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AND SABBATH HERALD.

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

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LIGHT.

LONG years ago, a tiny star
Arose, and shed its beams afar;
It gleamed and shone and cast its light
Down through earth's vistas dark as night.

The human race, all vile and weak,
That Day-star now can love and seek;
And in the light walk evermore,
For death and sin will soon be o'er.

Like drops of dew, like grains of sand,
The light is sown o'er all the land;
All nations hear the warning cry,
The burden this: "The end is nigh."

O mortal man! O can it be,
That light is being sown for thee;
And that thine eyes are turned away,
And darkness takes the place of day?

An awful look of black despair
The face of sinners soon will wear,
When glory lightens up the sky,
And Jesus leaves his home on high;

And with a flood of living light
Appears with throngs of angels bright,
To give his people crowns of gold,
And peace, and joy, and wealth untold.

The darkness then will darker grow
And end in everlasting woe;
The light will shine and shine for aye,
For then will dawn eternal day.

ELIZA H. MORTON.

Allen's Corner, Me.

Our Contributors.

EMANATION AND ABSORPTION.

BY ELDER D. M. CANRIGHT.

WE have now seen that of the different sects of philosophers, the Aristotelians, the Epicureans, the Stoics, the Academics, and the Pyrrhonists denied the immortality of the soul; and that the great mass of the people agreed with them on this subject. This leaves only the Platonists and Pythagoreans, and these sects, it is claimed, did believe the soul immortal. We know that they talked about the immortality of the soul, and argued about it, and professed to believe in it; but the doctrine they discussed was only that of emanation and immanation, or absorption. That is, they thought the soul a part of God, an emanation from him, separated from him for a short time, but destined finally, either at the death of the body or at some future time, to return to him, be re-absorbed into his being, and thus lose all personality and conscious existence. This view, it will be seen, virtually amounts to annihilation of the soul. It is not at all like the present doctrine of the immortality of the soul.

On this point Bishop Warburton remarks:

"But when the ancients are said to hold the *pre* and *post* existence of the soul, and therefore to attribute a proper eternity to it, we must not suppose that they understood it to be eternal in its distinct and peculiar existence; but that it was discerned from the substance of God, *in time*, and would, *in time*, be re-joined and resolved into it again. This they explained by a closed vessel filled with sea-water, which, swimming awhile upon the ocean, does, on the vessel's breaking, flow in again, and mingle with the common mass. They only differed about the time of this reunion and resolution: *the greater part holding it to be at death*; but Pythagoreans, not till after many transmigrations. The Platonists went between these two opinions, and rejoined pure and unpolluted souls immediately to the Universal Spirit; but those which had contracted much defilement were

sent into a succession of other bodies, to purge and purify them, before they returned to their parent substance"¹ Then he justly adds: "Thus we see this very opinion of the soul's *eternity*, which hath made modern writers conclude that the ancient sages believed in a future state of rewards and punishments, was, in truth, the very reason why they believed it not."²

This was the doctrine of the Platonists and Pythagoreans.

Speaking of this subject, Mr. Watson remarks:—

"Thus philosophy refined upon the doctrine of immortality until it converted it into *annihilation itself*; for so it is, in the most absolute sense, as to distinct consciousness and personality. The prevalence of this notion under different modifications is indeed very remarkable."³

He thus indorses Warburton's position:

"Some learned men have denied the consequence which Warburton wished to establish from these premises, and consider the re-absorption of these sages as figurative, and consequently compatible with distinct consciousness and individuality. The researches, however, since that time made into the corresponding philosophy of the Hindoos, bear this acute and learned man out to the full length of his conclusions."⁴

Of the belief of the philosophers in the immortality of the soul, the Encyclopædia Britannica says:—

"This, however, appears by no means to have been the case with the systems of any, as far as we can learn, of those ancient philosophers who contended the most strenuously for the immortality of the soul. For not only do they seem to have agreed that no suffering could be expected by the wicked in another life, on the grounds that the gods were incapable of anger and therefore could not punish, but the very notion of the soul's immortality, as taught by them, involved the complete destruction of distinct, personal existence.

"Their notion was, that is when they spoke their real sentiments (for in their *exoteric* or popular works they often inculcate, for the benefit of the vulgar, the doctrine of the future retribution, which they elsewhere laugh at), that the soul of each man is a portion of that spirit which pervades the universe, to which it is reunited at death, and becomes again an undistinguishable part of the great Whole, just as the body is resolved into the general mass of matter. So that their immortality, or rather eternity, of the soul, was anterior as well as posterior; as it was to have no end, so it had no beginning; and the boasted continuance of existence, which, according to this system, we are to expect after death, consists in returning to the state in which we were before birth; which every one must perceive is the same thing virtually as annihilation. Such, then, were the views which prevailed among the most highly enlightened nations of antiquity on this subject."⁵

What will our friends say to these facts? Not one of the ancients believed in the eternal, personal existence of the soul. All souls were finally to lose their separate existence, and be re-absorbed into God. Certainly these will not be claimed as orthodox believers in the immortality of the soul! With these views they could not possibly believe in the eternal misery of the wicked.

¹ Divine Legation of Moses, vol. xi. book iii. sec. 4, pp. 214, 215.

² *Ibid.*, p. 216.

³ Theol. Inst., vol. i. p. 50.

⁴ *Ibid.*, pp. 50, 51.

⁵ Encyc. Brit., eighth edition, vol. i. pp. 459-463.

GLORIFY THE LORD IN THE FIRES.

AMONG the many illustrations of Scripture which Whitefield introduced into his sermons, one is truly worthy of record. Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isa. 24:15, he said: "When I was some years ago at Shields, I

went into a glass-house, and standing very attentively, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'O sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' Oh, thought I, does this man put this glass into one furnace after another that it may be rendered perfect? O my God! put me into one furnace after another, that my soul may be transparent, that I may see God as he is."

DAVID AND HIS SIN.

BY ELDER W. H. LITTLEJOHN.

WHEREVER the Bible is read, the writings and history of King David are destined to occupy a conspicuous place in the thoughts of men.

In what he has written and said in the Psalms and elsewhere, the devout mind finds a spiritual aliment which affords consolation and instruction adapted to nearly every want and circumstance in life.

In what he has *done*, the infidel finds a weapon which he employs with more or less effect in his warfare against the inspiration of the Scriptures.

On one occasion the Lord declared that "David was a man after his own heart." This declaration has furnished the text for many a labored attack upon the character of the God of the Bible. "Why," says the caviler, "if David was indeed a man after the heart of the God of Israel, then that God furnishes us with an adulterer and a murderer as a model of the highest type of manhood of which he can conceive. But such a statement we cannot accept as a true representation of the ideal of manhood which the God of the universe does really hold; and we therefore reject the whole statement, and the scriptures which contain it, as a sheer fabrication and a libel upon the character of the great author of all things."

With this declaration, the issue is squarely made between those who are believers in the inspiration of the Old Testament and those who are deistical in their way of thinking. At first blush it would seem, also, that the rejecter of God's word possesses an advantage in the argument which it would be hard to overcome. No unprejudiced mind can believe for a moment that murder or adultery is right. When, therefore, the objector fastens the one squarely, and the other at least by complicity, upon an individual who was not only a king but also a prophet of the Most High, it is difficult to see how it would be possible to vindicate the God of David if, indeed, it is true, as charged, that David was approved by him as holy while in the continued commission of these wrong acts.

But before we surrender all faith in a book which purports to be a revelation from Heaven to fallen man, and which in its teaching is, as a whole, as outspoken in its condemnation of the sins in question as the infidel possibly can be, let us first inquire whether his premises are well taken and his conclusions correctly drawn therefrom.

We inquire, therefore, Was David guilty of adultery? The answer is necessarily in the affirmative.

We inquire again, Did he connive at the destruction of Uriah the Hittite for the purpose of shielding himself from shame?

The reply is once more in the affirmative.

We ask still further, Did the God of Heaven ever approve David for the commission of either of these deeds?

Here the reply is positively in the negative. So far was he from doing so that he sent to the king the prophet Nathan, to declare to him the parable of the little ewe lamb which was the only property of the poor man, and which his rich neighbor took by violence from him and slew, for the express purpose of helping the king to see the enormity of his sin in the case of the wife of Uriah,

and of furnishing an opportunity to express the utter abhorrence in which his course in the matter was held by the God of Heaven. (2 Sam., chap. 12.) In order, also, to put the matter beyond the region of debate, it is declared in the eleventh chapter and twenty-seventh verse of second Samuel that "the thing that David had done displeased the Lord;" and in the twelfth chapter of the same book, that God—not satisfied with a simple denunciation in words of the king's course—also declared unto him that as a punishment of his crime the sword should not depart from his house; at the same time smiting with death the illegitimate offspring of the king's lust. How far the threatenings of Jehovah were fulfilled the sad history of murder, rape, and rebellion in the king's own household, and among his own offspring, bears ample testimony.

Having shown now that the skeptic is wrong in asserting that God did really indorse the action of David, we are prepared to consider candidly and carefully the declaration that the latter "was a man after God's own heart."

Is such language as is claimed by the infidel anywhere employed in the Scriptures?

It is certainly so done. (1 Sam. 13:14.)

The next interrogatory to be propounded is, Was it before or after the king's connection with the matter of Uriah and his wife that the language was employed?

An examination of the record shows that, according to the chronology of our Bibles, this language was used fifty-eight years before the crimes had transpired which have been passing in review.

Here, then, two important facts are brought out. The first is that David's great transgression occurred in the latter part of his life, and that God emphatically condemned and punished the same, as positively set forth in the Word.

The second is, that the words of commendation and approval which God spoke of the king were uttered while yet he was innocent of adultery and complicity in the destruction of Uriah.

Putting these things together, we find that the infidel has made out his case by a perversion of the facts which appertain thereto.

He represents God as approving the course of David and cites as evidence the fact that the former spoke commendably of the latter, leaving us to infer that he did so after the latter had committed the sins in question. But as this is not true, he has utterly failed to carry his point, unless he can show that God could not properly approve the course of a man at one period of his life, and disapprove it at another.

But can he do this?

By no means. The slightest reflection will satisfy the candid reader that the life of many a man can be shown to have been exemplary and worthy of commendation up to a given point, whose subsequent course—as the result of strong temptation—has been characterized by deeds of the darkest hue.

Many a criminal has been able to point to the first step which he took in his downward course, and back of that to a life of comparative innocence.

As in their cases so in that of David. His earliest history was his best history. Up to the fatal hour of the king's walk upon the housetop, and his consequent amour with the wife of Uriah, his chastity, according to the standard of these times, was unimpeachable.

How unfair, therefore, the course of the infidel, who, ignoring this fact and the positive reprobation, in so many words, of David's course by the God of Heaven, seeks, by confounding the dates of the commission of the specific sins by David and God's indorsement of him, to deceive the unlearned and unwary into the belief that the God of the Bible had approved in the case of David of great immorality in action. The only justification which can possibly be offered in the behalf of those who persist in thus misrepresenting the real attitude of the author of the Scriptures as related to the sins of one of the greatest

men that ever lived, must be looked for in the ignorance of those who indulge in the same.

If, however, they shall still persist in their misrepresentation when apprised of their mistake, then this plea even cannot be offered in their behalf.

Should it be urged by any that the difficulties of the case are not entirely removed by the explanation given, since God did employ David subsequently to his fall, then we reply that—granting this to be the case—he was wholly justified in so doing; for if David sinned he repented of that sin in bitterness of soul; and turned again to the God of Heaven with his whole heart.

Will any one insist that after he had done so God ought still to cast him off, and to refuse to him a place of honor or usefulness?

Should they do so, we inquire, Who, then, can God employ in manifesting himself to men?

If it be true that he ought only to use those as the mediums of his revelation who have never sinned, and if it be true that thorough repentance for sin when once committed will not render it possible for God to employ the individual thus repenting as an instrument in his service, then he is precluded from revealing himself to us altogether; since "there is none that doeth good and sinneth not."

To our mind the fact that God received David back to full favor after full contrition, instead of furnishing us an occasion for cavil, should be accepted as one for profound gratitude and thanksgiving; since it affords to all the assurance that their past transgressions do not necessarily exclude them from the favor of Heaven, and that there is hope for sinners of the deepest dye provided they repent and reform.

To our mind, also, the character of David, when taken as a whole, is—after making all due allowance for the times in which he lived—one of the grandest in history.

If he had his faults, he was also possessed of shining virtues. From the humblest walks in life—from following his father's sheep in the wilderness—he rose steadily to the highest honor which his generation could confer. As a warrior, his prowess was unequalled, and his genius was without a parallel in his age. As a king, he was wise and beneficent. As a prophet, his hand swept the cords of human sympathy, and struck the key of human experience, as no other had done before or has done since. As a father, his tenderness of heart and forgiving spirit, as he agonizes and pours forth a flood of tears at the undesired death of a rebellious and unworthy child, are most forcibly brought out in his "would God I had died for thee, O Absalom, my son, my son!" 2 Sam. 18:33. As a fugitive from the unreasoning and unreasonable Saul, his forbearance is most impressively illustrated by his refusal to take vengeance on his adversary when occasion had been offered him again and again. As a repentant sinner, the heartiness and thoroughness of his contrition afford manifest evidence that, although possessed of the weaknesses of human nature, there was in him after all a strength of principle which gave him the victory in the last resort. Sad it is indeed that through one fatal mistake his career has been measurably clouded.

But even in that mistake we see a disposition to counteract the terrible effects which would naturally follow. This he could not do altogether. The prophet declared that in his fall the wicked should take occasion to blaspheme God. (2 Sam. 12:14.) How fully this prediction has been realized the necessity for this article proves. While, therefore, we regret the action, and the occasion which it has afforded to the enemies of God for traducing his word, our faith in that word should be strengthened when we see how literally this prophecy concerning the course which the enemies of God would pursue in reference to David's sin has been fulfilled in ages in the past, and how literally it is accomplished even before our own eyes.—*Alleghen County Democrat.*

LENGTH OF DAYS.

In this degenerate age few attain to the appointed years of man. The man in the prime of life, the youth in the vigor of his strength, and the infant of tender years, alike lie down in the silent grave. Men skilled in the arts and sciences have vainly sought for the "elixir of life," but human power is all unavailing in its attempts to lengthen out the brittle thread of human existence. Spurious remedies for every known disease exist, but no mortal physician has dared to attempt or pretend to recall the breath of life after it has left the body.

A good old age may be attained by regarding the laws of health, and it is the duty of all to do care for the body that life will not prove a burden. Happy are those who "sink

into the grave like a shock of corn fully ripe."

This life, at best, is short and fleeting; but soon the Life-giver will open the graveyards of earth and satisfy the righteous with "length of days forever and ever."

ELIZA H. MORTON.

LUX IN TENEBRIS.

DARK falls the night, withheld the day,
Weary we fare perplexed and chill,
Led by one little guiding ray
Shining from centuries far away—
Good-will and peace; peace and good-will.

The torch of glory pales and wanes,
The lamp of love must know decrease,
But still o'er far Judean plains
The quenchless star-beam lives and reigns—
Peace and good-will; good-will and peace.

And clear to-day as long ago
The angel-chorus echoes still,
Above the clamor and the throng—
Of human passion, human woe—
Good-will and peace; peace and good-will.

Through eighteen hundred stormy years
The dear notes ring, and will not cease;
And past all mists of mortal tears
The guiding star rebukes our fears—
Peace and good-will; good-will and peace.

Shine, blessed star, the night is black,
Shine, and the heavens with radiance fill,
While on thy slender, guiding track
The angel voices echo back—
Good-will and peace; peace and good-will.
—Susan Coolidge, in *Independent*.

IMPORTANT MATTERS.

FRIDAY EVENING FOR SABBATH-SCHOOL LESSONS.

WE rejoice at the general movement now being put forth among our people in the Sabbath-school work. These efforts have been made none too soon. We have many things to learn in this work. Indeed, we have paid so little attention to it that we have nearly everything to learn. Observation has led me to believe that Friday evening should be devoted to studying Sabbath-school lessons, by the officers in the school, the teachers, and the scholars.

In many cases heretofore, our brethren have had prayer-meetings on Friday evening; but this seems objectionable for several reasons: 1. It throws all our meetings together on one day,—prayer-meeting on Friday evening, Sabbath-school Sabbath morning, and prayer and social meeting Sabbath afternoon. We think it would be better to have our prayer-meeting in the middle of the week, say Tuesday evening. 2. The Friday evening prayer-meeting is objectionable because it takes the very time that should be devoted to a preparation for the Sabbath-school.

Generally, brethren and sisters are tired Friday evening, after making preparation for the Sabbath. The REVIEW comes Thursday or Friday too. If they could spend Friday evening at home reading the REVIEW, getting their lessons, instructing the children, and resting, they would be all prepared for the Sabbath-school next day. Quite generally this practice is now coming to be adopted. We recommend every church in Ohio to adopt this custom. Have your prayer-meetings Tuesday evenings, and devote Friday evening to the Sabbath-school work.

"GATHER UP THE FRAGMENTS."

There are two texts in the Bible which we ministers in Ohio need to lay to heart and put into practice immediately. The first one is the admonition of our Saviour, "Gather up the fragments that remain, that nothing be lost." John 6:12. And the second is, "Strengthen the things which remain, that are ready to die." Rev. 3:2.

We do not claim that the first text exactly applies to the subject in hand, but it is good advice and somewhat applicable after all. But the second is directly to the point. All over Ohio there are scattered, lone Sabbath-keepers, one here, two or three there, six or eight in another place, and in several places even as many as a dozen or twenty in the same neighborhood. Some of these have embraced the truth by reading; but in many cases a course of lectures or even a tent-meeting has been held in these places. In some instances a good little company of from twenty to forty has thus been brought out; but they have been left altogether, without any further instruction. Perhaps a minister has visited them and spent one Sabbath with them once or twice during a year, and that is all.

They know comparatively little about the workings of the message. Few of them take the REVIEW, and less of them *Good Health* and the *Instructor*. Most of them are doing nothing to support the cause in any of its branches. A great many of them use tobacco, tea, and coffee, and know nothing of the health reform, nothing of the testimonies,

and they are as weak as water. Now these Sabbath-keepers, with proper instruction, would be as strong in the faith and as zealous as the best of us, but they have had no fair chance.

There are a great many Sabbath-keepers in Ohio who are not near enough to a church to attend regular meetings. No one visits them; no meetings are held with them. Perhaps they are opposed in their own families, and meet with no sympathy from anybody. They get discouraged. In some cases they are poor, and not able to have our papers and books as they would like to do. And these dear souls come to feel that nobody cares for them. Keeping the Sabbath has separated them from their friends and from other churches around them, brethren do not look after them, and hence they are in a very sad condition. Many of them will be lost unless they are helped. In the places where these persons live there is the very best chance in the world to hold meetings, and this would encourage these souls, bring out other Sabbath-keeping families, and thus build up a little church. I have no burden at present to enter entirely new fields to raise up more churches in Ohio.

Dear brethren, the Lord will hold us accountable for these souls. They need our watchcare. We must look after them. I believe it should be the work of every minister and director in Ohio, for the next six months at least, to hunt up these expiring brands, gather up these fragments, and strengthen the things that remain. More strength can be added to the cause in this way than in any other, even if we do not get half as many new converts to the faith. But no doubt if we go into these neighborhoods and work with these brethren, we shall not only save a vast amount of expense, but we shall get more into the truth than we would by entering entirely new fields.

We appeal to the directors, librarians, and tract workers in Ohio this winter to do a large share of their missionary work among our own people. Go and visit these lonely ones. Take a load or two of brethren, hold an evening meeting, and invite in the neighbors. You need not preach a sermon. Have a prayer and social meeting. Advertise our papers and books, and urge these Sabbath-keepers to take them. And if you find the neighbors interested, appoint another meeting. I have seen this course taken where good results have followed. If I have any wisdom for the work in Ohio, this is our business at present. D. M. CANRIGHT.

WHAT WAS SHOWN BY THE BAPTISM OF JOHN?

THE angel said to Joseph, "Thou shalt call his name Jesus [Saviour]; for he shall save his people from their sins." Matt. 1:21. If he was to save his people from their sins, the previous sanctuary service had not done this work, but had only remitted the sins under or through the figure of the death which Jesus was to die, when as the "Lamb of God" he became the atoning sacrifice. Let us watch the unfolding of the plan in which Jesus becomes the Saviour of his people as it is connected with the mission of John the Baptist. Luke 3:4: John the Baptist was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Luke 1:76, 77: "For thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." He was to give the knowledge of salvation by the remission of sins in preparing the way for the great sacrificial act of Jesus the "Lamb of God," who was to give his life for the sins of the world. How did he do this work? He preached (Luke 3:3) "the baptism of repentance for the remission of sins."

Let us look carefully at this work which was to prepare the way for Christ,—to give the knowledge of salvation to his people. In Mark 1:5 we are told that the people were "all baptized of him in the river of Jordan, confessing their sins." The first act in this work was the repenting and confessing of sins. In this part of the work there was no making known any particular plan or work of remission; but John was to give the knowledge of salvation by Jesus and to make his paths straight. This knowledge, then, must be found in the ordinance of baptism, as the sins were remitted through this ordinance and the knowledge of salvation was to be given through the remission of sins. This salvation, then, must be prefigured by this ordinance, the ordinance which the Lord had sent him to prepare his way with. (John 1:33: "But he that sent me to baptize with water," etc.) As the sins were remitted by this baptism, as the wages of sin is death, and as without the sacrifice of life there is no remission, it could only be done through this ordinance

as a figure of the death of the Lamb of God, who was to take away the sin in fact. Baptism, then, must have been an acknowledgment of the penalty of sin, and if it was to prepare the way for Christ, it could only, and must, prefigure that great sacrificial act.

And further, John was to make his paths straight. The great act of Christ in becoming the saviour of his people must be shown entire. The former sacrifices, which had prefigured the death of Christ, and through which sins had been remitted, had shown only his death; they did not show his resurrection from the dead. But John was to make his paths straight; and as his resurrection from death was a part of the act by which he becomes the saviour of his people, this figure which John was sent with must show that also.

Does baptism, then, contain these essential figures? First, as to its being a figure of death. Is it not a *positive necessity* that it should be such a figure, as sins were remitted through it? As it was given by Heaven, by one who saw the end from the beginning and knew the fitness of things, by one who had for four thousand years taught the remission of sins through the figure of death, and as it was now to *special* prepare the way for the work of Jesus, would it not be strange if this *crowning work* in the preparation for Christ should not contain this *previously essential* figure? And was not Cain's offering rejected because there was no figure of death in it, and it did not therefore recognize the necessary work of an atoning Saviour?

We will try this figure by which the way of salvation was made known by John. We take the candidate for baptism out into the water, we baptize or immerse him beneath its surface, we hold him there a short time and he will die. There is nothing but death there. (Ah, how true that the wages of sin is death!) Here, then, we truly find the figure of death, and by accepting of the death of Christ through this figure, our sins can be remitted. (Paul says, in Rom. 6:5, "Planted together in the likeness of his death.") And we can be raised out of this state of death, thus showing the *resurrection from the dead* also. Here we accept in figure that which Christ accomplishes in fact; and thus John's baptism showed the way of salvation, and made Christ's paths straight.

As the time draws near for this atoning sacrifice of Christ, how much more significant the figure! The sinner himself must now pass under a state of death; he must show more directly than by the death of an animal that condemnation rests upon him; and thus the penalty is brought nearer home, and he is better prepared to accept his Saviour's death. Significant, truly, and given at the right time, was this institution of God. How well adapted, not only to recognize death as the wages of sin, but the resurrection from the dead also.

Is it not consistent to suppose that John understood the meaning of this institution, to some extent at least, if not fully? He says, John 3:36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And although he preached remission of sins by his baptism, he could point to Jesus as the Lamb of God that takes away the sin of the world. What a spirit of inquiry must have been awakened in the minds of those who had had their sins remitted only through the blood of an animal, as John constantly affirmed that this work was but to prepare the way for Christ! Must they not have understood it as a figure of Christ's work? And when he actually died on the cross and was raised from the dead, and when Peter and the rest of the apostles preached repentance and remission of sins in the name of a crucified and risen Christ, memorializing as a fact that that had been prefigured, is it a wonder that the people were brought under conviction at the wonderful work of God, accompanied as it was by the manifestations of the Holy Spirit, and that three thousand souls were converted? Can we not profitably pause here and contemplate this wonderful unfolding to man of God's great act of love in his plan for man's redemption? And can we not unite with the angels in the anthem, "Glory to God in the highest"? O. DAVIS.

LABOR ONLY IN LOVE.

A PORTION of Mr. Moody's experience has been going the rounds of the papers, in which he relates how he heard another preacher take the position that God loves sinners, and since that time his preaching has been from the same standpoint. Whatever Mr. Moody's preaching may be in other respects, in this thing he is certainly correct. While it is true that God is "of purer eyes than to behold evil," it is equally true that he "so

loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In performing missionary labor, love for the erring one should be the motive power, and our only object should be to see him ultimately saved in the everlasting kingdom. With such a power to prompt us and such an object in view, we shall sooner or later have success. We shall find but very few hearts so hard as to refuse to listen when they are once convinced that we are actually striving to secure their happiness. While it may sometimes be necessary to use great plainness of speech with regard to sinful practices, it should always be accompanied with the spirit of love for the sinner. J. S. M.

THE DURATION OF MEMORY.

THE power and duration of the memory is a subject worthy of serious reflection. When events long since lost sight of in the bustle and excitement of active life are recalled by the merest accident, and the thoughts and feelings which had slumbered in forgetfulness for years are once more experienced, we are astonished at the vividness of our memory of scenes that had seemed to be utterly lost, and we mentally inquire the cause. By investigation, however, we learn that science has ascertained that the memory is governed by certain fixed laws by which these mental exercises are recalled. It is said that it was the opinion of Lord Bacon that no thoughts are lost, but that the mind possesses within itself powers which whenever fully brought into action are capable of promptly and perfectly restoring the collected acts and feelings of a man's whole past existence. Some other very able writers have pursued this subject so far as to conclude that all thoughts and feelings are imperishable.

The ability of the mind to restore its past experiences has been inferred partially from the testimony of persons who have been rescued when on the point of drowning. They have said that when in that situation, the operations of the mind were so quickened that their whole past life, with its thousand minute incidents, has instantly passed before them and been viewed as in a mirror.

Hence evidence is afforded that the mind may be so aroused as to render ideas which had long lain dormant objects of vivid consciousness.

If this doctrine be true, there is one consideration in connection with it which is of the highest importance. The Bible teaches that in the Judgment all the deeds done here in the body will be investigated, including every secret thing, and that we shall also give an account there for every idle word spoken by us. Objections have sometimes been raised on this point that we could never feel the justice of the decisions of the Judgment without a knowledge of all the minute acts of our past life on which that decision is based, and that such knowledge is impossible. But with the view that nothing is wholly forgotten, this objection immediately vanishes. And when we consider that a faithful record of our every-day life is preserved in Heaven, and that the final decision will be rendered in accordance with what is "written in the books," may we not suppose that when that record is presented, and its contents scanned, the mind will summon from its hidden recesses, and clearly present before us, a perfect representation of the past, and bear witness to the justice of the decision rendered? Truly, man is fearfully and wonderfully made. The acts of his every-day life leave their impress on the memory to corroborate the record of his character on high, and thus vindicate the justice of God in pronouncing his final destiny. J. O. CORLISS.

WHY CAN'T YOU TRUST CHRIST?

IN a recent sermon, Mr. Spurgeon related the following incident:—

"A young woman came to me last night in deep distress, and I set before her the way of salvation, and said, 'Trust in the salvation of Jesus Christ.' 'Oh! I feel—' she said. 'I don't care,' I replied, 'what you feel. Will you tell me any reason why you should not trust the Lord Jesus Christ?'—'I don't know any reason; but—' 'Can you trust me?'—'Oh, yes, sir, I can trust you with anything.' 'Then you must not talk in that way, and say you can trust me, a sinful man, and not trust the Lord Jesus Christ. It's ridiculous. Trust a man, and not trust the Son of God! Can you tell me any reason why you can't trust him? Will you show me anything he ever did, why you should not trust him? Will you explain to me on what grounds you dare to say you cannot trust him?' 'But, sir, I feel—' 'I don't want to

know anything about your feelings; I want to know why you can't trust him. He says he is able and willing to save you; can you trust him?'—'But yet you know—' she said. 'But I don't know, and I don't want to know. I want to know why you can't trust him. Did he not stand in the room and place of every soul that trusts him? Do you think he is unworthy of your confidence?' She looked at me at last, and said, 'You won't let me do anything else but think about Christ.' 'No; why should I? I want to drive you to him. Tell me why you should not trust him?' She stood up, and said, 'I cannot imagine any reason why I could not trust him.' 'And why don't you?'—'Yes, I do; and am I really saved?' 'If you really trust him.' 'Of course I am saved,' she said, gladly. 'I see it now. How was it I did not see it before? He says I am saved, for are not these his own words, "He that believeth on me hath everlasting life"? I am so glad you would not let me talk about my feelings, and kept me to that point; for now I see it all.'—Selected.

"MASTER!"

THERE is prodigious power in a single word, when that word is large in its meanings and fragrant with rich associations. The name "Jesus" suggests salvation from the curse of sin. The name "Christ" describes him who was anointed to be his people's king and teacher. The word "Immanuel" signifies that God is with us in the person of his Son. There is another name which we do not so often employ, but which is a concentrated bundle of rays illuminating the relation of Jesus Christ to his own. It is that word which Mary of Magdala uttered in that moment of rapturous discovery at the sepulcher. Her happy, loving heart simply exclaimed, "My Master!" and she threw herself at his feet in joyful reverence. He gently checks her gesture of devout affection, by saying to her: "Touch me not; for I am not yet ascended to my Father."

That word "Master" is a profound one, as an expression of love and loyalty, a deep well from which we may draw up plentiful suggestions both of duty and delight. Jesus himself acknowledged the relation when he said: Ye call me Master; and ye say well, for so I am. "One is your Master, even Christ; and all ye are brethren." He has a right to this title. Jesus owns every Christian in the universe. They were his from before the foundation of the world. "They are mine, and thou gavest them unto me" was the claim he made on the eve of his redeeming sacrifice upon the cross. We are not our own. Jesus purchased us with atoning blood. And the very essence of conversion consists in a change of masters. Instead of that cruel slave-driver, the devil—whose only wages is death—the penitent convert takes on the easy yoke of obedience to a new Master. The thoroughness of conversion depends mainly upon the degree to which the old bondage to sin is thrown off and plucked out, and the new allegiance to Christ is made genuine and complete. Thousands commit the wretched folly of trying to serve two opposing masters. During the week Mammon gets the lion's share of time, thought, and purse. Christ is put off with a stony hour or two on the Sunday and a few spasmodic devotions. If their trunk is on the church side of the dividing wall, their branches hang over on the world's side, and there the fruit falls. Brother Demas and brother Plutus pay their church contributions grudgingly, as to an assessor of taxes; but what they give for their carriages, their opera tickets, their equipage and wardrobes, is given "with a will." Into the very core of thousands of hearts bores this insatiate worm of selfishness, eating out the heart and leaving to Christ only the shell of an outward profession. How will such professors dare to call Jesus their Master at the day of Judgment?

To a genuine Christian, Jesus is the best and kindest of masters. Life is a school; and, as I sit on my bench learning the lessons which he appoints for me, my loving "Magister" comes to me, and kindly explains many a "hard saying" and helps me with spiritual light. My soul burns within me when he talks with me and opens up the wondrous discoveries of his love. Sometimes he employs the rod of discipline, but never unless I deserve it. To my aching heart, he says: "Whom I love I chasten, and I correct every child whom I receive unto myself. The disciple is not above his master." There is a wonderfully close connection between these two words *disciple* and *discipline*. If I am the one, I must expect the other. What am I placed in Christ's school for, except to be instructed, and chastised, and purified, and strengthened, and prepared to graduate

at last into the higher class of Heaven? Jesus governs his school by a law of love, yet it is *law*. "If ye love me, keep my commandments." He has a right to mark out our studies, prescribe our tasks, set our copies, chastise our waywardness, and enforce his rules. The highest attainment any pupil of Christ can reach is perfect obedience.

Let me emphasize this word *obedience*. It is the foremost word for every home. The besetting sin of American households is lax authority and filial disobedience. Reverence for parents is giving place to pert self-assertion and premature "having my own way." If a parent is not the master of his home, he is doomed to be the sorrowful slave of a set of selfish young tyrants and tormentors. When a merchant wished a boy in his establishment, a crowd of applicants appeared. He inserted this advertisement, to sift them: "Wanted.—A boy who always obeys his mother." The next day only two lads applied for the place. We might enlarge the wise merchant's advertisement, and announce as follows: "Wanted.—The sons and daughters who always obey their parents; the workmen who obey their employers' orders; the magistrates who always obey the laws; and members for all our churches who gladly do their Master's will."

Obedience is the crowning grace of a follower of Christ. Nay, it is the very essence of holiness. To learn Christ's will is the chief purpose of Bible study and of prayer. To do Christ's will is the loftiest attainment to which any child of grace can aspire this side of Heaven. The essential qualities of holy obedience are: a willingness to let our loving Master rule us; a compliance with his orders, without murmuring; a readiness to be nothing, in order that he may be all in all; and as faithful a service of an unseen Lord as if he were actually and visibly by our side. To deny sinful self is hard; but to deny "righteous self" and to claim no merit for the best thing we can do is a glorious victory.

I have no special liking for monkery; but some devout thoughts and happy suggestions have issued from the cells of monasteries. There is a legend that a certain willful monk of the St. Franciscan order stubbornly refused to obey the commands of his superior. A severe punishment was prepared for him. His associates dug a deep, upright grave, and placed him in it. After a few shovelfuls of earth had been thrown in, the superior, St. Francis, said to the monk: "Is your self-will dead yet? Do you yield?" The iron will made no response. The burying process went on till the earth reached the loins, and then to the shoulders, and then the lips. A few moments more and those lips would have been silenced; but the iron will broke, and the submissive friar meekly answered: "I am dead." Oh! how often our all-wise Master puts us into a deep pit of trial, to subdue our pride, or to tame our passions, or to break our stubborn self-will. Blessed is he who can look up into the countenance of Jesus, and honestly say: Master, my rebellious self is dead, that thou mayest live in me, and that I may live for thee and thee alone!

Bonar, the sweetest of living hymn writers, has wrought well this idea of complete submission to Jesus in these loyal lines:—

"Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

"Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not—
It leads me to thy rest.

"I dare not choose my lot;
I would not, if I might.
Choose thou for me, my Lord;
So shall I walk aright."

—Theodore L. Cuyler, D. D., in *Independent*.

THERE is only one thing that keeps in fashion all the year, and that is good manners. It is always in good taste to say something kindly, or do a generous deed. The world is so constituted, also, that it never fails to appreciate. You can hardly lift your hat to a passer-by without compelling him to do the same thing, or resist a temptation without receiving the applause even of those who have yielded to it.

WHETHER woman is inferior, superior, the equal or the complement of men, is not ours to say; but her physical, moral, and mental growth and culture can never receive too much aid; and in the limitless fields of opportunity the widest liberty should be given to her usefulness. A noble and exalted manhood requires, as a precedent, a noble and exalted motherhood.

"TWO LIVING PICTURES."

IN the *Crisis* of Dec. 4, Bro. Couch has the following in an editorial: "England is relied upon as the most efficient national instrumentality in the speedy conversion of the world," and asks the following questions in relation to England's fitness for the work which theologians have assigned to her: "Is the English nation preparing for such a holy, responsible work? Is the nation becoming more pure and Christ-like, so as to warrant the expectation of a great increase of gospel light and power in the enlightenment and conversion of the hundreds of millions now in moral darkness? Is the standard of Christian purity and morality rising or falling? Is it indicating an increase or decrease of evangelizing power?"

These questions, I fear, must be answered negatively; for if such were the fact, we should see the English world awakening to a realization of the want and misery that exists among the poorer classes of her people, while the more favored ones are rolling in wealth. An increase of spirituality would be indicated by an increased manifestation of benevolence and love. That this is not the condition of affairs at present existing in England is apparent from the following, which we clip from the *Terre Haut Express*, under the heading, "Two Living Pictures," and which gives a sad picture of woe and want on the one hand, while on the other it gives us a view of the covetousness and hard-heartedness of both priests and lords, to whom the eyes of the world are looking for the accomplishment of that marvel of grace—the conversion of the world.

"Blessed are ye poor, for yours is the kingdom of God." Here they are:—

"London, Nov. 20, 1878. Appalling distress and destitution exists among the mechanics and laborers of Sheffield. Hundreds exist in tenements without clothing or furniture, all having been sold or pawned to procure food. They are without fuel, and dependent upon the charity of the neighbors."

In writing of the poor of England Prof. Kirk, of Edinburg, says, "There are seventy thousand souls in the east end of London who must emigrate speedily or perish."

"In the vast hives of industry in Lancashire there are a great number who must also emigrate or die."

"Now look at this picture." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven." Here they are also:—

The Archbishop of Canterbury's salary is.....	\$76,000
Archbishop of York.....	56,000
Bishop of London.....	50,000
Bishop of Durham.....	40,000
Bishop of Winchester.....	35,000
Bishop of Ely.....	27,000
Six Bishops have each.....	35,000
Eight have each.....	32,500
Eight others each.....	27,000
Twenty-nine Deans each.....	7,700
One hundred and twenty-eight Canons each.....	5,000

In the whole united kingdom eight persons own more than 220,000 acres each, and no less than forty-one persons own more than 100,000 acres each. The number of acres held by a few of the largest of the owners is as follows:—

Duke of Sutherland.....	1,358,425 acres.
Duke of Buccleugh and Queensburg.....	459,260 "
Sir James Matheson.....	406,070 "
Earl of Breadalbane.....	372,629 "
Earl of Seafield.....	305,891 "
Duke of Richmond.....	286,407 "
Earl of Fife.....	257,662 "
Alexander Matheson.....	220,433 "
Duke of Athol.....	194,640 "
Duke of Devonshire.....	193,121 "
Duke of Northumberland.....	185,515 "
Duke of Argile.....	175,114 "

"Whole districts have been nearly depopulated to make room for game parks, and where millions of sheep were once raised to feed and clothe humanity, only deer are kept to gratify the sporting propensities of an idle aristocracy."

Ruskin says: "Though England is deafened with spinning wheels, her people have no clothes; though she is black with digging coal, her people have not fuel, and they die of cold; and though she has sold her soul for grain, they die of hunger."

The above, which I have copied verbatim, gives a sad picture of the "heaped-up treasures" of these last days, and argues ill for the conversion of the world if that work is to be accomplished by British instrumentalities. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Well may Paul say that in the "last days" "men shall be lovers of their own selves, covetous."

If this condition of things exists in England—the *Christian* nation—God help the rest of the world. Brethren, be patient, stablish your heart, for the coming of the Lord draweth nigh.—D. T. Call, in *Crisis*.

The Review & Herald.

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

BATTLE CREEK, MICH., JANUARY 23, 1879.

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

OUR PUBLICATIONS.

For several years past, our people have felt the importance of giving our publications a wide circulation. And the managers of our houses of publication have seconded the efforts of the people, in publishing largely, and in putting our publications down to very low prices. These efforts on the part of the publishers are very praiseworthy, if not carried too far. But the present embarrassed condition of these houses shows that one of the mistakes which has resulted in this embarrassment is the ruinous prices at which our publications have been sold.

In 1866, when we returned to the REVIEW Office, after severe sickness, we found the managers paying ten per cent on thousands, and the capital stock reduced to \$32,000. But in four years, with the blessing of God, the debts were paid, the stock raised to \$75,000, and we had \$5,000 in the banks.

We shall not give our consent to the sale of our valuable publications at prices so much below those of other publishers. The most valuable commodity in the market should be the result of the wear of brain power and genius; but thirty-five years as an editor, author, preacher, and successful manager, has taught us that this is far from being the case.

When, in 1861, the Publishing Association was instituted at Battle Creek, Mich., we gave our lists of subscribers and the right to republish all our works (since decided to have been worth at that time \$10,000) to the Association, leaving us worth only \$1,000; and we continued our labors as editor, manager, and preacher, at \$6 per week. While this gave our people confidence in our sincerity, the success which attended our management gave them confidence in our ability to manage. With this confidence, responses to our calls for means have been met with a noble generosity, which we hope to see continued.

JAMES WHITE.

HOPES FAILING.

THE hopes which have been aroused by the excitements in the Christian world, the revivals, religious conventions, etc., for the few years last past, have not been realized; and the thoughtful are regarding the situation with feelings of alarm.

Ministers of different denominations, in conference with D. L. Moody, in Baltimore, propose to extend the week of prayer through the entire month of January, and to pray for a revival of religion throughout the land. Speaking of past observances of the week of prayer, they say:—

"The observance of this week has been attended with great blessings in the past; but, as is well-known, in many cases the cheering expectations excited have failed to be realized. Though all seemed ripe for large spiritual results, the work having come to an end, the interest has subsided.

"It is proposed to follow up the approaching week of prayer by continuous effort in all the churches through that month."

They then proceed to state the alarming features of our times which suggest the necessity of a great awakening, as follows:—

"The signs of the times point to the need of a great quickening of religious life. The forces of evil concentrated in our great cities, the financial and political corruption, the alarming encroachments on the Sabbath, the thickening snares for the young, the growing skepticism, as well as the intensely secular spirit of the age, are enough to awaken apprehension for our institutions, and for the social fabric itself. Can anything short of a great quickened religious life arrest this tide of evil?"

That observing persons should see these things is natural. How can any one help seeing them? That they should feel alarm, and cast about for some way to avert the direful results so visibly threatened, is well. But in their present efforts they are like men who beat the air. They leave out from the list of the implements of their warfare those weapons which would be mighty through God to the pulling down of strongholds.

A great sin lies at the door of Christendom. The law of God is ignored—in too many cases despised. God's Sabbath is trodden down by professedly Christian feet. Of this sin they must repent by turning from it. The time has come for a reform right here. It is laid down

in prophecy and must be fulfilled. The Judgment hastens on apace. A people must be prepared; and they who are prepared will be found not only loving and trusting Christ, but also loving and obeying God, keeping his law because, like Paul, they delight in it after the inward man.

Vain will be the hopes of those who in this age and land of gospel light, and under the sound of the warning message which is going forth, meet their returning King as commandment-breakers. Though they may say, "Lord, Lord, have we not prophesied in thy name," he will say, "Depart from me, ye that work iniquity," *ἀνομία*, "violation of law."

Neither can God bless to any lasting good, efforts at religious reform put forth outside of the agencies which he is now employing to fit a people for that crowning event, the coming of his Son.

FOLLY.

THE adage has been in use for years, that "the fools are not all dead yet." This is true, but this is not the worst of it. They are actually increasing, if we may judge from some exhibitions as reported in the papers.

Illustration: One Madame Anderson has been walking on a wager to complete 2,700 quarter miles in as many quarter hours. She has just finished her performance. One dollar was charged for standing room in the hall during the closing scene, and two dollars for reserved seats. And yet, with these prices, two thousand persons were packed into the hall which would comfortably seat but one thousand. Twice the number were gathered outside, half women, where they endured the jam for hours without complaining. Some fainted. Inside, the hall was a roaring pandemonium. The band tried to play, but their loudest notes were drowned by the vociferous applause, the women joining with the men in the yells and wild excitement.

And all for what? To see a woman make a fool of herself, and so to make fools of themselves. Suppose she could walk the distance in that time or could not—suppose she failed or succeeded? What of it? Have men and women become so oblivious to their manhood and womanhood, so lost to all ideas of what is noble and elevating, that they must condescend to act like madmen over such a scene as this? There is nothing in the earth or under the earth or in the sea to which we can compare it; for no other member of the animal kingdom would be guilty of actions so supremely foolish.

Madame Anderson will now be under the necessity of submitting to the most careful medical treatment, to enable her to rally from her severe physical prostration.

HOW TO PREACH.

BISHOP SIMPSON, in the following extract from his Yale Lecture No. 5, on preaching, published in the *Independent* of Jan. 9, 1879, gives his "experience" on sermonizing. In motive, sincerity of purpose, earnestness, directness of effort, and determination to secure results, it should have more imitators than we find at the present day:—

"As to sermonizing, I feel my incompetency to advise. I have never been a systematic sermonizer. I have already said to you that in my early ministry I never had any hope of becoming a successful preacher, in the sense of being an orator. In addition to this, my health was very delicate, and I didn't expect to live long. In that time there were no theological schools of the church to which I belong in this country, and no theological school of any character in the West had gained much reputation. Hence, I commenced my ministry without any specific theological training. I had read my Bible from earliest childhood—indeed, I do not remember the time when I could not read—and my study of the original languages of the Bible, especially the Greek, had been for years a delightful occupation. But no one had told me how to prepare a sermon. I had listened to good preachers, but the only sermons I had ever read were those of Mr. Wesley. I did not know there was such a thing as a skeleton or a book of skeletons of sermons. In my youthful ignorance, I would as soon have stolen money from a bank as to attempt to appropriate anything from a sermon which I had either heard or read. I remember an old minister once put into my hands and offered to loan me a book of sermon sketches; but I happened to have common sense enough to decline the offer.

"So I began to preach. I did not try to make sermons. I felt that I must, at the peril of my soul, persuade men to come to Christ. I must labor to the utmost of my ability to get

sinners converted and believers advanced in holiness. For this I thought, studied, wept, fasted, and prayed. My selection of texts, my plan of discourse, was only and always with the aim to persuade men to be reconciled to God. I never spoke without the deepest feeling; and unless I saw a strong divine influence on the congregation or knew of some soul being converted I felt sad and sought retirement to humble myself before God in prayer. My sermons were not well arranged. Sometimes I had divisions; for I had heard ministers say *firstly*, *secondly*, and *thirdly*. Sometimes I had a line written out here and there, and sometimes a few catchwords on a scrap of paper, which, however, I seldom took into the pulpit. My ministry was one of exhortation rather than of sermonizing; and I looked for immediate results.

"So my early ministry was formed. Whatever method I had, it was purely my own and was adopted to bring men to God. None could have been more surprised than myself when I began to find, not only that souls were awakened and converted, but that my friends began to speak kindly of my simple talks as sermons. So I finished my first year. My second year I was stationed at Pittsburgh, where I was compelled to preach three times on Sunday and at least once during the week. I was so driven it seemed as if I could not change my plans. At the end of my first year in that city I expected to be relieved; but I was disappointed, and returned to the same congregation. In addition to my preaching, I led the public prayer-meeting one evening a week, conducted two classes, took a deep interest in the Sunday-school, and formed a class of young men, whom I helped in some degree to prepare for the ministry. And so, not expecting to be a preacher, I preached on; not expecting to live, I lived on. Many a time I resolved I would prepare better; and yet I found myself brought up to Saturday evening with comparatively slight preparation for the Sabbath. But I studied intensely. I rose early and spent my forenoons in mastering theology, philosophy, and the natural sciences, in which I was deeply interested. I worked on my feet, and found my sermons among the sick and the poor, in garrets and in cellars. Not expecting ever to do much in the pulpit, I spoke to men everywhere of Jesus and his love, and had the satisfaction of seeing many scores brought to the foot of the cross. I expected by-and-by to find leisure to make better sermons; but I have never found it. My boat is on the stream, and I have been borne down the rapid current without the time to rest, until I can almost see the mouth of the river and the boundless ocean beyond. I would not advise any man to do what I have done. I would breathe into you the devotion of my early ministry; but I would urge you to make better preparation and become a workman more approved both by God and man."

TO CORRESPONDENTS.

1. "Is there any undisputed history that the 25th of December is the birth-day of Christ? 2. If not, why should S. D. Adventists fall in the wake of the rest of the world in observing it, any more than they should keep Sunday or St. Patrick's day?" WM. JAMES.

Ans. 1. No; there is probably no proof that Christ was born on the 25th of December; at least we know of none.

2. Then why should S. D. Adventists pay any regard to that day? On this part of the inquiry let us look at a consideration or two.

1. It will be conceded on all hands that if the day of Christ's birth was known, it could very properly be regarded with special honor, as an anniversary day of joy and gladness.

2. Since the day is irrecoverably lost, can we not still celebrate the occasion, as an occasion, without any particular regard to the day?

3. Since custom has largely, throughout Christendom, fixed on the 25th of December as the day, and since there is no positive proof against it, any more than there is in its favor, and since we hold it to be wrong to differ with our fellow-men unless there is some clear and positive reason for so doing, do we sacrifice any principle in concurring with this custom so far as to perform on that day whatever services we may think it proper to perform in honor of the birth of Christ into our world.

4. The difference between Sunday and Christmas is this: Men have set up Sunday as the Sabbath of the Lord. But the Bible plainly tells us that another day is the Sabbath. We therefore reject the Sunday and take the other day. For Christmas, on the other hand, men have designated the 25th of December. But neither the Bible nor history points out any other day as the true one. It may be this, it may be some other. We do not know and can-

not determine. We would like to celebrate the day of Christ's birth, if we knew which one it was. We would like to celebrate the occasion anyway. Then why not do this on the day which others have come to regard as the day in question, even if there is no evidence for it, seeing there is none against it?

If Sunday stood upon a foundation in some respects similar to this, we would keep Sunday. For instance, it being desirable to observe one day of the week as a day of rest, if no day had been designated for that purpose, and it was impossible, aside from custom, to produce any evidence for one day over another, common practice having, under these circumstances, centered upon Sunday, we would keep it too.

The celebration of Christmas is, of course, only a voluntary matter. There is no obligation upon any one in regard to it; but there is certainly no harm that we can see in a sober and rational observance of the day, if the object in view is a good one.

St. Patrick's day, or any day regarded by the Roman Catholic church alone, is not a parallel case, and need not be considered.

D. NORXON: You will find in "Man's Nature and Destiny" a full discussion of the subject of the resurrection of Moses, in the chapter on the Transfiguration.

HEAR, YE! HEAR, YE!

TOO BAD!!

Yes, it is too bad, altogether too bad; so I keep saying to myself as I visit among our Sabbath-keepers, and find how sadly they are dropping off their subscriptions for the REVIEW, the *Instructor*, and *Good Health*. Indeed, I think I am speaking safely when I say that at least one-third of our brethren do not see the REVIEW at all. I visited a church in Ohio where not a copy of the REVIEW, the *Instructor*, or *Good Health* was taken in the whole church, either by the elder, deacon, librarian, or anybody else. The Lord pity us when it comes to this. I wanted to make a strong appeal to our brethren in Ohio; but I met this difficulty on the start,—I could not reach them through any of our periodicals. The very ones I most wished to reach, never see them at all. Hence I have had to work every way to obtain the names of the Sabbath-keepers in the State, and then mail them this appeal directly.

This sad state of things is not confined to Ohio. It is just so in every State where I have been; and what is worse, it is growing more so every year. And this is becoming the greatest cause of our weakness in the work. I can readily see some causes tending to produce this state of things. Special efforts have been made to circulate the *Signs* as a missionary paper. Its price has been put down below that of the REVIEW. Brethren have taken the *Signs*, single copies and in clubs, and have read the paper themselves and sent it to their friends. They have thought they were not able to take the other periodicals and so have dropped them; and finally a great many of them have dropped the *Signs*, and they are without a paper. If they take any paper at all, it is the *Signs*, because it is cheaper.

I know of librarians and tract workers who are sending reading matter to others, who do not take the REVIEW themselves. There must be a reformation on this point. The very constitution of the tract society requires that all tract workers shall see that every Sabbath-keeper has our periodicals first. The directors and librarians are not doing their duty in this matter, and I am afraid that many of our ministers fail here. As we have so little preaching, all the instruction that many of our brethren have received through our papers. If they drop these off, they begin to backslide, and, finally, if they do not entirely give up the truth, they become so lukewarm that they are of no service in the cause.

What shall we do? We must not slacken our efforts in outside missionary work, but I am thoroughly impressed with the fact that there is a wonderful field for missionary labor among our own people, and that this is being sadly neglected. Brethren, this is too bad, too bad!

LOOK AFTER THE MONEY!

We feel like saying with a voice of thunder that will reach the ears of all the officers in our Conferences, Look after the money that is contributed in the various churches for the support of the cause. If there is anything sacred, that ought to be guarded in the fear of God, it is the small contributions made by his people for the support of the various branches of the work. During the year of 1878 there has been not less than one hundred thousand dollars paid in on

the s. b. and T. and M. fund and in special donations to help the work. Nearly all this money goes through the hands of the s. b. treasurers and the librarians, and thence through the hands of the different secretaries to the offices. There are more than five hundred librarians and seven hundred s. b. treasurers who handle this money, besides many scores of secretaries. Many of these persons are not accustomed to keeping books, or to adding up long columns of figures; and it is very easy for the most honest man to make a mistake in adding up a column of figures.

As I have gone from Conference to Conference, and from church to church, I have looked over the books of these officers, and in almost every case I have found mistakes ranging from twenty-five cents up to twenty dollars. This is no small affair, hence every one of these books should be carefully examined and audited, and every figure looked over again. But whose duty is it to look after these books? It is the duty of the president of the Conference; and the man who does not do this is not fit to be a president. That is just what he is put in office for—to look after these things. If he does not know how to instruct these officers in keeping their books, then let him learn immediately.

I know of cases where the president has visited a church year after year, and never even looked into the s. b. books, or librarian's book, or even a clerk's book. He does not know whether they are kept correctly or incorrectly. It is also the duty of each director to be familiar with all the books in his district, to look them all over, add up every column of figures, and see that they are kept correctly. The cause is growing larger, and this matter is becoming of more importance every year. Come, brethren, let us wake up and attend to our Master's business.

HOLDING CHURCH PROPERTY.

Once more I am constrained to call the attention of our brethren to this subject. Be it known, brethren, that our simple church organization is not a legal organization, one which can hold property; and yet in every Conference I find that our brethren who have built meeting-houses simply elect trustees from among the church members, and deed the property to them and their successors; but there is nothing lawful about this. Brethren holding their houses in this manner have no lawful title to them, and are liable to lose them at any time. The law requires that a legal society shall be lawfully organized, and trustees elected from among these members. This society is entirely independent of the church. It should have a clerk, and separate records of its own.

Brethren, look after these matters. Once more we say, The church has a record and clerk of its own. The tract and missionary society has a librarian and record of its own. The s. b. fund has a treasurer and record of its own. The Sabbath-school has a secretary and record of its own. And the legal society which holds property has a record and clerk of its own. This should be kept entirely distinct, in separate books from those containing the church records.

In some places these things are properly attended to; yet I think that I speak the truth when I say that one-half of our meeting-houses are not held lawfully, nor is there any record of the transactions of the societies. It is the duty of the presidents of the different Conferences to look after these matters. D. M. CANRIGHT.

CALLS FOR MEANS.

COVETOUSNESS would gladly see an end of calls for means to sustain the cause and carry forward the work in which we are engaged. But that point never will be reached till the work of the everlasting gospel is done. God is proving his people for their good. In this covetous, money-loving age he would have his people learn to "trust in the Lord, and do good;" and he appends the promise, "Verily, thou shalt be fed." Shall we fear to trust in him? "Fear not little flock," the kingdom is right before you; "sell that ye have and give alms, provide you bags which wax not old, a treasure in the heavens." Instead of sighing and grieving, we should rejoice that God in his mercy is proving us. He wants to do us good; he wants to pour us out a superabundant blessing. And while he is proving us, in order to eradicate covetousness, and distrust from our hearts, he calls upon us to prove him. Says he, "Prove me now herewith." The blessing will be poured out, as soon as we make ourselves ready, by a compliance with the conditions, to receive it.

The church is being brought back to primitive purity and zeal. Before the deliverance and

translation of the remnant of God's people, they must set such an example of unselfish devotion to the cause of truth and the salvation of men, as has not been seen since the days of the apostles. In those days many sold their property and gave it to the common cause. There was no compulsion in this; it was a free-will offering. This is evident from what Peter said to Ananias: "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" No compulsion then; none now. The Lord loves a cheerful giver, and we have the opportunity to prove whether our heart's affections are on our earthly treasure, or on the cause of God, the salvation of souls, and the kingdom of Heaven.

Our houses of worship, and our several institutions with their buildings and necessary things for carrying forward the work of God, are not to foster pride and vain-glory; but they will bear a testimony to this age of worldliness that there is a people who, believing that the end of all things is at hand, show their faith by their works, using freely their means to sound the warning to mankind, instead of penuriously hoarding them to be consumed in the day of the Lord, with no other use but to prove our want of faith and interest in the closing work of the Lord. Our buildings will be of use but a very little while; but while they do stand and are used in the cause of truth; they will bear a testimony to men that faith without works never can do.

A reckless waste of means is not called for; but a liberal use of this world's goods to advance the cause and sound the last warning to men, is a reasonable demand upon those who profess the faith which we do. Then let us bring in our tithes and offerings while they can be of use to others and ourselves. R. F. COTTRELL.

ACROSS THE ATLANTIC.

IN my last article for the REVIEW, I stated that I expected soon to sail for Liverpool in the steamer "Minnesota," of the Warren Line. On Dec. 13 I went to Boston, expecting to sail Wednesday, Dec. 18, at four p. m. Having made my arrangements, I returned to South Lancaster. Near the close of the Sabbath I received a telegram from Mr. O'Hara, the Boston agent of the Warren Line, stating that the Minnesota would take no passengers this trip, but the company would dispatch the Homer on Monday, Dec. 16, with excellent accommodations; and that if we would consent, they would transfer us to the Homer and give us a rebate of \$10 on our fare. I replied that evening, accepting the transfer.

On Monday, Dec 16, we went to Boston to set sail. Mr. O'Hara met us at the boat, and stated that the captain of the Homer had now refused to take any passengers this trip. Said he, "The only chance for you now is for us to transfer you to the Williams and Guion Line, New York. They dispatch the steamer Nevada, Tuesday, Dec. 17, at eleven o'clock. If you say so, we will transfer you to that boat, and meet all the expense of the transfer ourselves." After a few moments of prayerful thought, we decided to go. They did as they agreed, although to do so was an expense to them of over \$20, as they paid the whole \$110 I had paid to them for our tickets on the Nevada. We reached New York at 8:30 a. m., and at 10:30 we were on board the steamer Nevada, which set sail at 11:30 a. m.

The steamer Nevada is one of nine ships of the Williams and Guion Line, U. S. mail-ships, sailing weekly from New York to Liverpool. The Nevada is a strong-built, iron-bound propeller, 450 feet in length and 50 feet in width. It has berths for 72 first cabin, and cabins for 1071 second-class, passengers. The price of first-class rooms was \$75 each person; but after our ship set sail, the steward transferred us to the very nicest room on the ship.

In the providence of God, we found ourselves sailing for our English mission from a point about forty yards from the pier from which I sailed June 24, 1868, to enter upon the California mission. For the first hour our course was the same as that on which we started for California. Our prayer went up to God that success might attend this mission in even greater measure than it had attended the California mission.

There is but little travel on the Atlantic at this season of the year. On our ship there was but one first-class passenger besides ourselves. He was a Mr. Ward from Miraflores, Mexico, on his way to his home near Liverpool, England. Our trip to Liverpool took a little over twelve days. It required more time than usual, not that we met severe storms, but some days

the sea was very rough as the result of heavy storms which had passed over a few hours before us. We felt sometimes the force of the hymn,

"Let the high-heaving billow and mountainous wave
Fearfully overhead break,"

as great waves would strike the bow of the ship, going as high as the smoke-stacks and sending their waters to the stern of the ship. Although for the first five days our course was not more than one hundred miles from land, yet we were out of sight of land ten days, and it was a joy to all when we first saw the south coast of Ireland Sabbath morning, Dec. 28. We found our roughest seas in mid-ocean, where the water is supposed to be from two to four miles in depth, and as we entered St. George's Channel the sea became more calm.

At three p. m., Sabbath, we touched at Queenstown, Ireland, and at two p. m., Sunday, we landed safely at Liverpool. We passed without trouble and without customs through the custom-house, and arrived at Euston station, London, at ten p. m. On Monday, Dec. 30, at nine a. m., we crossed the river Thames to Waterloo station, and at 1:30 p. m., we arrived at Southampton. We soon found our way to the house of Bro. Henry Cavill, Freemantal, Southampton. This godly family were greatly rejoiced to see us, and were ready to receive us to their home with open arms. In a few minutes Bro. Ings came in from his missionary work. Bro. Ings arrived from Switzerland four days before we came.

We have felt the presence of God with us at every step, and we realized that thousands of prayers were daily offered with ours at the throne of grace. The providence of God has been with us at every turn, and is still opening the way before us. Praise his name.

We have been here now only about twenty-four hours, yet we have succeeded in securing a house, and expect to be settled in house-keeping before next Sabbath, and to take hold of our work as rapidly as possible. We have now rented our house for the winter, and our address will be Stanley Cottage, near 13 Sussex Place, Freemantal, Southampton, England. As Bro. Ings is to stay with us during the winter, his address will be the same as ours.

J. N. LOUGHBOROUGH.

1879 IN SOUTH LANCASTER, MASS.

THE few days of the year 1879 that are already past bear the record of resolutions formed and promises made, but future days alone will show how faithfully these resolutions and promises are performed. Each day brings its burden of cares, its crosses and temptations, and if by a daily connection with Heaven we gain strength to bear these burdens with patience and to overcome these temptations, then the closing record will be such as angels will smile to look upon.

The church at South Lancaster commenced this year in harmony with the suggestions of the General Conference Committee, and as they continue their efforts to draw near to God they are encouraged by some tokens of his love and favor. At our church meeting of the T. and M. society, the subject of paying s. b. upon the new plan was considered, and those present unanimously pledged themselves to adopt it. It is hoped that those members who did not attend this meeting, and also the scattered ones, will unite with us in carrying out this Bible plan. Sabbath, Jan. 11, while Bro. M. Wood seemed led out to speak on this subject, the blessing of God rested upon the meeting. Feeling and pointed testimonies were borne by others present. It is not the offerings which cost us nothing that will be regarded in Heaven. Such David would not offer to God. See 2 Sam. 24:24. It is not the tithes which are cast into the treasury after we have been served and can spare them without inconvenience, that will bring a blessing which there shall not be room enough to receive; but the cheerful rendering of the first-fruits, let the outward prospects be what they may.

The V. M. society of this place have started out this year with two hundred and seventy-five copies of the Signs,—more than twice the number taken in 1878. Though many of the members are feeble in health and in limited circumstances, yet their faith in God and his work prompts them to heed the voice of Inspiration which bids his people go forward. Not many years of toil remain, and they are anxious to improve these to the best advantage, encouraged by the hope that they may have some sheaves to present to the Master at his near return.

Some advance steps have been taken in the Sab-

bath-school work, which will doubtless prove a help and a blessing. Twenty copies of the weekly Instructor are taken, and the smiling faces of the children as these are presented Sabbath morning manifest the interest they take in them. The new S. S. books are used here, also some maps of Bible lands which render the study of Bible history especially pleasant and profitable. May the blessing of God rest abundantly upon the children and youth; and may they have hearts to bear the yoke willingly, share in the toil and sacrifice of the present work, and thus be prepared to appreciate and enjoy the coming rest. ELIZA THAYER.

SELF-DECEPTION.

It is not natural for the human heart to confess its own faults without any effort at extenuation. We feel a disposition to palliate and excuse our wrongs, and to lay the blame on others. Adam's excuse was that the woman that God gave him, gave him of the fruit of the forbidden tree; she claimed that the serpent beguiled her; and from that day to this the race have been disposed to follow their example.

It is easier to confess other people's faults than our own; hence we often hear one undertake the work of confessing his faults, but before his work is half done, he begins to give extenuating reasons for his course, reasons that transfer his blame to others, and instead of frankly confessing his own sins, and lamenting over the deep depravity of his own corrupt and deceitful heart, he is found confessing the sins of others which made his own bare faced and enormous sins almost, if not quite, a matter of necessity. Of course, it was sin against a plain command of the decalogue, but then he was so beguiled and infatuated that he could hardly be said to be in his right mind.

That may be so. The apostle speaks of the "deceitfulness of sin;" and it is presumable that when one yields to temptation, it really seems to him that he will be the gainer. This is all deception; for the sinner is the loser every time. Therefore, in a sense, the sinner is not of a sound mind; and the plea of insanity, which is so often made, is not very far out of the way.

This being a known and established fact, it is not necessary to revert to it in our confessions. Better, like David in Ps. 51, confess frankly to the enormity and bloodguiltiness of our transgressions, and, with a realizing sense of our deep depravity, plead for undeserved pardon.

R. F. COTTRELL.

VERMONT RESERVE TRACT FUND.

By reference to REVIEW AND HERALD Supplement of Dec. 19, 1878, will be found a resolution passed at the recent meeting of the New England T. and M. Society,—a resolution recommending the six New England States to raise a reserve tract fund of \$2,000. Only \$500 of this sum was apportioned to Vermont.

With a moment's reflection, all can see the utility of such a fund, that we may obtain tracts without embarrassment to the society or to the depository, while no one can, I think, say the sum called for is too large, certainly not our share.

Of the Vermont brethren and sisters we ask, Shall we have the fund? Shall we have it at once? Bro. R. M. Pierce, of Andover, sends an emphatic "yes," in the form of \$50. Who will have a share in this? We wait to hear from the willing and obedient.

A. S. HUTCHINS.

TRACT SOCIETY INSTITUTE AT WELLSVILLE, N. Y.

The prospect is that this meeting will be well attended, and we certainly hope this may be the case, as it will be a meeting of great importance to the work in the Pennsylvania Conference. I trust that none who ought to be there will let any small obstacle or trifling excuse keep them away. Make up your minds that you will come and the Lord will by some means open the way. It will be a sacrifice for some to come, but the Lord will be pleased with this.

As there are but few brethren living at Wellsville, let all come prepared to care for themselves as far as possible, by bringing bedding, etc. Comfortable homes will be provided for all who come, but it will be expected that the actual expense of board will be met by those who attend. Comfortable rooms will be provided for those who wish to board themselves. Let all come prepared to remain during the entire session, which commences Jan. 26.

B. L. WHITNEY.

THE TEACHER.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Give truly, and thy life shall be
A great and noble creed.

—Hymns of Faith and Hope, by H. Bonar, D. D.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

CHRISTIANA, NORWAY.

THE truth is clearing away the mist from many minds. The Lord is helping us. It appears that we have come here just in time. No missionary work had been done before us; no tracts or papers had prepared the way. The greatest prejudice existed against our faith. And yet the Lord has been to work on many hearts, and the providence of God has kindly guided.

The policy of the prominent preachers in this place (outside of the State churches) is to hire every large place for meeting, and thus shut out others. So it is exceedingly difficult for any dissenter to get a large hall. I succeeded in hiring a hall that will accommodate eight hundred people or more, for three months, to be used by me every Sunday evening. One pastor Munk also preached there three times a week. He is very popular. He pronounced us heretics and warned his people against us. But many of them would come any way. He tried to get me out; but being unsuccessful, he suddenly left the hall entirely, and went and joined himself to another most popular man, pastor Storch, who works for the State church, although they had before opposed each other.

There is only one more preacher here who can be called really popular outside of the established churches,—pastor Ring. Then he came and hired the same hall, and tried to get me out. The hall belongs to the Latin school. They figured to prolong their meetings and stop their members, and pay extra to get me out, but all in vain. Now he has become sick of it and threatens to leave town.

Some of the priests and a number of the students often come to our meetings. The State university is here, and the learning of the country is centered here. The past week has been occupied by the life and death question. On no question do the people in this country entertain more prejudice; yet the battle has been fought successfully, and many souls are rejoicing in the light.

A Baptist brother, who has embraced the truth, is editor of a semi-monthly religious paper, which has about one thousand subscribers in this city. He calls the attention of his readers to our work in this city, and tells them that his paper for the coming year will be principally devoted to the great doctrine of the coming of the Lord, and the prophecies.

The Sabbath question has only been spoken of occasionally as yet. Nevertheless, it has stirred up the zeal of leading men in the city, so that they held a mass meeting last night to form a society for the defense of their Sunday institution, and to take measures, by publishing tracts, writing articles, etc., to bring about a more sacred regard for Sunday.

It is now seven weeks since I commenced preaching here. Last Sabbath forty persons met with us to worship the Lord, most of whom are keeping the Sabbath. In the afternoon we commenced a Bible-class, which promises to be of much interest. To the Lord be all the praise.

JOHN G. MATTESON.

Osterhausgaden 12, Dec. 22, 1878.

OHIO.

Gilboa.—Over twenty years ago, Eld. Cornell had a great interest in Gilboa. Seventy-five embraced the Sabbath, scores more were convinced, and a church was built, the first one in the State. But soon some prominent ones turned against the truth, and brought a reproach upon the cause. This large church was scattered to the four winds, the meeting-house was sold, and scarcely a vestige was left of the cause here. Still a few held on, and many could not forget the impressions received. During the last few years, one after another has come out upon the Sabbath without any labor, until there are seventeen keeping the Sabbath in this vicinity. Some time ago they were organized into a church, but they have not done a great deal. They are much scattered, most of them living seven or eight miles in different directions from

Gilboa, the center. However they have kept up meetings.

They obtained the Methodist church in Gilboa for our meetings, and I spoke eight times. Our brethren turned out well, and the outside interest was excellent, indeed the largest and best I have had in the State. The large house was full, and the best of attention was given. The people are anxious to hear the truth. More than this, I find that all around Gilboa there are loud calls for our preachers. Besides the church, there are about twenty young people and grown persons observing the Sabbath here, who are not professors. I believe that if the church can be in a good condition to help them, a few meetings, with the right effort, would bring all these persons into the truth. The seventeen Sabbath-keepers here have between forty and fifty children,—a good prospect for a Sabbath-school, certainly.

If the Lord will, I shall soon return to this place and make a strong effort to revive the work. At this meeting we paid our chief attention to getting things righted in business affairs, and to teaching the brethren their duty to support the cause financially. They heartily indorsed the tithing system. They also raised money to start a Sabbath-school, and quite an amount was paid in on the T. and M. work. Good reports were made for the last quarter, our books are now started, and other important steps have been taken to secure a further spread of the work.

We feel that our visit to Gilboa has been a success, though only a beginning has been made.

D. M. CANRIGHT.

Belmore and Markley's Corners, Jan. 1.—My meetings at Belmore have closed. A large number here believe the truth, but as the people are generally poor and dependent on employment in the factories and mills, only three are keeping the Sabbath. These are firm; may God give them grace to overcome. I design to hold meetings with them once in two weeks.

I commenced meetings at Markley's Corners Tuesday, Jan. 7. The house is full every evening. The people are anxious to hear; even the aged attend the meetings. They furnish lights and wood, and offer to board me as long as I will stay.

A. A. BIGELOW.

MAINE.

Canaan and Cornville.—Dec. 21 I met with the brethren at Canaan. I found S. D. Adventists here without the REVIEW and neglecting to pay s. b. It was voted to hold the next quarterly meeting at this place.

From Canaan I went to Cornville, where I found a Swedish family that were reading the *Harold* which was sent them by the tract society. The woman was keeping the Sabbath. I came thence by the way of Hartland to Portland. Obtained four subscribers for *Good Health*, and sold a few books.

JAMES SAWYER.

MICHIGAN.

Sidney Center, Jan. 7.—I commenced meetings at Sidney Center, Dec. 22, 1878. Have spoken fourteen times to small but attentive audiences. Three have rested one Sabbath, and others express their intention to remember the Sabbath day to keep it holy.

My address is Sidney Center, Montcalm county, Mich.

ORLANDO SOULE.

Isabella County.—In this county, three have identified themselves with us since camp-meeting, and others are investigating. Those who embraced the truth last spring are still firm. All are laying aside wrong habits, and adopting the tithing system as set forth in the REVIEW. Nearly all took hold of the tract work with a will. Bro. Van Deusen's visit was highly appreciated, and the straight testimony was indorsed.

I have spent nearly three weeks in visiting the scattered brethren. When I see what has been done for those who have embraced the truth here within the past year, I can but exclaim, "This is the Lord's doing." I will try to live near the Lord, lest I should mar his work.

Jan. 9, I began meetings in an entirely new field, and have given five discourses to interested congregations.

L. A. KELLOGG.

Seville, Gratiot Co., Mich., Jan. 13.

RHODE ISLAND.

Niantic.—I went to Niantic by invitation of Bro. Chester, and commenced meetings in the S. D. Baptist meeting-house, Oct. 4. Three or four Adventists and about as many Baptists labored with me to make the meetings interesting. The Lord blessed the effort, and about a dozen commenced to serve him, nine of whom I baptized. Quite a number of others have expressed

a great deal of interest. Seventeen have signed the covenant. Though there has been some opposition, yet they seem to stand firm in the truth. We think some others will be added to their numbers soon. They have chosen a leader and clerk, and have pledged \$52.00 on s. b., hoping to do more.

S. S. MOONEY.

Jan. 8.

ILLINOIS.

Gridley and Winslow.—Lately Bro. Balenger and myself held a few meetings near Gridley, but, as there was need of a series of meetings, we closed, promising the friends that Bro. B. would try to return soon. This, I believe, is a promising field.

We closed our labor for the year 1878, at Winslow. We were made glad to meet Eld. H. W. Decker, and several of the brethren and sisters from Monroe, Wisconsin. Our friends quite readily adopted the tithing system, with no definite pledge. Pledges were made to the tent-fund. Two were added to the church. Thanks to Wisconsin for aid. This was a good meeting.

G. W. COLCORD.

Morris, Grundy County, Jan. 14.—Since my last report, I have visited, and held meetings in private houses. The 10th and 11th I held a discussion with a Lutheran priest. He did not try to prove Sunday-keeping from the Bible.

Two—a Norwegian sister and the husband of a sister who has kept the Sabbath here alone—have decided to keep all the commandments, and I hope for others. Last night I was made glad by a visit from Bro. and Sr. Pottinger, who were on their way to Somonauk to attend the quarterly meeting. I have obtained three subscribers for the *Tidende* and one for the *Signs*.

I now go to Chicago, intending to go from there to Kankakee.

LEWIS JOHNSON.

DAKOTA.

Swan Lake, Jan. 13.—Our district quarterly meeting is just closed. There was a good representation of the entire Territory, and our house of worship was filled. Dakota having formerly comprised a district of the Iowa T. and M. Society, the question of organizing a separate society was favorably entertained, and such an organization was effected by electing S. B. Whitney, Swan Lake, Turner county, President; Bro. M. M. Olsen, Sunny Side, Clay county, Vice-president; Bro. D. T. Biggs, Howard, Turner county, Secretary; and Bro. Chris. Fredrickson, Swan Lake, Turner county, Director.

The Lord gave freedom in speaking the word, which was gladly received, and the brethren were encouraged, and all felt that their efforts to spread the truth will be blessed of God, and that large numbers will be added to the faith.

I would send greeting to all my brethren in New York and Pennsylvania, and ask them to especially remember me in my new field. Shall be glad to hear from them. My address, until further notice, is Swan Lake, Turner county, Dakota.

S. B. WHITNEY.

VIRGINIA.

Soliloquy.—The meetings here have continued over two Sabbaths. This is the only organized church of Seventh-day Adventists in the State. The meetings have been well attended, and the interest increases. Seven have taken their stand upon the whole truth, and others are almost persuaded to do so. The church here is much revived.

Yesterday this church of fifteen members ordered a club of thirteen copies of the weekly *Instructor*, and ten copies of the *Signs*. The Sabbath-school has four classes, numbering about twenty-seven. The interest is increasing.

We are very anxious that this church should become a model one; so that we can refer to it as Paul did to the Thessalonians. 1 Thess. 1:8; 2 Thess. 1:3, 4; 1 Thess. 1:7. And the only way to do so is to let our light so shine before men that they may see our good works, and glorify our Father which is in Heaven. We believe the brethren will do so. May the Lord lead us all for Jesus' sake.

I. SANBORN.

MINNESOTA.

Dassel, Meeher County, Jan. 15.—Sixteen are now keeping the Sabbath at Dassel. Many are interested, and the attendance is increasing. We have presented the strong points of our faith. Calls for help come in from all sides. We now have invitations to hold meetings in seven places within five miles of here.

Bro. M. H. Gregory and J. L. House are still with us, and are good help in singing and visiting.

JOHN W. MOORE.

W. B. HILL.

NEBRASKA.

Raevalley.—I spent Jan. 1 with the Raevalley church. All observed the fast and we had meetings all day. Some good confessions were made. Seventeen testimonies were borne, and eleven arose for prayers. The sum of \$4.87 was raised and offered as a New Year's gift to the church at Oakland, Cal.; \$11.00 was pledged to the Battle Creek Tabernacle, of which \$2.30 was paid.

Meetings were continued on Sabbath and first-day, when some matters came up that threatened bad results. But God helped us to find the cause, and point out the wrongs of some, who heartily confessed; and brethren and sisters were more closely united than ever before. The spirit of love and union prevailed. Ten presented themselves for baptism and were received into the church. The ordinance of baptism was administered by the elder, James Garner. The Lord's supper was celebrated in the evening. This church, now numbering twenty-seven, is in the best working condition it has ever been in. All felt that God had graciously surprised us with blessings.

GEORGE B. STARR.

DANIEL NETTLETON, JR.

Thayer, York County, Jan. 15.—Jan. 11, I commenced meetings in the Pleasant Hill school-house. The attendance and attention have been good. May the Spirit of God send conviction to hearts, and may truth prevail over error to the honor and glory of our Lord Jesus Christ.

H. SHULTZ.

KANSAS.

Ward, Wilson County.—The interest in this place is excellent. Thirteen more have commenced to keep the Sabbath. The results of our labor are encouraging. The community is deeply stirred, and while the obedient are resting in the consciousness of truth, almost every opposer has an excuse of his own. Sunday night we read an extract from Bro. Summerbell on the Sabbath. Several of the New-light Christian brethren refused to accept it as authority; for they said that "Summerbell had joined the Seventh-day Adventists."

LATER.—The interest in Ward continues. Twenty-two are now keeping the Sabbath. The opposition, thus far, has been very feeble. We have established Sabbath meetings, and they are well attended. The prospect is encouraging for a large church.

L. D. SANTEE.

GEORGIA AND FLORIDA.

The few brethren in Brooks county, Ga., are steadfast, and are growing in the knowledge of the truth. Bro. Mitchell is in poor health. He is able to leave the house but little, and has nearly lost his voice, as his disease affects his throat. His faith in the truth is unshaken. He would gladly live for the sake of his family, and to help carry the truth to others, yet he is resigned to the will of God.

This winter I have traveled some in Florida with my team. I rode about two hundred miles, going as far as the Gulf of Mexico; and as I went I distributed tracts and talked the truth. Some were interested. I shall have some names for the *Signs* when I get back to Reynolds. Those who want them will please address me there. If any wish to send me *Signs* direct from the office, to be distributed in the South, they will please correspond with me.

I am more than ever convinced that the great majority of the Southern people will never have any better preparation for the Judgment than they now have, while a few will be ready to welcome the returning King. I feel much at home with this people. I find them kind and hospitable. My health is much better than it was in the North. This is a good field of labor, because there is so much to do. We leave for Reynolds, Taylor county, Ga., this week.

Jan. 12.

C. O. TAYLOR.

MASSACHUSETTS.

Last Sunday we closed our labors in Essex county. We have spent a little more than three weeks with the churches at Danvers, Haverhill, Newburyport and Ipswich. At Danvers a V. M. society was organized, and one hundred copies of the *Signs* were taken, also forty-five copies of the weekly *Instructor*; and in a few moments at the close of one meeting they made up the sum of \$4.00 to pay for the "Circulating Library." Found their s. b. here considerably behind, yet the most of them will square this up soon.

At Newburyport they have a club of twenty-five copies of the *Signs*. They also purchased Sr. White's writings. Nearly all are anxious to learn how they can work the most successfully in the T. and M. society.

At Ipswich the brethren were feeling some

discouraged. They had taken twenty-five copies of the *Signs* last year, and nothing had been paid on them. We tried to set before them the obligation they were under to pay for them and also to have a club the present year. One brother suggested that they pay their indebtedness, and not take any more papers till that was done. They finally pledged nearly enough to pay their old debt and will also take twenty-one copies for the present year. They also subscribed for a small club of the weekly *Instructor* and purchased the "Circulating Library." About half of this church solemnly pledged to lay aside one-tenth this year. We keep God's holy Sabbath because it is his, and we should lay aside a tithe for the same reason.

Bro. Haines has been with me. After stopping two days at home, we came to-day, Jan. 16, to Athol, Mass., where we design giving a course of lectures. D. A. ROBINSON.

CALIFORNIA.

Napa.—Eld. Waggoner attended the quarterly meeting of this church. It was an excellent season. The word took effect as spoken.

Bro. M. G. Kellogg remained to fill an appointment for Sunday evening. The church was very much encouraged.

Oakland.—A good quarterly meeting is reported in this church. Five united with the church. On Sabbath afternoon Eld. Israel came over from San Francisco and baptized three. The church is united on the tithing system.

TO THE BRETHREN IN DAKOTA.

ACCORDING to the recommendation of the General Conference, I am here in Dakota to labor in the cause of present truth, and it is but natural that I should feel a great interest in the prosperity of the work. Therefore I earnestly desire the co-operation of all the brethren, especially those who have moved into the Territory, who have had experience in the work in other States. To such I would say that we have a T. and M. society fully organized, and all are requested to unite themselves with it at the nearest point, at their earliest convenience.

We have also appointed a general s. b. treasurer for Dakota, and I hope all who have not already done so will at once adopt the tithing system, and forward their s. b. regularly every quarter. The address of the general treasurer is Peter Nelson, Swan Lake, Turner county, Dakota. Marcus Stryman is also appointed to act as secretary of the s. b. fund, to whom all sums sent to the treasurer should be reported. His post-office is the same as the treasurer's. The addresses of the officers of the T. and M. society are given in the report accompanying this.

I shall be glad to correspond with the scattered brethren everywhere, relative to their desires as to labor, etc., in their several localities. S. B. WHITNEY.

MEETINGS IN MISSOURI.

HAVING been detained in Iowa much longer than I expected, I shall not be able to hold as many meetings in Missouri this winter as I desired. I shall not be able to hold meetings in all the churches of the State this winter. Some of these churches are very small, and more good could be done by lecturing in new places. I hope, therefore, that the meetings we do hold will be well attended.

In this week's REVIEW will be seen the appointments for Rockville, Bates county, and Nevada City, Vernon county. These are central points for other churches and for scattered Sabbath-keepers; and we greatly desire to see many of the members of the Union Point, Dry Wood, and Clintonville churches, as well as the scattered Sabbath-keepers near by, at one or the other of these meetings.

We shall come among you, brethren and sisters, to work with all our might to instruct you, and to stir you up to work in the good cause. I shall not have the privilege of seeing those who live away from the places of meeting this winter, unless they attend the meetings appointed. Come, all who can. GEO. I. BUTLER.

ENCOURAGEMENT FOR ILLINOIS.

AT nearly every point where I have labored since camp-meeting, a "door of utterance" has been opened; but oh how we lack public speakers! Had we one hundred and two preachers—one only for each county—they would find enough to do were they ministers of Jesus Christ. However, the encouraging thought is: Every one of us may now find a promising, yea, fruitful, field, if we will only be devoted.

We are receiving favors which will be of value to us in the prosecution of our work. We may have the same grounds that we had last year

for our camp-meeting, and on the same favorable terms. The chief policeman said to me the other day: "Come back to Bloomington, and we will give you a larger crowd than last year." The railroad companies are favoring us. The Illinois Central company are very kind; they promise to give good rates in chartering cars. Two other lines are each anxious for us to hold our annual meeting at some point on their road.

It has been rather a hard lesson for us to learn how to meet the "mind of the Spirit" in point of order as well as of sacrifice; and while the trials mentioned in Dan. 12:10 have stumbled some, others are learning and growing thereby. As a Conference, we are not yet doing our full duty; but, thank the Lord, there are some toilers for the Master here in Illinois. God bless them. In the day of re-union, when Illinois shall "fill her quota," will you, my co-laboring brethren and sisters, be there among the glad some throng? Shall I be saved? Then let us not apostatize. No; let us—

Raise the cry of "Courage!" higher; Warmed, our souls, with heavenly fire, Let us raise one rousing cheer, Shout aloud, "The end is near!"

G. W. COLCORD.

TO THE BRETHREN IN KENTUCKY AND TENNESSEE.

We as churches now have a rare opportunity to procure the valuable volumes of the Testimonies and the Spirit of Prophecy, by Sister White. There is no church in our Conference which cannot easily raise \$4.00 for these volumes, which are worth \$8.00. Then the brethren and sisters who are not able to purchase them individually, can have them to read. This offer, I understand, is good only for the present winter. I therefore recommend that all our churches send an order for these books, accompanied with the cash, to the T. and M. secretary, Miss Bettie Coombs, Nolin, Ky., by the 16th of February, 1879. C. OWEN, Pres.

THE VALLEY OF SILENCE.

BUT far on the deep there are billows That never shall break on the beach; And I have heard songs in the silence That never shall float into speech; And I have had dreams in the valley Too lofty for language to reach.

And I have seen thoughts in the valley— Ah, me! how my spirit was stirred!— They wear holy veils on their faces, Their footsteps can scarcely be heard; They pass down the valley like virgins Too pure for the touch of a word.

Do you ask me the place of this valley, To hearts that are harrowed with care? It lieth afar between mountains, And God and his angels are there; And one is the dark mount of sorrow, And one the bright mountain of prayer. —Selected.

Notes of News.

- 2,245 Communists have been pardoned in Paris.
- Several Socialists have been expelled from Metz. Are they bound for America?
- In recent storms on the Atlantic several vessels have been lost.
- THE Thames Embankment, London, is now lighted by electricity.
- THE floors of Stewart's up-town store cover an aggregate area of eighteen acres.
- THE East Tennessee, Virginia, and Georgia railway have discontinued all Sunday trains.
- AN ice bridge has been formed at Niagara Falls, said to be sixty feet through.
- SUNDAY morning performances have been introduced into all the theaters in Paris.
- It is believed that about 60 persons were killed in a recent coal-mine explosion in Wales.
- THE prevalent impression at Fort Robinson, Neb., is that a bloody Indian war is imminent.
- It is rumored that the Russian General Kaufman has invited the Ameer of Afghanistan to come to Tashkend, Turkistan.
- WITH one exception, all the cardinals consulted by the pope favor Catholics participating in elections in Italy.
- OWING to its local prohibition law, Missouri has 16 counties in which there is not a single liquor saloon.
- THE English New Testament revisers have announced the completion of their second and final revision. They commenced their work in June, 1870.
- THE Prime Minister of Tunis, on behalf of the Bey, has tendered a full apology to the French Consulate. Probably war will be averted.
- THERE were 27,005 deaths in the city of New York last year, of which 53.15 per cent were in tenement houses.
- It is estimated that there are 49,525 sailing vessels afloat, with a tonnage of 14,218,072 tons, while there are but 5,462 steamers, with a tonnage of 5,955,175 tons.
- BIBLE-BURNING does not succeed even in Syria.

Some Jesuits in Tyre, who showed their hatred of the word of God in this way, excited such dislike that they were obliged to leave.

—A FIRE in New York City, the past week, destroyed property to the value of between \$2,000,000 and \$3,000,000. One fireman was killed, and several others are injured and some are missing.

—LIVING creatures would hardly seem the thing to post by mail, but on an average a million of packages containing canary and other birds, and bees, are annually sent through the German post-office.

—DURING 1878 there were 917 business failures in New York City, with liabilities amounting to \$64,000,000, and with but about \$18,700,000 assets; a greater number of failures than in any previous year.

—THE Bridgeport (Ct.) Sabbath Association failed to secure the conviction of several persons whom they had arrested, because the complaint charged them with selling their wares on the "Sabbath," instead of on "Sunday."

—WHILE the annual increase of wealth of our country is about \$700,000,000, the annual loss by fire is about \$100,000,000. The "Mail" estimates that in the last 14 years the flames have devoured an amount almost sufficient to pay the national debt.

—THE Austro-Turkish Convention will be signed shortly. It will leave Austria free to administer Bosnia and Herzegovina, continue the Turkish administration, and establish a mixed occupation of Novi-Bazar.

—THE *National Zeitung*, a Prussian paper, says that European capitalists will loan money to Russia only on condition that Russia withdraws her troops from Turkey and forbears to engage in a fresh war in Asia.

—THE Irish bishop of Galway furnishes a new illustration of the inhuman intolerance of ultra-Romanism in his refusal to consecrate a new cemetery unless its Roman Catholic trustees rescind their resolution to enlarge the plot assigned to Protestants.

—THE miners along the railroads in Western Pennsylvania demand an increase of wages. It is not probable that their demand will be acceded to, and the result will be that several thousand men will be thrown out of employment.

—THERE is great excitement in France over the political situation. The present cabinet is threatened, and its overthrow would lead to President MacMahon's retirement and a government with a revolutionary programme, which would profoundly derange society throughout France.

—THE fact that about ten per cent of the wills offered for probate in the city of New York last year were contested, should be considered by those who are leaving the execution of their benevolent plans to their survivors, instead of attending to them in their own lives.

—A CORRESPONDENT of the *Christian Union* exposes the fact that slavery in its worst forms continues unchecked in Turkey, and that hundreds of youth from Christian families in the provinces overrun by the late war are held as slaves by their Mohammedan owners.

—To the close of the year 1878, 457 injunctions had been issued in Germany in accordance with the anti-socialist law. These were applied to 189 clubs and societies, 58 periodicals, and 210 non-periodical publications. 62 persons were expelled from the empire under the same law.

—THE Giant Powder Works of Bandmann, Neilson & Co., about half a mile from Golden Gate, Cal., were recently destroyed by an explosion. 4 white men and an unknown number of Chinamen were killed, and many buildings in the neighborhood were completely destroyed.

—A RECENT official report states that in the battles fought by Austrian troops since 1495, the losses in killed and wounded have amounted to 1,085,931 men, including 261 generals, and 17,096 officers, while 56 of their generals, 4,174 other officers, and 289,041 men were taken prisoners.

—THE Hebrew festival of Chamecka, in commemoration of the triumph of Israel over the Syrian oppressors under Antiochus Epiphanes, was celebrated Dec. 28, at the Terrace Garden Theater, New York, by the performance of "Judea Delivered," under the direction of Dr. Gottheil.

—THE Congregational ministers of Chicago in discussing popular amusements at their meeting last week, generally agreed that cards, billiards, theaters, dancing, etc., were not evils in themselves but had become evils, and that the line of true reform lay, not against amusements *per se*, but in overcoming evil with good.

—GOVERNOR HARTRANFT, in his message to the Pennsylvania Legislature, spoke of the conflict between labor and capital as "the great question of the day." He says that besides the enormous losses occasioned to property, and to laborers by the interruption of wages, the labor troubles in Pennsylvania have cost \$1,000,000 for their suppression during the last 8 years.

—JACKSONVILLE, Fla., Jan. 13.—A severe shock of an earthquake was felt last night about 11:45. It lasted about thirty seconds and had a southeast to northwest motion. Buildings were violently shaken, crockery rattled, and doors were thrown open. The shock was felt at St. Augustine and down the gulf coast, from Punta Rassa to St. Marks, as well as over the interior portion of the State. Nothing of the kind was ever experienced here before.

—A GERMAN correspondent says that the pope is an object of universal pity at Rome; that he weeps piteously and has aged much; that he frequently packs up to go to Perugia, but at the last moment changes his mind; that he is in deadly fear of poison, and only eats food brought to him by his brother, making his own coffee, and keeping his wine under lock and key. Two attempts, the correspondent says, have already been made to poison him. When he took ill after drinking a glass of wormwood, some of the cardinals tried to dissuade his brother from bringing any other than the Vatican doctors; but he called an outside physician, who administered a powerful antidote.

FRANCE—*The Protestant Movement.*—At a recent meeting of the National Club in London, some deeply interesting facts were developed as to the progress of vital religion in France. The population of that country, it was stated, is about 36,000,000, of which 1,000,000 are Protestants and 5,000,000 Ultramontanists; while the remainder, though nominally Catholics, are really destitute of all religious belief. Since the Republican victories of a year ago, when religious liberty became an established fact, a decided movement has prevailed all over the land toward Protestantism. That under the direction of M. Reveillaud at Bourges, in the Department of Ain, we have already mentioned. In the Central Department of Allier there are three towns; Commentry, Montlucon and Bezenet. Ten years ago there were about sixty Protestants in this district, now there are nearly a thousand, almost all of them proselytes. At Montargis, in the neighboring Department of Loiret (the birthplace of Admiral Colligny), one year ago there were between forty and fifty Protestants. Now there are one hundred and fifty, the largest portion being proselytes. At Chateauroux, in Indre, a Roman Catholic officer was buried with all the pomp due to a faithful and wealthy son of the church. In his will was a clause expressing a desire that his fellow-townsmen should possess a Protestant place of worship, for the building of which he left the necessary funds. At Pouilly-sur-Loire, near Saucerre, are now three congregations of eight hundred proselytes. The neighboring town of La Marche contains one hundred and fifty proselytes. The Reformed Church of France receives aid from the State wherever there are not less than two hundred Protestants possessing a place of worship of their own. When such aid is given it may therefore be concluded that the movement is of a permanent character. Thus, quite recently six hundred Protestants in Fresnoy, in the north, have been adopted by the State. At Valenciennes, where twenty years ago there were only forty Protestants, there is now a church of two hundred and fifty receiving a grant from the State. At Lyons, with its 350,000 inhabitants, the very metropolis of Romish intolerance, reigning side by side with skepticism and atheism, three mission rooms were opened on the 17th of November. The meetings are described as crowded, and remarkable for order and attention. An ouvrier said, with tears, "Never in my life have I heard the truth thus explained. My conscience answers to it. This is what I want." From the South and West the same encouraging reports come. In Paris the meetings of Mr. MacAll are conducted in twenty-two mission stations with an average weekly attendance of 8,000 adults. Already they have worked a surprising change in the order and morality of some of the worst districts of the city. The interest of the French people in religious truth is perhaps best witnessed by the fact that in the Trocadero, during the Exhibition, 1,500,000 copies of the Gospels besides 20,000 Scripture cards and 3,000 Testaments and Bibles were distributed to grateful recipients.—*Christian Union.*

Obituary Notices.

"Blessed are the dead which die in the Lord, from henceforth." Rev. 14:13.

DIED of dropsy, in Mt. Morris, Genesee county, Mich., Jan. 2, 1879, Bro. James Lacy, aged 86 years and some months. The place of his nativity was Peekskill, N. Y. He had been married three times, and his last wife, Sister Ann Lacy, survives him. Eight children, twenty-five grandchildren, twenty-five great-grandchildren, and two great-great-grandchildren, also survive. He served his country in the war of 1812, and in the last war he served three years as drum major in the 10th and 23d regiments of Michigan volunteer infantry. At the time of his death he was an acceptable member of the Mt. Morris church. The last day of his long life was devoted to pleasant converse with his friends and singing some of our beautiful hymns, such as "Calvary," "I am so glad that Jesus loves me," etc. Discourse by the writer to a very large and attentive audience from 1 Thess. 4:13, 14. A. N. FISHER.

FELL asleep in Jesus, in the town of Theiford, Genesee county, Mich., Jan. 5, 1879, Henry L. Sweet, aged 6 years, 4 months, and 8 days; also seven hours later, Clarence Sweet, aged 2 years, 5 months, and 10 days. Two beautiful boys, only children of Bro. Alva and Sister Mary Sweet. They died of diphtheria.

"When we see the precious blossoms That we've tended with such care Rudely taken from our bosom, How our aching hearts despair. Round their little graves we linger Till the setting sun is low, Feeling all our hopes have perished With the flowers we cherished so."

Words of consolation and instruction from John 11, last clause of the 28th verse. A. N. FISHER.

DIED from a fall, at Elivon, Kan., Jan. 4, 1879, David Keedy, son of Aaron and Sarah Keedy, aged 1 year and 25 days.

"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord." Jer. 31:16.

Discourse by the writer before a large and sympathizing congregation. D. T. BOURDEAU.

DIED, in Irasburgh, Vt., Jan. 6, 1879, Susan R. Barrows, wife of Bro. H. W. Barrows, aged 41 years. Declining health the past year had greatly reduced the vital energies of Sr. B. till the lungs became involved, from which point she sank rapidly. From the age of some 14 years Sr. Susan had observed the Sabbath of the Bible, having embraced it with her parents, Bro. and Sr. E. Churchill, in the year 1852. Possessing a mild, even temperament and a amiable disposition, she won many friends. She sleeps in hope, while her companion and three children, deeply bereft, remain to mourn her loss. By death's power our family circle is broken again, and we weep with those who weep. A. S. HUTCHINS.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Jan. 23, 1879.

We call the attention of our readers to the excellent articles by Eld. Canright in this number of the REVIEW. They will find in them matter for thought and action.

The article by Eld. W. H. Littlejohn, on David's Sin, which we copy from the Allegan County Democrat, is a clear and logical discussion of the subject. Our readers will find it to their advantage, being liable to come in contact with skeptics on every hand, to read this article carefully.

From Bro. Loughborough's report in another column, it will be seen that he was at first transferred to the ship Homer, but the captain finally refused to take him, and transferred him to the Nevada of New York. That ship Homer, at last accounts, though long over due, had not been heard from. It has probably been lost.

The Irish World, of New York, printed last week a special edition of one million three hundred thousand copies, for circulation everywhere. Its theories are those of the ultra-communist, and it indulges in appeals which are calculated to excite the needy and thriftless to the most reckless violence.

The Boston Herald of Jan. 13, says: "It was a pretty sacred kind of a Sunday in Boston yesterday. Sacred lottery and sacred performance of scenes from the 'Lady of Lyons' at the Jewish fair; sacred Strauss waltzes and sacred Siege of Paris near by; sacred Morgan lecture at Music Hall, and so on. Sacred! Sacre! If we may be allowed the expression."

The Congregational ministers of Chicago, it seems, think cards, billiards, theaters, dancing, &c., can be baptized, and thus be made good Christian practices. Their reasoning seems to be: We are Christians; therefore if we play cards, dance, go to theaters, &c., that makes those acts Christian; and this is the way to make these things good, by having the church enter into them unrestrained. See item in our News column. Where is Mr. Moody?

We give in our News column quite a lengthy extract relative to the spread of Protestantism in France. Our sympathies with Protestantism as opposed to Catholicism would naturally excite in our minds an interest in this movement. But may it not be that the Lord by this reformation, in breaking up old relations and dispelling superstitions, is preparing some minds there for the reception of the whole truth. At any rate, with this thought we read the item with greater interest.

SUNDAY IN MASSACHUSETTS.

At the regular quarterly meeting of the Evangelical Ministers' Association, held in Boston, Jan. 13, 1879, a committee of twelve was appointed to consider the subject of holding conventions on the Sabbath [Sunday] question. Alexander McKenzie made an address on the question, according to previous appointment. He thinks the great financial panic of the past few years, and the present great business depression, is the judgment of God upon the business world, because they have suffered their secular affairs to encroach upon the sanctity of the Sunday, really making it a secular day.

TRACTS IN OTHER LANGUAGES.

We have before us as we write, three volumes, the presence of which is a great gratification. They are a volume of tracts in French consisting of 552 pages, a volume of German tracts, 248 pages, and a volume of Italian tracts, 112 pages, all printed at the office of the Stars in Bale, Suisse, for the European field. They are translations of our leading English tracts, and earnest workers are finding readers for them in the different countries of the Eastern hemisphere.

GOOD EXAMPLES.

The Chicago and Northwestern and the Southern Minnesota railroads are entitled not only to a vote of thanks, but also the liberal patronage of all temperance-loving people, for the noble action recorded below.

The Chicago and Northwestern road, which

embraces under one management 2,158 miles of road, forming eight distinct trunk lines, has adopted a rule requiring a written pledge of every employe to abstain from using intoxicating drink or even ale, beer, and wine, and to keep out of all places where such drinks are sold, and also to refrain from profane and abusive language. And one of the rules on the Southern Minnesota railroad, according to their new time card, we are informed, is as follows:—

"No person will be employed in any department who uses intoxicating liquor. A known violation of this rule will be followed by immediate and final dismissal."

TRUTH BY SEA.

By the zeal and efforts of those who are most interested in the missionary work, something has already been done in the way of putting our publications on board vessels bound to the different quarters of the globe, and thus scattering the truth in distant lands. Read the following, and let it stimulate us to still greater zeal:—

"In the great work of the world's evangelization, Bible and tract distribution hold a prominent place, and the sailor is one of the most efficient colporteurs. They move on all the commercial currents of oceans, seas, lakes, and rivers; they are in all the harbors of the globe, and touch at a thousand marts of trade where landmen would never go. It was natural that the American Bible and Tract Societies should avail themselves of such an agency for the distribution of their publications. They have done so for several years with increasing success, and during the year ending September, 1877, the distribution by seamen amounted to 10,989 copies of the Scriptures, mainly Testaments, and 2,200,000 pages of tracts sent forth upon 1,327 vessels. One of these vessels touched at fifty different ports in a single month, and in each one left more or less of gospel messengers. This kind of ocean colportage is distinctly American, and so well known is this that on nearly all distant shores the American flag is associated with the Bible and the tract. The Sailors' Magazine, to which we are indebted for most of our statements, quotes from the letter of a naval officer who has been long at sea, saying: 'I know by experience that American ships generally have Bibles and tracts. By means of your ships the word of God has been distributed all over the globe. Walking one day along the quay of Rotterdam, I invited a Christian friend to step at once on board the first vessel we should see with the stars and stripes. He would not believe me, when I, on the very first one we were asked what we wanted, Bibles or tracts.' Let our sailor missionaries be held in the esteem they deserve, and remembered in the sympathies and prayers of the churches."

NOTE FROM BRO ANDREWS.

SINCE the death of my daughter, I have been in feeble health and have been obliged to omit nearly all mental labor. I hoped to regain my strength before setting out for Europe, but cannot wait longer for this. I intend to leave Battle Creek next week, if nothing unforeseen occurs to hinder. I should make a series of appointments, but do not think it prudent to do this. I believe that I shall find strength for the work in Europe, and am very desirous to return without further delay.

Jan. 19.

J. N. ANDREWS.

NAMES OF THE DAYS OF THE WEEK.

THE following extract from William Francis Collier's "History of the British Empire," p. 45, shows the origin of the names of the days of the week:—

"When the Anglo-Saxons settled in Britain, they were the slaves of a gross and absurd idolatry, which prevailed among all the Northern tribes of Europe. They dedicated each day of the week to a particular deity; and we still name the days after their fashion. Sun dæg (Sunday) and Moon dæg (Monday) were set apart for the worship of the great lights of heaven; Tuiscaes dæg (Tuesday), Wodens dæg (Wednesday), Thores dæg (Thursday), and Freyaes dæg (Friday), were sacred to Tuisca, Woden, Thor, and Freya; while Saturnes dæg (Saturday) was devoted to the service of Saturn, a god borrowed from the Roman mythology."

S. J. HERSUM.

Linneus, Maine.

NOTE.—We think it hardly correct to say that the names of the days of the week originated with the Anglo-Saxons. The foregoing extract shows how the names have received their present forms in our language. The An-

glo-Saxons were simply carrying out in their own tongue what the old Chaldeans had done twenty-two hundred years before Christ, namely, dedicating the seven days of the week to the seven principal heathen deities. See Philip Smith's History of the World, vol. i. pp. 205, 211.—Ed.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

If nothing in the providence of God prevents, I will meet with the friends at Afton, Iowa, Feb. 1 to 3, and at State Center, Feb. 8 to 10. At these meetings we hope to see a general turnout of our friends. S. N. HASKELL.

NEAR Macon City, Mo., where Bro. Clark may appoint, Jan. 25, 26.

Sedalia, Tuesday and Wednesday evenings, Jan. 28, 29.

Rockville, Bates Co., Sabbath and Sunday, Feb. 1, 2.

Nevada City, Sabbath and Sunday, Feb. 8, 9.

At these last two meetings I want to meet Sabbath-keepers from all the neighboring churches, as I shall not have time to visit them all. We hope there will be a general rally. GEO. I. BUTLER.

SUTTON, Vt., Feb. 1, 2, 1879.
Warren " at J. Cardell's " 8, 9, "
Let there be a general attendance, especially at Warren. A. S. HUTCHINS.

The quarterly meeting of Dist. No. 11 will be held at Bancroft, Mich., at the house of Bro. Montraville Banks, Feb. 1, 2. Can some minister meet with us?

Meeting will also be held at Howell, Mich., Feb. 8, 9, at the house of Bro. Albert Huntley. Hope to see all the scattered brethren present. C. N. STUTTLE, Director.

POTTERVILLE, Mich., commencing Wednesday eve, Jan. 22, and continuing over Sabbath and Sunday. We cordially invite brethren from surrounding churches to meet with us. E. B. LANE.

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"Not slothful in business." Rom. 12:11.

EVERY S. S. secretary in Nebraska is requested to report to the State secretary, Daniel Nettleton, Tekama, Burt county, Neb., care of H. A. Whittaker. This is my permanent address. DANIEL NETTLETON, JR.

Those wishing to engage in the V. M. work, and who would like the names and addresses of individuals interested, will please address, Daniel Nettleton Jr., Oakdale, Antelope county, Neb.

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