballou 50c, Mrs. A. L. Kemp 2.75, J. Gould 25c, Wm. Raddue 1.50, W. H. Wright 50c, J. P. Stenbom 60c, Mrs. J. House 25c, M. H. Luson 75c, Mrs. C. Keeney 20c, J. Collins 20c, Geo. R. Drew 25c, Geo. Francis 2.50, John Banks 75c, Proctor McCormick 1.65, S. C. Conrey 3.17, H. Anderson 60c, Nels Jensen 1.20, John Tucker 60c, G. I. Butler 1.75, S. N. Haskell 2.80, H. A. St. John 2.40.

Books Sent by Express.

J. N. Ayers \$20.00, C. C. Doren 8.46.

Books Sent by Freight.

J. N. Ayers \$94.68, Betty Coombs \$7.70, A. H. Van Kirk \$22.50, E. O. States 8.33, S. M. Holly 159.06, E. G. Rust 51.25.

Cash Rec'd on Account.

Pusey Heald \$33.30, Texas T. & M. Society per EG Rust 40.00, J. P. Hunt per Eld. R. F. Andrews 2.00, Wis. T. & M. Society per M. A. Kerr 75.00, G. W. Colcord per S. N. Haskell 2.25, M. B. Miller 6.10, F. W. Morse 2.00, N. Y. T. & M. Society 120.00, Wm. Covert 6.50, Ind. T. & M. Society 135.00, Ky. & Tenn. T. & M. Society 58.00, S. Osborn 25.00, Vt. T. & M. Society per A. S. Hutchins 40.00, & per T. H. Pardon 65.00, Ill. T. & M. Society Dist. 6 6.68, & Dist. 4 8.00.

Mich. Conf. Fund.

Hillsdale \$5.81, Itasca per Willet Reynolds 41.44, Genoa 5.23, Jackson per D. R. Palmer 32.35, Imlay City 7.25, West Plain 14.18, Auburn 15.00, Wright 120.00, Rockwood per L. N. Miller 15.00, Dryden 12.00, Mather-ton 10.50, Carson City 6.82, Hastings 19.47.

Mich. T. & M. Society.

Dist. 13 per Geo. A. King \$15.00, Dist. 11 per A. Carpenter 21.13, Dist. 6 per F. Howe 2.24, Dist. 12 per M. F. Mullen 28.00, Dist. 3 Hastings 1/4 9.91, Wright per A. O. Burrill 11.83.

Gen. Conf. Fund.

Otsego church \$37.50,

Gen. T. & M. Society.

R. C. Straw \$5.00, A. lover of the truth 2.60, A. friend 1.00.

S. D. A. E. Society.

Jennie Cash \$5.00, Samantha Hastings 10.00, C. M. Tenney 8.00, C. S. Crumb 200.00, Samuel Winkley 5.00, Julia Winkley 5.00, Warren Sanborn 10.00.

Share in S. D. A. P. Association.

A. A. Fairfield \$10.00.

Danish Mission.

Marie Hendrikson \$2.00, Church at Rieland 42.44, A. P. Frederiksen 5.00.