

The Advent Review

AND SABBATH HERALD.

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

VOLUME 47.

BATTLE CREEK, MICH., FIFTH-DAY FEBRUARY 17, 1876.

NUMBER 7.

The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

F. H. SIBLEY, Secretary, M. J. CHAPMAN, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for a Volume of 26 Numbers. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

A ORY.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and I will sup with him, and he with me." Rev. 3:20.

SWEET Guest, dear Guest, no more
I lock the low, dim, door,
Where long with patience sweet
Have strayed thy weary feet;
Withdrawing bolt and bar,
I set it now ajar.

It is a poor, dark, place,
Unworthy of such grace;
For through its pane, dust-deep,
Only the shadows creep,
And thick have spiders spun,
Nor left space for the sun.

And here no rich banquet
Befitting thee is set;
Not even bread is mine,
I have no food, no wine,
No damask fine, nor silver cup;
How, then, with me canst sup?

Oh! that it were but clean!
For canst thou really mean
To come and sup wherein
Only foul guests have been—
A dusty dwelling where
All empty is and bare?

Sweet Guest, dear Guest, if thou
In such canst go, come now!
O come! hungry I wait,
Longing, repentant, late,
Withdraw each bolt and bar,
And set my door ajar.
—Boston Congregationalist.

The Sermon.

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

SYSTEMATIC BENEVOLENCE, OR THE BIBLE PLAN OF SUPPORTING THE MINISTRY.

BY ELD. D. M. CANRIGHT.

Text "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-11.

Seventh-day Adventists claim to be a Bible people, both in doctrine and in practice. Whatever the Bible clearly teaches, that we claim to believe and practice. We keep the Bible Sabbath; we practice Bible baptism; we worship the God of the Bible. Being thorough reformers, we find it necessary to disregard many of the customs and practices of the sects around us. This is especially true upon the important subject of the proper mode of supporting the gospel.

The modern mode of doing this we condemn and utterly reject. When a minister is hired, a subscription is passed around town, soliciting help from the ungodly and everybody. Then every time a person goes to church the contribution box is thrust into his face. We know that many people stay away from meeting on this account. But as this does not raise means enough, donation parties are resorted to, and all classes and characters are invited to contribute in this manner. Then come festivals, oyster suppers, grab-bags, fish-ponds, ring cakes, and a whole list of religious abominations, with which to coax or catch

a dime out of every one. We are utterly opposed to the whole system. We believe that it is one of the signs of the fall of Babylon, one of the sins for which God is forsaking a covetous, fallen church.

But the gospel must be supported. The Lord's devoted ministers must have a living. If we reject this system we must adopt a better one. This we can readily do; for the Lord has furnished it, ready arranged to our hands. The only difficulty in the case is covetousness on the part of professed Christians. It is evident that this is the true cause which has led the modern churches to resort to every means to gather in money, in order to save their own pockets. We justly condemn them for this. Let us beware of covetousness on our own part that it does not blind our eyes to the plain teaching of the Lord upon this subject.

In order to make this matter plain, we will notice a few of the plainest principles of the Bible bearing upon the point.

1. There is one personal, intelligent, living God, who has created all things. Nothing exists but what he has made. This is so many times and so plainly stated in the Bible that I do not stop to quote any one passage upon the point. Having made them, it is perfectly right and reasonable that he should say how they should be used; and no one has a right to use them for any other purpose. To do so would be the highest crime one could commit. It would be open rebellion against God, the highest authority in the universe.

2. God created all these things for his own pleasure and glory. This is stated many times in the Bible. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Notice, it says, "For thy pleasure they are and were created." Man, in his selfishness, has come to think that all things were created for his pleasure, —that the sun shines to please him, that the earth produces to gratify him, and that he lives for his own pleasure. But the Bible tells a different story. All these things, and man himself, was made to please and glorify God. Hence God's honor must be first in everything. So Jesus says, The first and great commandment is to love the Lord with all the heart, might, mind and strength. Matt. 22:37. The first commandment in the moral law strikes the same point, "Thou shalt have no other gods before me." Ex. 20:3. The Lord's prayer recognized the same principle. "Our Father which art in Heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is in Heaven. Give us this day our daily bread," &c. Matt. 6:9-11.

Jesus ever taught that our duty to God is paramount to everything else; even the dearest and most tender relations of life must give way before this. Thus he says: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. A father or a mother, a brother or sister, or even a wife or child, must not stand first in our affections and our duties. God first, everything else secondary. Paul sums it all up thus: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Then we must keep the glory of God constantly before us, even in eating and drinking. This is reasonable; for it is God's sun that shines upon us, God's air we breathe, God's earth we walk upon,—every thing is God's.

3. We are only stewards for a short time of what we possess. No doctrine of the Bible is more plainly and frequently stated than this. Let us hear the word of the Lord upon this subject. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the

field are mine. If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof." Ps. 50:10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

My brother, those cattle in your field are the Lord's; those horses in your barn are the Lord's; those acres of land are the Lord's; the wheat, corn, oats, and potatoes that you claim are the Lord's; the money in your pocket, and that which you have at interest, is the Lord's. You only have it committed to you for a short time. How plainly Jesus states this doctrine in Matt. 25:14, and onward. "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." "After a long time the lord of those servants cometh, and reckoneth with them." Verses 14, 15, 19. The rest of the story is familiar to every body. It was given expressly to teach the very doctrine which we are here setting forth, viz., that in the Judgment the Lord will require every one of us to give a strict account of what we have done with the means committed to our trust.

These talents cover more than simply our money or our property. To some the Lord has given physical strength. In many cases, this is a better capital than money, houses, or lands. We have no right to squander this carelessly, or through laziness put it to little or no use. My brother, God will require a faithful use of the physical strength which you possess. Be careful how you lie around and idle away this great capital. Others have a large capital of mental strength, mental ability. They have capacity for teaching and filling important positions and offices. Their influence is large. The Lord will require them to give an account of this by and by. Some of these have good, financial ability. They know how to calculate well. In making bargains they have prudence and good judgment. In carrying on business, or prosecuting their trade they are successful. God has endowed them with much ability in this direction. If they turn their hand to farming, they know just how to do it, and make it pay. If it is in buying or selling, their foresight and business tact gives them success.

But all men have not this ability. Indeed, a greater share have not. Some persons have great ability as preachers, lawyers, or doctors, who have no financial ability. Financial ability is as much a special gift, or talent, as is that of preaching, teaching, or anything else. We often see one brother among several sons who is blessed with this ability, while the rest are not. The others are equally honest, equally industrious, and equally anxious to obtain means, yet they remain poor all their lives. It is not mere luck. They do not know how to calculate; but their brother does.

How apt the prosperous are to take all the credit to themselves and disgust their poor brethren and neighbors. They love to contrast their success with the failure of others. They love to look over their fine farms, their fat cattle, full barns, and count over their money, while they say in their hearts and with their lips, "This is mine; I have done this. Brethren Jones and Jay, Smith and Brown, if they only knew how to do it, might be as well off as myself." They not only take the credit to themselves, but, worse than this, they appropriate all the advantages of these to their own personal advantage and enjoyment. They use their financial ability to lay up money for themselves, to build fine houses for themselves, to purchase easy carriages for themselves, to buy fine clothing for themselves, to set rich tables for themselves; and if any body suggests any other use of this, they say, "Verily, are not all these things mine?"

Have not I earned them? Have not I made them? Whose business is it what I do with them?" But stop, my brother. Who gave you the ability to get these things? Who made you different from your poor brother? Was it not God? Is God a respecter of persons? Did he love you so much better than others that he gave you this ability simply to honor and please yourself? or did he not endow you with this ability in order that you might make means to help his cause?

Listen to the word of God on this point. It is very plain. "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:12, 13, 17, 18.

Yes, this is just what wealthy men generally believe: My power, my hand hath gotten all this wealth. But what does the Lord say? It is the Lord "that giveth us power to get wealth." No Christian will deny this.

Now, I maintain that while the Lord calls one man to preach the gospel, and gives him talent for that purpose, he just as truly calls another man, and gives him talent to make money with which to support the other man in preaching the gospel. Paul affirms this in Romans 12:4-8. He names the different gifts with which the different members in the church of Christ are endowed; as the gift to prophesy, to preach, to teach, to exhort, &c., and among the rest, to give liberally. See verse 8 (margin).

Nothing is more reasonable. Look a moment. One man is gifted and called to be a minister. He leaves every worldly occupation, and devotes all his energies to the work of the ministry. He takes no time to plant or build, to trade, or make money in any manner, while at the same time his family must be fed, clothed, and cared for, as other people. He must have books, his traveling expenses must be paid, &c. He cannot do it. Now here is another brother, equally talented, but in a different direction. He has no gift to teach or preach; but he has a gift to make money, and do it honestly. The Lord calls this brother to make money, and divide it in supporting the other one.

Because one man is endowed with ability and talent to preach the gospel, does God call him to give up all worldly hopes and ambition, leave his home and family, labor hard day and night, in season and out, summer and winter, seven days in the week, suffer persecution and spend his life among strangers, working to his last day, even to old age, and die in the harness? Yes; many have done this, and are doing it now, and we believe that they are only doing their duty. But here is the other brother, equally talented, though in another direction. He has financial ability and advantages. Does the Lord require no sacrifice of him? Is it his privilege to use this ability simply for his own comfort and convenience—to surround himself with a pleasant home, luxurious living, and heap up wealth to leave for others? So some men seem to think; but it is a terrible deception. Riches have blinded their eyes. If they give a little now and then they think it very hard. As to sacrificing or practicing self-denial in order to save means to help the cause of God, they never dream of it. After they have supplied themselves with every comfort, and even luxury, then, if they have a few hundred dollars above this, they think they do exceedingly well to give a part of that. Many of these men are dreaming of securing Heaven with hundreds of plain Scripture texts right against them. Call after call is made to help the cause of God, but their hearts and hands are closed.

4. God requires that a tithe, or one-tenth, of all the income of his people shall be given to support his servants in their labors. Ever since the fall of man it has been necessary that there should be men devoted wholly to the service of God. It appears that from the very beginning the Lord taught his people to devote one-tenth to the support of his ministers. Away back in the patriarchal age this was an established rule. This is evident from the conduct of Abraham toward Melchisedec. Thus we read: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." Heb. 7:1, 2. God had just blessed Abraham in not only recovering Lot, but in taking a great booty. The very first thing Abraham did was to give the Lord's priest a tithe of every thing. See Gen. 14.

Jacob acted in like manner. He solemnly vowed to give the Lord one-tenth of all he should bless him with. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

Many passages might be given confirming the fact that the tithing principle is as old as the fall of man. In the time of Moses, when everything was more definitely required by law, this system was very plainly enforced. Thus the Lord said: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. All the tithe of the land, whether it grew from that which was sown, as wheat, corn, potatoes, etc.; or that which the tree brought forth; as apples, pears, peaches, etc., was to be given to the Lord. So also a tithe of the herd; that is, of the cattle, and all the flock, was to be the Lord's. One-tenth of all that they raised or made in any manner, was to be given for the support of the priests. If a farmer raised one hundred bushels of wheat, ten of these were the Lord's. If he raised ten sheep, one was the Lord's; or ten oxen, one was the Lord's. If he made ten dollars, one was the Lord's. One-tenth of all his income from every source was required.

But was not this system abolished in the gospel dispensation? No; and why should it be? Does it cost less to support God's servants now than it did then? Is not the gospel worth as much as the law? Why should not men give as much now as they did then? Some professed Christians seem to go on the principle that the greater light and blessings they enjoy the less they are to give for them. But I do not so read the gospel. Listen to the language of the Saviour: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. These Pharisees were very particular to give one-tenth of everything. If they raised a little sage, mint, or a few hills of onions, or anything, they were careful to set apart one hill in every ten to the Lord. Now, did not Jesus condemn this, and set it aside? No, indeed. They had neglected judgment and mercy, &c., while they were very particular about their tithing. To them, Jesus said, "These ye ought to have done, and not to leave the other undone." Here Jesus distinctly teaches that men ought to pay tithes, even of little things, as mint and anise; how much more, then, of more important crops.

Paul also established the same rule among all his churches. Thus he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. Notice that this was something in which every one was to take a part. They were to do it regularly, once every week. How much should they give? Just according as God had prospered them. Giving, then, was to be by rule, and systematically carried out. What part they were to give was already established,—one-tenth.

One-tenth, then, of all our income, is the Lord's. Notice, the Lord does not say you shall give me a tenth, but he says one-tenth is the Lord's. Lev. 27:30. That is to say, the Lord graciously gives to us nine-tenths

of all that we make. With this we are to provide for all our own wants and that of our family, our food, clothing, schooling, taxes and necessary expenses. But one-tenth the Lord reserves to himself. It is not ours; it belongs to God. Do we raise one hundred bushels of wheat? It is grown on God's land, is watered with the Lord's dew, warmed with the Lord's sun; and for all this the Lord simply claims one-tenth. But men have always been covetous. When they have taken nine-tenths they are not satisfied. They persuade themselves that they need a part or a whole of this tenth. Hence the Lord warns us to deal honestly and to be careful upon this point. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22.

And yet, with all that the Lord has said upon this subject, and with the eyes of God upon them, men have deliberately taken the Lord's share, and used it themselves. To such persons God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

(Concluded next week.)

DO BEASTS HAVE IMMORTAL SOULS?

(Continued.)

LANGUAGE OF ANIMALS.

Mr. Wood claims that all animals have a distinct language of their own by which they can distinctly convey ideas one to another. After arguing the case very conclusively he gives the following illustrations of it:—

"Looking at the nervous system of insects, in which there is no definite brain, but merely a succession of ganglia united by a double nervous cord, many physiologists have thought that reason could not be one of the attributes of the insect race. Yet nothing is more certain than that they are able to converse with each other and communicate ideas, this fact showing that they must possess reason. As far as we know, the hymenopterous insects—namely, the bees, wasps, and ants—are the best linguists of the insect race, their language being chiefly conducted by means of their antennae. A good example of this was witnessed by me in the summer of 1872.

"At breakfast time, some pieces of the white of an egg were left on a plate. A wasp came in at the window, and, after flying about for awhile, alighted on the plate, went to the piece of egg, and tried to carry it off. Wishing to see what the insect would do, I would not allow it to be disturbed. After several unavailing attempts to lift the piece of egg, the wasp left it and flew out of the window. Presently, two wasps came in, flew directly to the plate, picked up the piece of egg, and in some way or other contrived to get it out of the window. These were evidently the first wasp and a companion which it had brought to help it.

"I had a kind of suspicion that when the wasps reached their home they would tell their companions of their good fortune, and so I put some more egg on the plate and waited. In a very short time, wasp after wasp came in, went to the plate without hesitation, and carried off a piece of egg. The stream of wasps was so regular that I was able to trace them to their nest, which was in a lane about half a mile from my house.

"The insect had evidently reasoned with itself that, although the piece of egg was too heavy for one wasp, it might be carried by two; so it went off to find a companion, told it the state of things, and induced it to help it in carrying off the coveted morsel. Then the two had evidently told the other inhabitants of the nest that there was a supply of new and dainty food within reach, and had acted as guides to the locality. Here is positive proof that these insects possess a very definite language of their own, for it is impossible that human beings could have acted in a more rational manner.

"Every one knows that wasps carry out one of the first principles of the military art by always having the gate of their fortress guarded by a sentinel. Should there be danger, the sentinel gives the alarm, and out dash all the inhabitants at the offender indicated by the sentinel.

"It is clear that, out of the many hundred wasps which form a full-sized nest, the individual who is to act as sentinel must be selected, and its task appointed. We do not know how the selection is made, but that such is the case is evident; for the rest of the wasps acknowledge their sentinel, trust to it for guarding the approaches of the nest, while they go about their usual task of collecting food for the young and new material for the nest.

"As for the ants, some of their performances are absolutely startling, so closely do they resemble the customs of human civilization.

"They have armies commanded by officers,

who issue their orders, insist upon obedience, and on the march will not permit any of the privates to stray from the ranks. There are some ants which till the ground, weed it, plant the particular grain on which they feed, cut it when ripe, and store it away in their subterranean granaries. There are ants which are as arrant slaveholders as any people on earth ever were. They make systematic raids on the nests of other ants, carry off the yet unhatched cocoons, and rear them in their own nests to be their servants.

"There are ants which bury their dead—a fact which was discovered by accident.

"A lady had been obliged to kill some ants, the bodies of which lay about on the ground. Presently a single ant found its dead companions, and examined them and went off. Presently it returned with a number of others, and proceeded to the dead bodies. Four ants went to each corpse, two lifting it, and the other two following—the main body, some two hundred in number, following behind. The four bearers took their office in turns, one pair relieving the other when they were tired. They went straight to a sandy hillock, and there the bearers put down their burdens, and the others immediately began to dig holes. A dead ant was then placed in each grave and the soil filled in. The most curious part of the proceedings was that some six or seven ants refused to assist in grave-digging. Upon which the rest set on them, killed them, dug one large hole, and tumbled them unceremoniously into it."

"Some time ago a couple of shepherds met in a market-place, each, as a matter of course, accompanied by his dog, one of which had been suspected of sheep-worrying. After the manner of dogs, the animals accosted each other, and soon assumed so remarkable a demeanor in their conversation that their owners consulted together on their own account, and agreed to set a watch upon their dogs. On that very evening, both dogs started from their homes at the same hour, joined each other, and set off after the sheep.

"Here we have a direct example that dogs have a sufficiency of language to convey ideas. The old offender had invited the young and innocent dog to go with him sheep-worrying, and had even managed to tell him the time when he was to start on his expedition."

"Two very remarkable instances of language and combination are given by Colonel W. Campbell in his 'Indian Journal.' The writer is, perhaps, better known by his *nom de plume*, 'The Old Forest Ranger.' He was at Ranee Bannore on a hunting expedition:—

"I witnessed this morning a curious instance of wolfish generalship that interested me much, and which, in my humble opinion, goes far to prove that animals are endowed to a certain extent with reasoning faculties, and have means of communicating their ideas to each other.

"I was, as usual, scanning the horizon with my telescope at daybreak to see if any game was in sight. I had discovered a small herd of antelopes feeding in a field from which the crop had lately been removed, and was about to take the glass from my eye for the purpose of reconnoitering the ground, when, in a remote quarter of the field, concealed from the antelopes by a few intervening bushes, I faintly discerned in the gray twilight a pack of six wolves, seated on their hind quarters like dogs, and apparently in deep consultation.

"It appeared evident that, like myself, they wanted venison, and had some design upon the antelopes; and, being anxious to witness the mode of proceeding adopted by these four-legged poachers, I determined to watch their motions. I accordingly dismounted, leaving my horse in charge of the sower, and, creeping as near the scene of action as I could, without being discovered, concealed myself behind a bush.

"Having apparently decided on their plan of attack, the wolves separated, one remaining stationary, and the other five creeping cautiously around the edge of the field, like setters drawing in a shy covey of birds. In this manner, they surrounded the unsuspecting herd, one wolf lying down at each corner of the field, and the fifth creeping silently toward the center of it, where he concealed himself in a deep furrow.

"The sixth wolf, which had not yet moved, now started from his hiding-place and made a dash at the antelopes. The graceful creatures, confident in their matchless speed, tossed their heads as if in disdain, and started off in a series of flying bounds that soon left their pursuer far behind. But no sooner did they approach the edge of the field than one of the crouching wolves started up, turned them, and chased them in a contrary direction, while his panting accomplice lay down in his place to secure wind for a fresh burst. Again the bounding herd dashed across the plain, hoping to escape on the opposite side; but here they were once more headed off by one of the crafty savages, who took up the chase in his turn, and coursed them till relieved by a fresh hand from an opposite quarter. In this manner, the persecuted animals were driven from side to side and from corner to corner, a fresh assailant heading them at every turn, till they appeared perfectly stupefied with fear, and, crowding together like frightened sheep, began to wheel around in diminishing circles.

"All this time, the wolf which lay concealed in the furrow near the center of the field had never moved, and although the antelopes had passed and repassed within a few feet of him, and had, perhaps, even jumped over him, his time for action had not yet arrived. It now became evident that the unfortunate antelopes must soon be tired out; when it appeared probable that the surrounding wolves would have made a combined attack, and driven the terrified herd toward the center of the field, where the

wolf which had hitherto been lying in reserve would have sprung up in the midst of the herd and secured at least one victim."

"At this period of the proceeding, the spectator shot the nearest wolf, whereupon the other five decamped and allowed the antelope to escape.

"Here we have reason and a power of combination for mutual action that would have done credit to human beings.

"The anecdote shows also that there is more detail in the language of animals than generally supposed. Each had its different part assigned, so that the wolves must have possessed some means of indicating that locality; and each undertook to play its own part in a scheme of small intricacy, so that their language must have been capable of expressing abstract ideas."

"Most persons have heard of the celebrated rook parliaments, though very few have seen them. I have an account written by a lady who was at the time in bad health, and was reclining among some shawls behind a window curtain, where even the sharp-eyed rooks could not detect her.

"The account much resembles those that have already been given by other writers, and introduces one additional circumstance. The rooks (called crows by the spectator) assembled in a circle, and in the middle was one bird lying very downcast and wretched. Two more rooks took their places at its side, and the vast amount of chattering went on. At last two birds, which seemed to act as accusers, pecked the central bird and flew off. All the others then set on the condemned bird, pecked it nearly to pieces, and went away, leaving the mangled body on the ground.

"The lady who witnessed this remarkable scene was much struck by the variety of tones employed by the birds, and their great expressiveness."

"The following anecdote of a rat shows how expressive and intelligible is the language of gesture: A gentleman living in Kent had a fancy for taming animals, and among others had some rats, which were on the most friendly terms, and used to run about him as he sat in his room. One of his rats had a litter of young, and, in order to insure their safety, they were placed in a bird-cage, and hung on a wall.

"One night, after their master was asleep, he was awakened by something patting his cheek, and found it was one of his tame rats. He tried to sleep again, but the animal would not allow it, and was evidently disturbed about something. As soon as he obtained a light, the rat went to the door, and looked at him as if expected him to follow. He did so, and it led him down the stairs into his room, and then to the spot where one of the young was lying, having fallen from its cage.

"Suppose that we substitute for the rat a deaf-and-dumb man or woman, the action would have been almost exactly the same, as would have been the ideas that were so lucidly conveyed by the language of gesture. The animal found that it was unable to put back its fat young one, and must have calculated that its master was taller and stronger than itself, and able to replace the young rat. So it went in search of its master, traced him to his bedroom, which it must have done by the sense of smell, awoke him from his sleep, and showed him where his assistance was needed."

"How completely animals can make their selves understood by man, especially when they wish to help each other by the aid of man, may be seen in many of the anecdotes narrated in this work. Here is a case where a gander managed to convey ideas to human beings:—

"I was once sitting at my window reading when a gander came up and stood at the window, uttering the most discordant screams, and making the strangest gestures with his head. I was aware that he was a knowing bird, but was not prepared for the sequel.

"As soon as my wife and I came out, he waddled away round the stables and out-house until he came to the mill-wheel. Then he stopped, went forward a few paces, and kept looking round at us. We could see nothing wrong; but in a short time we heard the plaintive voice of some young goslings which had fallen through the mill-lade, which had been left open.

"There was no possibility of rescue except by putting on sufficient water to wash them through the conduit. I did so, ran to the end, caught them as they were washed out, and restored them to their delighted parent. The gander seemed overjoyed, as could be seen by his action as he strutted off to a place of safety, conscious that he had done great things. So he had."

"There was a parrot, well known to our family, which was able to speak in two languages, and, when addressed, always replied in the language used by her interlocutor, speaking English or Portuguese, as the case might be."

"There was another parrot—a green one—that I did not know in life, having only seen her preserved skin in a glass case. None of the family had the slightest doubt that Polly was quite as well acquainted with the meaning of the words which she spoke as any of them could have been. Sometimes, before her feeding time, she would call out, 'Cook, cook, I want a potato.' She knew what potato was as well as the cook did, and if anything else was put in the pan, she would take the vessel in her beak, throw out all the contents, and then cry, 'Woe! have it, turn it out!'

"The few scraps of language which she had learned on board ship were occasionally produced just where they ought to have been omitted. On one occasion, the remarks were so singularly inopportune that one of the fam-

ly offered a remonstrance, saying, 'O Polly! Polly! who could have taught you such language?' Whereupon the bird at once replied, 'You did.' It is impossible, or, at all events, in the highest degree improbable that the bird should not have understood the language of its interlocutor as well as herself."

"The following anecdote, related by the late Rev. Caesar Otway, who produces vouchers for the exact truth of the story, affords a remarkable instance of the capability possessed by the lower animals of understanding the language of man:—

"A gentleman of property had a mastiff of great size, very watchful, and altogether a fine, intelligent animal. Though often let out to range about, he was in general chained up during the day.

"On a certain day when he was let out, he was observed to attach himself particularly to his master. When the servant came, as usual, to fasten him up, he clung so determinedly to his master's feet, showed such anger when they attempted to force him away, and altogether was so peculiar in his manner, that the gentleman desired him to be left as he was.

"With him the dog continued the whole day; and when night came on, still he stayed; and on going toward his bedroom, the dog resolutely, and for the first time in his life, went up with him, and, rushing into the room, took refuge under the bed, whence neither blows nor caresses could draw him.

"In the midst of the night, a man burst into the room, and, with dagger in hand, attempted to stab the sleeper. But the dog started at the robber's neck, fastened his fangs in him, and so kept him down that his master had time to call for assistance and secure the ruffian, who turned out to be the coachman. He afterward confessed, that, seeing his master receive a large sum of money, he and the groom conspired together to rob and murder him, and that they plotted the whole scheme leaning over the roof of the dog's kennel."

"The foregoing statement does not assert that the dog understood human language as completely as the men themselves did. But it is evident that the animal did gather from the conversation of the men that they intended to injure his master. The narrator does not state whether the conspirators mentioned any particular time for the murder, which was probably left to opportunity. The companionship of the dog during the day (which the intended murderers knew) might have prevented them from attacking their master by daylight, while his presence at night (which they did not know) effectually counteracted their plot."

"My own dog, 'Rory,' perfectly understood much of our conversation, and if told by any of us to fetch the slippers, to shut the door, to wipe his feet, or to put the cat down stairs, he always performed the right act, showing that he knew the ideas represented by different words."

THE SABBATH QUESTION IN BOSTON.

[Bro. C. K. DRURY sends us the following from the Boston *Daily Journal* for the REVIEW.]

The weekly meeting of the Baptist ministers was held in the vestry of Tremont Temple yesterday at 10 o'clock, Rev. J. C. Foster, of Randolph, in the chair. After prayer and singing, Dr. Gardner, secretary of the Baptist Missionary Union, opened the discussion of the morning upon the subject of the Sabbath.

He said he looked upon the Sabbath as a sort of physical gospel, and of the greatest importance in the Christian economy. He thought there might be a wrong choice of arguments in defending the observance of the day. If there were any arguments which resulted badly for the day, he thought they ought to be re-examined.

The Christian Sabbath grew up. The question was, How did it grow? from an old root or from a new seed planted at the birth of our dispensation? He believed in the former most decidedly, and that there was an old Sabbatical law older than the Jewish dispensation, from which both that and the Christian Sabbath were derived. As a proof of this, he referred to the constant allusions to a Sabbath and a week as a division of time in the patriarchal ages. The Sabbatic law received a special annunciation for the world on Sinai. It was not then instituted, but only re-enunciated. He had heard that it had been said there that the fourth commandment had been abrogated. He asked where was the man who had authority to say that a word of God, written by his finger on stone, had been abrogated. For his part, he believed the decalogue to be not a part of the ceremonial, but the moral, law, meant not for Jews, but for all time.

The fact that God blessed the seventh day and hallowed it at the time of creation was, to the speaker's mind, an evidence of the intended perpetuity of the law.

The ten commands of the decalogue were written on stone, and that was still another evidence that they were meant to last. The ceremonial law was given in a different way.

The moral law is referred to in the New Testament as the "lively oracles of God," and in many other terms. It is nowhere abrogated. Christ himself said, "The Sabbath is made for man," not for the Jews, but for every man. He did not know how it struck others, but for one he could not find in the example of the apostles a sufficient foundation for the Sabbath. He must go back to the old Sabbatical law of the Old Testament to find his primary reason for a belief in the day. Having that, the allusions to the day in the New Testament become important, though without the former, the latter are insufficient to make a reason for the day.

Rev. Mr. Nott, of Wakefield, said he could not conceive why God should have recorded the Genesical institution of the Sabbath had not he meant it as an eternal law. He considered Dr. Gardner's position as to its perpetuity as a part of the moral law of the decalogue to be impregnable. Paul speaks frequently of a moral law, evidently referring to the decalogue, which he thus admits to be perpetual. But some say the fourth commandment is an exception, belongs to the ceremonial, not the moral, law. He felt such a position to be absurd. The decalogue stands or falls together.

Rev. Mr. Richardson, of Medford, thought that the work of Jesus in regard to the Sabbath was to purify it from Judaism, which he defined as a corruption of the Mosaic law. It was a pure assumption to consider the Sabbath as a Jewish ordinance. He felt that the ground for the Sabbath was in the fact that God "rested," not in the day itself.

Dr. Hovey, of the Newton Theological Seminary, who had written a careful argument upon the subject, was invited to read it before the Conference, and will do so next week.

Rev. H. C. Townley asked Dr. Gardner how he accounted for the change from the seventh to the first day of the week.

Dr. Gardner responded that the change came in as a part of the change in the dispensations, necessarily.

Rev. Mr. Burnham referred to the statement in Romans that the law against coveting was done away for Christians who are now under another law. Yet that was a part of the moral law, which it had been claimed could not be abrogated. There were a good many moral laws scattered through the ceremonial, and there were some moral principles which were not in the decalogue. He thought the true ground for defending the Sabbath was that Christ did not negative it, but positively enunciated it when he said, "The Sabbath was made for man."

Prof. Gould, of Newton, said that he had never been able to find from any one any moral principle involved in the observance of the Sabbath. He did not believe that any such command would be found written on the heart of any one who had not seen or heard it first written or spoken. He did not believe God would judge a heathen who never heard of the decalogue for not observing the Sabbath, because the pagan could not be expected to know of the Sabbatic law, while he could be expected to know the moral law and be held responsible under it.

Several other speakers briefly discussed the question till half past eleven, when the meeting adjourned after prayer by Rev. Mr. Safford of Farningham.

IN THE LAST DAYS.

"THIS know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. We are taught that all Scripture is given by inspiration of God, and is profitable. Therefore the scripture above quoted is not without its significance; it is for our instruction, admonition, and warning. And when we see the things come to pass which are recorded by the inspired penman, we are to lift up our heads, knowing that our redemption is near.

The most skeptical will admit that the times in which we live are the most corrupt of any age during the Christian dispensation. Iniquity abounds, and the love of many waxes cold; for truth is fallen in

the street, and equity cannot enter. And while the world looks to the church for an example of holiness, the church, in too many instances, strive to see how near they can conform to the fashions and follies of the world without losing their identity with the professed people of God. There is too much pleasure-seeking, and too little seeking after God and a revelation of his will. And I know of no place where this is carried to such excess as at the "Hub."

Several weeks ago the daily papers heralded to the world a solemn announcement of a holy convocation of about forty clergymen. At the time appointed, this august assembly met in their house of worship, which had been dedicated to the service of God, there to transact business of an ecclesiastical nature. How much good resulted from this meeting of forty ministers and their respective flocks, we have no account. Whether perishing souls were fed with the bread of life, and that spiritual food was administered which it is the duty of God's servants to administer, we have never learned. But we do know that days and weeks of precious time were consumed in making preparation for this gathering of God's professed people. Neither time nor expense was spared to make the affair a grand success. And, to all outward appearance, it was a decided success.

But it was not on account of the vast numbers who listened to the eloquent speeches of this combined force of talent, neither was it the solemn prayers nor the heart-searching sermons, to show the congregation their sins, which gave this gathering such notoriety. But it was the grand collation which took place in the house designed for God's service. It reminded me of Belshazzar's great feast. The culinary department was furnished with every luxury, the table was spread most sumptuously, and the attendants were drilled for the occasion. When the table was spread, it fairly groaned under the immense weight of roast beef, pork, lamb, mutton, and all kinds of poultry; pastry, tea, coffee, chocolate etc., etc.

These church feasts are becoming more numerous as we near the close of time, and are but additional evidences that we are near the close of probation. After speaking of the signs that should precede his second coming and the end of the world, our Lord says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Again, he says, "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." Luke 17:26-29. See also Matt. 24:37-39.

But how little the word of the Lord is regarded even by those who profess to love and serve him. How many profess to be Christ's, but in works deny him. Of such, Jesus says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:8, 9. The words of our divine Lord, in reference to the purpose for which his house should be used, are, "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." Matt. 21:13; Isa. 56:7; Jer. 7:11; Mark 11:17; Luke 19:41. But a worldly church rides right over the words of inspiration, and runs eagerly after worldly fashions. In this they prove themselves lovers of pleasure more than lovers of God. The Bible forbids the love of the world. It declares that "if any man love the world, the love of the Father is not in him." 1 John 2:15.

Speaking of the last days and a fallen church, the prophet says her merchants are the great men of the earth. Rev. 18. Christ says that we cannot serve God and mammon. And James adds, "The friendship of the world is enmity with God." Jas. 4:4. The Bible everywhere teaches that it is our duty to labor for the salvation of souls. But to be co-workers with Jesus, we must be endowed with his Holy Spirit, and see the necessity of a separation from the world, its spirit, its honors, its pride, and its pleasures. These are not to be sought for by his self-denying people.

We are living in a degenerate age, an

age of frivolity, of pleasure-seeking, and even of amusements in the house of God—where the desk is used for the auctioneer's stand, and the portrait of Jesus is sold to the highest bidder. Upon every hand are lottery tables, grab bags, etc., etc. Such practices as these prevail to an alarming extent, and have become so fashionable in our most popular churches that but little or no notice is taken of them. In fact, many claim to have Bible authority for such unholy practices. But if it exists, I think it must be found in the verse following the one which says that Sunday, or the first day of the week, is the Sabbath. In many instances, people appear willingly ignorant. Said the Lord, "My people are destroyed for lack of knowledge." Hosea 4:7. It is a question of vast importance to every one desiring the truth to know what the sacred word does teach. Jesus has said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. By so doing, we may ascertain beyond a doubt whether or not we are going astray, or holding on to any of the traditions of the mother of harlots and abominations of the earth.

It cannot reasonably be supposed that the true people of God, at the second coming of Christ, who are to be made immortal, and caught up to meet him in the air, will be following practices of such origin. When probation ceases they will be without spot, or wrinkle, or any such thing. Christ left a pure church when he ascended to Heaven. He will find one when he returns.

The standard of pure doctrine and holy practice has been lowered. The pretensions on which men build themselves a reputation are a sham, and their professions, hypocrisy. They are willing to be deceived, and to deceive others. This is the time spoken of by the prophet when "evil men and seducers shall wax worse and worse, deceiving and being deceived." The word of the Lord is, "Sanctify ye a fast [not a feast] call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Joel 1:14. Here is an admonition and an invitation from the Lord, to fast and pray, and to seek God. But what a contrast! Instead of fasting it is feasting; instead of lamentation and prayer and a turning unto the Lord with a broken heart and a tender spirit, many of his professed people have no relish for prayer, nor love for those who seek a constant communion with the Holy Spirit. God's dear people love prayer. It is a connecting link between Heaven and earth. To pray is to talk with God. When we read his word, God speaks to us. He informs us that the time will come when many will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Tim. 4:3, 4.

Where are the faithful men who cry aloud and spare not, and who show God's people their transgressions? The popular church is sinking lower and lower, conforming more and more to the world. A lamentable case recently came under my observation—that of a Methodist church fair. Immediately over the main entrance of the house of worship, was posted in large letters, "Oysters and Refreshments." And within, the church and the world were lulled to sleep by the siren song of "peace and safety." But God has said, "When they shall say, Peace and safety; then sudden destruction cometh upon them. . . . and they shall not escape." 1 Thess. 5:3.

At these banquets and fairs the young are educated to prefer every entertainment of folly and sin to walking in wisdom's ways. Especially are the young ladies indulged in all soul-destroying vanities. They are trained to seek distinction in elegance of form, gaudy attire, or a splendid appearance, and are fond of levity and dissipation. Luxury and the pride of life are indulged in, as the chief object of life. Is it strange that children are blasphemers, disobedient, unthankful, unholy, and without natural affection? These are facts notorious to all. Let us, dear reader, unite in sounding the solemn cry, till the public conscience is awakened to the fact that we are living in the last days, and a necessity exists for coming back to the humble simplicity of the Bible. M. Wood.

GREATNESS, far from impairing goodness, does but contribute to its enlargement, as a public fountain is elevated that it may send forth its streams further.—Bossuet.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 17, 1876.

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

DANGERS AND DUTIES OF OUR TIME.

THE dangers and duties of our time are of that character to fully justify a pointed appeal to our people, whether located in our own good country or in other lands. To the minister of the word of God is given the oversight of the flock of God to watch for souls as "they that must give account." Heb. 13:17. We would faithfully call attention to the duties of the present time, and warn you, in view of the impending Judgment, of the dangers to which you are exposed.

Individually we must give account to God of the manner we have severally performed duty. The righteous judgment of God, with its final decisions, is upon us. It will then appear whether we have scripturally and faithfully warned you; and also whether you have taken careful heed to these admonitions. Our duty is expressed in the solemn charge of the great apostle to Timothy:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

This charge was not given to Timothy alone, to cease with that generation; but it was to be passed down in the ministry, as a ruling principle in the gospel of the Son of God, until the close of human probation. This important fact is fully substantiated by Paul's previous charge to his son in the gospel in these parental terms: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:1, 2.

The youthful Timothy is here charged to commit the things he has heard from Paul to faithful men who should arise in his day, who should be able to teach them to others, and thus the great apostle's charge is handed down to us. Every minister of the gospel since Paul addressed his epistle to Timothy has been virtually charged, in the presence of the great God and his Son Jesus Christ, and in full view of the awful decisions of the last Judgment, to faithfulness in the duties named.

And as the apostle cites a future period, especially marked by preferences on the part of the people for popular fables, and the rejection of the sound doctrine of the word of God, we may safely conclude that this solemn charge to preach the word should be regarded as of increasing importance as the church nears the perils of the last days. In fact, the very period, and the very state of things, with those who have a form of godliness, has arrived, which is described in the previous chapter as follows:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

The perils of the last days are upon us. There is no want of that class of teachers who would turn the ears of the people from the word of God to fables. And the charge to preach the word applies to this time with redoubled force.

The great central idea in this charge is expressed in the phrase, "Preach the word." The words, "be instant," conveys the idea of perpetual readiness, the mind and heart ever full of the words of life, whether "in season," at regular appointments before the assembled people, or "out of season," from house to house, or by the wayside.

It is the minister's duty to reprove; but in doing this he must preach the word. In the previous chapter, Paul states that the inspired

Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The faithful minister of Christ must even rebuke the people for their sins; but in the performance of this unpleasant duty, he may add to the influence which the gospel gives him the authority of the living word of God, which is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

"Preach the word," says the Holy Ghost. The man of God can do this in the spirit of all long-suffering in his exhortations. He may appeal to the people with the doctrine of the word of God. This is far better than for one to exhort from the impulses of his own spirit, with words that irritate and distract the mind. Wounds made by a saw are more painful, and require more time in healing, than those made by a sharp surgical instrument. The ambassador for Christ, who in his Master's stead beseeches the people to be reconciled to God, must preach the word: "for doctrine, for reproof, for correction, for instruction in righteousness." In his righteous ministrations, he is thoroughly furnished in the word of God unto all good works.

Dear reader, we appeal to you from the word of God. And we beseech you to let the "sword of the Spirit" cut its way to your conscience. You are satisfied with the correctness of our doctrinal positions. This is well as far as it goes. You accept the Bible not only as a general exposition of salvation through Jesus Christ and a rule of Christian duty, but as a prophetic guide down the stream of time to the close of the grand scheme of redemption. May you ever be grounded and established on this foundation.

But we fear, judging from your apparent devotion to the things of this life, and your want of fervor and activity in the cause of present truth, that you are not standing where the Spirit of God can impress upon your minds the importance of the truths you profess, and the dangers and duties of this time.

You profess to believe that the great lines of prophecy in the books of Daniel and of John terminate in our day with the close of human probation, the vials of God's wrath upon those who reject the truth, the second coming of Christ, the resurrection of the just, and the destruction of all the living wicked. You also hold that the history of those who, by the will of God, look for the glorious appearing of Christ is given in outline in the three angels' messages of Rev. 14:6-12. That the first message has gone forth, that the second has followed, and that for a quarter of a century the great testing truths of the last message have been shining forth from the word of God with increasing light and power, you also believe.

We might here speak of the great work accomplished in our organization, and the harmony of the great truths connected with our specific message which, with the special blessing of God, has secured to our people unparalleled unity.

With pleasure we make mention of our publications, which alone are bringing hundreds to the knowledge of the theory of truth held by us, and to Christ. Our groaning presses are almost daily throwing off sheets in the French, German, Swedish, and Danish languages, besides the great amount in the English language. God has given us just at this time, to assist in the preparation for the coming of the Son of man, the subject of Christian temperance in the great health reformation. And with gratitude to God, and to his dear people who have given of their means cheerfully, we speak of our first College, where men and women are being qualified to teach the present truth in our own and in other countries.

But in view of the wonderful work of God in raising up bodies of S. D. Adventists in different parts of Europe without our instrumentalities, we repeat the words of Eld. Andrews: "God has gone out before us. It is most certainly a call to us to follow." The way is fast preparing for the world-wide, powerful, closing work of God to be cut short in righteousness, symbolized by the loud voice of the third angel. And we are evidently far advanced in the period allotted to the work of the last message.

J. W.

SOMEbody has condensed a volume of argument in the following: "It is said that the trouble with the prohibitory law is that it is ahead of public sentiment." That's what's the matter with the ten commandments.

THE SANCTUARY.

Seventh Paper.—"Determined," Dan. 9:24, Means "Cut Off."

First witness. "'Seventy weeks are determined,' literally 'cut off.' Hebraists all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it."—*Josiah Litch, Midnight Cry*, Vol. iv. No. 25.

Second witness. "Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.—*Whiting's Translation*.

Third witness. Gesenius, the standard Hebrew lexicographer, thus defines this word in his Hebrew lexicon: "*Nechtak*: Properly, to cut off; tropically, to divide; and so to determine, to decree."

Fourth witness. The Chaldeo-Rabbinic Dictionary of Stockius, defines the word *nechtak* as follows: "*Seidit, abscondit, conscondit, incidit, excidit*—to cut, to cut away, to cut in pieces, to cut or engrave, to cut off."

Fifth witness. Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, *chathak shel basar*, "a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. 9:24, by "*præcisa est*," was cut off.

Sixth witness. Arias Montanus in a literal version of the text translates it "*decisa est*" was cut off; in the marginal reading, which is grammatically correct, the rendering is in the plural, "*decise sunt*," were cut off.

Seventh witness. In the Latin version of Junius and Tremellius, *nechtak* (the passive of *chathak*) is rendered "*decise sunt*," were cut off.

Eighth witness. Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), renders it by *συνετμήσαν, συνετμήσαν*, "were cut off;" and the Venetian copy by *τετμήσαν, τετμήσαν*, "have been cut."

Ninth witness. In the Vulgate the phrase is, "*abbreviate sunt*," have been shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off to this verb."

Tenth witness. Hengstenberg, who enters into a critical examination of the text says: "But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament*, Vol. ii. p. 301. Washington, 1839.

This translation is further vindicated by Prof. N. N. Whiting, from whom a quotation has already been given, in the following language: "As the period of 2300 days is first given, and verses 21 and 23, compared with Dan. 8:16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter'—(the commencement of the 2300 days)—the literal (or rather, to speak properly, the only) signification demanded by the subject matter, is that of 'cut off.'"—*Midnight Cry*, Vol. iv. No. 17.

No further or better evidence could be required on this point. Beyond question the seventy weeks are cut off from some other period; and just as evidently that other period is the 2300 days of chapter 8. Should it be asked why our translators render the word "determined" when it so obviously signifies "cut off," a sufficient answer would be that they doubtless overlooked the connection between the eighth and ninth chapters; and, considering it improper to speak of a period of time as cut off, when nothing was given from which it could be cut off, they gave the word its tropical instead of its literal meaning.

In connection with this point, we promised testimony from prominent writers on the prophecies who have acknowledged the connection between Daniel 8 and 9. In perusing them the reader will be able to decide which class have proved recreant to the original advent faith, we who adhere still more tenaciously than ever to these views, or those who, without any assignable reason, repudiate and reject them. We commence with an extract from an article in the *Advent Shield* which reads:—

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy weeks of the ninth chapter, and something else which precedes or follows, called 'the vision.' It is found in the 24th verse: 'Seventy weeks are determined, or cut off, upon thy people . . . to seal up the vision etc. Now there are but two significations of the phrase 'seal up.' They are, first, 'to make secret,' and second, 'to make sure.' We do not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy weeks necessarily relates to something else beyond itself, called 'the vision,' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was 'the kingdom of the Greeks.' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself' than it would be to say that a map which is designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a school-boy of fourteen in the land, of ordinary capacity who would not on reading the ninth chapter with an understanding of the clause before him decide that it referred to something distinct from itself, called the vision. What vision it is there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse—the vision of the eighth chapter. Daniel tells that Gabriel was commanded to make him understand that vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' to explain its 'meaning' by communicating to him the prediction of the seventy weeks."—*Advent Shield*, 1844.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is that the seventy weeks of Dan. 9:24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49.

"If the connection between the seventy weeks of Dan. 9, and the 2300 days of Dan. 8 does not exist, the whole system is shaken at its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophecy Chronology*, p. 33.

Says the learned Dr. Hales, in commenting upon the seventy weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."

What more need be said? The arguments which show the seventy weeks to be a part of the 2300 days, are all invulnerable. We may consider this question decided, and hereafter appeal to this decision as authoritative. U. S.

WHITE FOR THE HARVEST.

"The fields are all ripening, and far and wide, The world now is waiting the harvest tide."

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:35, 36.

When these words were uttered, the Saviour and his disciples were on their way to Galilee from Judea. It was about midday when they arrived at Sychar, a city of Samaria. Sychar the name of the city, was descriptive of the character of its inhabitants. It signifies drunkenness. The Saviour was wearied with his journey, and he sat upon Jacob's well while his disciples went into the city to buy provisions. In the meantime a Samaritan woman from the city came to draw water. The Saviour asked her for a drink. Now the Jews had no dealing with the Samaritans. They would not drink out of the same dish with them, or sit at the same table; they would have no communication with them whatever. The woman, therefore

was surprised, and asked, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." In the conversation that followed, our Lord's testimony found a reception in the heart of this woman. She "left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did; is not this the Christ? Then they went out of the city, and came unto him."

The disciples returned, and while she was gone they "prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of." The Son of man had become so interested in instructing one who would listen to his words that he had lost the sense of feariness and hunger. Personal ease and the wants of nature were lost sight of in the higher pleasure of instructing in the way of life one who had ears to hear. This experience the disciples were wholly unacquainted with. They never had had their interest so absorbed in the work of God as to lose sight of physical and temporal wants. They did not understand his words. Hence they said one to another, "Hath any man brought him aught to eat? Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work."

He then exhorted them not to reason, saying, "There are yet four months, and then cometh harvest." Was not the evidence before them that God had prepared hearts for the reception of his truth? Many already believed because of the testimony of the woman. They flocked from the city, to hear the gracious words of Christ. This was unmistakable evidence that the time of the harvest of souls had come, and worldly considerations should be of secondary importance, and the work of God should be more to them than their meat or drink. The time of the harvest could not be postponed, any more than the harvest of grain can be postponed when the heads assume their golden hue, which tells the husbandman that the time has arrived that the grain should be gathered into the garner.

The Saviour had come; God had prepared hearts to receive him. They were here in the midst of this wicked and profane city, outside of the Jewish people. Thus they had unmistakable evidence that the time had come to proclaim the message of the first advent of our Lord. This work was of more importance than everything else. Now was the time to turn their attention wholly to it; every other consideration was of minor importance.

God makes no mistakes when he prepares the soil of the heart for the reception of the truth. He does it at the right time, and if, at such times, men should refuse to do their part, the stones would cry out. Luke 19. His word would be fulfilled, and as the scribes and Pharisees would not proclaim Christ's coming, out of the mouth of babes and sucklings God perfected praise, by their "crying in the temple, and saying, Hosanna to the Son of David." Matt. 21: 15.

No more convincing proof could be given that the birth of Christ had actually taken place than the fact that God had miraculously led the wise men of the East, by a star, to behold him who was to be King of the Jews. Great was their joy on reaching the land of the prophets; for they believed that then they would be instructed in the particulars concerning the young child Jesus. But the Jews were silent, and until Herod demanded of the Pharisees where the child was to be born, they had no light to impart, and even then they had no faith to believe that this was he.

The solemn warning of the third angel has been heard for a quarter of a century, and God has prepared hearts to receive it in every part of this civilized nation—a nation which, in his providence, he has called to proclaim the truth to every part of the world. The government is of that character that it has attracted all other civilized nations, and even the heathen lands have representatives here. The Norwegians, Danes, Swedes, French, Italians, Germans, Prussians, and many of other nationalities, are to-day represented in the ranks of the third angel's message of Rev. 14: 9-12. Thus effectual doors are opened, by means of which all parts of the world may be reached by our missionary efforts.

God has also shown that the time of his harvest has come by bringing into the truth Prussians, Austrians, Russians, Spaniards, French, and Germans, in their native lands, and even companies in Africa. To our certain knowledge, many of these have been led to see the light without having any connection with others of

like faith. They have had their attention called to this precious truth by reading the Scriptures alone. And even more than this, God has overstepped the bounds of civilized nations, nations which have the Bible, and in a miraculous manner has brought the Chinese to a knowledge of this glorious light, and this, too, within the last quarter of a century. And in our own midst there is scarcely a neighborhood which has not some individuals whose souls are thirsting for something more than the popular religion of the present day imparts. The truth of God fills this want.

With these facts before us, is it not safe for us to conclude that the harvest of the earth is ripe? and does not the providence of God call upon us as never before to enter the harvest field, and gather fruit for eternal life? Shall worldly interests come in between us and the work of God? Is it not time for us to take hold of this work as never before? Ways and means are provided so that all may enter this work, and unite in proclaiming this last message of mercy. God has, in his all-wise providence, brought about improvements, so that with lightning speed the truth may be carried to the remotest parts of the earth. Postage is but a trifle. Packages of tracts can be sent by more than ten thousand believers in this land to their friends of many tongues and peoples, and to every clime. The clear and lucid manner in which the truth is furnished to hand by those whom God has called to the work of writing, and the present arrangements of our missionary operations, will leave all without excuse.

The time has fully come when our hearts should be stirred as never before. The fact that everywhere hearts are prepared to receive this truth is an evidence of where we are in the world's history and the progress of this work. Some prophecies, such as those relating to the rise and fall of nations, speak of events which may be repeated in the history of different nations. But that prophecy which relates to the warning of this world by the last message of mercy to fallen man will be fulfilled but once. God makes no mistakes. Throughout the world he prepares hearts for its reception but once. And we see that this is the case in our experience as a people relative to the truth in a most remarkable manner. Shall we quietly fold our hands in a time like this? or shall we enter the harvest field? "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

The fruit to be gathered is not for this life, but for eternal life. We gather here, but it is in the kingdom of glory that the results of our labor will be seen and realized. We here gather the stars that will sparkle like diamonds throughout eternity. Each star will represent some soul saved. There will be no starless crowns there; hence none who have not labored here will enter there. Our best efforts, our best thoughts, our earnest prayers, with tears proceeding from an overflowing soul, full of love for God and his precious cause, would indicate real interest in the truth and work of God.

S. N. HASKELL.

T. & M. SOCIETY LOOKING-GLASSES.

A good supply is kept constantly on hand. They are neatly and systematically constructed, and of great practical utility to tract and missionary workers. Perhaps they cannot be too highly recommended. No doubt there ought to be at least one of these looking-glasses in a very conspicuous place in every well-regulated household. There is no patent upon them, and they are furnished at so low a price as to be within the reach of all. Indeed, we have actually given away a goodly number of late. You know how frequently we look at our natural faces in the glass, not a day passes without our doing this, and generally several times in a day. Now if we will obtain one of these Tract Society looking-glasses, and as frequently examine ourselves in the light of its reflected rays, we will find our welfare for time and eternity greatly enhanced.

Perhaps the reader has never seen one, and would like a description. Gladly would I enter into a detailed delineation of its many excellencies, but I have space for only a few. At the top of the glass may be seen these words, "Tract and Missionary Society." Then follows in bold capitals, the following: "REPORT OF LABOR." This tells the object of the glass. And then as we look more closely we see distinctly, "Number of Families Visited, Number of Letters Written, Donations, Book Sales, New Subscribers for REVIEW, REFORMER, INSTRUCTOR," and "SIGNS OF THE TIMES, Tracts and

Pamphlets Distributed," with many other things that I cannot here mention.

But there is one feature of great importance, lying at the foundation of the utility of this mirror, that I cannot forbear to mention. It is one rarely seen by a person looking at it for the first time, indeed, I have known persons to look at it many times without discovering this wonderful beauty. But you are anxious to know what it is. Well, if you get before this mirror, in just the right position, you will see, (by faith) the lovely and compassionate Redeemer standing behind it, and you will hear his sweet and earnest voice saying, "Go labor in my vineyard."

H. A. ST. JOHN.

WHAT CAN AROUSE US?

An Appeal to the Brethren in Indiana.

DEAR BRETHREN AND SISTERS: When I read such articles as the one from "A Private" in the tract and missionary army of Kansas, and then think of the solemn message to the Laodiceans, knowing that it is addressed to us, that we in the Indiana division are in "winter quarters," and that, like the sleepy disciples on the night of the betrayal of our divine Redeemer, we are soon to have our faith in this message tested, even to facing death from the civil and religious power of this government, I feel that I must make one more appeal to you to take hold of this arm of our strength, the tract and missionary work, and send the warning to your neighbors and fellow-men everywhere.

If all would make this cause the chief and all-absorbing theme, God would accompany our work by his Holy Spirit, and this message would soon go with a loud cry. Then we should be honorably discharged, and receive an eternal pension in the kingdom of God. Is not the reward sufficient to induce both officers and privates in this State to take the armor of truth (our publications), and go out to do battle for the Lord against the powers of darkness and error? It seems to me if you could have witnessed what I have seen at Ligonier, Wolf Lake, and near Fort Wayne, you would be glad to pave the way before Brn. Lane, Sharp, and Covert.

The Lord has given us the field. The hearts of thousands of the people are turned to us. They see that Babylon is fallen, and nearly all, except the ministers and a few others, are reaching out their hands to us, asking for light. Who, in the State of Indiana, will, as did the prophet Isaiah, confess before God that his lips are unclean and ask that an angel may be sent to touch them with a coal from off the altar, cleansing them, and then cry, "Here am I, Lord, send me"? God has spoken to us. He will accept of any suitable person who will consecrate himself to the work and go out to teach the people this grand and awful message.

And then, brethren and sisters, individually take hold with us and send the SIGNS to some of your acquaintances, and write to them or visit them and know how they receive it. Let us spread the light everywhere—sow beside all waters. Jesus is soon coming. The hour of Judgment is nearly closed. Its session did commence on the tenth day of the seventh month, 1844, and soon the work in the most holy apartment will be finished. Shall we not do our work on earth? Oh! take hold with us, and do it.

JAMES HARVEY.

North Liberty, St. Joseph Co., Ind.

MORE FRUIT FROM THE SIGNS.

THE readers of the REVIEW will recollect that a few weeks ago there appeared in the paper a letter from sister Cook, of Washington, D. C. This letter showed that quite a number had become interested in the truth by reading the SIGNS and tracts, which she had sent to those who would read them. This article called forth a response from one who had been thus benefited.

Sister Cook wrote to the V. M. Society, enclosing the letter received. In her letter she speaks as follows:—

"Only a little more than a year ago I gave the first copy of the SIGNS and a few tracts to Bro. —, when he returned to his family. This brother was not then a Sabbath-keeper; but he accepted them, and said he would read and give them to others. I feel it is a great result from so small an effort, and I am encouraged to go on doing small things in every way that I can, realizing my own insufficiency and looking to the Lord alone, praying that he will give success."

The following is the letter received. The reader and the writer will please excuse the liberty we take in giving it entire:—

"I am a perfect stranger to you, but I feel that we are of one brotherhood in Christ. I received two papers last week which noticed your efforts in the blessed cause of Christ. I feel myself to be one of those benefited by them. Your papers have indeed been a God-send to at least three families in this village, all of which are now keeping the seventh-day Sabbath. One other family is deeply interested."

"No doubt my experience in religious matters would be of interest to you, I therefore give it, that you may better understand my position. I found peace in believing my sins were pardoned about four years ago, among the Methodists in this place. I went to work immediately to do all I could for our blessed Saviour. I was soon chosen to act as superintendent of the Sunday-school; and was also appointed to act with another in leading the class. I continually prayed that God would open the eyes of my understanding, that I might receive the truth as it is in Christ. One thing troubled me. I could not harmonize the word of God with the views taught by our minister, but I fully believed it was ignorance on my part. While in this state of mind I first heard Bro. — [this was the one to whom sister C. first gave the paper] give his experience in the class. My joy was full; for I felt that God was answering my prayer, and that here was an instrument of his to open my understanding. I invited this brother to my house to read the word of God. He joyfully accepted the invitation. Oh, how eagerly we received the truth! and what happy little meetings we have had and do yet have!

"I could not restrain myself, but began to spread abroad that which I had received. The meat was too strong for my Methodist friends. The pillars of the church were notified that if I was not removed they would withdraw their children from the school and their families from the church. I begged a hearing, but was refused. I remonstrated, but to no purpose. I was crazed, they said, and all who believed with me had lost their mind. Those whom I supposed most earnest for the truth I found to be our bitterest persecutors. All of this but strengthened us in our faith."

"There are three families of us, thirteen souls in all, battling the best we can for the right. If nothing in the providence of God prevents, Bro. — and myself will forward you three dollars apiece, the price of a year's subscription for the SIGNS, also for the next best paper. After that you may receive some money for tracts which we need. Just now there is an interest awakened that will work to the good of the cause."

"Your friend in Christ," etc.

I am acquainted with ministers who have labored through an entire tent season, who can not show this amount of fruit. Thirteen souls in one vicinity keeping God's Sabbath who never saw one of like faith save themselves! God bless them!

There are a thousand individuals wanted this side the Rocky Mountains who will subscribe for from five to ten copies of the SIGNS, and go about this work in the fear of God. A thousand more are wanted to canvass from house to house, pray with families, and obtain subscribers for the SIGNS and our other periodicals. We are already hearing cheering news from those who have subscribed for five copies of the SIGNS in the State of New York. A goodly number have found readers for all they subscribed for. We expect all such will order five or ten copies more. Keep at work; do not let your interest slacken, nor be discouraged, and the day of Judgment will reveal the fruit of your labor if wrought in love. It is far better to wear out than to rust out. Let the work be pushed forward with much prayer, relying wholly upon Him whose the cause is, and who giveth us the victory.

S. N. HASKELL.

DON'T FORGET IT.

I WANT to call the attention of our brethren and sisters in Northern Michigan to the solemn pledges which they have all made concerning their Systematic Benevolence, for this year. Remember that you have promised to pay one-tenth of your income, and that this should be the first-fruits.

Nearly two months have already gone by. I want to ask you, brethren and sisters, if you have thus far kept your vows? Have you regularly laid apart something for your s. b. pledges as fast as you have received any money? I hope that you have done this, and I believe that many or most of you have. But fearing that some may be tempted by the devil to forget or neglect what they have promised, I write this to prompt you. Be careful how you commence wrong. Wherever I have been, the brethren all testify that when they pay their s. b. pledges promptly and out of the first-fruits, they not only pay them more easily, but are prospered better than when they keep them back.

The first quarter for 1876 will soon be up. We shall look with anxiety to the report of the treasurers for this quarter. The Lord says, "Vow and pay thy vows." We have vowed well, let us do the other part and pay well.

D. M. CANRIGHT.

ADVENT OF CHRIST.

Soon our Saviour will come from the city of gold,
That we all gathered there may his glory behold.
All the angels with joy will his mandate receive,
And with their blest Monarch the bright mansions leave.

How blessed their mission! how mighty their joy!
To deliver the holy, the vile to destroy;
To bear to the place prepared for the good
Those ransomed and cleansed through Immanuel's blood.

In numbers sublime the bright armies above
Descend with their Prince, all impelled by his love;
As if all the stars were to visit man's home,
The glad hosts of Heaven in majesty come.

The tramp of God sounds, how the earth will then quake!

Christ utters his voice, all the sleeping ones wake;
With rapture, immortal they spring from the sod,
In the beauty of Jesus—blest children of God!

Christ's flock yet alive hear the Chief Shepherd's voice;
They have loved his appearing, they see and rejoice;
They see their lost loved ones approaching their side,
They are changed in a moment, alike glorified!

The angels fly swift these long-loved ones to greet,
And to bear them triumphant to Jesus' dear feet.
Happy morn! blessed saints! clad in robes bright and fair,
With what transport they meet their dear Lord in the air!

What language can picture the sinner's affright
As they fly to the caverns and shades of the night?
Their pleasures, all earthlyborn, forever are done;
Their weeping and wailing are now just begun.

All the earth is laid waste, none to tempt can be found;
So through the millennium Satan is bound;
The saints brought to God by the Lamb that was slain,
With the King in his glory a thousand years reign.

At his table they sit in the smile of "I AM;"
Happy guests! Host divine! marriage feast of the Lamb!

On his throne they will sit, and with him judge the world
And the angels that sinned, down to tartarus hurled.
N. W. VINCENT.

Progress of the Cause.

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

MICHIGAN.

ALLEGAN.

FRIDAY evening, Jan. 21, we began meetings in Allegan. Bro. Kenyon was with me through these meetings. Quite a number came from Otsego, and there was a good turnout from Monterey, so that our house was well filled. Circumstances were such that we held meetings all day Sabbath, Sunday, and Monday, and then a business meeting Wednesday.

I gave two sermons in which I reviewed the chart and the messages, and the history of our work. On the Sabbath I preached two sermons with the design of reaching the unconverted and backsliders. I had very good freedom. We felt that the Spirit of the Lord was present to help. At the close of the meeting we made an appeal to those who wished to return to the Lord, and to those who wished to become Christians. There was much feeling with a large number. Twenty-seven came forward. Eight or ten of these were backsliders; and the rest were those seeking the Lord for the first time. After a season of prayer with them, nearly all spoke, expressing their feelings and desires. On Sunday I preached another sermon on the same subject, when two or three more came forward. On Tuesday evening I had a special meeting with the young people alone. Nearly every one took part, and two others made a start.

Though the brethren had made their pledges for this year, we thought best to re-organize s. b. This we did, raising their pledge from \$172 to \$265.

At different times Allegan has been a strong church; but many of the leading members have moved away, some have died, and others have apostatized, till now it is smaller than it once was. Its membership is now forty-six. Of late, a few prominent members have brought a great trial upon the church. They finally withdrew. We spent a whole day in talking over the matter. As they did not change their minds, we disfellowshipped four persons. All the rest, I believe, are now in harmony and well satisfied upon the subject. I think they will have no further trouble. There was no outside interest here at all. One was received into the church.

OTSEGO.

Friday, Jan. 28, Bro. Kenyon and myself came to Otsego and held a two days' meeting. Here there was quite a good attendance each evening from without. Bro. Kenyon spoke twice. Sabbath morning I spoke on various practical duties which seemed to have a good effect. In the afternoon, at the close of the sermon, twenty came forward to seek the Lord. The most of these were young persons. Special meetings are appointed for them. Bro. Kenyon remains during the week to help

them. Here I spoke upon Systematic Benevolence, after which we re-organized it, raising their pledges from \$81 to \$264.

We enjoyed several very good social meetings with the church. After the sermon Sunday evening, we held a business meeting in which several matters were looked after. The death of their excellent and beloved elder, Bro. Hilliard, made it necessary to elect an elder and a deacon. Bro. Geo. Leighton was chosen elder and Bro. S. Hadden deacon. Both these brethren were then ordained.

On the whole, to me, this was a very pleasant meeting. I found no trials to speak of, the church are united, and there are quite a number of good, faithful souls here. They have a good house of worship, and it is kept neatly.

LEIGHTON.

Tuesday, Feb. 1, I held meeting at Leighton. Bro. Charles Russell was with me. This is a very small, weak church, and they have had a good deal of trouble in the past, and much more at the present. I talked to them nearly all day, and until eleven o'clock at night, but with little apparent effect. Some of them have become so far backslidden from the spirit of present truth as to stop taking the REVIEW, join the Grangers, and do other things entirely contrary to the sacredness of our work. That such persons should get into the dark, where the devil can blind their eyes and easily lead them, is not to be wondered at. I left them without accomplishing a single thing. I think there are a few good members here who will come into the light.

GAINES.

Wednesday I went to Gaines. Held meetings all day, and spoke in their school-house at evening. I found a good little church here, though they needed help in some directions. We looked over all the matters of the church, and attended to those things which needed attention. Bro. Hardy was unanimously elected elder of the church. This step pleased all. We believe that he will be a great help to them now. I spoke upon the subject of Systematic Benevolence, when all who were present promptly re-arranged their figures, raising them from \$74 to \$146. Absent members will probably raise this some.

We had a good turnout in a large school-house near Bro. Hardy's in the evening. I greatly regretted that I could not spend a Sabbath and Sunday here. There are quite a number of good, intelligent young people, members of the different families here, who make no profession. I am certain that most of them could be brought in with a very little effort. An intelligent school-teacher at this place, who is also a lawyer, has been reading our works for some time. I believe he is pretty thoroughly convinced on most points of our faith. I hope he may have grace from God to walk in the light which he sees.

MONTEREY.

Friday, Feb. 4, I came to Monterey. Commenced meetings in the evening. Nearly all the brethren and sisters came up from Allegan, and there was a general turnout of all the friends in Monterey. The roads were good, and the weather the finest we have had this winter. I had excellent freedom Friday evening in speaking on the prophecies. The brethren expressed themselves as much encouraged. Sabbath morning I spoke on various practical duties. Sabbath afternoon, I spoke on the life and sufferings of Christ, after which thirty-six came forward for prayers. Part of these were the young people who came out in my meetings at Allegan. The rest were from Monterey and vicinity. There was much deep feeling in our meeting. Nearly all those who came forward bore their testimony, expressing themselves as determined to live Christians. It was a good meeting for us.

In the evening, I spoke on the 2300 days and the Judgment. It seemed to be just what was needed. After the sermon, we had one of the best and the sweetest social meetings, which I have enjoyed for a long time. We also had another excellent social meeting in the morning. In the afternoon, I spoke on the subject of s. b., after which, all promptly joined in the plan, raising their figures from \$248 to \$548. Nearly every one came up well to the Bible plan. We believe the Lord will bless them in this.

Quite a number of outsiders came in Sunday evening, and by request I spoke upon the Saints' Inheritance. The Lord helped much. Monday afternoon we spent in a business meeting. As usual, there were various things to be looked after, but

all seemed willing to do what was right. One member was put under censure of the church. On the whole, I enjoyed the meetings at Monterey very much.

Bro. Burnham, from Allegan, will spend two or three days each week for a little while looking after the interest among the young people at Monterey; while Bro. L. M. Jones of Monterey will do the same at Allegan. This is absolutely necessary in order to save what has been gained. One family came out on the truth after our Allegan meeting. Mrs. Canright remained one week at Allegan. Of the meetings there after I left, she says:—

"We had a good social meeting Sabbath day. They all referred to the late meetings as seasons of much encouragement to them. Monday evening the young people came together—nineteen in all—some walking three miles or more. We had a good, interesting meeting with them. All were serious, and with but one or two exceptions all took part. Quite a number prayed, then nearly all bore testimony. Some of these persons were really interesting and very intelligent in what they said, and they all seemed to be in earnest in the work. I felt much better about the result of the effort at the close of this meeting than I did when it began.

During these three weeks in Allegan Co., we believe the churches and the brethren generally have been revived and much encouraged. Some who were doubting have taken a firm stand on the right side, and are now rejoicing in freedom. Several who were wholly discouraged are now of good courage and are engaging heartily in all the work. About sixty have either been reclaimed, or have started for the first time; while the s. b. pledges are \$570 above what they were for last year. I see no reason for discouragement for the cause in Allegan County. D. M. CANRIGHT.
Battle Creek, Mich.

WISCONSIN.

ATTENDED the State meeting at Oakland, which was truly a good one, and from there went to Hundred Mile Grove and held one meeting. I then met the company of Sabbath-keepers at Lyons, near Baraboo, and held five meetings, which were good and refreshing. An elder was ordained, a deacon elected, and three were added to the church.

I next went to Douglas Center, and held four meetings. An elder was ordained, and a deacon chosen. The brethren and sisters of Douglas Center united with the Dell Prairie church, making twenty-three members who are living in the vicinity. There are quite a number who have left this church, some even without letters, and have gone into other parts. They do not report, nor say whether they pay Systematic Benevolence or whether they have united with any other church. This is certainly wrong, because all such should report themselves, and pay their s. b. to the church from which they remove, until they unite with some other church. We hope that all persons who know that they yet belong to the Dell Prairie church, and have gone away, will report themselves, and say what they wish done with their names, or whether they have united with any other church, and when.

The Dell Prairie church will hold their meetings once in two weeks at Dell Prairie, and once in two weeks at Douglas Center. I think, with proper care by the brethren and sisters, there may be many yet added to their number.

I now go to Pierce Co., to commence labor the 26th of February in a new field, where I may remain till the Sparta camp-meeting. My address, till further notice, will be Maiden Rock, Pierce Co., Wis.

I. SANBORN.

WESTERN IOWA.

WHEN the grove-meeting closed, I stored the large tent away, and then made the necessary preparations for leaving my family for the winter. This being done, I went to Dowville, in Crawford Co., Iowa, and delivered a course of lectures. The interest at that place was not good. The Methodists held a private meeting and advised their members not to attend ours, which advice they religiously followed. Some were convinced of the truth of the Sabbath, but they are among the "Latter-day Saints," and are waiting for a "revelation" from their prophet commanding them to keep it.

While there, I received an invitation from a first-day Adventist to lecture in a country

place, five miles distant. I went there, and held meetings. The interest was good, and I believe, by the blessing of God, much good will be the result. Many are convinced of the truth, and some have already decided to obey God rather than man among whom are the first-day Adventists and his wife. Others are in the "valley decision." We trust and pray that they may come out on the side of truth.

I am now at home, on account of lungs, which seem to be affected. I have many calls to labor which I cannot follow. Truly the harvest is great but the laborers are few. We pray that the Lord of the harvest may send forth more laborers, that all the sheaves may be safely garnered.

J. W. McWILLIAMS.
Soldier Valley, Iowa, Feb. 3, 1876.

BRAINTREE, VT.

ON my way to the quarterly meeting at Granville, I was detained in this town by reason of the sudden loss of all our sleighing. Three Sabbath-keepers reside in the neighborhood where I stopped. Learning that the people were generally quite prejudiced against our views, I desired they should have a chance to hear. Accordingly I appointed an evening meeting, which was so well attended and such good attention paid to the word spoken that I held four evening meetings, and one Sabbath. Remained six evenings; the first attended the meeting of a very friendly Congregationalist minister; the last, I proved in talking and praying with different families, with whom I left reading matter. One subscribed for the REVIEW.

The last meeting was held on first-day evening. The audience was larger than any previous meeting, giving the best attention as the evidences for the first-day Sabbath were examined in the light of the word of God.

I learn that different families there, like the noble Bereans, have gone to searching the Scriptures, and that some have bought our publications and are examining our views with interest. They express a great anxiety for more meetings. I think I never have experienced deeper regret than my health is such I cannot enter new fields and alone give a course of lectures. Prejudice can be broken down, souls reached and brought to the truth, and throughly sanctified, in this State, as well as elsewhere. Oh! where are our laborers? Where are the young men who will go out and unselfishly labor to save souls? Where are those who will permit themselves to be thrust out by the Spirit of God into new fields, away from the churches which they cannot help, where they can gain for themselves a reputation and an experience as workmen in the vineyard of the Lord, which will glorify God, and gather into the church precious jewels to be saved in the kingdom of God?

The call of such an one means *hard work*. It means, as the apostle says, "laboring night and day." It means "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."

If any one was ever honored with a call to preach the gospel, it was Saul of Tarsus. The Lord said of him, "He is chosen vessel unto me, to bear my name before the Gentiles, and the kings, and the children of Israel." Yet he says not a word of directing him in a flowery path way, but contrawise, "I will show him how great things he must suffer for my name's sake." A. S. HUTCHINS.

Feb. 2, 1876.

SOUTH-WEST MISSOURI.

AFTER returning from our camp-meeting last September, I was detained at home about three months by sickness. Since Dec. 10, I have visited and labored with the brethren at Avilla, Diamond Grove, Milford, Montevallo, and Clintonville. At each of these places they seemed much encouraged. I think the churches of Avilla and Diamond Grove ought to have a series of meetings held with them of two or three weeks' duration.

I remained nearly three weeks with the Clintonville church, preaching in a new place about two miles from the place where I preached last summer. There was much prejudice when I commenced, but it subsided to a great extent. Four united with the church, one was baptized, and others are deeply interested. The weather became quite rainy, nights dark, and road very bad; so I closed my meetings for a few days, expecting to return the 4th of February, if the Lord will.

J. G. WOOD.

OSKALOOSA, KANSAS.

I CAME to this place the 28th of November. Have given sixty-four lectures thus far. Forty-eight have signed the covenant, and several more are keeping the Sabbath. Have sold eleven dollars' worth of books, and obtained ten subscribers for the REVIEW. I have been laboring in two places about four miles apart, and have a good interest—from one to two hundred every night. Bro. Ayers, Lamont, and Stansbury have come to lend a helping hand, as I have more than I can do. I feel grateful to them; for I am inexperienced in the work. Bro. Adams and family have also helped me in the work. We intend, by the help of the Lord, to go up into the camp of the enemy and take the fort. I ask the prayers of all of God's people, that I may have strength of the Lord to do his work.

GEO. KENNEDY.

OMENS OF PROGRESS.

It is a pleasure to note omens of progress. We should exhort one another and do much the more as we see the day approaching. We see the day approaching, brethren, why not commence our exhortations? It is not for the president of your Conference or T. & M. Society to do all the exhorting. Words of good cheer should not come from one side alone; the obligation is mutual—"exhort one another." Directors, secretaries, elders, church clerks, treasurers, members, one and all, exhort one another. If you will do this, you will see how faith, hope, and courage, will kindle in every breast. Did some one speak words of encouragement to you, reader? Then do not be so selfish as to withhold the same from him and from others.

We note some encouraging omens of progress in this respect. Bro. Haskell, of New England, with very much to do, has found time to write to us twice, giving words of instruction and good cheer. But to come nearer home. The secretary writes words of good cheer, valued highly. The treasurer says he has done the business sent him, and expects to be at the next quarterly meeting. He does not say, "Be of good courage," but I think the inference is admissible. One director wants German tracts. This means work, and, to me, says, Courage. Another director writes to know the extent of his district. To me, this means, "I am going to do something, but do not want to get out of my territory." This, again, is encouraging. An elder writes that their meetings are interesting, and the way is opening for a good work in their midst. Encouraging again. A church clerk writes for a little instruction. Very encouraging! I have found one church clerk, who had clipped from REVIEW the article on "Duties of Church Clerks," and had put it into the clerk's book. This was very encouraging. It is true he had not pasted it in yet, but I hope he will soon. I might mention other things that give courage, but I forbear.

Now I suggest to both officers and members of the churches and tract societies that you "exhort one another, and so much the more as you see the day approaching." Why not do some missionary labor among yourselves? Why not write a missionary letter occasionally to your president or director or others bearing responsibilities? Why not? If you can say but this: "We pray for you, be of good courage," it will be prized, I am sure.

Be of good courage in the Lord, brethren. Look up, and lift up your heads, for your redemption draweth nigh. Walk in the light. Let hope be bright in every eye. There is more virtue in one ray of sunshine than in a whole hemisphere of clouds and gloom.

H. A. ST. JOHN.

Bro. O. SOULE writes from Montcalm Co., Mich.:

I have been laboring privately with such of my friends as were willing to investigate our faith; and, as the result, have seen two of my relatives take a firm stand upon the truth, and have had the consolation of mingling my tears with theirs in thanksgiving for light, and in earnest pleadings for help from the sanctuary above.

Bro. A. PARKER writes from Fulton Co., Ill., that some are partially persuaded to accept the Sabbath, and he is certain a course of lectures would bring out a good company on the truth. He can be found by inquiring at Brad's Station, six miles east of Canton.

LAST-DAY TOKENS.—NO. 4.

ABOUNDING OF INIQUITY, AND SAYING OF PEACE AND SAFETY.

At the risk of surfeiting or disgusting the reader with sickening descriptions of the present moral condition of the world, I venture to offer the following articles, as indicative of what it is, and as a verification of the prediction that "iniquity shall abound." The first is from the *Rochester Democrat and Chronicle* of Dec. 21, 1875. Perhaps some may think, with the editor, that "Bro. Talmage" is "unnecessarily violent," but we think none can accuse him of being unjustly so.

"Brother Talmage preached last Sunday against Brooklyn and the politicians. 'What a horrible sink of iniquity it is,' he said, speaking of Brooklyn. 'We here have much for us to weep over. Sin is on every side of us, and it seems as though it was impossible to find anything that is good and true. The shriek of blasphemy rolls up from dens of hell, blasting the heavens; the cry of the lost soul is heard at every street corner; there is the clash of the decanter and the clink of the gambler's dice, and everywhere a horrible wail rises that is enough to make the denizens of the infernal pit close the doors, put their fingers to their ears, and rattle their chains with utter despair.' Without stopping to call for the police, the good man went on to bewail the present commercial dishonesty. The Shylocks of trade were greatly in the majority; they were rotten through and through, 'and they will go down to hell.' The whole commercial world is rotten, rotten. And worse and worse and more of it."

"The political history of our city and of our whole country is the history of fraud and dishonesty. There is not one man in a thousand of our politicians who is pure and upright. If an honest, a benevolent and Christian gentleman steps into the arena, and proclaims his intention to stand on a pure platform, and purify the slums of politics, then he is at once beset by the press, which so blackens his character that he is soon led to think that he is better fitted for Sing Sing than for public office. Oh! what a creature one must become in order to enter the political arena. The respectable young man who goes from a Christian home must clasp hands with the lecherous wretch from the rum cellar; he must associate with the lowest villains, chuckle with them over their coarse jokes, and join in their blasphemy. The most God-forsaken people in our city are the politicians. I can pray for the prisoner in Raymond-street jail, but I do not think there is any use in praying for an old politician. Fraudulent election inspectors sit around fraudulent ballot-boxes, taking fraudulent votes from fraudulent voters, making fraudulent returns, which send men to our legislatures that are better subjects for the penitentiary or the asylum for idiots than for legislators."

"The good doctor saw a costly funeral train, a long line of carriages filled with bloats. Politics meant delirium tremens. He concluded with a declaration of bitter war against social iniquities, whether encountered in the dens of poverty and disgrace or under the blaze of parlor chandeliers. 'I shall smite them with the two-edged sword of the Lord,' said the preacher. 'You may call this thing fast life, high life, or eccentricity; but I call it the vomit of hell; and the man or woman whose life is secret rottenness, garnished by gold, will be wrapped around the fierce fires in hell and will drink the dregs of a deeper damnation. A great yell will go up as they go down to the pit, and the fiends will cry out, 'See what you have done! See what you have done!' It will be observed that the good man continues—if we may be pardoned the term—to shake 'em up lively; but we do wish he would cease to be unnecessarily violent."

The other is from the *Golden Censer* under the title of

"A SAD PICTURE."

"Enough corn in the United States and Great Britain is annually wasted in brewing and distilling to feed five million men. Every grog-shop, every house of infamy, every gambling saloon, every dishonest store, bank, insurance company, declares there is no God, or if there be, let him strike if he dare! Corruption in the most of the city governments—corruption reaching from the weather-vane on the top of the city halls down to the lowest stone in the foundations; thousands of men anxiously waiting for Tweed, the apostle of second-religion, to get out of jail; churches with

men in their membership not clean enough to swab the doorstep of the pit; the theaters, huge houses of shame; three-fourths of the newspapers, with their editors, reporters, and printing-presses suborned of the devil; American and European society, rotten until the filth drips hissing through into the world beneath and smells sickening to the world above; France and Prussia feeling for each other's throats; and although the dead in battle outnumber five times all the present population of the earth, yet nations longing for war, and this hour six million men in Europe arming for conflict, while applauding nations look on, and the cry is 'Blood! give us more blood!' the earth staggering under the successive shocks like a foundering ship at the moment when the passengers cry, 'She's going down!'"—*T. De Witt Talmage*.

But to show how even such things may be made to contribute to the support of modern fables, I offer the following, from a later issue of the same journal, and also to show the fulfillment of the prediction that men will say "peace and safety" just before the day of the Lord comes. 1 Thess. 5:1-3.

"A distinguished clergyman, president of one of our Eastern Colleges, in closing a letter to the N. Y. *Observer*, adds: 'As I have read, of late, the multiplied accounts of peculations, robberies, burglaries, murders, suicides, and of gross disorders in a large number of our leading colleges, I have come to the conclusion, strange as it may seem, that the millennium must be near. That passage in the Revelation has occurred to me: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." I profess no special skill in the Apocalypse; but from these abounding "devilisms," as our good Dr. Skinner used to call them, am I wrong in catching a gleam of light? At all events, let us hope that "he hath but a short time."'"

That the devil's time is short is not questioned, but it would seem that those who will not admit that these things point to the "end of all things" must be willingly ignorant. S. B. WHITNEY.

THE DAY OF THE LORD HASTETH GREATLY.

Do we as the professed followers of Christ fully realize the import of these words? I fear that many of us do not. If we did, would we allow ourselves to be so languid in spirit, and feel so content with our hands folded in idleness, thinking, and saying, Time enough; I do not know that I have any duty to do in that direction? What direction? Why, in circulating the precious truths of God's word, and in expressing to the world by our actions and energies that the cause in which we have enlisted is everything, or it is nothing. Is it not wise and well to count the whole cost before taking the decisive step? that when once enlisted, we may prove a help, and not a hindrance to the work that is so gloriously onward.

We need more of the spirit of sacrifice; the importance of the present time demands it, and every individual who professes to be a lover of truth should be prompted to action by this spirit. Although our efforts may seem to be fruitless, and we meet with difficulties at times which cause our most earnest prayer for help, we should not become discouraged, and leave the work unfinished, but still seek by patient labor to do something for Jesus.

Peter says, "But the end of all things is at hand, be ye therefore sober, and watch unto prayer." I find we are living in a time when we need to watch. The enemy of our souls is working with great power, knowing that his time is short. Our strength to resist him comes alone from God. That we may meet him successfully, we are bidden to watch unto prayer. We must do our part of the work, if we would secure the Lord's help, which alone can give us victory.

A day of grand and awful realities is at the door—a day of great joy to the saints of God; for the long-looked-for deliverance will have come. Immortality and eternal life will be given and will await them, and they shall forever enjoy the presence of the Lord. But that day will bring no joy to the sinner, no bright rays of hope will encircle him; his day of probation will be forever past. The second death is before him, and he must feel its awful terrors.

Dear readers, you and I will be in one of these classes in that solemn and eventful day for which we are bidden in the word of God to prepare. A brief period in the

future remains in which we may decide whether we will be found with the saved or the lost. May each one of us make the wise choice.

"Hold up thy light, O child of grace;
Be not afraid to let it shine
On all around, but rather fear
To hide this precious light divine."

MARY L. BROWN.

Adams Center, Jeff. Co., N. Y.

It is easy for a man who sits idle at home, and has no one to please but himself, to ridicule or censure the common practices of mankind.—*Johnson*.

Obituary Notices.

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

DIED, at Leon, Monroe Co., Wis., Jan. 15, 1876, of heart disease, Bro. Harry Burr, aged 72 years, 2 months, and 26 days. Until the time of Bro. Burr's decease, he enjoyed excellent health, and was then staying with his brother-in-law, Mr. O. Arnold, who was sick. In the forenoon of Jan. 15, Bro. B. was sent to notify one of the neighbors that Mr. Arnold was at the point of death. On his return, he fell dead within a few feet of the door. Bro. Burr embraced the present truth in the spring of 1874, and has ever since tried to keep the commandments of God and the faith of Jesus.

A few hours after Bro. Burr's death, Mr. Arnold, who was respected by all who knew him, died. These deaths were a severe blow to the relatives of the deceased, who deeply mourn the loss of their departed friends, but with the hope of meeting them where death will never separate tender ties of love. Discourse by the writer, from Job 14:14, at Bro. Burr's funeral; Prof. Spencer, a Unitarian, spoke at Mr. Arnold's. O. A. JOHNSON.

FELL asleep, we trust, in Jesus, Jan. 26, 1876, near Aledo, Mercer Co., Ill., Rosa E. Whitham, daughter of V. C. Trovillo, and step-daughter of I. F. Trovillo. Rosa was an interesting little girl, aged thirteen years, one month, and twenty-five days. Her disease was that of the brain, and although her suffering was great, she bore it with patience. She was sick something over two weeks and was most of the time delirious. The year 1876 opened upon Rosa, to all appearance, in perfect health; but ere one short month had passed she was numbered with the dead. She was a member of my class in Sabbath-school; she had a good knowledge of the Bible, and was prompt in answering questions; her place was never vacant. Last spring, about the time her parents embraced present truth, she remarked in conversation with her mother that if people would look into their Bibles they would find no other than the seventh-day Sabbath. On the funeral occasion, portions of Scripture were read, and appropriate remarks made, by P. B. Turnbull, minister of the U. B. church of Aledo. E. M. WHITHAM.

DIED, near Richland, Iowa, at his late home, Jan. 18, 1876, Henderson G. Talley, aged seventy-eight years. Bro. T. was for many years a member of the Baptist church. He embraced present truth fully, though mostly by reading, as he was unable to attend meetings on account of his health. When the tent was at Richland six years ago, aged and feeble as he was, he thought it his duty to live the health reform. By degrees he left off tobacco and other hurtful and unnecessary stimulants, upon which his health improved so much that he was able to do considerable labor. His last sickness was lung fever, which continued eleven days. He suffered extremely; but endured all with patience, and cherished a bright hope of a part in the future kingdom. W. G. BRALLIAR.

DIED, in Washington Co., Kansas, Jan. 9, 1876, sister Celestine E., wife of Joseph U. Coffman, in the twenty-seventh year of her age. Her disease was consumption. Sister C. embraced the doctrines of the third angel's message over three years ago, under the labors of Eld. R. J. Lawrence. She bore her last testimony in meeting three weeks before her death. Her last sickness was borne with patience and submission. She leaves a companion and four children, to mourn their loss. Sister C. was a meek and humble Christian, a faithful wife and mother, and much respected in the neighborhood where she resided. We have hope that when the last trump of the Archangel shall sound, she will come forth clad with immortality. Funeral discourse by the writer, from Ps. 116:15: "Precious in the sight of the Lord is the death of his saints." A. L. CURRIE.

On the 15th of December last, our dear mother, Mrs. C. I. Woolsey, aged 62 years, fell asleep, to rest from her labors until the Lifegiver appears. She left her home and numerous friends in Che-mung Co., N. Y., where she had resided forty years, to have the care of the last of her four sons who had emigrated West. Her constant and faithful attention in sickness and in health, ever refusing to allow any one to debar her of the sacred pleasure of service, will leave an indelible impression on her surviving ones. Her disease was an abscess on the lungs. As soon as she was apprised of danger, she found comfort in repeating the hymn, "Jesus can make a dying bed," etc. She died while with her only daughter, who had followed her West, and with whom she resided most of the time for the last four years. She was patient in her sickness, and we have reason to hope that in that glorious day, when we shall know as we are known, we shall see her, to part no more. F. A. DAYTON.

DIED, of cholera infantum, at Nelson, N. H., Nov. 18, 1875, Hattie M., only daughter of E. and S. P. Barton, aged five months and twenty-eight days. H. M. WILKINSON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 17, 1876.

Bro. Harvey's Appeal to the Brethren in Indiana is calculated for other latitudes besides that State. Let brethren everywhere see if it don't have a bearing in their section.

Inquirers on the subject of Systematic Benevolence are referred for an answer to their questions to the sermon by Bro. Canright the first part of which is given in this paper, the remainder to appear next week.

Fast-day Address.

THE Address by the General Conference Committee, prepared to be read on the occasion of the special fast observed by S. D. Adventists, Jan. 1, 1876, is for sale at this Office. It should be in the houses of all our people, and be read and reread, and pondered well. Price, post-paid, 10 cts. Address, REVIEW AND HERALD, Battle Creek, Mich. JAMES WHITE.

To Nations, Tongues, and Peoples.

OUR full catalogue of the publications issued at this Office, now embraces thirteen different works in French, twenty-one in Danish, fifteen in Swedish, nine in German, and one in the Holland language, besides the two monthlies in the Danish and Swedish languages. A good beginning is thus made in the occupation of the field assigned to this message, which is to go to "many peoples, nations, tongues and kings." U. S.

Good to Be There.

THE social meeting, Sabbath afternoon, Feb. 12, was another good occasion for the church in Battle Creek. The voice of praise was in the meeting. The spirit of the Advent message was powerfully revived in many hearts. Some of the veterans in the cause testified that they felt much as they did in 1844, and others as they did twenty years ago when they first received the truth. The young rejoiced to see the older soldiers who have long borne the trials of the way, of such good courage; and the old rejoiced to see so many, in the strength and vigor of early manhood, dedicating themselves to God and his cause. It was good to hear some of these, both of our own and other tongues, testifying to the blessing they had received while attending school here, and avowing their determination to prepare themselves as speedily as possible to go forth with gleaming sickles into the great harvest field; at the same time showing by their earnest and weighty words that they felt the true burden of the gospel upon them. Some were led out to speak at some length, so that but sixty in all spoke; but the testimonies were all of the most encouraging character. The Spirit of the Lord was present in a marked degree; and it was good to be there. U. S.

The Bird's-Eye View.

WE have received orders for five thousand of these the past week. In sending them by the quantity to the T. & M. Societies, we will roll them, wrap and secure with twine, in packages of 25, 50, and 75, each. They will then be ready to be distributed to directors either by express, mail, or otherwise. To send by mail it will be necessary only to write the address on the package and put on the postage stamps: 20 cts. postage on 25, 40 cts. on 50, and 60 cts. on 75. No larger package than 75 can be sent by mail. We prepare the packages in this manner for the convenience of the Tract Societies. A full descriptive catalogue of all our publications in English and other languages will be printed on the back. U. S.

T. & M. Society Looking-Glasses.

READ the advertisement of these articles in another column. We do the advertising free, for the interest we feel that all our brethren should procure and use them. U. S.

TO CORRESPONDENTS.

"Is it right for Seventh-day Adventists to attend Methodist revivals on the Sabbath?" L. M. WITTER.

Ans. Go wherever you can get good or do good, and feel that the Lord goes with you. But from our knowledge of modern revivals, and the spirit and manner in which they are conducted,

it would be our judgment that the prospect for good in either direction would be, at such places, very slim.

"How do you harmonize Gen. 5:24, with John 3:18." D. M.

Ans. No man hath ascended up to Heaven to come back and teach us in regard to heavenly things. Neither Enoch nor Elijah ascended to Heaven to come back to tell us of the place.

G. C. TENNEY: We republish this week the article on Church Gambling, containing the extract from the message of Gov. Washburn, of Wisconsin.

R. M. LAMPARD: See explanation of the transfiguration, Matt. 17:3, in State of the Dead, published at this Office.

ANSWERED BY LETTER. J. W. Wood, A. Van Kirk, J. H. Waggoner, W. M. Jones, P. M. Hill, S. Rogers, S. W. Dake, O. Soule. U. S.

Church Gambling.

[Republished by request, from Vol. 41, No. 6, Jan. 21, 1873.]

THAT church-fairs with their lotteries, raffles, prize packages, grab-bags, etc., are great nurseries of the appalling sin of gambling, a terrible reproach upon the cause of Christ and a terrible evidence that those churches which indulge in them have departed from the high standard of piety of former days, has long been the conviction of those who are striving to maintain the simplicity and purity of the gospel.

It is a matter of congratulation that men of high official position are coming to the support of this sentiment by declaring that laws should be enacted sufficient to suppress this iniquity. The Governor of Wisconsin so speaks. A late Detroit Post, in an article headed, "A Bold Governor," says:—

"The Governor of Wisconsin is a bold man. If he were here, we should shake hands with him, and dub him 'the bravest of the brave,' not excepting Gen. Grant, Gen. Sheridan, or any other hero. Why? Because the Governor of Wisconsin, in his annual message, has had the moral courage—and a most desperate courage it is in a politician—to declare, point blank, the too-long whispered truth that church fairs, charitable raffles, concert lotteries for charitable and other purposes, prize packages, 'grab-bags,' Sabbath-school and other religious chances by ticket, are nurseries of crime, inasmuch as they promise something for nothing, are games of chance, and are really gambling. The governor says that the pernicious spirit of gambling is fostered, encouraged, and kept alive by these agencies to a degree little known by good citizens; and that, but for them, the ordinary laws against gambling would be much less violated and much more easily enforced. He says these practices ought not to be permitted any longer to debauch the morals of the young. Think of the row this plain speaking will stir up! Think of the courage necessary to say this in a public official, depending upon the votes of the people for future official honors! Then think how true and well deserved it is, and join us in crying: Good for Governor Washburn!"

The following is an extract from this part of his message:—

"The laws of the State as applicable to professional gamblers are doubtless all-sufficient, and only require to be enforced. But some law seems to be required to break up the schools where gamblers are made. These are everywhere. Even the church (unwittingly, do doubt), is sometimes found doing the work of the devil. Gift concerts, gift enterprises and raffles, sometimes in aid of religious or charitable objects, but often for less worthy objects, lotteries, prize-packages, etc., are all devices to obtain money without value received. Nothing is so demoralizing or intoxicating, particularly to the young, as the acquisition of money or property without labor. If you can devise some law to break up these practices and bring them into discredit, you will deserve the thanks of all good people."

Slavery not Dead.

THE Washington correspondent of the Detroit Evening News, makes the startling statement, which appeared in the issue of that paper dated Feb. 9, 1876, that slavery is practically re-established in the South. Here is what he says:—

"I infer from the tone of the News that it is one of that class of papers which believes that the reports of this unrelenting and unreconstructed sentiment of the South, of their hatred to this government and the North, and of their determination to disfranchise and practically re-enslave the colored race, is all clap-trap and falsehood. But if you could see the real representatives of this rebel population, and see for yourself what progress has already been made in curtailing the rights of the negro, you would preach a different gospel if you are as honest as I believe you to be. Professor Seelye, of Amherst College, elected to Congress as an independent, came here with the notion that everything is lovely in the South, the people entirely reconciled and peaceably inclined, the colored people perfectly protected and generously treated; but within the last two weeks he has declared that his brief service in the house has completely undeceived him, and taught him how false are all the professions of good-will and loyalty by southern politicians.

"Not only are there the strongest proofs that the old feeling of hatred to the North exists in all its original intensity, but also of their purpose

TO RESTORE SLAVERY

in some shape. Within a few days I have seen an advertisement in a Macon, Georgia, paper, offering a reward for the recovery of a fugitive colored man, whose services the advertiser had bidden off at auction for a certain period. Such advertisements are an every-day occurrence in Georgia and Alabama.

"Gen. N. B. Forrest, notorious for his wholesale murder of negro prisoners in Tennessee (Fort Pillow) during the rebellion, has recently furnished the country with an equally convincing proof of the purpose of old slaveholders to restore slavery. Some months ago a negro was arrested in Memphis for having a point-blank knife in his possession, in violation of a Tennessee law, enacted for just such purposes. The fine was \$200. To pay it, his time was sold to Forrest until he could work out this fine at twenty-five cents a day, his clothing being charged to him in the meantime, and two days charged to him for every day he was sick. It is asserted that Forrest has fifty other slaves bought in the same way for some technical violation of a Tennessee law made to entrap negroes. If they fail to do their task of one hundred pounds of cotton during the day they

ARE FLOGGED AT NIGHT,

precisely as in the days of legalized slavery. Restore the democratic party to power and there is not one of the old slave States but would establish such a system of slavery."

A Request.

WILL the S. D. A. preachers in Michigan let me know where they are, and their prospects for fields of labor, as often as once a month. This would help in answering some of the many calls I am continually receiving for labor. There are quite a number of urgent calls for help now waiting for some one to fill.

E. H. ROOT, Pres. Mich. Conf.

Notice.

DIRECTORS of the several districts of the Illinois Tract and Missionary Society, please hold your district quarterly meetings first-day, March 26, and forward your reports to F. M. T. Simonsen, Aledo, Ill. Do not fail to attend to this.

G. W. COLCORD.

To Sabbath-keeping Farmers.

I WISH to hire, or take on shares, a small farm, which will occupy about half my time. The rest of the time, I want to hold meetings, as the way may open. Have had some experience in preaching. If I cannot hire a farm, I will work a part of the time for some of our farming brethren, if a house can be obtained near by for my family to occupy. Family consists, of four persons.

Address, H. W. JACKMAN, No. 6, Farnham St., S. Lawrence, Mass.

Appointments.

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

By request of Bro. Canright, I will meet with the brethren at Charlotte, Mich., Feb. 19, 20, where Bro. Hill may appoint.

Partello, Calhoun Co., Feb. 26, 27. Hope to see a general attendance of our brethren at these meetings. H. M. KENYON.

THE March monthly meeting will be held with the church at South Norridgewock, Me., commencing March 10, at 6½ p. m., and continuing over Sabbath and first-day.

J. B. GOODRICH.

THE La Bette Co., quarterly meeting will be held at the Stover school-house, six miles west of Oswego, Kan., Feb. 26 and 27. Eld. Cook will be present. We want a general rally of all the friends, and want all the T. & M. reports, at that time. A. J. STOVER, Elder.

MONTHLY meeting at Somerset Mills, Me., Feb. 19, 20, 1876, commencing Friday evening at half past six o'clock. J. B. GOODRICH.

QUARTERLY meeting at Mount Hope, Grant Co., Wis., Feb. 26, 27, 1876, meetings to commence with the Sabbath. The brethren and sisters of Waterloo and Sand Prairie are cordially invited to attend. Will Bro. Atkinson meet with us? WM. PROCTOR.

QUARTERLY meeting of the N. Y. and Pa. T. & M. Society, Dist. No. 4, will be held at Pierrepont, N. Y., Feb. 27 and 28, 1876.

We request as general an attendance of the brethren of the district as possible, as it will be an important meeting. Please also be prompt with reports. A. H. HALL, Director.

LAPEER, Mich., March 3-5, 1876. Memphis " " 10-12, " Surrounding churches are invited to attend these meetings. D. M. CANRIGHT.

DIST. No. 3, Kan. T. & M. Society, will hold quarterly meeting at Centerville, March 4, 5, in connection with the general quarterly meeting. Let all the librarians see that they forward the reports to me in time for the meeting. Hope to see a general attendance of the brethren and friends. Come, praying for the blessing of the Lord, and that we may have more of a missionary spirit in our midst. S. N. AYERS, Director.

QUARTERLY meetings of Vermont T. & M. Society as follows:—

DIST. No. 3, at Wolcott, Feb. 26, 27, 1876. " " 2, " Irasburgh, March 4, 5, " in connection with the general quarterly meeting. A. S. HUTCHINS.

Business Department

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

OUR P. O. address until March 15, will be Locle, Switzerland. J. N. ANDREWS, D. T. BOURDEAU.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Clark Swingle 49-7, H C Heatley 49-7, C C Craig 49-7, A White 49-7, A S Allen 49-1, J Frisbie 48-16, Mrs Mary O Galloway 49-1, Wm In 49-10, D D Woods 49-7, J E White 49-8, R M Pierce 12, Maria Silvius 49-7, T M Chapman 48-2, R W L 49-7, Mrs M E Jackson 49-6, Esther Smith 49-13, H Gardner 49-7, A D Jones 49-1, Robert Patton 49-7, Mrs R Meggison 49-9, Daniel Newcomb 49-7, J Kimble 49-6, Freeman Robinson 49-6, J H Bedford 1, John Thomas 49-6, Eliza Muzzey 49-6, Geo R 49-7, Mary J Parmenter 49-14, Fanny Van Fossen 49-7, Orris Casson 49-7, Harriet Silver 49-9, Phineas H 49-7, J Curry 49-7, Lucy J Herrick 49-7, R Bab 49-10, David Honeywell 48-1, Elizabeth Miner 49-7, Henry Atwood 48-24, John S Johnson 49-1, Lizz 49-14, Wm Wilson 48-23, Leonard Ross 49-7, S R 49-7, George Russ 48-7, Mrs Bertha Dymond 7, L G Ranger 49-1, Horace Bowen 49-7, Agnes H 49-1, O A Olsen 48-10, A A Cross 49-7, W H Mill 49-1, J C Bunch 51-1, F Hayden 49-7, John Ber 49-1.

\$1.00 EACH. G H Wardell 48-7, E Tolbert 48-7, S H Daniels 49-7, Geo L Ashley 49-1, Gilman Phil 49-1, Mary C Percival 49-1, J Hyatt 49-7, Emily J 49-7, J H Cardy 48-3, Edwin Judd 48-12, R T Bar 48-7, R J Carr 49-7, Hugh Pritchard 48-6, L P Rus 48-7, Isaac Covey 48-24, Adam Walter 49-7, A G 48-5, Sophia Gerould 48-7, L B Crouch 49-7, R Dun 48-7, J H Hathaway 48-7, S N Ayer 48-7, John B 49-1, C Black 49-1, Addie Stafford 49-7, Calvin C W 48-7, C W Vandierstine 49-7, J F Mauk 48-7, Mary 48-7, D Overmire 48-7, Mrs E C Mallow 49-6, Mary Clark 49-7, R H Goss 49-6, Wm Fisher 49-6, Cook 49-6, R Dickey 49-6, Ohas Burrell 49-6, Zelfuff 49-6, B Mattern 48-6, Myron Cornell 48-7, H Saterlee 48-6, Wm Coon 48-1, Polly Conklin 48-3, Shepard 48-1, Sarah Calvert 49-7, G S Howell 48-3, A Kellogg 48-11, Mrs A Sharp 49-7, F L Archer 49-7, John Davison 48-7, A M Halleck 48-1, R M Lamp 48-12, L Edmunds 48-1, Mrs H G Washburn 48-1, Robinson 48-1, Dennis Sams 48-8, Mrs Letitia Ay 48-7, T Harlow 48-9, Mrs S S Bailey 48-6, Wm P Ha 49-7, J P Chapter 48-1, Abram Kisser 48-7, Stewar Mott 48-7, D R Marvin 49-7, Mrs B Wood 48-6, M Overton 49-6, Russell Gleason 49-6.

MISCELLANEOUS. Otis Reynolds 25c 47-19, P H Ba 25c 47-19, A M Read M D 25c 47-19, R L Clason 25c 19, J M White 50c 47-16, Z R Parker 50c 48-7, B Stowell 75c 47-25, H A Bartlett 50c 47-20, W B Ing 50c 47-21, Harmon Allen 50c 47-20, Justus Flen 50c 47-26.

Books Sent by Mail.

Mattie A Babcock 50c, M E Norwood 50c, Jacob Mauk 10c, Michael Stevens 25c, P Elie Delharlee 4 J Hanson \$2.30, Henry C Hart 15c, Isaac Morrison 1 Mrs Robert Meggison 50c, Mrs T J McFarland 1.50, J B Constantine 1.00, Wm Dawson 4.50, A E Stutz 1.50, D R Marvin 40c, D R Marvin 40c, J N Berry 1 John Wood 25c, A Bolden 1.50, Jerusha B Wisel 2 Mrs H L Bishrep 27c, Lizzie Artley 2.00, Mary Bowers 6.50, David Downer 2.00, R E Childs 20c, Paseley 25c, H I Booth 40c, P H Booth 1.50, Elizab Cooke 10c, A P Bump 1.75, Amelia Tubbs 10c, J Howe 68c, A C Bourdeau 50c, John Wood 10c, J Greenwood 25c, Chas L Gates 1.25, Calvin Wadsw 50c, Noah Carahoff 50c, C W Middleton 30c, G Pierce 1.35, J J Boardman 2.51, Hiram Patch 1.00, Rosenthal 60c, L McCoy 1.00, Mrs Margaret H Wisel 1.00, M C Smith 1.50, J W Adams 48c, L G Meel 2.00, A G Adams 20c, James Ertzenberger 5.00, H Thurber 1.00, E Seward 1.00, Joseph Davenport 4 R R Crawford 85c, Rudolph Lander 1.10, D W Fu 25c, J W Blake 25c, Wm H Wild 67c, Vashtie A Br 1.50, Mrs Daniel A Clarke 35c, Mrs Norman You 50c, Irving Lovett 55c, Nahum Orcutt 3.05, Wm P per 3.50, John G Hedrick 50c, H W Decker 2.45.

Books Sent by Express.

Wm Coats, Genesee N. Y., \$18.75, D M Canrig Pottsville, Mich., 18.22, Tho F Kendall, Rock Isl Ill., 8.77, C D Daniels, Defiance, Ohio, 18.57, R J Lawrence, Pine Run, Mich., 4.24, Geo Kennedy, Oskalo Jeff. Co., Kan., 5.40.

Books Sent by Freight.

Geo Kennedy, Winchester, Jeff. Co., Kan., \$18.74, W Middleton, Gallatin Mo., 31.28.

S. D. A. Educational Society.

D Wilcox \$10.00, W S Salisbury 50.00, Emma R sell 2.00.

Cash Rec'd on Account.

O A Frederickson \$9.35, D M Canright 48.74, C Daniels 5.00, G W Colcord 25.00, Vt T & M Socie 30.00, E Vandusen 1.00.

Mich. Conf. Fund.

Alma (s n) \$20.00, Leslie branch of Jackson chur 26.00, Oceana (s n) 35.00, Convis \$30.00, Spring Bru (s n) 7.00.

German Mission.

Wm Ings \$10.00, Jennie L Ings 10.00.

For School Apparatus.

Eld James White \$100.00, James Harvey \$25.00, McCoy & wife 100.00.

Mich. T. & M. Society.

Dist No 3, (Chas L Gates) \$1.00.