

# The Advent Review

## AND SABBATH HERALD.

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

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### THE BLIND RECEIVING SIGHT.

He stood before the Sanhedrim;  
The scowling rabbis gazed on him.  
He recked not of their praise or blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise.  
The open heaven was far too near,  
His first day's light too sweet and clear,  
To let him waste his new-gained ken  
On the hate-clouded face of men.

But still they questioned, "Who art thou?  
What hast thou been? What art thou now?  
Thou art not he who yesterday  
Sat here and begged beside the way;  
For he was blind?"

"And I am he;  
For I was blind, but now I see."

He told the story o'er and o'er;  
It was his full heart's only lore;  
A prophet on the Sabbath-day  
Had touched his sightless eyes with clay,  
And made him see who had been blind.  
Their words pass by him like the wind  
Which raves and howls, but cannot shock  
The hundred-fathom-rooted rock.

Their threats and fury all went wide;  
They could not touch his Hebrew pride.  
Their sneers at Jesus and his band,  
Nameless and homeless in the land;  
Their boasts of Moses and his Lord,  
All could not change him by one word.

I know not what this man may be,  
Sinner or saint; but as for me  
One thing I know, that I am he  
Who once was blind, but now I see."

They were all doctors of renown,  
The great men of a famous town.  
With deep brows, wrinkled, broad and wise,  
Beneath their wide phylacteries;  
The wisdom of the East was theirs,  
And honor crowned their silver hairs.  
The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;  
But he knew better far than they  
What came to him that Sabbath-day;  
And what the Christ had done for him  
He knew, and not the Sanhedrim.  
—HAY, in *Harper's Magazine* for May.

### The Watch-Tower.

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

### A SAD, BUT TRUE PICTURE.

The *Chicago Tribune* of Oct. 7, 1875,  
referring to a certain terrible crime  
which had just then been committed, makes  
the sober and sad reflections:—

It is a sickening task to write of these  
murderers or to comment upon them, and if  
a murderer is apprehended, death would  
be a light punishment for the offense. If  
a case called for vengeance by slow  
horrible torture, it is this one. It al-  
ways leads one to lose faith in humanity,  
to believe in the theory that has been  
framed by some philosophers, that there  
are men who are brutish beasts, having no  
instincts but those of the wolf and the ti-  
ger, and in whose breasts there is not a  
spark of humanity left. It almost induces  
one to believe in were-wolves and human  
pyres who lived upon human bodies  
of blood, and roamed about in search of  
like the brute beast. To comment upon  
the causes of this fearful epidemic of crime  
is hopeless and fruitless. It is a branch of  
moral philosophy without any valuable  
practical results. While we indulge in nice  
metaphysical analyses as to the causes  
of crime, the crime goes on increasing all  
over the country, and constantly developing  
in quantity and in horror. Would it  
not be better, then, to cease questioning so

curiously as to the cause, and see if we can-  
not find a remedy? Would it not be more  
practical for Christian men and women, es-  
pecially those organized into charitable and  
religious societies, to concentrate their ef-  
forts to redeem humanity?

"For instance, there is now in session in  
this city a large body of eager and devoted  
Christian workers, who year after year give  
of their money and time to the spread of  
Christianity in foreign lands. We would  
appeal to them seriously and earnestly,  
without any intention of belittling the work  
they are doing or of doubting its efficacy,  
whether the prevalence of corruption, the  
frightful increase of crime, the national and  
individual demoralization in our own coun-  
try, are not more important and more imper-  
ative subjects for prayer and active work  
than the education of the Turks or the con-  
version of the Zulus. It is the despair of  
the situation that the churches cannot grap-  
ple with this great problem of the increase  
of crime. They can only care for those  
within their own folds, and sometimes find  
great difficulty in doing even that. Intem-  
perance is the most common root of crime,  
and yet they cannot even grapple with this  
vice, not to mention any of the other vices.  
The circle of their influence never intersects  
the black tides of vice and crime which  
swirl and eddy through the alleys and by-  
ways of the great cities, and in the under-  
ground dens and haunts of the vile, where  
no ray of moral light ever penetrates.

"With all due respect to the American  
Board of Foreign Missions, we would ask  
its members whether it is not worth their  
while to do something for personal purity,  
for honesty, for morality of life, and for re-  
ligion at home. Is it not worth while to  
do something for the tens of thousands of  
waifs and estrays in our streets who, with-  
out home, friends, or guardians, are daily  
drifting into crime? Is it not worth while  
to do something to reclaim the tens of  
thousands now in penitentiaries, jails, and  
reformatory institutions? If this Board  
cannot grapple with the heathenism of Chi-  
cago, of New York, of Boston, of every  
great city, and of almost every town and  
village of our country, if the interests of  
the heathen of Turkey and Burmah are  
paramount to the interests of the heathen  
of the United States, then is there not room  
for the organization of another society upon  
a similar basis and with similar machinery  
for the spiritualizing of our own heathen?  
Are not the evils resulting every day from  
the demoralization of our heathen greater  
and more terrible than the evils growing  
out of the creeds of the Brahmin, the Lam-  
bian, the Mohammedan, and the Israel-  
ite?"

Is it not astonishing that while the se-  
cular press can clearly see and lament the  
terrible state of society and the fearful in-  
crease of crime, the Lord's professed watch-  
men see nothing of the kind? Their watch-  
word is "Peace and safety; all's well."  
Alas! for the church when her watchmen  
are all either blind or asleep.

D. M. CANRIGHT.

### SIGNIFICANT ITEMS.

The general verdict of the ministry is  
that Messrs. Moody and Sankey have never  
taken hold of the masses here and influ-  
enced them as they did in England. No  
one hears a market-man singing, "Hold  
the Fort," or a car-driver humming, "The  
Ninety and Nine," nor a stevedore whist-  
ling, "Pull for the shore," as did these  
classes in London.—*Burleigh, N. Y. Cor-  
respondent.*

These are not promising times for the  
cause of pure religion. We are all in that  
deplorable condition of mind where we  
have just knowledge enough to doubt the  
first chapter of Genesis and not faith  
enough to believe the sermon on the  
mount. . . . We have traded off all simple  
religious faiths for a few meager scientific

facts. But there may come a time, when  
we think of bestowing our patronage upon  
some undertaker, that we shall wish to  
trade back again in something of a hurry.  
—*Providence Bulletin.*

One of the characteristics of our time is  
the lack of deep convictions. Men are  
driven hither and thither not only by every  
wind of doctrine, but by every current of  
feeling, impulse, and fashion. They are  
anchored by no eternal principle of truth  
and right. Of how few professed follow-  
ers of Christ is it now fearlessly affirmed,  
He is sure to do this because it is right.—  
J. W. R., in *Watchman & Reflector.*

F. A. BUZZELL.

### POLITICS AND RELIGION.

THE *Southern Catholic*, Memphis,  
Tenn., says:—

"There are two very essential steps to  
be taken in order to win the next presiden-  
tial race. It is scarcely necessary, we  
trust, to urge our fellow Catholics to as-  
semble everywhere around the Democratic  
colors; for they are all, by choice or ne-  
cessity, external to the Republican party,  
and it is incredible to believe that any  
Catholic who has a modicum of self-respect  
and love for his church can co-operate with  
that party. If hitherto he has done so, the  
time is at hand to abandon an organization  
which is confessedly and without longer  
disguise at war with our holy religion."

### General Articles.

#### MY FIRST LESSON IN MISSION WORK.

STEPPING under the friendly cover of an  
open door to avoid the sudden shower,  
whose big drops were falling remorselessly  
upon my new hat and ribbons, I glanced  
around to learn the nature of the shelter to  
which I had thus unceremoniously invited  
myself.

At my left was a sash door, revealing  
to me a gentleman sitting at a desk, upon  
whose face I saw the shadow of a smile,  
as though amused at my dilemma. He  
came forward, bowing politely, and offered  
me a seat in his office until the shower  
should pass over. Handing me the daily  
paper, he at once resumed his writing, while  
I, after indulging a curious glance or two  
at the office and its occupant, sent my  
thoughts over the work which had thus  
been summarily interrupted.

It was in the early days of Home Mis-  
sion enterprise. The business was new to  
me, and I had started out fresh and hope-  
ful, with quite an exaggerated idea of what  
I was to accomplish. The afternoon had  
brought me more than one disappointment,  
so that my enthusiasm had been dampened  
before my dress met with a similar fate.

Producing my memorandum book, I jot-  
ted down the list of calls, the number of  
tracts distributed, and in some instances  
made a note of the manner in which I had  
been received, mentally adding after two  
of the entries, "Shall never call there  
again, as it's no part of my business to be  
badgered after that fashion."

Spreading out my tracts and papers, I  
looked with dismay at the numbers left,  
and thought regretfully of the report I had  
hoped to make of my first day's work. It  
really seemed strange that the sun had not  
shone its brightest on a mission of such  
vast importance. All things considered,  
I was more disheartened than I should  
have cared to own. As I gave a long sigh,  
I looked up to find a pair of eyes bent  
quizzically upon me.

"Doing missionary work, are you?"

I drew myself up, as I assented, and  
took on anew the dignity of my office.

"Well it's work that is quite satisfactory,  
I suppose, yields lots of gratitude and a

large percentage of self-glorification, no  
doubt?"

"I have not found much gratitude as  
yet," I said a little bitterly, while I chose to  
ignore the last of his remark.

"Is that so? Then the world is, indeed,  
ungrateful; after such lofty self-sacrifice  
and heroic self-denial as one must bring to  
a task like yours, to be unappreciated! My  
dear young lady, allow me to express my  
heart-felt sympathy in yourself and the  
cause you represent." As he said this, he  
leaned forward and offered me his hand.

For a moment I thought of rushing out  
into the rain that was falling in torrents,  
but was hardly equal to the sacrifice it  
would involve. I felt angry enough to  
have struck the face that was bending to-  
ward me with such a mock sympathetic  
look. There came a sudden, swift gleam  
of lightning across the desk, and I won-  
dered if the Lord was not about to defend me,  
remembering with a glow of satisfaction  
the fate which met the scoffers of Elijah.

"So you refuse my sympathy! Think I  
am not in earnest perhaps? Your trials  
have made you suspicious, evidently. Why,  
so fully do I comprehend the situation,  
that I could give you a tolerably correct  
outline of the day."

He came down from his high seat and  
took a chair in front of me.

"Let me see," he began, "this was a nice  
afternoon for shopping, and no doubt you  
would have liked a walk down street, and  
an opportunity to have matched some trim-  
ming or selected a new dress, but then you  
had this missionary business on your hands,  
and you wished to prove your efficiency for  
the work by accomplishing your part as  
speedily as possible; so the spirit triumphed  
over the flesh, and you 'took up your cross'  
—that's the phrase isn't it? It was some  
consolation to don your new hat, and by  
one little device and another make your-  
self as charming as you could. It somehow  
served to mark more clearly the immense  
distance between you and the people you  
were to visit. If you had any fancy con-  
cerning the impression you would make  
upon their benighted minds, it was soon  
dispelled by the way they received you.  
I'll venture you found some so fallen and  
degraded that they would rather have had  
a bag of flour or a bushel of potatoes  
than your entire bundle of tracts and pa-  
pers; and such might have been their de-  
pravity that if you told them of your beau-  
tiful self-sacrifice, in the most pathetic  
words you could command, they might  
have derided you; for the creatures in  
Bear and Blank Streets are slow to appre-  
ciate any gift which they can neither eat  
nor wear."

My face was growing scarlet, and I could  
not help interrupting him with, "How did  
you know I had been on those streets, and  
really how came you to know anything about  
me?"

"I was looking out of the window watch-  
ing the stamper before the shower, and I  
saw you come from Blank Street;" then  
with a quiet smile into my face, "and the  
rest was easily guessed by watching you a  
few moments."

I was puzzled and provoked, but man-  
aged to say with some show of moderation,  
"Oh, we expect to have our work spoken  
lightly of—ridicule is the world's weapon,  
I've been told."

The rain still fell pitilessly, and the  
lightning gleamed and glared across the  
narrow window till it seemed like one con-  
tinuous flash. I shrank back into a recess  
of the little room, to hide from the lurid  
light which thoroughly frightened me.  
Hearing the door open and close, I began  
to fear that I was left alone, for disagree-  
able as the companionship seemed it was  
better than solitude during such a fearful  
tempest.

"Mr. Read," said a new voice, "will you  
give something to help that O'Connell  
family? Jake is off on a spree, and they

are really in distress. One of the children is sick; and the rest are in need of food and clothes."

"I told Jake when he quit here that I was done with him, and I washed my hands of the whole family. They are a miserable set altogether."

"Well, but we can't leave them to starve, you know. Jake has been all discouraged since you discharged him, and I am afraid he never will do another day's work, unless you take him back. He's worked here so long he dreads going to a new place."

"It's no use talking, Paul, I gave him a fair trial, and he understood what would follow if he drank again. Now he must take the consequences. I will not have such a man in my employ, neither will I pay a premium on his misconduct by relieving him of the care of his family."

There came a pause, and I moved a little, so that I could look upon the two. The one called Paul stood with his hat off, his face, hands, and clothes bearing unmistakable marks of the nature of his employment.

Mr. Read had turned away to his books, as if he considered the conversation closed. Paul had a wistful look as he twirled his hat nervously.

"Why do you wait longer? have you anything else to speak about?"

"No, sir, but—"

"But what?" said the other impatiently.

"I do not like to leave Jake's cause just so, sir. I was sure you would try him again, and it seems so important you should."

"Sure, were you? Have I been so fickle since you've known me that you had reason to think I should change at a word?"

"No, sir, but I had reason to hope this time."

"Reason? will you be good enough to explain? Don't you know I said when Jake left that I'd see him and all of his family sunk before I would be bothered with them any more."

"I know it," said Paul, as his rather boyish face flushed for a moment, then grew strong with something beyond mere human courage, "but I asked the Lord to soften your heart and show you your duty, and I believed he would."

The astonishment on the face of his employer would have amused me greatly, if I had not felt such an intense interest in the conversation.

"That was the game, was it? Well, you were slightly taken in that time it seems. Not a bad lesson for you, however; you will not be so ready to believe next time, I reckon."

"Oh, yes, I shall, sir! The Lord never lets me find myself disappointed. He may have some other way to answer my prayer, a better way likely enough."

"What could be better, unless you are going to have Jake and his bakers' dozen translated? 'Twould take a strong team, for their filth would weigh down heavily, to say nothing of whisky and gin."

"It would be better if Jake would reform entirely, for then he would have no trouble in obtaining work, for he is quick and ready enough when he's sober."

"And how about my share, my 'heart being softened,' doing my duty, and all that rigmarole?"

"Oh, you would have one less chance to do good in the world, and there would be forever that blank against your name. I will go now, Mr. Read. Excuse me for having troubled you!"

"Well, Paul, the next time you have me on your mind in your prayers, just ask to have my head softened instead of my heart, and then I may go back upon my word, because I am requested to do so; or shall you give me up altogether?"

Paul's face shone. "No, sir! I have promised to pray for you every day until you are converted, and I shall not go back upon that."

He went slowly out, and closed the door in a hesitating, reluctant manner.

Mr. Read called after him, "Paul, come back a minute!"

"Yes, Mr. Read."

"Paul, I'll do all you ask for Jake and his family, if you'll sit down and tell me your experience."

It was Paul's turn to be astonished now. Experience, sir? Why, I don't think I have any to tell!"

"Oh, come now, Paul, that isn't fair. You know your sort of folks always have on hand what they term 'their experience,' that they can rattle off at a moment's notice, and I would give more to hear yours than a hundred others. I've been watching you, Paul, and I'm interested in you;

besides, this row about praying for me has excited my curiosity."

Paul looked distressed. "Thank you for being interested in me, but it doesn't seem to me I've anything to tell about myself—but if you'd let me tell of some one else—"

"No, no, there are not many people I believe in, but I do in you, Paul. Moreover, if you will not speak of yourself, you may go, for I'll not hear a word about any of your friends."

"But this is your Friend, too, Mr. Read, and a few words from his experience means so much, more than anything of mine. 'He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.'"

Paul spoke rapidly, but it was with earnestness, all nervousness having vanished from his manner.

"Paul, if you thought you could do actual good by answering a few questions, would you do so, even if they were about yourself?"

"Oh, yes, sir, as many as you could ask."

"When you came here, Paul, you were a strange kind of youth, and doubtless you remember you became the butt of the whole establishment. Hard-hearted as I am, I used to pity you sometimes. To-day, instead of standing at the foot, you are at the head, as far as influence goes. Now, what has brought it about? how have you managed it?"

"I don't know what to tell you, sir, and," with a comical look of perplexity, "I don't think I've managed it at all."

"Look here! you go to some sort of a gathering, don't you, called a 'class-meeting?' Now suppose you were asked to give an account of yourself for the last five years, in the fewest possible words, what would you say?"

Paul's look was clear and steady.

"I should say, the first year I tried to serve myself, and I found it hard work; then I took a new Master, and when I've obeyed his orders I've found it all easy enough."

"Pretty well, Paul, if they could understand you, but you will have to talk more plainly to reach me."

Paul stepped nearer the desk. "I see, sir, your not knowing the Master makes the difference. When I came here first, I was sore and tried because I could not do something else, more to my liking; but I had others to care for, and there was need of every cent I could earn. Well, they did n't feel much for me, and that made it harder to bear. Then I found the boys here rough and coarse, and I thought my life was just thrown away, if I had got to spend it in such a place. You see I was thinking of myself all the time. I thought I was so much better than the rest in the shop that I never lost any opportunity of trying to show it to others. Small wonder to me now that they disliked me, or, as you say, made me 'the butt.' At home they found me just as disagreeable, and yet, sir, if you'll believe me, I was trying all that time to be a Christian! In the other part of the house where we lived there was an old lady who was blind and bed-ridden. Her room was next to ours, and I doubt not she heard much of our conversation. Well, she sent for me one evening to come and see her, and I went, thinking she had some service to ask of me. In my over-confident way, I said, 'Well, Mrs. Ray, what can I do for you?' She held out her thin hand. 'Come here, Mr. Paul, where I can touch you. Do you know I've lain here for twenty years helpless, and I'll venture you would say, useless? But let me tell you that no one is useless who is content to remain where the Master places him, and to perform the work he gives him to do, let it be ever so little in his own eyes.' Then she told me some of her life, and, somehow, I was so moved that I knelt down beside her and took her other hand in mine."

"That night I had a fierce battle to fight, and Satan stood by me as though he had a great love for me. He held up what I had done for others, the sacrifice I had made for my poor mother and younger brothers, showed me the honor I deserved for keeping myself from the vices of youth, and from abstaining from the language indulged in at the shop, and made myself out quite a saint, I can tell you. Then I wondered why I had not been given a better chance to display my talents, and all the old repining came back with redoubled force. Just there I got a glimpse of Christ. Myself-righteousness tumbled down at once, and, somehow, Satan fled, and I turned sick at the sorry spectacle I made with what I had thought my wonderful goodness lying

around me in the mud and mire of selfishness and pride. I was glad to get away from it, you may be sure, on the easy terms offered me, and the next day I started out in the service of my new Master. The work at the shop had grown nobler, and my shopmates no longer seemed beneath me. I lost sight of my self-sacrifice, and found so much beauty and happiness in my life that I whistled and sang from morning till night."

"Then you went to work on the men, didn't you, Paul?"

"No, sir! I'd been doing that before. I had reproved them for their words whenever I could get a chance, told them how I had always looked at such things, and," giving a slight laugh, "made myself a bore generally. I don't think I can tell you how things changed here; all went well enough when the Jonas was cast out. I only know that when I left off parading my own goodness, I found a way to speak for my Master without giving offense. I began to love them because he did, and there's generally a chance to reach those you love."

"I see," said Mr. Read, "but how came you to trouble yourself about Jake's family? They are a mean, ungrateful set. Why, I know of a lady who called there, and was almost driven out by the woman's insolence. What have you to say to that?"

"She told me but a few minutes ago that some one had called with tracts and papers, and had offered to report their needs at the next monthly meeting. 'But,' said the poor creature, 'I was that wretched I could not 'bide her fine manners, and I threw her l'aves after her, with words I'd no call p'raps to as'poken. What did she know of misery like ours? Wait for a month to be helped? Yes, she'll be in time for our shrouds, may be, not much besides I'm thinking. Sinners, she called us, an' small chance have we had to be saints.' Poor woman, she is half-crazed between her worry about Jake and her sick child, and the crying of the others for food. I think if Christ had been there, he would first have rebuked the person whose words were so untimely, and which, under the circumstances, seemed only another kind of insolence."

"Oh, come, come, Paul, you are getting uncharitable," and he sent an uneasy glance to my hiding-place. "No doubt those interested in the mission work act from the best of motives, and believe they are doing the Lord's work."

Paul had not turned his eyes beyond the desk. "They accomplish a great deal of good, Mr. Read. It's only when they become self-seekers that they make such woeeful mistakes. James had that kind of person in mind when he wrote of the uselessness of saying, 'Be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body.' I think if one's heart is in the work, and it is undertaken from real love to the Master, they will be given some measure of tact, and will never hurl the epithet of 'sinner' at a poor creature, without showing at the same time the eternal remedy, Jesus, the world's Saviour and Redeemer."

"Let's go back to business," said Mr. Read, evidently shrinking from Paul's earnestness, and possibly waking up to the apparent unpleasantness of my situation. "You can get Jake sober and set him to work as soon as you please; and now what do you want me to do for the others?"

"If you will give me five dollars, the boys and I will manage the rest, and thank you, too, for the talk. I hope I have n't been tedious."

The money given, the shapely, white hand was frankly extended, and grasped heartily by the stout, labor-stained ones of the younger man. For a moment, at least, of their lives they stood on common ground. Looking into each other's faces, one only said, "Almost thou persuadest me to be a Christian;" and the other replied, "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous. He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Another hand shake, and Mr. Read stood alone at the desk. He had dropped the curtain when the lightning startled me, and now, stepping to the window, he raised it again. The storm was over, and the distant hills were mantled in crimson and gold by the sunset-tinted clouds.

"Look," said he, turning toward me, "the time of your imprisonment is over. Has your penance been too heavy for you?"

"On the contrary, I have found it good to be here. I was sadly in need of just the lesson I have received."

My self-command, at its utmost, was sufficient to keep back the tears of humility which welled up from my eyes.

"There, there, I thought to show you a mote in your eye, and lo, I have found a beam in my own! Don't cry or you will be able to take in the full beauty of this splendid sunset; and see, there's a rainbow gorgeous beyond description."

Looking up to it, my heart strangely lightened. All the way he served to bring God nearer to me, when I said sorrowfully to myself, "never go out on this work again, no! I see my unfitness," it suggested these helpful words that have been such a comfort to other hearts, and that hold good for all time: "If any of you wisdom, let him ask of God, that give all men liberally, and upbraideth not; it shall be given him."

Looking back to that day, long ago, I recall what seems now to have been my first lesson in mission work. Surely one but God would have thought of giving me to a—establishment to reach it.—S. H. B., in *Zion's Herald*.

#### "LEFT OVER."

Unto what? "To the coming of the Lord." Such is the literal rendering of 1 Thess. 4:15. Who are those "left over?" "We, the living;" i. e., whose body will live to see him come. Whose body will never fall asleep—never take death. Somebody will escape death, shroud, coffin, and the grave. Somebody will never be mourned for, or their name be carved on the marble tomb. Somebody will clasp angel hands, and our living homes, not open graves, will be caught up to join the celestial escort to see the King of kings. Lost to the world—lost in the ambrosial, sun-bright, lost heavenward. Was ever such a thing heard of? O yes; one of old went up in cherubic chariots sky-ward, and the earth saw him no more—type of the living left over unto his epiphany. And the same chariots are waiting to carry the Bride to the Bridegroom.

O ye weary, and worn, and sad, and sick, and suffering, and bruised, find good comfort. Ye who wrestle in prayer with the "lost archangel," and whose wrath would sift, and toss, and shake as wheat, "hold in, hold out, hold a little while, and the victory is yours forever. A few more sighs, struggles, temptations, trials, with "stormy weather" and then if "left over," there comes unspeakable glory and the everlasting life. I beseech you not to cease to watch—T.

#### GO FORWARD.

"SPEAK unto the children of Israel, they go forward." Ex. 14:15. Does the Red Sea sometimes rise before you, brother or sister, and faith see no passage through? God says, "Go forward!" Why not? Behind is death. There are no side issues. Go forward! Infinite love is speaking, omnipotent power. What though the way is dark, and the waves, rolling mountains, or unfathomably deep, seem to mock at your advance, we have not terrific water to meet alone. One is guiding who not sees every step of the way, but who controls everything to bring about his purposes. Is he not worthy of our obedience? As we show our obedience, stepping resolutely onward, see the way recede! Surely an unseen power is at work for us, bearing our burdens and carrying our sorrows.

Does Jordan roll between us and promised land? Courage! Our great Priest with the ark of God has passed before, and opened a way for us. Follow closely. "The Lord of hosts is with us; the God of Jacob is our refuge. Courage, all! He who can control and dispose of the most overwhelming trials, and will, just as lovingly open the way through all our every-day vexations, lift us by degrees above our failures and wrongs. The mighty Hand we have clung to is never weary of helping on to goodness. "Go forward," through the valley, through the sea or through the fire. There is not a moment to lose—one to spend in regrets that are unavailing. Trust in the blood of Jesus for pardon, do it at once, as soon as the knowledge of sin comes;—then "go forward;" for it does not wait while we sit and grieve. Every moment brings its own work.

not pervert one, but "make the most we of life." With our fingers in our ears, Bunyan's pilgrim, now, if never before, hasten on, crying, "life! life! eternal life!"

M. E. S.

### WHO SHALL BE SAVED?

are living in the most grand and sol- time of the world's history. The of God is rapidly advancing, and it will be said, "He that is filthy, let be filthy still; and he that is righteous, let him be righteous still." Now is the opportunity to fit up characters that stand the test of the Judgment.

accounts in the REVIEW are very ing that many are advancing, since appointed for fasting, humiliation, prayer, and that they begin to taste the of pardoning love. It is a thought the deepest sadness that some not be benefited by this day of fast- Oh! that all could realize just what need to do in order to be saved. If keepers were more firmly united ore, how much good might be accom- in saving souls. Truly we need ay that the softening Spirit of God elf our hearts and subdue our stub- wills. There is cause for the deepest ide that we have a Saviour who can uted with the feeling of our infirm- and who will never turn away any come to him in the spirit of humility. he has shown to us such tender sion; how necessary that we should sionate each other.

love of Jesus passes all understand- and it is free for you and for me. any been sad and desolate, feeling the way was hard, and that no ray of seemed to penetrate the darkness? up! Jesus' hand is extended for the relief of all who will grasp it by faith. thought of being saved in that bright where sorrow and sighing will for- flee away, is enough to inspire cour- the faintest heart. We cannot af- to trifle in the solemn work God has ed us in these last moments of time. we fully realized that our Saviour is the door, how eager would we be in- to rescue perishing souls from the y's power. God grant that the spirit umiliation and repentance which has menced to work among his people may broader and deeper until such a ref- tion shall take place as we never have ssed. Then shall we hear the cry on hand from poor sinners, "What shall be saved?"

all desire eternal salvation; but not all willing to sacrifice to obtain it. Many, the young man who came to Jesus, go away sorrowful, because they are illing to give all for Christ. It is those who are dead to self, and are entirely erated to the Master's service, who at last be among the saved.

love dismissed, 'tis then we live indeed; her embrace, death, only death is found, then, one noble effort and succeed, off the chain of self with which thy soul is bound.

I would cry, that all the world might hear, self-tormentors, love you God alone; unequaled excellence be dear, [own." to your inmost souls, and make him all year

A. S. NASON.

### DO BEASTS HAVE IMMORTAL SOULS?

(Concluded.)

#### CONSCIENCE.

To those who have never studied the ways of lower animals, it may seem strange to assert they, as well as ourselves, possess conscience, a sense of moral responsibility, and a capacity of distinguishing between right and wrong. Necessarily developed strongest in those an- which are placed under the rule of man, especially in those which, like the dog, be- to his household, and are made his com- ons. Conscience, in their dealings with is their religion, and they often exercise it way which would put many a human being

ame. It is this feeling which induces the dog to itself the guardian of its master's property, often to defend that property at the risk of life. For example, if a dog be placed in of its master's dinner, the faithful animal never touch a morsel of food, however hun- may be. Nay, a dog would rather, as an ary rule, die of starvation than eat the which belonged to his master. We often id-laborers working at one end of a large while their spare clothes and their dinner the other end, guarded by a dog. They quite easy about the safety of their property, ing well that the dog will not allow any ge to touch either the clothes or the provi- tie a very common form of conscience among

the lower animals is that which may be defined as a recognition of having done wrong, and an acknowledgment that punishment is deserved. It is exactly the same feeling which induced Adam to hide himself after he had fallen into sin. Animals have in their way very decided ideas as to right and wrong; and when they have committed an act which they know will offend their master, they display as keen a conscience as could be exhibited by any human being self-convicted of a sin; and, in many cases, the offense is acknowledged, and the creature remains miserable until pardon has been granted. This we call in ourselves penitence."

"Whenever our dog while young did wrong we found the greatest punishment was to take no notice of him, and refuse his offered paw. On one occasion, I remember, he ran off, and was missing all day. When he came back, he was shut up in his sleeping-place, after we had shaken our heads at him and turned away. Although he must have been very hungry, he would not touch his food, but sat close to the door, whining and crying, till we made it up with him by telling him he was forgiven, and taking his offered paw, when he ate his supper and went quietly to bed. His love for us is un- bounded, and he almost overwhelms us some- times by his affectionate embraces, especially if we have been away, when he almost talks in his joy at seeing us again."

"A Newfoundland dog of great age, but still the gentle, good-tempered friend of his master's children, lay one morning sound asleep. One of his playmates, wishing that he should accom- pany their walk, gave him a kick. The poor dog, suddenly awakened, seized sharply the lit- tle girl's leg, but without really hurting her. The nurse thereupon scolded him, pretended to beat him with a pocket-handkerchief, and, when he wanted to go with them, shut the door in his face."

"One of the men soon afterward found him lying with his head in a ditch, dragged him out, and brought him to the stables, where he lay, refusing to eat or drink. Ere long he was again found at the same ditch, dead. Whether, in remorse and despair of forgiveness, he had successfully repeated an attempt at suicide, or whether he had lain down there to die of a broken heart, I do not know."

#### SYMPATHY AND FRIENDSHIP.

As illustrative of this trait of character, read the following:—

"In a little village in Wiltshire there lived a small black terrier, called "Mungo," and a large yard-dog, the two being on the most amic- able terms. One night the terrier paid a neigh- boring farm-house a visit, in order to offer his respects to another little terrier, whom he much admired. But alas for his gallant intentions! A large rough watch-dog, not tolerating rivals, set on him savagely, and poor Mungo returned home in a sorry plight—bleeding, torn, limping, and scarcely able to crawl."

"He lay down by his faithful friend, and told of his piteous wooing. Fondly and gently the big dog listened, and licked his friend's wounds, who for many a day lay sorely bruised, and never attempted to leave home. Sometime afterward, on a fine moonlight night, some la- borers, who were returning home across some fields, met the two friends trotting gayly along. Next morning the farmer found his savage watch-dog stretched stiff and stark on the straw in his yard."

"What a combination of qualities do we not find in the conduct of these two dogs. They must have possessed a language sufficiently defi- nite for the one to tell the other what had be- fallen him, and to designate the offender. They then must have arranged that the big dog was to avenge the injuries inflicted on his little friend as soon as the latter was well enough to show him the way. There was memory in both dogs, enabling them to postpone the execution of their design until the injured dog had recov- ered; and there was sympathy for suffering in the large dog, and desire for revenge in the lit- tle one. The two dogs in question belonged to a clergyman, who told the story to my corre- spondent."

"The following little history is taken from Hardwicke's *Science Gossip*, for September, 1871:

"A little redbreast has come to our door all through the winter for his meals, and a most friendly, welcome guest he has been. One spring morning we saw robin do a deed of chari- ty that more than ever endeared the little bird to our hearts. It had been a bitterly cold night, and on our servant's going down stairs to fetch some coal to light the fires, she found a poor little starling, shivering and frightened, in the cellar. She called me to see the bird; it had only just left the nest, and it was so weak that it could not fly. I tried to coax it to eat, took it near the fire, offered it bread-crumbs, seeds, water; but no—the starling would not be tempted."

"Breakfast-time came, and with it the little robin. We thought that if we put the wee birdie out of doors its mother might come to look for her lost child; then came the fear of robin—he was so very pugnacious. Well, we risked it, keeping a very strict watch over the starling's safety. Robin eyed it for a moment, and flew away; still the little baby bird stood on one leg shivering, and no mother arrived. The moments seemed hours. Presently robin came flying back, and with something in his beak, too. Hop, hop, he came to where the wee baby starling was shivering, and popped a worm in its beak, which it opened, just as if robin had said, "Open your mouth—here is some breakfast;" and away he flew, and again returned with some food to the young bird, and then they both flew away. We never saw the

starling again, but good little robin's deed made him more loved than ever in the house. "I am rather glad to have the opportunity of making known these examples of sympathy be- tween animals, because I have received commu- nications from persons who really appreciate the moral capacities of the lower animals, but who cannot bring themselves to believe that they feel any sympathy with each other, though they do so for man."

#### CONJUGAL LOVE.

This is well illustrated in the following anecdote:—

"The traveler in question was a guest for a while in a house at Granada. In this house about twenty choolitos were kept; and, as they were all brought to the house when very young, they did not form their matrimonial attachments until after their arrival. Perhaps among them the sexes were not equally divided, so as to in- sure each bird a mate; but the sad fact was that, after one pair had entered the marriage state, another male made love to the wife. The lady was weak, and yielded to the solicitations of the too fascinating lover."

"The result was, according to Froebel's own words, as follows: 'When the husband under- stood the whole extent of his misfortune, and after he had made the last unsuccessful attempt to bring his faithless companion back to the path of duty, the unhappy creature, heart-broken by his wrongs, took his lonely seat on the perch on which he had passed happier nights, closely pressed to the side of his partner, refused to eat or drink, and one morning was found dead on the floor below.'"

"The reader may compare this narrative with that of the Mandarin duck [given in last week's REVIEW]. In both cases there was strong conju- gal love; but in the former the lady was faith- ful, and her husband avenged himself on the dis- turber of his domestic peace; while in the lat- ter the lady was frail, and the husband died of a broken heart. Both narratives are wonder- fully human, and each could furnish the plots of a sensational drama."

Now, all these facts conclusively show that beasts are possessed of mind, reason, conscience, affection, &c., as well as man. Are they all immortal therefore? Have they an undying spirit which continues to live when the body dies? Few of our readers will be willing to believe so absurd a doctrine. If, then, God can organize even the beasts so as to think, reason, and love, he certainly can do the same in organ- izing man; and this we believe is just what he did do. The fact, then, that man can reason is no argument for the immor- tality of his soul.

D. M. CANRIGHT.

### A BEAUTIFUL PIECE OF FURNI- TURE.

You may talk of your fine furniture and your finely furnished houses, mahogany- finished chairs, soft-cushioned sofas, and beautiful pictures with gilded frames, but we have one piece of furniture more valu- able than they all. It is different from any other furniture we have been able to get. It seems never to grow old. It has been in use for sixteen years, and we think it better than when we first commenced using it. We should feel lost without it, both night and morning. Some only use it at night; they do not take time in the morning. I know it is not because they are afraid of wearing it out; and every family can have this piece of furniture, without money and without price. Would you know its name? We call it the family altar. It makes home dearer and our sleep sweeter to gather our little ones around this altar, and ask our Father in Heaven to take care of us and our loved ones. And then in the morning, when all the cares of the day, with the tempt- ations and trials, await us, how sweet to re- sort to the altar of prayer for a fresh supply of grace.

I often think of the family altar at a neigh- bor's when I was quite young. I have many times resorted to his home, to meet with the family around the altar, my father being a non-professor. Fathers and mothers, lovers of Christ, if you have not already done so, will you not furnish your homes with this beautiful altar of prayer?

ALBERT WIKE.

### "WHERE HAST THOU GLEANED TO-DAY?"

THESE words, found in Ruth, chapter 2: 19, and addressed by Naomi to her daugh- ter-in-law, are very applicable to Christians now, and especially to those who profess to believe in the third angel's message. "Where hast thou gleaned to-day? and where wroughtest thou?" Has it been to gather with Christ or to scatter abroad? "He that gathereth not with me scattereth abroad." Matt. 12:30. Has it been your aim and object to do the will of your Father which is in Heaven? If so, your labor has not been in vain. But if you have been

seeking your own pleasure, regardless of others' happiness, and continue to do so, your life will be a failure.

Each day is bringing us nearer the Judg- ment, and what will be the account we shall have to render? Each day helps to de- velop some new trait in our characters, and each day is given us to glean precious sheaves for the Master. Our influence dur- ing one day may tell sadly against us in the Judgment. How important, then, that we have much of the spirit and wisdom of Christ to enable us to live just right. There are many ways in which we can glean sheaves for our Heavenly Father. Though we may not have the talent to preach, and though we may not be able to go out as missionaries, yet we can imitate the exam- ple of our divine Lord, and our godly lives can be sermons to some one. May it be our lot to gather with Christ, and reap a rich reward in the kingdom at last.

R. E. THURBER.

#### LIFE.

WHAT a wonderful thing is life? How utterly beyond the reach of man to give it, or even to comprehend what it is! None but the great Infinite can bestow this wonderful gift. We feel it thrill through our whole being; by its power we live and move, and by the same power the mind, that wonderful piece of mechanism, is made to act.

Life is indeed a great gift, but it is, nevertheless, one which is but poorly ap- preciated by many of us. It is given and continued to us for some good purpose. Is it that we may spend it in idleness, and in ministering only to self? Nay, in so do- ing we show ingratitude to the giver. We would not think of so misusing the gift of an earthly friend; neither does God bestow his gifts that we may waste them and tram- ple them beneath our feet.

And again, we do not realize by how frail a thread life hangs, nor how slight a tension will snap asunder the delicate cord. To-day we live and move among our fel- low-beings in the full exercise of all our faculties of mind and body; to-morrow we may lie silent and cold, realizing and feel- ing as little as though we had never breathed; for the house in which this life dwells is but dust, and when the life-power leaves it, only the *dumb clay* remains. The body may be as perfect as when the person lived, but it cannot move, think, or realize, simply because this all-animating life-power is extinct.

The question naturally arises as to wheth- er this is the last of man; for to all human discernment he is as if he had never been. Man is powerless to restore life; and were it not for the infinitely greater gift of God to us, we must ever sleep in death. But he has given us his dear Son, through whom we may again live. Jesus triumphed over the grave. To him have been committed the keys of death and of hell, and he is able to loose their captives. The life which he will give, can no man take away. It will continue throughout all the ages of eternity.

But there is a condition with which we must comply in order to obtain this great boon. It is this: We must improve the life which is now given us if we would have that which is to come.

How this is to be done may be illus- trated by one of the parables given by our Saviour. A certain lord gave to his servants talents, and went into a far coun- try. When he returned he called those servants, and inquired concerning the tal- ents he had entrusted to their care. To those who had made good use of them, he gave still greater gifts; but to him who had made no use of his lord's money, he gave nothing, but took away even that which he had. So will it be with us. God is not mocked, and if we misuse this great and wonderful gift by spending it all in self-gratification and indulgence, we will have it taken away, and no other life will be given us. We shall die, never to live again,—yes, *die* as we might have lived—eternally.

Let us then try to so use this gift of life, that, when we are called to yield it up to Him who gave it, we may do so, feeling that it has not been for naught that it was bestowed, and hoping for that eternal life which will be given to the overcomers.

EVA BELL.

THE ends of a Divine and those of a hu- man legislator are vastly different.

It has been beautifully said that "the veil which covers the face of futurity is woven by the hand of mercy."

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MARCH 30, 1876.

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

### PREACHING BY STEAM.

WHEN men shut their eyes to the apostasies, disorders in society, and the villainies of the present, and look only upon the advancement in the arts and sciences, they feel flattered that they live in an age of unparalleled progression. Not stopping to discuss the question whether advancing blessings equal progressing evils, we wish here to call attention to the approximate perfection in the art of printing, and the rapidity with which the religious press may do preaching by steam.

Probably no religious people have done as much preaching in this way, when numbers and time are taken into the account, as the Seventh-day Adventists. We established a paper which taught the views of this people in 1849, when we could number only a few scores of souls. This small beginning has grown in a quarter of a century, steadily and surely, to a legally incorporated Publishing Association, at Battle Creek, Michigan, with a capital of \$100,000, a reliable patronage of fifteen thousand souls, and through our Tract and Missionary Societies, to almost unlimited demand of printed matter on religious and reformatory subjects.

April, 1875, the Pacific S. D. A. Publishing Association was incorporated according to the laws of California, at Oakland. In about ten months, buildings have been erected at a cost of \$12,000. A car-load of presses and other machinery has been purchased and brought across the continent from New York, type and other material sufficient to do the present business of the Association have also been purchased, the entire cost of which is \$8,000. This sum has been donated by the Eastern friends of our cause. And this young Association is paying neither interest nor rents.

THE SIGNS OF THE TIMES has a paying circulation of nearly 4,000, and its lists of subscribers are rapidly increasing. Thank God that we can give so good and cheering a report of the California Publishing Association as it enters on the eleventh month of its existence. Judging from the past, we can safely predict for it a very prosperous future.

Besides the issue of the SIGNS, our California steam press has printed, during the past four months, more than three tons of tracts and pamphlets, containing the most valuable matter for our people at this time. Already the item of postage paid on this kind of matter which has been sent out from the Office of the SIGNS, during the past three months, amounts to between two and three hundred dollars. The idea is truly grand, that an unpopular message of Bible truth, which was first held by a few humble persons on the shores of the Atlantic a few years since, has passed across the continent, gathering strong and devoted friends at every step, and now is being preached by steam on the Pacific. Best judges say, when speaking of our large cylinder printing machine, that it is the best press on the Pacific Coast.

And right here, just as the Pacific Press is completely established, the advancing cause in Europe demands that there should be an Office of publication in Switzerland, as suggested in a recent report from our worthy missionary, Eld. J. N. Andrews. We highly approve the measure, and venture the statement that there is no time to be lost. But little has been accomplished for the cause in our own country without the press. The cause moved very slowly on this continent until we began publishing in good earnest. The work in Europe will amount to but little until our brethren there commence preaching by steam.

Periodicals in both the French and German languages will soon be issued from the S. D. Adventist Office in Europe. There, too, our tracts, already published at Battle Creek in both these languages, can be reproduced, and others of equal or superior value can be at once printed. The time has come. We have three men of ability in Europe who are devoted to the cause of God, and we expect more will be raised up there to stand in defense of the truth.

Mrs. W. joins us in the pledge to give \$1,000 for the mission and press in Europe before the close of 1876, and we shall expect that those of our brethren who have more than a humble competency will join us with a liberal hand in this important work. By the grace of God we will have a Publishing House in Basel, the central point for Switzerland, Germany and France,

before the close of the current year, where work may be done on our own presses. But for the present Eld. Andrews must hire others to do his printing; and in order to do this he must have immediate help. We shall therefore send him \$100 each month, beginning with April, and close up the amount of our pledge with \$200 in December.

Eld. Andrews is in need of immediate help. We shall forward to him not less than \$2,000 at the time of the extra session of the General Conference, and shall expect that our wealthy brethren will join us liberally in the April installment for the European Press. Now is our time to act, and may God prosper our missionaries in Europe in all those preparations necessary for preaching by steam. J. W.

### THE SANCTUARY.

Thirteenth Paper.—The Original Advent Faith.

SEVENTH-DAY Adventists are sometimes charged with being a mere offshoot from the Advent body, followers of side issues and newly-created hobbies. We claim, and shall show, that we are the only ones who adhere to the original principles of interpretation, on which the whole Advent movement was founded, and that we are the only ones who are following out that movement to its logical results and conclusions.

The reader has seen something of the strength of the argument by which the original application of the prophetic periods is sustained. Those who have attempted to re-adjust those periods in order to extend them to some future point of time when Palestine or the earth should be purified by fire, have found themselves in an extremely embarrassing position. Their own confessions have proved this; and the reader will be interested to see some of them.

Josiah Litch, a prominent writer and laborer in the early stage of the Advent movement, spoke as follows in the *Advent Herald* of Dec. 28, 1850:—

"Chronologically, the period [2300 days] is at an end, according to the best light to be obtained on the subject; and where the discrepancy is I am unable to decide. But of this we shall know more in due time.

"God is his own interpreter,  
And he will make it plain."

The *Advent Herald*, seeing the utter inconsistency of denying the termination of the 2300 days in the past, while at the same time it was setting forth unanswerable arguments in vindication of the original date for the commencement of the period, as it long continued to do, in connection with the seventy weeks, it at last denied the connection between the seventy weeks and the twenty-three hundred days, and thus cut this latter period adrift upon the prophetic sea. This appears from the following queries by a correspondent, and the answers of the then editor of the *Herald*, inclosed in brackets, which appeared in the *Herald* of May 22, 1852:—

"In your 'chronology' the cross is placed in A. D. 31. What are the principal objections which bear against its being placed in A. D. 39? [Ans. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy that the seventh of Artaxerxes was in B. C. 457-8, that the birth of Christ was B. C. 4-5, that the thirtieth year of Christ was 483 years from the seventh of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week, when the sacrifice and oblation should cease.]

"If the seventy weeks of Dan. 9 do not commence in the twentieth of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future? [Ans. They cannot.] Must we not henceforth consider that they have different starting points? [Ans. Yes.]

To understand how serious a departure this was from the "original Advent faith," the reader should bear in mind the following statements which under the significant heading of "Points of Difference between Us and our Opponents," once formed a standing notice in the *Advent Papers*:—

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

Who now deny this? All who call themselves Adventists, so far as we know except the Seventh-day Adventists. And in what position do they place themselves by this denial? In the position of those who were originally the opponents of the Advent faith. Gone over to the side of their opponents, and yet claiming to be the adherents of the original Advent faith!

The declaration above quoted is as good for us to-day as it was for the *Signs of the Times* in 1843. It still flies from our mast head.

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and 2300 days or years commence together. Our opponents [apostatized Adventists] deny this."

Who, then, are the original Adventists?

Again, to show the importance which was formerly attached to this matter, we quote from the *Advent Shield*, p. 49, Art. The Rise and Progress of Adventism:—

"The grand principle involved in the interpretation of the 2300 days of Dan. 8:14, is, that the 70 weeks of Dan. 9:24, are the first 490 days of the 2300, of the eighth chapter."

Those who have yielded this point, have therefore given up the "grand principle involved in the interpretation of the 2300 days." If to do this and go over to the position of "our [their] opponents," is not a serious defection from the original Advent faith, we greatly err.

The following well-founded opinion was expressed by Apollos Hale in 1846:—

"The second point to be settled, in explaining the text [Dan. 9:24], is to show what vision it is which the 70 weeks are said to seal. And it should be understood this involves one of the great questions which constitute the main pillars in our system of interpretation, so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. 9, and the 2300 days of Dan. 8, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, page 33.

Mark this language. The connection between Daniel 8 and 9 constitutes one of the "main pillars" of our system of interpretation. If it does not exist the whole system is shaken to its foundation. If it does exist, the system must stand. We rejoice in the fact to-day that this connection does exist, and the system stands.

And now, what are the reasons offered for taking a position which denies one of the main pillars of this system of interpretation, and shakes it to its very foundation? Simply this:—

"We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why that has passed, is a mystery to us, which we wait to have revealed."—*Advent Herald*, Sept. 7, 1850.

The same paper, in its issue of Feb. 22, 1851, further said:—

"Before 1843, we became satisfied of the validity of the arguments sustaining their connection and simultaneous commencement. There has nothing transpired to weaken the force of those arguments but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and, therefore, can only wait for the mystery of the passing of time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always assigned them."

Before such a matter of course surrender was made of the strongest evidence and clearest proofs that can be drawn from the word of God on any subject, we submit to the reader if it would not have been more logical to inquire whether there might not possibly be some mistake in the view that the earth is the sanctuary, and that the cleansing of the sanctuary is to be by fire at the second coming of Christ; whether the days may not have ended, and the work to which they brought us, whatever it is, be now in process of fulfillment. S. D. Adventists, before rejecting the past movement, raised this inquiry, and the result has repaid our researches a thousand fold, as will hereafter appear.

And how do those who disconnect the 70 weeks and 2300 days, dispose of this latter period; for something must be done with it? They attempt to date it from the point at which Daniel saw the ram pushing westward and northward and southward so that no beast might stand before him; and that pushing they make to be the decree issued against the Jews, as recorded in the book of Esther. As the result of the pushing in the prophecy, no beast could stand before him. This view therefore makes the Jews to be the beasts. But how did this matter come out? A counter decree was issued; fear of the Jews fell upon all the people; many joined themselves to them; and when the day of slaughter came, no man could withstand the Jews. Esth. 9:2. They smote all their enemies. Verse 5. Seventy and five thousand Persians fell before them; and it was to them a day of triumph and joy. This, forsooth, was the ram pushing and doing according to his will, and becoming "great," so that none could deliver out of his hand! To such absurdities are men driven in trying to avoid the plain and evident conclusions to be derived from God's word. That men should seriously argue in this manner is one of those strange phenom-

ena that sometimes appear in the work of the human mind.

But even dating from this point, and lessly changing the date of it as some have to as late a year as B. C. 426, the time has run out. Every limit to which the 2300 can be extended is passed by. Time has demonstrated that those days have ended; we now ask of any one to accede to untenable facts, and admit that these days are the past.

But if time has demonstrated that these are in the past, it has also demonstrated that the earth is not the sanctuary, the very claim by those who offer this fact as a planation of our disappointment in 1844. No change has come over the earth physically, increasing signs of infirmity, old age, and, morally, a deeper plunging wickedness and sin, on the part of its generating sons and daughters. The view that the earth is the sanctuary, being demonstrated to be incorrect, the inquiry is the Sanctuary? is now fairly in hand, and peremptorily demands an answer.

### LITERAL INTERPRETATION.

It is often the case that we hear people say, Well, I believe so and so; not giving any reason why they believe so, or offering any evidence of the truth of their position; as if believing so was all the proof necessary to it so. I have lately received a communication called out by an article of mine in *Review* Jan. 20, under the caption, "Are we understood?" in which the writer expresses his belief that the messages of Rev. 14:6-12, given by literal angels. No reason is given for this faith, except the suggestion that we accept the word of God. It is true, angels are mentioned in the word used. I hold to literal interpretation, but not quite to this extent. Are the symbols used in the book of Revelation, the immediate connection? Suppose I say the beasts of chapter 13 are literal beasts, cause the word of God calls them so? I not be told that these are earthly powers, described under the symbols of beasts? The writer speaks of the beasts of Daniel and relates as meaning governments. Should we not accept of "the words of God?"

But in the same sentence, in which he says that these angels should be understood literally, he says, "The gospel message is given by apostles, and in them to all ministers till it comes." Right, my brother; said he, "I am with you always, even to the end of the world;" and are not these gospel messengers? Have not these angels the "everlasting gospel"? The treasure of the gospel is committed to earthen vessels, that the excellency of the message may be of God, and not of men.

As the beasts of prophecy are symbols of wicked and persecuting powers, so the angels are symbols of proclamations of truth. The instruments are men. In John the Baptist fulfilled the promise, "I send my messenger before thy face;" but John was not an angel from Heaven. But though the beasts and angels are symbols, yet their works are literally described. How literally has the tenth beast done the work assigned it; and how literally are the predicted messages being proclaimed in our day!

R. F. CORTIS.

### FEELING VS. GOD'S WORD.

MANY who would be shocked at the thought of holding in higher estimation their own feelings than the word of God do, nevertheless, in matters of religious faith and practice, often more from the impulses of their own feelings than from the teachings of the Scriptures.

Were man left to the influence and power of his fallen nature to work out his salvation, he may easily determine, from Romans 1:21, to the character he would form and the deity he would meet.

In love to the world, and to secure the favor of the penitent, God has revealed his will and established a public ministry to proclaim and bear it to the nations, tongues, and peoples of the earth. Shall we honor and acknowledge the Author of this priceless Revelation by receiving it as the man of our counsel, and unerring rule of our faith?

Shall not its divine instructions be above the voice of the people? Shall they not mould our religious sentiments and turn our feet into the "narrow" way of life, rather than to early education and tread the "broad" way of death? Shall not tradition with all its alluring errors bow before the word of in-

tion, and by it be hewn in pieces as was Agag by the sword of Samuel?

Let the church of God awake from her slumbers and cry, The Bible, the Bible. Let her come forth from the wilderness, "leaning upon her beloved," with her voice raised for Bible religion, Bible life, Bible hope, and strong confidence ultimately of Bible felicity. Let her awake in vindication of the law of the Lord, in defense of the down-trodden Sabbath, the rest-day of the Creator, blessed and sanctified, and given to man before sin had marred the Creator's work.

Says David, "Thy word is a lamp to my feet, and a light to my path." In behalf of the Scriptures the apostle bears the following testimony: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Doctrine is the first thing specified for which the Scripture is said to be profitable. Amid the confusion of creeds and sentiments of religious bodies at the present time, we cannot look too closely to the word of God, or by it too thoroughly test our religious faith.

False sentiments may please and charm us, but they cannot convert the soul, nor secure to us eternal life. Said Christ, "Ye shall know the truth, and the truth shall make you free." And again he prays in behalf of his disciples, "Sanctify them through thy truth; thy word is truth." And it is a painful reflection that the apostle looked forward to the time when men would not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears: and they should turn away their ears from the truth, and should be turned into fables.

Says one man, Our business now is to convert the world, and if it shall prove that our theology is incorrect, we will settle that question when we get to Heaven. But I incline strongly to the opinion that Heaven will not prove the place to settle theological debates.

"For instruction in righteousness," Paul affirms the Scripture is also "profitable." As Christians we need "reproof," "correction," and "instruction." For these we are directed to the Scriptures. Not a word said about taking our feelings as a sure guide.

What apology, then, shall be offered for those who have been soundly convinced from the Scriptures of their obligation to hallow the Sabbath of the fourth commandment, been blest in acknowledging the claims of this ancient institution, and in keeping it unto the Lord, and yet, all at once have a conviction come over them of the sacredness of the first day, so much as to lead them to sacrifice reason and judgment and the plain teachings of the Bible, and turn from the Sabbath of the Lord to the first day?

How will men and women, whose minds have been enlightened on this question to that extent they know the Bible enjoins no weekly Sabbath but the seventh day, meet the Judge and stand before him with no excuse for not obeying the commandment only that some dying friend had warned them never to leave the church of their early choice? And how will ministers meet the record of their lives, who have taught men to honor and keep as the Sabbath another day than God's chosen rest-day, while they see the Bible contains no commandment to sustain them, and declare they want no command, and are satisfied without Scripture enjoining the observance of it?

A heavy responsibility rests upon the minister of the gospel. Oh, that it might be realized! The voice of the Master is, "If any man speak, let him speak as the oracles of God." Of the false prophets he says, "If they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22.

A. S. HUTCHINS.

#### TO THE MEMBERS OF THE MINN. CONFERENCE.

DEAR BRETHREN AND SISTERS: Will you permit me to stir up your minds by way of remembrance? At our good camp-meeting in June 1874, many of you pledged liberally in support of the California mission to help start a paper there. By the kindness of Bro. White, those pledges less than one hundred dollars were transferred to the Minn. T. & M. Society in consideration of the hard times in Minnesota and that the Society was in debt. At present, but few of these pledges have been paid, and the T. & M. Society owes a large debt. Shall we leave it so?

Some one said at that camp-meeting that S. D. A. pledges were worth ninety-five cents on a dollar. If we wish to keep up that reputation we must pay our pledges. I entreat every one who is able, and who pledged at that camp-meeting, to make an earnest effort to pay from five to ten dollars, at least, on every pledge, and that smaller ones be paid up entirely, if possible. It is better not to vow than to vow and not pay. The directors have your pledges, but they can do nothing if you are not willing to do your part. Shall we not make a covenant with the Lord by sacrifice, and so be prepared to come to our next great annual gathering with at least a great part of this debt off our hands! It troubles me greatly, and I entreat you, brethren, to labor in this direction. You have had one year and a half to raise this money. If you do not do it now, will it ever be any easier? The Lord has promised to bless those who deny themselves, take up their cross, and follow him. The T. & M. Society is doing a good work here. About two hundred have been added to our Conference since our last camp-meeting. Many of them were first aroused by reading matter furnished them by the T. & M. Society. Shall we not sustain this Society, and help in keeping up the work? HARRISON GRANT.

Medford, Minn., March 15, 1876.

#### REMARKABLE WHIRLWIND.

A TERRIBLE visitation at Hazel Green, Wis., on the 10th of March last, is described in a special dispatch to the Chicago Tribune as the result of a collision between two sections of a cloud, which had divided and come together again:—

The clouds joined, and a long cylindrical shaft shot down. The cylinder was about 120 feet in circumference and 70 feet in height. It struck the ground a mile southwest of Hazel Green, and, ploughing a furrow 600 feet long, 4 feet wide, and several feet deep, seemed to absorb the earth and the rocks. As it moved along in a northeasterly direction, it looked like a clay-colored column whirling with incredible speed around a central vacuum. It was a solid mass of heavy rubbish. As the cylinder came up the slope, the rush and yell and whirr of the column—sounding like the rush and shrieks of the wind on the sea, and like the thunder of guns—attracted the attention of the people of Hazel Green, and they flocked to their doors and windows. Steadily it came on, sometimes bounding fifty feet into the air, then rushing down again. In two minutes it descended on the little hazel grove just southwest of the town. The trees were snatched up by the roots, whirled ninety feet into the air, and supported there.

The cap of the column was a stone 8 feet long, 4 feet wide, and 3 feet thick. This stone was held in its position while the column covered a space of three quarters of a mile. Just between the grove and the town, 250 feet from either, the column halted and spun around over a small space, and then recommenced its march. The air was filled with the yells and lamentations of the people.

Tearing off a corner of a frame house, the column rose some thirty feet into the air, and then, hovering for an instant, fell perpendicularly upon the roof of the Masonic Hall, a stone building. The structure was mashed flat. This was at half past four, and a meeting had been called for five o'clock. Half an hour later seventy persons would have been assembled in the upper portion of the building. The next house was of frame, and occupied by Mrs. Richards and her family. A daughter-in-law and her two children were saved by the scantlings above them, while the rest of the family were killed outright. A frying pan containing three cakes, was on the stove, and the frying pan, still containing the cakes, was found a mile and a half north-east of the village. Twenty-six houses were carried beyond the ken of mortals. Where they went, no one can tell. The track of the column is filled with sawdust and bits of wood, as though a saw-mill had belched out a half-finished lumber yard. The trees for several miles are filled with chairs, bits of furniture, carpets, clothing, bits of window shades, and household materials. Mrs. Looney was sitting in her kitchen. The house disappeared as if touched by the magician's wand, and the crushed body of Mrs. Looney was found 400 feet off, stripped of clothing and with the skin peeled off her back from her neck down.

Of the rest of those killed nothing can be said, beyond that the bodies were found not less than 200 feet from where they started. A boy and girl were found out on the prairie, wandering about helplessly. They were in a house of which no account has been received. They remember being lifted into the air, and, when

found, were nearly a quarter of a mile from where the house used to be, badly bruised and unable to account for their condition. Probably the most remarkable spectacle was that of Dr. Kittoe's horses, which, with barn, buggy, and harness, were lifted 60 feet into the air, and the horses dropped at least 100 rods from the former site of the barn. The column was then a huge mass of debris, and a spectator says that the horses went up through the center of the column, whirling around so swiftly that they looked as if torn in pieces. They were found utterly unbruised but stone dead, and not more than 10 or 20 feet apart. The whole affair was over in two minutes, but the devastation was most complete.—Scientific American.

#### LAMB-LIKE, BUT DANGEROUS.

A "DEBATE on the Religious Amendment" of the Constitution of the United States occurred at Crestline, Ohio, on the 29th of December, 1875. In the course of the discussion, the advocates of the amendment presented the following, as a sample of the thing designed concerning practical points:—

"The Jew and many Baptists have conscientious convictions that the seventh day of the week is the true Sabbath; but as many (or more) of other persuasions, believe the first day of the week to be the Sabbath. In this conflict the State has not hesitated to decide. And that decision—the only one that can be made—is based upon what is recognized as the Great Public Conscience. In other words, the conscientious belief common to the majority is given the preference, and embodied in legal enactments; while the minority, instead of being compelled to profess, or believe with the majority, are left to hold their own views and promulgate them, without incurring any civil penalty, provided they are not guilty of any overt act in violation of law."

Read carelessly, the above sounds quite harmless; examined more closely, it has the true ring of the coin which says, "Might makes right." The darkest periods in the history of Romanism, when its hands were full of blood, were days in which the "Great Public Conscience" was "given the preference," and became the standard of the civil law. Even then, the minority were allowed to hold and promulgate their views, providing they were "not guilty of any overt act in violation of law." But on practical questions it is not possible for the dissenter to obey conscience without committing an "overt act in violation of the law." Violations of the Sunday law—weak as it now is—are permitted only by sufferance, and because many believe the law to be unconstitutional and unjust. Increase the power of this "Great Public Conscience," and make it a tool in the hands of partisans, and this sufferance will speedily disappear. Note the words of the above: "In this conflict the State has not hesitated to decide. And that decision—the only one that can be made—is based," etc. Exactly, "the only one that can be made." That is well put. That is plain. It is a true statement, from the standpoint of those who press such amendments. Majorities must govern in matters of religion, and the national government must so decree. That was good doctrine in the tenth century, when the death-pall of a corrupted State-church hung over the world. It was good doctrine even in the latter years of the fifteenth century, when "Rome's worst pope," Alexander VI., and his son, Caesar Borgia, made the black pages of history blush with their crimes.

We may deem this "Religious-Amendment" scheme an idle tale. It may prove to be an idle tale. It may prove to be nothing more. But earnest men are behind it. They think they do God service in pressing it. They are not now cruel in their opposition to the minority, at least the Protestant minority. They are only orthodox; intensely orthodox. So the Romish persecutors who slew thousands of Sabbath-keeping Waldenses during the later years of the Dark Ages were only orthodox. They only put the "Great Public Conscience" into civil laws. The road between intense orthodoxy on the part of the "Great Public Conscience" and persecution is short. Truth need not fear, but it is well not to be hoodwinked or cajoled.—A. H. LEWIS, in Sabbath Recorder.

#### TO THE CHURCHES IN WISCONSIN.

"BRING all your tithes into the storehouse, that there may be meat in mine house." Mal. 3:10.

As another Conference year is nearing its close it would be well for all churches to look

after their accounts and know how they stand on their s. a. books.

While there are many who are very punctual in carrying out the plan of Systematic Benevolence, I am sorry to say that there are others who are very slack. Now, brethren, if you had made a promise, or signed a note, you would not think it right to let the time specified pass by in indifference. You would bear in mind the time the money was due, and would do your utmost to secure the necessary means to pay your debt; for if you should neglect it, it might cause you trouble.

But when we come to pay our vows to God, there is often a great indifference manifested. The time arrives when the pledge for the quarter becomes due. We hear the notice given, and the means may be at our command. But instead of paying up we think it is no matter if we don't pay just now. We like to keep the money on hand, thinking there is time enough yet, and we will pay sometime before the year is out; or perhaps the money is not just at hand; and as there is plenty of time yet, no effort is made to secure it. So the first quarter passes.

The second quarter arrives, and no more concern is manifested than during the first one. The third quarter comes, and still nothing has been paid on the pledge, neither is there any special burden in the matter. By-and-by the Conference is to meet, when a portion of the Lord's means is wanted to carry on his work, or the cause must suffer on account of the negligence of its professed lovers. Dear brethren, your pledges have amounted to quite a sum, and what are now your circumstances? You are probably some concerned about your promise to the Lord, and will make an effort to pay your pledge. But it often happens, with your best efforts, that you cannot secure more than one-half or perhaps only a quarter of the amount you have promised the Lord for the year. This is sent, but the Lord is robbed at least of the use of the money.

The Conference meets to consider the wants of the cause. They see a great work and a large field open before them; but what can they do? Their hands are crippled—the treasury of the Lord is empty. Why? Because his people have neglected to bring their tithes into his storehouse. But it does not stop here. The blessing of the Lord is withheld from his people because of their great neglect, and discouragement settles upon them. In a little while they are almost ready to give up their hope.

Dear brethren, I do not desire to follow this description any farther, but would invite you to seriously consider this matter. The subject has been clearly set before us time and again, and our duty in reference to it pointed out. Now let us take hold of this matter at once. Have we been neglectful, let us make haste to amend our ways. I would request all the churches of the Wisconsin Conference to look into this matter immediately. Elders, are you doing your duty? Examine the treasurer's book, and learn how the account stands, and set the matter properly before the church. Treasurers, are you doing your duty? Have you properly notified the churches when their pledges were due and called upon them for the same? Have you been faithful to give a quarterly report of the condition of the treasury? This should not be neglected.

We invite you, one and all, to look to this matter at once; and if you have neglected to meet the payment of your pledges up to this time, put it off no longer. Go to work and make arrangements to square up your account with the Lord. And when the next Conference meets, shall we not find that every church has met its pledges and balanced its account on the State secretary's book?

Send your money to the treasurer, Wm. Kerr, Monroe, Green Co., Wis., by draft or P. O. Order, and report to the secretary, A. S. Osborn, Bloomington, Grant Co., Wis. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

O. A. OLSEN.

Fish Creek, March 16, 1876.

SUPPOSE the doctrine of universal salvation be true, and you disbelieve it; will it harm you? Suppose you fear God, and are devout and holy; will this exclude you from Heaven? By no means. Make Christ your portion, and whether it be true or false, you are safe. But suppose this doctrine be false, and, unwashed, and unholy, you are called to Judgment; will that delusion save you from the bitter fruit of your own doing? R. F. C.

## MISSIONARY HYMN.

[Dr. Sheldon Jackson offered a prize of fifty dollars for the best home missionary hymn. The following, out of a great number, was selected as the best. The author's name is not given.]

SAINTS of God! the dawn is brightening,  
Token of our coming Lord;  
O'er the earth the field is whitening;  
Louder rings the Master's word:  
"Pray for reapers  
In the harvest of the Lord."

Feebly now they toil in sadness,  
Weeping o'er the waste around,  
Slowly gathering grains of gladness,  
While their echoing cries resound:  
"Pray that reapers  
In God's harvest may abound."

Now, O Lord, fulfill thy pleasure,  
Breathe upon thy chosen band,  
And, with pentecostal measure,  
Send forth reapers o'er our land,—  
Faithful reapers,  
Gathering sheaves for thy right hand.

Ocean calleth unto ocean,  
Spirits speed from shore to shore,  
Heralding the world's commotion;  
Hear the conflict at our door—  
Mighty conflict—  
Satan's death-cry on our shore!

Broad the shadow of our nation,  
Eager millions hither roam;  
Lo! they wait for thy salvation;  
Come, Lord Jesus! quickly come!  
By thy Spirit,  
Bring thy ransomed people home.

Soon shall end the time of weeping,  
Soon the reaping time shall come—  
Heaven and earth together keeping  
God's eternal harvest home;  
Saints and angels!  
Shout the world's great harvest home.

## Progress of the Cause.

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

## SUMMARY OF LABORS IN MICHIGAN.

As I have taken a careful census of all the churches in Michigan, so far as I have visited them, I think a few facts will be of interest for the REVIEW. I obtained a blank book in which I have made a careful record of the names and addresses of all the officers of each church, the number of the members, number of Sabbath-keepers outside the church over ten years of age, the amount of s. b. pledged for 1875, the amount pledged for 1876, &c. As they show some important facts I will give them.

Churches visited, 54; elders elected and ordained, 10; deacons elected, 10; persons who have united with the different churches, 167; number baptized, 90; number reclaimed, or those who have started for the first time to be Christians, about, 400. The majority of these have been young persons, between the ages of sixteen and twenty-five.

Membership of these 54 churches, 1,513; those observing the Sabbath above ten years of age who are not members, 866; total number of Sabbath-keepers, 2,379; children under ten years of age, 827; Systematic Benevolence pledged for 1875, \$5,208.96; for 1876, \$10,532.20.

The s. b. is a little more than double what it was last year. There are twenty-five churches yet to be visited in Michigan, or just about one-third of the entire number in the State; and this includes such large churches as Battle Creek, Jackson, Flint, Burlington, and those in Hillsdale County, so that full one-third of the membership and wealth of Michigan is not counted in the above figures. If this should be approximately correct, then the entire membership of our churches in Michigan would be 2,269, the number of Sabbath-keepers, 3,568, and the s. b. pledged, at the same rate as the others, would be \$15,998.30.

But there are scores, and I think hundreds of scattered Sabbath-keepers, of whom I have made no account, as I have counted only those in the near vicinity of all the different churches. It will be seen by the above figures that considerably over one-third of the Sabbath-keepers worshipping in our different churches are not members of the church. Add to this the scattered ones, and I think it is safe to estimate that nearly, if not quite, one-half who observe the Sabbath are not reckoned in the membership of any of our churches. If this is so in Michigan, it is much more so in the newer Territories, where organization is much less looked after. The entire membership of all our churches everywhere, at present, I believe is about 10,000. Upon the above basis, the number of Seventh-day Adventists would be about 20,000.

Sixteen thousand (\$16,000) dollars s. b. for Michigan may seem like a large amount

to some, but after having organized it in about fifty churches in Michigan, and having become acquainted, as I have had a good chance to do, with the circumstances of our people, I can say truthfully, without overstating the matter, that if all our people would pay one-tithe of their annual income, the s. b. in Michigan would be considerably over \$30,000. Then when we remember the fact that last year the entire pledge of the State was only about \$6,000, we can form some estimate of how much our people are withholding from the treasury of the Lord. If all our people would conscientiously come up to the Bible plan of paying into the Lord's treasury simply one-tenth of their income, there never need be one dollar's donation raised outside of this to meet any and all of the wants of the cause. It would pay all our preachers, run all our tents, furnish capital for our Publishing Houses, our College, our Health Institute, our book fund, &c. And is this the people who are looking for the immediate coming of the Lord, who believe that the destruction of all earthly things is right at hand? Brethren, it seems to me that some different action should be taken by our people upon this question. D. M. CANRIGHT.

Vassar, Mich., March 18, 1876.

## WISCONSIN.

It is some time since I have reported, but it is not because I have been inactive. Most of my time has been spent in laboring among the churches, and in the work of the Tract Society. I am glad to report that the Lord is blessing us more and more. I have realized the sustaining help of the Lord in a special manner as I have tried to set forth the importance of our time and the work before us. The meetings held in the different parts of the State have been well attended. I am very thankful to receive letters from different ones in the State containing words of good courage and testifying to the prosperity of the cause. Many say they never had such good meetings before. I have noticed lately more than ever before an interest manifested by those not of our people. In almost every instance the house would be filled to its utmost.

Tract and missionary worker, be not weary. The Lord is blessing the truth, and precious souls will be saved in the kingdom of God. The Spirit of the Lord is with our ministers in their several fields of labor, and many souls are joining the ranks of those who keep the commandments of God and the faith of Jesus.

Feb. 9, joined Bro. A. O. Johnson in his meetings among the Norwegian people near Leon, Monroe Co. There is quite an interest among this people, and the prospect is that a number will embrace the truth.

Feb. 18, in company with Bro. Johnson, commenced meetings near Hixton, Jackson Co., among the Norwegian people. The Lord blessed us much in our meetings here. Had ten meetings with them.

Feb. 26, 27, held meetings at White Hall. The friends from Jackson Co. were present. On first-day, seven went forward in the ordinance of baptism. It was a precious season to us all. Three years ago I labored in Jackson Co., and some decided to obey the truth. But a strong tide of opposition set in, and most of them became discouraged. It filled our hearts with gratitude to see the work of the Lord reviving. We commenced the organization of a church with eight members. If these are faithful, others will soon be added to their number. It will be known as the Hixton church.

March 14, I arrived at Fish Creek. Bro. Decker has been laboring here for the last six weeks, and between fifty and sixty have commenced to obey the truth. A number of the Norwegian people have received the truth also, and I am here to follow up the work among my country people. May God give me the needed wisdom and help.

I feel of good courage in the Lord. I desire to consecrate myself, and my all to the Lord and his work.

O. A. OLSEN.

Fish Creek, Door Co., Wis., March 16, 1876.

## MINNESOTA.

I ATTENDED the quarterly meeting at Mankato Jan. 1. The fast was observed by this church, and we had a very good meeting. The next Sabbath I met with the Round Grove church in their first quarterly meeting. This is a new church, just raised up under the labors of Brn. Ells and Curtis. Here we met Eld. Babcock, a seventh-day Baptist from Transit, who assisted in preaching, and was a great help in our meetings.

He seemed to drink in the spirit of the work. He also met with us at the Hutchinson quarterly meeting, and preached on the Sabbath to a large congregation of eager listeners.

Jan. 22 and 23, held a meeting at Kingstons. This church was organized less than one year ago. The straight-forward, godly, lives of the members have told in its favor, and its numbers have more than doubled during the last six months. Others, without doubt, will join them soon. I have also held quarterly meetings at Litchfield, Koronas, Grove Lake, and West Union. I re-organized Systematic Benevolence at all our meetings held since Jan. 1.

Feb. 27, 28, I met with the church at Round Prairie. Here is a company of twenty-five, just raised up by Brn. Hill and Morse. We celebrated the ordinances with them, and were led to exclaim, How they love one another! Brethren and sisters attended this meeting from Grove Lake, West Union, and Hartford. And what is better, the Lord met with us; his Spirit warmed their hearts, and we left them rejoicing in the truth.

I am now at Sauk Rapids, looking after a few scattered ones here. I find them very lonely, and we are taking steps to have them unite with some church. Our meetings have been very interesting thus far. At almost every one some are present who have lately come out by reading, and wish to become acquainted with our people. A man and his wife walked fifteen miles and carried a small child that long distance to attend one meeting. A sister walked eight miles through the snow to attend an S. D. Adventist meeting for the first time at West Union. Others have come forty and sixty miles to attend our meetings. I am astonished, and feel to praise God as I see the fruits of the labors of our T. & M. Society here in Minnesota.

A Baptist minister at Burbank has been reading, and has now taken his stand on the Sabbath, and the life and death question, and he is reading with much interest on other points of the Advent faith. God has blessed the labors of his servants in this State very much of late. About two hundred have received the truth since our last camp-meeting. Eight new churches have been raised up. And in other fields the people have been reading, and are waiting with great anxiety for a minister to come. How it stirs my soul to hear these calls and see no one to fill them. Our ministers are doing all they can. Oh! that God would raise up more laborers; for the fields are whitening, and the harvest is great.

HARRISON GRANT.

March 2, 1876.

## TRIPPVILLE, WIS.

I HAVE been laboring in this place about four weeks, trying to set the truths of the third angel's message before the people. As the result of my efforts, eight have commenced to observe God's holy rest day. One was keeping it when I came here; so there are nine in all.

The Lord has greatly helped me in my feeble efforts. To him be all the praise. I ask the prayers of my brethren and sisters that I may keep humble before the Lord, that his blessing may attend my future labors.

E. M. CRANDALL.

## KANSAS.

SINCE I last reported, I have labored as follows: Jan. 28 to Feb. 22, in Jefferson Co., helping those who have recently received the truth to get established in the work. These have already been reported by Bro. Kennedy.

Feb. 23, to March 2, I was at Rantoul and vicinity. Four ministers, of as many denominations, had been here trying to tear down the Sabbath, some of them going so far as to demolish Sunday, in order to strike a harder blow, as they seemed to think, at the Sabbath. Our brethren are firmer, if possible, than before, having seen the weakness of the opposition. Five others signed the covenant. The spirit manifested by the opposition has done a great deal to rivet on the minds of non-professors the fact that we have the truth of God for this time.

March 3-16, at Centerville. The general quarterly meeting the 4th, and 5th, though not as well attended as we desired, was quite interesting, and I trust profitable to nearly all present. As the meeting continued, the outside interest, which was very low at first, began to increase, and was still rising when I came away, having an appointment to begin a series of meetings at

a new place. Four were added to the church, and we hope for several others. Bro. Ayers is to continue the meeting. begin here to-night. J. LAMONT.

March 17, 1876.

## THE FRENCH IN ILLINOIS.

I LEFT Battle Creek last January to visit the French in Illinois who embraced the truth under the ministry of Eld. D. T. Bourdeau. I was cordially received. I first visited St. Anne and held seven meetings there. One backslider returned to the truth to the great joy of all his family. He recognized humbly his faults, and promised henceforth joyfully to serve the Lord. May the Lord bless him abundantly, and also his family, who are much devoted to the cause of God. Two more have commenced to keep the Sabbath, and another promised before I left him that he would keep it. I left that church much encouraged, and several promised to devote themselves more fully to the cause of God. Bro. Buizon, a true and courageous missionary who has been engaged in the perilous work of evangelical colportage in France, promised me that he would visit these brethren often to encourage them.

I also left the brethren around Kankakee encouraged. The last Sabbath which I spent among them was a very interesting occasion. The Lord was with us. The meeting was held at the house of a person who was very much opposed to Bro. Bourdeau, and who hated the Adventists. At the close of the meeting the lady wished to pray to God, imploring his blessing upon my work, and upon me the special benediction of Heaven. All eyes were filled with tears. May the Lord touch the hearts of this family, and cause them to see and feel the importance of the present truth.

I visited also the brethren of Erable and Pittswood, and left them all of good courage in the cause of the Lord. There is yet much to be done in these places. The weather was not favorable. The farmers were obliged to remain at home on account of bad roads, and it was also impossible for me to meet with them.

During two weeks I held meetings in Manteno among the Roman Catholics. The first week over one hundred came and listened to me and were very much interested. I spoke to them of the soon coming of Christ. The Sunday following, the priest told them to come no more to listen to me, and he assured them the end of the world would not come for three millions of years. Peace, peace, and there is no peace! The week following, several came no more, and I began to be insulted in the village. One evening I was at the store of a friend, and there came in an important looking personage who said with the greatest confidence speaking of me, "That young Frenchman is a fool." My friend replied, "Do you know Mr. G., the poor idiot who lives in the village? Well, he came this morning, and said the same words you have just uttered." Before denominating any person as a fool we must investigate the theories he advances.

During that same week I commenced speaking on the prophecies. The people, excited by the priest, intended to assault me. They came into the Hall, but the Lord protected me. They made only a few demonstrations, and went out intending to return in a short time. Before the Hall was an enraged mob making a great noise to drown my words. But the words of truth rose above the din. I was of great courage, and felt that the angel of the Lord was on my side. After the meeting I offered tracts, and they promised to read them. I told them that was the last evening I should speak to them, but that perhaps, after a time, I would come again. The next day they told me if I should preach again I must have the assistance of a policeman, for my life was in danger. But the Lord is all-powerful. If he be for us, who can be against us? I left Manteno thinking to return if the way opens.

I stopped also a few days at Watseka where I had meetings truly interesting. I regretted not being able to stay there longer. All were convinced of the present truth. Six embraced it. I appointed someone to read one of our French tracts to them and their friends at their meeting each Sabbath; for the majority of them cannot read. The village is really awakened.

An old man of seventy-five years said, while weeping for joy, that he thanked God for having permitted him to live to this time to keep all his commandments. He was always foremost in attending our meetings, notwithstanding the cold and snow. He

said that he felt his youth renewed, so happy was he. He promised the Lord to spread this truth among all his friends and acquaintances. I pray the Lord to bless the French church of Watseka.

En route for Battle Creek I stopped at Chicago to visit the Norwegian church. I was cordially received by the elder, Bro. G. F. Berg. He related to me that they began to build the church five years ago, eight days before the Chicago fire. No Adventist lost anything in this fire. The number of members of this church is seventy.

I am now in Battle Creek, writing with pleasure for the French paper soon to be published in Switzerland, for which I have obtained about fifty subscribers.

I have given away 4,633 pages of French tracts, sold \$7.32 worth of English tracts, \$1.23 worth of French tracts, and 50 cents worth of German tracts, and visited fifty families.

Battle Creek, Mich.

#### FAYETTE CO., IOWA.

HELD meetings in Poy Sippi, Wis., one week, and dedicated their new meeting-house. Quite a number of brethren from Fremont and Neenah were with us. The Lord blessed us, and good impressions were made by these meetings. They have now a neat and comfortable house of worship all paid for. It was built by the American and Danish brethren together. On the Sabbath they have English meetings in the forenoon and Danish in the afternoon. They have a Sabbath-school in the English language, which forms a connecting link between the two. This is profitable on both sides. It gives our American brethren and sisters an opportunity to use their talent and experience in the religious training of the youth, and it gives our Danish brethren a chance to send their children to a place where they can hear and learn the truth in that language which they like best, and which should be their language in this country.

The next week, held Danish meetings near Cedar Lake, about ten miles from Poy Sippi. There has not been a better interest to hear the truth among the Danes in this country for the last twelve years than now. Some decided to obey the truth, and there is a good prospect that others will follow.

At Neenah we continued meetings in Danish a week. These were well attended. Sunday afternoon we were invited to take part in the American Temperance movement, by addressing the people assembled in a large hall, which we did. Our assistance was appreciated and thankfully received, as it drew in many of the Scandinavians. Here is probably a good opening for a tent next summer.

I have now commenced meetings among the Norwegians in this place. Here are more than a thousand of them settled together. The Lutheran church predominates, and there is much prejudice among the people. I have held one meeting. About sixty attended. They manifested good interest, and the Spirit of God seemed to move hearts, which encouraged us.

JOHN G. MATTHESON.

Ossian, Winneshiek Co., Iowa, March 20, 1876.

#### ADAMS CO., IOWA.

A SHORT time ago Bro. Caldwell came to this place, and held a short series of meetings. The blessing of God attended his efforts. On Friday a church meeting was held at the house of the leader, and the Spirit of the Lord was with us. Open confessions from one to another, while all were in tears, made it a meeting long to be remembered. All made new resolves in the strength of the Lord. Two made application for baptism. Since this time our church has seemed to have a different spirit.

March 16, 1876.

#### SEVILLE, MICH.

MARCH 18, concluded a short course of lectures in Seville. I found here a few scattered Sabbath-keepers in a backslidden condition, some having joined the Grangers, and all had lost the spirit of the truth and had become much discouraged. They had not held any meetings for seven years, yet could not give up God's ancient Sabbath although surrounded by opposition. As we labored for this dear people the blessing of God came upon us, and we rejoiced to see nearly all start anew in this good work. Six others embraced the truth, one a man of Christian experience, who will be their

leader. Since leaving Lebanon, six who were undecided there have come out on the truth.

JOHN SISLEY.

#### MT. ZION, ILL.

I CAME to this place the 23rd of February. Commenced meetings in the evening. Congregations have ranged from seventeen to sixty. Have given seventeen discourses. I am about to present the subject of the Sabbath. Brethren, in your prayers remember this part of the field.

G. F. SHONK.

March 8, 1876.

#### REPORT OF MAINE T. & M. SOCIETY.

THE second quarterly meeting of the Maine T. & M. Society was held with the church at Norridgewock according to appointment, March 12, 1876.

Meeting called to order by the president. Prayer offered by Bro. Straton. The report of the last quarterly meeting read and accepted. The report of the present quarter was read, which was as follows:—

Number of families visited, 104; number of letters written, 55; No. of new subscribers for REVIEW, 9; INSTRUCTOR, 20; REFORMER, 6; SIGNS, 14; No. of REVIEWS distributed, 90; INSTRUCTORS, 44; REFORMERS, 34; VOICE, 26; SIGNS, 39; tracts and pamphlets distributed, pages, 61,076; value, \$77.75.

Rec'd for memberships,	\$8.00
" by donations,	76.94
" on book sales,	9.45

Total, \$94.39

Money in treasury at commencement of quarter,	\$6.38
Rec'd during the quarter,	94.39
By donations to Maine T. & M. Society,	25.00

Total, \$125.77

Due Office on account,	\$46.86
Voted to adjourn <i>sine die</i> .	

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

#### DIST. NO. 3, KANSAS T. & M. SOCIETY.

THIS meeting was held at Centerville, Kansas, March 4, 5, 1876.

Meeting called to order by the president. After the introductory exercises, J. Lamont was appointed secretary *pro tem*. Report of last quarter called for, read, and accepted. The work of the present quarter, so far as reported, is as follows:—

No. of families visited, 113; letters written, 80. No. of new subscribers for REVIEW, 39; INSTRUCTOR, 18; REFORMER, 13; SIGNS, 11; total number of new subscribers, 81. No. of periodicals distributed, 1390; almanacs, 453; tracts and pamphlets, pages 83,377; bound books furnished to libraries, 6.

Rec'd on membership,	\$11.00
By donations,	8.35
" book sales,	35.77
Widow and orphan fund,	5.00
On periodicals (subscriptions),	35.00
On tent pledges,	10.00

Total, \$105.12.

There was a very small attendance outside of the district. Remarks relative to the best way of accomplishing the desired objects of the Society were made by the president and others.

J. N. AYERS, Pres.

J. LAMONT, Sec. *pro tem*.

#### QUARTERLY MEETING OF THE IOWA & NEB. T. & M. SOCIETY.

THIS meeting was held at Sigourney, Iowa, on the 4th and 5th of March, 1876, and was called to order by the president. Session opened with prayer.

Minutes of last meeting read and approved. Report of labor being called for, the secretary read the sum, which is condensed as follows:—

No. of districts, 13; No. reported, 13; No. represented, 8. No. of families visited, 503; letters written, 215; No. of new paying subscribers for REVIEW, 53; INSTRUCTOR, 78; REFORMER, 79; TIDENDE, 36; SIGNS, 24; HAROLD, 8. No. of periodicals sent to friends—REVIEW, 172; INSTRUCTOR, 40; REFORMER, 40; SIGNS, 41. Reading matter distributed—periodicals, 1,340; almanacs, 811; tracts and pamphlets, 196,171; books furnished libraries, 46.

Money rec'd by donations,	\$109.65
" " membership,	71.20
" " book sales,	67.75
" " on delinquent fund,	8.00

Total, \$256.50

On motion, all members of the Society present were invited to participate in the deliberations of the meeting.

The motion, made and adopted at the Marion meeting to equalize the debt and credit accounts of the districts with the Society, was on motion reconsidered and voted down.

On motion, a new district, designated as No. 12, was received into the Society, consisting of the following churches: Saunders County church, Stromsburg church, and Blue Valley church, with Chas. L. Boyd, Blue Valley, York Co., Neb., director.

On motion, a new district, known as No. 13, was received into the Society, consisting of forty-eight members, with John F. Hanson, Elk Horn, Shelby Co., Iowa, director.

Upon call for essays, in accordance with the action of meeting at Marion, Bro. L. McCoy read a very pointed and practical article on the subject of missionary work, bringing out many good and pertinent points for the consideration of the Society.

Many good and encouraging experiences were related by the brethren, and the business meeting closed with good feeling, and a greater zeal in the hearts of all to make greater efforts in the work.

On motion, the meeting adjourned.

H. NICOLA, Pres.

C. G. JOHNSTON, Sec.

#### DISTRICT NO. 1, T. & M. SOCIETY, KANSAS.

THE quarterly meeting of Dist. No. 1, Tract and Missionary Society, was held at Bro. N. P. Dixon's, near Blackhawk P. O., Osborn Co., Kansas, Feb. 19 and 20, 1876. Business Session, Sunday, Feb. 20. The meeting was called to order by the director; prayer by J. W. Andrews, with whose presence and assistance we were favored.

Minutes of last meeting read and accepted. Report of quarter just closed called for, a summary of which is as follows:—

No. of families visited, 10; letters written, 25; pages of reading matter distributed, 11,847; new subscribers obtained for REVIEW, 3; INSTRUCTOR, 1; SIGNS, 6; No. of copies of REVIEW distributed, 30; INSTRUCTOR, 12; SIGNS, 2; pamphlets, 31; almanacs, 2.

Money rec'd on membership,	\$7.00
" " from book sales,	2.05

Total, \$9.05

Part of the constitution was read and comment made by the director, showing the duty of the officers of this Society. On motion, Bro. N. P. Dixon, was appointed agent and assistant librarian for the Blackhawk division of the Pioneer church. A privilege then was given for an addition of new members, whereupon eighteen responded to the call. Six paid their fees, and twelve pledged to pay at the next quarterly meeting, who are in the vicinity of the Pioneer church.

Most of us are beginners in the work of the Lord. Hope our efforts in the tract and missionary work, our increasing zeal, and earnestness in our labors, will tell the sincerity of our consecration.

REUBEN WORICK, Director.

Jewell Co., Kansas.

#### READ IT, HEED IT.

It is an old adage that there is no use of employing a physician, unless you follow his instructions. This rule could very appropriately be applied to tract and missionary labor. Doubtless every member of the T. & M. Society is fully aware of the fact that we have not entered upon a work of such vast magnitude in a haphazard manner. On the contrary, we have a system; we have laws and by-laws by which to be governed in our missionary labors. And unless we make ourselves acquainted with these laws (or the constitution), become familiar with them, and are governed by them, we are liable to make mistakes; and mistakes cause confusion. Therefore it is absolutely necessary to the prosperity of the cause that we move systematically, unitedly, and harmoniously in this most solemn work ever committed to mortal man.

The success which has attended our feeble efforts during the past five years is, to a very great extent, attributable to our uniformity of action. And, as an illustration

of the immense amount of labor that can be performed by systematic effort, I would call attention to the following significant facts.

The population of Boston at the present time numbers 350,000, including an organized body of police, numbering 700 effective men. There are times when it is absolutely necessary to stop the supply of water for a few hours. For instance, if there is a leak, or break in the main supply pipe (as there frequently is), the chief police is immediately informed of the fact. He, in turn, telegraphs to every station house in the city, and in less than three hours from the time of the first report every family, numbering 350,000 souls, has been called upon by these 700 officers, and notified that their supply of water would be cut off, in order to make repairs. So much for discipline, system, and equalization of labor. But without system, and every one acting independently of the others, the utmost confusion would be produced, and no general report could be returned to the officers. The city would be in an uproar. Families would be deprived of water, factories and machine shops would stop running, boilers would explode, and the cry would ascend from a thousand tongues, "Why did you not tell us?"

It has frequently been stated that the work which we have done has been but a preparatory work; and that the contemplated moves for the future far exceed anything we have as yet seen in the T. & M. work. And as the obtaining of subscribers for our periodicals, the distribution of our reading matter, and the forwarding of names and money is no small part of our work; the best way to perform it ought to be understood and practiced by all. Having erred myself in this, I mean with God's blessing to be more careful in the future; and I cordially invite my brethren and sisters, especially in Dist. No. 2, Mass., to carefully read and heed the instruction given us in reference to missionary labor. As we have laws, may God help us to enforce them.

M. WOOD.

#### WHAT THEY SAY.

SISTER ELLA ZELUFF writes as follows:—

"After six days of labor and care, when the sun is slowly setting in the west, and the Sabbath with its holy hours is returning, I kneel and thank God for his many blessings, his long-suffering, and his tender watchcare over me; and I fancy I see the Sabbath-keepers all over the land kneeling, and offering thanks and praise to the 'Lord of the Sabbath.' It seems like a solemn meeting to me, and in the stillness, I can almost hear the warning voice of the third angel ringing louder and clearer. Its solemn tones sink deeper and deeper into my heart, and I feel to cry, O my Father, what can I do to aid in the advancement of thy cause? We can all do something, if we are living near to God, trusting in him to lead us. May he help us to be entirely separate from the world, and to put on the whole armor, that our lights may shine steadily on."

Sister Josephine L. Franklin writes from Litchfield Co., Conn.:—

"I am glad to be able to tell you how the truth is prospering here. One more has embraced the Sabbath by reading 'Spiritual Gifts,' Vols. 1 and 2. This sister receives the whole of the message and is trying to live the health reform. Oh, how the truth has changed her! She is humble and penitent, and strives to live godly in Christ Jesus."

"We are only three in number, but we have regular prayer-meetings every Wednesday evening and Sabbath evening, and on the Sabbath we have Sabbath-school and read the Bible, the REVIEW, and the testimonies. We never fail to meet, no matter what the weather may be. We also scatter books, papers, and tracts."

"Sabbath evening, Feb. 25, 1876, we met at the house of sister C. for prayer-meeting. As we entered the door a feeling of deep solemnity fell gently upon our hearts. We took up the REVIEW and read the article 'The Hope of the Righteous,' and as we read we could not refrain from weeping at the thought that we also entertained that glorious hope. The peaceful sweet influence of the Holy Spirit rested upon us as we bowed in prayer and confessed our sins, and we felt that the form of the fourth was in our midst. Oh, how awfully grand was that place! We desire to consecrate ourselves anew to God and his cause. Pray for us, that we may overcome."

Excuses are hypocrisies.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, March 30, 1876

### A Chicken for the Review.

We give the following incident to show what workers are in the field in behalf of our paper. A letter from a little boy, just received, states that he is living with his grandfather, who is not a Sabbath-keeper; and he has no way to obtain much money; but he is trying to do what he can to get the truth before others. He found one man who would take the REVIEW, if he could give a chicken in payment; so the boy took the chicken, and himself sent on the money for the paper. We trust that chicken will lay golden eggs for our young friend, and that the subscriber will be led fully into the truth by reading the REVIEW. U. S.

### A Request.

SHOULD this notice come to the attention of any who know of the whereabouts of Dr. Joseph Gadd, they will confer a great favor by sending his address to A. D. Woodruff, Leroy Station, Monroe Co., Wis. Dr. Gadd was, four years since, a resident of Adair Co., Iowa.

### To Correspondents.

E. A. HEBARD: Respecting the position of Christ as Priest-king, see Bro. Waggoner's work on "The Age to Come." pp. 116-122.

I. H. MOSER: The language of John 20: 17, compared with Luke 24: 39, would certainly imply that Christ ascended to his Father and returned on the day of his resurrection.

J. CRANDALL: Don't take any mere statements on s. b. as "authority," but decide your duty according to the evidence in the case, and "as God hath prospered you."

A. A. JOHN: We think the second clause of 1 Tim. 2: 12, explains the first: "nor to usurp authority over the man." One definition of the word teach is to direct, or appoint. 1 John 3: 9, evidently has reference to a moral impossibility to sin, not to physical.

What is meant by observing times in Deut. 18: 10, 14; 2 Kings 21: 6? Did the fathers spoken of in Deut. 5: 3 have the ten commandments or not? Who is commanding to abstain from meats? 1 Tim. 4: 3. E. H. M.

ANS. By observing times commentators tell us is meant, divining by the motions of the clouds, as the heathen pretended to do with their enchantments.

The fathers did have the ten commandments. All the world had them from Adam down, as can be abundantly shown from the book of Genesis. But the fathers did not have the covenant which was made with Israel as they came out of the land of Egypt, the making of which covenant is recorded in Ex. 19: 3-8; which covenant is just as distinct from the ten commandments, as a deed of real estate is distinct from the law of the United States.

The prophecy of 1 Tim. 4 down to, and including, the first clause of verse 3, is most strikingly and accurately fulfilled in the spiritualists of our own time. We expect the one remaining point in regard to abstaining from meats will yet be fulfilled in them also.

How do you harmonize Acts 10: 12-15; Rom. 14: 14, and Matt. 15: 11, 17 with Lev. 11, or your teaching? G. V. V.

ANS. The distinction between meats enjoined under the former dispensation is done away under the present. The objection against eating pork to-day does not rest upon the fact that it was among the meats which the Jews were to regard as unclean; but because physiologically considered, it is not fit to eat. Hence there is no harmonizing called for; inasmuch as those texts in the N. T. which assert the abolition of the distinction in meats, do not assert that they are, considered from a health stand-point, good for food.

A. S. O.: A time is brought to view in Rev. 20: 4, when Luke 22: 29, 30, and Matt. 19: 28, may be fulfilled. At this time the saints reign with Christ judging, or apportioning the judgment upon, the wicked, to be executed at the end of the thousand years. This is when the saints judge the world. 1 Cor. 6: 2.

E. HALBERTY: Bro. L. McCoy, of Sigourney, Iowa, has published an able review of the essay of Jas. Frey, Jr., on the Sabbath question. It is just the thing for you. Send and get a quantity of him.

ANSWERED BY LETTER. C. K. Drury, F. A. Barlow, J. Lamont, Mrs. F. M. T. Simonson, M. Miller, S. Osborn.

### How Is It?

In the last few months we have re-organized s. b. in about fifty churches in Michigan. All these churches have promised, not only to pay, but to pay the first-fruits, to lay apart a tenth of everything they receive as fast as they receive it. All this was to be paid to the treasurer quarterly. The first quarter is now due. On the first day of April, every treasurer in Michigan should make a report to the State Secretary, and forward all money received to the State Treasurer.

Dear brethren and sisters, I write this to call your attention to your duty in this matter. I hope that none of you will fail in your duty. And to our brethren who have made their sacred pledges, I would say in the language of Paul, "And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Cor. 8: 10, 11. D. M. CANRIGHT.

P. S. The State Secretary is S. Brownberger, Battle Creek, Mich., and the State Treasurer is Mrs. F. H. Sisley, Battle Creek, Mich. D. M. C.

### Secular Items.

Dr. J. D. Hough has removed from E. Saginaw, Mich., to Birch Run, Saginaw Co. This notice is given for the benefit of brethren who may be passing through E. Saginaw.

J. D. Cook of Republic, O., would like to find employment among S. D. Adventists at the work of blacksmithing.

THE number of business failures in the United States has been rapidly increasing from year to year for five years past. In 1871, according to Dun & Co.'s annual circular, there were but 2815 failures; in 1872 there were 4069; in 1873, 5183; in 1874, 5830; in 1875, the enormous number of 7740. The heaviest liabilities were in 1873, when they aggregated \$228,000,000. In 1875, they were only \$201,000,000, and in the intervening year, 1874, only \$155,000,000. Michigan had fewer failures in 1875 than in 1874, and her liabilities were less, which facts indicate the relatively healthy financial condition of this State.—*Detroit Evening News.*

## Appointments.

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

If the Lord will, I design holding meetings in Ill., as follows:—  
Woodburn, April, 6-9, usual hours.  
Aledo, " 14-16, " "  
Rock Island, " 18, eve. Bro. Kendall appoint.  
Hillsdale, April, 19, eve. Bro. Simonson appoint.  
Clyde Church, April, 22, 23, Bro. I. Colcord appoint. G. W. COLCORD.

I WILL hold meetings in Illinois as follows:—  
Oakland, April 1, 2, "  
Lovington, " 8, 9, "  
Cerro Gordo, evenings, " 11, 12, "  
Dalton City, " 15, 16, "  
I will also speak at Arthur on Wednesday night, April 5, and at Lake City, Monday night, April 17. I hope the brethren will put forth an earnest effort to get out to these meetings. In each place where the appointments are for Sabbath and Sunday, services will commence on Friday evening previous. C. H. BLISS.

THE second general quarterly meeting of the Mo. T. & M. Society will be held in connection with Dist. No. 1, at Prairie Valley, Daviess Co., May 6, 7. This has been delayed one month on account of the former appointment not appearing in the REVIEW. I would suggest that all the districts hold their meetings the 22nd and 23rd of April (except No. 1), so there will be ample time to get in your reports to the secretary. We hope every member will report something in the work. J. H. ROGERS, Pres.

QUARTERLY meeting of the church at Monroe, Wis., April 8, 9. Brethren from abroad are earnestly requested to attend. Elds. Olds and Ballenger will be at this meeting. Come, brethren, filled with the love of God. E. O. HAMMOND, E. R. GILLET.

QUARTERLY meeting at Quincy, Mich., April 1, 2, commencing with the Sabbath. The brethren and sisters from abroad are cordially invited to meet with us. Will Bro. Miller, or some other minister, meet with us? H. J. MELVIN, Clerk.

MONTHLY meeting for the churches of Allegan Co. will be held at Otsego, April 8, 1876. Cannot Bro. Canright or some other minister meet with us? J. L. RUMERY.

QUARTERLY meeting of the Sand Prairie church, Wis., April 15, 16, to commence with the Sabbath. Sister churches are invited. JOHN ATKINSON, Elder.

MONTHLY meeting in Ashaway, R. I., April 15, 16. Let all come who can, especially the isolated ones, and stay through the meeting. P. C. RODMAN.

THE quarterly meeting appointed to be held in Jefferson, Mich., April 1 and 2, will be postponed one week, on account of the General Conference. S. D. SALISBURY.

## Business Department.

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

The P. O. address of S. Osborn is Mt. Washington, Bullett Co., Ky.

### 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. Robert Liggett 49-10, Stephen Richer 49-10, L. Willhite 47-14, Jesse Barrows 49-12, Emma J. Stuckney 49-11, P. H. Putnam 50-11, A. J. Nelson 49-10, John Montgomery Jr 48-23, B. E. Mallernee 49-12, S. B. Brown 49-12, C. D. Ramsey 50-14, C. O. Taylor 49-1, Margaret Myres 49-15, Sarah Gorton 49-3, F. A. Wales 49-20, Lucius Winston 49-10, Mrs. L. M. Owen 49-12, Mrs. W. H. Smith 48-20, Wm. J. Mason 49-12, Henry Hall 49-12, Robert Nelson 49-12, Mary Little 49-10, M. Simons 49-23, Mrs. T. M. Walter 49-19, Seymour Hilliard 49-12, Jennie L. Wisner 49-13, S. E. Edwards 49-13, Hannah Clough 48-26, J. S. Milton 49-12, James Frazer 49-12, L. W. Hastings 49-14, E. P. Bellon 49-14.

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MISCELLANEOUS. Mrs. N. B. Bolles 35c 47-17, Thomas Garrity 50c 48-10, Albert Albro 50c 48-10, Charles E. Grimes 50c 47-25, May L. Smith \$2.25 50-4, Jerome Marrey 50c 47-25, James Town 50c 47-25, C. D. Mann 50c 48-10, Carl R. Herrguth 1.25 48-25, Jennett M. Reynolds 1.20 48-15, John D. Nettis 1.50 49-12, J. H. Ocker 2.25 48-7, P. Rowell 50c 48-12, Mrs. M. Atkins 4.00 49-6, Josephine Mott 50c 47-25, J. Fisher 60c 48-13, Geo. W. Priest 50c 47-25, J. H. Morrison 2.50 49-24, Laura J. Cole 50c 48-1, Mary E. Johns 2.45 49-13, Mrs. H. G. Washburn 50c 48-1, Mr. J. S. Ralston 1.50 49-1, L. A. Barnes 1.50 49-11, Mrs. S. Brewer 50c 48-13, R. Fairbank 1.50 49-12, Jas. Waddle 1.50 49-12.

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A. B. Simpson \$1.00, D. F. Quinby 8.14.

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### School Apparatus Fund.

J. M. Ferguson & wife \$12.00.

### Swiss Mission.

Clara F. Salisbury \$5.00, Sabrina Simonson 10.00.

### Pacific Mission.

R. F. Barton \$11.50.

### Educational Aid Fund.

Sabrina Simonson \$5.00, Chas. R. Davis 10.00.

### Mich. Conf. Fund.

Allegan (s. b.) \$50.00, Orleans (s. b.) 23.00, Bushnell (s. b.) 27.00, James E. Green (s. b.) 5.00, Jackson (s. b.) per L. A. Bramhall 24.76, H. L. Richmond & wife (s. b.) 4.85, Wright (s. b.) 146.85.

### Cash Rec'd on Account.

Wm. Alchin per A. O. Burrill \$1.75.

### Gen. Conf. Fund.

R. M. Evans (s. b.) \$4.00.

### Share in S. D. A. P. Association.

Chas. R. Davis \$10.00.

### Mich. T. & M. Society.

Dist. 7 per Franklin Squire \$20.50.

### Book Fund.

A friend \$3.75.

## Books, Pamphlets, and Tracts.

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History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00. Thoughts on Daniel. By Eld. Uriah Smith, 1.00. Condensed, and put up in paper covers, 35 cts.

Thoughts on the Revelation. By U. Smith, 1.00. The Nature and Destiny of Man. By U. Smith, 884 pp., 1.00. Paper covers 40 cts.

The Constitutional Amendment: A Discussion between W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. Bound, 1.00. Paper covers, 40 cts. First part, 10 cts.

The Spirit of Prophecy. By Mrs. E. G. White, 1.00. Autobiography of Eld. Joseph Bates. 318 pp., 1.00. Sabbath Readings; for Youth and Children, 60 cts.

The Game of Life (illustrated), Satan playing man for his soul. 50 cts.; paper covers, 30 cts.

A Word for the Sabbath: or False Theories Proposed. (A POEM.) By U. Smith. Muslin, 40 cts. Poems on Bible Subjects. By Mrs. R. Smith. Muslin, 40 cts.

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The Advent Keepsake. 25 cts. Sermons on the Sabbath and Law, embracing outline of the Biblical and Secular History of the Sabbath for 6000 years. Paper covers, 30 cts.

History of the Doctrine of the Immortality of Soul. By Eld. D. M. Canright. 25 cts.

The State of the Dead. By U. Smith. 25 cts.

Facts for the Times; a Collection of Valuable tracts from Eminent Authors. 30 cts.

Miraculous Powers. By M. E. Cornell, 20 cts.

Our Faith and Hope. Sermons on the Second Coming of Christ. 20 cts.

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The Complete Testimony of the Fathers concerning the Sabbath and First-day. 15 cts.

The Temptation of Christ in the Wilderness. Mrs. E. G. White. 15 cts.

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The Seven Trumpets of Rev. 8 and 9. 15 cts.

The Morality of the Sabbath. 15 cts.

Both Sides on the Sabbath Question. 15 cts.

The Ancient Sabbath—Forty-four Objections Considered. By D. T. Bourdeau. Price, 15 cts.

Review of Baird's Two Sermons on the "Christian Sabbath." By J. H. Waggoner. 10 cts.

The Saints' Inheritance, or, the Earth Made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mead, Jennings, Akers, and Fuller. By J. N. Andrews. 10c.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found on the Sabbath. 10 cts.

Brown's Review of Giffilan on the Sabbath. 10c.

Vindication of the True Sabbath. Morton. 10c.

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The Association also publishes, monthly, *The Youth's Instructor*, 50 cts. per year, the *Advent Herald*, Danish, \$1.00 per year, the *Swedish Advent Herald*, Swedish, \$1.00 per year, and several of the above named works translated into the Danish, Swedish, French, German, and Holland languages.

Any of the above-named works sent anywhere in the United States, post-paid, on receipt of price.

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