

# The Advent Review

## AND SABBATH HERALD.

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

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### THE GUEST.

The hearth was cold, the lamp burned dim,  
Round my low cot the storm beat wild;  
And through the long hours of the night  
My heart cried like a hungry child.

I cried, and would not be appeased;  
My tired head drooped upon my breast,  
Those cruel wound and cheerless void  
Mocked weary nature's hopeless guest.

And all the while One stood without  
Who bore the rude and bitter blast,  
And knocked, and waited at my door;  
My dull ear caught the sound at last.

Who seeks me at this lonely hour?  
Is it a wanderer unhousted—  
My neighbor, worn, and faint, and cold?  
Pity and shame my spirit roused.

I opened; ere my lips could frame  
The words of welcome to my Guest,  
"My child," he said; "my King!" I cried,  
And quivering sobs told all the rest.

My Lord came in and shut the door;  
A blessed silence filled the place,  
While, through my blinding tears, I felt  
The tender chiding of his face.

I needed not that I should speak;  
I know not if he spoke at all;  
But ere the morn came fair and still  
My soul grew strong to break her thrall.

He soothed me, cheered me, drew me near  
To rest on his own patient heart;  
The sacred fellowship of pain  
Has taught me how to bear my part.

—Mary Townley.

### General Articles.

#### OUR COUNTRY'S PROGRESS.

(Concluded.)

THE Arts, Sciences, and Invention have made great progress in our country during the last hundred years. These, at the close of the Revolution, were of little account in promoting the advance of the race. The practitioners of the Arts of Design, at that time, were chiefly Europeans. Of native artists, C. W. Peale and J. S. Copley stood at the head of painters. There were no sculptors, and no engravers of any eminence. Architects, in the proper sense, were none. After the Revolution a few good painters appeared, and these have gradually increased in numbers and excellence, without much encouragement, except by portraiture, until within the last twenty years. We have now good sculptors, architects, engravers, and lithographers; and in all of these departments, as well as in photography, very great progress has been made within the last thirty or forty years. In wood engraving, especially, the improvement has been wonderful. Forty years ago there were not more than a dozen practitioners of the art in this country; now there are between four and five hundred. At the head of that class of artists stands the name of Dr. Alexander Anderson, who was the first man who engraved on wood in the United States. He died in 1870 at the age of ninety-five years. In bank note engraving we have attained to greater excellence than any other people. It is considered the most perfect branch of the art of design and execution.

Associations have been formed for improvements in the Arts of Design. The first was organized in Philadelphia in 1791,

by C. W. Peale, in connection with Ceracchi, the Italian sculptor. It failed. In 1802 the American Academy of Fine Arts was organized in the city of New York, and in 1807 the Pennsylvania Academy of Fine Arts, yet in existence, was established in Philadelphia. In 1826 the American Academy of Fine Arts was superseded by the National Academy of Design, in the city of New York, which is now a flourishing institution.

In education and literature our progress has kept pace with other things. At the very beginning of settlements, the common school was made the special care of the State in New England. Not so much attention was given to this matter elsewhere in the Colonies. The need of higher institutions of learning was early felt; and eighteen years after the landing of the Pilgrims from the *May Flower*, Harvard College was founded. When the war for independence began there were nine colleges in the Colonies, namely, Harvard, at Cambridge, Mass.; William and Mary, at Williamsburg, Va.; Yale, at New Haven, Conn.; College of New Jersey, at Princeton; University of Pennsylvania, at Philadelphia; King's (now Columbia) in the city of New York; Brown University, at Providence, R. I.; Dartmouth, at Hanover, N. H.; and Rutgers at New Brunswick, N. J. There are now about 300 colleges in the United States.

At the period of the Revolution, teaching in the common schools was very meagre, and remained so for full thirty years. Only reading, spelling, and arithmetic, were regularly taught. The Psalter, the New Testament, and the Bible, constituted the reading-books. No history was read; no geography or grammar were taught; and until the putting forth of Webster's Spelling Book in 1783, pronunciation was left to the judgment of teachers. That book produced a revolution.

As the nation advanced in wealth and intelligence, the necessity for correct popular education became more and more manifest, and associated efforts were made for the improvement of the schools by providing for the training of teachers, under the respective phases of Teachers' Associations, Educational Periodicals, Normal Schools, and Teachers' Institutes. The first of these societies in this country was the "Middlesex County Association for the Improvement of Common Schools," established at Middletown, Connecticut, in 1799. But little of importance was done in that direction until within the last forty-five years. Now provision is made in all sections of the Union, not only for the support of common schools, but for training-schools for teachers. Since the civil war, great efforts have been made to establish common-school systems in the late slave-labor States, that should include among the beneficiaries the colored population. Much has been done in that regard.

Very great improvements have been made in the organization and discipline of the public schools in cities within the last thirty years. Free schools are rapidly spreading their beneficent influence over the whole Union, and in some States laws have been made that compel all children of a certain age to go to school. Institutions for the special culture of young women in all that pertains to college education, have been established within a few years. The pioneer in this work is Vassar College, at Poughkeepsie, N. Y., which was first opened in the year 1865.

Besides the ordinary means for education, others have been established for special purposes. There are Law, Scientific, Medical, Theological, Military, Commercial, and Agricultural Schools, and seminaries for the deaf, dumb, and blind. In many States school district libraries have been established. There are continually enlarging means provided for the education of the whole people. Edmund Burke

said, "Education is the cheap defense of nations."

Our literature is as varied as the tastes of the people. No subject escapes the attention of our native scholars and authors. At the period of the Revolution, books were few in variety and numbers. A larger portion of them were devoted to theological subjects. Booksellers were few, and were only found in the larger cities. Various subjects were discussed in pamphlets—not generally in newspapers as now. The editions of books were small, and as stereotyping was unknown, they became rare in a few years, because there was only a costly way of reproduction.

In the year 1801, a new impetus was given to the book trade by the formation of the "American Company of Booksellers"—a kind of "union." Twenty years later competition broke up the association. Before the war of 1812 the book trade in the United States was small. School books only had very large sales. Webster's Spelling Book was an example of the increasing demand for such helps to education. During the twenty years he was engaged on his Dictionary, the income from his Spelling Book supported him and his family. It was published in 1783, and its sales have continually increased to the present time, when they amount to over 1,000,000 copies a year. Other school books of every kind now have an immense annual circulation. The general book trade in this country is now immense in the number of volumes issued and the capital and labor employed. Readers are rapidly increasing. An ardent thirst for knowledge or entertainment to be found in books, magazines, and newspapers, makes a very large demand for these vehicles, while, at the same time, they produce widespread intelligence. The magazine literature, now generally healthful, is a powerful coadjutor of books in this popular culture; and the newspaper, not always so healthful, supplies the daily and weekly demand for ephemerals in literature and general knowledge. To supply that demand required great improvements in printing machinery, and these have been supplied.

The printing-press, at the time of the Revolution, is shown in that used by Franklin, in which the pressure force was obtained by means of a screw. The ink was applied by huge balls; and an expert workman could furnish about fifty impressions an hour. This was improved by Earl Stanhope in 1815, by substituting for the screw a jointed lever. Then came inking machines, and one man could work off 250 copies an hour. Years passed on, and the cylinder press was invented; and in 1847 it was perfected by Richard M. Hoe, of New York. This has been further improved lately, and a printing-press is now used which will strike off 15,000 newspapers printed on both sides, every hour.

The newspapers printed in the United States at the beginning of the Revolution were few in number, small in size, and very meagre in information of any kind. They were issued weekly, semi-weekly, and tri-weekly. The first daily newspaper issued in this country was the *American Daily Advertiser*, established in Philadelphia in 1784. In 1775 there were 37 newspapers and periodicals in the United States, with an aggregate issue that year of 1,200,000 copies. In 1870 the number of daily newspapers in the United States was 542; and of weeklies, 4,425. Of the dailies, 800,000,000 were issued that year; of the weeklies, 600,000,000, and of other serial publications 100,000,000, making an aggregate of full 1,500,000,000 copies. To these figures should be made a large addition at the close of 1875. There are now about forty newspapers in the United States which have existed over fifty years.

In the providing of means for moral and religious culture and benevolent enterprises, there has been great progress in this

country during the century now closing. The various religious denominations have increased in membership fully in proportion to the increase of population. Asylums of every kind for the unfortunate and friendless have been multiplied in an equal ratio, and provision is made for all.

One of the most conspicuous examples of the growth of our republic is represented by the postal service. Dr. Franklin had been Colonial Postmaster-General, and he was appointed to the same office for one year by the Continental Congress in the Summer of 1775. He held the position a little more than a year, and at the end of his official term there were about 50 post-offices in the United States. All the accounts of the General Post-Office Department during that period were contained in a small book consisting of about two quires of foolscap paper, which is preserved in the Department at Washington City. Through all the gloomy years of the weak Confederacy the business of the Department was comparatively light; and when the national government began its career in 1789 there were only about seventy-five post-offices, with an aggregate length of post-roads of about 1,900 miles. The annual income was \$28,000, and the annual expenditures were \$32,000. The mails were carried by postmen on horseback, and sometimes on foot. Now the number of post-offices is over 33,000; the aggregate length of post-routes 256,000 miles; the annual revenue \$23,000,000, and the annual expenditures \$29,000,000.

We may safely claim for our people and country a progress in all that constitutes a vigorous and prosperous nation during the century just passed, equal, if not superior to that of any other on the globe. And to the inventive genius and skill of the Americans may be fairly awarded a large share of the honor acquired by the construction of machinery which has so largely taken the place of manual labor. In that progress the American citizen beholds a tangible prophecy of a brilliant future for his country.

#### DO BEASTS HAVE IMMORTAL SOULS?

(Continued.)

##### DECEPTION IN ANIMALS.

THAT animals can cheat and deceive is plainly shown by the following:—

"One of my friends had a couple of little toy terrier dogs. As is usually the case in such instances, though very fond of each other, they were horribly jealous with regard to their master, and neither could endure to see the other caressed. It so happened that one of them broke its leg, and was in consequence much petted. Its companion, seeing the attention that was paid to the injured animal, pretended to be lame itself, and came limping to its master, holding up the corresponding leg, and trying to look as if it were in great pain.

"The following anecdote is sent me by a friend:

"A Skye terrier of our acquaintance named 'Mont' had at one time a very sore leg, and during his illness he got a great deal of sympathy and petting. Ever since, when he has been in any mischief, he comes running on three legs, holding up the one which was once sore, but is now quite well. In his own way he is quite as arrant an impostor as the well-known begging 'sailor' with one leg tied up to look as if he had lost it."

"A curious and rather ludicrous instance of cheater on the part of the dog was observed by one of my friends.

"He has three little black-and-tan terriers, father, mother, and daughter, which are great pets, and consider the house as their own property. Like most pet dogs, they have their favorite spots by way of couches; and as they all three generally take a fancy to the same spot, there is occasionally a difference of opinion and a slight loss of temper. The one pet spot of all is a soft cushion at the head of a sofa. Now the cushion had accommodated easily the father and the mother; but when the daughter came, and in course of time wanted her share of the couch, it was found that the quarters were rather too

limited for comfort, especially as the daughter persisted in growing until she reached the size of her parents.

"One day the father and daughter had got into the room first, and, according to custom, made straightway for the cushion, on which they established themselves comfortably, occupying the whole of its surface. Presently the mother came in, and also went to the cushion. She tried to take her place on it, but her husband was too selfish and her daughter too undutiful to move, and in consequence she had to retire.

"Presently she went to the farthest corner of the room, and suddenly began to scratch violently, barking, growling, and sniffing as if she were digging out a rat. Up jumped the others, all blazing with excitement, and anxious to have their share of the sport. As soon as they had got their noses well down in the corner, the mother ran to the sofa at full speed, jumped on the cushion, curled herself round, and was happy. However, she was generous in victory, and made room for her husband and daughter as they came back to the sofa crest-fallen and humiliated."

"One of the most amusing anecdotes of attempted cheater is narrated of an elephant by Lady Barker:—

"When we paid them a visit upon the afternoon of the storm, the huge beasts were taking a bath, or rather giving it to themselves by filling their trunks with water and dashing it over their heads, trumpeting and enjoying themselves immensely. At a little distance the cooks were busy baking the chupatties—a muffin as large as a soup-plate, and nearly as thick—in mud ovens; and the grass-cutters had been down to a "jhed," or pond, near, to wash the dust off the large bundles of grass for the elephants' suppers. We talked a little to the mahouts, and one very picturesque old man seemed exceedingly proud of his elephant's superior slyness and cunning, and begged us to stay and see him "cheat." So we waited till "Burra Sahib," or "Mr. Large," had finished his bath and came slowly up to the mahout for his supper.

"The mahout called out to the cook to bring the chupatties, and made us retire behind a tree and watch what Burra Sahib did. As soon as the cook went away, the elephant put up his trunk and broke off a large bough of the tree above him. This they generally do to serve as a brush to keep off flies, so he knew that was nothing remarkable. He then looked slyly around him with his bright, little, cunning eyes; and as he could not see his mahout, he thought the coast was clear, and hastily snatched up a chupattie, which he put under the branch on the top of his head. I noticed how carefully he felt with his flexible trunk if any edge was uncovered, and arranged the leaves so as to hide his spoil completely.

"Burra Sahib then raised his voice and belabored for his supper in loud and discordant tones. The mahout then ran up as if he had been a long distance off, stood in front of him, and commenced handing him the chupatties, counting as he did so, one, two, three, and so on. The elephant received each in his trunk, and put it gently into his huge mouth, bolting it as though it had been a small pill. Twelve chupatties was the allowance, and he required this sort of food to keep him in good condition. When the mahout came to number eleven muffin he looked about for the twelfth in great dismay, pretending that he could not think what had become of it, and calling for the cook to scold him, searching on the ground, and wondering, in good Hindostanee, where that other chupattie could be. The elephant joined in the search, turning over an empty box which was near, and trumpeting loudly.

"The mahout was delighted to see how much this farce amused me, and at last he turned suddenly to the elephant, who was still hunting eagerly for the missing chupattie, and reviled him as a thief and a "big owl," adding all sorts of epithets, and desiring him to kneel down, which Burra Sahib did very reluctantly. The mahout then scrambled up on his head, snatched off the branch, and flung down the chupattie, belaboring the elephant well with the bough which had served to conceal it. It seems that the trick had been played successfully many times before Burra Sahib was found out, and the poor cook used to get into trouble, and be accused of keeping the missing chupattie for his own private consumption."

#### HUMOR OF ANIMALS.

That this trait of human character is also possessed by the beasts must be very evident to any one who has observed their habits. The following anecdotes will illustrate this point:—

"All those who have watched the habits of animals must have remarked how widely spread among them is this species of humor—namely, annoying and insulting a stronger being than themselves whenever they think that they can do so with impunity. And so strong is the impulse to gratify their sense of humor that they do not hesitate to do so at the risk of their lives. M. Mouhot, in his work on 'Indo-China and Cambodia,' mentions that he has often witnessed very amusing scenes between the monkey and the crocodile.

"The latter animal is lying half asleep on the bank, and is espied by the monkeys. They seem to consult together, approach, draw back, and at last proceed to overt acts of annoyance. If a monkey can find a convenient branch, he goes along it, swings himself down, hangs by a hand or foot, slaps the crocodile on the nose, and instantly scrambles up the branch out of the reptile's reach. Sometimes, when no branch is sufficiently near, several monkeys will hang to each other so as to make a chain, and, swing-

ing backward and forward over the crocodile's head, the lowermost monkey will torment the reptile to his heart's content. The cream of the joke is when the crocodile is at last so irritated that it opens its enormous jaws, makes a vicious snap at the monkey, and just misses him. Whenever this happy event occurs, there are screams and chatterings of exultation from the monkeys, and a vast number of joyful gambols executed among the branches."

"In Mr. T. C. Jerdon's 'Birds of India' there is an amusing notice of the habits of the Chukor partridge (*Cucubis Chukor*) when domesticated. It is very tame and familiar, and sometimes becomes rather a nuisance on account of its habit of playing tricks on people. It has a special facility in discovering the most vulnerable spot, and inflicts sly pecks at the bare feet of the native servants as they move through the house. Its great amusement, however, is to find the man who pulls the punkah half asleep, as is customary with these men as they rock backward and forward at their monotonous task. The little bird pecks his legs so fiercely and actively that he is quite unable to drive it away and go on with his work, and he is at last obliged to call for some one to rid him of his tormentor."

"The following anecdote was related by the Rev. Philip Skelton, as having come under his own observation:—

"I have entertained a great affection and some degree of esteem for swallows, ever since I saw a remarkable instance of their sense and humor played off upon a cat which had, upon a very fine day, rested herself upon the top of a gate-post, as if in contemplation, when ten or a dozen swallows, knowing her to be an enemy, took it into their heads to tantalize her in a manner which showed a high degree not only of good sense but of humor. One of these birds, coming from behind her, flew close by her ear, and she made a snap at it with her paw, but too late. Another swallow, in five or six seconds, did the same, and she made the same unsuccessful attempt to catch it; this was followed by a third, and so on to the number just mentioned; and every one as it passed seemed to set up a laugh at the disappointed enemy very like the laugh of a young child when tickled. The whole number, following one another at the distance of about three yards, formed a regular circle in the air, and played it off like a wheel at her ears for nearly an hour, not seeming at all alarmed at me, who stood within six or seven yards of the post. I enjoyed this sport as well as the pretty birds, till the cat, tired out with disappointment, quitted the gate-post, as much huffed, I believe, as I had been diverted."

"I know a case where a parrot is allowed to go about the house as it likes. In that house there is also a cat, with which Polly is pleased to amuse herself. One day when the cat was lying asleep on the rug, the parrot began to mew and scream just like young kittens when they are hurt. Up jumped the cat, and rushed in frantic haste to her beloved offspring, and was very much astonished to find them all safe and comfortably asleep. She then returned to the rug; but as soon as she had curled herself up and settled herself comfortably, the parrot recommenced her mewings and cries, and in this way contrived to dupe the cat three times."

"Many of the lower animals not only show their playfulness in such tricks as those which have been mentioned, but are able to appreciate and take part in the games played by children. When I was a boy I knew a little dog, a King Charles spaniel, which was an accomplished player at the well-known game called tag, or touch. The little animal displayed quite as much enthusiasm as any of the human players, and would dart away from the boy who happened to be 'touch' with an anxiety that almost appeared to be terror. Of course to touch the dog was an impossibility; but he was a generous little creature, with a strong sense of justice, and so, when he thought that his turn ought to come, he stood still and waited quietly to be touched. His mode of touching his playfellows was always by grasping the end of their trousers in his teeth; and as it was impossible for the boy to stop when so seized in full course, the dog often got jerked along the ground for some little distance."

(Concluded next week.)

#### NOVEL-READING.

THERE is a lamentable practice prevailing among a certain class of Sabbath-keepers, which, it seems to me, is sure destruction to spirituality (if there is any in such to destroy) and a very poor way of preparing for the solemn and decisive scenes of the Judgment. It is true some of these persons do not belong to the church, yet they pass among the world's people as samples of the denomination. I mean the practice of spending the sacred hours of the Sabbath in reading irreligious literature, such as magazines and novels, some of which bear no better title than "Roughing It," by Mark Twain."

When such persons are conversed with upon the subject, they will argue that there is a great deal of good reading in such books, and that few novels are written from which some moral cannot be drawn. This is a poor excuse. They do not read for the good they may get, but for the gratification of the carnal mind, which "is enmity against God." Rom. 8 : 7.

It is also urged that there is no harm in reading stories if the Bible is not neglected; but how can they be read without neglecting it? The Bible cannot be read too much. In such cases the stories generally take the preference. The fact is, the blessed Book is loved the least. It is not said of Christ that he went about doing no harm, but that "he went about doing good."

I wonder how such persons expect to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," 2 Pet. 3 : 18; or when they expect to be able to give an answer to every one that asketh them a reason of the hope that is within them with meekness and fear, 1 Pet. 3 : 15; or how they think they will ever attain "unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4 : 13.

Oh, that all such may see their danger, and flee from it, before it is too late.

LEVI TURNER.

#### LOVEST THOU ME?

THOSE we love, we long to be with. We count the hours that separate us. Who that has expected the return of a dear, loved, absent one has not rejoiced at the flight of time? Another day past! One day nearer! Oh! how we long for the coming of the loved! No place so happy, so desirable, as that in which we enjoy their society.

*Lovest thou me?* Real love to Jesus produces earnest desire for his coming. We long for his appearing, just in proportion as we love him.

Suppose that our dearest, best-beloved one, having gone on a long journey, some one should ask, When will your loved one return; and we should answer, Oh, I don't know; may be not for many years; I have no idea when; but be the time long or short, it is all the same; it does not make any difference when he comes, if we are only ready to receive him! Would any one believe we had any genuine love or regard for the absent one? Would not such an answer betray our indifference, and prove our professions of love, and all the endearing titles we bestowed on the absent one, sheer hypocrisy?

What! love a person dearer than our own life, and yet be utterly indifferent as to when the loved one shall return? Such a state of affairs were impossible if we really loved. No! no! we could not be indifferent; we should be making all diligent inquiry, be anxious to learn of the coming of our beloved one, and oh! how earnestly desire it might be speedy; for however happily situated our joy can never be complete while separated from our beloved.

*Lovest thou me?* We cannot tell the day and hour of our Lord's coming; but if he is our best beloved, shall we not be anxiously watching the fulfillment of the signs he has given to indicate his return? Shall we not be looking for, and hastening toward, that glad day?

Again, if we expect the return of our beloved, how diligent we become—how careful to make sure all is in readiness. How much pains we take to arrange everything according to the known preferences, and to gratify the taste and wishes of our beloved. How anxious to have removed anything in the least liable to prove offensive. We may be very busy, be very short of means; yet time and means are expended, oh, how cheerfully! to make ready for the return of the dear loved one.

*Lovest thou me?* How much effort, how much time and pains are we employing in cleansing our hearts, in overcoming our besetments, in putting away our sins? What preparation are we making for the return of the best beloved?

*Lovest thou me?* We long for His appearing just in proportion as we love him, and we can tell just how much we love him, by the amount of preparation we are making for his reception. Our business is secondary; we do not allow it for a moment to stand in the way of our preparation to welcome the returning loved one.

*Lovest thou me?* Are we, with real self-sacrifice, laboring to promote the joy of our beloved Lord? Do we regard the work of the Lord as first, our worldly affairs secondary? Do we pray, "Thy kingdom come?" Are we proving, by our acts, our desire for his will to be done on earth as it is in Heaven? When we really look, according to his promise, for the new heavens and new earth, wherein dwelleth righteousness, it will sever us from the love of the world, give power to come out of self, and induce us to gladly make any and every sacrifice for the cause of our beloved and the salvation of our fellow-creatures.

*Lovest thou me?* If Christ were in the streets, before our very door, what would we do for him? Do? we would do; what we are doing now; neither more nor less.

*Lovest thou me?* Lord, thou knowest things. Thou knowest how we have slighted thy love, how we have lived for a cared only for the world, spurned thee thy love. We may deceive all others, we cannot deceive our Lord. Yet in wondrous tenderness he still with open arms invites us. He knows all our cruel doubts all our base ingratitude; yet in pitying passion, with tenderest undying love, he says, "Come unto me, and I will give you rest. Praise God! the way is still open. Still does the Lord reserve mercy for the sinner still he waits to be gracious; still he invites all to come.

*Lovest thou me?* May the Lord help to prove the sincerity of our love by our acts, by our willingness to make any and every sacrifice to win others to a knowledge of the truth and obedience to it, thus filling our Beloved's injunction, "Feed sheep," that souls may be saved and name glorified.

CHAS. REYNOLDS.

#### NO BLUNDERER WANTED.

A FIRST-RATE story is told of a prominent man who lived in Detroit forty years ago, and who at that time owned more steamboat stock than any other man in the western country, besides of course wealth to a larger amount.

Like many of the pioneers who acquired great riches, he was very ignorant in that books taught, but his learning was more like wisdom, and in common with many who have lived and passed away, he has left his mark behind him. He had what tree would make shingles by looking at it.

He had, at the time of our story, completed a splendid warehouse at Buffalo and wanted a suitable clerk to take charge of it. He advertised for one in the paper. The next morning, early, a candidate for the position presented himself, a rather flashy young man in appearance, but the following conversation occurred:—

"Young man, when you make a mistake in any of your books how do you correct it?"

The young man explained, in a very diffuse manner, how he should proceed to make it all right.

"A good way no doubt to do it," replied the old man, "but I shan't want you."

Very soon another aspirant put in his appearance. A similar question was asked him, and in a long and eloquent manner he pointed out the remedy in all such cases.

All the reply was: "Young man, I shan't want you."

Some two or three others dropped in during the day, and to each one the same question was put, and they all had some smart way of covering up their errors in their books.

The old gentleman was entirely ignorant himself of the art of book-keeping, but had wisdom in all things, which is more than a match for learning.

Just at the close of day, a plainly dressed man with a black eye and a quick look called for the situation.

"Take a seat, sir," said the old gentleman. "I want to ask you just one question. When you make a false entry on your books, how do you go to work to correct it?"

Turning upon his questioner a cold, stern look, the young man replied: "I do not make that kind of mistakes, sir."

"Ah! my dear sir, you are just the man I have been looking for all day," and in a few moments after, the man who corrected his blunders by not making them was stabled in the office.—*Sel.*

#### "He that Uttereth Slander Is a Fool."

THE serpent was once asked, "What profit hast thou in depriving the beings of their life? The lion kills and eats; the wolf strangles and devours; the savage beasts destroy to satisfy their ravenous appetites. But thou alone strikest innocent victim, and infusest thy deadly venom, without any other gratification than the fiend-like pleasure of destroying." "And why do you ask me?" replied the serpent "rather ask the slanderer what pleasure he has in scattering his poison, and wounding those who never injured him. Besides, I kill only those who are near me; he destroys at a distance. He scatters his deadly venom here and a hundred miles hence."—*Christian Weekly.*

ONE BY ONE.

ONE by one our friends are dropping  
In the cold and silent grave,  
Falling like the leaves of autumn,  
Is there no kind hand to save?  
Must they cross the silent river?  
Must they go whence none return?  
Must our aching hearts forever  
Sadly here their absence mourn?

Must we ever list for footsteps  
We have loved in days of yore?  
Must we list in vain for voices  
Of the loved we'll hear no more?  
Must our hearts be ever yearning  
For the forms hid from our view?  
Must the tear-drops ever gather  
For the friends we've bid adieu?

All must slumber, save the holy  
Who will see the Saviour come;  
Blessed Jesus, strong, yet lowly,  
He'll redeem and take them home.  
Then the long-closed graves shall open  
Then the slumbering dead shall rise,  
And they'll mount on heavenly pinions  
To the gates of paradise.

Oh! these thoughts are glad and cheering  
As our friends drop, one by one;  
May the Saviour keep us near him  
Till he comes to take us home  
To those realms of light and gladness,  
Free from grief, and pain, and care,  
Where we'll never more know sadness,  
Death will never enter there.

J. E. GREEN.

LATTER-DAY REVIVALS.

LATE modes of keeping up the numbers of professed Christians are so strikingly at variance with the spirit of the gospel and vital Christianity that the secular press is commenting upon the fact in the most decided terms.

The tone of revival preaching is so depressed by little and little (semitones) that the ear is pained by the discord, and even worldly men whose age and memory extend back two or three decades are disgusted and astonished at the facts.

The remarks below are clipped from the New York Sun of Dec. 15, 1875, and although there is a want of Christian dignity in the style, yet there is so much good sense and correct reasoning in the article, that it might well be reproduced in any Christian journal as another evidence of the general fulfillment of Rev. 14:8.

"CHEAP JOHN RELIGION.

"Here's your cheap religion! cries cheap John. It costs you nothing; it gives you no trouble; it amounts to nothing; nobody will ever find out you've got it; take it along with you. It's so thin you can see through it; it is so soft you can't feel of it; it's so light you can fool with it. Going, going, gone—free, gratis, for nothing; and when you think you've got it, see if you've got what you think.

"So cries Cheap John, as he goes to and fro, with his gospel wares in his hand, and a glib tongue in his mouth. Before him are the gaping multitudes, and behind him are his shipwrecked victims.

"There is any quantity of this cheap, easy, and worthless religion in the world. It is the devil's counterfeit. It is the bogus currency with which he defrauds countless dupes. He knows that men and women want some sort of religion, and that it is not possible to cheat them out of religion, unless he offers them something that looks like it. He therefore gets up all sorts of devices, and suits them to every taste, whether the taste be for gilded sham or solid humbug. He would doubtless be happy if he could upset all religion, and turn the whole human race into pirates, blasphemers, felons, and debauched monsters; but he has learned by experience that it is useless to attempt such a job; and so he takes on the airs of respectability, while he draws weak-minded people into his arms by the seductions of a cheap, easy, and false religion. He smiles to them, sings to them, and points them to Heaven, even while he is leading them in the way which goes to what Thomas Carlyle so emphatically calls the 'other place.' Thus he gets hold of tens of thousands who are not properly instructed as to the arts of counterfeiting, and the true nature of genuine religion."

JOS. CLARKE.

THE CHRISTIAN ARMOR.

WE often hear the children of the Lord express themselves in this wise: "I want to arise and gird on the armor, and be prepared to stand in the battle in the day of the Lord;" but do we always consider what the Christian armor is, why we need it, and how it is to be obtained? The word of the Lord points out the way.

Paul exhorts the Christian as follows:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6: 11-18.

"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 12: 11, 12.

"Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5: 8.

"Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5-8. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5: 22, 23. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3: 12-17.

"Put all the armor on,  
Like valiant soldiers stand;  
Let all your loins be girt with truth,  
Waiting the Lord's command.

"The battle's almost o'er,  
The race is nearly run,  
Then with our glorious conquering King  
We'll sit down on his throne."

E. L. GRAVES.

Battle Creek, Mich.

A SECT IN POLITICS.

It is in order to say a word on the late Ohio election, though we do not mean to speak of its partizan aspects. But it was almost the first important election in this land in which it was announced beforehand that the vote of one entire church would be given to one party. It is impossible to say how many persons were influenced in their votes by the fact that this church avowed uncompromising opposition to the public school system of the State, but surely some were. But one thing is patent—the vote of the Roman Catholic church is dangerous, and not helpful to the party to which it is given. It may give temporary success, and sometimes in a district where parties are evenly balanced, it may help one side into continuous possession of power, but in the long run its embrace will be death.

The Protestant feeling of this country is hard to rouse; indeed, we often feel that Protestants are singularly apathetic, indifferent to the progress of the enemy, and careless concerning rights which they should earnestly maintain. And yet this seeming apathy may be readily accounted for. Americans have learned to sink their sectarian differences at the polls. They separate Church and State in their thoughts as they have separated them in their National Constitution. Men go from the same sanctuaries, and from the fellowship which

they find in the same forms of worship, and vote on opposite sides of great national or local questions. They return to their places in the house of God next Sabbath, and worship as heartily together as before. They will not carry their party into their church. So also they feel that they cannot carry their church within party lines. They are citizens there, not Baptists, Episcopalians, or Presbyterians. They are not even Protestants, for Protestantism is a form of faith, and not a form of secular polity. They would feel somewhat ashamed of a ballot which had a sectarian taint upon it. They are reluctant to admit that others are less fair and open, or more willing to use their votes for the advantage of their particular sect. They are slow of heart to believe that the priest has been manipulating the men who ought to be free and independent in the exercise of the highest duty which is connected with citizenship.

Occasionally, however, all this is changed. The manipulating hand becomes too clearly visible. The old Protestant feeling begins to stir. Suspicion is roused, and attention is directed to the maneuvering of the enemy. Then, if plotting against any liberty or right of the American citizen, or any principle of the American polity is discovered, woe be to the plotters whose intrigues are unavailed. The latent feeling leaps forth like a flame and burns everything in its way. The carefully constructed platforms of the politicians go up into smoke or down into ashes. Fair speeches wither up before the wrath of the people, and demagogues and priests escape together into their hiding-places until the danger is overpast. It does not last long usually—fortunately for the fugitives from its fierceness; but it does its work effectually, and then it sinks to rest. And it leaves a lesson which the generation then on the stage of action rarely forgets.

By certain infallible signs, as well as by open avowals, it is now known that the Roman Catholic Church has lately made a united and significant movement. It means to destroy the public schools in the United States, unless it can control them, and make them subservient to its own purposes. It has acted upon this principle for centuries past. Whatever would not serve it must perish. Every government, every institution, every individual, that cannot be molded and guided by its hand, must vanish from before its face. It means nothing less than this, and hesitates not to avow it.

In the celebrated Syllabus, issued by the present pope, the papacy arrayed itself against the civilization of the age and the progress of humanity. The outburst of astonishment and indignation with which this arraignment of all modern ideas and institutions was received, did not dishearten the adherents of Rome. They stand by their programme, and will endeavor to give effect to all its provisions. We do not doubt that the late movement, in regard to the public school system of the United States, is part of a general scheme, the outlines of which might be deduced from the Papal Syllabus of 1864. At least, the movement is one which chimes in most admirably with the statements and arguments of that famous document which expressly condemned all schools freed from ecclesiastical authority.

For the present, however, we are glad to know that the papal party in the United States has failed—failed completely and disastrously. The leaders, we believe, have sprung their trap twenty years too soon. They have shown their hand indiscreetly, and the eyes of the people have been turned full upon them. The late election in New Jersey was proof that in that State men were awakening to the peril foreshadowed by the movements of the priests. What influence was exerted in Ohio by this awakened feeling we do not know, but we know that priests were seen at public meetings, and sometimes attempted defenses of their church and its policy. We are inclined to thank them for letting us know so soon what they want, and what they mean to do. It will be our fault now if they succeed. And the men who watch for currents of popular opinion, and construct cunning political platforms, would be wise to note the fact that the Protestant feeling is just beginning to be stirred. It will only require a deepening of its intensity to give it a force by which priests and politicians will be swept away together.—Sel.

It is as easy to deceive one's self without perceiving it as it is difficult to deceive others without their finding it out.—Roche-foucauld.

RELIGION AND MORALITY,

A Lively Definition of the Terms.

RELIGION teaches our duty toward God, and our duty toward our neighbor. Our duty toward God is more especially religion. Our duty toward our neighbor comes more properly under the head of morality. Those who are very devout toward the Supreme Being are said to be pious, while those who are just and correct in their dealings with their fellows, are commonly spoken of as moral and good.

Religion begins by making us acquainted with our Heavenly Father, as far as the human mind can grasp the subject, and by inspiring us with a desire to learn and do his will, and live continually in the pleasant sunshine of his approbation. This should be the first purpose of all religious instruction, to teach us to hold the approval of God as our greatest good; and his condemnation as the greatest calamity. There can be no higher motive to good conduct. There can be no stronger inducement to abandon the ways of vice and wrong.

All our children should be taught that they live continually in the sight of God, and that he takes account of all their conduct; that when they do wrong, and men see it not and know it not, yet nothing escapes the All-seeing Eye; and when they do right, though men condemn, and scoff and rail, and even persecute and put to death, it is nothing; their reward is sure and a thousandfold.

What can be more grand than the idea that we have a Heavenly Father who knows our hearts, and will reward us as we are, who will uphold us in the right, and abandon us in the wrong? All the great martyrs of the world have inculcated this idea, and gone willingly to the stake under its inspiration. And why not? The soldier dies for his country, under the eyes of his favorite officer, exulting in the thought that he died doing his duty, and sure of approval. And when we reflect that that great officer is our Maker, whose eye nothing escapes, how much more exultant must we become.

Great acts must have great motives. You cannot hire a man to do a deed of blood for a sixpence. Neither can any earthly consideration induce a man to face death which takes the reward all away from him. All heroism which goes to the stake, to the fire, and the torture, must have a motive higher or greater than the loss to be sustained or the pain to be endured. To the man who knows no higher motive than the beggarly elements of this world, the largest prize in the balance must always draw the scale. His whole life is a comparison of earthly, finite motives. He cannot rise into the sublime, because the spring cannot bubble up higher than the fountain. Life, property, enjoyment, are his greatest good. There is nothing to buy him away from them, because there is no price equal to them. But to him who believes in God, that his approbation is the greatest good, and his reward the greatest blessing, all things are possible. He disdains pleasure, and despises property. He scorns life itself, when it must be purchased by offending his Maker and disobeying his laws.

To such a being, God is the greatest good, the all in all, the beloved father, whose word is law, whose command is destiny, whose mere desire is unshunnable fate. He walks in the sunshine, when he walks in God's ways. He grovels in darkness and fear, and trembling, and death, when the divine approbation is withdrawn. To obey his Father is to live, and disobedience is death.

And this zealous and devout servant of the Almighty should be sublimely good. And he is at times. In a thousand instances, like Christ, he has trodden the wine-press alone, he has worn the crown of thorns through life, and accepted the martyr's death with the smiles and alacrity of a bridegroom. This is when, like Christ, he regards his Father in Heaven as a good and just being, who approves only of the utmost charity and good-will among his children. Ah, then indeed, he says, Bless and curse not, do good to them that hate you, and even pray for those who revile you. And if any will not listen to you, nor follow your words nor your example, leave them alone; peradventure God may find a way to save them. If you cannot bless, do not curse. If they must be condemned, let God do it. Do not assume his prerogative, or seek to hasten or anticipate his judgment.—Sel.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 9, 1876.

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

### THE SANCTUARY.

Tenth Paper.—Date of the 70 weeks.

WE have now seen what constituted the decree for the restoration and building of Jerusalem from which the seventy weeks were to be reckoned. It was the authority granted to the Jews to restore their temple, their worship, their city and their civil state, by the three-fold decree of the Persian kings, Cyrus, Darius and Artaxerxes. It was completed, and went forth, when the last touch of authority granted to Ezra by Artaxerxes Longimanus, was put into operation by Ezra, in carrying out the work which it gave him liberty to perform.

In what year was this?

Ezra says that it was in the seventh year of that king. Ez. 7:7, 8.

What year before Christ was the seventh year of Artaxerxes Longimanus?

The following testimony is a concise and conclusive answer to this important question:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald, March 2, 1850.*

Again the *Herald* says:—

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on *wrong principles*; and a new date must be assigned for their commencement based on *better principles*. Now, that the commencement of the reign of Artaxerxes Longimanus was B. C. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has done, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point."—*Advent Herald, Feb. 15, 1857.*

It will thus be seen that the date of the seventh year of Artaxerxes rests very largely upon the records of history respecting eclipses, and the testimony of astronomy as to the time when those eclipses occurred. Of the accuracy with which the dates of eclipses may be settled, Prof. Mitchell eloquently says:—

"Go back three thousand years—stand upon that mighty watch-tower, the temple of Belus, in old Babylon—and look out. The sun is sinking in eclipse, and great is the dismay of the terror-stricken inhabitants. We have the fact and circumstances recorded. But how shall we prove that record correct? The astronomer unravels the devious movements of the Sun, the earth, and the moon, through the whole period of three thousand years; with the power of intellect, he goes backward through the cycles of thirty long centuries, and announces that at such an hour and such a day—as the Chaldean has written—that eclipse did take place.

Respecting the authority of the canon of Ptolemy, Prideaux, Vol. i. p. 242 thus speaks:—

"But Ptolemy's canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Scriptures, it is not for the authority of any other human writing whatsoever, to be receded from."

Thus positively do we find the date for which we seek. The seventh of Artaxerxes was B. C. 457. There the seventy weeks commenced.

From this point we drop the plummet down through following years to ascertain whether, measuring our lines according to the prophecy, we strike the events which the prediction brings to our view.

The first line is forty-nine years in length; for, says the prophecy, there shall be seven weeks (49 symbolic days, or 49 literal years), during which the street and wall shall be built in troublous times. Dan. 9:25. This brings us to the time when the work of building was completed; and this was finished in the last act of reformation under Nehemiah, in the fifteenth year of Darius Nothus.

Forty-nine years from B. C. 457, bring us to B. C. 408.

The fifteenth year of Darius Nothus was B. C. 408. *Prideaux, Bliss, Hales.*

Thus at our first testing point, the event answers to the prophecy, as the shadow answers to the face in the mirror. U. S.

### MATTHEW 24.

THERE has been a long-continued controversy over this chapter between the Universalists and those of "evangelical" faith. Universalists well understand the importance of the contest on this field, for if it can be proved that this refers only to the destruction of Jerusalem, and not at all to the future advent of Christ in person, then the second and personal advent of the Saviour may be discarded altogether, and the doctrine of a future Judgment falls to the ground.

Many reasons may be given for applying this chapter to the second advent. A few we will notice:—

1. Before "the end" here referred to, nation should rise against nation, and kingdom against kingdom, and famines, and pestilences, and earthquakes should be in divers places. No such state of things intervened between the time when our Saviour uttered these words, and the revolt which resulted in the overthrow of Jerusalem.

2. There was to be the greatest tribulation (upon the elect, see verses 21, 22) which ever was or ever should be. If we say the Jews were the elect, then we find tribulation equally as great under the Babylonians. See Lam. 2 and 4; especially chap. 4:3-10; Dan. 9:11-13. But Christ said, John 8:44, that the unbelieving Jews were of their father the devil, therefore they were not the elect. But the greatest tribulation did not come upon the true people of God at the destruction of Jerusalem. They were mercifully delivered at that time.

3. Those who "spiritualize" this chapter say that "the coming of the Son of man," means the coming judgments upon Jerusalem, through the Roman army. But it cannot appear reasonable to make the Roman army the Son of man and the "abomination of desolation" in the same scripture.

4. When they saw this abomination of desolation, then if any man should say, "Lo, here is Christ," they were not to believe it. But if the coming of Christ was only a figure to represent the Roman army, then they were to believe and escape when they saw it. To apply this to the Roman army would be to cut off their warning and their escape.

5. The coming of the Son of man shall be as the lightning, shining from the east to the west. This well represents the advent of the Saviour in the glory of the Father, with all the holy angels. See Mark 8:38; Matt. 25:31; 2 Thess. 1:7-9; 1 Thess. 4:16, 17. But it does not at all represent the coming of the Romans to Jerusalem.

6. At the coming of the Son of man the elect are to be gathered unto him. Matt. 24:29-31; 2 Thess. 2:1. But at the coming of the Roman army the servants of God left the city and fled away.

7. Paul said, before the Lord comes and the saints are gathered unto him, there should come a falling away and the man of sin would be revealed. What fulfilled that prophecy if Christ came when Jerusalem was overthrown?

8. The signs of verse 29 are supposed to be figurative, and the darkening of the sun is made to mean the removal of the civil power of the Jews, as the moon is referred to the ecclesiastical. We will not say that they who argue thus are ignorant, but they must be very thoughtless to make the Saviour prophesy the loss of civil power to the Jews so many years after it was totally lost! Themselves confessed they had no king but Caesar. They were in complete subjection to the Romans when this prophecy was uttered.

9. It is argued that wonderful signs were shown before Jerusalem was destroyed. Admitted, and what then? The text says that after the tribulation of those days the signs were to appear. If the tribulation were the destruction of Jerusalem, and the signs occurred after that, of what were they signs? There is no harmony in that view. But let the tribulation be upon the elect, the greatest that ever was would include the terrible persecution under the papacy; immediately after that, 1780, the sun was darkened, and the moon did not give her light; the stars fell in 1833. Thus the signs were not signs of the tribulation, but they were after the tribulation, and are signs of the Saviour's coming. Here is the harmony of truth.

10. The instruction of this chapter was not given to prove that Christ will come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church when that event is "near, even at the doors." They did not ask him if he was coming again, but, what should be the sign of his coming and of the end of the world. He gave them the information they desired.

11. He informed them that when he comes he will find some faithful servants giving the household "meat in due season," while evil servants will be saying in their hearts, if not with their tongues, "My Lord delayeth his coming." One class shall be made rulers in the kingdom of the Saviour, and the other shall be cut asunder and appointed their portion with the hypocrites. Matt. 24:45-51. O fearful doom of self-deceived ones! Reader, on which side will you be in that day? Where do you stand now?—J. H. W., in *Signs*.

### WEIGH YOUR MOTIVES.

A QUESTION of duty should not be decided without a careful examination of the motives which are liable to bias the mind and lead to a wrong decision. God knows our hearts, and will judge accordingly; and if we let false arguments and selfish motives blind our judgment, so that we refuse to do what God requires, our willing self-deception will not change the judgment of God; and we shall awake to a consciousness of our condition when it is too late to amend. When there is reason from the word of God to believe that he requires of us the performance of a duty which we are not doing, and which it would be a sacrifice of our convenience to do, we should try our motives with the strictest scrutiny, lest selfishness bias our minds, so that we follow false inclination instead of duty.

And on such a question as the perpetuity or abolition of the moral law, the ten commandments, we should consider well on which side lies the presumptive proof, or the probability in the case. As God is unchangeable, it is to be presumed that a moral code coming from him is unchangeable; and as he is all-wise, the presumption is that his law needs no alteration or amendment. All Christians are agreed that the New Testament teaches plainly that the law of circumcision and bloody sacrifices has been abolished, taken out of the way, nailed to the cross. But before we take those texts to prove that the righteous principles contained in the precepts of the decalogue have been abolished, we should ask ourselves whether any reason exists that they should be done away, besides the fact that in the present state of society it would be very inconvenient and unfashionable to keep them all.

The fourth precept, the Sabbath law, is all in reality that is in dispute in the Christian world. No Christian questions the binding force of the other nine. So nine-tenths of the argument is on the side of the perpetuity of the entire law. But some hold the Sabbath law to be utterly abolished, while others teach its abolition in part, or a change of the day. The "Jewish Sabbath," they say, is done away; but the same law precisely still requires all to keep one day in seven. And those who observe the first day are not agreed in respect to it; but give a multitude of contradictory reasons for their position and their course. What is the cause of this?

The probability is that it is a lack of evidence to sustain them in their practice, and to sustain them on any one position concerning it. On the other hand, those who observe the seventh day are all united in their reason for it. It is presumptive proof that their theory and practice rest upon revealed truth—the word of God. Otherwise their reasons would be liable to be various and contradictory, like the others.

Now, in the absence of direct proof, is it sumable that God placed a Jewish rite, which was to be abolished, in the midst of the immortal precepts of his moral law? Is it possible that he placed it there with his own finger, to remain there only till the Son of God should die, to take it out of the way? Is it not rather a strong probability that he made a mistake or oversight in placing it in immortal company. Is not the fact presumptive proof that this precept is as enduring as the others? "Yes," says my first-day-Sabbath friend, "this precept is binding as long as any of the others, at least the morality, or moral part of it."

Let me ask you, my friend, where you place your rule for dividing a commandment of the law into two parts? How would you keep the moral part of the precept, "Thou shalt not divorce," after setting aside the letter? Where do you get your authority for divorcing the Sabbath from the seventh day? If you have no authority, what is the presumptive proof in the case? Is it probable that when God said the seventh day, he meant only some one day in seven, especially as he refers it to the very day on which he rested from his work of creation? When he bids us rest on the seventh day, because he rested on it, is it to be presumed, without revelation to that effect, that any other day of the seven would be equally acceptable? Is it probable that he meant what he did not say, and said what he did not mean? Without evidence from him that this is the case, is it not most probable that he meant what he said, more, no less; and that the act of contradicting it is truly daring presumption.

It is true, you have a way of making any day you choose the seventh day, by beginning your count where you choose to count. Is not this taking away warrantable liberty? This is a modern invention; the idea cannot be found in the works of any writer before the dawn of the Reformation. If it were true, is it not probable that some one would have known it before, since it is a thing that the first day had been kept instead of the seventh for several hundred years? The authority of the church had been the all-sufficient reason for the change before, and still is, in the Catholic Church. But when the authority of that church was discarded, necessity demanded another reason; and so a new and unproved reason was discovered.

But my no-Sabbath friend claims that the Sabbath did not exist before Israel went out of Egypt. He has no positive proof of it. It is not the presumptive evidence against the Sabbath. Why, then, does the commandment say, "Remember the Sabbath day," or the rest-day, which is the same thing? and then go on to say, "The seventh day is the day, and for the rest of the week he rested the seventh day, he blessed and hallowed it? And why is the fact of his blessing the day and sanctifying it stated so plainly in the account of the creation, in Gen. 2? If this is not the presumptive proof against the Sabbath, and is not something more than your assertion or that of any other man, needed to make good your position?

It is true that Paul teaches that "the law of commandments contained in ordinances," "the handwriting of ordinances that was against us, which was contrary to us," has been abolished and taken out of the way. Eph. 2:15; Col. 2:14. He also teaches that the law is not void, but established through faith; that it is holy, just, good, and spiritual; that not all the Jews, but every individual of "all the world" were condemned by it; and that those who have transgressed it, having a knowledge of their guilt, shall be judged by it, "in the day when God shall judge the secrets of men by Jesus Christ according to the gospel. Rom. 3:31; 7:12, 13; 3:19; 2:12, 16.

Now, which is the more probable? that the apostle makes these contradictory statements concerning one and the same law, or that he speaks of two distinct codes, one of which he has abolished, the other not made void, but enduring to the Judgment of the last day? God himself distinguished the ten commandments by writing them separately on tables of stone. We know that in Romans the apostle discourses of this law; for he quotes from it the precept, "Thou shalt not covet." We know also that in Ephesians and Colossians he qualifies the law he speaks of by descriptive phrases which

not apply to the ten commandments, such as "contained in ordinances," ordinances that are "against us," "contrary to us," and "a shadow of things to come;" meats and drinks, festivals, new moons, and sabbaths which were a shadow, being specified, none of which are mentioned in the decalogue; the Sabbath of that law being a memorial of things done, instead of a shadow of things to come. On which side of this question is the presumptive proof? Which position harmonizes all the testimony of the Scriptures, leaving no ground of doubt? On a question of vital importance—a question involving revealed duty, and consequently on which an erroneous decision may prove fatal, leading in the loss of eternal life—it is good to feel the assurance that no testimony of Scripture presents the least difficulty, or creates the least doubt of the truth of our position. And bear in mind that on a question of moral obligation, on which the testimony of God creates much doubt in the minds of those who are on the negative, as the Sabbath question does in the minds of those who do not keep the precept as it is, it is quite evident that all the danger is on the side of disobedience. God will not condemn a man for doing that which he has commanded in the only code he ever gave in his own handwriting, and in company with none other than moral precepts. But should we let pride, love of gain, or any worldly motive, bias our mind and lead us to take a course of disobedience, against strong reasons in favor of obedience, we have reason to fear; for condemnation is on the side of doubt and disobedience, not on the side of faith and submission.

I leave the subject, asking the reader to weigh the motives of his heart, considering on which side of the question is the presumptive proof, or probability, and to honestly inquire, in the light of revelation, whether there is positive proof to establish a thing so improbable as the abolition or alteration of the moral law, written by the finger of an all-wise and unchangeable God. And if this effort shall lead one soul out of darkness into light, who shall continue in the light and find eternal life in the end, my object will be attained, and the reward sought be secured.

R. F. COTTRELL.

PROSPECTS BRIGHTENING.

FOR the encouragement of my brethren, I would occasionally note omens of good. Bro. J. A. Haughey, formerly of Bowersville, Ohio, now pleasantly located in Battle Creek. We recently met him at the Bowersville meeting, and though we had before had some doubts about its being his duty to leave our State, they are now about all dispelled. Bro. H., although living in Michigan, still feels a deep interest in the cause in Ohio. This is evinced in the following commendable manner. While at Bowersville we found two young men, who, with the assistance of Bro. Haughey's kind words and liberal spirit, we were enabled to persuade to attend our excellent school in Battle Creek. They both returned with him a few days ago, and are now attending school. May God bless Bro. H. in his efforts to do good in this important direction.

Besides these, Ohio has two other sons in that noble institution, the Battle Creek College, who are preparing for usefulness in the good cause of the Lord. To say that we have a deep interest in these young men hardly expresses our true feelings. To us, this is a token of better days for Ohio. From our school we look for some efficient workers in the cause. We expect that at least three of these young men will engage in active missionary work in connection with our tents the coming summer. May they have not simply a theory of the truth, but a fervent and undying love for souls perishing for want of knowledge.

'Tis true that four persons are but a small representation from Ohio, but thank the Lord for even four. We know of others that ought to be there, and we hope to see some of them started soon. We should have a score or more of excellent young men and women from Ohio in the College, preparing for usefulness in the cause of God under the third angel's message, either in Ohio or somewhere else. The cause is some everywhere, and we think that Ohio should not only produce laborers to carry the light to her own people, but also have some representatives in the wide missionary fields, even though it be to our distant neighbors in China, who join land with us on the bottom.

Brethren in Ohio, remember the Battle Creek College. It is a plant of our Heavenly Father's planting. Remember it by words of recom-

mendation. Remember it by encouraging those who should attend it to go, and profit by the excellent advantages there offered. Be not discouraged, brethren, the way is preparing for the loud cry of the third message in Ohio, as well as elsewhere. H. A. ST. JOHN.

RULES OF LIFE.

1. GUARD against anger and passion.
2. Beware of hasty words.
3. Move understandingly and with caution.
4. Let no time run to waste.
5. Keep the mind from useless occupation.
6. Speak without exaggeration.
7. Keep the heart from evil thoughts.
8. In all difficulties be humble.
9. When slandered, do not retaliate.
10. Never hunt up evil reports.
11. Be slow to promise, and swift to perform.
12. Always pray in faith and never despair.
13. Read the Bible and pray with a firm resolve to profit by these exercises.
14. Beware of careless, vain, light, conversation.
15. Never eat more than nature demands.
16. Always speak in a proper tone and spirit.
17. Get out of debt as soon as possible.
18. Contract as few debts as possible.
19. Attend closely to business.
20. Do not arm for battle because your enemy does.
21. Speak against no one.
22. Beware of mental confusion.
23. Despise no one; hate no one; surmise not.
24. In a mixed company, put a tight rein upon your tongue, and a fetter upon your heart.
25. Wound no one's feelings unnecessarily.
26. Be not desirous of others' praise.
27. Be not cast down when spoken against.
28. Silence is better than unwise talk.
29. Always endeavor to please; but do not overdo the matter, lest your efforts cause a surfeit.
30. Have a good conscience, and keep it good.
31. Cherish calmness, and all good thoughts.
32. If you have a good train of thoughts, do not let the enemy steal them out of your heart.
33. Never fear to rebuke profanity and obscenity.
34. Do not fear to adopt too many good rules.
35. Be not discouraged in overcoming; it takes many blows to cut down a tree, and many years to accumulate a fortune.
36. Approach serious subjects with seriousness, and solemn subjects with solemnity.
37. Let every day's record, be an improvement upon the preceding day.
38. It is a good mark, if you know when to smile, when to laugh, when to frown, and when to weep.

JOSEPH CLARKE.

ILLINOIS TRACT WORK.

MEMBERS of the Illinois T. & M. Society, I appeal to you: Is it right to allow quarter after quarter to glide by, and we do no more than we have done

It is true that some labor has been performed, and we hope fruit therefrom will be seen in the world to come; nevertheless, the stern fact is before us: "We are not doing *one-twentieth*" of what should be done for the salvation of souls! Illinois is a promising field of labor. Men of means, men of intelligence, men of piety, and men of holy influence, can be brought into the truth. Then, with God's blessing, these souls will aid us in pushing forward the work in our Conference as never before. Our State must, and surely will, furnish its quota for redemption at the return of the Lifegiver; but, where, just now.

"Are the reapers to garner in The sheaves of good from the fields of sin?" I don't ask, Where are the members of the Illinois T. & M. Society? We know all about the standing of our Society; our secretary has a complete list of the names. This is the question: "Where, are the reapers?" Where are the hard workers—the earnest laborers for Christ?

Every member of our Society should see to it that not one quarter is allowed to pass without his having done something; then more, and more, and more.

Some, however, offer excuses. One brother says, "I have given tracts to my neighbors till they will receive no more." My answer is, Handing out tracts is a very small part of real tract work. With your heart full of the love of God, visit those to whom you give papers and tracts, and pray with them. Follow up the effort. Be wise; be kind; be earnest. Try it, brethren and sisters, and may the Lord give you fruit. Aye, I must go further: *We must do something to save others, or we ourselves will be*

lost; There are no starless crowns to be worn on high!

Another says, "Just now I have no tracts." I reply: Very true; but look at your paper-rack! I sometimes enter the homes of our brethren and sisters where I behold more than fifty of our different papers. There they lie, doing no good! Did you not pray this morning, "Lord, send forth thy light?" Then be an instrument in his hands of answering your own prayers. Scatter the papers.

A third brother says, "I do give away my papers, besides distributing tracts every quarter." I respond, Why, then, do not you report? More than one-half of the present quarter is already past, and what has been done? Who have carefully and prayerfully given away a goodly number of our papers? sold, loaned, or given tracts? sold or given away almanacs? And, last of all, who have labored hard to secure good names for the SIGNS, and our other periodicals, and then closed each effort by faithfully recording in the "memorandum book" all work done? Who will work with zeal till the next quarterly meeting? Who will fail to report? Brethren and sisters, I entreat you all to act nobly your part for God.

G. W. COLCORD.

Mt. Vernon, Ill., Feb. 29, 1876.

THE CARNIVAL OF CRIME.

REVELATIONS are continually coming to light going beyond the worst fears of those who are even the most apprehensive of wrongs committed among all classes of society at the present time. The nation stands aghast to-day at the evidence of corruption in high places, which is thrust before its face. Yet a popular ministry in their softest and most soothing tones declare that the world is growing better, and sing of a good time coming. The Detroit *Evening News* of March 4, referring to Secretary Belknap's fall, says:—

"The revelations of corruption in connection with the administration of the Federal government have gone further than anybody's worst fears, in the humiliating intelligence of Secretary Belknap's disgrace. That among the underlings there were to be found rascals might have been expected in such times as these, but that a minister of the cabinet should have turned out to be nothing better than a vulgar thief is something which must fill this nation with dismay, and the civilized world with contempt. Where is all this to stop? Are we so utterly rotten as a people that nothing but vileness can come uppermost, that we cannot preserve even the great offices of the cabinet from the possession of rascals?"

Again it says:—

"Washington seems to be engulfed in iniquity and steeped in corruption. Disclosures of fraud in high places are pushing one another toward the light. Belknap, Logan, Delano, Ingalls, and where the black list will stop Heaven only knows."

U. S.

THE COLLEGE.

THE present term closes March 24, and the spring term begins April 3, and continues to June 23. We hope for a large attendance during the spring term.

In the lectures the subjects thus far canvassed are, Dan. 2, 7, and 8. The prophetic periods. The sanctuary. Revelation 10. The three messages of Rev. 14. The prophecy of Rev. 12 and 13. The two-horned beast. The mark, image, and worship of the beast. The seal of God. We are now in the midst of the Sabbath question. The present term will not complete the course; but the lectures will continue into next term till all the subjects connected with the present message are examined.

The special classes in Physiology and Chemistry are doing finely. Quite a comprehensive apparatus has been obtained, which, under the able handling of Dr. Kellogg, makes the instruction in those branches very successful.

The ordinary courses and methods of instruction have already gained a reputation which needs no additional commendation.

U. S.

NEARING THE END.

It is becoming more and more evident that we are near the close of time. The last of the last days is at hand. The work of atonement will soon be completed—the decisions of the Judgment will soon be passed upon all, the sanctuary cleansed, and the priestly office of our High Priest vacated forever; the destiny of each member of the human race being unalterably and irrevocably fixed.

Are any that have waited many years growing weary of the way, saying in the heart, "My Lord delayeth his coming," smiting their fellow-servant, or drinking in the spirit of worldliness?

To those who pursue such a course, the great day, though once looked for, will still come as a thief in the night. How sad the condition of such! But to the overcomer how glorious the prospect! The finally faithful are nearing home! Soon will be heard the soul-cheering "Well done!" Soon will they enter into the joy of their Lord! "Oh, glorious day! Oh, blessed hope!"

But there is a space between us and this glorious consummation. A little time remains to be filled up; and all depends upon how we fill it up. We are still on probation; mercy is still offered. The fiat has not yet gone forth, "He that is filthy, let him be filthy still." There still is hope for the straying. Thank God for it!

Let the backslider return to the Lord. Let all renew their efforts so to walk as to please God. The voice of the Master is still sounding, "Go work in my vineyard." There are yet multitudes of souls to be blessed with the light of present truth, and with the joys of eternal salvation as the result. The efforts of the most feeble may bring great results, if put forth with pure motives from a heart glowing with love to God and man. God knows the heart, and judges in accordance with our motives. If we are lukewarm and dilatory he knows it. May God give the reader and the writer a part in the work, and when it is finished, may we share in the rest.

R. F. COTTRELL.

WHAT THEY SAY.

R. THOMPSON, of Philadelphia, who has been for thirty years a member of the Reformed Presbyterian Church, in a good letter just received says, "Since this message has been revealed to me I am in a new life. I always regarded the Bible with reverence as the word of God; now more than ever do I love God and his Son Jesus, his word and his law revealed therein."

M. J. Casselman, speaks of his missionary efforts as follows:—

"I feel greatly encouraged to labor on in the cause of truth. This season, while canvassing the same ground that I canvassed last year, I was cheered by hearing those who had taken the VOICE OF TRUTH and REFORMER remark that they never had such a good paper as the VOICE before. The REFORMER is doing a good work in the community where it has been circulated. Some that a year ago were quite prejudiced against any of our publications now say they think the REFORMER one of the best health journals published. It appears plain to me that the truths we hold are making very favorable impressions on the minds of many. I am impressed with the importance of more fully engaging in this work."

Sister S. Sisley, of Battle Creek, has recently received a letter from a lady residing in Lincolnshire, England. This lady, sister Anna Wilkinson, with her husband, was brought to a knowledge of the truth through the influence of the REVIEW and other publications, sent them by their daughter, now deceased. The following is an extract from her letter:—

"My husband wishes me to inform you that he is a firm believer in the seventh-day Sabbath. We wish there could be a society of Sabbath-keepers formed here. We, my husband and myself, have kept it nearly two years, and I think many others believe it to be right, and would observe it if there was a church here. I hope your society will endeavor to supply England with suitable laborers to carry on this important work."

"Some sneer, and try to bring forced arguments to baffle us and destroy our faith; others have written at length upon the subject; but the more they sneer and the more they try to deceive, the more fully are we convinced that this is the truth. We now read God's word with our eyes open to see the truth in its purity as we never saw it before. We are not eminent scholars, but the things that are hidden from the wise and prudent are revealed to babes. I trust we have come as babes to Christ. In him is all wisdom. Oh! may we cleave to him more closely."

"My husband wishes me to ask you if you can send us the SIGNS OF THE TIMES, and if you will be so kind as to let us know through what medium we can pay for it and the REVIEW."

It is in disputes as in armies; the weaker side sets up false lights, and makes a great noise, to make the enemy believe them more numerous and strong than they really are.—*Swift*.

## WORK FOR THE MASTER.

On! why do we toil so late and so early?  
Toil for the mammon that worldings have won—  
Toil for the things that will perish with using—  
And leave all the work for the Master undone?

Go to the sorrowing; heal the heart-broken;  
Love has a thousand sweet words of relief;  
Pity the erring ones. Did not our Saviour;  
Die for the sinner—e'en of sinners the chief?

Could we not lift from the careworn some burden?  
A smile for the weary may lighten his woe;  
If in the steps of the Master we follow,  
Errands of mercy we'll do as we go.

The field of his harvest is whitening around us,  
Lo! he is calling for laborers true.  
Watches he for us; the Lord of the vineyard  
Is watching and waiting for me and for you.

Shall we not heed him? His hand is bestowing  
Richest reward for the labor we give.  
Fain would he lead us up out of the desert,  
Stands he inviting us, Labor and live.

Windsor Mills, Ohio.

P. ALDERMAN.

## 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.

ALAIEDON.

FRIDAY, February 18, we came to Alaiedon. Bro. Kenyon was with us. As it was the State quarterly meeting, quite a number of brethren came from other places. Bro. Root, Fargo, Frisbie and others were there. Friday evening the meeting-house was filled up with our people and some outsiders. I preached with some freedom.

Sabbath day the house was filled with our own people. Bro. Kenyon gave us a good discourse on the Judgment. I felt very free in the afternoon in preaching to the unconverted and backsliders. The Spirit of the Lord seemed to move on many hearts. When an opportunity was given, over thirty came forward to seek the Lord. I have seldom seen deeper feeling in any meeting than we had here. Several times nearly every one in the house was weeping. Two or three brethren who had once been strong in the truth, but had fallen away from it, now came forward with the rest. This caused great rejoicing and hearty thanksgiving to the Lord. The most of those who came forward then arose and expressed their feelings and their determination to seek the Lord. This was an excellent meeting, one long to be remembered. The house was filled again in the evening.

Sunday morning I spoke upon the subject of s. b. As it has been in many other places so it was here, but few, if any, of the brethren had come up to the Bible plan in pledging or in paying. But after having the matter set before them, all renewed their pledges, raising the pledge of the church from \$140 to \$335. I strongly urged upon them the necessity of paying their pledges by laying apart the first-fruits of all they receive. We hope they will do it here now.

Sunday evening our house was simply packed full. Eld. Frisbie preached. We can form some idea of how numerous our people are becoming in Michigan from the fact that every Sabbath for the last four months, each Sabbath in a new place, I have met with just such a crowd of Sabbath-keepers as this, sometimes larger, and in a very few cases smaller, besides holding a great many smaller meetings during the week, and yet I have visited only about one-half of the brethren in the State.

I was sorry to find that this church had fallen into the bad habit of being very noisy during meeting. Many go out and come in, shift their seats, and in other ways disturb the meetings; and children are allowed to do the same. I spoke of it several times, but it did not have much effect. I am glad this is not so generally with churches that I have visited. I advise them to set themselves earnestly at work to correct this fault.

Business meetings were held Monday and Tuesday, and some matters of trial were looked after. There has not been that harmony and union here that there ought to be, and they have suffered in consequence. Had the church walked in the light and kept up with the spirit of the message, it would have been different. I am ashamed to say that both the elders of this church, with several others, had joined the Grangers; but I am happy to say that they were now ready to heartily confess their mistake, and stand clear in this matter. It may do for other people to join the Grangers, but it is entirely out of harmony with all the principles of S. D. Adventists,

and these brethren so stated. The members of this church need to drink deeper into the spirit of the message. Theoretically, they are in harmony with all the work, but they do not seem to realize its sacredness. However, we found them a good-hearted people, and willing to be taught.

While here we had the pleasure of visiting the family of our uncle, Mr. Manning North. They attended our meeting and received us very cordially. We did not find them opposed to our people, as we had supposed they were. We enjoyed our visit with them very much.

LOCKE AND ANTRIM.

Wednesday Bro. Root and I went to Locke, and held meetings all day and evening with the churches of Locke and Antrim. We had a good turnout of both churches, as nearly every one was present. We re-organized s. b., raising that of Locke from \$34 to \$125, and that of Antrim from \$70 to \$143. Locke is an old church. They were in a trial of a very peculiar nature. Their elder had joined in with the Free Methodists, claiming that they were raised up by the Lord to work in union with us, in giving the message of Rev. 18: 1-4. It seemed astonishing to us that any man should be so blinded. He had used his influence to draw the entire church into it, but both churches stood straight and square on the question. The matter was freely examined, and I think there will be no farther trouble about it now. Bro. J. M. Avery was elected and ordained deacon, and appointed leader of the Locke church. Bro. Olmstead was elected and ordained elder of the Antrim church, and Bro. Henry Banks deacon. The church at Antrim is young and promising. I liked the appearance of the brethren very much. We left the brethren feeling in good spirits. Bro. Root remained to spend the Sabbath at Antrim.

GENOA.

Thursday I met with the church at Genoa, at the house of Bro. Carpenter. All the members were out, and I had a very pleasant interview with them. They are so scattered that they only have monthly meetings. We found them all in harmony and of good courage. They raised their s. b. from \$129 to \$167. They are very anxious that a tent should be pitched in Howell, six miles from Bro. Carpenter's. There are several Sabbath-keepers in Howell now, and most of the others could meet there. I should judge that this is as good an opening as I have seen in the State.

D. M. CANRIGHT.

## NEW MARKET, VA.

We came here Jan. 28, 1876, and engaged a large hall and commenced meetings Feb. 1. but, through the influence of others, the trustees closed the hall against us after we had held one meeting. We then went about five miles into the country, and engaged a Christian church and gave out an appointment.

In the meantime, however, the citizens of the town had become so aroused that they severely censured the course these individuals had taken, and determined to hear for themselves. They accordingly applied to the M. E. minister for permission to use the Methodist church, which was kindly granted, and sent a man to recall us. We returned, and have since held meetings in their house between other appointments, which gave us five evenings each week. The remainder of the time we have occupied the Christian church, carrying on two series of meetings at the same time.

The Sabbath question has been pretty thoroughly canvassed, and meetings were held in both places last Sabbath, with an attendance of about sixty in each place. Of this number, perhaps one-half or more kept the Sabbath for the first time. Among these were quite a number of colored people. The meetings were truly affecting. A colored man arose in one of the congregations, and in brokenness of heart said, "I thank God that I have lived to see this day, and that I am here and enjoy his blessing. I am determined to keep all of God's commandments. I know my skin is black, but I do want to be saved. I believe Heaven is for me as well as others, and by the help of God I mean to be there." There was scarcely a dry eye in the house, and many wept aloud. The Spirit and power of God was in our midst in a wonderful manner, and to him be all the praise.

Urgent invitations come in from every quarter for us to go and hold meetings. We have already ten such calls, and every

few days a man will ride over to see us, and ask why we do not go and speak to them. It is truly affecting at times to hear their earnest pleadings for the truth. But opposition begins to show itself on the part of the ministry, and we expect it will grow more bitter as the truth advances. We need a tent for the summer campaign, and hope to procure one.

We find the people of the South very hospitable, and although we came here entire strangers, not knowing an S. D. Adventist in the State, we have found many warm friends and homes in which we are welcome. Our courage in the Lord is good, and we enjoy great freedom, and much of his blessing in presenting the truth.

E. B. LANE,  
J. O. CORLISS.

New Market, Shenandoah Co., Va., Feb. 28, 1876.

## IOWA.

SINCE my last report, I have been holding meetings near Marshalltown, with a good interest. The house was crowded to its utmost capacity most of the time, additional seats being required. Gave thirty-three discourses. Fourteen have signed the covenant, and have taken advanced steps in the heavenly journey.

Sold a few books and gave away some. Obtained seven full-paying subscribers for the REVIEW, and three for the REFORMER.

I am now at home for a few days after an absence of three months. The meetings in which I have been engaged this winter have been of more than usual interest, and the Lord has especially blessed in the proclamation of his truth.

R. M. KILGORE.

## SOUTHERN MICH.

ABOUT every evening last week, I held meetings in Otsego in the school-house near sister Aaron Hilliard's. Some in the district were anxious to hear. Bro. Hilliard (who died last August) had appointed a meeting to talk present truth to his neighbors, but was taken sick and could not fill the appointment. By request I met with them. There was a good attendance of interested hearers through the week. We trust that some may obey the truth.

In connection with these meetings I spent two Sabbaths with the church in Otsego. They have a weekly prayer-meeting for the especial benefit of the youth and children who started to seek the Lord when Bro. Canright was with them. Sister Robinson of this church buried her husband last Sabbath. This sister, though alone in the family, has stood firm in the truth. May her afflictions all work for her good. How dear to us are our friends that we lay in the grave!

J. BYINGTON.

Battle Creek, Feb. 28, 1876.

## NEBRASKA.

SINCE reporting, I have held a series of meetings in the Smith school-house, York Co. This is the third course of lectures given in three adjoining districts. The first was given by Bro. Butler, and reported by him a few weeks since. As a result of these meetings, forty-five have covenanted to keep the commandments of God and the faith of Jesus.

The work here has not been without opposition. Ministers of different denominations were summoned to support the Sunday, immortal-soul, and eternal-burning, theories. To support Sunday, or rather to disprove the seventh-day Sabbath, the statements of the ministers conflicted, and each undermined the foundation laid by the other. These discourses were replied to when the interests of the cause and voice of the people called for it. The result of these efforts was to disgust some of their own members, to more fully establish the commandment-keepers, and to lead others to investigate to see if these things are so.

The minds of the people in this vicinity were in a measure prepared to listen, by the judicious efforts of Bro. and Sr. Rider in scattering our publications. And still may they be useful in keeping this band of believers united and built up on the great Advent truths is my prayer.

I have now, by invitation, commenced a series of meetings at Farmers Valley, Hamilton Co. I request the prayers of those who desire the triumph of the truth.

CHAS. L. BOYD.

Sutton, Clay Co., Neb., Feb. 22, 1876.

MANKIND, in the gross, is a gaping monster, that loves to be deceived, and has seldom been disappointed.—Mackenzie.

## THE CAUSE AMONG THE SWEDES

For a few months past we have occasionally received cheering letters from Swedish friends in Maine. One who offered to sell and distribute tracts and papers met with very good success. Another having our publications sent to Aroostook Co., was the means of creating a great interest among the Swedes in that colony. I said of this place, "The fields are already white for the harvest." God is raising friends for this people, in every direction. A letter lately came from a subscriber, the HAROLD who lives in Indiana, and is now rejoicing in the truth. The paper was first furnished to this person by the & M. Society.

Bro. Carlstedt writes from Porter Co., Indiana: "There is an interesting company here ready to be organized. Bro. Berg, from Chicago, was there two weeks ago, and baptized two." Brethren Carlstedt and Carlson are now there visiting from house to house, soliciting subscriptions, distributing tracts, and holding meetings. Bro. Harvey, with other proper help will soon visit them, and bring this company into relation with the Indiana Conference.

An interesting letter from St. Paul shows that a few there who embraced the truth from reading are still firm. A few weeks ago, Bro. C. wrote from Chicago that there were eleven Swedes in that city keeping the Sabbath. About the same time there came a call for a Swedish minister to go to Kansas. In one place eight have embraced the truth from reading, and as many more are interested. A letter from Texas announces that a Swede has just accepted the Sabbath and wishes to be baptized, and expects soon to return to Sweden. One from Fillmore Co., Minn., says, "A friend who stopped with me recommended the HAROLD. I have read it, am thankful for it, and wish to tell others of these precious truths."

Bro. Whisby, from Alameda Co., Cal., sends a letter which he received from the Grand District, Sweden, from which we translate the following:—

"MR. WHISBY: I had an opportunity to read the HAROLD and the papers you sent your sister, and I find them a great light to men. I would gladly circulate them among my friends; but those I received first are so worn out and soiled that I do not use them longer in that way. I am poor, but through divine grace I have been taken as a brand from the fire. I believe in our Saviour's mercy, and I wish all would come and enjoy his abundant grace. I believe that the reading of these publications would help turn the attention of men to what is coming on the earth. If you could send me the entire volume of the HAROLD, 1874 (same as you sent your sister) perhaps those who might read would become subscribers, so that you would be rewarded at the end. Those who are so fortunate as to be able to send out publications may obtain a rich reward for causing others to come to a knowledge of the truth.

ANDREAS BRUCE.

Last week we received a letter from Wollsjö District, Sweden. One there came so much interested in the truth that he determined to study the English language. Although there was no one near him who could understand English, he was impelled to apply himself to the work, and now he can quite readily translate from the REVIEW and the INSTRUCTOR. He has sent two fine translations for the HAROLD.

Another writes from Iowa that the good cause is progressing among his countrymen.

Eld. Webber, an American brother in Maine, wrote last week: "I have been laboring among the Swedes in Portland. Five have commenced to keep the Sabbath, and others are interested. In Aroostook Co., six have made a start to keep the Lord's Sabbath from reading our Swedish publications. There is much excitement there on account of it. Some have been brought before the church, but nothing could be done with them, as they could not get a vote to turn them out. I expect to see a Swedish tent on the camp-ground next season."

The Spirit of God is working on the hearts of this dear people. Men of the nationality, from the workshop and from the field, are being aroused to the importance of this work. Some are seizing the pen, and are beginning to set forth the truth in a wonderful manner. A young man by the name of Gronstam, who has been working on farms in Illinois and Indiana for the past six years, happened

learn of our people a few months ago by reading the HEALTH REFORMER. He sent for Swedish publications, became interested, and began to keep the Sabbath. By correspondence it was found that he had a good Swedish education, and the way seemed to open readily for him to become connected with our work at this place.

God is taking men from the humble walks of life. When men of learning, men of profession, will not write, the Lord can use up others to do such work. Once he took fishermen and made successful evangelists of them. To start the great temperance reformation at a time when the nominal Christian churches began to be greatly corrupted, the Lord made use of drunkards. The world is not ignorant of the fact that this reform began in a grogshop. Six drunkards pledged to turn from sin. The church had to listen to this all over the land. Yes, in a grogshop the reform had to begin.

And in the Swedish cause God has waited for men to act, for men to write, for men to get a burden of soul on them and to claim as Paul did: "Woe is unto me if I preach not the gospel," but they would not; and now when the calls for Swedish preachers come in from Maine to Kansas, an American brother is the only one found who is in any way able to answer the demand. "The harvest truly is great, but the laborers are few!"

And now a word to the members of the Tract Society. Brethren, both Swedish and American, who have the light already shining in their own homes, are called upon to aid in this work. Will you do it? If you are Christ's, your light cannot be hid; but others, by seeing your good works, will be led to glorify your Father who is in Heaven. If you meet a Swede, a Dane, a Finn, a German, or a Frenchman, take an interest in him, and treat him courteously. Have a tract ready to offer him, if the way opens. You see how much has been accomplished by reading. There are plenty of publications to meet the wants of the above-named nationalities, and these can be obtained at reasonable rates by those who have an interest in the reformation.

JAMES SAWYER.

Battle Creek, Feb. 27, 1876.

CLINTON CO., MICH.

AFTER holding fifteen meetings with a good interest in Lebanon, Clinton Co., the house was closed that it might be repaired, so I commenced meetings in Matherton, where some five or six have commenced keeping the Sabbath, mostly by reading. Visited some scattered Sabbath-keepers, who, through discouragement, had nearly given up the truth, and I was greatly cheered by seeing them start again in the service of the Lord.

The work of repairing the house was prolonged to an unreasonable length of time, so I commenced meetings in the Birch school-house, and after holding fifteen meetings this house was also closed. Four have come out fully in the truth and we expect as many more will do so soon.

It is encouraging to see the truth take hold of wicked men and reform them. One man was greatly addicted to the use of tobacco. He had made several unsuccessful attempts to give it up. When the truth reached him, he decided that he must give it up. He made one earnest effort with the help of God, and gained a complete victory.

Held some meetings in North Shade. They are all holding on to the truth, and growing in grace. One family received a visit from their father, who came to turn them from the observance of the Sabbath, but he became convinced of the truth and returned home to obey it. His wife also joined him in the good work, and thus the truth is spreading.

I am of good courage to do what I can in this precious cause. JOHN SISLEY.

DACOTAH.

THE work at Swan Lake began some three years ago by reading a few numbers of the ADVENT TIDENDE that were sent into the neighborhood. Then several of the neighbors began to keep the Sabbath of the Lord, but after a while they all gave it up except one family which remained firm.

A little more than a year ago, Eld. John F. Hanson came here. As the result of his efforts two more families began to keep the Sabbath. Four persons were baptized at this time. Last fall Bro. Hanson came again, and two others were baptized, and a little church was organized consisting of

seven members. Bro. O. A. Fredrickson, the leader, has labored faithfully, and Sabbath-keepers have been added from time to time.

February 3, 1876, Bro. Hanson returned, and has labored successfully. Fourteen members have been added to the church, eleven of whom were baptized. The meetings have all been well attended.

There has been a good spirit manifested all through the meetings. People who thought they could not keep the Sabbath have now fully accepted the truth, and are rejoicing in the work of preparation for the second coming of the Lord. Men who have used tobacco since they were small boys have laid it aside, and are willing to give their money to help forward the good cause.

There are between forty and fifty Sabbath-keepers here. Except myself there are no Americans that have embraced the truths of the third angel's message, but there are a number who say we have the truth on our side. Perhaps a missionary could do well here. We feel much interested in the present truth, and long for the day that there will be something done in our own language.

E. M. FREDRICKSON.

KANSAS.

HAVE just finished my lectures in this place. I have been laboring in two fields about five miles apart. Seventy-one have signed the covenant. Thirteen have gone forward in baptism. Several more are keeping the Sabbath, and a great many are almost persuaded. Some are taking their stand on the side of truth almost every day.

Brn. Ayers, Lamont, and Stansbury have helped the cause here by coming to my help in time of need. These brethren have a warm place in my heart, and I appreciate their timely aid. They go away in a few days, and I shall be left to keep the fort, which, by the help of God, I expect to do.

My courage is good, and I mean to go forward. I wish there were ten men to respond to the calls around here. We might reap a large harvest just now while the waters are troubled. If there is any one in the Kansas Conference who wants something to do, let him come here and I can give him work.

GEO. KENNEDY.

Oskaloosa, Kan., Feb. 20 1876.

OTTAWA CO., MICH.

BY request of Eld. D. M. Canright, Eld. A. O. Burrill met with the church at Blendon, Mich., Feb. 19 and 20.

These meetings opened with an interesting discourse on the rise and progress of the cause. From the first the interest deepened. On Sabbath afternoon an earnest appeal was made to sinners and backsliders, after which eleven went forward for prayers. On first day the attendance was large for this place.

In the afternoon we repaired to the river side, where two youthful candidates received baptism.

At a business meeting, s. b. was re-organized, raising the figures from \$28.20 for 1875, to \$90.48 for 1876. Four persons were received into church fellowship.

These meetings were a source of encouragement to the church; and friends from Ravenna and Wright, by their true Christian sympathy and cheering testimonies, contributed much to their interest.

We have never seen so marked a desire to hear the truth at this place as now appears. ADOLPHUS SMITH.

REPORT OF MICH. T. & M. SOCIETY.

THE quarterly meeting of this Society was held at Alaiedon, Feb. 20, 1876. Five directors were present: J. Fargo, J. S. Wicks, Alex. Carpenter, H. S. Guilford, and R. Sawyer.

No reports were received from districts 1, 4, and 12, consequently, a complete report of the work done by the Society during the last quarter could not be presented. The following is a summary of the reports received:—

No. of families visited, 1534; letters written, 281; periodicals distributed, 2289; No. of new subscribers obtained for REVIEW, 52; INSTRUCTOR, 184; REFORMER, 204; VOICE, 60; SIGNS, 44; TIDENDE, 4; HAROLD, 1. Whole number obtained, 497. No. of pages of tracts and pamphlets distributed by the different districts, 307, 194. No. of pages taken by the different

districts, 273,088. Almanacs, nearly 5,000; German and French tracts 5,406 pages.

Resolutions being called for, the following were offered:—

Resolved, That the vote concerning the apportionment of the indebtedness of the T. & M. Society of the State of Michigan, passed at the State quarterly meeting at St. Charles, be rescinded.

Resolved, That the President direct in circulating the HEALTH REFORMER within the State outside of our T. and M. Society organization.

The above resolutions were adopted, and the following offered.

Whereas, In view of the apparent necessity existing for help to place the SIGNS of the TIMES on a firm basis, that it may go forth on its mission, as a pioneer paper; therefore,

Resolved, That this meeting recommend to all missionary workers, that they make earnest efforts to obtain subscribers for the same, as recommended by Brn. White and Haskell.

This resolution was also adopted. The following resolution was then offered and adopted:—

Resolved, That we recommend the districts to see that the circumstances of their directors shall not hinder them from doing their duty for lack of means.

Remarks were made by the President, setting forth the object of the Society, and the importance of more earnest effort.

On motion, the meeting adjourned to the call of the President.

E. H. ROOT, Pres.

R. SAWYER, Sec. pro. tem.

MO. T. & M. SOCIETY.

THE first quarterly meeting of the Mo. T. & M. Society was held with the Lincoln church, in Johnson Co., Dec. 26, 1875. Reports were received from only three of the five districts. These show the following:—

No. families visited, 57; No. letters written, 87; No. of new subscribers for REVIEW, 5; INSTRUCTOR, 34; REFORMER, 1; SIGNS, 14; No. of subscriptions renewed for VOICE, 18; distribution of reading matter: REVIEWS, 332; INSTRUCTORS, 79; REFORMERS, 76; SIGNS, 22; almanacs, 12; tracts and pamphlets, pages, 47,229; books furnished to libraries, 2.

Money rec'd for membership,	\$ 6.00
“ “ by donations,	15.00
“ “ from book sales,	13.34

Total amount of money rec'd, 36.34

J. H. ROGERS, Pres.

WM. EVANS, Sec.

Bro. R. S. D. writes that the little company of believers in Rolla, Mo., are strong in the truth, and desirous to lend a helping hand by the distribution of tracts, &c., for the advancement of the cause. Openings are good for labor in that field.

BEWARE.

"CURSED be he that doeth the work of the Lord deceitfully [negligently, margin]." Jer. 47:10. Ministers, elders, deacons, church-clerks, s. b. treasurers, directors, secretaries, librarians, this means you. Indeed, may it not mean all that have anything to do in the work of the Lord? and what servant is there that has not a part to act somewhere? But the attention of the above-named class is especially invited to this text. Read carefully; ponder well. I am fully satisfied, from personal observation and experience, that the greatest cause of stagnation and death in our churches is the sluggish, negligent manner in which these officers perform their duties. To accept any position of trust in the cause of God, let it be ever so small and then neglect to perform its duties as they should be done, at least to the very best of our ability, incurs a fearful responsibility. Doubtless all who fill these positions have much to learn, and many of us nearly everything.

The elders of some small churches (for churches with such elders always remain small) while attending meeting on the Sabbath permit their children to run around town. When the minister comes the elder takes a front seat, and while the burning truths of God's word are being poured forth from a burdened soul the elder takes a good nap, and wakes up just in time for the benediction. These things are very painful to one who visits the churches and labors for them.

I wonder how long a minister would

have to preach to convert either the elder or any of his neighbors. May God pity the members of these churches and wake up the sleepy elders; and may all church officers and all God's dear people arouse and come up to the help of the Lord against the mighty, that the time may speedily come that tobacco-mongers and wine-bibbers will feel ill at ease in the assembly of the saints, and that the sinners in Zion may tremble, and fearfulness surprise the hypocrite. This is to apply to the Iowa and Nebraska Conference.

H. NICOLA.

A WORD OF ENCOURAGEMENT.

I FEEL much encouraged because of the increase in labor performed, and in the number of reports returned for the quarter ending Feb. 14, 1876—an increase of from one-third to one-half. I greatly desire that the other half may come up to the work, that a full report may be obtained.

Now let us see what could be done if each of the one hundred T. & M. members of our district would, for the next three months, be as earnest in the work of saving souls as they are in caring for themselves. Seventy-five members can each visit a family a week; in twelve weeks nine hundred families could be visited. Ninety members can each write three postal cards a week to their friends, to warn them of the things which are coming upon the earth and tell them how to escape them.

On each card may be written a verse or two of Scripture, such as: "Seek ye the Lord while he may be found." "Now is the accepted time; now is the day of salvation." "The law of the Lord is perfect, converting the soul." "Repent ye therefore, and be converted." "Search the Scriptures." John 5:39. Thus more than three thousand cards would be written, and many precious promises and invitations from the Bible would be brought to their minds.

Twenty-five members can each write a letter each week, and enclose a four-page tract, making three hundred letters written with twelve hundred pages of tracts circulated.

Again, twenty-five members can each pay twenty cents a week. This will amount in a year to \$260; fifty can pay ten cents a week, making \$260; twenty-five can pay two cents a week, making \$26. This would make the sum of \$546, with which to carry forward tract and missionary work for one year. Then \$150 of this sum could be used to furnish one hundred families with our excellent pioneer paper, the SIGNS, for one year. For \$75, our good denominational paper, the REVIEW, could be sent to seventy-five worthy poor families for one year. Fifty dollars would send the HEALTH REFORMER to one hundred new readers for one year, and help prepare the way for the truth. Twenty-five dollars would send our valuable youth's paper, the INSTRUCTOR, to one hundred new readers for one year. And we should then have \$246 left, with which to buy tracts and publications to further carry on the work.

Let each member of the Tract Society learn by experience the meaning of the 126th psalm. Oh! that our captivity to this world might be truly turned, that we might go forth weeping, bearing the precious seed of truth; then, if truly wise, we should return with rejoicing, bringing our sheaves with us. May the Lord help us to remember that

"The fields are all ripening, and far and wide  
The world now is waiting the harvest tide;  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait."

R. SAWYER.

Pottersville, Mich., Feb. 24, 1876.

Oh! that deceit should dwell in such a gorgeous place.—Shakespeare.

Obituary Notices.

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

DIED, of consumption, at Oshkosh, Wis., Feb. 22, 1876, Nancy Sparks, daughter of A. C. Yount, in the twenty-sixth year of her age. She had kept the Sabbath about a year, and died trusting in the Lord. A. YOUNT.

FELL asleep in Jesus, at Grove Lake, Minn., Feb. 10, 1876, sister Emma Jane Decker, daughter of Bro. John Curtis, aged nineteen years. With her parents she received the truths of the third angel's message some three years ago. Her consistent, prayerful, godly life has left good evidence to the mourning husband and relatives that if they are faithful they will meet her again in the morning of the resurrection. Comforting discourse by Eld. Batin, who has lately commenced to observe the Sabbath, from Job 14:14: "If a man die shall he live again?" HARRISON GRANT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 9, 1876

ATTENTION, ALL!

Special Session of General Conference, March 31--April 3.

IN view of the many subjects demanding consideration at the opening of the campaign of 1876, the rapidly extending field for the spread of our message, the calls for help at home and abroad, arrangements for this year's camp-meetings, the interests of the different institutions, so providentially established and so remarkably prospered thus far,—it has been thought best to call a special session of the S. D. Adventist General Conference, to meet in Battle Creek, Mich., March 31 to April 3, 1876.

The time has fully come for broader and more extensive operations, and prompt and decisive action. Let all arise to new interest in the work. We wish every State Conference to be represented at this meeting, by delegates where it is practicable and convenient, and where it is not, by letter without fail, stating your situation, wants, plans, and wishes. The more distant and feebler Conferences can, if they prefer, represent themselves fully by letter, without incurring the expense of sending delegates. Scattered brethren, in fields where no organization exists, can represent themselves and their wants in the same way.

The time. We expect this paper will reach all especially concerned in this call, by the 14th of March. Then you will have ten days to March 24, to prepare your letters, appoint delegates, and get matters in readiness to bring before the Conference. One week will then remain in which to get your letters and delegates to this place. Thus it will be seen that while there is ample time, there is not a moment to be lost. Be in season.

GENERAL CONFERENCE COMMITTEE.

Special Notice.

WE are forwarding packages of the Testimony to the Church, No. 26, to persons belonging to churches for them to hand to the other members of the churches who wish to read. Those copies they may not find immediate use for, they should keep until wanted.

We are also sending out packages of an important work entitled, "Dangers and Duties of our Time," in a similar manner, which we wish similarly disposed of. When these works shall be received and read, we ask our churches and brethren to all donate more or less to meet the expenses of these books and the postage on them, which will be not less than \$1.400.

Should more be received than to meet expenses, the surplus will be put into the General Conference treasury. Should there be a lack, it will be made up from that treasury. Please remit sums exceeding \$2.00 in money orders. Address, SIGNS OF THE TIMES, Oakland, Cal.

JAMES WHITE.

Encouraging.

THE reports in our Progress Department this week make mention of over two hundred and thirty new converts to the truth. We have also reports received too late for this number giving an account of over one hundred more who have just taken their stand upon the Sabbath. Such is the success beginning to attend the efforts of the laborers in the great harvest field. Speed on, O Lord, the work; and thine shall be the glory.

A Live Paper.

THE SIGNS OF THE TIMES, Vol. 2, No. 12, Feb. 24, 1876, is received. Its whole appearance is that of vigor and life. This paper contains just such matter as is calculated in these stirring times to go before all classes of readers. It should be sent to thousands where it now goes to hundreds. In the last number Bro. White ably shows up the confusion existing among the popular ministry on the Sabbath question. He promises a revision of this article for the REVIEW soon.

Important Works.

WE have received from the SIGNS Office, Oakland, Cal., Testimony to the Church No. 26, and also an Appeal from the General Conference Committee, entitled Dangers and Duties of our Time.

Testimony No. 26, a work of 208 pages, is filled with matter adapted to the wants of the

people at this present time. The many admonitions it contains are most timely and important. We trust their force will be felt, and that they will be appreciated and heeded.

The Appeal from the Committee is equally timely. Some of its statements are startling, but who, candidly looking at the matters introduced, can say that they are not just. We expect it will be instrumental in producing the awakening so much needed among us at the present time.

As Bro. White elsewhere states, both these works are sent out without waiting for orders. The friends will approve of this plan, as thereby much time will be saved. The method proposed to meet the expense is also such as no one can take any exception to. All will agree that the expense should be met not from any existing fund, but from fresh contributions. And if more than enough to meet the actual cost of the works is sent in it will go into the General Conference treasury, where means is so much needed. Churches should at once take up collections, and individuals should make remittances, as suggested. Send either to Oakland, Cal., or to Battle Creek, Mich.

U. S.

Looking for Those Things, &c.

THE St. Louis Weekly Globe, of Jan. 14, 1876, contains a lengthy account of the predictions of a professed scientist, M. Victor Herault, who claims that New York is destined to be ere long utterly destroyed by a terrific earthquake, and the rest of the globe be fearfully shaken. He says that New York is situated in the current of the disturbance now manifesting itself in Vesuvius, which is preparing for another eruption, and which Mons. H. predicts will be the most terrible yet experienced. If nothing more, it is perhaps a significant fact that the minds of men are exercising themselves with reference to such events at just this time.

U. S.

TO CORRESPONDENTS.

"Does the Seal of God as used in the scriptures, refer to the Sabbath in every instance? See 2 Cor. 2:22; Eph. 1:13; 4:30. If not, what does it refer to?"

C. H. BLISS.

Ans: We think the seal in 2 Cor. 1:22; Eph. 1:13; and 4:30, refers not to the seal of God, but to the seal of the covenant or promises. This is imparted by the Holy Spirit, which is the earnest or pledge of the coming possession. The seal of God we understand to be something different, and to refer to the Sabbath in every instance.

In reply to your query in regard to making the use of tobacco a test of fellowship, we reply that we consider that it should be made a test without restriction, and that it is a proper subject for labor and discipline.

If it were true that Jeremiah did hide the ark of the Lord in a cave, as recorded in 2 Macabees 2:5, how were the Jews supplied with an ark in the temple for the space of five or six hundred years between the time of the prophet's death and the final destruction of the temple?

H. ABBOTT.

Ans: Prideaux, in his "Connexion," Vol. i. p. 157, says that the Jews reckon up five things which were in the first temple, but which were lacking in the second temple after the captivity. These were, 1. The ark of the covenant, and the mercy-seat which was upon it. 2. The Shechinah, or divine presence. 3. The Urim and Thummim. 4. The holy fire upon the altar. And 5. The spirit of prophecy. He adds that to supply the place of the ark, they made another of like form and pattern as the first, but having no tables of the law to be deposited therein, they placed within it a copy of their Scriptures. This ark, if such an one was made, perished with its contents, at the destruction of Jerusalem, A. D. 70.

M. B. PIERCE: For an explanation of "eternal fire," Jude 7, and other like expressions, see "Man's Nature and Destiny," pp. 271-298.

D. D. WHITNEY: See a full discussion of the words of Christ to the thief on the cross in "Man's Nature and Destiny," published at this Office.

ANSWERED BY LETTER. E. O. Hammond, M. B. Miller, C. Lee, B. F. Terry, M. W. Harris, G. W. Hoyt, (wrote also to A. Carpenter) F. A. Barlow, A. C. Spicer, D. M. Canright, (to H. A. St. John).

U. S.

CORRECTION. A little inaccuracy occurs in the report of the meeting at Hastings, in REVIEW No. 8. It is stated that the s. b. was raised from \$85 to \$215. It should be, "from \$166.44 to \$206.12. G. K. OWEN.

Notice.

ON account of receiving a card from the president of the Wisconsin Conference, stating that Bro. Hill of the Minnesota Conference was at Rock Elm Center, where I had appointed to commence meetings Feb. 27, I felt excused from any further obligation concerning that call. I have therefore decided to commence a protracted meeting at Woster Creek, Vernon Co., Wis., March 5, 1876. My post-office address, until further notice, will be, High Hill, Vernon Co., Wis. I. SANBORN. Feb. 28, 1876.

Secular Items.

WE learn that Bro. F. A. Barlow, of Ladora, Iowa, designing to give himself to the work of the ministry, wishes to dispose of his farm, that the care of it may not impede him in his work. The brethren of that church wish some Sabbath-keeper to take it.

L. L. HOWARD, JR., North Leeds, Me., wishes to find a situation with a Sabbath-keeper, to cut granite, or learn to work marble or iron.

JOHN CHRISTIANSON of Maquota, Jackson Co., Iowa, Box 583, wishes to rent a farm of some Sabbath-keeper in that State.

A. H. ADAMS, of Parkville, St. Jo. Co., Mich., has a farm which he wishes to rent a Sabbath-keeper with a small family.

WHILE Moody and Sankey are doing their best for the revival of religion in Brooklyn, some of the churches are assisting the evangelists to make converts in very unorthodox ways. At the last meeting of the Methodist Ministerial Convention it was stated that one church was trying to get out of debt by giving kissing festivals, and that another was offering a new chromo to every new convert. The latter process is a disgusting one, but for paying off a church debt nothing has yet been devised which can equal the first named.—Chicago Paper.

Appointments.

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

THE State quarterly meeting of the N. Y. and Pa. T. & M. Society will be held at Ulysses, Potter Co., Pa., March 25, 26, 1876. We request that full reports from the districts be sent to the State secretary at least one week previous to this meeting. A general attendance of the brethren of this part of the Conference is expected. B. L. WHITNEY.

DISTRICT quarterly meetings of the Ohio T. & M. Society, for the second quarter, will be held as follows:—

Dist. No. 1, at Yellow Springs, March 18, 19. J. W. Lucas, director.

Dist. No. 2, at Belleville, March 25, 26. A. M. Mann, director.

Dist. No. 3, at North Bloomfield, March 18, 19. R. A. Underwood, director.

Dist. No. 4, at Norwalk, March 25, 26. O. F. Guilford, director.

Dist. No. 5, at Bowling Green, March 25, 26. J. J. Boardman, director.

Dist. No. 6, Bethel church, near Bro. Daniel's, Henry Co., March 25, 26. C. G. Daniels, director.

The P. O. address of O. F. Guilford, director Dist. No. 4, is now Clyde, Sandusky Co., Ohio. Let the members in each district be very sure to get their reports into the hands of their director before the district quarterly meeting.

The State quarterly meeting will be held at Clyde, April 1, 2, 1876.

No hindering providence, I will attend the quarterly meetings in districts Nos. 1 and 6.

Let all pray for God's rich blessing in all these meetings. Courage in the Lord, brethren.

H. A. ST. JOHN.

THE next State quarterly meeting of the Ill. T. & M. Society will be held at Aledo, first-day, April 16, at 9 A. M. Each director is requested to see that the secretary in his district sends in to the State meeting a list of the names of all who report at his district meeting. Let it be seen who are faithful.

G. W. COLCORD.

QUARTERLY meeting of Dist. No. 1, of the N. Y. & Pa. T. & M. Society, in connection with the regular meeting at Olcott, Niagara Co., N. Y., March 18 and 19, 1876.

W. H. EGGLESTON.

CLEVELAND, Ohio, at the residence of I. Edgerton, March 11, 12, 1876.

Yellow Springs, March 14, in evening to continue over Sabbath and first-day.

Gilboa, where Bro. Olds may appoint, March 21, to continue till Friday.

H. A. ST. JOHN.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society for Dist. No. 2, in connection with the monthly meeting at Roosevelt, N. Y., March 18, 19, 1876. The librarians of the different churches are requested to send in their reports at least one week before the meeting. I earnestly desire all who can to attend. Bro. B. L. Whitney is expected.

DANIEL BOWE, Director.

QUARTERLY meeting of Dist. No. 2, Ill. T. M. Society, at Beaver, Ill., March 26, 1876. Brethren and sisters, do not fail to bring your reports. This is the work of the Lord, and he wants faithful workers.

R. VICKERY, Secy.

LIGONIER, Ind., March 18, 19, 1876. Wolf Lake, " " 25, 26, " Hope to see a general turnout at these meetings. S. H. LANGRISH.

If the Lord will, I design holding meetings Ill., as follows:—

Woodburn, April, 6-9, usual hours.

Aledo, " 14-16, " "

Rock Island, " 18, eve. Bro. Kendall appoint.

Hillsdale, April, 19, eve. Bro. Simon appoint.

Clyde Church, April, 22, 23. Bro. I. C. Colcord appoint. G. W. COLCORD.

QUARTERLY meeting for Dist. No. 11, N. Y. Pa. T. & M. Society, at Randolph, N. Y., March 18 and 19. All the librarians are especially requested to attend. Hope all will be promptly reporting. S. THURSTON, Director.

Business Department.

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

My P. O. address is changed from Stearnsville, Olmstead Co., Minn., to Pleasant Grove Olmstead Co., Minn.

OLIVER W. PIERCE, Minn. State Secretary.

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 on Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. Justus Mousebunt 49-9, Mrs Amy H. bard 49-8, I H Frank 49-7, Charles Stratton 49-6, Suel Basfort 49-10, H S Curtiss 49-10, Robert Kirk 49-6, J M Mathews 49-8, Ellen M Fulton 49-1, Carr Dalby 49-8, Wm White 49-8, N A Starr 49-8, J L B 49-1, Kate Babcock 49-8, G W Pierce 48-24, D Maynard 49-8, Andrew Sigoney 49-10, E Smith 49-8, Carroll Uhler 49-10, Truman Kibbe 49-8, Ellen Manny 49-10, J H Hobbs 48-16, J T Marr 49-3, A Hall 49-10, Mrs J A Noble 49-10, Carrie M Ball 49-8, Mary S Wiseloga 49-9, Horace Shaw 49-7, C P W ford 49-14.

\$1.00 EACH. Frank P Hall 49-8, C Young 49-8, Webber 48-8, Trueman Ramsey 48-10, Margaret C 49-8, S C Wetheral 48-8, A B Sheldon 49-8, Sallie Barbour 49-8, Sarah Palmer 49-8, Mrs A Legrand 49-8, Wm Ooley 49-8, Stephen Pratt 49-8, Mrs S A Dan 49-8, Wm Hallett 49-8, Charles Uiter 49-8, Mrs Chapell 49-8, Anna M Oyer 48-8, W C Long 49-8, Patterson 49-8, Margaret Stuart 49-8, Dwight C 48-4, Jno P Brock 49-4, W S Potts 48-21, Elvira B 49-8, Jane R Dewall 49-8, C R Fletcher 48-9, Rob Meeler 49-8, Mr O Hewlin 49-8, F C Castle 48-10, R Turner 48-8, J M Logan 47-24, H W Hammett 49-8, Wm Elliot Esq 49-8, A Cudd 49-10, Alvin Back 49-8, Joseph Furney 49-10, G W Smith 49-10, Mary Johnson 49-8, Helen Chandler 49-8, Eliza Hought 49-8, I T Dyerst 49-8, Eleanor Eaton 48-9, Sta Asylum 49-10, Maria S Herring 48-10, James S 49-10, Henry Hoover 49-10, F E Peck 48-10, Asa land 48-8, J Ings 48-8.

MISCELLANEOUS. Mrs B Toby 25e 47-20, J M Bal 50c 47-18, S D Lonsford 50c 48-2, Mrs M L Dow 50c 8, Elisha H Bowly 50c 48-8, Charles Campbell 50c 8, A Donahoo 30c 47-9, J Pawley 50c 48-8, James W 50c 48-10, M L Keller 50c 48-8, C C Bradbury 85c 4 H C Legit 25c 47-23, E Adams 50c 48-10, L R L 2.80 48-11, S A Holden 50c 47-21.

Books Sent by Mail.

H M Kenyon 10c, C Bear 25c, S A Gilbert 40c, 6 Swan 13c, W Munsell 10c, W Cowles 10c, J Cowles 10c, Louis Kenfeld 10c, Harriet Hornaday 25c, Mrs J Hartman 10c, John Mowat 2.00, J C Gross 25c, S N 1.25, Mrs E M Woodruff 15c, Conrad Mechling 10c, Sarah Brimley 10c, John E Chapin 1.45, Elijah W liams 35c, J C McGeorge 1.00, W J Boynton 1.00, Samuel Dana 25c, Geo T Baker 20c, Miss R A H 10c, Wm McKinney 50c, Thomas Pritchard 50c, C Middleton 50c, C R Stickney 25c, Stephen D Salish 3.00, R Thompson 50c, M Wing 2.20, H Grant 1.00, James Erzenberger 3.57, Miss Nellie Johnson 25c, Andrew Carlson 25c, H I Booth 1.40, Samuel Bos 25c, John D Shafer 35c, James R Smith 1.00, Kate McNeil 15c, M P Krumm 1.75, Docie Power 1.00, J M Reynolds 20c, Richard Brock 35c, H Wren 1.00, John Zamer 65c, O E McCord 10c, J W Covert 5c, Peter Johnson 35c, Mrs Ira Gardner 50c, H Hammer 50c, J C Wright 3.40, M Wing 2.20, E H Cramp 1.50, J Bartlett 1.44, H W Decker 2.10, N Lawrence 1.00, T P Brush 10c, Mary C Bowers 40c, M F Miles 13c, Hackett 40c, Mary G Crosby 10c, Mrs Betsey J 40c, David Fulton 1.00, W C Inman 35c, Daniel M 50c, John M Singles 20c, W F Ross 15c, G Preston 1.00, Oliver A Cegg 30c, John M Roach 1.00, Sarah Flanders 25c, John Roberts 1.75, G W Sm 21c, Eliza J Connet 2.00, H W Hammett 40c, Rev Hall 1.00, Daniel Powell 2.80, A Smith 32c, J E M 50c, J W Sandvoal 35c, W H Hall 1.05, John McM 28c, S S Trout 10c, James Erzenberger 3.32, L Perkins 14c, Mrs J House 1.50.

Books Sent by Express.

G W Colcord \$9.00, E R Shorey & Co 5.42.

Books Sent by Freight.

D S Hibbard \$44.90.

S. D. A. Educational Society.

F West \$5.00, Adolphus Smith 10.00.

Mich. T. & M. Society.

Dist No 5 \$2.90, Dist No 11 55.54, Dist No 9 7.40, Dist No 5 per J S Wicks 30.00.

Book Fund.

Wm R \$4.00, Josephine House 10.00.

Gen. Conf. Fund.

Wm McNitt \$2.00.

Mich. Conf. Fund.

Vassar (s b) \$15.00, Fairgrove (s b) 30.30, Watrousville 15.30, Ransom Center 81.75.

Swiss Mission.

Eliza J Connett \$3.00.

Cash Rec'd on Account.

James Harvey \$25.00, Ind T & M Society 10.00, Kan Conf—Jennings .50, Kans Conf—Hiller .50, A J Store 8.50, New Eng T & M Society 481.33.