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"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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REVELATIONS OF THE MORNING.

DARK and dense night's curtain folded o'er each spot,
Neath it rarest beauties, though we see them not;
Graceful forms of foliage, twigs and branches fair,
Hidden from our vision, yet they still are there.

What though, lone and cheerless, gloomy reigns the night?
What though all around thee darkness palls thy sight?
Morning lifts the curtain. Now behold revealed
All the glorious beauty that the night concealed.

So when life's night ended, morning dawns at last,
We shall see the beauty of these trials past;
Oh, 'tis not when favored, not when joys caress,
That we turn us heavenward—'tis when griefs oppress.

When ties binding earthward one by one are riven,
Helpless and forsaken, turn we last to Heaven;
So through life we're watching, waiting, for the day,
Then, though worn and weary, faint not by the way.

But when toil and trouble dim thy path with tears,
Think thou of the glories of the coming years;
How can we be lonely while we have one friend
Who'll be with us "always, even to the end?"

Close in Him abiding, He shall give us light;
All in Him confiding, he shall be our might;
Though we cannot see him, God is ever near;
Ere life's work is ended morning shall appear.

—Sel.

General Articles.

IMPORTANT COMMENTS ON THE PROPHECIES.

BY ELD. D. M. CANRIGHT.

DANIEL CHAPTER 2.—THE IMAGE.

In the main, our exposition of this line of prophecy is the same as that given by all Protestant commentators. We claim that the head of gold represents Babylon, and so do nearly all commentators of every denomination. We will now give testimony from several eminent authors upon this point. Dr. Albert Barnes, the celebrated Presbyterian commentator, whose notes are so extensively read in all our Sunday-schools, by every denomination, bears the following testimony:—

"The meaning is that the Babylonian Empire, as it existed under him [Nebuchadnezzar], in its relation to the kingdoms which should succeed, was like the head of gold seen in the image, as compared with the inferior metals."—*Note on Verse 38.*

Dr. Adam Clarke, the Methodist commentator, says:—

"*Head of Gold.* This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly *seventeen hundred* years. In the time of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, and Palestine. He, Nebuchadnezzar, was the head of gold."

Mr. Scott, the Episcopalian commentator, takes the same position:—

"The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by the 'head of gold;' for monarchies under a succession of princes of the same nation, and not individual monarchs, are meant by 'kings' in the general language of prophecy."—*Scott's Bible on Verse 38.*

The Cottage Bible, which is considered good authority everywhere, says:—

"Daniel explains this golden head of the Babylonian Empire (in which the Assyrian was now absorbed)."—*Notes, Dan. 2:31-49.*

And the learned Mr. Bagster, than whom

we could not quote a higher authority, also says:—

"'*Head of Gold.*' [The Chaldean monarchy, over which Nebuchadnezzar was the only king of note]."

THE SILVER.—MEDO-PERSIA.

The silver here represents the second great universal empire, the one which overthrew Babylon, viz., Medo-Persia. This occurred B. C. 538. This fact is so plain that all, or nearly all, are agreed upon it. Here are a few testimonies. Again we quote Dr. Barnes:—

"*The kingdom* here referred to was undoubtedly the Medo-Persian, established by Cyrus."—*Notes on Dan. 2:39.*

Scott bears the following testimony:—

"The breast and the two arms of silver of the image represented that monarchy which succeeded the Chaldeans, and this was the kingdom of the Medes and Persians, the united power and authority of which might be denoted by the two arms and shoulders," &c.

And so the Cottage Bible:—

"The breast and arms of silver are said to indicate a second empire, still rich and splendid, but inferior to the former, which can mean no other than the Persian, or Medo-Persian, of which Cyrus was properly the founder."—*Notes on Dan. 2:31-49.*

Bagster also says:—

"The empire of the Medes and Persians whose union was denoted by the breast and two arms of silver; and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538."

THE BRASS.—GRECIA.

The brass, we claim, represents the third empire under Alexander the Great, viz., the Grecian. Now hear what commentators have said on this. Barnes says:—

"There can be no reasonable doubt that by this *third kingdom* is denoted the empire founded by Alexander the Great—the *Macedonian Empire*."

Clarke agrees with him thus:—

"*Belly and thighs of brass*—the Macedonian or Greek Empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 1, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy. He crossed the Caucasus and subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, the Ganges, he died A. M. 3681, B. C. 323, and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus."

Scott takes the same position:—

"The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors."

The Cottage Bible speaks as follows:—

"The third empire is described by a belly (or trunk) and thighs of brass, which very appropriately represent the Macedonian Empire, founded by Alexander the Great; the Greeks being commonly called *brass coated*, from wearing brazen armor."—*Notes on Dan. 2:31-41.*

And so says Bagster:—

"*Third kingdom.*—The empire of the Macedonians, of 'brass-coated Greeks,' aptly denoted by the belly and thighs of brass, founded by Alexander the Great, who terminated the Persian monarchy by the overthrow of Darius Codomanus at Arbela, B. C. 331."

THE IRON.—ROME.

We claim that the iron represents the

fourth universal kingdom, viz., Rome. Here, again, we are in harmony with the great body of prophetic expositors.

Verse 40. "The common opinion has been that the reference is to the Roman Empire."—*Barnes.*

"*Legs of iron, and feet and toes of iron and clay.* . . . These two legs of iron became absorbed in the *Roman Government*, which also partook of the *iron* nature; strong, military, and extensive in its victories; and by its various conquests, united to and amalgamated with itself various nations, some *strong*, and some *weak*, so as to be fitly represented in the symbolical image by feet and toes, partly of iron and partly of clay."—*Clarke.*

Verses 40-43. "These verses evidently describe the Roman Empire, as succeeding to that of the Macedonians. It was as strong as iron, and like iron it brake and subdued all before it. No people had ever made such extensive conquests, through so many ages, as the Romans did; in the former part of their prosperity, they were remarkable only for valor, hardness, frugality, and poverty, of which iron is a proper emblem."—*Scott.*

"The fourth, or Roman Empire, was represented by the *legs of iron, and feet of iron mixed with clay.*"—*Cottage Bible.*

"Verse 40. *Fourth kingdom.* [The Roman Empire, which conquered nearly the whole world.]"—*Bagster.*

THE TEN TOES.

We claim that the ten toes of the image represent the ten kingdoms into which Rome was divided, about 500 years after Christ, and so say the very best prophetic expositors.

Barnes says:—

Verse 42. "It has been commonly supposed (compare Newton on the Prophecies), that the ten toes on the feet refer to the ten kingdoms into which the Roman Empire was ultimately broken up, corresponding with the ten horns seen in the vision of Daniel, in chapter 7:10. In regard to the fact that the Roman Empire was ultimately broken up into ten such kingdoms, see the extended notes on chap. 7:24."

Now listen to Mr. Scott:—

"The ten toes into which the feet divided, represented the ten kingdoms into which at length the whole empire was broken. . . . Yet this monarchy still subsists in the toes or kingdoms into which it was broken."

Bagster bears a similar testimony:—

"The Roman Empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ, and at length divided into ten kingdoms, answering to the ten toes of the image."

THE FOUR BEASTS.—DAN. 7.

In the seventh chapter of Daniel is a line of prophecy consisting of four beasts, a lion, a bear, a leopard, and a great and terrible beast. Then comes the end of the world, the destruction of all earthly governments, and the establishment of the eternal kingdom of God. Adventists claim that these four beasts represent the four great governments which have arisen upon the earth—Babylon, Medo-Persia, Grecia, and Rome. This being true we are certainly in the last days.

I herewith present testimony from the most eminent authors of the Protestant world showing that all Protestants agree with us in our interpretation of this line of prophecy.

THE LION.

"All, or nearly all, agree that it refers to the kingdom of Babylon."—*Barnes on Dan. 7:4.*

"The beast like a lion is the kingdom of the *Babylonians*; and the king of Babylon is compared to a *lion*; Jer. 4:7; Isa. 5:29;

and is said to fly as an *eagle*. Jer. 48:40; Eze. 17:3, 7. The *lion* is considered the *king of beasts*, and the *eagle* the *king of birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms."—*Clarke.*

"The 'four beasts' signified the same with the four constituent parts of Nebuchadnezzar's visionary image.

"Verse 4. The Chaldean Empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast."—*Scott.*

"Verse 4. *The first.* The Chaldean monarchy, as raised to the pinnacle of glory by the rapid and extensive conquests of Nebuchadnezzar, and as declining and ruined under Belshazzar."—*Bagster.*

"The first of these beasts (like the golden head in Nebuchadnezzar's dream) evidently intends the Babylonian monarchy, and is described as a lion with eagle's wings."—*Cottage Bible.*

THE BEAR.

The bear represents Medo-Persia, which came up under Cyrus the Great and overthrew Babylon, B. C. 538. Now hear what others say of this:—

"Verse 5. It is evidently [applied] to that which succeeded the Babylonian—the Medo-Persian, the kingdom ruled successively by Cyrus, Cambyses, Smerdis, Darius, Xerxes, Artaxerxes, and Darius Nothus, until it was overthrown by Alexander the Great."—*Barnes.*

"This represented the kingdom of the Medes and Persians. Its emblem was a bear, less noble and courageous, but more voracious and savage, than a lion."—*Scott.*

"Verse 5. *Another beast.* The empire of the Medes and Persians, forming one kingdom, compared to a bear from their cruelty and thirst for blood."—*Bagster.*

"The second animal here named was a bear, and represents, as did the silver part of Nebuchadnezzar's image, the combined kingdom of the Medes and Persians."—*Cottage Bible.*

THE LEOPARD.

The leopard represents the Grecian Empire which came up under Alexander the Great, and overthrew Medo-Persia about 331 B. C. In our exposition of this we are in harmony with the Protestant world, as witness the following:—

"Verse 6. The animal—the leopard. The comparative nobleness of the animal; a beast of prey; the celerity of its movements; the spring or bound with which it leaps upon its prey, all agree well with the kingdom of which Alexander was the founder."—*Barnes.*

"This bear having disappeared, the prophet saw an extraordinary beast rise up in its stead. This was the emblem of the Grecian or Macedonian Empire, which, for the time, was the most renowned in the world.

"It was erected by Alexander the Great on the ruins of the Persian monarchy, and it was continued in four divisions under his successors. The leopard, being exceedingly fierce and swift, represented that kingdom, and especially Alexander its founder."—*Scott.*

"The third beast was a leopard, with four heads, and four wings of a fowl, or bird rather; and this is understood to represent the Macedonian Empire. . . . The four heads of the beast may well represent the partition of the empire after Alexander's death, under his four captains, Cassander, Lysimachus, Ptolemy, and Seleucus."—*Cottage Bible.*

THE FOURTH BEAST.

The fourth symbol, the great and terrible beast with ten horns, represents Rome which came up and overthrew Grecia, between one and two hundred years before Christ.

"The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power." "The truth is, that in prophecy the entire Roman dominion seems to be contemplated as *one*—one mighty and formidable power trampling down the liberties of the world, oppressing, and persecuting the people of God—the true church, and maintaining an absolute and arbitrary dominion over the souls of men—as a mighty domination standing in the way of the progress of truth, and keeping back the reign of the saints on the earth. In these respects the papal dominion is, and has been, but a prolongation, in another form, of the influence of heathen Rome; and the entire domination may be represented as one, and might be symbolized by the fourth beast in the vision of Daniel. When that power shall cease, we may, according to the prophecy, look for the time when the kingdom shall be given to the saints."—*Barnes*.

"This 'fourth beast' evidently accords with the legs and feet of iron which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. . . . This was doubtless an emblem of the Roman State."—*Scott*.

"Verse 7. *A fourth beast.* The Roman Empire, which destroyed the Grecian and became mistress of the world."—*Bagster*.

"The fourth beast, which represents the Roman Empire, was anonymous and non-descript."—*Cottage Bible*.

THE TEN HORNS.

The ten horns of this beast represent the ten kingdoms into which the western empire of Rome was divided, between the years A. D. 356 and 483. This point is so plain that there can be no dispute about it.

"The Roman Empire as such had ceased, and the power was distributed into a large number of comparatively petty sovereignties well represented at this period by the ten horns on the head of the beast. Even the Romanists themselves admit that the Roman Empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms [Calmet on Rev. 13:1; and he refers likewise to Berangand, Bossuet, and Du Pin]."—*Barnes*.

"In process of time it [Rome] was divided into ten kingdoms. These are indeed reckoned up in several ways by different writers according to the date assigned to the enumeration; but in general it is clear that the principal kingdoms in Europe, at this day, sprang from them, and comprised them."—*Scott*. Then he gives the same list as Machiavel in Faber, vol. i. pp. 170, 171.

"The ten horns here answer to the 'ten toes' in Nebuchadnezzar's image. The ten horns of this fourth beast are also explained by Daniel (verse 24) to be 'ten kings,' or kingdoms which shall successively arise." "The ten kingdoms into which the Western Roman Empire was divided were, primarily, according to Machiavel and Bishop Lloyd: 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Moesia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Sueves and Alans, in Gascony and Spain, A. D. 407. 5. The Vandals in Africa, 407, A. D. 6. The Franks, in France, 407, A. D. 7. The Burgundians, in Burgundy, 407, A. D. 8. The Heruli and Turingi, in Italy, 476, A. D. 9. The Saxons and Angles, in Britain, 476, A. D. 10. The Lombards, first upon the Danube, 526, and afterward in Italy. Though the ten kingdoms differed from these in later periods, and were sometimes more or less, yet they were still known by that name."—*Bagster*.

THE LITTLE HORN.

Among the ten horns came up a horn little at first, but exceedingly remarkable in its history. It overthrew three of the ten horns, spoke great words against God, martyred his saints, thought to change his law, and so continued for a long period of time. Immediately after his overthrow the end is to come. We claim that this represents Papal, or Catholic, Rome. Here again we are in harmony with the great body of Protestant authors.

"It is a remarkable fact, that the popes to this day wear a triple crown—a fact that exists in regard to no other monarchs. . . . The papacy [is] well represented by the 'little horn.' In fact, this one power absorbed into itself three of these sovereignties."—*Barnes*.

"Verse 8. While the prophet was considering these ten horns, he saw 'another little horn' springing up among them. This evidently points out the power of the church and bishop of Rome, which, from

small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those that held them."—*Scott*.

"The most remarkable was the *little horn*, which arose after the others, and is by Protestant commentators (and we think with good reason), explained of the ecclesiastical dominion of the pope or bishop of Rome."—*Cottage Bible*.

"Verse 24. *Another shall arise.* This evidently points out the papal supremacy, in every respect *diverse* from the former, which from small beginnings, thrust itself up among the ten kingdoms, till at length it successively eradicated three of them."—*Bagster*.

REVIEW OF STORR. The Example of the Apostles.

ELD. STORR: "I consider the practice of the apostles as good as their precept for establishing a rule of faith or point of doctrine."

Ans. Then certainly they confirmed the Sabbath of the decalogue; for it was their custom, especially that of Paul, to meet with both Jews and Gentiles on that day for worship. See Acts 16:13; 18:4, 11.

It was the custom of the Jews to keep the Sabbath; and Paul said in his defense before them that he had done nothing against their customs. Acts 28:17. But if Paul or his contemporaries had labored on the Sabbath, or taught a change of the Sabbath, his words would have been untrue, and a great commotion would have been excited among the people. Paul met with the people on the Sabbath for worship, at least seventy-nine times, but only once that we have any account of on the first day of the week. Acts 20:7.

Eld. S.: "The disciples kept the day following the crucifixion, as the Sabbath, for the last time."

Ans. Thanks for the concession. He thus admits the binding obligation of the Sabbath this side of the cross. But what proof is there that the Sabbath was then kept for the last time? Eld. S. offered none. We have only his statement for it.

Eld. S.: "The first-day Sabbath was instituted and kept as a memorial of the finished work of redemption. Which is the greater, creation or redemption?"

Ans. Redemption was not completed on the first day of the week following the crucifixion, nor is it yet complete. See Rom. 8:22, 23; Acts 3:19-21.

Baptism is the Bible-instituted memorial of the burial and resurrection of our Lord. Rom. 6:4; Col. 2:12.

If we wish to keep any particular day of the week as a memorial of redemption, why not keep the sixth day, on which Christ was crucified? The apostle says, "We have redemption through his blood." Eph. 1:7; Col. 1:14; Rom. 5:9. The Bible memorial of that event is the Lord's supper. 1 Cor. 11:23-26.

Perhaps the work of redemption is greater than that of creation; but we do not know that it is, as the Bible is silent on that point.

Eld. S.: "Jesus sanctioned the observance of the first day as the Sabbath by meeting with his disciples on that day."

Ans. There are only eight texts in the New Testament that mention the first day of the week at all, and six of these refer to the same day, the day of the resurrection; but the disciples did not believe that he had risen on that day, and hence could not have been keeping it as a Sabbath. Mark 16:11-14; Luke 24:9, 11, 13-41. The women also, who, on the sixth day, prepared spices to embalm the body of Jesus, on first-day had no scruples about completing a work that they had begun on a secular day, but which they would not continue on the Sabbath; thus proving that they did not regard the first day as holy time. See Luke 24:56; 25:1.

Jesus met with his disciples once at the sea of Tiberias, where they were fishing, and wrought a miracle for them. If it was on Sunday it proves it right to go fishing on that day; but if it occurred on some other day of the week, according to Eld. Storr's reasoning that day ought to be kept as a Sabbath too.

Eld. S.: "The disciples met at Troas on the first day of the week to commemorate Christ's resurrection by breaking bread."

Ans. The day, Bible time, begins at sunset. The meeting at Troas must therefore have been on what we call Saturday night, Roman time. Sunday morning Paul started on his journey; but his traveling companions sailed during the night (on the so-called Christian Sabbath), while he was

preaching, about twenty miles, around the peninsula, to Assos, where they awaited his coming in the morning. Acts 20:13. It is right, therefore, according to Paul's example, to travel on Sunday.

The account does not say they met on that day to break bread to commemorate the resurrection of Christ; these are Eld. S.'s words, and should be received with caution. The literal reading is, "When the disciples came together to break bread."

Mr. S. quoted Eze. 43:26, 27, as a prophetic declaration of a change of the Sabbath, and said that the priests spoken of in the twenty-seventh verse referred to ministers of the gospel; and that the eighth day referred to the first day of the week as changed into the Sabbath.

Ans. In the nineteenth verse of this chapter God, through the prophet, declares that the priests are Levites of the seed of Zadok. We need no stronger testimony. The conclusion that the eighth day spoken of refers to the so-called Christian Sabbath is far-fetched, as any one who will carefully read the entire chapter will see.

For the benefit of Eld. S., and others whom it may concern, we quote a few texts referring with more precision to a change of the Sabbath:—

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." Isa. 24:5; Deut. 4:13; see also Isa. 58:12-14.

A. SMITH.

ARE ALL DAYS ALIKE?

THE assertion is so often made that "there is no difference in days," that I would like to present a few thoughts on the subject. The Bible is the only book that pretends to give us any instruction in reference to the origin of the days of the week, so we will go to that for light. It gives us an account of the beginning of the weekly cycle of just seven days. In the first chapter of Genesis, we learn how the first six days of this cycle were made. They were employed by the Creator in labor, and were consequently designed for working days.

"Six days shalt thou labor, and do all thy work." Ex. 20:9. If they were to do all their work in six days, there are but six working days. "The gate . . . shall be shut the six working days." Eze. 46:1. This text leaves us to infer that there is one day in each week that is not a working day. Let us turn to the record of the first weekly cycle, and we shall find how the Creator was employed on the seventh day. Gen. 2:2: "And he rested on the seventh day from all his work which he had made." Six days for work—one day for rest. Who dare say all days are alike?

"In it [the seventh day, the Sabbath], thou shalt not do any work." Ex. 20:10. Jesus says, "The Sabbath was made for man"—for all mankind. Mark 2:27. Then again, God has especially honored the seventh day. Gen. 2:3: "And God blessed the seventh day and sanctified it." Ex. 20:11: "Wherefore the Lord blessed the Sabbath day and hallowed it." God never rested on either of the first six days of the week, but he did rest on the seventh day. He never blessed or hallowed either of the first six days, but he did both bless and hallow the seventh day.

The Sabbath is the Lord's day. Gen. 2:3; Ex. 16:23; 20:8, 11; Isa. 58:13; Mark 2:28; Rev. 1:10. Please read Isa. 58; Prov. 28:9. He calls the seventh day holy, "my holy day." Isa. 58:13. He "hallowed it," or made it a sacred or holy day. Ex. 20:11. Moses said of it, "To-morrow is the rest of the holy Sabbath unto the Lord." The Lord showed marked respect for the Sabbath while feeding the children of Israel with manna from heaven. Ex. 16:26: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

"Remember the Sabbath day to keep it holy." Ex. 20:8. Do not keep it to make it holy (for we cannot make a day holy by keeping it), but keep it because it is holy. Are all days holy? No, only one day of the seven, and that is the seventh day. The Lord complains of his people for shutting their eyes to his Sabbath. They put no difference between the holy and profane; they claim that all days are alike, losing sight of the sacred and holy character of the Sabbath, and thus he is profaned among them. Eze. 22:26.

After God has bestowed such especial honor upon one, and only one, of the seven days, can we say, There is no difference in days, but one is just as holy as another? Those who say this make God a liar and his word false. This is a fearful charge, truly. "Let God be true, and every man a liar." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

T. M. STEWARD.

IS IT THE NATIONAL BESETMENT?

THERE are national vices and easily besetting sins common to the mass of particular peoples. For example, the most prominent sin of the Latin people is believed to be unchastity. This country is too young to have acquired settled habits extending over our whole territory; we are still a youthful people in whom many tendencies compete for control; but the most prominent candidate for the national sin is dishonesty and thieving. "Thou shalt not steal" seems to be the troublesome part of the decalogue for a large portion of our people; and the offenses against this commandment seem to be acquiring that semi-tolerant reception which in a more marked way attends unchastity in the Latin nations. This is a tendency only, a tendency to be resisted, resistance to which is one of the important duties of the American pulpit.

The present week has furnished a disagreeable long catalogue of defalcations and breaches of trust. The list may be headed with the case of the late treasurer of Dartmouth College, a deficit amounting to perhaps fifty thousand dollars having been long and artfully concealed, and having come to the knowledge of the trustees only after the death of the sinning treasurer. We are, as usual, informed that there is much sympathy for the family of the deceased—much more, we fear, than earnest and outspoken condemnation of the robbery.

There follows a "defalcation"—these long, and to the masses, unmeaning words have their moral—by the treasurer of Yates County, New York. The money that is not forthcoming had, it appears, been used up in grain speculations. It is a part of the official code of morals prevailing among us that a public servant may use in his private business such funds as come into his hands from public taxes. And we may add that college and church treasurers are often granted the benefit of the same loose code. Then follows a long list of breaches of trust of all sorts. There are savings banks, frauds which it chills one's blood to read. One would think that theft of the dimes of the poor would be reserved for the lower stages of demoralization. A man must have some sense of meanness in such pilfering; but the purses of the poor are not spared. In one of the Western States, a list of defaulting treasurers of counties was recently printed, running up to seventeen in number. State colleges, poor-asylums, town treasuries, and corporations, are robbed almost every week.

We in New York are supposed to be in search of a six-million-dollar thief, recently let out of prison by his official keeper. Over in Brooklyn there is a frightful hole in the people's pocket. A mighty rent in the city purse at Chicago is bothering the brains of the tax-payers. The whisky frauds are reckoned by millions, and men are in prison who had in other days palmed themselves off upon the friendship of the chief magistrate. The Indian is robbed; the cities are robbed; the national government is robbed. There is a startling statement ascribed to official authority that it would cost \$75,000 to prepare a list of official defalcations and shortages within the last seven years. There is something staggering in the statement. We have altogether too many well-behaved thieves, thieves in honest clothes, and under Christian professions. The burglar is relatively a gentleman; he works his way into your safes, but does not profane the sanctuary of your confidence and friendship; he steals, but he is too manly to lie and play the hypocrite. Nor are we quite even-handed in that public opinion which is the chief means of earthly reward and punishment. The well-professing thief has a wife and children whose sorrows we deplore. As Lowell sings:—

"Their guilt is wrapped in deferential names,
And twenty sympathize for one that blames."

We have not drawn a dark picture; we have tried to suggest, rather than paint, the awful facts. What are we going to do about it? Our thought is that the public education needs to be attended to. Morals should be given prominence in the educa-

tion of the young, prominence in the instruction given by the pulpit and the press. We must also learn how to condemn effectively the dishonest man, how to taboo him with the relentless severity which we visit upon offenders against chastity. Nor is this all; a careful foresight may reduce the amount of our trusts. We are bound to assume that many men cannot resist temptation, and to remove the opportunities of theft as far as possible. Full treasuries; the use of public credit for doubtful purposes; the substitution of the government for private enterprise; lax auditing systems, etc., are all breeders of corruption.

One word more, and it is a delicate one. Many men become professing Christians without becoming or being honest. Does not some blame attach to the drift of church teaching? Do we connect religion and honesty as closely and as constantly as we ought? Upon the churches must fall the greater share of the task of resisting this tendency and preventing its passing on into confirmed habit.—*The Methodist*, Dec. 25, 1875.

ALL SIN IS SELFISHNESS.

SELFISHNESS is the universal form of human depravity; every sin that can be named is only a modification of it. What is avarice but selfishness grasping and hoarding? What is prodigality but selfishness decorating and indulging itself—a man sacrificing to himself as his own god? What is sloth but that god asleep, and refusing to attend to the loud calls of duty? And what is idolatry but that god enshrined—man worshiping the reflection of his own image? Sensuality, and, indeed, all the sins of the flesh, are only selfishness setting itself above law, and gratifying itself at the expense of all restraint. And all the sins of the spirit are only the same principle impatient of contradiction, and refusing to acknowledge superiority, or to bend to any will but its own. What is egotism but selfishness speaking? or crime, but selfishness, without its mask, in earnest, and acting? or offensive war, but selfishness confederated, armed, and bent on aggrandizing itself by violence and blood?

An offensive army is the selfishness of a nation embodied, and moving to the attainment of its object over the wrecks of human happiness and life. "From whence come wars and fightings among you? come they not hence, *even of your lusts?*" And what are all these irregular and passionate desires, but that inordinate self-love which acknowledges no law, and will be confined by no rules—that selfishness which is the heart of depravity? And what but this has set the world at variance, and filled it with strife? The first presumed sin of the angels that kept not their first estate, as well as the first sin of man,—what was it but selfishness insane? an irrational and mad attempt to pass the limits proper to the creature, to invade the throne, and to seize the rights of the Deity? And were we to analyze the very last sin of which we ourselves are conscious, we should discover that selfishness, in one or other of its thousand forms, was its parent. Thus, if love was the pervading principle of the unfallen creation, it is equally certain that selfishness is the reigning law of the world, ravaged and disorganized by sin.

It must be obvious, then, that the great want of fallen humanity is, a specific against selfishness, the epidemic disease of our nature. The expedient which should profess to remedy our condition, and yet leave this want unprovided for, whatever its other recommendations might be, would be leaving the seat and core of our disease untouched. And it would be easy to show that in this radical defect consists the impotence of every system of false religion, and of every heterodox modification of the true religion, to restore our disordered nature to happiness and God. And equally easy is it to show that the gospel, evangelically interpreted, not only takes cognizance of this peculiar feature of our malady, but actually treats it as the very root of our depravity, and addresses itself directly to the task of its destruction—that, as the first effect of sin was to produce selfishness, so the first effect of the gospel remedy is to destroy that evil, and to replace it with benevolence.—*Mammou*.

SCHOOL GOVERNMENT.

I WISH to say a few words through the columns of the REVIEW to those who may be engaged in the work of teaching, and I think the suggestions which I may offer in regard to school government will also

apply to family government. I will not enlarge on the importance of government. All admit that it is impossible to instruct those over whom one has no control.

If you hope to have any degree of success, you must first form in your mind a clear, well-defined idea of what constitutes a well-governed school. In order to do this, you must visit first-class schools, and observe their movements and general appearance; you must also read books on the science of government. Having learned the theory, and observed the practice of first-class educators, then inquire if you have within yourself the natural ability to govern others. You must be sure that you are master of yourself, and can subdue your passions, bridle your tongue, and control your countenance, at will. Some teachers think that an arbitrary manner, commanding voice, and fierce frowns, are necessary in order to secure the obedience of their pupils. This is a great mistake. Such a manner, look, and tone, arouse the evil nature which exists in every heart, and cause angry, revengeful thoughts to surge through the minds of your pupils.

It is possible for a teacher to be firm and still be pleasant. Endeavor, then, to speak pleasantly under all circumstances. When you tell a child he must do a thing, be sure that he does it. When you tell a child you will do a thing, be sure that you do it. Endeavor to be still and quiet in your movements about the school-room. Set your pupils an example of order and system in all things, or, in other words, be what you wish your pupils to become. Avoid scolding, fault-finding, frowning, loud talking and a blustering manner. Cultivate self-respect, and you will command the respect of others. Show your pupils by your acts that you love them and are interested in their welfare, individually, and you will thus win their love. Having gained their love, you can make love the rule of the school, and a look or motion will be sufficient, in nearly all cases, to secure instantaneous obedience.

Teachers, you have within your reach opportunity for doing much good in this world. You can make impressions lasting as life, help form good resolutions, strengthen moral faculties, and mold and fashion minds after the divine Likeness; therefore, be in earnest the coming year, and make up your minds to accomplish greater results than ever before. There are heights above you yet to be reached. There are fruitful fields to be immediately tilled. Young minds are thirsting for knowledge, and young souls yearning for the truth. Gird on your armor anew. Seek wisdom from above, and commence the year with new aspirations, new desires, greater ambition, more enthusiasm, and with more of the spirit of Him who "taught as never man taught."

ELIZA H. MORTON.

Allen's Corner, Me.

"FROM GLORY TO GLORY."

(2 Cor. 3:18.)

"From glory unto glory!" Be this our joyous song, As on the King's own highway we bravely march along!

"From glory unto glory!" Oh! word of stirring cheer As dawns the solemn brightness of another glad New Year.

Our own beloved Master has "many things to say," Look forward to his teaching, unfolding day by day;

To whispers of his Spirit while resting at his feet, To glowing revelation, to insight clear and sweet.

"From glory unto glory!" What great things He hath done, What wonders he hath shown us, what triumphs he hath won!

We marvel at the records of the blessings of the year! But sweeter than the Christmas bells rings out his promise clear—

That "greater things," far greater, our longing eyes shall see!

We can but wait and wonder what "greater things" shall be!

But glorious fulfillments rejoicingly we claim, While pleading in the power of the all-prevailing Name.

"From glory unto glory!" What mighty blessings crown

The lives for which our Lord hath laid his own so freely down!

Omnipotence to keep us, Omniscience to guide, Jehovah's glorious presence within us to abide!

The fullness of his blessing encompasseth our way: The fullness of his promises crowns every brightening day;

The fullness of his glory is beaming from above, While more and more we realize the fullness of his love.

"From glory unto glory!" Though tribulation fall, It cannot touch our treasure, when Christ is all in all!

Whatever lies before us, there can be naught to fear; For what are pain and sorrow when Jesus Christ is near?

"From glory unto glory!" Oh, marvels of eth word!

"With open face beholding the glory of the Lord," We, even we (Oh! wondrous grace!) "are changed into the same,"

The image of our Saviour, to glorify his name.

Abiding in his presence, and walking in the light, And seeking to "do always what is pleasing in his sight,"

We look to him to keep us "all glorious within," Because "the blood of Jesus Christ is cleansing from all sin."

The things behind forgetting, we only gaze before, "From glory unto glory!" that "shineth more and more,"

Because our Lord hath said it, that such shall be our way, (Oh! splendor of the promise!) "unto the perfect day."

Oh! ye who seek the Saviour, look up in faith and love, Come up into the sunshine, so bright and warm above!

No longer tread the valley, but clinging to his hand, Ascend the shining summits, and view the glorious land.

Our harp-notes should be sweeter, our trumpet-tones more clear,

Our anthems ring so grandly, that all the world must hear!

Oh! royal be our music, for who hath cause to sing

Like the chorus of redeemed ones, the children of the King!

Oh! let our adoration for all that he hath done Peal out beyond the stars of God, while voice and life are one!

And let our consecration be real, deep, and true; Oh, even now, our hearts shall bow, and joyful vows renew!

"In full and glad surrender we give ourselves to Thee,

Thine utterly, and only, and evermore to be! O Son of God who lovest us, we will be thine alone,

And all we are, and all we have, shall henceforth be thine own!"

Now onward! ever onward, "from strength to strength" we go,

While "grace for grace" abundantly shall from His fullness flow,

To glory's full fruition, from glory's foretaste here,

Until His Very Presence crown our happiest New Year!

—Frances Ridley Havergal.

GROSS NEGLECT AND ILL TREATMENT OF SISTER MATTIE.

I KNOW that, generally speaking, the REVIEW is not the place in which to state private matters and personal grievances; still there are some aggravated cases of such a nature that it is necessary to make a public statement concerning them. Such a case has lately come under my observation. I exceedingly regret the necessity of saying anything about it, but it has become a matter of public talk, and hence I think it best to state the facts publicly. The case is this: Several years ago a royal personage took up a large tract of land. Being quite wealthy, he improved this land, built tenant houses, and hired poor men to work upon it. Being zealous for the truth, quite a number of these men embraced it under his influence.

A few years ago, wishing to leave this country, he rented his large farm to these families of Sabbath-keepers. As they were really his own children in the faith, he felt a special interest in them, and so gave them better terms than he would have given any other persons. In order that they might do well, and also improve his land, he simply required them to pay taxes and give him one-tenth of all they should raise. This they readily promised to do.

This one-tenth was to be paid to his daughter, sister Mattie, whom he left on the place. She has a large family of children to support—to clothe, feed, school, &c., and they are all dependent upon her. The King thought that the income of the farm would abundantly support sister Mattie and her children, and so it would. For the first year these brethren did very well, and were quite prompt in bringing to sister Mattie her share of the produce as fast as it was gathered, though it appears that some were rather slow about it, and perhaps did not bring the whole amount as they should have done. The second year, however, it grew still worse. They were very backward in doing their duty in this respect. Some of them only brought half what they ought to have brought, and even this, long after it was due; others paid her

still less than that; and some, as was clearly proved, kept all they raised.

The third year matters grew still worse. Crops were not very good, and taxes were high. The brethren complained that it took all they could raise to simply provide for their own families and pay their taxes; hence, as was proved in the investigation, some of them actually never gave sister Mattie so much as a bushel of potatoes during the year, though they had all raised more or less wheat, corn, potatoes, stock, &c. Some of them did, late in the year, bring her a small part of what was due. The consequence was that sister Mattie's income was exceedingly small, and she had hard work to keep her family comfortable. The children complained, and she complained. But the way it was left she had no real authority to do anything about it by law, as the King had so great confidence in these men that he left it simply to their word and honor to deal justly and truly with his daughter. But, as the result shows, his confidence was not well-grounded.

When I went there this fall, sister Mattie came to me with tears, and stated her grievances in the matter. At first I could hardly believe that it was so. However, we called the brethren together, and a careful investigation showed that it was even worse than I expected. The brethren all acknowledged the great favors which had been shown them, and confessed that all they had they really owed to their kind Benefactor. Many of them freely acknowledged that sister Mattie was a good sister, and had not asked of them anything unreasonable; but they said that times were so hard, and they were so poor, that they had seen no way by which to raise what was due her. Others thought that too much had been required of them, more than was their duty under the circumstances. They did not think it was duty to take bread out of their children's mouths and give it to sister Mattie, nor to let their own children go unclothed in order to clothe her children.

I am sorry to say that some of them appeared a great deal irritated when we urged upon them the just claims of sister Mattie. They said that her Father was a wealthy man and could abundantly provide for his daughter without oppressing them. Others said that they owed debts and taxes which must be paid; and that if they did not pay them their creditors would sue them, and the government would not wait for its taxes. These must come any way. Sister Mattie could not sue them, and the King was away, and they thought he would be easy with them anyhow.

I was astonished and grieved at such conduct and such reasoning. I know that no candid person could justify the course these brethren have taken. All that was required of them was that they should give sister Mattie one-tenth of what they raised. If their crops were large, they could certainly afford to give her the tenth. If they were small, then they only had to give a little. They ought to have felt that sister Mattie had wants, feelings, and rights, as well as themselves. And so the matter stood.

And now, reader, do you see the point of my parable? It was suggested to me by the following circumstance: A certain woman was working among our brethren. She heard them speaking now and then about *Systematic*;—that they must lay aside something for *Systematic*; that they must pay up *Systematic*; and that here was so much for *Systematic*. The woman was naturally curious to know what all this meant, so one day she said to a brother, "Who is sister Mattie about whom I hear you all talk so much? Is she some poor sister in the church?" The brother told her that sister Mattie was a very worthy sister who was dependent upon the church, and one whom all the members of the church had promised to help support.

As I said, this circumstance suggested to my mind the above parable in which the wealthy King represents the Lord. His farm is this earth and the things upon it. The tenants who embraced the truth under his influence are the members of his church. Sister Mattie is none other than our *Systematic* (Benevolence). The one-tenth is the tithe which the Lord requires of his people. See Lev. 27:30-32. The neglect to pay sister Mattie her dues represents the neglect of our brethren and sisters to pay *Systematic* Benevolence. The arguments used in this case are the very ones I often hear used by our brethren and sisters who are not paying the Lord his dues in the *Systematic*. We hope you will see the point and mend your ways.

D. M. CANRIGHT.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 20, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE NEW YEAR.

SABBATH, January 1, 1876, was the most important day in the history of Seventh-day Adventists. In addition to that good day being the holy Sabbath of the Lord, it was the first day of the new year, sacredly observed by our people, throughout the length and breadth of our land, for humiliation, self-examination, confession, fasting, and prayer. The day was important and profitable to the congregations at Oakland and San Francisco, and we are expecting cheering reports from all parts of the wide field. Having commenced the year 1876 well, God grant that it may be the best year to our people and our cause that they have ever enjoyed.

Thousands renewed their covenant on the first day of the current year to serve the Lord with singleness of heart all the days of their life. May they keep it unto the end. And thousands resolved to be more forgiving, less exacting, less censorious, and more consecrated in life and efforts to advance the cause of Christ. May God help them. Under the solemnities of the occasion, during the services of the worship of God on that Sabbath, promises, vows and consecrations were made with comparative ease. But now comes the battle of the year, yea, of life, until the Master shall come, to perform.

With the new year the SIGNS starts in to make its weekly visits to its patrons, and to all who may become such during the year. Its prospects of success are cheering. The receipts in the present number, and in the previous one, are principally from new subscribers, and indicate the deep interest taken in our paper. Our friends may depend upon the SIGNS weekly.

We commence the series of articles setting forth the reasons of our faith and hope, in this number, with the article on another page upon the millennium. These articles will continue in proper order quite through the year. Sketches of the life of Mrs. W. will also continue, and will be very important to those who should know the facts in her remarkable experience.

And we shall very soon commence a series of articles under the caption, *The Matter Reversed*, or, Christ in the Old Testament, and the Sabbath in the New. We design to thoroughly ventilate the question.—J. W., in SIGNS, Jan. 6, 1876.

THE SANCTUARY.

Third Paper—Exposition of Dan. 8.

The preceding article closed with the inquiry upon our hands, Did the 2300 days end in 1844? The answer to this question involves an answer to two other questions already noticed; namely, 1. Are the seventy weeks of Dan. 9, a part of the 2300 days of Dan. 8? and, 2. Are they rightly dated from B. C. 457? To determine these points it will be necessary to look briefly at the prophecy of Dan. 8, in which the mention of the 2300 days is found.

The first object presented to the eye of the prophet was a ram standing before the river, having two horns, one higher than the other. He saw this ram pushing westward, northward, and southward, with such vigor that no beast could stand before him, and he did according to its will, and became "great."

Scene second. A rough goat with a notable horn between his eyes came from the west with such rapidity that he seemed not to touch the ground. And he dashed into the ram, overthrew him, broke his horns, and trampled him into the ground. The goat waxed "very great."

But while he was defiantly prancing about in the plenitude of his power, suddenly the great horn between his eyes was broken, and in its place as suddenly sprang forth four notable horns toward the four winds of heaven.

Scene third. Out of one of these four horns of the goat the prophet then saw a little horn protruding. And lo, it grew with marvelous rapidity. It took a turn toward the south, and toward the east, and toward the pleasant land. It sprang upward to the host of heaven, and, encircling some of the stars, brought them to the ground and stamped upon them. It even reared itself against the prince of the host, took away the daily, cast down the place of his sanctuary, gathered to itself an overwhelming

host by reason of transgression, cast down the truth to the ground, and practiced and prospered. The little horn waxed "exceeding great."

Scene fourth. Other objects now come into the field of vision. Heaven does not look with indifference upon all the transactions indicated by the symbols and their work thus far introduced, especially as it affects the people of God. Angels regard it, and consult about it. Two of them held converse respecting it, in the hearing of the prophet. How long, said one to the other, shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Then turning to Daniel, as in addressing him he would address the people of God, who are more especially interested in the response, the angel made answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

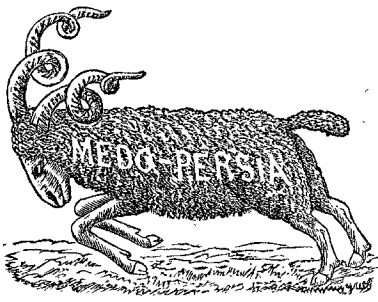
This is the entire matter of the vision, and fills the chapter to the 15th verse. It was now necessary that it should be explained; and Daniel immediately heard

AN EXPLANATION COMMANDED.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Verses 15-19.

Gabriel, true to the commission here laid upon him, proceeded at once to enter upon his duty and to give the explanation he was enjoined to make.

SYMBOL OF THE RAM EXPLAINED.



"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

This is plain language. It cannot be misunderstood. This being the first symbol, we know at what point the vision commences. It does not begin with the empire of Babylon, as do the visions of the second and seventh chapters, but the Babylonian empire being very near its close in the third year of Belshazzar, when this vision was given, the view commences with the incoming Medo-Persian empire. The two horns of the ram denote the union of these two powers the Medes and the Persians in one government.

The Medo-Persian supremacy commenced at the overthrow of Babylon by Cyrus, B. C. 538, and extended to the battle of Arbela, B. C. 331, two hundred and seven years. So long a time is covered by the first symbol. In the explanation of the next symbol we have the power that overthrew the Persian empire, and consequently succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.



"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

This also is plain and unequivocal language. The power that was to succeed the Persian in the empire of the world, according to the prophecy, was the Grecian. It was fulfilled two hundred and thirty-one years after the vision was given, when, at the battle of Arbela, Oct. 1, B. C. 331, Alexander the Great utterly routed the forces of Darius Codomannus, and became absolute lord of the empire to the utmost extent ever possessed by any of the Persian kings.

The great horn between his eyes was the first king. This was Alexander the Great. That horn was broken. Eight years after the battle of Arbela, Alexander died in a drunken debauch at the age of 33, Nov. 12, B. C. 323.

In place of this first horn, four came up toward the four winds of heaven. These, the angel said, signified four kingdoms to arise out of the nation. After the death of Alexander, much confusion arose among his followers respecting the succession. It was finally agreed, after a seven days' contest, that his natural brother, Philip Aridaeus, should be declared king. By him and Alexander's sons, Alexander Ægus and Hercules, the name and show of the Macedonian empire was for a time kept up. But these were all soon murdered; and the regal family being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguings and warring with each other to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to just four, as the prophecy had declared. These kingdoms thus originated about 308 B. C. They were Macedonia, Thrace, Syria, and Egypt, ruled respectively by Cassander, Lysimachus, Seleucus, and Ptolemy. The kingdom of the goat dates from B. C. 331 to the time when a succeeding power appears upon the scene, B. C. 161, as we shall hereafter see. A period of 170 years is thus covered by this symbol.

THE SYMBOL OF THE LITTLE HORN EXPLAINED.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

This little horn is unquestionably a symbol of the power that succeeded Grecia in the dominion of the world. And this, according to the prophecies of Dan. 2 and 7, was Rome. Some special reasons must be given if we are to take the ground that this prophecy does not run parallel with the others, and from the time of its beginning bring to view the same universal kingdoms.

Such a view, however, is taken; but such good reasons for it are not produced. Romanists, to avoid the application of this part of the prophecy to the Roman power, pagan and papal, endeavor to shift the application from Rome to Antiochus Epiphanes. And this lead of the papists has been followed by the majority of those who oppose the Advent faith. In our next we shall show that this view cannot be correct, but that the reasons fixing this upon Rome, are more clear and numerous than those even which determine the application of the other symbols.

U. S.

THE IMAGE AHEAD.

THE great image shown to Nebuchadnezzar, as described in Daniel 2, was smitten upon its feet by the stone cut out of the mountain without hands; and the stone became a great mountain and filled the whole earth.

This stone, it is claimed by some, represents the kingdom of Christ in the world in its present state; and they further claim that this kingdom was set up at the first advent of Christ; it was there and then that the stone smote the image, and from that time it was to increase into a great mountain and fill the whole earth.

We have had 1800 years of history since Christ was here upon the earth, and by this time we ought to be able to judge pretty accurately, from the facts in the case, in regard to two things; namely, whether the prophecy has proved true, or whether the foregoing application is correct.

How, then, in a word, has it been with Christ's cause in the earth since that time? Earthly kingdoms, as symbolized by the image, have still borne sway; the true church, the humble people of God, those who can in any manner

be considered the subjects of Christ's kingdom upon the earth, have been continually in subjection to earthly powers, and oftentimes cruelly oppressed, persecuted, and hunted like beasts in the forest. If this church is the stone, it is not smitten the image very hard. The smiting has been on the other side. The image has been upon it some crushing blows. In other words, the image has made the stone a football and kicked it about in the most lively and nimble manner for the past 1800 years. And the stone has grown smaller under the process; and at one time, certain days had to be shortened, Matt. 24: 22, or it would have been reduced to powder and destroyed. And in proportion to the population of the earth, the number of true Christians in the world to-day is less than many other times, if not less than at any other time since the apostles' days. In this race, the image is a long ways ahead, and is gaining ground continually.

These are the stubborn, unyielding facts of the case. In the light of them, how evident that the stone signifies a kingdom not yet set up. But if our friends of other denominations rather than acknowledge the truth, choose to butt their heads against these facts, they will find the facts a great deal harder than the heads.

U. S.

ARE THERE BOOKS IN HEAVEN?

A WRITER in the *Sabbath Recorder* of Jan. 1876, in an article on the "Interpretation of Scripture," says:—

"I have a book before me in which there is the attempt to prove from the Bible that there are literal, material books in Heaven. Among the passages adduced to show that our deeds are written in such a book are Ps. 56: 8, 'Thou tellest my wanderings; put thou my tears in thy bottle; are they not in thy book?' and Isa. 65: 5, 6, 'Which say, stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose; a fire that burneth all the day. Behold it is written before me.' If these passages prove that there are literal books in Heaven, they also prove that there are bottles in Heaven, in which David's tears are kept, and that his tears are written in Heaven; that the wicked are a smoke in God's nose, and that they are a fire that burneth all the day. But such a conclusion is ridiculous and cannot be entertained for a moment. The only conclusion we can arrive at is, that these are symbols used to express ideas, and therefore, we have no right to conclude that there are either books or bottles in Heaven."

The fallacy in our friend's argument, as stated above, we conceive to lie in the assumed fact that the Bible never uses a word figuratively in one place and literally in another. Granted that, in the passages quoted, the words book, bottle, and smoke, are figurative; does it follow that nowhere else there are said to be in literal language, books in Heaven? Perhaps "we have no right to conclude that there are either books or bottles in Heaven" from these passages; but does it therefore follow that we have no right to conclude so from any other passages?

In describing the solemn scene of the Judgment, in as literal language as the majesty and sublimity of the scene will admit of, Daniel says:—

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened." Dan. 7: 9, 10.

Reasoning on this passage, as our friend reasons on Ps. 56: 8, we should say, There are no literal books to be used in the Judgment; these are only a figure of speech. Then the thousands that are seen ministering to the Ancient of Days, are not literal beings but only figures of speech. Then there is no literal throne nor flame; and finally the Ancient of Days is not a literal being, but only a figure of speech. Thus the whole passage is explained away, and means anything or nothing, just according to the conceptions of the reader.

Again, John in describing a like scene, makes use of the following similar terms:—

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 11, 12.

So here again, the same method of reasoning would lead to the same conclusion: No books, then no literal works brought into Judgment, no real Judgment, no book of life, no assem-

bling literally of the multitudes of the dead, no throne, and finally no God: all symbols, all mere figures of speech. Thus the effect of the most impressive and salutary truths of revelation, would be entirely destroyed.

The trouble is in jumping to the conclusion that because the Bible makes use of figures, therefore everything is figurative. This baleful method, introduced by Origen, is what has made the Christian system of interpretation like a bottomless pit, affording no foundation nor resting place for the soles of our feet. We are safe and our work trustworthy only when we fall back upon the rule given by Archbishop Cranmer, to let the Bible explain itself, taking those portions only to be figurative which are very evidently so, and letting the figurative find an explanation in the literal. U. S.

THE TEN VIRGINS.

The *Restitution*, of Dec. 15, 1875, in answer to an inquirer, scouts the idea that the parable of the ten virgins, Matt. 25, applies to the Advent movement of 1844, "as claimed by Sabbatarians." It says:—

"Sabbatarians themselves do not believe that the kingdom is yet in existence, neither will be until the coming of our Lord. How, then, can the parable apply to scenes and events which have occurred so long before the kingdom does come."

It is astonishing how well some people know just what our views are, especially when they stumble on to some absurdity and want to make us responsible for it. Please, friends, don't be quite so free with our belief. You don't know half so well what we believe as you think you do.

But the strong point the *Restitution* tries to make is on verse 10, which it quotes as follows: "They that were ready went into the marriage supper, and the door was shut." We would like to know what kind of a Bible the *Restitution* uses. It goes on to say, "Did the Adventists go into the supper in 1844?" Could anything be more luscious than going "into the supper"? We do not know how the editor of the *Restitution* is in the habit of going "into" such things; but we hope he will not judge all others by himself. We quote again:—

"Were they [Adventists] not all on earth after the time passed? If Mr. and Mrs. White were among the wise, why did they not pass into the marriage? Now either the marriage has not taken place, or else none of the Adventists is included among those who are ready. There is no escape from this dilemma."

How cruel in the *Restitution* to hold us up, without note or warning, in such an awful dilemma. If it only knew our belief a little better, it would know that we do not believe the marriage has yet taken place; and if it had only studied the parable a little more carefully, it would have seen that the going in to the marriage occupies, like other events in the parable, a space of time—a space not yet terminated. Guests are still getting ready. A goodly number are putting on the wedding garment according to the counsel of the faithful and true Witness, Rev. 3:18. Soon the king will come in to see the guests, Matt. 22:11, as the work of salvation is concluded in the sanctuary on high. Then the door will be shut. Then, the marriage being consummated, those who have occupied that position represented by being ready and entering in with him into the marriage, will be invited to participate in the marriage supper. U. S.

TO CORRESPONDENTS.

SYSTEMATIC BENEVOLENCE.

"WILL you please tell me what s. b. really is? For instance, if I earn \$1.00 a day, 10 cts. of that belongs to God. Does that 10 cts. belong to the s. b.? or can I give 5 cts. to s. b., and the rest to the cause as I may see fit?"

"Is it right for a church to use a part of its s. b. to pay its running expenses, or does that come outside of the s. b.?" C. E. B.

S. B. (Systematic Benevolence) is benevolence by system, according to the direction of Paul in 1 Cor. 16:2; and the object is to make the contributions as near as possible equal to the tenth which God anciently required of his people. Just what proportion of a person's earnings should be given, has been a question of no small study. In the case above supposed, if the person's necessary expenses were absolutely not less than 95 cts. a day, it clearly would not be his duty to give 10 cts. a day s. b., thus running into debt 5 cts. a day for the purpose. Again, if a person gives 10 cts. per day, but appropriates 5 cts. of that as he sees fit, we should say that only 5 cts. would come under the head of s. b., that is, a systematic contribution to the Lord's treasury.

S. B. is designed primarily for the support of

the ministry; its proper place, therefore, is the Conference treasury. Many churches appropriate their entire s. b. to their Conference; but some, under special circumstances, retain a portion for their own use. Were they required, without exception, to give it all to the Conference, the result would simply be that they would deduct from their entire contribution such portion as they wished to use themselves, and report the rest as s. b. The result to the Conference would be the same, but they would not get credit for a portion of what they raised.

CAIN AND ABEL.

"Were Cain and Abel born before Adam and Eve were driven from the garden?"

We read of but two that sinned and two that were sentenced, and driven out; and the account of the birth of Cain and Abel comes afterward.

SABBATH IN THE NEW EARTH.

"I frequently hear it said that Isa. 66:22, 23, refers to the Sabbath in the new earth. How can this idea be made to harmonize with Rev. 21:22-25?" T. J.

We understand Rev. 21:22-25 to refer to the city only. But other portions of the earth will receive light from the heavenly bodies as now, only the moon then will be equal in brilliancy to the sun now, and the light of the sun will then be sevenfold what it is now. Isa. 30:26. So days and weeks and months can still be reckoned; and the ransomed can assemble from Sabbath to Sabbath to celebrate the worship of the Lord, and gather from month to month beneath the tree of life to partake of its monthly yield of fruit.

W. G. SPRINGER: See explanation of Moses and Elias on the mount of transfiguration in Man's Nature and Destiny, published at this Office. U. S.

A VOICE FROM WASHINGTON.

THINKING they might be interesting to those who are subscribing for a number of copies of the SIGNS which they design placing in the hands of interested readers, we give the following extracts from a letter from sister Cook of Washington, D. C., dated Jan. 4, 1876.

Sister Cook embraced the truth about four years ago. At that time we knew of no interest whatever upon the Sabbath question in that city. But she has labored efficiently in visiting, corresponding, and in every way that the providence of God has seemed to open before her.

The extracts are from one of her reports sent to the V. M. Society at South Lancaster, Mass. They not only show what can be accomplished by such labor, but also the interest that is being taken in our publications where they are judiciously distributed. After referring to her recent illness, she says:—

"As soon as I was able to leave my room, I examined the contents of the box of books, etc. I took a package of Almanacs and tracts, and went out, and called on about all of my neighbors. I also did what I could for our precious cause with my pen."

"I have been trying to see what I could do toward getting subscribers for the SIGNS OF THE TIMES. I first wrote to Bro. —, who lives just out of the city, calling his attention to the liberal terms on the SIGNS, offered by the Tract Society, and invited him to call and see the premium books. I learned through another person that this brother liked the SIGNS, and was interested. I am in hopes he will subscribe."

"Next, I wrote to another brother who also had had the SIGNS sent to him. He replied by letter that they were sorry to have the SIGNS stop coming. He said that from six to ten had been reading his paper, and the result was that a number had embraced the Sabbath, part of four families, I think. He said the people were poor, but full of the love of God, and love for the brethren, especially the seventh-day people. This brother says he has had employment only about one-fourth of the time for five months past. I would gladly send him the paper at my own expense if I could, but the best I can do at present is to send these people my papers. So every week I mail them something, and they are very thankful. All are strangers to me except this brother. His home is just out of the city."

"I called on a brother in this city who had been reading the VOICE OF TRUTH. He has become interested, and thought he would subscribe for the ADVENT REVIEW after the VOICE had stopped. Next, I called on another who also had received the VOICE free. He said he had been obliged to curtail his expenses of late; that he had stopped two Adventist papers, but he liked the VOICE OF TRUTH much; and that

he gave the paper to others to read, and would subscribe for the SIGNS as soon as he could."

"I then wrote to a sister who now lives in Eldersburg, Md. I wrote her, soliciting a subscription for the SIGNS. She intends to become a subscriber, and I think will. She says her brother, who lives in another town near her, wants his paper continued, and will pay for it. So I must try to write him soon and see. She also mentioned another gentleman who believes in the seventh-day Sabbath, and was fined five dollars for working Sundays. I feel a deep interest in him, and must write this sister again soon, get this brother's address, and learn more of him."

"I have written to other friends in relation to the SIGNS and REFORMER, but have received no responses as yet. Have invited those I have seen, who have had the REFORMER free, to subscribe. They speak well of it. Doubtless I could get some to subscribe if I could go and see them, but that is almost impossible at present, as I am not able to walk much. I intend to go out as much as I can with almanacs, tracts, and papers. I have friends and acquaintances from Maine to California to whom I can mail almanacs."

We have recently received a letter from one of our brethren who has had much experience in this kind of missionary labor, stating that the leading Methodist minister in one of our Southern cities has embraced the Sabbath.

Thus we see that wherever a proper effort is put forth, the blessing of God seems to accompany it. We hope to see not less than one thousand active missionary workers enter the field the present year in addition to those already engaged. Working unitedly will enable us to accomplish tenfold more than can be done by any impulsive, independent moves. We should give a long pull, a strong pull, and a pull all together.

There should be one thousand men and women who can and will make use of at least five copies of the SIGNS each this present year. Shall we have them? Shall we not bring into the field the buried talent for corresponding, visiting, and such other efforts as will advance the cause of Christ? Now is the time for action. Souls are perishing for want of the truth, and shall we not give it to them? A coming up to the help of the Lord is what is needed. We should seek for more of the pure principles of Bible religion, and an active faith in the solemn truths we believe. S. N. HASKELL.

ARE WE UNDERSTOOD?

We hold that there is a descriptive prophecy of a final warning to be given to mankind, which will be immediately followed by the day of wrath. Rev. 14:6-12. It is a message of the gospel, and it will be given through chosen servants of God, as it has ever pleased him to communicate instruction and warning, as well as the promises of the gospel. We believe that the prophecies in general have been so far fulfilled that the time has come when this warning should be given, and, further, that it is actually being preached and published to the world.

If we are right in our view in this respect, it is a matter of the greatest possible importance to all to know it; to hear and heed the warning. If we are wrong in this particular, we are deluded, and no one should receive our preaching, but prove its falsity and lead us out of the delusion, and so save our souls.

Conversing with a kind neighbor to-day, I was stating our faith in the fact that the time had come for the final message, that of the third angel, to be given, reasoning as above on the importance of it, our position being true, as we believe it is; and his reply was, that he did not doubt that we believe we are right, as all other denominations do.

That is not the point. The question is not whether we are "righter" in things in general than other denominations are. The question is, Are we right in this particular thing? Has the time come for the predicted and described warning to be given? and is it actually being given? Can it be shown from the successive fulfillment of prophecy in the order given in the book of God that the time has come, and that the proclamation of this solemn warning is an existing fact and a sign of our times?

If this is so—and no one can prove that it is not—then we are doing, as instruments, the work of God, the special work for our times, as designed and foretold in his word. If we are right in this, God is in the work. Therefore, if there is a bare possibility of our being right, all should have the deepest interest to know it. And if we are not right in this particular point, those who are right should show, by sound reasons from the word of God, that we are wrong.

The position is absolutely either right or wrong. There is no middle ground. And we have no rivals in this matter in other denominations. None but S. D. Adventists profess to preach the message of the "third angel." None explain it, defining its terms. No one convicts us of error in regard to its meaning. Those who are the most friendly to us only look on with doubt, taking no position upon these messages. Our work stands by itself; it is like no other; and the only question is, Is it right? It is of God, or of men. If it shall prove to be of God, it must be heeded. When God speaks, men should hear. To oppose it, would be to fight against God. But if we are in a delusion, it is a fearful delusion, and we would be exceedingly glad to be undeceived. We would not be found false witnesses for God. But we are shut up to the conclusion to which we have come, till some one can explain the prophecies of Daniel and John, show us what they mean, and tell us what our mistake is. Till then, we must preach to the world what we believe to be the truth for our times; for if our position is in harmony with the word of God, a fearful responsibility rests upon us to proclaim it to the world.

R. F. COTTRELL.

FRAME IT.

Yes, frame it, with a clear glass over it; or, if you cannot do this, paste it on a nice board, and fix for hanging. It is worthy of this attention. But what do you mean? I am glad to tell you. I mean the blank "Report of Labor," for members of the T. & M. Society.

Well, where shall we hang it? Right beside the looking glass, of course. Then when you look into the one, tarry awhile before the other. Having your hair combed and brushed neatly, you are now ready to have your mind refreshed and stimulated by reading a list of the many ways in which you may work in the vineyard of the Lord.

Will it not answer just as well to carry it in my pocket? Not quite; for at least two reasons; First, I fear you will not see it often in your pocket. Secondly, one placed as above, will answer for the whole family.

"Oh! who will help us to garner in
The sheaves of good from the fields of sin?"
H. A. ST. JOHN.

REPORTS.

At the next series of our quarterly meetings, it is hoped reports from our brethren and sisters may be much more full than heretofore. We speak of T. & M. workers. Now is there any reason why, at the end of each quarter, we should not be favored with reports setting forth the success attending our efforts? Probably every member, or nearly every member of the Tract and Missionary Society, has a blank for this object. Please fail not to do duty in this direction. Report to your district secretary, at least one week previous to the quarterly meeting. You may feel a conviction that you have done so little it is not worth reporting. Well, don't wait for some great thing to tell. Report what you have done, and it may be you will do more the next quarter.

"He that is faithful in that which is least is faithful also in much." Let us not despise the day of "small things." Reports of the onward march of truth give tone and life to our meetings. A. S. HUTCHINS.

LABORERS WANTED.

We need laborers in Ohio; but we are not calling upon Michigan or the General Conference Committee for help; nor do we expect to appeal to any source outside of our own State for laborers. We shall certainly welcome any efficient help from other Conferences that may choose to come, but we feel that there are men within our own borders whom God would use in the glorious work of preaching present truth, if they would consecrate themselves to him. And we are of the opinion that the prosperity of the good cause in Ohio depends very much upon such persons moving out in the fear of God.

Three, or at least two, tents should be run in Ohio the coming season, and it seems to me that God would be pleased to have them run by men upon our own soil. Preparations should begin immediately for the summer campaign. I almost imagine I can hear my brethren in Ohio everywhere saying, "Amen, so let it be. Send out the cotton meeting-houses, and let the good work go forward." But where are the men? Much caution and wisdom are needful in order to rightly relate gifts that will work well together; but first we must have the men from whom to select. I am anxious to hear from elders, directors, and anybody else interested, that can give a word of counsel, advice, or encouragement. H. A. ST. JOHN.

"THE DISCIPLE IS NOT GREATER THAN HIS MASTER."

MASTER and Lord, my lot on earth is better far than thine,
And shall I at its lowliness ungratefully repine?
Shall I gaze, with vainly longing eyes, on fame's un-
scaled ascent,
And cloud the mornings of my days with sullen dis-
content?
No; by thy first, rude manger-couch, and by thy hum-
ble birth,
I bless thee for my station, mid the lowly ones of
earth!

A life of stormy suffering—a dreary life was thine—
And shall I, at my lesser griefs, despairingly repine?
No; by the tears which thou so oft in sorrowing love
didst shed;
By the cold ground where thou didst kneel in agony
and dread;
By all the sorrows borne by thee throughout thy
earthly years,
I thank thee for my sufferings, I bless thee for my
tears!

O meek and gentle Son of God! a life of toil was thine,
And shall I, at my lighter tasks, impatiently repine?
Oh, shall I faint beneath the care and burden of my
lot,
When thou didst labor to redeem a world that loved
thee not?
Because no sheltering roof is mine, shall faith give
place to dread?
Thou hadst not where, O Son of man, to lay thy weary
head!

Exalted Son! thou reignest now beside the Father,
God—
While yet a rougher path than mine thy own dear
feet have trod.
Then softly say unto my heart, as to the sea, "Be
still!"
And as the waves of old were hushed, hush my tem-
pestuous will,
And let me deem no toil too hard to bear for love of
thee,
Since thou hast borne a weary life and fearful death
for me.

—MARY E. WILCOX, in *Ladies Repository*.

Progress of the Cause.

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

NORTHERN MICHIGAN.

GREENVILLE.

WE expected to have a large gathering at our Greenville meeting, as it was central for several churches, but the weather was extremely bad. Sabbath morning it rained very hard, and the roads were as bad as they could be. Still, several came from Bushnell, Orleans, Vergennes, Saranac, &c. All the Greenville friends were out.

We had two or three social meetings, and the rest of the time I spoke to them. We celebrated the ordinances Sabbath afternoon; and in the evening re-organized s. b. I was glad to find s. b. kept up promptly, and, I judge, liberally. I think that about all were paying what they ought to, and scarcely any pledges remain long behind or unpaid. Some others pledged who had not before, adding about \$40 to the previous amount. Bro. Fargo has kept his s. b. book correctly and neatly. It is refreshing to find now and then an instance where this is done. Fifteen shares were pledged on the Pacific press, a part of which was paid. A few took the Signs.

Sunday morning I preached a sermon to the unconverted, at the close of which twenty came forward to seek the Lord and become Christians. Quite a number of these were grown persons. In the afternoon we went to the river, where I baptized eight, all of whom were received as members of the Greenville church. Two have lately embraced the Sabbath here, and another commenced its observance at this meeting. There will be others to be baptized here soon.

The brethren were anxious to see what interest there would be in the village; so they hired the Good Templers Hall for Sunday and Monday evenings, and I lectured upon the Signs of the Times. This large hall was filled both evenings, every seat being occupied. No better interest could be asked than was manifested here. All paid the best attention. This place is one of the pleasantest and most lively villages I have visited in the north. There has been no preaching here for more than twelve years; and within that time nearly the whole village has grown up. It now numbers about 3000 inhabitants. I have seen no more promising field for labor than this.

GOWEN.

Tuesday, Brn. Fargo and Maynard went with me seven miles north to the Danish settlement. Here we have a Danish church of eighteen members. They have lately built a neat little meeting-house; and they requested me to dedicate it. It would have been much better could they have had preaching in their own tongue, but as most of them could understand English I went up and did the best I could. I spoke in the morning and also in the evening. Quite a number of outsiders were in. The brethren expressed themselves well pleased.

They had no trials to settle—no difficulties to adjust. Their s. b. pledges were high enough, and were promptly paid up without any delinquency. So I had no business matters to attend to. New converts have been embracing the faith here all along. Now that they have a house, they ought to have a course of lectures from a Danish preacher.

ORLEANS.

Wednesday I came with my family to Orleans. The church came together, and we attended to several matters of business. Five were received into the church—one to be baptized. Bro. Kneeland was elected and ordained deacon. We talked a little while upon s. b., after which some raised their figures, and quite a number pledged who had not previously done so; raising the entire pledge about \$50, so that it is now \$298. There are quite a number of absent members belonging to this church, several of whom pay no s. b. at all. This is entirely wrong. Their duty in this direction is just the same, whether they reside here or somewhere else. We doubt very much the sincerity of those persons who can retain their standing year after year in a church and never contribute anything to its support. The clerk and treasurer should look after all such cases and urge them to duty.

This church has a good, large meeting-house, in the midst of a rich country and in a thick settlement. No effort has been made here for years to present the truth before outsiders. The brethren think that a course of lectures would be well attended. I see no reason why they would not. So many have moved away that the church is becoming small, there being less than twenty resident members. Where we have a meeting-house and a hold like this, it is important to make every effort to retain it. I see so many openings like this where I have been, and so little prospect of anybody's being able to fill them, that it makes me feel very sad; but it does seem to me that it would be more profitable to labor in some of these places than in entirely new fields.

BUSHNELL.

Thursday, I went twelve miles and met with the Bushnell church at the house of Bro. Alchin. We examined the church list, inquired after each member, expelled one, put one under censure, received two into the church, and baptized two. We re-organized s. b., raising it from \$80 to \$160. Some have lately embraced the Sabbath here, and others are interested. In the evening I preached at the school-house, which was well filled. At the close of my discourse, nine came forward to seek the Lord and become Christians. Some of these were persons of much worth, for whom the church had been anxious a long time. They need a meeting-house here very much, and they think of building one. A few other matters needed attention which I could not give them in so short a time.

By letters received from the places where I have been, I am happy to learn that the good work begun in the several places has continued with a good interest. A brother writes from St. Charles that their meetings have been much better since my visit, and that the young people have taken hold in the meetings. From Jay, also, we learn that all who made a start while I was there are not only holding on, but are active in the prayer-meetings and are growing in the truth. Brn. Fisher and Nelson write from Alma that they have had some glorious meetings. All who made a start at our meetings are taking hold earnestly, and several others have come out. Some have embraced the Sabbath. Eight have given up the use of tobacco. Those who were under discouragement have come out clear and strong. They have also had excellent meetings at Ithaca. Bro. Fisher has remained in each of these places to carry forward this work. For all this we thank the Lord and take courage.

D. M. CANRIGHT.

Lyons, Mich.

IOWA.

I MET with the church at Smithland, Jan. 1, 1876. I have now preached five times, and held three prayer and social meetings. The Lord met with us, and his Spirit seemed to rest upon us in power. We all made a covenant with God to live better lives in the year to come than we have in the past. The Lord is working in this church. It is growing in grace and in numbers. Three commenced to keep the Sabbath the first day of January.

Smithland, Jan. 3, 1876.

J. BARTLETT.

CANNON CITY, MINN.

WE have been here over two weeks. The meetings were commenced in the Congregational church, but after a few evenings that was closed, and by invitation we went into the Disciple church. That also was soon shut against us; but some who had the most money invested in the house were our friends. These immediately opened the house and furnished it with lights and fuel at their own expense.

As the result thus far, five excellent persons, candid men and heads of families, have voted to keep all the commandments. We hope for others. Pray for us, brethren.

F. W. MORSE,
W. B. HILL.

WISCONSIN.

Dec. 1 and 2, I held two meetings in Burns Valley, for the purpose of encouraging the few commandment-keepers there. We had a good hearing in this community.

Sabbath and first-day, Dec. 4 and 5, I had seven excellent meetings with the church at Leon. Seven decided to obey the truth. This church is zealous in the missionary cause, and its workers have an influence which tells for God. They are full of courage in the Lord.

Dec. 11-13, I held eight meetings with the church at Liberty Pole, Vernon Co., in their new meeting-house. The members of this church had been in rather a discouraged condition, but are now beginning to look up and take courage. If they will carefully follow the advice given them, I am satisfied that the Lord will add to their numbers such as shall be saved.

Dec. 14-16, I spoke three times in the same county, at Kickapoo Center. Here I met Brn. Olson and Atkinson, who also had two meetings for the special benefit of the church, which were greatly blessed of the Lord. I am satisfied the salvation of some there depends entirely upon their faithfulness to God in living out his requirements. I do hope they will be faithful to obey, and will be saved at last. From there, I came to Sand Prairie, where I held nine excellent meetings. We had large hearings at all the meetings. One decided to obey the truth; others are much interested, while the brethren and sisters seem much encouraged to press on.

I. SANBORN.

PLEASANT VIEW, TENN.

I AM at this place lecturing. This is out of my State (Ky.), but it seemed duty to come here. There are now nine here keeping the Sabbath. I baptized five last sixth-day, and the interest has become so great it seems not to be duty to leave here now. Still they are pressing me to come back to Kentucky. I speak every night, and in addition to this very frequently in the day time; besides this, I visit and talk. But, notwithstanding such constant labor, the Lord has given me unusually good health. Praise his name. Last Sabbath (fast day) was a good day for us here. Some of the brethren and sisters were here from Edgefield Junction, and we attended the ordinances. Every one of the Sabbath-keepers present, during the entire day had his cup of joy full. Oh! you should have heard their pleadings for help from some consecrated ministers. May the Lord work upon minds to turn them South.

S. OSBORN.

WRIGHT CO., MINN.

AFTER closing our labors at Round Grove, home duties called us for a few weeks. Meantime we met with the brethren at Medford, Mapleton and Wells, where the Lord helped in presenting the word of life, and the brethren and sisters were encouraged and strengthened.

The 10th of this month, we came to Monticello, at the earnest solicitation of sister Walker, formerly of the S. D. Baptist church, but who, with her husband, a leading member of the Methodist church, had of late become deeply interested in our cause. That evening, commenced meetings in a small school-house, near Bro. Walker's. Continued here until the next Wednesday evening, with from twenty to thirty hearers.

We then concluded to go into the village of Monticello, where the Advent church was opened to us. There are four churches in the village. They had been for four weeks trying to hold a union revival meeting at the Baptist house with but indifferent success. Here is one of the strongholds of the Advent Christian church in this State. Some of their

strongest men have preached here, and on side the Advent church prejudice has run high against the advent doctrine. We have this to meet from the other churches, and prejudice against the Sabbath and the gift of the Spirit from all, and especially from the Advent church, though a goodly number of the members have attended our meetings quite regularly, and seem interested. Our elder of this church, who was a Sabbath-keeper for several years, but "rejected the counsel of God against himself," has been especially bitter against us, working privately to keep the people away.

Our congregations have not been large—ranging from ten to sixty. Meetings at the other churches, church fairs, Masonic Grange, and temperance meetings, Christmas gatherings, and dances, combined with the prejudices against our positions, have kept the people away. The Adventists have a quarterly meeting which commences the evening and continues until Sunday evening. This shuts us out of any place for holding meetings, till after that. At the earnest solicitation of some interested ones we are going out about five miles to hold meetings while it is in progress.

We feel satisfied that we are here in the providence of God, and that there are souls here seeking for the light of truth whom we can reach. We can see some fruit already, and our courage is good, and confidence in God strong. We ask the prayers of our brethren, that we may be humble, faithful, true, earnest workers for God, "in the midst of a crooked and perverse nation."

L. H. ELLS,

D. P. CURTIS.

Monticello, Wright Co., Minn., Dec. 31, 1876.

SAN FRANCISCO.

THE tent-meeting closed in San Francisco, Dec. 12, making eight full months that our tent has been in constant use this season. The district quarterly meeting for Dist. No. 9, Dec. 18, 19, was held in the new church building in San Francisco. Although the building is not fully completed it was made quite comfortable for the occasion, and is now occupied for meetings every Sabbath. We expect it will soon be completed and dedicated.

The quarterly meeting was an interesting occasion. Five more were voted into the San Francisco church, and it was a time of heartfelt gratitude to God, especially in making mention of his providence which had in such a wonderful manner opened the way for the erection of the church building on Laguna Street.

This church one year ago regarded the erection of a house of worship almost an impossibility; but the house is now erected, and the basement rented for a sufficient sum to meet all the interest on the money it was necessary to hire to complete the house. The church express especial gratitude for the noble part Bro. White has acted in this meeting-house enterprise, not stopping with donating \$1000, but standing in the gap to loan the necessary means to complete it.

The Lord is adding some workers to his cause in San Francisco, and we still expect, if we all move humbly in God's order, a large church will be raised up in this world's thoroughfare of travel on this coast. Pray for the work in San Francisco.—J. N. L., in Signs.

ILLINOIS.

BRO. STEWARD writes from Yellowhead Ill., under date Dec. 27, as follows:—

Several times my meetings have been nearly broken up by the bad going, but I have had one at every appointment until yesterday, when it rained steadily all the forenoon. The interest has been good from the first. The Lord is at work, and some who never made a profession before have made a start. Last night we had an excellent meeting. Quite a number of young folks were out, and after talking about an hour, I asked all who had resolved to serve God in the future to raise the hand. Some six or eight hands were raised. One man of quite a family made sport when he first came to the meetings, but last Sabbath he came to me all broken down, and said he could stand back no longer. Last night he spoke. Others were much affected.

The Lord is good. I do praise his name. May he help me to lead the lambs tenderly, carefully, to the Good Shepherd. Quite a number have promised to keep the Sabbath.

If you have been tempted into evil, fly from it; it is not falling into the water, but lying in it, that drowns.

EXTRACTS FROM LETTERS. 28

BRO. A. D. OLSEN writes from Brown Co., Wis. :—

The good cause is still onward in this part of the field. Some twenty-six have lately commenced to observe the Sabbath at Green Bay and Duck Creek. We have our Sabbath meetings regularly, also Bible-class and Sabbath-school and a weekly prayer-meeting. They all seem to take a deep interest. The Lord is truly good in letting the light shine upon our pathway. May we have grace to walk in the light, and may we form such characters as will stand the test of the Judgment.

Sister Hattie Pickens, of Kentucky, says:—

I thank God for the light of present truth. May I be enabled to press through the darkness of these perilous times, and live the life of the righteous. One year ago I was blessed with a mother's love; now she is gone forever. I am weary of this earth, and long for the beautiful Eden.

CALIFORNIA STATE QUARTERLY MEETING

THE first State quarterly meeting of the Cal. T. and M. Society for this year, was held, as appointed, with the Oakland church, on the opening of the new year, and in connection with our fast day. It was a solemn and profitable time. At the commencement of the Sabbath, Dec. 31, a discourse was given by Bro. Waggoner on the message to the Laodiceans. Rev. 3. This was designed to lead to self-examination.

The fast day, Jan. 1, was opened with a social meeting at 9 A. M., in which many stirring testimonies were given and solemn vows made. At 11 A. M., a discourse was given by the writer on the nature of a Bible fast, the humiliation and confession that should go with fasting, and the results following such a fast, all of which were illustrated by instances of Scripture fasts.

At 2 P. M., a most impressive and touching discourse was given by sister White from Heb. 12:1-5. In this discourse she was deeply moved, and her tender words of entreaty touched all hearts as she spoke of the compassion of Christ for us, and the tenderness which should characterize our course toward each other.

After a brief intermission, the ordinance of humility (John 13) was celebrated. It seemed appropriate on this occasion. This was followed by a social meeting pervaded by the solemn presence of the Lord. This meeting was held till about the closing moments of the Sabbath when the emblems of the broken body and spilled blood of our Lord were passed, and thus closed our solemn fast. May our good impressions and vows be carried out.

The most of first-day was spent in business meetings of the district and State T. & M. Society. One special object before the meeting was the extension of the circulation of the SIGNS OF THE TIMES in unison with the effort being made by our brethren in the East; and it was the sense of the meeting that there should be raised, on the Pacific Coast, during 1876, two thousand subscribers to the SIGNS. Bro. White thought it the best plan to get persons to subscribe themselves at whole or half pay, or to send the names of those candid persons whom we may induce to read it, paying for it ourselves. Some promised to furnish as many as 100 names, some 75, some 10, and all expressed a determination to take hold and extend the circulation of our excellent paper.

After the T. & M. business was disposed of, there was a yearly finance meeting for the Oakland church. In this meeting, Bro. White made some interesting remarks on the necessity for a house of worship in Oakland as well as in San Francisco. These remarks were well received, and a vote was taken that a committee of three be appointed to look for a lot, and to see what can be secured in pledges for a Seventh-day Adventist meeting-house in Oakland.—J. N. L., in SIGNS.

The report of the business proceedings of this quarterly meeting shows the following summary of work done:—

No. of families visited, 38; No. of letters written, 63. No. of new subscribers for INSTRUCTOR, 9; REFORMER, 5; SIGNS, 29; VOICE OF TRUTH, 1. No. of trial subscribers renewed, REVIEW, 3. Distribution of reading matter: No. of REVIEWS, 97; INSTRUCTORS, 144; REFORMERS, 26; SIGNS, 540; VOICE OF TRUTH, 8. No. of pages of tracts and pamphlets distributed, 30,190, value, \$32.94; books loaned, 15.

Money received for membership,	\$ 6.00
By donations,	13.50
Book sales,	5.40
Total,	\$24.90

Bro. White spoke with interest on the matter of the SIGNS OF THE TIMES, and of the zeal manifested by the brethren in the East, not only in furnishing the SIGNS Office with engine, presses, and type, but in subscribing for the SIGNS for themselves and their friends. This was followed by remarks from directors and members present.

ORDINATION.

IN the last number of the SIGNS a call was made for a grand rally of the brethren in California, at Santa Rosa, Jan. 15, 1876. The occasion was the ordination of Bro. Wm. Healy to the work of the gospel ministry. Elds. White, Waggoner and Loughborough, were to participate in the services.

Report of Ohio T. & M. State Quarterly Meeting.

THE first State quarterly meeting of the Ohio Tract and Missionary Society for the year commencing Oct. 4, 1875, was held at Clyde, Jan. 1, 2, 1876. Meeting convened at the hall at 10:30 A. M.; opened by prayer by Eld. H. A. St. John.

No meeting having been held the previous quarter, the first thing in order was the reading of report of labor for the quarter just closed, which showed the following results:—

No. of families visited, 107; No. of letters written, 37; No. of new subscribers for the various periodicals, 74; No. of periodicals distributed, 400; pages of tracts and pamphlets distributed, 67,823. The financial standing of the Society is as follows:—

Money on hand at commencement of quarter,	\$120.67
Receipts,	170.53
Total,	\$291.20
Expenses,	230.08
Balance on hand,	\$61.12

The subject of the indebtedness of Dist. No. 5 was introduced by the President for the consideration of the Board of Directors. After due consideration, it was moved that it be laid over until next meeting. Carried.

The propriety of making some changes in the districts was next considered, and it was decided to divide Dist. No. 5 by setting off the counties of Williams, Defiance, Paulding, Van Wert, and Mercer, into a new district, to be entitled Dist. No. 6, of which Bro. C. G. Daniels was appointed director.

Bro. Wm. Cottrell, director of Dist. No. 1, having removed from that district, sent in a request that Dist. No. 1 be merged into Dist. No. 2, thereby releasing him from the responsibilities of his office. After due consideration, it was decided to let the districts remain, release Bro. Cottrell, and appoint J. W. Lucas to act as director in Dist. No. 1.

The necessity of adopting some method for transferring memberships within the Tract Society was next considered, and decision made that members moving from one district to another, within the limits of the State, should be supplied with certificates of membership from the director.

Many interesting remarks were made by the President, which were well calculated to inspire courage, hope, and zeal, in the hearts of the people, and to encourage them to devote their energies to this good cause. Though feeble results mark our efforts in the past, yet all hearts are cheered. The cloud is lifting, and we hope are long to see this branch of the work accomplish its object in the spread of the last message.

Meeting adjourned to first Sabbath and Sunday in April, to be held at Clyde.

H. A. ST. JOHN, Pres.

M. E. UNDERWOOD, Sec.

WHICH BEING INTERPRETED.

THE following shows that if people do not all speak the same language, the present truth brings them, according to the injunction of the apostle, to speak the same thing:—

After our good meeting last Sabbath, a Danish brother who embraced the truth here, but cannot speak English, returned home and wrote the following testimony (translated by his daughter), which you can publish if you think proper.

R. M. KILGORE.

MY DEAR BRETHREN AND SISTERS: I am glad to see your way of spending the

Sabbath. And as I am the only Sabbath-keeper of my nationality around here, I am happy to call you brethren; but I should be much happier if I could speak with you. I pray the Lord that the unrighteous, as well as the righteous, may see the truth, and that we may all take up our cross daily, and thus be saved through the Redeemer. Amen. J. OLSON.

SCATTERING ABROAD.

As my husband and myself were going to Gridley last week, we saw several passengers on the train to whom we decided to give each a copy of our periodicals, provided the introductory conversation should prove promising. Six papers were given away without any incident occurring worthy of remark, except that they were read with manifest interest; not so with the remaining two we presented.

There was an intelligent-looking young lady sitting in front of us to whom I offered a choice copy of the REVIEW, telling her it contained some good articles which I thought would interest her if she enjoyed religious reading. She readily accepted it, but as soon as she saw by whom it was published, she said, "I know something of that denomination; I don't believe the doctrine." I soon learned that she was returning from —, where she had been attending school. At this place, the truth has not been properly represented. Much harm has been done by the inconsistent course of some who profess to love and obey it. It is almost impossible to benefit those who have been thus prejudiced.

How solemn the thought that he that is not with Christ is against him; and he that gathers not with him, scatters abroad. One untidy family can do more harm in a neighborhood than can be counteracted by the consistent course of ten orderly households. A short time before arriving at G., my husband conversed with an elderly lady who resides in Missouri. He asked her if she would not accept a religious paper. She replied: "Certainly." She had met several of our brethren and sisters in Kansas; had attended a number of our meetings; "had heard Eld. White preach;" and appeared to be favorably impressed. "He that is not against me is for me."

If the surroundings be favorable, we may confidently hope that this aged woman will yet rejoice in the light of the third angel's message; while, on the other hand, we greatly fear that the young lady is beyond our reach. "Precept will teach, but example will draw."

All of us exert an influence over those with whom we associate, and that, too, far more potently than many realize. We cannot occupy neutral ground. Influence, brethren and sisters, influence.

ADA L. COLCORD.

AGITATE!

"WHAT good is there in agitation? it only stirs up opposition," is a familiar declaration to those engaged in the work of moral reform. It was frequently heard during the slavery controversy, and now it is familiar to those engaged in the temperance reform. We know, however, that agitation is desirable in the natural world. Not the running brook, but the stagnant pool, produces malaria and its resultant fever; not the fresh blowing winds, but the close, breathless atmosphere, engenders disease and death. So it is in the moral world: agitation is life; stagnation, death. Let wickedness alone, do not expose it, and its promoters will be satisfied, and widespread moral ruin will be the result!

On the other hand, agitate! expose wickedness by bringing the light of God's holy law to shine upon it, and good will be the result.

Obituary Notices.

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

DIED, in Burke, Vt., Dec. 26, 1875, of inflammation of the stomach and bowels, sister Mary L. Bourdeau, daughter of Eld. A. C. and Charlotte Bourdeau, aged 17 years, 7 months and 16 days. Sister Mary had for a time worked in the Review Office, and was considered one of our most healthy and active hands. Little was it thought when a few weeks ago she left for her home to assist her uncle, Eld. D. T. Bourdeau, in preparations for his departure for Europe, that she was marked as a victim for the grave.

In the meetings held in Battle Creek last fall by Bro. and sister White, just before their departure

for California, she made a new start in the service of God and was baptized. Upon hearing of her death, after the first feeling of regret at her loss, the next thought was one of gratitude that she took her stand last fall so fully on the Lord's side. The influence of that revival went with her to the time of her death. In a letter just received from her father, we read the following hopeful and encouraging words in reference to the close of her life:—

"During her short stay at Bordoville, on her way home, she spoke many words of encouragement to her young friends, which they will long remember. In the last meeting that she attended at my house in Burke, two weeks before she died, she gave a testimony which affected all present, and filled our hearts with deep solemnity. During her sickness she gave every possible evidence that she was accepted of God, and that all was well with her. Her strong hope, and the desire she expressed to have her parents, sisters, and brothers, meet her in the kingdom, greatly increased our desires and determinations to serve the Lord, and prepare for Heaven."

"Last Tuesday night, just three weeks after she came home, she was carried out of our house a lifeless corpse. Six of us accompanied her by car to Bordoville, where, yesterday, the 29th inst., the funeral was held, and a comforting discourse was given by Eld. L. Bean, to a large congregation of mourning and sympathizing friends." U. S.

THE following lines were written by a dear friend of the deceased, on the day of the funeral.

IN MEMORY OF

MARY L. BOURDEAU, WHO DIED DEC. 26, 1875.

Our hearts with deep sorrow and anguish are torn;
For death to his mansion a loved one hath borne.
The circle is broken, and vacant the chair—
Lonely the dwelling; for one is not there.

She is gone from our number; no more can we hear
Her voice so familiar to welcome us near.
No more through the room will her footsteps resound,
For now she is lying beneath the cold ground.

O death, thy sad summons was quickly obeyed,
And in thine embrace our sister was laid;
The last farewell spoken, her last tear is shed;
Oh! oft shall we miss her who sleeps with the dead.

While parents, and sisters, and friends, now are weeping,
She heeds not their grief; it disturbs not her sleeping.
No more can earth's sorrows her slumbers molest;
Her work is now finished, and she is at rest.

Yes, sleeping in Jesus a blessed repose;
Secure from life's conflicts, its cares, and its woes.
But short is her slumber, within the dark tomb;
For Jesus hath lain there, and scattered its gloom.

And soon he is coming, death's portals to ope,
And release all his captives now resting in hope.
Triumphant, immortal, she then will arise;
Shouting victory o'er death; where, O grave, is thy prize?

Oh! then may we meet, in that glorious morn,
The loved and the cherished, who from us are torn;
In Heaven, where all is immortal and fair,
No parting, no sighing, no death, will be there.

V. O. CROSS.

Bordoville, Vt., Dec. 30, 1875.

DIED, of slow paralysis, in Cedar Springs, Mich., Dec. 27, 1875, Benjamin Stiles, aged sixty-nine years. Bro. S. was a strict and conscientious observer of the Sabbath. As his disease progressed, the goodness and mercy of God were manifest. The faults and sins of his past life, many of them innocently committed, were wept over and confessed. He was thus enabled to prepare for the solemn Judgment before the disease reached the brain, after which he had no rest from his sufferings except in unconsciousness. Funeral discourse by Rev. A. Rogers (Methodist) from 1 John 3:2. M. P. STILES.

DIED, of lingering consumption, in Locke, Ingham Co., Mich., Dec. 10, 1875, Chanoy P. Faulkner, aged twenty-nine years. His last expressions were full of consolation to those who heard them, and he calmly fell asleep, we trust, in Jesus. Funeral discourse by the writer from Job 14:14, to a large and attentive audience. D. W. MILK.

DIED, at Beaver Dams, N. Y., Dec. 23, 1875, in the thirty-ninth year of her age, sister Mary E. Johnson, wife of Daniel Johnson. Sister J. was afflicted with what was supposed to be goiter; but it proved to be a tumor. The best surgeon in the vicinity was secured, and she submitted to have it opened, and a seton introduced. To all appearances, she was in a fair way to survive, until the morning of her death, when she suddenly expired. Being assured by her surgeon that her chance of life was small, she gave directions concerning her funeral and the disposition of her things, and resigned herself into the hands of God. There is hope in her death. Sermon by Eld. Mallery (Baptist), from Job 14:14; John 14:23. D. T. FERO.

DIED, of scarlet fever, in Smithland, Iowa, Dec. 30, 1875, Ernest M., only son of D. A. and E. F. Butler, aged three years and eight months. Funeral discourse by the writer, from Job 14:14. "If a man die shall he live again?" J. BARTLETT.

DIED, near Papinsville, Mo., Dec. 15, 1875, after an illness of three months, Jesse C., only child of Enos and Emma Terry, aged eleven months. While we mourn the loss of our little one, we are made to rejoice by the thought that he will "come again from the land of the enemy." B. F. TERRY.

DIED, in Portland, Maine, Dec. 2, 1875, my dear sister, Lucy J. Dunscomb. When she was 14 years of age, she was stricken down with rheumatic fever, which terminated in heart disease and dropsy. She was never well after. Four years ago she was baptized by Eld. Haskell, and became a member of the church in Deering. Funeral discourse by Eld. Stockman, from Rev. 22:1-3. E. F. DUNSCOMB.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 20, 1876.

We publish this week a Conference Directory, giving the name and address of the President and Secretary of each Conference. If any mistakes are made, the parties concerned will please notify us immediately. We give this as a convenient document for reference by our brethren and sisters everywhere.

Some of the brethren are writing to this Office, suggesting that space be secured to represent our publications and our work at the coming Centennial Exhibition at Philadelphia. We would say that application has already been made for that purpose.

In a private letter, Bro. S. Osborn states the encouraging fact that the brethren in his field of labor, Kentucky, have already raised \$172 for the purpose of putting a tent in the field in that State next summer.

CURIOUS.—The hymn, "Heir of the Kingdom, oh! why dost thou slumber?" which we have had for years in our hymn book, appears in the *Advent Christian Times*, of Dec. 29, 1875, credited to "S. J. B., in *Herald of Life*."

MINNESOTA.

The State of Minnesota is a promising field. That State has suffered from the grasshopper-scurge as well as Kansas and Missouri. Minnesota should not be forgotten in our liberalities.

We are gratified to see our people donating liberally to help these young and destitute Conferences. Let the means come in, and let Minnesota share equally. Last year we gave \$100 to the Kansas and Missouri Conference. Then when that Conference was divided, making the Missouri Conference and the Kansas Conference, we gave \$100 to each. We now give \$100 to Minnesota, and ask that our people still donate liberally, and that the three States share equally. God bless the labors of our ministers in these three Conferences. Our people will expect much of them, under God, in bringing souls to Christ and his truth.

JAMES WHITE.

Oakland, Cal., Jan. 10, 1876.

TESTIMONY TO THE CHURCH.

TESTIMONY to the Church No. 26, is being printed on the Oakland, Cal. press, and will be ready about the 20th. No previous testimony has been more important than No. 26.

Tract and Missionary workers should take hold of the matter of circulating this testimony at once. Those who have least interest to obtain it, need it most. It will have to be circulated through the mails.

Price, postage paid, 25 cents a copy. Address, SIGNS OF THE TIMES, Oakland, California.

THE CHART.

ORDERS are pouring in so rapidly for the illustration of the chart with explanation, given in No. 1, present volume, that it has been thought prudent to secure some extra plates before printing. This will explain the delay in filling orders. They will be filled in a few days.

U. S.

CALLS FOR HELP.

We are frequently receiving calls for help from different States where there are openings for the presentation of the truth, with flattering prospects of success. They want a minister; and write to this Office to inquire if one cannot be sent. The best we can do with such requests is to send them to the Presidents of the Conferences from which they come, or those nearest to them. And our friends would save time to send their requests directly to the President of their Conference. This is one of the reasons which has led us to prepare the Conference Directory given in this number.

U. S.

APPOINTMENTS.

Look well at all appointments that appear in the paper, so as to be sure not to overlook any meeting in your church or neighborhood. We make this request, as our columns are sometimes so crowded that we have not room to give appointments a second insertion. Having been in once they may not appear again. So do not overlook them, nor forget them if they appear but once.

U. S.

Herding Cattle on the Sabbath.

We have received letters from several of our brethren in the Western States inquiring whether watching or herding stock on the Sabbath is consistent with a proper observance of the commandment. And one inquires how Abraham and other Sabbath-keeping herdsmen of olden times probably managed that business.

Will some of our preaching brethren who live in the West, and who are better acquainted with that business and the circumstances attending it, consider this inquiry and answer it?

U. S.

CONFERENCE DIRECTORY.

THE following list of the names and addresses of the Presidents and Secretaries of all our Conferences, will be convenient for reference for our brethren in their respective States.

GENERAL CONFERENCE.

Pres., James White,
Battle Creek, Mich., and Oakland, Cal.
Sec. Uriah Smith, Battle Creek, Mich.

IOWA & NEBRASKA CONFERENCE.

Pres., Henry Nicola,
Richmond, Washington Co., Iowa.
Sec., L. McCoy,
Sigourney, Keokuk Co., Iowa.

ILLINOIS CONFERENCE.

Pres., G. W. Colcord,
Lovington, Moultrie Co., Ill.
Sec., C. H. Bliss, Cerro Gordo, Ill.

WISCONSIN CONFERENCE.

Pres., O. A. Olsen,
Fort Howard, Brown Co., Wis.
Sec., A. S. Osborn,
Bloomington, Grant Co., Wis.

MINNESOTA CONFERENCE.

Pres., Harrison Grant,
Medford, Steele Co., Minn.
Sec., O. W. Pierce,
Stewartville, Olmsted Co., Minn.

MICHIGAN CONFERENCE.

Pres., E. H. Root,
Coopersville, Ottawa Co., Mich.
Sec., S. Brownsberger,
Battle Creek, Mich.

VERMONT CONFERENCE.

Pres., A. S. Hutchins, Irasburg, Vt.
Sec., C. W. Stone, Richford, Vt.

NEW ENGLAND CONFERENCE.

Pres., S. N. Haskell,
South Lancaster, Mass.
Sec., Miss M. L. Huntley,
South Lancaster, Mass.

MAINE CONFERENCE.

Pres., J. B. Goodrich, Hartland, Me.
Sec., Timothy Bryant, North Jay, Me.

N. Y. & P. A. CONFERENCE.

Pres., B. L. Whitney,
Kirkville, Onon. Co., N. Y.
Sec., S. B. Whitney,
Litchfield, Her. Co., N. Y.

KANSAS CONFERENCE.

Pres., J. N. Ayers,
Farlinville, Linn Co., Kansas.
Sec., Esther Stevens,
Elk Falls, Howard Co., Kansas.

MISSOURI CONFERENCE.

Pres., J. H. Rogers, Hamilton, Mo.
Sec., Wm. Evans, Hamilton, Mo.

OHIO CONFERENCE.

Pres., H. A. St. John,
Clyde, Sandusky Co., Ohio, Box 600.
Sec., A. M. Mann,
Darlington, Richland Co., Ohio.

INDIANA CONFERENCE.

Pres., James Harvey,
North Liberty St. Joseph Co., Ind.
Sec., Margaret Fatie,
Mechanicsburg, Henry Co., Ind.

CALIFORNIA CONFERENCE.

Pres., Eld. J. N. Loughborough,
Oakland, Cal.
Sec., Wm. Saunders,
Woodland, Yolo Co., Cal.

THE REVIEW.

EDITORS OF THE REVIEW: Number 1 of Vol. 47 of the REVIEW is just received. We are all delighted with its appearance. We think it much improved; and then the matter in this number is uncommonly interesting. The cut of the chart, with the accompanying description, is invaluable. This would attract the attention and awaken the interest of almost any one into whose hands it should be placed. If

the whole volume is like this first-fruit, which we hope it will be, what a rich feast those will lose who do not take it. We wish you much success in conducting this paper. I shall do all I can to write for it and circulate it.

D. M. CANRIGHT.

THE FAMILY HEALTH ALMANAC.

We learn by reports from the T. & M. Societies that some have already disposed of the larger share of the almanacs ordered. New England has sold 10,000, having done more than any other society. None need be discouraged, thinking it is too late. There is no substantial reason why the next two months may not be as good as the last two for the almanac business. Some of the most enterprising publishers are just issuing almanacs. Last year, orders for thousands of our almanacs were received as late as June. The type for this year's edition is still standing; shall we have another edition. If any societies can dispose of more, please let us know at once, and we will print them.

PUBLISHERS HEALTH REFORMER.

Appointments.

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

Allegan, Mich.

A PRIVATE note recently received from Bro. Canright, stated that he would be in Allegan to commence a series of meetings there Jan. 22. As no regular appointment has been received, we fear it has miscarried, and hence make this statement.

We will meet with the brethren in Dist. No. 10, at Niles Hill, N. Y. (Wellsville P. O.), Jan. 29 and 30.

S. N. HASKELL,
B. L. WHITNEY.

THE next T. & M. quarterly meeting for Dist. No. 5, will be held at Jamaica, Vt., Feb. 12 and 13. Hope to attend this meeting.

A. S. HUTCHINS.

THE next general quarterly meeting of the Iowa and Neb. T. & M. Society, will be held at Sigourney, Iowa, March 4 and 5, 1876.

This notice is given in good time, so that all of the directors may have time to hold the district meetings, get in all the reports, and send them to the secretary, C. G. Johnson, Sigourney, Iowa, in time. At our last meeting, more than half of the districts did not report at all. Brethren, this is not as it should be. If any of the officers of this Society cannot perform their duties, for want of interest or any other cause, please report, that your place may be filled by some one that will work. H. NICOLA, Pres.

PROVIDENCE permitting, I will hold meetings at Lyons, Wis., or on the Prairie east of Baraboo, as the brethren there may determine, commencing Friday evening, Jan. 28, and continuing over Sabbath and first-day. Should like to have the brethren and sisters from Dell Prairie and Douglas Center attend.

At Douglas Center, Friday evening, Feb. 4, continuing over Sabbath and first-day; meeting to be held at either school-house, as Bro. Judd may appoint.

I. SANBORN.

QUARTERLY meeting for the Patrickburg church, at Patrickburg, Owen Co., Ind., Feb. 5 and 6, commencing on the eve of the 4th. We expect all the brethren and sisters of Owen Co. to be present. We will hold a Tract Society meeting in connection with the quarterly meeting, and also make arrangements for s. b., and attend to such other business as may be brought up.

N. CARAHOOF.

THE next Tract and Missionary meeting for Dist. No. 1, Vt., will be held at Bordoville, Jan. 29 and 30, 1876. Will Brn. H. W. Pierce, of Bordoville, and I. Stanhope, of East Richford, see that a full report is sent in to me at least one week previous to the meeting? And to our brethren we wish to say, Be sure to give a full report of all that you have done during the quarter. This will help to make the meeting one of interest to all. We shall be greatly disappointed if this does not prove to be the most interesting Tract Society meeting ever held in our midst. Come prepared to stay till the close; and pray that the Lord may send the true missionary spirit into our midst.

CHARLES P. WHITFORD, Director.

QUARTERLY meeting for the church of Burnside, Wis., Feb. 4 and 5, 1876. The brethren from Modena and Arkensaw are requested to attend. Let us come to this meeting seeking the blessing of God, and consecrating ourselves anew to his work. Bro. I. Sanborn is urgently requested to meet with us.

J. D. MULHOLLEN.

THE Lord willing, I will hold meetings in Ohio as follows:—

Waterford,	Jan. 20-24, 1876.
Appleton,	" 27-31, "
Bowersville,	Feb. 3-7, "
	H. A. ST. JOHN.

QUARTERLY meeting at Litchfield, Minn., Jan. 29, 30. Koronas, Feb. 5, 6.

HARRISON GRANT.

Business Department.

"Not slothful in Business. Rom 11:12.

RECEIPTS

For Review and Herald.

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

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