

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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CHRIST THE CONSOLATION.

On the blessed promise, given on the hills of
Galilee
To the weary, heavy laden, still is made to you
and me.

Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.

Many a broken, contrite spirit, lonely, sorrowing
and sad,
Felt the mighty consolation—heard the heavenly
tidings glad.

And the dying gazed with rapture—
Trusting in the Saviour's name—
On the land of rest and refuge,
When the CONSOLATION came.

Lazarus lies unfed and fainting, Peter sinks be-
neath the wave,
Loving Mary lingers sadly near the Saviour's
guarded grave.

Blind Bartimeus, by the wayside,
Begg his bread disconsolate;
For the moving of the waters
At the pool the suffering wait.

In the wilderness the lepers wander outcast in
their pain;
Paul and Silas in the prison bear the fetter and
the chain;

Mary Magdalene is weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the CONSOLATION came.

Every phase of human sorrow fills the path we
tread to day:

Harpers are hanging on the willows, souls are faint-
ing by the way.

But there still is balm in Gilead,
And though here on earth we weep,
God, within the many mansions,
Giveth his beloved sleep.

On the cloud his rainbow glitters, shines the star
of faith above;

God will not forsake or leave us—let us trust his
truth and love,

And beyond the shining river,
We shall bless his holy name
That, to bear our sins and sorrows,
Christ the CONSOLATION came."—Sel.

The Watch-Tower.

Can ye not discern the Signs of the Times? Matt. 16:3.

THE COMING RELIGIOUS STRUGGLE.

THIS is the way the *English Independent*,
one of the leading papers in Great
Britain, views the general subject in an ar-
ticle on "Washington and the Vatican."
Having alluded to the tremendous convul-
sion which threatens European society, in
consequence of Ultramontane conspiracies,
the writer says:—

"It is not a little remarkable that a
country so free as the United States of
America from the throes and agonies of
religious conflict, is beginning to show
symptoms of the universal malady which
the Old World States have inherited in
the disastrous legacies of ancient religious
wars. Judging from present appearances,
America may soon be as deep in religious
difficulty as Germany, and President Grant,
who is Protestant to the backbone, may
become the Bismarck of the New World.
The pope and the president, the Vatican
and Washington, are just at the opposite
poles. There is hardly a social and polit-
ical atrocity stigmatized in the syllabus
which the government and the people of
the United States have not committed.
The principles which are most emphatically
condemned by the pope, they glory in.
They are, in fact, the advanced guard of

that modern civilization which the syllabus
summarily characterizes as 'of the devil,'
and by right they ought for years past to
have been bearing the chief brunt of the
papal war."

SIGNIFICANT ITEMS.

THE Rothschilds are estimated to be worth
\$3,400,000,000.

Charles Francis Adams, says, "Three-
fourths of the demand for books from the
Public Library (Boston) is for the most
rabid and sensational books."

What can be done to remedy the daily
occurring horrors of stabbing, shooting,
and kerozening of wives, husbands, and
children, is a potent query here.

The parliament of Prussia has received
many petitions of late asking, in behalf of
the working classes, for a restoration of
Sunday as a legal day of rest—*Morning
Star*.

A church in Kentucky has just secured
a new pastor, and one of the members
writes: "We have just secured his services
at a salary of \$100, and are looking for-
ward for great blessings."

Religion in America is rapidly becoming
aristocratic. It is the most baleful ten-
dency of the times. Sunday is the great
"class day" of the nation, the day when
the divisions of society are most plainly
marked.—*New York Herald*.

The theological candidates in the univer-
sities in Prussia were 740 in 1873 against
2203 in 1831. . . . Candidates fall off just
as mills stop running—because there is no
call for their products.—*The Churchman*.

Such is the condition of society, such the
low state of public morals that one cannot
walk the streets of even a country village
without fear of molestation.—*Boston Her-
ald*.

One of the ablest of our contemporaries
referring to the posthumous exposure of a
pecuniary corruption, calls the evil a "dry
rot of the time." The description is a just
one. A process of moral decomposition
has been going on for years in our society.—
Christian Union.

A bridge which will be bigger than that
now building between New York and
Brooklyn, and the largest in the world, is
to be built over the Firth of Forth, Scot-
land. The heights will be 150 feet, and
the number of spans 104. The great span
in the center is to be 1500, and the smaller
ones 150, feet in width. It will cost about
\$10,000,000.—*Vox Populi*.

I am sorry for metropolitan society, but
the truth is, and we have been told it a
great many times, that the way the church
is managed it is doing little, mighty little,
to properly cultivate the Lord's vineyard,
and it is no uncommon thing to see the
wolf in sheep's clothing prowling about the
sanctuary.—*Boston Herald*.

F. A. BUZZELL.

LAST-DAY TOKENS.—NO. 5.

PREPARING FOR WAR.

IN an editorial, of a late issue of the
N. Y. Weekly Times, entitled, Andrassy's
Prescription, occur the following passages
indicative of the state of things in the
East, and the conviction that presses upon
thinking minds that "the tremendous arm-
aments which all the great powers of Eu-
rope have been collecting" will soon be
brought into requisition.

S. B. WHITNEY.

"Indeed, so desperate is the case of the
'sick man' of Europe, that his neighbors
would not scruple about stepping in and
sharing his possessions if they did not fear
that in the scramble for the spoils they
would leave their own houses open to at-
tack, and precipitate a quarrel which would
create another 'sick man.' Russia is jeal-

ous of Prussia, and the latter power would
not overlook any advantage which might
offer for the 'rectification' of her boundary
line on the east. Austria would like a
slice of Turkey; but the sagest statesmen
of that empire are convinced that the na-
ture of the addition would only serve to
increase the inclination of its somewhat
overbalanced condition.

"There can be no doubt that the state of
Turkey is desperate. In the spring there
is every indication that the rebellion will
spread until the whole of the Christian
provinces are involved. Count Andrassy's
remedy may postpone the fate of Turkey
for a year or two if it is accepted; but the
very acceptance of his plan precludes any-
thing like a restoration of the power of
Turkey in Europe.

"On the other hand, if Turkey refuses to
accept in good faith the offer of Austria,
the opening of spring may witness the be-
ginning of a strife which may call into
action the tremendous armaments which all
the great powers of Europe have been col-
lecting. Our country is deeply interested,
commercially and otherwise, in the pres-
ent crisis. The latter portion of our cen-
tennial year seems likely to be as produc-
tive of startling events as the year in which
our national existence began."

PERILOUS TIMES.

"THIS know also, that in the last days
perilous times shall come." 2 Tim. 3:1.
Perilous means full of danger. Are we
living in the last days? The Scriptures
plainly teach us that we are, and as we look
around us we can see that we are living in
times that are full of danger. In Little's
"Living Age," Vol. 5, page 515, we read
that murders in England, until recently,
were usually the offspring of the fierce and
deadly passions, goaded and wrought upon
by wrongs, real or fancied, and overbearing
reason and mercy in obedience to the im-
pulse of hatred, malice or revenge, or to
the promptings, scarcely less powerful, of
avarice or want. It has ceased to be so
now.

Crime now clothes itself with a calmness
and tranquillity of character, deliberate in
inception, and reckless in execution, to an
extent foreign to the worst phases of Eng-
lish vice. Murders are now motiveless;
not only are they diabolically brutal, but
they seem to spring up from pure love of
blood. Three-fourths of the cases tried are
unprovoked, cool-faced, passionless mur-
ders. The nearest relative, or the dearest
friend of the victim is usually the murderer.
He says the first cause to which we attrib-
ute the growth and atrocity of murder is
the deficiency of sound and religious educa-
tion. How well this agrees with 2 Tim. 3:
1-5.

Blackwood's (Edinburgh) *Magazine*,
Vol. 55, p. 533, says that among the many
causes of anxiety which the present state of
society in the British empire must occasion
to every thoughtful or reflecting mind, one
of the most extraordinary and alarming is,
the constant and uninterrupted increase
of crime. Authentic and irrefragable evi-
dence of the magnitude of this danger ex-
ists in the statistical tables of commitments
which have now for a considerable time been
prepared in all parts of the British empire.
Since the year 1805 commitments have in-
creased six-fold. They have swelled from
five to thirty-one thousand. During the
same period, population has advanced about
six per cent; in other words, detected crime
has advanced four times as fast as the
number of the people.

Scotland far outstrips England and Ire-
land in the race of iniquity. In the year
1805 eighty-nine criminals were brought
before the tribunal, supreme and inferior,
in Scotland, but in the year 1842 the com-
mitments for serious offenses were nearly
four thousand. In other words, serious

crimes in less than forty years, had augmen-
ted in Scotland above thirty-six fold. Dur-
ing the same period population has advanced
about fifty per cent; viz. from 1,800,000,
to 2,660,000, so that in moral, staid, and
religious Scotland, serious crime, during
the last forty years has risen twenty-five
times as fast as the number of the peo-
ple. What renders this prodigious increase
of crime in so short a period in all parts of
the British empire in a peculiar manner
alarming, is, that it has taken place at the
very time when unheard-of efforts were
made in every part of the country for the
moral and religious instruction of the peo-
ple.

Education among the poorer classes has
been promoted more than in the three pre-
ceding centuries. Yet crime and a general
looseness has increased without an example
in the previous history of mankind. In 1842
there was one criminal to 514 inhabitants
in England. Many that twenty years ago
would have been deemed felons of the
highest class, and punished with death, are
now disposed of in the police courts, and
never appear in the criminal returns at all,
which proves that they are no better
brought to light now than formerly, as sup-
posed.

It was said that education would lay the
ax to the root of crime, that ignorance was
the parent of vice; and by diffusing the
school-master you would extinguish the
greater part of wickedness. What has been
the result? Has crime declined in propor-
tion to the spread of education? Are the
best instructed class the least vicious? Has
eating of the fruit of the tree of knowledge
diminished the power of the tempter? Far
from it. The consequences hitherto, at
least, have been melancholy and foreboding
in the extreme. The criminal returns in
Great Britain and Ireland for the last
twenty years demonstrate that the unedu-
cated criminals are about one-third of the
whole.

A TABLE FOR 1841.

England, Educated, 18,171. Uneducated, 9,220.
Scotland, " 2,834 " 696.
Ireland, " 8,738. " 7,152.

By this table we learn that in 1841 there
were in England 27,391 criminals and only
9,220 were uneducated. But the most mar-
velous of all is the criminal return of Prussia,
the most educated country in Europe, where
the duty of teaching the young is enforced
by law upon parents of every description,
and entire ignorance is wholly unknown.
The proportion of criminals to the entire
population is twenty-five times greater than
in France, where education of any sort has
only been imparted to two-fifths of the
community. The apostle has said that "evil
men and seducers shall wax worse and
worse, deceiving, and being deceived." 2
Tim. 3:12. The Scriptures cannot be brok-
en.

We will leave Europe and come to the
sunny shores of America. We find the Unit-
ed States boasting of her free institutions,
free speech, and Christianity. But what
about her crimes? By looking at the sta-
tistics of the eighth and ninth census we
find that there has been a steady increase
of crime to an alarming rate, far outstripping
the increase of population.

In 1850 there were 227 detected murders,
or 8 to 10,000 deaths.

In 1860 there were 528 detected murders,
or 14 to 10,000 deaths.

This shows two murders in 1860 against
one in 1850 for the same number of inhab-
itants. There were about 13,000 more crim-
inals in prison in 1860 than in 1850, and
13,815 more in 1870 than in 1860, or more
than 26,000 more in 1870 than in 1850. In
1850 there were 23,191,876 inhabitants in
the United States, and about 6,737 criminals
in prison, or one to 3,442 inhabitants. In
1870 there were 38,558,371 inhabitants and
32,901 criminals in prison, or one to 1,171,
making about three criminals in 1870 to one

in 1850 to the same number of inhabitants. This shows an increase of crime in this country at a fearful rate.

With these facts before them, and newspapers coming to their doors every day with columns crowded with the report of crimes of the darkest dye, committed in the most cruel and horrid manner that wicked men and devils can invent, men will teach that the world is growing better; that it will soon be converted, and that the millennium is about to commence. I heard a Methodist minister say that the morning star of the millennium had already arisen. If this is the commencement of the millennium, what will the end be? The apostle has said, "For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5:3-6.

R. S. WEBBER.

Richmond, Sagadahoc Co., Maine.

REV. J. H. WILLIAMS, missionary among the French Canadians, . . . on visiting Montreal, went into the church of the Jesuits and there saw, blazoned forth from its walls in golden letters over the altar of St. Joseph—the Joseph to whom this altar was consecrated was the husband of Mary) a scrap of a text from the Latin Bible, "*Te ad Joseph*"—go to Joseph. Now this proof text for the worship of Mary's husband is taken from the Old Testament, and is part of a direction to go to Joseph in Egypt and purchase wheat!—*Watchman & Reflector*.

ROMANISM AS IT WAS AND NOW IS.

THE fixed and declared purpose of Rome is to subjugate our government to the pope, to destroy our free schools, and to destroy all reverence for the word of God if possible. Let no one cry persecution by Protestants. We must not be deluded into silence. The price of liberty is eternal vigilance. Well did Bro. Campbell assert in his debate with Purcell that no bishop or priest can take the oath of allegiance to our government without the guilt of perjury. Such a statement should not be made without proof. That proof I will furnish from other sources as his book is not before me.

ROMAN BISHOP'S OATH.

"I, G. N., elect of the Church of N., from henceforth will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church, and to our Lord, the Lord N., Pope N., and to his successors canonically coming in. I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretense whatsoever. The counsel which they shall intrust me withal, by themselves, messengers, or letters I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy, and the royalties of St. Peter, saving my order against all men. . . . *Heretics, schismatics, and rebels* to our said lord, or his aforesaid successors, I will to the utmost of my power *prosecute and oppose*." I have given all that is of special interest to the people at large.

This is the oath of every Romish priest in the world. Read it, Protestants. "I, A. B., do acknowledge the ecclesiastical power of His Holiness and the Mother Church of Rome as the chief head and matron above all pretended churches throughout the whole earth, and that my zeal shall be for St. Peter and his successors as the *founder* of the true and ancient *Catholic faith* against all heretical kings, princes, states, or powers repugnant to the same, and although I, A. B., may follow in case of persecution, or otherwise to be heretically despised, yet in soul and conscience I shall hold, aid, and support the Mother Church of Rome, as the true, ancient and Apostolic Church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her sacred order, doctrines, tenets or commands without leave of its supreme power or its authority under her appointed, or to be appointed; and being so permitted then to act and further her interests more than my own earthly good and earthly pleasure, as she and her *Head*, His Holiness, and his successors, have, or ought to have, the supremacy over all *kings, princes, estates, or powers whatsoever, either to deprive them of their crowns, scepters, powers, privileges, countries or governments, or to set up others in lieu thereof, they dissenting from the Mother Church and her commands.*"

Here is perjury and rank treason in our midst. Every bishop, priest, and layman of Rome is there bound. Indeed, bishops and priests are not only at liberty to swear in court, if called upon, that some things he knows as *God*, but not as a man. Let this be denied, and we have the proof at hand. Is it not high time that Americans should awake to our danger? We may see the fixed purpose of Rome to destroy our school system, to rob us of God's word, and thus step by step prepare us for higher acts of insult. Let us awake. Let us calmly look at her insolent and lordly claims before it is too late.—G. W. E. in *Christian Review*.

General Articles.

DO BEASTS HAVE IMMORTAL SOULS?

(Continued.)

PRIDE IN ANIMALS.

HERE follow some good illustrations of this point of animal character:—

"I have heard of one instance where the man in charge of the cows would not allow the 'ganger,' as the head cow is often called, to go out first. The result was that she refused to go out at all; and, in order to get her out of the yard, the man had to drive all the other cows back again, so that she might take her proper place at their head."

"One of the most striking characteristics of the mule is his aversion to the ass, and the pride which he takes in his relationship to the horse, which instincts are met with obtuseness in the ass and by indifference in the horse. If an ass at any time, urged by the vanity peculiar to its race as related to the mule, happens to fall in with a drove of mules, he will, in all probability, be kicked and lamed by his proud relations. A horse, on the contrary, takes a distinguished position in a drove of mules. The latter crowd around him and follow his movements, exhibiting a violent jealousy, each striving to stand nearest to their distinguished relative."

"This instinct is employed to keep together a drove of mules on a journey or at pasture, by putting a mare to the drove, with a bell around her neck, and called the 'Bell Mare,' by the Mexicans, '*Layegua Madre*,' i. e., the mother-mare. This animal is led day and night by a cord, and the whole drove is thus kept under control, and will not leave their queen. It is, therefore, very difficult to separate the drove. The man who leads the mare is instructed, in case of an attack from the Indians, to leap instantly upon the back of this animal, and take refuge in the wagon encampment, whither the drove is sure to follow him."

"Any one who has seen a peacock in all the glory of his starry train will recognize the intense pride which the bird feels at his own splendor. He does not only display his magnificent train for the purpose of attracting the homage of his plainly clad mates, but seems to be just as proud of the admiration bestowed by human beings as of that offered by his own kind."

"Nor does he despise the homage of birds whom he considers his inferiors. Only a few hours before writing these lines I saw a peacock, with his train fully spread, displaying all his grandeur around a dozen barn-door fowls. He stalked majestically among them, scarcely deigning to look at them, but turning round and round so as to display his grandeur to the best advantage, and apparently as satisfied with the effect which he produced as if he had been surrounded by his own kind."

"Then there is the turkey, whose movements are so grotesque when he is strutting about in his nuptial plumage, and who surveys himself with ludicrous complacency. Taking the well-known whidah-bird (or widow-bird, as it is often called), we see this trait of character highly developed. He is wonderfully proud of his beautiful tail, and, as long as he wears it, loses no opportunity of displaying it to every visitor who approaches his cage. But when the moulting season comes, and he assumes for a while the plain, tailless suit of his mate, his manner is as changed as his appearance, and, instead of exhibiting himself in all his pride, he mopes about with a dull and listless demeanor, and seems absolutely ashamed of his mean condition."

JEALOUSY.

"Jealousy is of two kinds, one connected with the love of some other being, and the other depending on the love of self. The former is thus defined in Webster's Dictionary: 'That passion or peculiar uneasiness which arises from the fear that a rival may rob us of the affection of one whom we love, or the suspicion that he has already done it.' The latter is thus defined: 'The uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves.' We will only deal with the former of these traits of character."

"In the first place, it is evident, from the definition which has just been given, that jealousy implies the power of reasoning, and that any creature by which it is shown must be able to draw a conclusion from premises. Perhaps the animal is wrong in its conclusion; but the process is still one of reasoning, however incorrect that process may be."

"The power of jealousy and anger is well shown by the following anecdote of a pet dog. I knew the animal well, and his mistress wrote the little history at my request:—

"One of our pet dogs, of a mixed breed, with long white hair, was, in common with most pets, of a very jealous disposition, always showing displeasure if any other living thing obtained a share of that attention which he considered exclusively his own."

"One wintry morning a poor little infantine duck that had been injured was brought into the house to be nursed and tended. The dog watched all the attentions bestowed upon it, was evidently annoyed at the intrusion of a rival where he had ruled supreme, and vowed vengeance."

"After a few days the duck mysteriously disappeared. The dog was suspected, but neither dog nor duck could be found. Just before dark a more minute search was made in the house and garden, and at last something was visible under a large rose-tree. There stood the culprit, shivering with cold, his nose and paws all covered with mud, and at his feet was a half-filled grave, in which was deposited the body of the murdered duck."

"His long hair had become entangled in the thorns of the rose-tree while he was engaged in burying his victim, and fear of detection and reproach had caused him to remain a silent captive for so many hours. His pitiful condition disarmed our censure, for he was so firmly fixed that the gardener had to cut off the rose-branch, so that it might be more leisurely disentangled in the house. Before this event the gardener had not been a favorite with the dog, but ever afterward it seemed to feel itself owing a debt of gratitude to its deliverer."

"The dog in question lives at Canterbury, where his intellect and accomplishments have made him well known."

"We see in the behavior of the animal, not only jealousy, but memory, hatred, and revenge, and a sense of moral responsibility. The remembrance of the favors lavished on his rival rankled in his memory, and the result was hatred culminating in revenge when he found an opportunity. Then he knew that he had done wrong in killing the duck, and, just as a man would do who had committed a murder, tried to conceal the evidences of his crime by burying the body of his victim. So deeply was his conscience pricked, that when he found himself arrested by the bush, he ran the risk of dying of cold and hunger rather than allow himself to be discovered."

"Take the following story, which is related in Bennett's '*Wanderings in New South Wales*,' transform the actors into human beings, and see how exactly the birds acted like human beings, and how the plot of a powerful drama might be constructed from the story. The birds in question were the beautiful little 'Mandarin' ducks, which even in China are exceedingly valuable. They are proverbial for their conjugal fidelity, and in marriage processions a pair of these ducks are carried about as emblems of the love which ought to animate the newly married couple."

"The following circumstance of fidelity was mentioned to me as having occurred in two birds of this species:—

"A drake was stolen one night, with some other birds, from Mr. Beale's aviary. The beautiful male was alone taken, and the poor duck was left behind. The morning following the loss of her husband, the female was seen in a most disconsolate condition; brooding in secret sorrow, she remained in a retired part of the aviary, pondering over the severe loss she had just sustained."

"While she was thus delivering her soul to grief, a gay, prim drake, who had not long before lost his dear duck, which had been accidentally killed, trimmed his beautiful feathers, appeared quite handsome, and pitying the forlorn condition of the bereaved, waddled toward her, and, after devoting much of his time and all his attention to the unfortunate female, he offered her his protection. She, however, refused all his offers, having made, in audible quacks, a solemn vow to live and die a widow if her mate did not return."

"From the day on which she met with her loss she neglected her usual avocations, forsook her food and usual scenes of delight, where she loved to roam with him now absent, and to excite his brave spirit to drive away all the rivals that might attempt even to approach them. But those fleeting hours of enjoyment had passed, perhaps never to return, and no consolation that could be offered by any of her tribe had the least effect. Every endeavor was made to recover the lost bird, as it was not expected that the beautiful creature would be killed."

"Some time elapsed after the loss, when a person, accidentally passing a hut, overheard some Chinese of the lower class conversing together. He understood sufficient of their language to find out that they said, 'It would be a pity to kill so handsome a bird.' 'How, then,' said another, 'can we dispose of it?' The hut was noted, as it was immediately suspected that the lost Mandarin drake was the subject of the conversation. A servant was sent, and, after some trouble, recovered the long-lost drake by paying four dollars for him. He was then brought back to the aviary in one of the usual cane cages."

"As soon as the bird recognized the aviary, he expressed his joy by quacking vehemently and flapping his wings. The interval of three weeks had elapsed since he was taken away by force; but when the forlorn duck heard the note of her lost husband, she quacked, even to screaming with ecstasy, and flew as far as she could in the aviary to greet him on his restoration. Being let out of the cage, the drake immediately entered the aviary, and the unfortunate couple were again united. They quacked, crossed necks, bathed together, and then are supposed

to have related all their mutual hopes and fears during the long separation.

"One word more on the unfortunate widow who kindly offered consolation to the duck who overwhelmed with grief. She, in a most ungrateful manner, informed her drake of the impudently and gallant proposals he made to her during his absence. It is merely supposition that he so; but, at all events, the result was that, the day following his return, the recovered drake attacked the other, pecked his eyes out and inflicted on him so many other injuries to occasion his death in a few days. Thus this unfortunate drake met with a premature and violent death for his kindness and attentions to a disconsolate lady. It may perhaps be correctly written on his grave, 'A victim to conjugal fidelity.'"

"The very same feelings which would be actuated human beings under similar circumstances influenced these birds. There is conjugal love affected by sudden and violent separation; there is conjugal fidelity in absence; there is sorrow for the loss of one who is loved; there is joy in reunion; there is jealousy at attempt to steal the affection of a partner; and finally, there is revenge swiftly taken upon the offender. There also is the power of language, without a very definite language of her own the duck could not have told her partner of particular drake, and so drawn upon him the vengeance of her husband."

(Concluded next week.)

UN SOUND CONVERSIONS.

ONE of the most deplorable things in the present history of the church is its tendency to link hands with the world by lowering the high and holy standard of Christianity to meet the groveling desires of the multitude. In this manner the flood-gates of iniquity are opened upon the church, and becomes freighted with corruption which does not seem to have the power or disposition to throw off.

The truthfulness of the above is painfully apparent to every candid observer, and has become the object of criticism, by every class of people. While laboring in New England recently, there was a man who, in connection with four or five others, bitterly opposed the teaching of God's commandments, although a regular member of the church. The reason soon became obvious to my mind; for, in conversation with one of his brethren, I learned the following facts: This brother said he had occasion to deal with this man shortly after his connection with the church, and was to receive from him a young cow in exchange for a sleigh. After the exchange was made, he found that his brother in the church had turned over to him an animal much older and of less value than what he had gained for. But judge of his surprise, going to the village, to find that the brother had been there before him boasting that he had filed the wrinkles from the cow's horns, to give her a young appearance, and thereby make the deception complete.

This is by no means an isolated case; on the contrary, go where you will, the same complaint reaches your ears—the dishonesty of church members in their dealing with the world, and their selfish, unsanctified life in general. The question naturally comes up (and a pertinent one it is, too) What can be done to remedy this condition of things? We answer: Strike directly at the sin whatever it may be, and deal sparingly with it; but deal gently and kindly with the individual who has fallen into the sin.

The following from the *Central Presbyterian*, published in Richmond, Va., is right to the point:—

"The most successful mode of preaching is that which aims at thorough and radical convictions of sin. The law must be applied with power to the conscience, or the preciousness of grace will be very inadequately known. The superficial piety of the present day is in a large degree owing to feeble impressions of the malignity of sin. That complete breaking up of the low ground of the heart, that groaning under bondage, that deep sense of weakness and nothingness which characterized the experience of the past generation, are unsuited to the haste and bustle of this stirring age. The transition from absolute indifference to cordial reliance on Christ must be now made in an instant. On a gush of sorrow, one leap of joy, and the work must be done. Such converts can know but little of the law, little of Christ and less of themselves. Men must be soundly instructed by Moses, if they would know the sweetness of the liberty of Christ."

J. O. CORLISS.

We are so accustomed to masquerade ourselves before others that we end by deceiving ourselves.—*Roche foucauld*.

THE RESTITUTION.

Thousands of years ended, the city of gold
descend from our God, what a joy to behold!
Christ with bright thousands will come to restore
dominion created for Adam before.

Saints all enamored with Jesus' just ways,
the city with music, with songs to his praise;
arch fair as the moon, and clear as the sun,
and as armies with banners when victory's won!

A city foursquare, with twelve gates open wide,
three hundred and seventy-five miles on each side;
light world, jasper-walled, with the beauty of God
shining down out of Heaven to man's first abode.

Below, the old earth like a dark speck is found,
where the wicked lie dead, the devil still bound.
Christ, the blest Potentate, speaks once, again,
straightway the earth is all peopled with men.

Among them are giants once drowned in the flood,
mighty in war, men of blood and of blood;
deceived by the devil they fancy that now
they can take the loved city on Olivet's brow.

Millions they rally, the vilest command,
like goats they are gathered at Jesus' left hand;
on a throne great and white appears to their view
the earth's Judge thereupon, the Faithful and True.

That grief, oh! what agony rends every heart
He who so loved them commands them, Depart!
Mother's affection so tender had been,
against their own souls they have chosen to sin.

His waters as pitch, and as brimstone the sod,
from Heaven devours the foes of our God;
consumes the world's dross, melts the earth with its
heat,
the Father puts all things beneath his Son's feet.

True to his word, to his faithfulness true,
He restores his creation, and makes all things new;
the earth and the heavens made new shall remain,
wherein He whose blood bought them forever shall
reign.

There Christ, angels, and saints, shall jubilee keep;
God's love fills that world as the waters the deep,
the glorified nations with rapture untold,
will walk in the light of the city of gold.

Our Eden each month and each Sabbath we'll meet
to bow in sweet praise at the once pierced feet;
to drink of life's waters, to eat of life's tree,
and sing of God's mercy in Jesus so free.

N. W. VINCENT.

PRES. ASA MAHAN ON THE SABBATH.

MR. MAHAN was formerly President of Oberlin College, Ohio, and is now President of Adrian College, Mich. He is author of "A System of Intellectual Philosophy," "Doctrine of the Will," "Science of Moral Philosophy," &c.

The following quotations are embraced between pages 246 and 267, of his "Moral Philosophy":—

"The question in respect to the keeping of a Sabbath is one of special revelation. It is only, as such, that its observance can be regarded as morally binding. It is in this light, therefore, that I shall regard and treat the subject in the present chapter.

"The Sabbath," says our Saviour, "was made for man;" that is, it was instituted to meet the demands of our nature. As it was originally given, not to any one particular people or age, but to the race, we are bound to conclude that the keeping of the day in accordance with the divine requisitions respecting it is demanded by the fundamental laws of our being. The same principle applies to all particular precepts respecting the day. In the Scriptures, the account of its establishment is connected with that of the creation, and of the first origin of the race. 'Thus the heavens and earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2:1-3.

The term blessed, as here used, can mean nothing less than this, that God ordained the institution of the Sabbath as a day of special blessings to all who would duly observe it. To sanctify the day, means to set it apart from secular to religious uses. This is the fixed and exclusive meaning of the term sanctify, when connected with any common object.

"The fact that the account of the origin of the institution is connected with that of the creation itself, is sufficient evidence that its origin is coeval with that of the race, and of the fact that it was designed, not for any one people alone, but for the entire race of man. How strange this account appears, when placed in the light of the idea entertained by some, that the Sabbath was designed only for one people, and merely as an institution of temporary obligation relatively to them. To connect the account of the origin of such an institution with that of the creation itself without any intimation whatever of its real subsequent date, would be absurd even in an author uninspired.

"Then the reason assigned for the institution marks it as designed for the race. What if the Most High had said, I finished

the work of creation in six days, and rested on the seventh. For this reason, I now, thousands of years after the creation, sanctify this day, as an institution of temporary obligation for one, the least almost of all the branches of the human race! No man, having any proper respect for the Scriptures, can put such a construction upon such a passage, yet the idea under consideration compels us to do it.

"The day also was introduced by Moses to the children of Israel, not as a new, but as an institution already existing. 'And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.' Ex. 16:22, 23. This was a considerable period before the arrival of the Israelites at Sinai, where the Sabbath was formally prescribed to the people. Yet it was presented to them as a day, the observance of which had previously been commanded to the Jews, as a people. It must have been given to the race, and to them only as a part of it. We might, then, with the same propriety argue that any of the other of the ten commandments was given to the Jews alone, and given as precepts of temporary obligation even unto them, as to affirm that the Sabbath was thus given.

"The almost universal division of time into weeks of seven days among the ancients, and the equally extensive observance of the seventh as a sacred day, clearly evinces also that the Sabbath, with the division of time which it implies, was not originally given to one people, but to the race. 'Sacred,' says Hesiod, 'in the first place, is the day of the new moon; sacred also are the fourth and the seventh days.' 'Again came the seventh day, the illustrious light of the sun.' 'The seventh day then arrived,' says Homer, 'a sacred day.' Again he says, 'The seventh (day) is among good things. The seventh is the birth (day). The seventh is among the chief things. The seventh is perfect.' Hesiod and Homer, as the reader is well aware, are among the most ancient of the Greek writers. Philo, the Jew who was cotemporary with our Saviour, says of the Sabbath, 'For it is a holy day, not of one city, or place only, but of all the world, a holy day which alone can be described as universal, the birthday of the world.' 'Neither is there any city of the Greeks or among foreigners,' says Josephus, 'not even one nation in which the custom of observing the seventh day on which we rest has not found its way.' I might adduce many other testimonies equally to the purpose. But this is sufficient. Such coincidences must have had a common origin—the giving of the Sabbath originally, not to any one people, but to the race.

"The reason originally assigned for the institution requires to be specially noticed. 'And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made.' The reason here assigned, as well as that assigned by our Saviour, designates the institution as of changeless obligation. As long as creation should stand before the creatures of God, as his grand work, the reason for observing the institution on the seventh instead of any other day would remain unchanged. If, on the other hand, the time should come when God should perform a work infinitely more important than the creation, such an occurrence would demand, not a destruction of the institution, but a change from the seventh to the day on which this last and crowning work of God was completed. Such an occurrence as the above, however, instead of being a reason for the abrogation of the Sabbath itself, would be an additional reason of infinite weight for its continued observance, on a different day.

"Another consideration of considerable weight to my mind is this, the fact that the precept requiring the observance of the institution is placed among nine other precepts of changeless obligation, and which are separate from all other laws, precepts, and institutions, given at the time, as of fundamental importance."

We have quoted the preceding as it is nearly all good testimony in favor of the Sabbath. As the views set forth on the Sabbath by writers on moral science generally have weight with the people, we have noticed this writer principally to show some of his inconsistencies and erroneous positions, hoping some may see how difficult it is to uphold error or to attempt to reason from a false foundation.

The president makes a wrong beginning when he says, "The question in respect to the keeping of a Sabbath is one of special revelation." The Bible says nothing about the keeping of a Sabbath; for if a Sabbath is all that the word of God requires, then any day will do. Who cannot see that this leads to the absurd seventh-part-of-time position? Again, "The keeping of a Sabbath is contrary to the law and to the teaching of our Saviour (whom he quoted) who says, 'The Sabbath [not a Sabbath] was made for man.'"

Notwithstanding the position is so ably defended that the Sabbath was given to no one people, "but to the race," yet on page 255, we notice that the author, speaking of Rev. 1:10, says, "This could not have been the seventh day of the week, or the Jewish Sabbath." Again, on page 261, in attempting to set up the claims of the so-called "Christian Sabbath," he again terms it the Jewish Sabbath. This is a dilemma into which all are thrown who attempt to set up a counterfeit day. Just as well might the law of God, in which the Sabbath is found, be called a Jewish law, or even God a Jewish God, as to call the Sabbath Jewish.

"And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Mr. Mahan thinks "the reason here assigned, as well as that assigned by our Saviour, designates the institution as of changeless obligation." If the "institution" is "changeless," then why attempt to change it? It was not an institution setting apart any day, but the seventh day because that in it God had rested. Creation yet stands; therefore, "the reason for observing the institution on the seventh instead of any other day" must stand also. Certainly this is a strong proposition and cannot be overthrown; for it will not only stand as long as creation, but even in the new earth. Isa. 66:22.

But hear him again: "If the time should come when God should perform a work infinitely more important than the creation," &c. It is assumed that the time has come (although the conjunction *if* implies doubt in regard to it) when God has performed this work; but who says so? God does not; granting even that the work is greater, does this give sufficient authority for the change? We think not, inasmuch as we have positive proof that the institution is "changeless." Here we find something remarkable when this noted author attempts to overthrow his own reasoning; for after making a proposition firmer than the rocks of Gibraltar, to avoid a dilemma he unwittingly attempts to overthrow his own position. From the very fact that the institution is of changeless obligation it must stand forever. It is a moral institution, since it is founded upon moral law, and moral principle, that principle which implies love to God. It is not an institution which makes holy any day or every day, but the day on which God rested, the day which he blessed and made holy. The moral principle is to keep the day which was made holy, the day which was blessed. No other day has been thus set apart to a sacred use; therefore it can no more be changed than any other part of the law.

Again, "Another consideration of considerable weight to any mind is this, the fact that the precept requiring the observance of the institution is placed among nine other precepts of changeless obligation." Here the president has given a clincher. It is no wonder he thinks this "fact" of "considerable weight." "Facts are stubborn things." Yes, it is a fact that this precept is in the very center of the law and binds it together with a moral chain, so strong that it cannot be broken. The Sabbath precept is just as much a moral precept as the other nine. Who cannot see but that there is just as much morality in a precept which requires love to God as there is in one which requires love to man? In fact, both are inseparably connected. The eighth command reads, "Thou shalt not steal;" yet in this degenerate age men do not seem to think they steal when they rob God of his time.

Our author seems anxious to prove that the institution is changeless, yet he does not seem to think it matters in regard to the change of day. If the institution (which makes the seventh day and no other day the Sabbath) is changeless then how can the day be changed, and the institution remain the same? Impossible! Col. 2:16, is quoted to prove that the Sabbath has been abolished. For an able and full exposition of this text the reader is referred to J. N. Andrews' "History of the Sabbath." Suffice it to say that Edwards,

Barnes, and other able commentators differ with Mahan on this text, and hold the same position with S. D. Adventists.

We notice but one more position, as it may be novel to some, and that is, that Eze. 43:27, is prophetic of first-day observance. The "Comprehensive Commentary" comments briefly upon verses 16-27 as follows: "The instruction seems to be the same as has been deduced from these types and shadows of the ceremonial law in the books of Exodus, Genesis, and Numbers, and the same evangelical truths are here prophetically proposed as were those exhibited in the way of positive instruction." I have examined several commentaries on these texts, and there is not in one of them the least allusion to the idea that it is prophetic of first-day observance. If the eighth day, spoken of in the 27th verse, refers to first-day observance in the new dispensation, it must have a literal fulfillment; then why should not those who claim this text for their support make their *literal burnt offerings upon a literal altar*; for it says the priests shall thus do on the eighth day, &c.

Again, seven days they were to purge the altar. To prove that the eighth day is the first, they must begin to count on the first. Can it be shown that the days of purification commenced on the first? Admitting that these days do thus commence, it is far from making a Christian Sabbath of the eighth.

The kind of reasoning which Mahan has used to sustain a counterfeit day proves that when the position is false, the reasoning must be. Although an able reasoner when he has the truth on his side, yet when he tries to uphold error he becomes inconsistent, and, like a drowning man, will "catch at a straw."

May the Lord open the eyes of the people that they may see the truth, and incline their hearts to obey it.

WM. PENNIMAN.

"MERCY!"

WHEN Napoleon was first consul of France, a beautiful girl, about fourteen years old, might have been seen one morning at the entrance of one of the French palaces. Her tears and bitter sorrow touched the heart of the porter, who was a tender-hearted man, and he allowed her to proceed. She went straight to the consul; and as he, surrounded by his ministers, was walking through one of the apartments in the deepest grief, the girl threw herself at his feet, crying, "Mercy, sire; mercy for my father!"

"And who is thy father?" said Napoleon, graciously, "and who art thou?"

"My name is Lofolia," replied she, "and my father is condemned to die."

"Alas, my child!" said Napoleon, "this is the second time thy father has rebelled against the State; indeed, I cannot help thee."

"Ah, sire!" wept the poor girl, "I know it; I know he has transgressed the law, but the first time he was innocent; this time I plead not because he is guiltless—I plead for mercy, mercy! Oh, mercy for him!"

The lips of Napoleon trembled, tears filled his eyes, and, taking the hand of the child in both of his, he drew her near him, saying, "Yes, my dear child, at thy request I forgive thy father."

From this touching incident we may learn after what manner the sinner is forgiven. The young girl said, "I plead not my father's righteousness; I plead for mercy—for grace." Napoleon's heart could not resist that plea, and he gave her the desire of her heart.

Had she pleaded her father's righteousness her case had been utterly hopeless; he must still have said, "Alas! I cannot help thee." God cannot help the sinner who brings his own righteousness to him; he has no remedy for such cases. "Our righteousnesses are as filthy rags," says Isaiah. Enter not into judgment with thy servant, O Lord; for in thy sight shall no living man be justified. Ps. 143:2. It would indeed be strange to be justified because of the nature of our filthy rags.

But, instead of your righteousness, plead God's grace in Jesus. He cannot resist the plea; he never did, he never will, until the door of mercy is closed. The publican in the temple smote upon his breast, saying, "God be merciful to me a sinner!" and Jesus declared that he went down to his house justified, rather than the self-righteous Pharisee.—*Sc7.*

The surest way of making a dupe is to let your victim suppose you are his.—*Butcher Lytton.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 23, 1876.

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

THE SANCTUARY.

Twelfth Paper.—Closing Remarks on the Time.

From the points which have now been established, the way is short and clear to the end of the argument respecting the time.

If we have a period of ten years, in reference to the location of which we wish to inform our friends, we need not tell them where the whole period terminates to convey to them the desired information. It would be sufficient to say, "We will tell you all about the first five years of that period, where they begin and end, with intermediate dates and events." Then they could easily ascertain the termination of the whole period. After the first five years, five more would remain, and adding them to the date where there the five terminated, they would have the true date of the termination of the ten.

Just this course inspiration has followed with the 2300 days. It is as if the angel had said to Daniel, I have not come to give you the year in which the 2300 days will end; but a portion of this period belongs to your people and your holy city Jerusalem; and this period, comprising seventy weeks which are the first 490 years of the twenty-three hundred, I will tell you all about, giving you the time when they will commence, and the chief events which will mark intermediate dates, and finally their termination. And the angel well knew that he who had interest enough to inquire, could then easily find the termination of the whole period.

Thus four hundred and ninety years taken from twenty-three hundred, leave eighteen hundred and ten. Briefly expressed in figures it stands thus: 2300—490=1810. And this number, eighteen hundred and ten, added to the date where the four hundred and ninety terminated, will give us the termination of the period of twenty-three hundred. But we have found that the four hundred and ninety ended in the autumn of A. D. 34. This gives us the following numerical statement: A. D. 34, autumn, +1810=A. D. 1844, autumn. In the autumn of A. D. 1844, we thus have the termination of the longest and most important prophetic period revealed in the Bible.

But some may fall into perplexity over the calculation of this period from another standpoint, and query how, if the 2300 days commenced B. C. 457, they can extend to A. D. 1844, since if we take 457 from 2300 we have only 1843 remaining. Did they not therefore terminate in 1843? So Adventists reasoned previous to that year; and this is the reason why that year was first set for the coming of the Lord. But further thought showed that they must extend into the following year. For it would take 457 full years before Christ, and 1843 full years after Christ, to make 2300. Therefore if the days commenced with the very first day of 457 B. C., they would not terminate till the very last day of 1843. But we have evidence to show that they did not commence with the first day of 457 B. C., but that some portion of that year had elapsed before we are to begin to reckon.

It is evident from the wording of the prophecy that the actual commencement of the work at Jerusalem marks the commencement of the seventy weeks, inasmuch as the first seven weeks are allotted to the building of the city, which we could hardly begin to reckon, consistently, before the work of building was actually begun. Now Ezra did not arrive at Jerusalem till the fifth month of that year. Ez. 7:8. Then the large company that went up with him were to be provided with homes, and arrangements made for their living, &c., before they would be ready to take hold of the work. Two months would certainly be short enough time to allow for this work, which would bring us to the seventh month, or the autumn of the year. Now whatever portion of the year B. C. 457 had elapsed before the 2300 days began, just that portion of a year we must add to 1843 A. D. to make out the 2300 full years; for if only 456 years and a fraction, are to be reckoned before Christ, we must have 1843 and a fraction after Christ to make out the number. Thus are we brought again to the autumn of 1844, as the point where the 2300 days terminated.

The same argument will apply to the date of Christ's baptism. How do we make that date

to be A. D. 27, when 457 years before Christ and only 26 after Christ, make out the 483 years which were to reach to Messiah the Prince? In the same way as above presented. For if any portion of B. C. 457 had elapsed before we should begin to reckon, a corresponding portion of A. D. 27 must be taken to fill out the specified number of full years. And the events associated with this, in the prophecy of the seventy weeks, are such as to show conclusively that the days terminated in the autumn of the year. At the beginning of the seventieth week the Messiah was to be manifested, that is, commence his ministry as the Anointed One. In the midst, or middle, of that week, which would be three years and six months from its commencement, he was to be cut off. This cutting off can refer to nothing else but his crucifixion. But his crucifixion in whatever year it may have occurred, was in the spring; for it was at the passover. Then, as we go back from the crucifixion of Christ three years and six months to find the commencement of his ministry, we are brought to the autumn; and as we go forward from the crucifixion three years and six months, we are again brought to the autumn. But, as has already been shown, A. D. 31 has been established beyond dispute as the year of the crucifixion; and as this was the middle of the seventieth week, the last half of the week, three and a half years more, bring us to the autumn of A. D. 34. But if the first 490 years ended in the autumn of A. D. 34, the remaining 1810 years just as conclusively ended in the autumn of A. D. 1844.

We are thus particular upon this point, because this is the important one of all the prophetic periods; and it is desirable that all points in the argument should be clearly understood.

And what were some of the circumstances which rendered 1844 a memorable date in the history of the church and the world? We then reached, if we may so speak, the climax of the world's great prophetic era. Within the forty-six years preceding, five of the seven prominent prophetic periods of the Bible had terminated. The 1290 and 1260 years had ended in 1798, and marked the commencement of the "time of the end." The 391 years and 15 days of Rev. 9, had ended Aug. 11, 1840, and marked the departure of the Ottoman supremacy. The 1335 years had expired in 1843, and marked the manifestation of such a "blessing" as the disciples at Christ's first advent were themselves permitted to enjoy. Dan. 12:12; Matt. 13:16, 17. And now the great period of 2300 years was finished, which marked the commencement of the cleansing of the sanctuary.

God has never left his church without faithful watchmen, and in such an important epoch as the one we are considering, they would not be asleep. And they were not asleep. A warning message to the world, which commenced some years before, had now swelled into a mighty cry. A movement such as the world had never before witnessed, now reached the height of its power. The impending second advent of the Son of God, was the burden of the proclamation. Sublimar theme never engaged the attention of man. In different parts of the world, men simultaneously called of God to this work, were heralding it abroad. It went to every missionary station on the globe. Treasure was poured out like water in its promulgation. An army of able and devoted men, appeared, who freely gave their time, talent, and strength, to its vindication. The spirit of revival everywhere followed the proclamation of the message. God was in the movement; and Christendom was shaken from center to circumference.

What did all this mean? It meant that the first division of that three-fold warning which was to precede the coming of Christ was going forth. Rev. 14:6-12. It meant that the mighty angel standing on the sea and on the land had uttered his solemn oath that time (prophetic) should be no more; Rev. 10:6, for the time had come for the longest and latest prophetic period to meet its termination.

A grievous disappointment was experienced in that movement, and a mistake had somewhere been made, yet it becomes us not hastily nor rashly to decide in regard to the nature of that work. As was asked respecting the baptism of John, we ask respecting this movement: Was it of Heaven or of men? And the same difficulties are involved in the answer; If it was from Heaven, we cannot give it up; but how then can we account for the mistake connected with it, without compromising its Heavenly origin? But if it was of men, how shall we solve the still harder problem of accounting for the presence and power of God that so manifestly attended it?

Now if in 1840, 1843, and 1844, the last prophetic periods did end, that fact would be a sufficient reason why God's hand should be in the movement based upon that fulfillment of his word, even though we might have adopted wrong views in reference to the event to occur, as did the disciples of our Lord, when in fulfillment of his word, they escorted him into Jerusalem, as their immediately expected King, shouting, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." Matt. 21:4-9.

With this view, therefore, that the prophetic periods did expire, but the mistake was in relation to the event, we are not obliged to repudiate and throw away that great work. We can give it its place in prophecy, and gratefully acknowledge the wonderful work of God connected with it.

But if we take the ground that the prophetic periods did not then expire, the whole work falls to the ground, as wholly false and unscriptural. For if the termination of the prophetic periods is yet future, another like movement is to transpire, and the one we have had was a counterfeit and a fraud. Then we must attribute to fanaticism that work which gave every evidence of being wrought by the Spirit of God, and admit that in this important age, marked as the time of the end, when the world is to be warned of coming Judgment, the most devoted and intelligent students of prophecy, and servants of Christ, were left to enter upon a false movement, and make an unpardonable mistake which was calculated to destroy the confidence of the world in all prophetic investigation.

We need not pursue this line of thought to any greater length. The evidence is now before the reader that the calculation of the time was correct; that Daniel 9 is an explanation of Daniel 8; that the seventy weeks are a part of the 2300 days; that they are correctly dated from B. C. 457, and that consequently the 2300 days terminated in 1844. With the utmost assurance we therefore say that those who endeavor to account for the disappointment of 1844 on the supposition that the mistake was made in the time, and not in the sanctuary question, are entirely wrong. U. S.

"A PART OF GOD."

Is God divisible? May he be separated into parts, and these parts become subject to the frailties, the vices, and the sufferings of fallen creatures?

These queries were suggested to my mind by the following incident. Speaking of the destiny of the wicked, I had quoted Rev. 20:9; 2 Thess. 1:9, and 2 Peter 3:7-10, to show that the lake of fire into which they will be cast is this earth in its melted state, and the fire coming down from God out of Heaven is the element or means of their everlasting destruction. A gentleman approached me at the close of my remarks, and inquired:—

"What part of man do you think will be destroyed?"

"I think the man will be destroyed," was the reply.

"But what will become of the soul?" he inquired.

"If the soul is any part of man it will be destroyed also."

"What, do you think God will destroy a part of himself?" was the next question.

"By no means. But what has that to do with this subject?"

"It is generally conceded," said he, "that the soul is a part of God, and cannot be destroyed, for God cannot destroy a part of himself."

Then followed the queries in turn, Is the soul a part of God? Is God divisible? Can a part of God sin? And will God punish a part of himself for evil doing? Such monstrous conclusions ought to suppress the utterance of such an idea. Yet this was an educated man; he could draw a conclusion. And this shows how thoughtlessly men will take an absurd position to sustain a popular error.

A view more generally advocated than that here advanced is this: The soul is an independent creation; or, each soul of mankind emanates directly from God. This doctrine is supposed to be free from the defect which is so apparent in the other. Though this does not lead to the same conclusion as the other, it leads to one which is very erroneous, and, like the other, makes God directly responsible for all the sin which exists in the world. This defect has been discovered, and the doctrine itself combatted on that account, by some who are considered orthodox in regard to the nature and destiny of the soul. The Ladies' Repository, a well-known Methodist journal, of February, 1859, said:—

"The general opinion held seems to be that the soul is created, and does not come by transmission from parents, as the body does. The Roman church has steadily received and taught it."

"If the body only is derived by transmission from Adam, while each separate soul is a direct work of creation, then original or hereditary depravity, so far as the soul is concerned, is impossible. If each soul is created by God as it comes into existence, then it must be perfect, or God must be changed with making it unperfect, and thus being the author of evil."

This is sound reasoning, to which no exception can be taken. But the product cannot be above the producer. If the whole being or person (the soul and the body) is transmitted from the parents, then the whole being, soul and body, is subject to the conditions of the parent. That which is begotten, or produced by natural generation, is mortal, subject to death.

God is dishonored by this doctrine of the herent immortality of the soul, whether the soul be impiously called "a part of God," or whether it be considered a direct creation of God. In either case God is made the direct producer of a sinful being; the sin of the soul is traced to God as its originator. And if the soul is transmitted from its parents, or begotten, it can be immortal or held in existence by the direct power of God. "In him we live, move, and have our being." If he withdraw his power we cease to exist. And hence, sinful being lives forever it is because God perpetuates the sin. But "every plant, which Heavenly Father hath not planted, shall be rooted up." Let every soul respond, Amen, "true and righteous are thy judgments."

J. H. WAGGONER

"HEAR YE, HEAR YE, HEAR YE"

WHILE at Hastings, Mich., I held meetings in the court-house, and during my stay there I observed a fact which I think well illustrates the justice and importance of our proclamation of the Judgment message. At the opening of the court, when the judge is on the bench, the clerks all ready, and everyone prepared to open the court, a herald stands and cries out, "Hear ye, hear ye, hear ye, circuit court for Eaton County is now open. You who have business therein give attention, draw near, and you shall be heard." Just demands and the law requires that such announcement be made at the opening of the court so that all persons concerned may be informed of the fact that court is in session and their cases can now be attended to.

If this is necessary in earthly courts, how reasonable it is to suppose that there will be a similar proclamation when the great Judgment Day shall come, and the Judge of all the earth shall take this seat on the judgment throne! Shall not the Judge of all the earth do right?

For many thousands of years the Lord has said that the day would come when he would judge every man, and that that day was appointed. See Eccl. 12:14; Acts 17:31. When that appointed day shall come, when the great God shall sit in judgment and the books shall be opened, Dan. 7:9, 10, then there will be a solemn proclamation heralded to the world, announcing that the hour of Judgment has come. This is distinctly stated in Rev. 14:6, 7. "An angel flew in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his Judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Reader, this solemn announcement was given to the world thirty-two years ago. Have you case pending in this court? If so, it is time that you attend to it.

D. M. CARRIGER

Rochester, Mich.

THE NIGHT COMETH.

WE are admonished to work while it is day, because the night cometh wherein no man can work. Our opportunities for doing good work close. While life and probation lasts is the time to labor. In the grave there is no work, nor device, nor knowledge, nor wisdom; therefore what we find to do should be done without delay. If delayed, it will soon be too late. The night will have come, and it must remain forever undone. To those of former ages and generations the exhortation to labor and the time in which to labor have been bounded by the life of each individual, and death brought the night in which no work could be done.

to the present generation the time to labor all close during the life of many who are now living. The work of saving lost sinners is about close. The time is at hand when the living work no longer. The night cometh. Then nothing more can be done to save lost sinners, ourselves, or others. Now is the time to work. The moments are swiftly passing in which we may work. How important that they be all improved!

How precious are the remaining days and hours of our probation! Shall they be lost in idleness, while souls that might be saved are lost in consequence? Shall we remain indifferent while they run to waste? There is much to be done. The people of God are now called upon to make a united and mighty effort for the salvation of men. A great work is to be done. The time is short. The night cometh. Let all forth a mighty effort, and do it now. Work while the day lasts. By spending the little remnant of our time aright, we may yet hope to be said in truth, "Well done;" and it must be said in truth, if said at all. Lose no time. Be at the heart right before God; and work with all in the cause of truth and salvation. The night cometh.

R. F. COTTRELL.

SPIRITUALISM—PAGANISM.

An article, copied into the American spiritualist papers from the *Medium and Daybreak*, of England, describes the "materialization" of the spirit of Thomas Ronalds, who, in a "seance," revealed as follows:—

"I have to inform you that my last life on earth was a re-incarnation. In a former existence I was a Persian prince, and lived upon the earth some hundreds of years before Christ. In that life I was possessed of a quantity of beautiful and valuable jewels. Strange to say I have become aware of the existence of those jewels in this very city of London. They are diamonds of the purest water and brilliancy, and, moreover, they are charmed stones, and could therefore be of inestimable value to their possessor. I wish you, my dear brother, to become the purchaser of those stones."

Here is a revival of two heathen pagan notions: the transmigration of souls, and the possession of charmed objects to preserve from harm. We lately heard some of this class object to the Bible on the ground that it was merely a transcript of pagan dogmas. Yet they are ready to adopt the most absurd dogmas of paganism contrary to the teachings of the Bible. They really believe that the Bible is of Pagan origin; they are singularly inconsistent in rejecting it, for they take to pagan notions as a duck takes to water.

But in this instance the doctrine was turned into a practical account, as the following will show. It is an extract from the instruction of the spirit for the disposal of the ring in which were the charmed jewels:—

"This ring, my dear brother, I wish you to present to our medium, Arthur Colman, as a testimonial of my gratitude to him for his services in enabling me to materialize for you. . . . It will be a talisman to protect him; it will increase his power as a medium; and with that ring he can never want a friend; indeed, he will wear a species of charmed life."

The unbeliever may be so uncharitable as to suppose that the medium had something to do with the direction, but spiritualists, who profess to be guided only by reason (!), cannot see it. The spirit gave very explicit directions as to where the stones might be found, and how obtained, and the brother was stimulated to activity in the matter by the information that another party was intending to purchase the ring the following day. This is a dodge often played by speculators in this world, and we are led to suspect that the spirit which dictated the direction was not far removed from the plane of earthly interests.

The narrator says the instructions were carried out strictly. Evidence of the power of the ring is given as follows:—

"Mr. Colman had accompanied us, and neither of us could long trust ourselves to look at those stones, their influence nearly sending us into the trance."

Such is the power of delusion over those who reject the truth of God. See 2 Thess. 2:1-12. J. H. WAGGONER, in *Signs*.

CONFESSIONS.

SAYS David, "I acknowledge my transgression; and my sin is ever before me." Who can read his psalms and not be touched with their simplicity and humility? Who can read them and not learn the true spirit of confession?

David was very far from confessing the faults of others before God, and never did he speak of the errors of others to another person. He did not seem to be watching with the spirit of jealousy "to make a brother an offender for a word." He did not confess in a wholesale manner, thinking that this would do; and that as God would know what he meant, he need not pain himself with the confession of the fault; but humbly before God he owned his sin. When, for the benefit of generations to come, he exclaimed, "Deliver me from blood-guiltiness, O God, thou God of my salvation," he named the very sin that stood as a blot upon his character. Oh, that we might find out our sins before they find us out in the day of Judgment.

H. F. PHELPS.

PICKING UP STICKS AND KINDLING A FIRE.

THE Israelites in the desert were forbidden to kindle fires in their habitations on the Sabbath. They had no need of fire to keep them warm, and their cooking for the Sabbath was done, as it is done now by those who keep the Sabbath, on the sixth day of the week. But the Sabbath was made for man, and it requires nothing hard or unmerciful of him. In the cold season there were times when fires were needed in Palestine, and it was right, and in perfect harmony with the Sabbath law, to kindle them on the Sabbath day.

Objectors against the Sabbath argue that the Sabbath commandment is not applicable here, because fires are needed, and it prohibits them. The Sabbath law contains no such prohibition. Fires are not forbidden where they are needed. They were not needed in the desert; and hence no one would kindle a fire but for some unlawful purpose. But they were needed in the land of Israel, and the prohibition in the desert was not applicable there; but the commandment was, and so it is here.

It is amusing how flippantly objectors will talk of "picking up sticks and kindling fires" being forbidden to those required to keep the Sabbath; as though the man that was "found gathering sticks" was doing so only to build a fire. The testimony taken in its connection shows that he was presumptuously pursuing his ordinary labors on that day,—gathering timbers for some mechanical industry, perhaps. The gathering of sticks and the kindling of fires have no connection, only as they are brought together by those who wish to excuse themselves from keeping the commandment of God.

The Lord Jesus has said, "The Sabbath was made for man." To disprove this statement, men argue thus: The commandment forbids the kindling of fires. But fires are needed here. Therefore the Sabbath was made only for the Jews.

How often we hear it said that the Gentiles were never required to keep the Sabbath. But there is positive evidence to the contrary. Right in connection with the incident of the gathering of sticks on the Sabbath, related as an illustration of the demerit of presumptuous sins, it is said, "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among you. But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." Num. 15:29, 30. And in Isa. 56, the same gracious promises which are made to Israel are extended to the "sons of the stranger" who serve the Lord, "every one that keepeth the Sabbath from polluting it." These testimonies prove that in the service of the Lord there is no difference between Jews and Gentiles.

Let us examine these popular arguments a little, to see if they bring us to the conclusions which are inferred.

The Sabbath is only intended for those living in a warm climate, where no fires are needed for warming the people. Therefore the Sabbath was made only for the Jews. Is this conclusion logical? Jews have lived in different climates. From the premises the conclusion should be: Jews and Gentiles in a warm climate should keep the Sabbath; but neither are under obligation to keep it in a cold climate.

But if the Sabbath was made for the Jews, and not for the Gentiles, then the Jews are, under obligation to keep it wherever they are, if it were in "Greenland's icy mountains," or under the burning sun of the torrid zone. Let those who argue from such premises bring out the conclusion to which their premises lead.

R. F. COTTRELL.

A MISSIONARY LETTER: WHAT IS IT?

If a letter is written upon business or friendship, and present truth is simply brought in, it would not be what is intended by a missionary letter.

A missionary letter is one written expressly to benefit persons spiritually. No one form will apply to all. It should be adapted to the circumstances and conditions of the individual. The one who is acquainted with the individual addressed should know best how to approach him. There may be times when an allusion to past friendship would make a letter more effective.

To those sending a copy of the *SIGNS* to individuals they have never seen, we offer the following suggestions:—

1. Write a letter or postal card, stating that you have sent them a paper in which you are interested, and that you would like to hear from them, how they like it.
2. It is usually well to state that their names were sent you by a friend who thought they might be interested to read it, or something of that kind.
3. Do not mention any particular doctrine advocated by the paper, unless you have reason to believe it would impress them favorably.
4. When they have written you in reference to it you can better judge when and how to solicit a subscription or donation.
5. By prayer, and giving the subject much thought, with experience, some have become very successful in this branch of the work.

S. N. HASKELL.

WHY STAND YE ALL THE DAY IDLE?

No words can express the importance of the truths applicable to the present time. Never has there been a proclamation so freighted with life or death to the world as the third angel's message. Its acceptance will secure to each an immortal existence, complete in happiness; while those who refuse to heed its solemn warning must drink of the wine of the wrath of God, poured out without mixture, and be forever lost in the darkness and gloom of an eternal death. There is no neutral ground; we either gather with Christ or scatter abroad. It is a battle and a march toward the kingdom of God. To be inactive at such a time is as sinful in God's sight as open hostilities in ordinary times. Though results of such momentous importance follow the proclamation of this message, God has ordained that man shall be the agent to carry it to his fellow-men. The Spirit of God has brought the truth to bear upon our hearts, revealing the only path of safety, and the fate of those who reject it. Now the question arises, What does God require of us? Shall we be justified in remaining quietly at home, seeking our own comfort and the things of this life? The command is, "Go ye into all the world;" "freely ye have received, freely give." When imminent danger threatens any portion of the country, and lives are in peril, there are those who will spare no pains to give the warning; but now infinitely more is at stake, and who is stirred?

Let us carefully consider what occupies our daily and most earnest thoughts. Is it to devise ways and means to advance the cause of God? The humblest talent can be of service in the cause of present truth. But it requires daily and prayerful study to know how to labor successfully; and this will bring the mind into a condition to be susceptible to the impressions of the Spirit of God. There is a crisis in the experience of individuals when they waver between right and wrong. At such a time a word fitly spoken, or some act of disinterested benevolence, will often turn the scale in the right direction; whereas if the opportunity is lost, the individual passes beyond the reach of help.

The true missionary will watch for such openings. God has laid a responsibility upon us which we cannot lay aside. Are we sinful? There is a fountain in which we may wash and be clean. Are we deficient in view of infirmities? "Most gladly," says the apostle, "will I rather glory in my infirmities that the power of Christ may rest upon me." By refusing to do what we can in the cause of God, we commit an error that will fall upon us with crushing weight in the Judgment. My brother, my sister, why stand ye all the day idle? If you have no money, here are publications without money and without price.

Are you unable to explain the truth to others? These will speak for you. Are you pressed with necessary cares and burdens? Remember the

lilies of the field, the sparrows that have neither storehouse nor barns. God careth for them—are ye not much better? Do you lack wisdom? Ask of God, who giveth to all men liberally and it shall be given you. The word comes to us, "Go forward." God will open the way to surmount the difficulties.

M. L. HUNTLEY.

From the N. E. T. & M. Society paper, entitled, "The Missionary Worker."

IMPORTANCE OF PRAYER.

TRUE prayer implies dependence, accompanied with a desire to obtain promised blessings. Children sometimes ask their parents with great importunity for things which have never been promised them, but positively forbidden. All true parents will give their children, if possible, all things that will in their opinion benefit them. So it is with our Heavenly Father. He has not probably given his children since the fall of Adam all which they have desired, however importunate they may have been. "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." James 4:3. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him." Matt. 7:11.

It is not an earthly potentate who has invited us to approach him in all our degradation that he may bestow on us wealth and honor. If such was the case, we should hasten to his presence. But our Heavenly Father, the Creator, who sits on the throne of the universe, is ready to bestow all needed blessings, on every living son and daughter of Adam who asks for them through the merits of his dear Son.

Every prodigal who returns to his Father's house is at times filled with inexpressible joy and peace. He says to his companions, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." And why? Just watch his movements. See, he has gone into a lone closet; he has shut the door, and now in humble supplication is moving the arm which moves the world. Alone, yet not all alone, he pleads that God would have mercy on himself, a companion, child, brother or sister, or perhaps an enemy. He becomes importunate. He says, like Jacob, "I will not let thee go, except thou bless me." He is now coming out with his face radiant with hope, for he has prevailed.

A few weeks or months have elapsed, and he goes mourning all the day. Look into that lone chamber. It is almost or quite deserted. He has forsaken his beloved, and is saying in the pride of his heart, I can walk alone, I have no need of thee. Consequently he is overcome by enemies for a time, if not forever.

All eminent Christian men and women since the fall have been much in prayer, and thus they have cast a halo of light amid the surrounding darkness. Individuals and churches have spent all night in prayer. If Christ oftentimes spent the lonely hours of darkness in a solitary place on the mountains pleading with his Father in behalf of mankind, even for his enemies, how much more ought we who are sinners by nature and practice to wrestle with him until we prevail.

All who once loved God with all the heart and are not now walking with him, first left their closet and tried their own strength. They fell, and oh! what a fall!

"Prayer is the soul's sincere desire, Unuttered or expressed."

And again,

"Prayer is the Christian's vital breath, The Christian's native air."

If we leave our own atmosphere, we must breathe one of pestilence and death.

I think I can see signs through all our ranks of a "coming up to the help of the Lord against the mighty." Some are walking more closely with him, and are earnestly entreating that he would pour his Spirit out on the children of men. It makes me think that the loud cry of the third angel is near. It will come in answer to prayer accompanied with works. Shall I be among the pleading ones?—Will you?

C. L. GREGORY.

Ottawa Co., Mich.

THE willing and obedient soul desires to know with positive certainty the will of God, that he may do it; but the teachings of professed Christians are different and conflicting. What can he do but go to the fountain head of truth, the Bible, let it speak for itself, and, as an apostle says, "Let God be true and every man a liar?"

R. F. C.

THE DAY IS AT HAND.

Poor fainting spirit, still hold on thy way—
The dawn is near!
True, thou art weary; but yon brightening ray
Becomes more clear.
Bear up a little longer—wait for rest—
Yield not to slumber, though with toil oppressed.

This night of life is mournful—but look on—
The dawn is near!
Soon will earth's shadowy scenes and forms be
gone—

Yield not to fear.
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be,
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long, the end is sweet.

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.

DRYDEN AND ALMONT.

WEDNESDAY, March 8, Bro. Lamson and myself came to Dryden. Several of the Almont church also met with us. The Dryden church was raised up by Bro. Lamson two years ago. They have bought a school-house for a church, so that they have a good place in which to hold meetings. The brethren are nearly all in moderate circumstances, but they appeared to be good people.

Our house was crowded full at evening. I spoke upon baptism. The next morning Bro. Lamson baptized three sisters, who united with the church. We considered the subject of Systematic Benevolence and re-organized it. They raised their pledge from \$82 to \$135. Several not present will be visited by the treasurer and add their pledges. There is a good interest to hear, with a fair prospect of more additions.

Only a few came from Almont. This church is in a very low condition. It seemed to be hard work for them to understand s. b., or to do much about it. There has been a deplorable lack in this church, which has nearly ruined it. It needs straight discipline to save them.

ARMADA.

The next day we came to Armada, the home of Bro. Lamson. This is also a new church. They have built them a very nice meeting-house, and finished it up very tastefully. A large number embraced the Sabbath here, but they have suffered for the want of some leading talent among them.

The roads were very bad, and only a part of the brethren were out; but there was a good attendance from outside. As usual, after meeting I took up the subject of s. b. From the commencement, I saw that they were not very much interested in it. Some who were there did not stay to hear. When we asked a vote upon it only a few voted for it, and one man voted against it, the first man that I have found in Michigan who has done so. He threw his whole influence against it, and would do nothing himself in any way. A few pledged very fairly, others nothing. I felt very much grieved at the spirit manifested here.

If this church ever prospers the members will have to take a different course with regard to helping the cause. My observation has been that brethren and churches who do not give of their means to sustain the different enterprises of our work soon wither and die, or drag out a sickly existence. I am further satisfied that their action in this respect depends largely upon the course pursued toward them when they are first raised up. If they are petted and coaxed, and their burdens carried for them, this course will always have to be pursued toward them, or they will feel grieved, get into trial, and probably give up the truth. It is astonishing to think that a person worth his thousands, entirely independent, can profess to believe and love this truth, and yet not be willing to give a dollar to support it. The less the cause has of such men the better it will be for it. I fear that Bro. L. has been too tender of these matters in all his churches.

MEMPHIS.

The next day, with Bro. Lamson, I came to Memphis. The roads were so bad that few could come from other places; and it was with much difficulty that those near by came out. However, on the Sabbath we had a good turnout of all the friends of the cause. We had a good social meeting in

the morning, after which Bro. L. preached. In the afternoon I had much freedom in appealing to the people to seek the Lord. When I gave an invitation to come forward for prayers, nearly every unconverted person in the house improved the opportunity. There were about twenty-five young men and women. Most of these arose and expressed a determination to engage in earnest in the work of seeking the Lord. We felt as though it was the deciding point with them. Every effort will now be made to assist them in making thorough work.

Sunday, when we expected to accomplish the most, the roads were almost impassable, and it stormed besides, so that only a little over half the church were out. We took up various matters and duties. There were several wishing baptism, but it was so stormy that we had to postpone it one week. Bro. L. will remain with them another week at least, to follow up the interest, to baptize, and to complete the work.

I was much gratified to find most of the brethren and sisters ready to take hold with us in our effort here; and, as a consequence, all their children were ready to move forward with them. There was only one drawback during the whole meeting, and that was the position which some occupied upon the subject of s. b. This church, like some others, started in wrong upon this point. Most of them had simply pledged a small amount weekly, without any regard to the amount of property they were worth. The consequence was that the pledge of this large church (fifty-seven members, and over one hundred Sabbath-keepers) was exceedingly small, only \$117 per year, about \$2.00 apiece per year. I set the matter before them as fully as I was able. Most of them were willing to do somewhere near what they should do; but some of the wealthiest held back, and thus kept others back. They not only failed to do their duty, but stood in the way of others. But I am glad to say that they changed their minds before I came away, and came up square and right, and put down their property as they should. God will bless them in this. I think their pledge now will be over \$400. Bro. L. is to see those who were not at the meeting.

For three years there had been a very embarrassing trial in this church. Several efforts had been made to settle it, but without effect. So on Monday we called the parties and the church together. After hearing both sides, and all the evidence in the case, the parties were dismissed, and we reviewed the matter. All agreed on a statement of the case, and took a vote upon it. Then the parties were called back, and I made a statement to them of the decision of the church. We were much gratified to find both parties willing to accept the decision of the church and act upon it. Hearty confessions were made by both parties. Then they came together and renewed their friendship with tears and good promises. We then bowed together and had a sweet season of prayer. Many brethren said it was the best meeting they had had for years, and others said they felt as happy as when they were first converted. Solemn promises were made by all present to bury the whole subject forever, and never talk about it in any manner in the future. I believe they will keep this promise.

Bro. Lamson has assisted me greatly for the last three weeks. I have enjoyed his society very much. I hope the Lord may abundantly bless him in his labors. I was glad to find him an active, studious man. It is a shame for a minister to be anything else.

D. M. CANRIGHT.

Lapeer, Mich., March 14, 1876.

NEW ENGLAND.

We met with the friends in Lay Fayette, R. I., Feb. 19 and 20. There have been things of a discouraging nature in this State which have stood in the way of the prosperity of the work. Steps were taken at this meeting which, if carried out, will bring relief. Very little has been accomplished in the tract and missionary work for the past two years. It was voted that Bro. B. F. Carpenter co-operate with Bro. Tucker in visiting the brethren and sisters in this district, and that special efforts be made to seek God and to take hold of the missionary work anew, collect their present indebtedness to the T. and M. Society, and encourage the brethren to lay aside their difficulties, and draw near to God by having something better to occupy their minds. Could all realize the importance of the truth and the time in which we live, there would be no time in which to backslide and falter by

the way. The "Appeal" of the General Conference Committee might be frequently read in many of our churches with profit.

Sabbath and first-day, Feb. 26, 27, we attended the district quarterly meeting at Boston. The brethren feel more encouraged since New Year's. Boston ever has been a hard place to hold, but the friends are of good courage and meet regularly at their hall, corner of Dorchester and Third Streets. At present there are indications that others will be added to their numbers.

March 4 and 5, the general quarterly meeting was held at New Ipswich, N. H. This was the largest meeting we have ever held at this place. There was a general representation from many of our churches in New Hampshire and Massachusetts. Bro. Tucker was also present from R. I. Our business meeting on Sunday was one not soon to be forgotten. The wants of the cause generally, as well as in New England, were presented, especially the Pacific Mission and sustaining the SIGNS OF THE TIMES. We firmly believe that there has never been a periodical issued by Seventh-day Adventists so well calculated to meet the prejudice that exists in the minds of many against the truth, and to prepare the way for the onward march of present truth, as the SIGNS. The brethren expressed themselves freely.

Bro. Comings spoke feelingly, comparing the state of the cause at the present time with its condition three years ago, when it was voted at a meeting held at this place that he should move to Battle Creek. Then, there had been no special move made in Europe. Now, three active missionaries are in that field, with about two hundred Sabbath-keepers, and are now starting a periodical in the center of Europe, besides having already printed a number of tracts in the French language. A flourishing College has also been erected at Battle Creek, Mich., and students are in attendance who expect ere long to go into different parts of the world as missionaries. Two large two-story brick buildings have been added to the two already existing; one at Battle Creek, and one on the Pacific Coast, for the purpose of sending out the light of truth. A weekly paper has completed its first volume on the Pacific Coast, finding its way to thousands of interested readers, both in the Old World, and in this country. Bro. C. expressed his confidence in the mission of the SIGNS, and in the conductors of the same. He wished to help this Conference and to help that young institution. He therefore proposed to give five hundred dollars toward the circulation of the SIGNS in this Conference.

It will be remembered that Bro. Comings at a sacrifice sold all his stock, farming tools, and every vestige of personal property, left his farm without income, removed to Battle Creek, and remained a year and a half, then returned to it to commence anew. Others gave one hundred dollars each, some fifty, and some less, until about twelve hundred dollars were pledged to the Tract Society for this purpose. Adding this to over seven hundred dollars which had been voluntarily sent in during the past quarter from scattered individuals, and the pledges taken in R. I. among themselves, and the Tract Society of N. E., not less than two thousand dollars have been secured to the Tract Society for prosecuting this work within the last four months. We have during this time refused more than one hundred dollars in New England from those we did not believe were able to pay.

No year since the N. E. Tract Society was organized could it give such a financial report as this. Now, how shall we account for this, in a winter of unusually hard times and the Society commencing the last quarter with unusual discouragements resting upon it, some drawing back who had freely donated to its support formerly? We know of but one reason to assign: God has signally blessed the effort to sustain the cause upon the principle of equality as set forth by the Spirit of God. To God be all the praise. It will require at least one thousand dollars more to carry through the enterprise of the SIGNS and keep up other branches of the missionary work for 1876 in New England. Our brethren throughout the Conference we believe will be ready to co-operate in this work. What we most lack in every Conference is devoted men and women who have the burden of the work of God upon them, and who will labor unselfishly for the salvation of others. Then the cause will be supported. Five hundred dollar men, and thousand dollar men will be ready to fill up the ranks. The example set by New York and New Eng-

land we believe will be followed by all Conferences in this country.

One item of interest might here be mentioned. The example of the individual worthy to be followed everywhere. Sister Temple, while on her way to the meeting upon the cars, conversed with individuals upon the subject of present truth. All of intelligence became interested in what was said. She had had the VOICE OF TRUTH sent her in its trial volume. She came to the meetings, and returned rejoicing in the truth. Her testimony at the meeting was intelligent, clear, and aided. The Lord is certainly in this work, and the word from every quarter is, "forward." May God speed the triumph of his work.

S. N. HASKELL.

WISCONSIN.

ABOUT the 1st of November I went to Pilot Knob, Adams Co., and held meetings five weeks. A portion of the time I assisted by Bro. Thurston. As the season commenced to keep the Sabbath.

Feb. 8, I came to Valley Junction, Monroe Co., to fill an appointment for Bro. Comings while he was called to Pierce County. I found the most bitter prejudice existing in many minds. I began meetings in private house; but prejudice soon gave way, and the school-house was opened. We have had a good attendance through. Fourteen have taken their stand upon Sabbath, which makes a company of about twenty, with those who were already Sabbath-keepers. I shall continue to labor in this vicinity for some time, and trust to see a strong church raised up through the blessing of God.

G. C. TENNEY.

VERMONT.

GRANVILLE.

JAN. 29 and 30, held meetings at Granville. Both the weather and traveling were such as to render it very difficult to cross the mountains to get to this meeting, yet a goodly number of the brethren and sisters were present. One brother sixty years of age crossed the lofty range of the Green Mountains on foot to meet with us. A sister walked eight miles on return home. Preached in the town hall on first-day. The Spirit of God was present to help and to set the truth home in power to the hearts of some not of our faith.

The evening following the Sabbath, on first-day, attended to the business of the quarterly meeting. This is a new district separated last August from the main body of Dist. No. 4, lying west of the Green Mountains. It had at the time of the meeting but thirteen members, all poor, and of moderate circumstances, yet as a body active in missionary efforts. They sent considerably the largest number of papers of tracts and pamphlets distributed of any district in the State. Systematic Benevolence was renewed, and two persons received as candidates for baptism. The spirit of courage and good cheer seemed to pervade the hearts of all as we separated.

BRISTOL.

Feb. 5 and 6, held meetings at Bristol. Preached twice on Sabbath. Some great distance to drive, making them weary, which, with a cold house all day, and other causes, rendered our meeting not as profitable as we could desire. Some of the things we need not, and trust we shall meet in the future.

On first-day morning had an excellent social meeting. Resolutions made on the "Earnest Appeal" of the General Conference Committee, and on spending the first Sabbath in January of this year a day of fasting, humiliation, and prayer were referred to and renewed, and vows made on keeping more sacredly Sabbath of the Lord, and visiting the lonely ones, which we hope may be remembered.

The reports of tract and missionary labor were not as full and encouraging as we could have hoped; yet some here certainly have a mind to work, and have been trying to do what they could. There are heavy responsibilities resting upon some of the members of this church, and most gladly would they do more were they not bound at present by circumstances beyond their control.

Several have been added to the Bristol church within the past year, some of whom are moving far ahead of the old members on the principles of health reform. One of these brethren, living in another State, writes of his strong confidence in present truth, of the clear light shining forth from

publications, and of his wish to do all he can in scattering them. Systematic benevolence was renewed, and one youth received as a candidate for baptism. Am I could spend no more time in this place, and that brethren felt they must hurry home so soon.

JAMAICA.

Was with this church from Feb. 11-15. Visited every family of Sabbath-keepers, two, and held meetings three days. Meetings were very encouraging. At the close of the last we celebrated the ordinances of the Lord's house. As we parted with these brethren hope and courage seemed to fill their hearts.

Scattered as are these brethren among the thinly settled Green Mountains, we cannot expect that amount of missionary labor that can be done in some other localities. Remote from market, and unable to raise much to do, financially they can not do all their duty for the truth would prompt them to do. I know of no church in our Conference that more promptly pays their s. b. Some have made pledges for different churches of the work. They have not been able to pay, but only ask for time to meet them.

Had the spiritual strength of this church increased proportionally with its increase of members on the settlement of so many brethren here some years since, it might to-day have been a bright and shining light. Union and united action are needed in bearing out to the world the glorious message of salvation.

Reports of tract and missionary work from this small district were of an encouraging character. A letter from a sister in another State, who, with her companion, is canvassing for our publications, visiting and praying with the families, speaks of the joy she experiences on seeing the readiness with which some received them, with the good tidings they publish, and the books and periodicals they carry to their doors.

WINDHAM.

From here I went to Windham, fifteen miles, where two young brethren formerly from Jamaica reside. Spoke once with freedom; and after the close of the meeting answered several questions on Bible subjects raised by a man of infidel sentiments. The candid received help. Soon after these brethren moved into the place minister came and preached against the Sabbath, stating that the ten commandments were abolished. To this his hearers objected, telling him he must be in error. The people wish to hear more. Here could be a favorable place for a course of lectures, I judge. But I could stop only one evening. May our brethren here prove themselves good representatives of the faith they hold. Says Christ, "Ye are the light of the world." A. S. HUTCHINS.

MISSOURI.

I WENT to Index, a village in Cass county, the 5th of January, and continued meetings until the 27th ult., excepting about two weeks which I spent with Bro. Long, in closing his labors at the Valley school-house in Johnson Co. As a result, four were baptized, and united with the Lincoln church. Celebrated the ordinances on the evening of Feb. 22. Re-organized s. b., amounting to \$164, which will doubtless yet be raised by some who are disposed to pledging yet expect to pay in. Bro. L. assisted me in closing my meetings at Index. As a result, about twenty were keeping the Sabbath, the most of whom are quite firm in the truth. The country is stirred, and the people are investigating. Obtained seven subscribers for the REVIEW, four for the SIGNS, one for the REFORMER, and two for INSTRUCTOR. I now return home to attend to matters which claim my attention. To the brethren in this State who have written to me asking labor, I would say, I shall have to leave the work awhile to look after my temporal and financial affairs, in order to pay my debts. J. H. ROGERS.

Hamilt, Mo., March 8, 1875.

IOWA AND MAINE.

Soon after the quarterly meeting at Waukon, mentioned in my last report, I met with the Swedish church at Village Creek, Iowa. A few have been added to the church since it was first organized. Bro. L. Hamren and family have moved to Crawford Co., Iowa. We have since heard that he was drowned in attempting to cross a rapid stream. While at home I held meetings with the

church at Waukon, during which five were received into the church. Bro. J. P. Farnsworth was duly elected and ordained deacon.

I also met with the West Union church on Sabbath and first-day. Bro. F. H. Chapman was duly elected and ordained deacon of this church. Two were baptized, and one united with the church.

I received a request from a member of the Bradford church, desiring some one to come there and hold meetings, which request I made through the REVIEW as a "Call for Help." I make this statement by way of correction, as I am informed it did not express the sentiment of the church.

I am now in Paris, Me., my native State, visiting my aged mother and other relatives whom I had not seen for nearly twenty years. I have met with the little church in Woodstock, Me., several times, and have, by request, spoken twice in a school-house at Snow's Falls, and once in the Andrews school-house in Paris. I have also given a short course of lectures in North Woodstock. Some have manifested a good degree of interest in the truth, acknowledging that these things are Bible truths, but do not as yet obey. My address is North Paris, Me.

C. A. WASHBURN.

March 7, 1876.

MADISON CO., N. Y.

COMMENCED meetings in this county, Jan. 5. Held meetings at Cazenovia, Chittenango Falls, and Stanley's. These places are about four miles apart. Have given nine discourses each week. The weather has been extremely unfavorable. Opposition has been fierce and persistent.

On first-day, March 5, after a week of special prayer and earnest preparation on the part of all concerned, baptized ten. Two others joined them on profession of faith, and a church was organized of twelve members, called the Chittenango Falls church. Bro. L. T. Nourse was ordained elder. Partially arranged s. b. which amounted to \$79.00. Administered the ordinance of the Lord's supper, and enjoyed a sweet and heavenly season. Love, unity, and desire for entire consecration was manifest. Among this little company is a young man possessing many qualifications requisite for an efficient minister. May God bless him with the needed consecration and spirit of self-sacrifice.

The work is not completed here, but it was deemed best for the interest of the cause to organize a church of those who were prepared. Have commenced meetings in Pompey Center, Onondaga Co. Providence permitting I shall take time to follow up the interest at Chittenango Falls.

Dear brethren and sisters, let us look unto Jesus and be lightened. Our motto for the cause in this great State is, *Excelsior*. The zeal of the Lord of hosts will perform this; let us not be faithless but believing.

May God help me to so zealously and diligently labor, presenting the truth in such meekness and love, that he can answer the prayers of his dear children, calling many to knowledge and obedience of the truth.

CHAS. B. REYNOLDS.

KANSAS.

AFTER the death of my children I attended the quarterly meeting at Rock Creek, Dec. 4, 5, then the meetings at Centerville, Dec. 11, 12, both of which have been reported.

Dec. 13, I started with my family to the southern part of the State, joining Bro. Stevens at Union Center Dec. 16, where he had been holding meetings for two weeks. Having a very fair interest, we continued there until Jan. 30, holding meetings whenever the house was not otherwise occupied. Six or seven embraced the Sabbath. During this time we held some meetings with the Elk Falls and Canola churches; also at a school-house south of the Elk Falls church. At the Elk Falls church quite a number made a start in the service of the Lord, most of whom were children of Sabbath-keepers.

We then came to Eureka, the county seat of Greenwood Co., and engaged the court-house. Commenced meetings Feb. 8. Finding the court-room a difficult place to speak so as to be understood, we moved to the Christian church, which was freely opened for us. Up to this time have given thirty discourses to congregations ranging from fifty to one hundred. The ministers have stood directly between us and the people, keeping the most of their members

from attending our meetings. To-day we secured the insertion of an article in each of the papers published here, inviting the ministers to invite their people, and with them come and hear us review the evidences we have produced for the Sabbath. A few have embraced the Sabbath; others are interested, but say they want to hear the other side. We hope a church may yet be raised up here. SMITH SHARP.

Eureka, Kansas, March 6, 1876.

QUARTERLY REPORT OF N. E. T. & M. SOCIETY.

THE New England Tract and Missionary Society met at New Ipswich, N. H., March 5, 1876. Meeting opened with prayer by Eld. Haskell. The report of the last meeting was read and accepted, after which a report of the labor performed during the last quarter was read, which was as follows:—

Subscribers obtained for periodicals, 265; periodicals distributed, 1902; publications distributed, pages, 360,111; No. of families visited, 473; letters written, 444. Of this number, 288 have been written by the local Vigilant Missionary Society of South Lancaster; also one hundred and thirteen have been received by this Society.

Money received by the Tract Society, and pledged during the past quarter amounts to about \$2,000; paid for publications, periodicals, etc., \$1,349.96. That this report comes far short of showing the amount of labor performed, there is no doubt. There have been ten thousand almanacs sent to the directors and others in this Conference, and but few of these are on hand. Some are out, and have ordered more, but the reports show that but one-half of this number has been distributed. It is so with our missionary labor in other respects.

The subject of sustaining the SIGNS of the TIMES was introduced, and it was voted to raise the sum of \$1500.00 more for this purpose. Three-fourths of this amount was pledged at the meeting, and about four hundred of it paid. Important matters connected with the Society were brought before the meeting, and the time was well improved with stirring remarks relative to the progress of the cause, and the results of tract and missionary labor. The remarks of Bro. Comings especially evinced a deep interest in the work, which was also manifested in a practical manner.

The New England Tract Society has been operating in Washington, D. C., as some of its members reside there. Some of the results of this labor have been noticed in the REVIEW. Thirteen have embraced the truth in one locality who meet regularly every Sabbath, and others are interested. The reports showed that the Y. M. C. A. Library had been furnished with three of our best bound books, also that the "United States in Prophecy" had been sent to several members of Congress, speaker Kerr, and ex-speaker Blain, among the number.

The reading of *The Missionary Worker* occupied a share of the time. Some items of interest were omitted in consequence of the press of other matters.

The brethren returned to their homes much encouraged, and with a stronger determination to engage in this work than ever before. We feel assured that, with the blessing of God, more than one thousand interested readers will be found for the SIGNS, and that one thousand paying subscribers for the REFORMER will be obtained by the use of the "Household Manual" during the next three months in this Conference. S. N. HASKELL, Pres.

MARIA L. HUNTLEY, Sec.

"BY DONATIONS."

"By Donations." This is one item in the blank reports of labor of the T. & M. Society. It is by donations from the members principally, and from others, that the fund of the Society is kept good. Systematic benevolence, the tenth, belongs to the Lord, properly; he claims it as his. In the plan of s. b., the way is opened for us to bring all the tithes into the storehouse. But the Lord has not only been robbed by his professed people in tithes, but in offerings also. The T. & M. Society presents an excellent opportunity to bring in the offerings.

We very much dislike the plan of getting up subscription papers, and asking our brethren and sisters to pledge to the T. & M. Society. This has seemed very necessary in the past, but we hope the time is near when we shall be almost if not entirely rid of this mode of procedure. I think that our T. & M. Looking-glasses re-

veal a nobler and better way. These reports are made out once a quarter, or once in three months. This is not very frequent, and yet how many of these reports come in with the space after "By Donations," blank. Yes, it is blank, blank, blank, nearly every time, from nearly every member. No wonder the treasury is empty and the Society in debt. Shall we not take an advance step right here?

Reader, are you a member of the T. & M. Society? and have you passed in your reports from quarter to quarter without any donation? If so, resolve, the Lord helping, to do so no more. When it comes time to make out your report, if you have, or have not, received donations from others, not members, *donate something yourself*, if not more than five cents. Do not let another report go in with this item blank, if you can possibly avoid it. If you have made a pledge during the quarter and *paid it*, then put it down here as a donation. Call nothing a donation that is not paid. The offering should either accompany the report, or have been passed in before.

If every member of the T. & M. Society, at the close of each quarter, upon sitting down to make out his quarterly report, would examine himself in the light of the last message of mercy, and consider what the T. & M. Society is doing to send forth the solemn warning, it seems to me that then and there he would feel it a blessed privilege to make an offering to the Lord. And these donations, coming in from all the members every three months, would generally supply the treasury of the Society with all needed means for its work, without subscription papers or appeals for pledges.

Brethren, let us try it. Let every one report, and report a donation next time. Let all bring in their tithes (s. b.), and offerings (T. & M.), and prove the Lord, and see if they do not receive a great blessing.

H. A. ST. JOHN.

In the Oskaloosa (Kansas) *Independent* of Feb. 12, 1876, we find the following reference to Bro. Kennedy's meetings in Osawkee:—

"EDITORS INDEPENDENT: In your issue, of Feb. 5, among the Osawkee items, I find this: 'Rev. Mr. Kennedy, Second Adventist, has been holding a series of meetings in Pleasant Valley,' &c. I wish to make one correction in the item. Eld. K. and the people with whom he is connected take the name Seventh-day Adventists, not Second Adventists. There are now about seventy-five converts to this faith in the vicinity of the Pleasant Valley and Lowry school-houses, where six weeks since there was but one family holding the particular views of this new denomination. Eld. Lamont came to Kennedy's assistance about ten days ago, and they are continuing the meetings at both school-houses with apparently increasing interest. Elds. Ayers and Stansbury, of the same faith, are carrying on a meeting at the Fairfield school-house. These ministers are not time-setters, as many thought at first. They preach that the time of the second coming of Christ, the resurrection, and the Judgment, are near at hand, but of the day and hour knoweth no man."

"SUBSCRIBER."

Obituary Notices.

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

DIED, of lung fever and diphtheria, in Cheshire, Mich., Feb. 14, 1876, my dear mother, Magdalene Walter, in the sixty-eighth year of her age. She leaves a husband and a large family of children to mourn their loss. But we feel comforted in the blessed assurance that we sorrow not as those which have no hope. She died, as she lived, a devoted Christian. She was a lover of God and his truth and people. Discourse by Eld. Burk, Wesleyan Methodist, from John 11:35, "Jesus wept."

F. WALTER.

FELL asleep in Jesus, Dec. 13, 1875, of pneumonia, my beloved companion, James M. Hall, of Hampton, Conn., aged sixty-nine years and ten months. He was among the first that embraced the Sabbath under the preaching of Eld. Joseph Bates in 1845. The truth was very precious to him, and the law of God his delight. He was a kind father and an affectionate husband. Our home is lonely and our hearts are sad. May we so live that we may meet him when the Lifegiver comes.

ABIGAIL HALL.

DIED, of inflammation of the lungs, near Braddyville, Page Co., Iowa, Jan. 29, 1876, our oldest son, DeForest E., aged nineteen years and ten months. DeForest loved the present truth, and although deprived of the society of our people, he ever manifested much respect for the Sabbath. A few hours previous to his death he requested prayer in his behalf, after which he earnestly sought of the Lord a preparation necessary for life or death. In our deep affliction we feel to praise God for a hope beyond the grave.

ROBERT & ANN A. CARR.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 23, 1876

In reading the anecdotes about beasts continued in this number, keep in mind the object in view. It is not to show that beasts have immortal souls, but to show that to a certain extent they possess reasoning faculties. The advocates of man's natural immortality, appeal to his reasoning faculties as proof that he is immortal. We say it would prove the same thing, then, for the brute creation; and to drive them to this absurdity and so break down their false method of reasoning, these articles are given. Our public speakers would do well to select from them such as they can use with the most telling effect in their arguments on the immortality question.

The Engine.

Our new engine is now in working order, and running all our presses with firm and steady motion. In beauty of workmanship, gracefulness and precision of operation, it is not surpassed by any that we have ever seen. We have reason for gratitude that everything has come into place without accident or difficulty, and that we now have power sufficient for a still further enlargement of our work.

Scholarships.

THE Trustees of the S. D. A. Educational Society have just prepared certificates of Scholarship for the use of students in the college. A scholarship is a paper which entitles the holder to tuition during the course of study for which it is prepared. There are three grades with prices as follows: Scholarship for the Intermediate, the Grammar, and the Special Course, \$20 each; for the English Course \$30; for the Classical Course \$40. These courses of study are fully explained in the Catalogue of the school. The advantage of these scholarships is that the student by this means gets his tuition at a lower rate than he would to pay it term by term. Now if our brethren and sisters everywhere have young friends whom they wish to assist in attending the school, one good way in which to do it would be to purchase and present them with Scholarships for whatever course of study they wish to pursue. In this way they would help their friends, and at the same time help the College.

To Correspondents.

GEO. KENNEDY: We claim that the arguments of the Dunkards for trine immersion are not good, nor their conclusions legitimate. If the fact that Christ "bowed his head" in death is their reason for the forward plunge, why do they bow their bodies? Christ did not bow his body on the cross; and according to their reasoning they ought to go into water so deep, that they would go under by simply bowing the head. We say that the Father, Son and Holy Ghost are alike honored, by the one act, and the use of the formula prescribed by Christ.

There is nothing in the language to indicate three acts. The Father is represented and honored in this miniature resurrection because he is the author of all life; the Son, because it is by his intervention that the resurrection is accomplished; and the Holy Ghost, because it is from that we receive the principle which quickens our mortal bodies. But by no one of these alone is the resurrection accomplished, as should be the case, if we are to perform a separate act for and in each name.

It is Christ's burial and resurrection that is represented by baptism, not his bowing his head in death; and we would fain believe that our Lord was laid out decently upon his back in Joseph's new tomb; and this position should be imitated by the candidate in baptism.

J. B. ALEXANDER: For an explanation of the Two Witnesses, Rev. 11, see "Thoughts on the Revelation."

J. P. LOGAN: The heresy of the non-resurrection of the wicked is fully exposed by Bro. Waggoner's pamphlet on the "Resurrection of the Unjust," published at this Office. It would be well for you to procure some and circulate in your neighborhood.

W. H. CLARK: There is no authority for saying that "after eight days," John 20:26, means just a week and falls on the next Sunday. The expression of this nature which the Bible uses to denote a week is "after seven days." Compare 1 Chron. 9:25 with 2 Kings 11:5.

J. E. GREEN: See answer to your inquiry as

to what would constitute a missionary letter, such as should be reported in the T. & M. work, in article on that subject in this number.

ANSWERED BY LETTER. S. A. Lindsley, Geo. Leighton, J. A. Robinson, N. M. Jordan, E. O. Hammond.

European Mission.

THE P. O. address of Elds. J. N. Andrews and D. T. Bourdeau, is 46 Petersgasse, Bale, Switzerland.

A Timely Helper.

THROUGH the goodness of God I have been permitted to read "Testimony No. 26." It seems to me that God is giving clearer light and a better understanding of his sacred truth to all his people, from the tried veteran down to the weakest soldier who is trying to get on the whole armor. Oh! what critical moments are these! So far as my influence extends, let me say, Dear friends, secure a copy of "Testimony No. 26." The blessing of God most certainly attends the reading of it. The article "Go Forward" is of itself richly worth the price of the book. You cannot afford to be without it.

S. O. JAMES.

Illinois, Look Here!

TRACT WORK.

LAST summer, as I was holding meetings in Dist. No. 1, the subject of our Tract Society debt came before us for consideration. A call was made for aid, and help was promptly rendered. One young sister, who works by the week, gave a sum that spurred others to duty. Dist. No. 1, "paid up."

I went to Dist. No. 2, told my story, and Bro. J. H. Bennett, without any hesitation, paid me all his district owed. I had intended to thus pay off our entire State debt at the REVIEW Office, but hindering causes have thwarted my plan. Perhaps it is well that we should not ask each district to pay its proportional part, according to the number of its members. Some districts are poor. Let us favor such. Our debt at the Office is between \$200 and \$250.

AN OFFER AND REQUEST.

I offer to be one of twenty-five to raise \$250 in Illinois to liquidate this debt.

And now I request twenty-four others at their earliest convenience, to send in \$10 each to the REVIEW Office, to pay off the Illinois tract debt.

This is not a call to the very poor, but to those who can, and gladly will, give \$10. Who will respond?

Have just read the foregoing to Bro. Herald, who joins me in this good work. Who will be the third? With interest we shall read the receipts in the REVIEW. See acknowledgments in this number.

G. W. COLCORD.

Secular Items.

A SABBATH-KEEPER wanted to work on a farm by the month. For information, address Stewart A. Mott, Richford, Waushara Co., Wis.

A YOUNG man, twenty-four years of age, wishes to work for a Sabbath-keeper on a farm the coming season, or by the year. Please address William H. Mills, Memphis, Mich.

A BOY 14 years old wants a home with a Sabbath-keeping family on a farm, or to learn a good trade. For particulars, inquire of P. C. Rodman, Ashaway, R. I.

BRO. JOHN LITTLE, Agency, Redwood Co., Minn., wishes to obtain a man to work on a farm, also a woman for housework.

BRO. F. WALTER of Watson, Mich., would like to be informed of any good opening for a Sabbath-keeping shoemaker, in Michigan or Indiana.

BRO. J. M. FERGUSON, Richmond, Iowa, wants a good Sabbath-keeping harness-maker.

Appointments.

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

MONTHLY meeting at Springport, Mich., postponed one week on account of General Conference.

E. P. GILES.

THE appointment for quarterly meeting at Troy, Ohio, given last week, is withdrawn.

JOHN SPRINKLE.

QUARTERLY meeting of Dist. No. 10, Ill. T. & M. Society, will be held at Lovington, Moultrie Co., first-day, March 26, 1876. We expect the friends from all parts of the district will attend. Come with your reports well filled, and with money to pay your dues as members, and something to donate to the cause. Let us try to make the T. & M. work a success.

JERRED MELLERNEE, Director.

THE next monthly meeting of the church at State Center will be held at their place of wor-

ship the last Sabbath and first-day in March. It is hoped all scattered brethren belonging to this church will report at this meeting. We extend a cordial invitation to neighboring churches. Will Eld. R. M. Kilgore meet with us?

S. M. HOLLY.

BOWLING GREEN, March 25, 26. The appointment for Dist. No. 6 for this date is taken up.

Hamler, where Bro. Geo. W. Edwards may appoint, Monday evening, March 27, to continue till Thursday. Let our brethren in the reach of these meetings make earnest effort to attend.

H. A. ST. JOHN.

MONTHLY meeting for the churches of Little Prairie, Johnstown, and Oakland, at Little Prairie, April 8, 9, 1876. Bro. Matteson is expected. We hope for a good representation at this meeting.

C. W. OLDS.

QUARTERLY meeting at Burlington, Mich., April 8 and 9, 1876. Eld. H. M. Kenyon will be present. Surrounding churches are invited to attend.

J. DICKEY.

QUARTERLY meeting of the S. D. Adventist church at South Norridgewock, Me., April 1, 1876. All members that cannot attend will please report by letter. F. J. KILGORE, Clerk.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. W. Carpenter 49-9, C. M. Chilson 49-12, A. A. Bradford 49-10, John A. Stewart 49-7, E. R. Payne 49-10, Mrs. L. M. Bodwell 49-13, Mrs. C. Relf 49-23, Nancy Young 49-12, Alonzo Greenman 49-12, G. V. Vanderhoof 49-11, D. Hutchinson 49-11, E. A. Collard 49-9, H. A. Mead 49-21, Cary Dryden 49-10, Lorenzo Lowery 49-13, R. M. Best 49-3, S. W. Harris 49-1, Wm. B. Mason 49-12, Wm. Atkinson 49-9, J. D. Morton 49-10, Nancy Hiddleston 49-1, E. Colby 49-9, G. Newcomb 49-11, H. G. Locke 49-10, Mrs. Mary Obrist 49-9, Judson Barton 49-9, Orin Tyler 49-9, E. G. Doud 49-9, M. H. Bates 49-7, Mrs. Geo. Stone 49-16, Francis M. Davis 49-3, Jane C. Hill 49-12, John Copeland 49-7, Eugene Lord 49-19, Lydia A. Rader 49-11, Levi Felker 49-8, Samuel Weeks 49-1.

\$1.00 EACH. Mrs. C. C. Williams 49-25, R. House 50-8, Mrs. G. Mowrer 49-19, Dan Newcome 48-16, Mrs. Parker Eaton 49-9, J. M. Jones 48-12, Julia A. Psalman 49-9, S. Martin 49-3, F. A. Buzzell 48-9, Mrs. H. M. Bartlett 47-25, Eld. S. N. Haskell 48-23, Mrs. J. Frost 48-9, Rub. Parker 48-11, N. J. Weber 48-12, Mathias Taggart 49-9, Rebecca Hines 48-9, Christian Fro 49-11, Joe Sanders 48-9, W. M. Dail 49-11, Mrs. Nettie McGraw 49-9, John T. Spencer 49-9, J. B. Logan 48-12, Mary Winslow 48-12, H. C. Davis 49-9, Dantia Mosier 49-9, Charles Dickinson 49-9, Robert Lacount 49-9, J. Tillotson 49-12, Chas. F. Stevens 48-13, Jessie Tomlinson 48-9, Miles Carter 49-9, Nancy Chaplin 48-6, A. G. Wilbur 48-11, Nancy A. Page 49-9, Miss Clara G. Kidd 48-12, Mrs. B. M. O. Bryan 49-9, J. L. Rumery 48-9, Philip Wilbur 48-9, N. C. Wheeler 48-11, Joel Browning 49-9, Reuben B. Will 49-12, T. G. Read 49-12, James Straight 49-11, Elsha Straight 49-11, David Trobridge 49-11, F. Morrow 48-6, R. C. Ashley 49-12, R. E. Tefft 48-11, S. N. Kent 48-12, Lydia Brewster 49-16.

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