

# The Advent Review

J. N. Talmadge 51-1

## AND SABBATH HERALD.

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

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 18, 1877.

NUMBER 3.

### The Review and Herald,

ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

M. J. CHAPMAN, Secretary, JAMES SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

#### PRAYER AND ASSURANCE.

O Thou who dwell'st on high and dost behold  
With tender love the creatures of thy care,  
And dost in majesty and strength uphold  
The starry hosts that glimmer bright and fair,  
And guidest the planets round the fiery sun,  
I humbly ask thine aid, Eternal One!

O Great Jehovah, grant to hear my cry.  
My feet are weary, and the way is long,  
The fearful tempest sweeps along the sky,  
And Earth is filled with violence and wrong—  
O lead me gently o'er the dark'ning way.  
I'm weak, and fainting; give me strength, I pray.

Mine own unworthiness, dear Lord, I feel;  
My foolish heart is full of guilt within.  
I pray in mercy thou wilt kindly deal,  
And grant to pardon all my pride and sin.  
In thy great goodness, Father, I will trust,  
For thou dost know that I am "only dust."

I'm weak and sinful, and my need is sore,  
There's nothing good within my heart, I own;  
I feel my weakness, Father, more and more;  
I'm poor and needy, desolate and lone.  
Regard me gently from thy throne above,  
And give me, Lord, a token of thy love.

Poor, faithless child!—a token dost thou crave?  
How canst thou doubt thy Father's care for thee?  
Dost thou not know my mighty power to save?  
My strength, my wisdom, mine immensity?  
No longer doubt thy Father's love and power,  
That doth sustain and bless thee every hour.

Lift up thine eyes, my child, no long fear;  
Bright streaks of crimson light the distant west;  
The morning dawns! The glorious day is near  
When toil is changed to everlasting rest.  
Then wait in patience; thy reward is sure,  
If to the weary end thou shalt endure.

LILLA D. AVERY.

Locke, Mich., Dec. 9, 1876.

### The Watch-Tower.

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

#### LAW VS. CONSCIENCE.

The Sunday Law Before the Supreme Court.

The Commonwealth vs. Gehring Has.

Brief and Argument of Defendant's Attorney.

[From The Boston Herald.]

LAST June a German named Has, of Roxbury, was convicted of keeping his shop open on Sunday for the sale of candy, ice cream, etc., and appealed. He was tried on his appeal in the Superior Court, last September, and was convicted there under the instructions of the court. To this he took exceptions, which are as follows, and

State the Case fully:

COMMONWEALTH OF MASSACHUSETTS.

Superior Criminal Court.

COMMONWEALTH VS. GEHRING HAS.

Defendant's Exceptions.

This was a complaint (a copy whereof is annexed), charging defendant with keeping open his shop for the purpose of doing unlawful business on the Lord's day. At the trial he admitted keeping the shop open to do lawful secular business and traffic with the public therein. And he testified that when he did so, he conscientiously believed that the seventh day of the week ought to be observed as the Sabbath, that he so observed it, and that he disturbed no person. All this was uncontradicted. This was the defense. But the court ruled that it was no defense; that section 1 of chapter 84 of the General Statutes contained two classes of offenses so far as the ninth section was concerned, viz.: 1. Keeping open a shop, warehouse, or work-shop on the Lord's day. 2. Doing labor, business, or work, etc., on Sunday. And that section 9 of the same chapter relieved only the second offense from punishment (i. e., the doing of labor, business, or work, on the Lord's day), and made the first offense (keeping open shop for doing such business) absolute. The defendant having admitted that he had committed this offense, the jury were told by the court they must find him

guilty if they believed that he kept an open shop on the Lord's day for the purpose of doing business with the public therein, whatever his conscientious scruples about the seventh day might be.

To this ruling, defendant excepted; and prays his exceptions may be allowed. G. HAS. Sept. 19, 1876. GEO. SENNOTT, his Attorney. Examined and allowed. WM. S. GARDNER, Justice Supreme Court.

On Nov. 27th, the exceptions were argued before the Supreme Court by Mr. George Sennott for Has, and by Mr. Loring, Assistant Attorney-General, for the Government. On the 28th, the Chief Justice sent for Mr. Sennott, and said that his case had some points in it, which were important and new in this commonwealth, and that if he desired he might re-argue it before the full bench, for yesterday there had been barely a quorum present. Mr. Sennott accordingly, on Wednesday morning, presented the following:—

#### Brief.

COMMONWEALTH OF MASSACHUSETTS.

Supreme Judicial Court.

COMMONWEALTH VS. GEHRING HAS.

Defendant's Brief.

I. Exceptions state the entire case. Now is the defendant punished under General Statutes, sec. 1, chap. 84, for quietly keeping open his shop for business, forbidden on Sunday, but lawful on any other day?

II. Said sec. 1 is said to contain two offenses: First, keeping open shop; second, the transaction of week-day business on Sunday. The second is said to be permitted to conscientious and quiet observers of Saturday, the other not.

III. The distinction seems to be capricious and absurd. It is not possible to do shop-keeping without keeping a shop open to do it in, or a warehouse or other convenient building. This construction would prevent the Jews from doing anything at all on Sunday except peddling. Keeping the shop is doing the business.

IV. Has' conscientious scruples as to keeping Saturday for his holy day are uncontradicted and must be taken to be true, if that be so, to punish him in any way for doing the business of a shop-keeper on Sunday robs him of one day of the week on account of his religion, and makes the Legislature violate Art. 2 amendatory of Art. 3 of our Bill of Rights. This court will not suffer that.

V. The statute may or may not be grammatically divisible against unconscientious people and unlawful trades. Whether so or not, it is legally and constitutionally *one* in favor of liberty of conscience. I mean by that, that although you can divide it so as to punish a rum-seller twice for the same facts and circumstances—which I never did consider good law—yet you cannot do that, or anything else, to punish a man for his religion; that is, if you care for our Constitution at all. Our Legislature was always in favor of free conscience. Why suppose they ever wanted to take back with one hand what they gave with the other?

VI. Penal laws are always construed liberally against the Government. This construction is strictly against the defendant. VII. Nothing at all is here in question but liberty of conscience. But our judicial decisions and our legislation may be referred to, to show how constantly they have inclined against oppressive Sunday laws. Laws Mass., Vol. 1, 1791, c. 58; 1796, c. 89. 13 Mass., 324, Pierce vs. Atwood, R. S., c. 50.

It was thought inappropriate to enter into the general subjects of Sunday laws, or to go at all outside of our own laws before the court.

With the brief, Mr. Sennott submitted the following

#### ARGUMENT:

The exceptions are brief—only sixteen lines—not one of which can be left out. They fully describe the case however, which is one of the highest importance. The question presented is whether our laws allow conscientious and quiet observers of the seventh day of the week to do business on Sunday which would be lawful on any other day. In this case the business done was "keeping open a shop for the purpose of doing week-day business on Sunday." The government admits that the law allows such people to do week-day work on Sunday. But it contends that the same law forbids them to keep open a place to do it in. This imputes to the legislature

#### A CAPRICIOUS AND QUIBBLING INTENT

to give with one hand and take back with the other, in matters of conscience. This construction says to the Jews, for instance, "Do any secular (week-day) work you can on Sunday, but take care not to keep any place open to do it in." What sort of a law is this? Does it not resemble the judgment of Portia against Shylock, which gave him his pound of flesh, provided he could get it without a drop of blood—rather than the law of a liberal Christian legis-

lature? It reminds me of the rabbinical tale of the poor man who found himself begging in the city of the demons. The demon who guarded the gate, with a look of hellish compassion, gave him a brass token stamped with characters which the poor creature could not understand. "Take this," said he, "and purchase what you can with it." The beggar went to every house and every shop, but the characters on the token were, "Give this dog nothing." And he got nothing, but nearly starved to death with the gift of the devil in his hand. From such a constitution as this and such laws, may "God save the Commonwealth of Massachusetts."

The practical effect of this construction would be a plain violation of Article 1, amendatory of Article 3 of the Bill of Rights, particularly the last clause: "All religious sects and denominations demeaning themselves peaceably and as good citizens shall be equally under the protection of the law, and no subordination of any one sect or denomination to another shall ever be established by law." Is an "equal protection" afforded by this construction, which robs the Jew or Seventh-day Baptist of one day in the week on account of his religion? Does it or not compel the quiet and conscientious observer of the seventh day to lose the first day of the week, under a penalty if he uses it? Is not this the whole question, and is not the attempt to evade it by dividing the statute a rather feeble attempt to swim against the current of sensible decisions and liberal legislation?

#### THE QUESTION

might well rest here. If the construction of the government contradicts the plain intent of the legislature, it is no construction. If the intent of the legislature favors the construction, but is against the plain meaning of the Constitution, there is so far no legislation. When a lawyer once said that he had several reasons for not producing a witness, the first reason being that the witness was *dead*, the court remarked that the other reasons need not be stated. This case, it strikes me, is remarkably like that. To please the government, however, let us consider whether the course of this government opposes or supports their construction of General Statutes, chapter 84, sections 1 and 9.

The act of 1791, chap. 89, sec. 14, expressly repeals every preceding Sunday law. The preamble of that act fully shows its purpose. There is no exception on account of conscientious scruples in that. On the contrary, tithing men, constables, and inferior magistrates, are clothed with extraordinary powers of interference and annoyance. But ere long, as Mrs. Harriet Beecher Stowe audaciously remarks in her "Old Town Romance," "the Sabbath began to abate." The laws began to feel the movement of the age. The courts felt it long before, and in the famous case of Pierce vs. Atwood, in thirteenth Massachusetts, they expressed the feeling. Then followed the revised Statutes, when free conscience had her first entire legislative recognition and support. The *strictness* has always been against unconscientious traders or unlawful trades. We find, as in the 7th of Gray, 164, feeble attempts at stringency and close construction in favor of wrong-doers steadily and rather indignantly repressed by this honest court.

Something, I am told, is to be said by the government like this: "Strict Sunday laws are constitutional, because they promote the public trade and the public health." An assembly of doctors, or a State board of trade, it seems to me, would be

#### BETTER JUDGES OF THESE SUBJECTS

than the Great and General Court. Besides, when a man keeps Saturday for the love of God, I think it would hardly promote his piety if you made him keep Sunday, too, for the good of his health. Is it

not enough that we keep one day in seven, and that on a day selected by law? The fact is that the judge's order to the jury to convict my client if they believed him, no matter what his conscientious scruples might be, is directly against the Constitution of Massachusetts, and is wrong in manner, matter, form, spirit, and intention; is against common sense, good logic, sound morality, plain law, and the Christian religion! In the face of all these, my client was convicted on account of his religion by a judge's order, and if he is punished on that conviction, he might as well be hung! We may divide the statute, but can we divide the conscience? Is the court prepared to say to any Christian, You are to obey man rather than God, no matter what your conscience may be? Whether we are to obey God rather than man, judge ye!

#### "PREPARE WAR."

"A DEATH ENGINE," of an ugly and effective character, has just been tried in the United States. The Philadelphia *Evening Telegraph*, of Sept. 22, says:—

"A special dispatch from Sandy Hook to the New York *Herald* of this morning, relative to official experiments with the Hotchkiss revolving cannon, gives a description of the terrible engine and its workings that is very grimly interesting. The following is a description of the new weapon. It consists of five barrels grouped around a common axis and revolved in front of a solid breech block which has in one part an opening for the introduction of the cartridges, and another through which to extract the empty shell. Both operations are accomplished at the same time, and as the cartridges are fed to barrels on the same principles as with the Gatling gun, the fire can be maintained continuously at the rate of eighty per minute, if necessary.

"The calibre of the barrels is one and a half inches, and the charge weighs three and a half ounces, with a shell weighing about one and a quarter pounds. The shell is exploded by a percussion fuse, and bursts immediately on striking any object it meets. The barrels are revolved by a crank which controls all the mechanism of the gun, so that really a stream of shells, like water from a fire hose, can be poured on any given point with absolute accuracy and fearfully destructive effect, with scarcely more difficulty than playing on a street organ. A peculiarity of the revolution of the barrels is that they stop to discharge, so that the accuracy of the fire is not in any way impaired by a continuation of the revolution at the moment the firing pin strikes the exploding cap behind the charge.

"Judging of the gun, after this preliminary trial, which was conducted with the utmost care by the ordnance officers, the Hotchkiss revolving cannon takes a high rank among the most terribly effective engines of modern warfare. A battery of such guns, ably served, could hold its own against a division of the best troops in the world, because the pieces being so easily handled, they can be turned in any direction. To resist flank attacks a lighter gun on the same plan has been built by Mr. Hotchkiss for service with cavalry, and is believed to be even more effective than the heavier piece. In wars like that against the Sioux they would be invaluable, for no horseman, civilized or savage, could withstand their fire. The trial yesterday demonstrated that infantry in column would melt away under the fire of these guns like a tallow candle before a furnace grate. A continuous shower of splinters seemed to rain on the ground all around the targets while the inventor kept grinding out shells from his deadly mill."

We have no doubt that there will soon be use for this and similar weapons; for we believe that the last wars are just upon us, and that the Lord is at the door. We

have seen the weapon described, and as we looked at it a shiver passed through our frame. We thought at the time, there is indeed reason for men's hearts to fail them for fear, and for looking after the things that are coming on the earth. We know, however, that these ills that threaten the earth are but a sign of Jesus' near advent; and if any should cry out, "Wonder what will come next?" we feel able to reply, in view of prophetic Scripture, "The Lord Himself." For itself, the dark day so close upon us is not welcome; but since it brings our Redeemer, the sooner it comes the better.—*The Bible Echo.*

## The Sermon.

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

### MR. MOODY'S SERMON ON THE COMING OF THE LORD.

[From the Chicago Daily Tribune.]

THE principal event of this week of revival since the watch-meeting on New-Year's Eve was the long-expected sermon of Mr. Moody on the return of our Lord. All his other topics have been such as all orthodox ministers dwell upon; all his utterances have been along the line of "those things which are most commonly believed among us," but when, some ten days ago, Mr. Moody announced this sermon, there arose no small stir to know what he would say on this theme, which was understood to be about his only theological specialty.

That he should preach for three months and never once allude to this doctrine, which, from the discourse of yesterday, appears to be as fire shut up in his bones, shows him to be possessed of that Christian wisdom which Paul says is "profitable to direct." This is a controverted point; sinners can be brought to Christ without it; believers can be roused to helpfulness by other motives; and thus it is among his very last utterances, during a supplemental series of meetings, that he brings out his favorite theory of the speedy second advent of Jesus Christ to take his church out of the world.

The service, which was attended by nearly 5,000 people, was opened with the ninety-sixth hymn of the Bliss and Sankey collection, entitled "Till He Come." The opening prayer was by Rev. S. H. Adams, of Centenary M. E. Church. Another hymn, written by Mr. Bliss, was sung as a solo and chorus, beginning with the words, "Down life's dark vale we wander till Jesus comes." Then a hymn by the whole congregation, "Rejoice and be glad, for he cometh again." After which Mr. Moody commenced

#### THE ADDRESS

as follows: In 2 Timothy 3:16, Paul declares, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness"; but there are some people who tell us when we take up prophecy that it is all very well to be believed, but that there is no use in one's trying to understand it; these future events are things that the churches do not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul doesn't talk that way; he says, "All Scripture is . . . profitable for doctrine." If these people are right, he ought to have said, "Some scripture is profitable; but you can't understand the prophecies, so you had better let them alone." If God didn't mean to have us study the prophecies, he wouldn't have put them into the Bible. Some of them are fulfilled, and he is at work fulfilling the rest, so that if we do not see them all completed in this life, we shall in the world to come.

I don't want to teach anything to-day, dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine in it; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that doesn't make a great deal of baptism, but the New Testament speaks about baptism only thirteen times, while it speaks of the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his friends to himself, this world loses its

hold upon him; gas-stocks and water-stocks, and stocks in banks and in horse-railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom.

In 2 Pet. 1:20, we read, "No prophecy of the Scripture is of any private interpretation." Some people say, "Oh! yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the church." But Peter says, "The prophecy came not by the will of man, but holy men spake as they were moved by the Holy Ghost," and those men are the very ones who tell us of the return of our Lord. Look at Daniel 2:45, where he tells the meaning of that stone which the king saw in his dream that was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver, and the gold. "The dream is certain and the interpretation thereof sure," says Daniel. Now we have seen the fulfillment of that prophecy all but the closing part of it. The kingdoms of Babylon and Medo-Persia and Greece and Rome have all been broken in pieces, and now it only remains for this stone cut out of the mountain without hands to smite the image and break it in pieces till it becomes like the dust of the summer threshing-floor, and for this stone to become a great mountain and fill the whole earth.

#### BUT HOW IS HE GOING TO COME?

We are told how he is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said unto them (Acts 1:11), "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." How did he go up? He took his flesh and bones up with him. Look at me; handle me; give me something to eat; a spirit has not flesh and bones as ye see me have; I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to Heaven. He is gone, say the angels, but he will come again just as he went. An angel was sent to announce his birth of the Virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection; and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I don't know why people shouldn't like to study the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day he would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that; but just when he is coming we don't know. Matthew 24:36 settles that. The angels don't know, and Christ says that even he doesn't know, but that is something the Father keeps to himself. If Christ had said, "I will not come back for 2,000 years, none of his disciples would have begun to watch for him, but it is the proper attitude of a Christian to be always looking for his Lord's return. So God does not tell us when he is to come, but Christ tells us to watch. In this same chapter we find that he is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words: "For as the lightning cometh out of the east and shineth unto the west, even so shall also the coming of the Son of man be." And again in the forty-fourth verse, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

Some people say that means death; but the word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; he has conquered death, hell, and the grave, and at any moment he may come to set us free from death and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return.

In the last chapter of John there is a text that seems to

#### SETTLE THIS MATTER.

Peter asks the question about John, "Lord what shall this man do?" Jesus said unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die." They did not think that the coming of the Lord meant death; there was a great difference between these two things in their minds. Christ is the Prince of Life; there is no

death where he is; death flees at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death; he is the resurrection and the life; when he sets up his kingdom there is to be no death, but life forevermore.

There is another mistake, as you will find if you read your Bibles carefully. Some people think that at the coming of Christ everything is to be all done up in a few minutes; but I do not so understand it. The first thing he is to do is to take his church out of the world. He calls the church his bride, and he says he is going to prepare a place for her. We may judge, says one, what a glorious place it will be from the length of time he is in preparing it, and when the place is ready he will come and take the church to himself.

In the closing verses of the fourth chapter of 1 Thessalonians, Paul says: "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." That is ever the comfort of the church. There was a time when I used to mourn that I should not be alive in the millennium; but now I expect to be in the millennium. Dean Alford says—almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take his church to himself in the clouds is not the same event as his coming to judge the world at the last day. The deliverance of the church is one thing; judgment is another. Now, I can't find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews, and such like; but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet him, like those five wise virgins. The trump of God may be sounded, for anything we know, before I finish this sermon,—at any rate we are told that he will come as a thief in the night and at an hour when many look not for him.

Some of you may shake your heads and say, "Oh! well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as the ministers and the professors in the theological seminaries, can understand them." But, my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with those words. Here in the first chapter of 1 Thessalonians Paul says, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come." To wait for his Son; that is the true attitude of every child of God. If he is doing that, he is ready for the duties of life, ready for God's work; aye, that makes him feel that he is just ready to begin to work for God. Then over in the next chapter (verse 19), he says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming?" And again in the third chapter, in the thirteenth verse, "To the end that he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." He has something to say about this same thing in every chapter; indeed, I have thought this epistle to the Thessalonians might be called the gospel of Christ's coming again.

There are three great facts foretold in the word of God: First, that Christ should come; that has been fulfilled. Second, that the Holy Ghost should come; that was fulfilled at Pentecost, and the church is able to testify to it by its experience of his saving grace. Third, the return of our Lord again from Heaven; for this we are told to watch and wait "till he come." Look at that account of the last hours of Christ with his disciples. What does Christ say to them? If I go away I will send death after you to bring you to me? I will send an angel after you? Not at all.

He says, "I will come again and receive you unto myself." If my wife were in a foreign country, and I had a beautiful mansion all ready for her, she would a good deal rather I should come and bring her unto it than to have me send some one else to bring her. So the church is the Lamb's wife. He has prepared a mansion for his bride, and he promises for our joy and comfort that he

#### WILL COME HIMSELF

and bring us to the place he has been all this while preparing.

My friends, it is perfectly safe to take the word of God just as we find it. If he tells us to watch, then watch! If he tells us to pray, then pray! If he tells us he will come again, wait for him! Let the church bow to the word of God, rather than to be trying to find out how these things can be. "Behold, I come quickly," said Christ. "Even so, come, Lord Jesus," should be the prayer of the church.

Take the account of the words of Christ at the communion table. It seems to me the devil has covered up the most precious thing about it. "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." But most people seem to think that the Lord's table is the place for self-examination and repentance, and making good resolutions. Not at all; you spoil it that way; it is to show forth the Lord's death, and we are to keep it up till he comes.

Some people say, "I believe Christ will come on the other side of the millennium." Where do you get it? I can't find it. The word of God nowhere tells me to watch and wait for the coming of the millennium, but for the coming of the Lord. I don't find any place where God says the world is to grow better and better, and that Christ is to have a spiritual reign on earth of a thousand years. I find that the earth is to grow worse and worse, and that at length there is going to be a separation,—two women grinding at a mill, one taken and the other left; two men in one bed, one taken and the other left. The church is to be translated out of the world, and of this event we have two examples already, two representatives, as we might say, in Christ's kingdom, of what is to be done for all his true believers. Enoch is the representative of the first dispensation, Elijah of the second, and, as a representative of the third dispensation, we have the Saviour himself, who is entered into the heavens for us, and become the first fruits of them that slept. We are not to wait for the great white throne judgment, but the glorified church is to sit on the throne with Christ, and to help to judge the world.

Now, some of you think this is a new and strange doctrine, and that they who preach it are speckled birds. But let me tell you that most of the spiritual men in the pulpits of Great Britain are firm in this faith. Spurgeon preaches it. I have heard Newman Hall say that he knew no reason why Christ might not come before he got through with his sermon. But in certain wealthy and fashionable churches, where they have the form of godliness, but deny the power thereof,—just the state of things which Paul declares shall be in the last days,—this doctrine is not preached or believed. They do not want sinners to cry out in the meeting, "What must I do to be saved?" They want intellectual preachers who will cultivate their taste, brilliant preachers who will rouse their imagination, but they don't want the preaching that has in it the power of the Holy Ghost. We live in the day of

#### SHAMS IN RELIGION.

The church is cold and formal; may God wake us up! And I know of no better way to do it than to get the church to looking for the return of our Lord.

Some people say, "Oh! you will discourage the young converts if you preach that doctrine." Well, my friends, that hasn't been my experience. I have felt like working three times as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has given me a life-boat, and said to me, "Moody, save all you can." God will come in judgment and burn up this world, but the children of God don't belong to this world; they are in it, but not of it, like a ship in the water. This world is getting darker and darker; its ruin is coming nearer and nearer; if you have any friends on this wreck unsaved, you had better lose no time in getting them off. But some one will say, "Do you then make the grace of God a failure?" No; grace is not a failure, but man is. The antediluvian world was a failure; the Jew-

ish world was a failure; man has been a failure everywhere, when he has had his own way and been left to himself. Christ will save his church, but he will save them finally by taking them out of the world. Now, don't take my word for it; look this doctrine up in your Bibles, and, if you find it there, bow down to it and receive it as the word of God. Take Matt. 24:50: "The Lord of that servant shall come when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Take 2 Peter, third chapter, fourth and fifth verses: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of creation." Go out on the streets of Chicago and ask men about the return of our Lord, and that is just what they would say: "Ah, yes, the Lord delayeth his coming!"

"Behold, I come quickly," said Christ to John, and the last prayer in the Bible is, "Even so, Lord Jesus, come quickly." Were the early Christians disappointed then? No; no man is disappointed who obeys the voice of God. The world waited for the first coming of the Lord; waited for 4,000 years, and then he came. He was here only thirty years and then he went away; but he left us a promise that he would come again; and as the world watched and waited for his first coming and did not watch in vain, so now to them who wait for his appearing shall he appear a second time unto salvation. Now let the question go round, "Am I ready to meet the Lord if he comes to-night?" "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

There is another thought I want to call your attention to, and that is: Christ will

BRING ALL OUR FRIENDS WITH HIM

when he comes. All who have died in the Lord are to be with him when he comes in the clouds of heaven. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.) "But the rest of the dead lived not again until the thousand years were past; this is the first resurrection." (Verse 5.) That looks as if the church were to have a thousand years with Christ before his return to the final judgment, when Satan shall be cast out, and there shall be new heavens and new earth wherein dwelleth righteousness.

Now, I want to give you some texts to study at home: 1 Cor. 2:26; Luke 19:13; 1 Tim. 6:12; 1 Thess. 1:7; James 5:8; 1 Thess 4:17, 18. And so let us watch and wait till he comes.

Mr. Moody then closed the service with prayer and the benediction.

CHARACTER OF MASONRY.—NO. 3.

We believe that secrecy tends always to evil; and that as a principle it is at direct variance with the Christian religion. While we recognize the right of *privacy*, the keeping to one's self of that which concerns not another, we assert, that when persons in any of the relations of life pledge to keep from all others their transactions, there is already good reason to suspect some evil design; and when this pledge of *secrecy* is made the basis of an organization, it is indeed an evil, greater or less, according to the extent and purpose of such society. Rogues and criminals will seek protection in secrecy but good men need no human shelter but their own innocence. "He that doeth good cometh to the light."

We wish to call attention to the so-called "secrets of Masonry." In doing this we shall be met with the inquiry: "How may we know that what you tell us of Masonry is truth? How are we to know that your exposition of its character is correct?"

We will at once answer these inquiries. As our exposition, or revelation, of the oaths, obligations, &c., of Masonry agrees in every essential particular with those already made by Stearns, Morgan, Bernard, Finney, Rouayne, and others, to prove any of them correct and truthful, is to prove them all so. If two or more parties tell the same story, in the proof that confirms the one, is confirmation of all. Now to the question, "How may we know that the revelations of Masonry are correct?" Answer: 1st, By the testimony of *adhering Masons*, made in court under oath, and against their will.

Such testimony was brought out in the State of New York in the official investigations and trials that followed the abduction of Wm. Morgan. Again and again, in the years 1826 to 1828, were Masons brought to the stand, and under oath called upon to testify of Masonry; and while some refused to answer, and were committed for contempt of court, *all* who did reply, swore that Morgan's work gave Masonry correctly. In New Berlin, Chenango Co., N. Y., a man was arrested and brought into court for giving "theatrical exhibitions" without license from the village officers; said "exhibition" consisting in no more or less than an *open Masonic Lodge* in which a candidate was initiated publicly, in the interests of an anti-Masonic movement then being made. He was cleared by showing from the oaths of officers and members of the Lodge in that place, that his manner of initiating, his administration of obligations and penalties, were correct as then practiced in their Lodge. This was April 13 and 14, 1831.

We give a brief extract from a "Report to the Legislature of Pennsylvania," June 13, 1830, made by one of its committees, through Thaddeus Stevens, its chairman: "The committee issued subpoenas for about one hundred witnesses, embracing men of all ranks in society and of every grade of Masonry within the commonwealth. Among the number were all the present, and many of the past, officers of the Grand Lodge, who were required to produce the books, papers, and records, of the Grand Lodge over which they presided, that the testimony by which the institution was to be adjudged might not be supposed to proceed from unskillful or perjured lips. . . . The testimony is highly important, and establishes the following propositions: That the revelations of Free Masonry made by Bernard, Morgan, Allyn, and other seceding Masons, are genuine expositions of the forms, ceremonies, oaths, and obligations, of Free Masonry, as practiced in Pennsylvania as well as the rest of the civilized world." Notice, this testimony is from *adhering* Masons who were members of the Grand Lodge when they thus unwillingly swore to the truth. Other like cases might be cited.

Again, 2d, their correctness may be known from the testimony of *seceding Masons*. On the 4th of July, 1776, fifty-six good and brave men declared thirteen British colonies to be "independent States;" on the 4th of July, 1828, at Le Roy, N. Y., one hundred and three equally good and brave men, with as much of reason and right, severed their allegiance to Masonry, and publishing its evils to the world for their security, pledged to each other "their lives, their fortunes, and their sacred honor." Are they not worthy to be believed?

Other secessions from the Lodge have followed, and the writer has before him a list of the names and addresses of one hundred and thirty-two who have seceded from the Lodge, and who testify that the expositions of Masonry now before the people are correct. These witnesses are living men, some of them high in authority. Objection: "Oh! but they are perjured." Not unless they have told the truth. But they are not perjured. Paley says, "Promises are not binding when the performance is unlawful." Rev. Thomas Scott says, "Rash oaths are above all things to be avoided; but if men are *entangled by them*, they ought rather to infringe the sinful oath than add sin to sin, and ruin to their own souls." In other words, if a thing is wrong, an oath to do that wrong thing will not make the doing of it right; and to break such sinful oath is a duty. We have one good reason for receiving the testimony of seceding Masons in the fact that they persist in declaring their revelations to be correct, even in the midst of severest Masonic persecution; facing slander, reproach, and abuse of every sort, even death itself, they still "cry aloud, and spare not." The writer has a lively consciousness of what is meant by "daring to stand by the truth" in this matter. Amid revilings and opposition, he counts it an honor to be identified with such men as Stearns, Bernard, Gerritt Smith, Pres. C. G. Finney, Baird, Rathbun, and Rouayne, with a host of others who are living to-day, as well as with John Hancock, James Madison, J. Q. Adams, Wm. H. Seward, Wm. Wirt, Daniel Webster, and their co-laborers.

Here, then, is your authority for believing the revelations of Masonry before you; "will not this suffice?" We will now pass on to the "ante-room," and prepare to enter upon our tour of inspection there.

S. A. GILLEY.

ONE CENTURY.

ONE hundred springs have smiled and gone,  
One hundred summer suns have shone,  
One hundred harvests blessed the earth,  
Since this great nation had its birth.

The dense Atlantic forests then  
Were homes for scarce three million men;  
Lo! west to the Pacific's tide,  
Wild hunting grounds the Indian's pride!

One Century gone—how changed the land!  
How full of men and cities grand!  
Villages begem each shore,  
With arts and trade unknown before.

The woods are thinned to pleasant groves,  
Through which no more the Indian roves;  
Fair cot and town grace nature's charms,  
Wild wastes have blossomed into farms.

The railroads run from sea to sea,  
With social wires for company;  
And mighty streams from source to mouth,  
Are highways for the North and South.

In gold, how rich! inventions new,  
Costumes and pictures fair to view,  
Books, papers, works of every kind,  
Are proof of wealth and power of mind!

But does this nation lift to Heaven  
A loving heart for favors given?  
Or, like great Babylon's haughty king,  
Of its own might and glory sing?

Here, forty millions Christ has blessed.  
How few His name have e'en confessed!  
How many that His faith profess  
Deny it by their wickedness!

Though form of godliness there be,  
How little of its power we see!  
How discord worldly churches rend,  
And Christ is wounded 'mongst His friends!

In every city, every town,  
Profanity provokes God's frown;  
Lust, drunkenness, and murder, cry  
For vengeance from the Lord Most High.

Strangers of earth, the warning hear:  
"Love not the world," fear not their fear;  
While crimes and plagues give others dread,  
Look up, dear saints, lift up the head.

Our King of Glory soon will come  
With welcome to the better home:  
Bright, pure, that heavenly land will be,  
Whose centuries make Eternity!

N. W. VINCENT.

SPEAK A WORD FOR JESUS.

SPEAK a word for Jesus? Yes, why not? Has he not done enough for us so that we need not be afraid to trust in him? And if we *do* love and trust him, we shall be willing to embrace every opportunity to speak and work for him, too. If we believed in his soon coming, we should say so, "for out of the abundance of the heart the mouth speaketh." Our friends and neighbors, and those with whom we have a friendly correspondence, should be informed of our belief and hope, for thereby they may become interested and led to search for themselves, and, finally, made to rejoice in the same blessed truth that we uphold.

The time is short; and what we do must be done quickly. A word fitly spoken at the right time may bring forth much fruit. We should pray that we may be wise and careful in all our efforts, and not hasty and imprudent. We should work with care and patience. If God is for us, who can be against us? Let us all, old and young, put forth every effort to try and win souls for the Kingdom by speaking a word for Jesus in the right time and place.

I. R. STONE.

LEAD US NOT INTO TEMPTATION.

How meaningless the expression to the many who have repeated it numberless times in their well-conned prayers; for, by the way, very many prayers become so formal, they are but mere recitations. The words fall from their lips without awakening a thought how in the providence of God this can be accomplished.

God permits temptations to come very near us, yet not to lure us away, but to remind us of our frailty and pride, and the dreadful consequences of sin. They should serve as reminders of the immense sacrifice, of the suffering, humiliation, and contempt endured, that we might be re-instated in God's favor.

It is not requisite for the development of true character that temptations should be removed, or individuals placed beyond their influence. Trials and temptations endured are the assurance of final success. They strengthen the virtues and help to sound judgment and a right balancing of things. They give integrity and propriety to the whole character. They dignify humanity, and whoever resists temptation secures po-

sitions of trust, and distinguishes himself among the honorable.

Watchfulness is enjoined with prayer, to be vigilant in discerning and guarding against danger, and closing up the avenues to sin. To pray without watching is to acknowledge weakness, yet make no effort to strengthen the weak points.

Man's necessities become God's opportunities; and if he will only let His Spirit mold and fashion him, then can God be glorified in and through him. But frequently there is a rising up against the ways and means employed to secure safety.

With some, in yielding to temptation there is not so much of an intention to sin as there is a disposition to filch from sin all the pleasures that can be obtained without receiving the penalty. But God is not trifling; he has appointed a time in which every work will be manifest, whether it be good or evil.

Day-dreaming, with many, is a realm of temptation the most seductive in which their feet can wander. They are satisfied to live in an ideal world, indulging in idle fancies, filling the vast horizon of the future with glowing images of anticipated success. Yet with all the visionary fervor of their imagination, their fondest dreams must fall short of reality. These feasts of imagination to them far exceed the pleasures of sense. So they continue to dishonor God by leading a sham life.

Many who profess to love and serve God will devoutly utter, "Lead us not into temptation," but in their lives will pursue a course of action so contrary to the dictation of God's Spirit, that if they are saved from the sin of presumption it must be by divine interposition, which in most cases would not advance the honor and glory of God. Unfortunately for them, God does not reverse the natural order of things, neither does he conform his ways to those of man, to make temptation less irresistible, or to relieve him of his own free agency.

All those who pray in sincerity, carrying out in their lives the principles of righteousness, God will help. He declares that he is faithful, and will not suffer any one to be tempted beyond that which can be borne, but will with the temptation provide a way of escape.

Then let no one say when the enemy assails, temptations buffet, and darkness presses in upon the soul, that I am tempted above that which I can endure. But flee to the refuge and source of all help as did the psalmist when he cried, "Deliver me in thy righteousness and cause me to escape; incline thine ear unto me and save me. Be thou my strong habitation whereunto I may continually resort; thou hast given commandment to save me; for thou art my rock and my fortress."

"Lead us not into temptation, but deliver us from evil."

I. L. GREEN.

MY GLORY.

"O God, my heart is fixed; I will sing and give praise, even with my glory." Ps. 108:1. What is here meant by my glory? Let us try Father Miller's plan, and by the aid of a concordance examine similar texts and see if we can find what is the glory of man, by which he is raised above the beast.

Ps. 30:12: "To the end that my glory [margin, my tongue] may sing praise to thee, and not be silent." Ps. 16:9: "Therefore my heart is glad, and my glory rejoiceth." Job says of the days of his prosperity, when God preserved him, "My glory was fresh in me."

From these we find that it is the glory of man to be able to communicate ideas by words spoken.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. But for the opposite see Prov. 25:24: "It is better to dwell in the corner of the housetop, than with a brawling woman in a wide house." "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." James 3:2. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

Consider the words of Jesus. Matt. 12:36, 37: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." R.

Such as know God's glorious holiness and their own sorry righteousness, will despair of themselves, and never venture with their briars and thorns upon a consuming fire.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 18, 1877.

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

C. W. STONE, - - - LOCAL EDITOR.

### THE COMING OF THE LORD.

We are glad that Mr. Moody has spoken plainly upon the coming of the Lord. We have remarked from occasional sayings of Mr. Moody that he was an Adventist, and have often wondered that a sermon like the one on page 18 has not appeared in print before. However, we are not to understand that this is his first sermon on the subject, for he says that in his experience he has found that the preaching of that doctrine does not "discourage the young converts." We believe Mr. Moody to be a sincere lover of Bible truth, a man who loves the service of God; and we are glad that the warning note is being sounded by one whom so many love.

But there are some points in his sermon which we wish to notice. The manner in which the breaking in pieces of the great image is spoken of is rather ambiguous. First he says, "The kingdoms of Babylon, Medo-Persia, Greece, and Rome, have all been broken in pieces," leaving the impression at that point that the kingdom of Christ is already set up; but he proceeds, "And now it only remains for this stone cut out of the mountain without hands to smite the image and break it in pieces till it becomes like the dust of the summer threshing-floor, and for this image to become a great mountain and fill the whole earth," thus showing clearly that he does not think that the kingdom was set up at the first advent. He says also, "We have seen the fulfillment of all but the closing part of it"—Nebuchadnezzar's dream.

This we believe is true, and we think the closing part of it is soon to be accomplished; and while we thus think, we believe with Mr. Moody that those who undertake to set the time go a little beyond the prophecy. But right here Mr. M. commits the common error of making the time of that event altogether too uncertain. He says, "The trump of God may be sounded, for anything we know, before I finish this sermon,—at any rate we are told that he will come as a thief in the night and at an hour when many look not for him."

Now we think that the scripture justifies the thought that the people of God will know when Christ is coming, although it is certain that no one can tell at present. Speaking of the evil servant, who says, "My lord delayeth his coming," our Saviour says, "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." That class of people who are like that evil servant will not be looking for the coming of Christ, and therefore it will be to them an unexpected event, like the coming of a thief in the night; but do we understand from Christ's words that, to that servant who is found giving to his household meat in due season, he will come in an hour when he is not looking for him. We certainly must, for, if he is coming in an hour when no one is looking for him, there is no special force in the statement that he will come to that evil servant in an hour when he is not looking for him.

Paul throws light upon this point. "But of the times and the seasons, brethren, ye have no need that I write unto you." 1 Thess. 5:1. I understand he is speaking of the "times" that mark the coming of the day of the Lord. These had been so well described that he did not deem it necessary to write upon them very particularly at that time. "For," continues he, "yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "There," says one, "Paul says that it comes as a thief in the night." Yes, but upon whom? You will see that Paul has two classes in view as he proceeds to say, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." When they shall say—when those evil servants of whom Jesus speaks shall say, My Lord delayeth his coming; peace and safety, a good time coming, the millennium, a thousand years of peace and holiness, then sudden destruction cometh upon them.

That is one class, and now Paul speaks of the other. He says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Ah! no; here is a class upon whom the day of the Lord is not coming as a thief. Upon the wicked it is coming as a snare. Luke

21:35. But upon those that watch and pray, that they may "be accounted worthy to escape all these things," we infer it will not come as a snare.

The Bible seems to be more explicit in stating that that day shall come as a thief than in stating that a certain class will know of its coming; and why should it not? The one is given as a warning which all may heed; the other, as an assurance to those only who watch. The great mass will be taken by surprise, while only those in the narrow way will be ready.

But Mr. Moody says, "The angels don't know, and Christ says that even he doesn't know" the day. Admit for a moment that that was true when the Saviour said it. Would that prove that the Saviour would not know of the event until the moment he should set out to come? Then the same text would not prove that those living on the earth at the coming of Christ will not be informed of the precise time before that day come.

It is claimed upon good authority that the verb to know, in Matt. 24:36, is used in a causative sense, and signifies in the original to make known. Paul uses the same in 1 Cor. 2:2, where he says, "For I determined not to know anything among you, save Jesus Christ, and him crucified;" that is, he meant to make that his principal theme among them, to preach that, to make known nothing else. So in that sense Christ says, "But that day and hour maketh known no man, no, not the angels of Heaven, but my Father only."

Man has thought to proclaim the day and hour, but his failures verify the words of our Saviour. Angels will not tell it; but when probation is ended, when the gospel has done its work, when the fiat, Let him that is holy so remain, goes forth, the great voice from the throne shall shake the earth with the words, "It is done"—God the Father will make known the day and the hour to his watching people, while the wicked shall tremble at the "great earthquake" that shall attend the voice of Jehovah. Rev. 16.

Mr. Moody says, "Christ will bring all our friends with him when he comes." We cannot find that statement in the Bible. If Mr. M. means that Christ will bring them from the graves—all right; we can find that. There are a few passages that speak of our Lord as coming with all his saints; such as 1 Thess. 3:13; Zech. 14:5; Jude 14; but I think that Mr. Moody will readily agree with us that these refer to the coming of our Lord to execute judgment upon the wicked after the saints have been in Heaven a thousand years, and have, during that time, judged the world. Jude 14 clearly states this. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all."

From Mr. Moody's words, "Christ will bring all our friends with him when he comes," we presume he has reference to 1 Thess. 4:14, which says, "For if we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him." This is speaking of the resurrection. As Jesus died and rose again, so them that have died in the faith of Jesus will God bring from the dead as he did Jesus.

Mr. Moody says, "All who have died in the Lord are to be with him when he comes in the clouds of heaven." That is true; they are to be with him—after he arrives; but they are not to come with him. Christ is coming to get them. Paul speaks of it in the very next verse as if the most natural mistake would be to think that the living would be with the Saviour before the dead; and so it would.

But Paul corrects this. He says, "We which are alive and remain unto the coming of the Lord shall not prevent [go before] them that are asleep." No; the dead shall not be behind the living. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." That is the first step.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Our friends, then, "all who have died in the Lord," are coming from their graves at that time; and with us they are going to meet the Lord in the air. Now that makes it just as plain as day. The Lord descends from Heaven; the righteous dead are raised; then all the righteous are caught up toward the clouds, when they meet the Lord in the air.

"And so shall we ever be with the Lord. Wherefore comfort [exhort] one another with these words." c. w. s.

### SPIRITISM BAPTIZED.

The more discerning among spiritists are discovering that however little morality there may be in the land, the masses have not yet lost all sense of decency. They therefore propose to keep their practices in the dark, and bring the tone of their utterances more into accord with the creeds of orthodoxy, accompanied no doubt, meanwhile, with a great deal of mental reservation. Thus baptizing their philosophy, they hope for greater success in its promulgation. And we think there is some ground for such an expectation. The churches have in their creeds that which is both the foundation and superstructure of spiritism,—the doctrine of the immortality of the soul. And when spiritists shall have adopted some of the forms of godliness, and in words at least shall indorse some of the main features of the common creeds, how can the two bodies fail to run together any more than two drops of water can be held in contact and yet fail to unite? It is evident, from the first part of Rev. 18, that the churches will yet become the strongholds of this delusion; spiritism and orthodoxy will unite, if not in name, at least in sympathy, character, and work; and it looks to us that the true policy is now struck by which to accomplish this work.

The *Spiritual Scientist*, as able an organ as spiritism ever had, in its issue of Aug. 3, 1876, gave utterance to the following thoughts on this point:—

"While spiritual societies throughout the United States are languishing, and many lecturers are meeting with small success, it cannot be said that the interest in spiritualism itself is declining; on the contrary, the spirit world is as active as ever, opening new channels for communication, and attracting attention by their surprising manifestations. The number of speakers increases rather than diminishes—why, then, is it that spiritual lectures are not better attended and the societies more generally supported?"

"We answer that it is the fault of the lecturers and societies. They do not attract attention and command support for the simple reason that they do not furnish what the people require. The time has been when the most popular lecturer was he who could be the most bitter in his attacks on the Bible, and a belief in God or Jesus Christ. This stuff was then in demand, and many feeble intellects joined in the iconoclastic onslaught. The interest in this direction is diminishing; those who supported these lectures have either seen the uselessness and folly of such a warfare, or else become so very radical that they are 'small gods' in themselves—lacking, however, the creative power, even of raising the ten cents necessary for an admission to one of these entertainments.

"Although we have said that these wholesale attacks on Christianity serve no useful purpose, we do not wish to be misunderstood. The Christian religion, so called, teaches many glaring errors, and against these, spiritualism is, of necessity, arrayed; but the conflict must be one of argument, not of invective. Some of our spiritual lecturers evidently feel that they are nothing, if not radical, and their arguments, if any are used, are clothed in such coarse language that the lecture, taken as a whole, is simply a denunciation of Christ, the Bible, and the beliefs of the Christian sects.

"To close the ear of reason in the one whom you desire should hear and accept your opinions, you have only to offend his prejudices at the outset, ridicule what he considers sacred, denounce his belief, and hint in strong language that he and all of his kind are, and have been for years past, great fools, while you are the gifted individual who has discovered the great truth which is to supersede them. Yet this is done by many who call themselves spiritual lecturers. It is a constant tearing down,—not a building up. It is a taking away something, but offering nothing to take its place. While this continues, spiritualism, as a movement, and the lecturers or societies who depend upon it for support, will meet with little or no success. True, they occasionally have an audience; but it is composed mostly of combative temperaments, who relish inharmony and discord. They have not the elements of unity in their midst, and malign each other as unsparingly as they in common denounce Christianity.

"The teachings of spiritualism inculcate harmony in the individual as well as in a collection of individuals. Are we having spiritualism preached to us by some of our spiritual lecturers? 'A tree shall be known by its fruits.' True spiritualists are now and ever have been ready to organize. The motive—to do good unto others. The lectures needed are those which shall awaken the voice of the spirit in man, arouse the nobler sentiments, lead him to practice continence, honesty, and charity; not injure self or family, but to silence every unjust, unchaste, uncharitable, or unforgiving prompting, to teach of the spirit-world and of FUTURE PENALTIES, as well as future rewards. The coming lecturers who are to meet with great success are those who can respond to the requirements of the present moment and give the people the bread of life, not husks."

In the same issue, J. M. Peebles, a name well known outside of spiritism, sets forth a creed to which he could subscribe, as follows:—

"As a spiritualist, I believe: In one living

and true God—the Infinite Presence of the universe—Wisdom and Love.

"I believe in Jesus Christ as teacher, mediator, Saviour, accepting Peter's definition (Acts 2:22), 'Jesus of Nazareth, a man approved of God among you by miracles, wonders, and signs that God did by him.'

"I believe in the Holy Spirit—that it fell upon the apostles—was poured out upon the Gentiles, and is a constantly descending afflatus from the Christ Heavens.

"I believe in inspiration, a spiritual inflowing from the divine Fountain. Prophets and apostles, martyrs and poets, have been inspired in all ages.

"I believe in the beauty of faith, the necessity of repentance, and a just and adequate punishment for all sins in violation of law.

"I believe in Heaven and hell, as conditions rather than locations. Depraved, selfish spirits suffer the keenest remorse in the lower spheres. 'The kingdom of God is within you,' said Jesus.

"I believe in spiritual gifts, prophecies, dreams, clairvoyance, visions, trances, and spirit materializations, as demonstrating a future conscious existence. In fact, this is not belief, but positive knowledge; and thus conditioned, I have obeyed the apostolic injunction, 'Add to your faith knowledge.'

"I believe in a natural and spiritual body, and when death transpires, each individual commences the hereafter life precisely as he left this, mentally and spiritually; but all, there as here, are the subjects of progression.

"I believe in trying the spirits, accepting only such teachings as are pure, holy, spiritual, and Christ-like.

"I believe in salvation through divine obedience—through Christ, just as I believe in buds and flowers and harvests through the quickening sunshine.

"I believe in the church of God, the church of humanity, the holy, apostolic church within whose pale may be found purity and peace, spiritual gifts and 'all things in common,' as upon the day of Pentecost. This is the living church of Christ enfolding believers.

"Touching the moral influence of these doctrines, the speaker said that if a demonstration of the soul's immortality, the certainty of punishment, the happiness derived from purity, goodness, and holiness, the harmony between religion and science, the conscious presence of ministering spirits, and a continuous baptism from the Christ Heavens, would not tend to better the world, he could not conceive what would. Add to this, he said, the fact that none have secrets—God, angels, spirits, know them all. Our souls are as the leaflets of open books, and self-denial and purity of life the only passports to Heaven."

These are strange utterances for a spiritual paper. The reader will not fail to notice how very similar some of them are to the language used by orthodox writers, especially in some of the points presented by Mr. Peebles. If this does not mark a new departure in this movement, and one which will give it more favor among religious denominations and all the better classes of people, we greatly misjudge. But none need be deceived; for spiritism does not propose to change its character, and that has already been revealed by its ultra speakers and writers in a manner too plain to be misunderstood, and too general to be covered up.

U. S.

### HONESTY.

This simple and modest virtue is one of the essential elements of the Christian character. It is this principle which renders man just in everything toward everybody. It requires one to always tell the truth and refrain from lying and deceit. It demands that we be just in everything, and absolutely excludes all fraud and duplicity. It makes the possessor careful to guard the interests of those with whom he deals. It never passes the limits of propriety to appropriate to itself that which belongs to another. It would rather deprive itself of goods than to take advantage by some fraudulent act. It believes God, and since it believes God it hates iniquity.

Honesty makes a man strict to pay his debts and faithful to fill his obligations to all men. It renders the word of a man as sure as his engagements, and demands that he keep his promises, even when it is in his power to change them and seemingly for his interest to do so, and when only God and himself will know of the change. A truly honest man will never take advantage of his neighbor's ignorance to sell him a bad article under the name of a good one. He will never sell water in his milk, sand in sugar, or mix that which is injurious with that which is useful, in order to sell the whole as good. He will give just weight and good measure. He will not put the poorer quality of merchandise in the bottom of the measure and the good above it when he measures it to his neighbor in trade. He knows that he is always exposed to the temptations of Satan and to the feebleness of his own heart. And he not only holds himself upon his guard for fear of losing his integrity, but he often examines his own

conduct in order to discover if he has in anything whatever deviated from uprightness, and if he finds such an act he hastens to make it right, as did Zaccheus. Luke 19:1-10. His anxiety is not that men think of him that which is honest or creditable, but that he be recognized as such before the face of God. He knows that there will be a day of Judgment, in which all his conduct and his intentions will be examined; and he would not only repent of all his past wrongs, but he would, by the grace of God, keep himself henceforth without fault before men.

To be honest before God and man, we must have the grand promise of the new covenant accomplished in us by having the law of God written upon our hearts. Jer. 31:33; Heb. 8:10. In particular the three great precepts which forbid theft, lying, and covetousness, must be written upon the table of the heart, if honesty manifests itself in the life of man. The thief, the liar, and the covetous, will have no place in the kingdom of God. Each of these three classes of persons will have a part in the lake of fire. Let no one deceive himself.

J. N. A.

[Translated from LES SIGNES DE TEMPS by B. H. Welch.]

**THE GENERAL CONFERENCE TRACT ORGANIZATION.**

At the extra session of the General Conference, held at Battle Creek, Nov. 12 and 13, it was voted to revive this Society, with sister M. J. Chapman as treasurer. By virtue of his office the president appointed sister Chapman secretary.

The necessity of such an organization has been felt for years. It was organized at the session of the General Conference in 1874. A pressure of other matters and unavoidable circumstances have prevented this organization from receiving that attention which it otherwise would.

There are small companies of Sabbath-keepers in different parts of this country, also in Europe and other portions of the world, that are not connected with any Seventh-day Adventist Conference, and these, when they learn of us, are anxious to co-operate with us in the missionary work. There are also individuals who have never seen any of like faith, except it be their own families, who have embraced these doctrines and are observing the Sabbath of the Lord. A few words from those of experience are a source of encouragement to them. One object of this organization is to reach this class of individuals and such companies, and to link their interests with the cause of God in a special manner. Reading matter should be furnished them, and also such assistance as would build them up in the most holy faith.

Again, if there is a necessity of having organized churches unite in a State Conference, and the various State Conferences unite in one general Conference, that unanimity of action and a concentration of strength may exist throughout the body, there is far more necessity of consolidation of all our Tract Societies in one general head that will sustain the same relation to the various Tract Societies as the General Conference sustains to our State Conferences.

In short, we are one people. No rending schism breaks our ranks. We are a unit in faith. In Europe, Asia, and Africa, there is a union of sentiment which is truly wonderful among those who keep the commandments of God. This is attributable to the fact that God is the author of those truths which have characterized this people for more than a quarter of a century. There are companies who have embraced the views held by Seventh-day Adventists of America, in Spain, France, Italy, Prussia, Holland, Austria, and Africa; and in a number of these cases, these companies arose without any knowledge of the fact that there were any other of like faith in the world. Having learned of our existence, they extend their hands for sympathy and help. They are greatly encouraged by receiving a knowledge of the extent of this work, and by reading periodicals and publications treating upon these truths. There have been hundreds of dollars expended in sending publications and periodicals to different parts of the world by some of our Conferences. There has therefore arisen a necessity for a General Conference organization, supported by the various Conference Tract Societies, to extend that light and truth, which give hope and joy, and which we have so bountifully received, to those precious souls who are looking and longing for the appearing of our Lord and Saviour Jesus Christ. We bid them a hearty welcome to our ranks, we invite them to participate in the joys and sorrows which are com-

mon to those who are waiting for the coming of the Son of man. No national caste should exist as a barrier to those whose hearts have been made to rejoice in present truth. All who revere God's holy law can meet upon this one platform,—“commandments of God and faith of Jesus,” and wait for the salvation of Him who is the joy of their hearts.

It can be readily seen that there is no place so fitting for the headquarters of this organization as the headquarters of this work, where our publishing houses are located. It is to this place that our publications direct the inquirer after truth. There is no individual so fitting to be president of such a Society as the president of the General Conference. No person is so fitting to be its secretary as some one connected with the publishing house at Battle Creek. It is with such officers that this organization is revived, and we invite our friends, both in the Old World and in different parts of this country outside of the bounds of Conference organizations, to correspond with the general secretary, Mrs. M. J. Chapman, Battle Creek, Mich., or with the president, Eld. James White, Oakland, Cal.

There are companies in this country who have joined the New England Tract Society, having had their attention first called to the truth by that Conference, in the absence of this General Conference organization. Now their names will be transferred to the secretary of this general organization. Donations can be sent to her, as she is treasurer, and all business pertaining to the missionary work relating to such individuals and companies will be promptly attended to by her. This does not include scattered individual members of churches which belong to any of our Conferences. These can retain their membership, and labor as heretofore. But those who have become interested in present truth, and are desirous of reading matter, North, South, East, or West, or in any part of the civilized world outside of present Conference organizations, are invited to co-operate here.

This in no manner is designed to prevent individuals and Tract Societies from laboring to call the attention of as many as possible everywhere to these solemn truths as heretofore. There are scores to-day observing the Sabbath as the results of such labor, and far more might be accomplished in this direction than ever has been, would our friends generally take an interest in it. Our field is the world; and God's providence has led the way far in advance of us, and bids us follow. We long to see the time when there will be a blending together, a hearty co-operation of every company of Seventh-day Adventists on this globe, including those Chinese who have in their houses the Lord's prayer and ten commandments, which is the first that their children commit to memory. The prophet Zephaniah calls for a gathering together of all the meek of the earth “before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you.” Zeph. 2:1-3. We expect before the next session of this Society, which will be at the next General Conference, that we shall have a definite report from those co-operating with us in different parts of the civilized world. We invite all our Tract Societies to co-operate in sustaining this organization.

The New England Conference has to some extent, although under great disadvantages, tried systematically to prosecute this work. For this purpose they organized a Vigilant Missionary Society, and they rejoice to see some fruit of their labor. Now they cheerfully unite their interest to sustain this general organization. They have raised a fund for this purpose, and now from its limited treasury they donate \$50, and invite our sister Conference Tract Societies to do in proportion as God has blessed them.

S. N. HASKELL.

**NOTES OF THE DISCUSSION IN KANSAS.**

**FOURTH SESSION.**

In this session I made a lengthy argument upon the two laws. This point, well sustained, takes the heart right out of the no-law position. I here give a synopsis of what I proved concerning the two laws.

The moral law I will term, Law Number 1, the typical law, Law Number 2. I showed as follows:—

**THE TWO LAWS COMPARED.**

- 1 { Number 1—Existed in Eden, before the fall.
- Number 2—Was given after the fall.
- 2 { Number 1—Was violated in the transgression which caused the fall. Gen. 3:6.
- Number 2—Was given in consequence of that transgression of No. 1. Gal. 3:19.

- 3 { Number 1—Relates only to moral duties. Ex. 20:1-17, etc.
- Number 2—Is wholly ceremonial, pointing to the promised seed. Heb. 9:10.
- 4 { Number 1—Was spoken by God from Heaven. Deut. 4:12.
- Number 2—Spoken by Moses. Deut. 1:1-6.
- 5 { Number 1—Was written by God. Ex. 31:18.
- Number 2—Was written by Moses. Deut. 31:9.
- 6 { Number 1—Was engraved upon stone. Deut. 4:13.
- Number 2—Was written in a book. Deut. 31:24.
- 7 { Number 1—Was placed in the ark. Deut. 10:5.
- Number 2—Was put in the side of the ark. Deut. 31:26.
- 8 { Number 1—Was “right,” “true,” and “good.” Heb. 9:13.
- Number 2—Was not “good.” Eze. 20:25.
- 9 { Number 1—Was a law “which if a man do, he shall even live in” it. Eze. 20:11.
- Number 2—Was a law whereby they should “not live.” Eze. 20:25.

How could these possibly be the same law?

- 10 { Number 1—Was perfect. Ps. 19:7.
- Number 2—Made nothing perfect. Heb. 7:19.
- 11 { Number 1—Christ did not come to destroy. Matt. 5:17.
- Number 2—He abolished. Eph. 2:15.
- 12 { Number 1—Is to endure while heaven and earth stand. Matt. 5:18.
- Number 2—Passed away when the seed came. Gal. 3:19.
- 13 { Of Number 1 Christ said, “Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven.” Matt. 5:19.
- Of Number 2 the apostles said, “We gave no such commandment” that ye should keep the law. Acts 15:24.
- 14 { Number 1—Is “the law of liberty.” Jas. 2:12.
- Number 2—Is a “yoke of bondage.” Gal. 5:1.
- 15 { Number 1—The apostle delighted in. Rom. 7:22.
- Number 2—Was a yoke which could not be borne. Acts 15:10.
- 16 { Number 1—Is not abolished, but established, by faith. Rom. 8:31.
- Number 2—Was abolished by the cross. Eph. 2:15.

How could the same law be abolished, and not abolished, at the same time?

- 17 { Number 1—Is “spiritual.” Rom. 7:14.
- Number 2—Is “carnal.” Heb. 7:16.

Can the same law be both spiritual and carnal at the same time? Yes; if white is black, and black is white.

- 18 { Number 1—Is “holy,” and “just, and good.” Rom. 7:12.
- Number 2—Is called “the enmity,” “that was against us, which was contrary to us.” Col. 2:14.
- 19 { Number 1—Contains the whole duty of man. Eccl. 12:13.
- Number 2—“Stood only in meats and drinks, and divers washings, and carnal ordinances.” Heb. 9:10.
- 20 { Number 1—Was written by nature in the heart of the Gentiles. Rom. 2:14.
- Number 2—Was a wall of partition between Jews and Gentiles. Eph. 2:14, 15.
- 21 { Number 1—Was “the royal law.” Jas. 2:8.
- Number 2—Was the law of Moses. Acts 15:10.
- 22 { Number 1—Jesus came to magnify and make honorable. Isa. 42:21.
- Number 2—He disannulled. Heb. 7:18.
- 23 { Number 1—Is to be kept with the faith of Jesus. Rev. 14:12.
- Number 2—Is superseded by the faith of Jesus. Gal. 3:19-25.
- 24 { Number 1—Must be kept as a condition of entrance into eternal life and paradise. Matt. 19:16-19; Rev. 22:14.
- Number 2—Is not a standard of character. Rom. 2:25-27.
- 25 { Number 1—Is the law by which the world will be judged. Jas. 2:12; Eccl. 12:13, 14.
- Number 2—Will judge no man. Col. 2:16.

This list might be greatly extended, but the above points of contrast are sufficient to show that all inspired writers have recognized and noted the distinction between the two laws, the moral and ceremonial.

[Our preachers may find it convenient to cut out this table and keep it for use in lectures.]

Scarcely one of these arguments was answered by the Elder. Most of them he never touched at all. I find that it is a good thing in a debate frequently to give a summing up like the above. It presents it in a small compass, and generally makes a strong impression upon the audience.

D. M. CANRIGHT.

(To be Continued)

**A WORD TO PARENTS.**

THERE is something of greater importance than wealth to be bestowed upon our children. A right education, begun in early infancy, is needed above all other things. And such education it is the bounden duty of parents to bestow to the extent of their power. For neglecting this, there can be no reasonable excuse. “Train up a child in the way he should go,” is the solemn admonition of our Master in Heaven.

Love of offspring, if of the right kind, will prompt to this imperative duty. Every consideration of duty and interest urges to faithfulness here.

Lamentable neglect and indifference are manifest on every hand. The work is found to be difficult and arduous, and is sometimes given up in discouragement, and children are left to come up as they will,—a source of perpetual sorrow and perplexity to parents, and a thankless gift to the world. State Prisons, Lunatic Asylums, and Houses of Correction, are to-day filled with subjects, many of whom are there because of neglect of early training. Thousands of fathers and mothers are weeping over the shame and disgrace of their fallen sons. Broken hearts, broken fortunes, and gloomy prospects for the world to come, are things that meet us at every turn. The whole creation groaneth and travaileth in pain, and a large share of it is owing to the lack of parental duty to children.

We deliberately express the opinion that this is the most fruitful source of evil to the world, politically, socially, and religiously, that exists. Think of it. This is the fountain from which proceeds almost everything in our world that is good or evil. If a panacea is to be given to quiet disturbances in families, in schools, in churches, to cure all manner of moral disease among the people, to honor God, to give present peace and comfort, and future eternal life to men, let it be administered for this one object, namely, to cure the present defects of family government. Nerves of sensation and influence go out from this point to every department of human interest.

A healthy tone in any given family reflects its own likeness on community, and the aggregate of family influence is what has governed the world in all time, and governs it still. If an intelligent foreigner, ignorant of this country, were informed of the great amount of crime committed here, and the state of morality and religion generally, he would be able, from this, to give a correct account of the state of family government in the country. If another stranger were informed of the state of family government here, he would at once be aware that crimes of every grade would be many.

Let no one think that the writer, by these remarks, is casting reflections upon any class of persons. God forbid. If there are any who have my sympathies, prayers, and pity, it is those parents who, in this time of evil influences, have little children they wish to train up for God and Heaven. They feel at times that their path is beset with impossibilities. The work is found to be great and arduous, requiring the most intense application of all their faculties. Patience, watchfulness, energy, and perseverance, mingled with mildness and affection, must each take a firm stand and work together.

This work should begin at an earlier period than many think it should. With the commencement of our being, we begin to form habits, and at the age of a few months the power of example has made its impress upon the mind, as seen in attempts to imitate.

At this stage the child's education has begun, and the parents may rest assured that the character of the influences that surround it henceforward will be an exact prototype of the character developed.

This being so, the duty of parents is simple and plain. It is to control the surroundings of their children as far as in their power. At this tender age, the parents should look upon the child as the sculptor looks upon the rough block of marble from the quarry. Much labor and skill are required to bring out its valuable qualities.

Skill and labor, properly directed, to form the character of children is the most profitable investment that can be made. What sight is more pleasant than that of a family of dutiful children? See them drinking in pleasure in their unselfish, courteous behavior to each other. Their parent's wish is their accepted law.

Such a state of things in any family is the fruit of well directed, persevering, parental labor. Such children are in a good way to be converted and saved in the kingdom of God. Let those who have the care of children strive to realize their great responsibility and do their duty.

ALBERT STONE.

ONCE a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. “I do,” replied a boy; “Esau sold his birthright for a mess of pottage.” A second said, “Judas made a bad bargain when he sold his Lord for thirty pieces of silver.” A third boy observed, “Our Lord tells us that he makes a bad bargain, who, to gain the whole world, loses his own soul.”

## RESTING IN GOD.

"Rest in the Lord, and wait patiently for him."

THIS rest is not the brief release  
That only lasts while tempests cease,  
A transient and uncertain peace;

Nor yet the long, untroubled sleep  
In coral groves beneath the deep,  
That knows not when the whirlwinds sweep.

It is that constant, changeless calm  
That midst the billows worst alarm  
Holdeth its faith, nor feareth harm;

A rest, not on, but "in the Lord"—  
Ah! could another human word  
Such sense of restfulness afford?

As if, encircled by his love,  
On either side, beneath, above,  
The soul lost all desire to rove.

—Christian Weekly.

## Progress of the Cause.

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

## CLINTON CO., PA.

I AM in the interior of the "Keystone State," on the West Branch of the Susquehanna River, in a German settlement near Lock Haven. There is but one Sabbath-keeper here. He had a little acquaintance with our people some years ago, in Iowa, and has had a few of our tracts to read and circulate.

I began meetings last evening (Jan. 7), in a nice country meeting-house belonging to the Evangelical church. The people are intelligent and well educated in English, especially the young, and are friendly and hospitable; and I earnestly pray, and desire the prayers of all believers, that this kind and religious people may receive the truth that God has prepared for our time, and that we may meet them in the everlasting kingdom of our Lord and Saviour Jesus Christ.

R. F. COTTRELL.

P. S. My address is Lock Haven, Clinton Co., Pa. E. F. C.

## LANCASTER, N. Y.

AFTER a continuous stay of nearly six months at Rome, N. Y., I am in the field again, to try as best I can to encourage the brethren to more activity in the tract and missionary work. I feel very anxious that the present season shall not pass without our being able to note a marked improvement in this direction. Brethren, with the help of the Lord we are able to do very much more than we have ever done in scattering the precious seed of present truth, and thus helping forward the work of the third angel's message. Will we not resolve in the strength of God to do this, and then set ourselves to laying plans for the accomplishment of the work?

I spent Sabbath and Sunday, Jan. 6 and 7, with the church at Lancaster, Erie Co. I am glad to report that some of those who have been longest engaged in the work here are still holding on, and to report a good degree of success attending their efforts. Others, I am sorry to say, do not seem to manifest so lively an interest as heretofore, while there is another class, who, it would seem, have never caught the spirit of the work, and are standing idle, while the fields are day by day growing whiter, and God by his providence is so loudly calling for laborers.

This state of things led us seriously to reflect upon this question, Will the Master have a reward for those who can find no place to fill, in the work here? We hope from the good resolutions expressed that an improvement will be seen in future, and that the brethren here will take hold of this work with more energy than ever before.

The friends here are exceedingly anxious that Bro. Canright should visit them, and pledge themselves to make a thorough effort to have, not only a full attendance of the brethren and sisters, but also of such outsiders as they hope might be benefited by the meeting. I think this the proper place for a general meeting for western New York, and hope Bro. C. may be able to visit them, as in some respects they very much need his labors. From here I go to East Otto, Cattaraugus Co.

B. L. WHITNEY.

Buffalo, N. Y., Jan. 8.

## WISCONSIN.

FROM Dec. 26 to 31, I held meetings with the Mackford church. The attendance was small. There were but two present besides the Mackford church. This was discouraging, as I had expected to meet all of the

brethren in that vicinity. There must be a great lack of interest when our brethren are not willing to go a few miles to attend these important meetings. Unless they manifest more interest, I fear they will fail to meet in the last great gathering of God's people. The brethren of Mackford were laboring under some discouragements. There was a lack of union among them, which made them weak.

During the week, I spoke on the promises of God and the nearness of the Judgment. On the Sabbath I gave two discourses on Christian duties. After the second we had a social meeting, in which nearly all took part. It was a general time of confessing wrongs. Some, in their anxiety to make thorough work, spoke twice, and with many tears confessed their mistakes. A good work was done, and the Spirit of the Lord was there to witness to it.

Sunday was given to business. Systematic Benevolence was re-organized, and increased \$69. All voted to add one-third to their s. b. pledges, to be paid quarterly for the use of the T. and M. Societies. Sixty-nine dollars and seventy-three cents were pledged for the tent and camp-meeting fund. This district will send out four or five canvassers for the SIGNS and REFORMER. All testified that they were greatly encouraged. The outside interest was good.

H. W. DECKER.

Fremont, Jan. 7.

## MEETINGS IN WISCONSIN.

I WAS engaged during the month of December holding meetings in Bro. Farrar's neighborhood. The attendance was good when the weather was favorable, which was not a large portion of the time. Three embraced the truth, and are waiting baptism. Sabbath meetings and Bible class have been started. The truth could make no general impression there, as the people have had it before them more or less since Bro. Waggoner and others were in that vicinity twenty-five or thirty years ago.

I came to this place Dec. 27, where an interest had been raised by circulating tracts, and seven or eight had begun to observe the Sabbath. Several have since begun to obey, though we have not yet reached that subject; so that there are now nearly twenty observing the Sabbath of the Lord, where but a short time ago there were but four or five. This is good evidence of the usefulness of our Tract organization.

We are holding meetings in a hall in the village, where the interest is not very good, but the people from the surrounding country attend well. We think the truth will reach some hearts; and, through the blessing of the Lord, we hope to see a church raised up here. Bro. Enoch and wife are here assisting.

Geo. C. TENNEY.

Black Creek, Jan. 8, 1877.

## SLASH, IND.

I HAVE held twenty-eight meetings at this place up to this time. There is some interest that is not yet decided, and we continue at least a week longer. Our meeting last Sabbath was good. The Lord blessed. Seven are keeping the Sabbath as a result of our meetings so far. We hope for others. We desire the help of the Lord, and hope to labor to his glory.

WM. COVERT.

Jan. 4.

## WISCONSIN.

## HIXTON.

HERE Bro. Hegg and I had a tent-meeting last summer. As the result, a little company was led to reverence God's holy law. After having been absent two months, I visited them again, and was rejoiced to find them all holding on firmly. I staid with them one week, holding meetings and visiting from house to house. This company have kept up meetings every Sabbath since we left them in October.

December 24th they came together to consider the subject of organization. An elder and clerk were chosen. After giving some explanation in regard to the Bible method of s. b., they all voted to enter upon this good work also. May the blessing of the Lord ever be with this vine of the Lord's planting. The 24th of December we went to

## TAYLOR,

and commenced meetings the same evening. Here we also held a meeting last fall after the close of tent labor, when a dozen or more started in the good work of the third message. I found them all holding to the

Sabbath, but they had not made much advancement, as they had not kept up their Sabbath meetings. I staid with this company one week, and the Lord helped us in speaking the word. The brethren were strengthened, and they resolved to do better in the future in keeping up their Sabbath meetings, and to strive for the overcomer's reward. My prayer is that the Lord will bless this little company, and help them to walk in the light.

C. W. OLDS.

## TENNESSEE.

HAVING been hindered for several weeks from holding meetings, owing to bad weather, with no prospect of improvement before spring, I counseled with the brethren regarding exchanging the mud of the country for the pavements of city or town. They decided that nothing could be done in the country until spring opens; and hearing of several Sabbath-keepers at Nashville, who were unorganized, they counseled me to visit them at once, and provided me with a horse with which to make the journey. Three days later, I reached Bro. Richardson's, where I met Bro. G. K. Owen. Here I was informed that some of the Sabbath-keepers of Nashville had moved to another locality, and I could not learn the address of any of the rest; so the way seemed closed up before us.

Not knowing what to do, we gave ourselves to fasting and prayer; and as we humbled ourselves before the Lord and threw ourselves upon his promises, his Spirit came upon us in power, and light seemed to break in upon us. The way seems to be open for a course of lectures at the little town of Franklin; and Bro. Owen and I intend to begin the work there as soon as proper arrangements can be made.

ORLANDO SOULE.

Jan. 9, 1877.

## IOWA AND NEBRASKA T. AND M. SOCIETY.

PURSUANT to call of the president, the Iowa and Nebraska Tract and Missionary Society met in quarterly session at Knoxville, Iowa, on Dec. 31, 1876, and was called to order by the president, and opened with prayer by Bro. G. V. Kilgore.

The minutes of the last meeting, being called for, were read and approved.

The report of labor since last meeting, being called for, was read by the secretary, which, condensed, is as follows:—

No. of families visited, 262; letters written, 215; new subscribers for REVIEW, 22; INSTRUCTOR, 77; REFORMER, 19; TIDENDE, 22; SIGNS, 14; HAROLD, 2. Reading matter sent to friends, REVIEW, 65; INSTRUCTOR, 2; REFORMER, 5; SIGNS, 2. Periodicals distributed, 1,282; Almanacs, 635; tracts and pamphlets, 178,317, pp.; books furnished to libraries, 109.

Money received on membership,	\$ 94.00
By donations,	156.25
On book sales,	34.67
For new subscribers,	50.20
Widow and orphan fund,	11.00
	\$346.12

The financial report, being called for, was read and approved, and the balance of the session was taken up by timely and appropriate remarks from a number of the brethren, when at 2 o'clock the meeting adjourned to 4½ o'clock P. M.

At 4½ o'clock P. M., Dec. 31, 1876, the directors met in business session.

Reports of committees being called for, the committee appointed at last meeting to redistrict the State reported their work completed.

On motion, The report was adopted, to take effect at the commencement of next Conference year, and is as follows:—

Dist. No. 1, to consist of the following counties in Iowa: Allamakee, Fayette, Winneshiek, Howard, Chickasaw, Mitchell, Bremer, Floyd, and Butler.

Dist. No. 2, Dubuque, Delaware, Buchanan, Black Hawk, Cedar, Benton, Linn, Jones, Jackson, and Clinton.

Dist. No. 3, Scott, Muscatine, Johnson, Washington, Iowa, and Keokuk.

Dist. No. 4, Louisa, Des Moines, Lee, Henry, Jefferson, Van Buren, Wapello, and Davis.

Dist. No. 5, Mahaska, Poweshiek, Marion, Jasper, Warren, and Polk.

Dist. No. 6, Appanoose, Monroe, Lucas, Wayne, Adams, Clarke, Decatur, Union, Ringold, and Taylor.

Dist. No. 7, Dallas, Madison, Guthrie, Adair, Audubon, and Cass.

Dist. No. 8, Harrison, Shelby, Pottawattamie, Mills, Montgomery, Fremont, and Page.

Dist. No. 9, Hamilton, Webster, Calhoun, Pocahontas, Humboldt, Wright, and Franklin.

Dist. No. 10, Grundy, Hardin, Marshall, Story, Boone, Green, and Carroll.

Dist. No. 11, Plymouth, Cherokee, Buena Vista, Woodbury, Ida, Sac, Monona, and Crawford.

Dist. No. 12, That part of Nebraska lying between the Platt River and the second tier of counties on the South line, except Otoe county.

Dist. No. 13, All of Nebraska north of the Platt River.

Dist. No. 14, The second tier of counties in Nebraska and Otoe county.

Dist. No. 15, Dakota Territory.

Committee on blank reports reported a form of blanks, which, on motion, was referred to the secretary and treasurer for revision, and to report at the next meeting.

A resolution, that each district pay its own freight on all matter received from the Publishing House and twenty-five per cent. additional for all matter received at the camp-ground, being offered, was on motion, adopted.

On motion, Dist. No. 3 was credited with one-half of the \$170 forgiven by the Publishing House, and the balance was credited to Dists. Nos. 8 and 11, in proportion to their respective amounts of indebtedness.

On motion, A surplus of books in hands of Dist. No. 2 was accepted by the Society, and said district credited with the same.

On motion, It was ordered that all names of subscribers for periodicals shall be sent directly to the Publishing House, by the directors, and the money paid in quarterly to the State treasurer.

On motion, The president was authorized to appoint the time and place of next meeting.

On motion, Ordered that the proceedings of this meeting be published in REVIEW.

On motion, Adjourned,

Geo. I. BUTLER, Pres.

C. G. JOHNSTON, Sec.

## FINANCES IN THE KANSAS CONFERENCE.

THE reports for the quarter ending Dec. 31, are all received excepting one. That one should be sent immediately. There can be no excuse as blanks were sent out several days before the expiration of the quarter, envelopes properly directed for the return of the report were also sent.

The reports as received show a remittance to the treasurer from all the churches excepting one. That church contains more than twenty members. The s. b. treasurer in that church has done his duty in promptly returning a blank if he could not collect any money; but have he and the elder of that church done their duty in trying to have the members pay what they have pledged? Some one has failed, and it strikes me that all have, or a blank need not be sent.

One other church containing less than twice as many members as this one has paid more than all the rest of the churches put together. That church carries out the tithing system.

If every Seventh-day Adventist in Kansas would do this (and God requires nothing less), our Conference would not only be self-sustaining, but there would be money to put into the General Conference fund.

Brethren and sisters, do you not think if the apostle Paul were living in a Conference where there were eighteen churches, and one of them were to pay more than all the rest, he would say to it, "I mean not that other men be eased and ye burdened. But by an equality?" 1 Cor. 8:13, 14. When will we all do our duty?

SMITH SHARP, Sec.

## "CRUMBS OF COMFORT."

TRACT AND MISSIONARY WORKERS, read the following and then take courage.

The following letter is just received from a young man who was induced to read THE SIGNS OF THE TIMES, but who had not interest enough to subscribe and pay for it himself:—

"DEAR BROTHER, After several months of study and investigation upon the Sabbath question, I have become heartily convinced that the day of rest, instituted by Almighty God, and sanctified for the use of mankind, is the Sabbath taught and observed by S. D. Adventists, and the only

one that Christians are commanded to keep; and, furthermore, that the great truths embodied in the third angel's message are of too great and solemn importance to be disregarded just as we are entering the closing scenes of this world's sad history; and for one, I want to be among that number who are redeemed from the earth, to unite with the hosts of Heaven in singing the joyful song of nature's re-creation.

"I am glad that the light of the sure word of prophecy is breaking forth amid the darkness of error and unbelief, and that God is preparing a people to stand the test of the final judgment scenes of the last great day of God Almighty. The crisis is rapidly approaching; and may you and I, my dear brother, be able to stand in our lot and place with the wedding garment on, and hear it said, Well done, is the prayer of your unworthy brother in Christ."

Another writes as follows:—  
"Your kind letter is received. Many thanks for the same. I have perused your books with pleasure, and I trust with profit. The Sabbath question is so completely cleared up that I should not dare contend with you, without a 'thus saith the Lord,' and you have them all on your side."

For the encouragement of our missionary workers everywhere, we wish to say that both of the above writers are keeping the Sabbath and rejoicing in the truth. We might give many more extracts from private letters showing good accomplished as a direct result of T. and M. work; but we forbear for want of space. Suffice it to say, we now begin to see souls embracing the truth as a result of this kind of labor, and this should give an increase of courage, and stimulate us all to greater faithfulness in connection with this important branch of the work. CHAS. P. WHITFORD.

AN ACKNOWLEDGMENT.

FEELING that we owe a debt of gratitude to the brethren and sisters whom we met at the Illinois Conference, for their self-denial and tenderness in caring for our wants, and for the kindness and sympathy extended to us in our affliction while with them, we wish to make the acknowledgment through the REVIEW, as we cannot consistently address each one individually. Although we are nominally Seventh-day Baptists, we feel that we are in harmony with Seventh-day Adventists in every point; consequently we are laying our plans to find a home among them; and we hope not only to be benefited ourselves by so doing, but to be of some benefit to God's cause and to his people. Sickness prevented our accomplishing our object this fall, but we are in hopes that in the spring, the Lord-willing, we shall be able to do so.

The kindness shown us at the late meeting helped to strengthen the cord of brotherly love which already existed between us; and also more firmly to establish us in the belief that they are the people of God. While acknowledging, we wish to remember Bro. James Sawyer, of Battle Creek, and to return our thanks to him for the aid he has rendered us. If the Lord wills, we hope to see him soon and repay him for his trouble. And now we pray that the Lord may not only bless you all in this life, but that he may give you a more abundant inheritance in the earth made new. FRANK CRANDALL, LIBBIE CRANDALL.

Farina, Ill.

HOW SHALL WE PROCEED?

As many are already engaged, and others are about to engage, in the work of canvassing for the Almanac and other publications, perhaps a word in relation to the way will not be out of place. Many no doubt are hesitating because they do not know how to take hold of the work. For the encouragement of such this article is written.

In the first place, take the whole business to the Lord and entreat him to bless his own work, and to give you as an humble instrument wisdom and courage, for without these two essentials you will certainly fail. Study the publications until you have unlimited confidence in them. As you examine the Almanac you will see that it is worthy of a place in every family, workshop, and place of business in the land.

Let your deportment be such that you will gain the confidence of your patrons. If successful in this, your work is easy. Be so polished in your way and manners that if any are inclined to cast dust upon you, it will slide off and leave you unspotted.

Never descend to reply to the low and vulgar, but continually strive to elevate.

I do not mean by this that you should hold yourself at a distance, oh! no, be friendly to all; but do not encourage low familiarity. Feel the importance of the work. Certainly you are engaged in as respectable a calling as if you were selling merchandise for the Stewart house of New York.

If you at any time give way to discouragement, think of the "well done" in a little way from this and of the untold benefits of health reform to thousands who now sit in darkness. Be energetic. When you enter a dwelling begin at once; if you do not the enemy will rapidly multiply the distance between you and the one you wish to benefit.

Perhaps it would be well to say after you enter, I am distributing a Health Almanac, and I desire to place one in every family, workshop, and place of business, in the city. To this end I cheerfully give my time; and as I am not advertising a patent medicine or drug establishment, I cannot afford to give them away. Then hold the book in your own hand, and turn the leaves, and explain briefly as you do so. Be thoroughly in earnest. They will catch the same spirit—and your work is done. Remember the first impression you make will tell nine times out of ten, for or against you, therefore let your attire be clean and neat. Never take an old, dilapidated valise as your companion. Some may think this a small matter to speak of, but my experience is that people judge of the work very much by the condition of the tools. L. G. MOORE.

Hastings, Michigan.

FROM AN AGED SISTER.

DEAR REVIEW AND HERALD: I wish to say that through your kindness and liberality I have been a reader of your most excellent paper for nearly a year, for which receive my warmest gratitude. I esteem it next to my Bible. It imparts health, strength, and light to every lover of Bible truth. It causes tears of joy to hear of the onward march of present truth. I am highly blest by reading. Oh! how I desire that some messenger should come to Smyrna, Ionia Co., Mich. In years past there was a large Baptist church organized, but fault-finding has destroyed it. But few attend their worship. There are many hoping, wishing, praying, for a Bible man to come and preach the word.

I have distributed over two thousand pages of reading matter since last January. Although past my three-score years and ten, and have not been able to dress myself but twice in more than two years, yet I can glean some here and there in the Lord's vineyard. ALMIRA WHITE.

Kent Co., Mich.

MY DREAM.

I DREAMED that the resurrection morn, or Christ's second coming, had come.

There appeared a bright shining cloud in the east. It extended from the north pole to the south pole. Its greatest brightness was in the center, where Christ was seated. I had an idea that the cloud had started at Palestine, and was moving around the earth in the direction of the sun, or from east to west. I thought it would take it twenty-four hours to finish its round. The cloud was covered with saints and angels, from one end to the other. The angels were gathering the saints as the cloud passed along, both the living and the dead; and were conveying them to the cloud. The living were changed in an instant, and the dead came forth out of the earth with glorified bodies. All had wings. As the dead came forth out of their graves, they looked back, and smiled as they said, "O grave, where is thy victory?" and then rose to the cloud by means of their wings, assisted by an angel that took hold of the right hand. As I saw these saints with their bright shining wings, I thought of the passage, "Thou shalt be as the wings of a dove covered with silver, and her feathers with yellow gold."

The impression was made on my mind that this was the first resurrection, spoken of in Revelation, and that only the saints were gathered, and the wicked were left behind. I had no idea that the Judgment would follow immediately. I thought that this was the beginning of the millennium, and the true fulfillment of the words, "Thy kingdom come; thy will be done in earth as it is in Heaven."

I gazed upon the scene with wonder and admiration, and also with joy and gladness; but as it drew nearer, and still nearer, I began to have doubts and fears, and the thought came to my mind that perhaps I

would be left behind, because I was not sanctified. Then I awoke and found it was all a dream; but the passages referred to have left a strange impression on my mind, and they seem to have a new meaning and a new beauty, that no commentator can obliterate from my mind. DAVID SUTER.

DEAR EDITORS: I am in a German settlement in the interior of Pennsylvania. There is but one Sabbath-keeper here. By his invitation I came to this place. He has had but a little acquaintance with our people and our publications, in Iowa. The accompanying dream he had written, and permitted me to copy it. Most commonly, people dream in harmony with their creed; but what is remarkable about this is, that it was contrary to his former views, which were that both the righteous and the wicked would be raised together, and then both classes be judged. He dreamed the same dream twice; the first time in December, 1875, and the second time in June, 1876, with this difference, that the second time he had not the doubts and fears in regard to being left behind as the cloudy chariot should pass, but expected to be caught up when it should reach the place where he was; but before it reached him, he awoke. R. F. C.

PRAYER AND FAITH.

THE example of Elijah the prophet is cited in Jas. 5: 17, 18, as an illustration of the power and efficacy of fervent prayer and faith. If we may judge from the brevity of his petition at the great sacrifice of Baal (1 Kings 18), when he bowed upon Mount Carmel and besought God for rain, his words were few and to the point. Seven times the prayer is repeated, when his servant reports the appearance of a diminutive cloud. Elijah does not watch to see whether it will grow into a storm, but immediately sends to the king the thrilling and cheering message, "Prepare thy chariot, and get thee down, that the rain stop thee not." A. SMITH.

LET US HELP ONE ANOTHER

THIS little sentence, "Do unto others as ye would that they should do unto you," should be written on every heart, and stamped on every memory. This golden rule should be practiced throughout the world, and especially among the professed followers of Jesus; and if we abide by this precept, we shall most certainly desire to lend a helping hand to those around us. How dark were the life of the aged pilgrim, as he, leaning on his staff in his declining years travels slowly onward, did he not have some kind word, or the smile of love to light the gloom! Although he may have his eye fixed upon the mark, and see but a little in the distance the bright fields of glory, and feel that his Heavenly Father's smiles are resting upon him, still in his pilgrimage here below it is pleasing to him to be treated gently and kindly, and by thus doing we shall gain the approbation of our Father in Heaven; for has he not promised, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward?"

Then let us heed these precious promises. There are many ways in which we may lend a helping hand or speak an encouraging word, and thus benefit others. May we not spurn the poor outcast, steeped in sin, but let us try with kind words to win back such ones to the path of rectitude and virtue. By helping those around us we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty for our fellow beings; and the Lord will bless the feeblest efforts put forth in this direction, if done out of a pure motive.

Who has not needed the encouragement and aid of a kind friend? How soothing when in a state of perplexity, or burdened with the cares of life, to hear a kind voice whispering, "Let me help you!" What strength is inspired, what hope created, what sweet gratitude is felt! and the difficulties are removed as dew beneath the sunshine.

Yes, let us help one another whenever an opportunity presents itself; if we see a brother or sister weary and oppressed, we will endeavor to encourage him and lift from him the weight which is so burdensome, that life may glide smoothly and the fount of bitterness yield sweet water. We will also remember that there is a higher Source to which we may flee in time of

need and trial. His willing hand is ever ready to aid us, and he will reward our humble endeavors; and every good deed will be as bread cast upon the waters, to return after many days, if not to us to those we love. Then

"Stretch forth your hand like a brother,  
Remember that life's but a span.  
'Tis our duty to help one another,  
And do a good turn when we can."

MARY L. BROWN.

THE GOLDEN RULE.

"As ye would that men should do to you, do ye even so to them."

SUPPOSE, my friend, my brother, my sister, that you had wronged some one in some way (for we are all liable to err), and you should ask the forgiveness of that person for the wrong you had done him, honestly seeking to be forgiven, feeling sorrow of heart that you had wronged and grieved him, yet should be refused pardon on the ground that he had no faith in your sorrow and repentance, would you not feel that it was unjust? that he had no right to judge your motives? Would you not feel that he was not following the rule the Saviour gave to forgive, not only seven times, but seventy times seven, and so falling under the condemnation, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Yet how often have you done the same thing when others have sinned against you! You say they must prove by their fruits that they are sorry, and mean to do better. How can they, if you don't give them a chance to do so, by giving them your forgiveness and with it your confidence in such a degree as to treat them as a brother or a sister. If you turn a cold shoulder to them, and drive them away from you as if you thought they were vipers, will you not by this course, if they are sincere, drive them into the opposite course again, and perhaps cause them to lose their souls? They may be vipers, for God alone knows the heart, but you have no right to say they are until they prove themselves such. You ought to treat them lovingly, gently, and kindly, and help them along in the good way.

Of course you have no reason to trust them with secrets, thus giving them a chance to harm you should they prove traitors; but treat them as erring fellow-beings for whom you have (or should have) a tender, loving care to help them on in the pathway of life, and aid them to find a home in the new earth. Your own hearts will be happier, you will be better men and women, than if you continued to nurse that bitter feeling against your neighbor that is now festering in your heart. Pray that God may help you to put away this evil from your heart. Think on these things. Remember the words of Christ: "As ye would that men should do to you, do ye even so to them." JOSEPHINE MOTT.

Princeville, Peoria Co., Ill.

Obituary Notices.

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

FELL asleep in Jesus, Nov. 16, 1876, at Oxford, Mass., Mary R. Wilbur, wife of William Wilbur, aged forty-three years, seven months, and three days.

My dear aunt had been feeble a number of years. Two years ago she was raised from a sick bed in answer to prayer. This fall she took a sudden cold which ended in quick consumption. She had the Christian's hope to sustain her. The thought of the second coming of Christ and the resurrection was a great comfort to her, and had been for a number of years. She was a kind companion and a faithful mother. She leaves a large circle of relatives and acquaintances to mourn their loss. We deeply mourn, but not without hope. In all her sufferings she was never heard to murmur or complain, was ever cheerful, hopeful and trusting, ever looking up to the blessed Redeemer for help to carry her through all the struggles of life. She was kind to the poor, would sacrifice her own comfort for the comfort of others. She exhorted her friends to be faithful and meet her in the kingdom. She felt that she would sleep but a little while, ere the Lifegiver would come and give immortal life to all the faithful ones. It was hard to part with one we loved so dearly. She was laid in the tomb at Putnam, Conn., until they could get an Adventist to preach her funeral sermon, and select a burying place.

We long for that land where these partings are o'er, Where death and the tomb can divide us no more.

JENNIE E. WHEELER.

DIED, of consumption, in Jamaica, Vt., Nov. 22, 1876, Marshall Edson, aged 55. Bro. Edson has kept the Sabbath 25 years. In his last days he felt the assurance of his acceptance with the Lord, and desired to rest till the Lifegiver shall come. Funeral discourse by Eld. Emmons, Congregationalist, from the comforting words in Ps. 9: 9.

ELIAS COBB.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 18, 1877.

The School.

THERE are now two hundred students in attendance at the Battle Creek College. Everything is moving along prosperously and pleasantly. The lecture class numbers about fifty. Eld. Smith has also a class in phonography.

C. W. S.

The Educational Society.

THOSE who have taken stock in the S. D. A. Educational Society have not yet all received their certificates of stock. Some have been sent out and returned as not called for. Others have not yet been issued, our first stock books being used up, and no new ones being yet provided. This will be attended to soon, and all provided with certificates as far as it is possible to find them. We make this explanation, that the patrons of the S. D. A. Educational Society may see that they are not forgotten, but that the business will be done up in due time.

U. SMITH, Sec. S. D. A. E. Society.

To Michigan Tract Workers.

NEARLY every mail brings new lists of names from canvassers in different parts of this State, and the same more or less throughout the country.

Within the last ten days, from Dists. Nos. 10 and 13, there have been sent in orders for 97 copies of the SIGNS, besides long lists of names for the HEALTH REFORMER. The SIGNS were principally taken by churches and individuals, to be used in obtaining interested readers. The subscribers for the REFORMER were obtained by canvassers with the premiums. The Way of Life gives general satisfaction as a premium. Our brethren and sisters take advantage of this, and in many places are working with a commendable zeal.

To save confusion, avoid mistakes, and expedite the business, we offer the following suggestions:

1. Let those canvassing and using the premiums, who are not especial agents, do their business through the director, and let him order through the State secretary.

2. Those especial agents of the Tract Society who canvass on a per cent., can send their names direct to Mrs. S. H. Lane, the State secretary, providing they are indorsed to her by the proper authority. The director of the district in which the agent lives would be a proper person.

3. In the case above described, the money need not accompany the names, as it can be paid to the librarian of the church where the agent is connected. The State secretary will charge the same to the district, and the district secretary, or director, to the church of which the canvasser is a member.

4. Those sending the REFORMER to their friends, and paying therefor sixty cents, can send the names accompanied with the cash directly to the REVIEW Office; also the same with the SIGNS. The names can be sent, accompanied with \$1.50 each, directly to the SIGNS Office, Oakland, Cal. But those wishing to pay the money in to the Tract Society should do the business as described above.

5. In either case, report what you have done by properly filling out the blank report, which will be placed in the hands of every member of the Tract Society in season to be filled out and returned before each quarterly meeting. Be particular to state whether the names were obtained with or without a premium.

A new blank report has just been issued adapted to this work; and a sufficient quantity have been sent to each district to supply each member in said district.

It should be distinctly understood that agents are not to offer the REFORMER, with or without the premium, for less than \$1.00. But if any wish to send it to their friends, they have the privilege to do so for 60 cts., without the premium. For special rates to Tract Societies, where premiums are used, see agent's circulars. Agent's circulars can be had of each director.

S. N. HASKELL.

"Oh, how I Love This Sabbath!"

ELD. W. C. WHITFORD, delegate from the S. D. Baptists to our General Conference at Lansing, Mich., Sept. 22, 1876, in his discourse said, "Joseph Bates among your people says that he 'gladly embraced the truth and com-

menced keeping the Sabbath of the Lord.' In your first meetings he would often exclaim 'Oh, how I love this Sabbath.'" "He being dead yet speaketh."

Tune—Missionary Hymn.

Oh, how I love this Sabbath! This day Divinely blessed, On which our great Creator Did from his labor rest; This day of joy and gladness, Memorial of our King; Let all who truly love him Unite, his praise to sing!

Oh, how I love this Sabbath! Though set at nought by men; Profaned, despised, down-trodden, For ages it has been; Yet now this glorious Sabbath Is rising in its might, And loving hearts and loyal Are coming to its light.

Oh, how I love this Sabbath! 'Tis truly a delight, Holy, and honorable, And sacred in my sight, When earth renewed, all living In praise its hours employ Without a note of discord, I hope to share the joy.

R. F. C.

Decided.

THE Massachusetts Supreme Court has decided that the Jews must close their shops and places of business on Sunday.—Evening News.

Our Book List.

ANY of the books named in this list will be sent by mail to any part of the United States on receipt of price.

Address, REVIEW AND HERALD, Battle Creek, Mich.

Table listing various books and their prices, including titles like 'Dora's Mistake', 'Crescent and Cross', 'Poems of Home Life', etc.

Notice.

My Post Office address while in Vermont will be at those places where I hold my Sabbath and first-day meetings. S. N. HASKELL.

Request.

PERSONS desiring to have a tent-meeting held in their vicinity, living in Pepin, Baron, Eau Claire, Dunn, or Chippewa Counties, Wisconsin, will please immediately write to me, at Arkansaw, Pepin Co., Wis. Give the number of inhabitants in your town, number of churches, their denominations, nationality of the people, &c., &c. Don't delay to write to me. D. DOWNER.

Wanted.

A YOUNG man wants a place to work on a farm, for a Sabbath-keeper. Address, C. S. Downer, Laramie, Fond du Lac Co., Wis.

A SABBATH-KEEPER who is a blacksmith in want of a situation is invited to correspond with S. T. Nourse, Chittenango Falls, Madison Co., N. Y.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand.

I HAVE been instructed to attend quarterly meetings during the month of February at Zion school-house, Centerville, Mount Vernon, and Rock Creek, Kan. I am anxious that these meetings shall prove a success. Let all within reach make arrangements to attend all the time. Let the officers of these churches write me what the interest is in their vicinity, so that I may know whether to make arrangements to protract meetings or not. I will have a supply of Bibles, Hymn books, and Testimonies. Matters pertaining to the church, the Sabbath-school, and the T. and M. Society, will be considered, and the ordinances will be celebrated. SMITH SHARP.

SABBATH and Sunday, Jan. 27 and 28, at Wolcott. Meetings commence Friday evening. Tuesday evening, Wednesday at 1 1/2 P. M. and in the evening, Jan. 30 and 31, at Jericho, near West Bolton.

We expect to see all the friends of the cause in the vicinity of the above-named places at these meetings. No postponement on account of weather. S. N. HASKELL, A. S. HUTCHINS.

MEETINGS in Wisconsin as follows:— Friendship, Adams Co., Jan. 16-21. Douglas Center, " 24-28. H. W. DECKER.

THE next quarterly meeting of the church at Patricksburg, Owen Co., Ind., will be held Sabbath and Sunday, Feb. 3 and 4. Tract and Missionary meeting in connection with it. We feel anxious to have all interested attend this meeting. N. CARAHOOF.

GENERAL meeting at Buck's Bridge, N. Y., the fourth Sabbath in January; for the interest of Dist. No. 4, of St. Lawrence and Franklin Counties. Eld. D. M. Carrigt will be present. Let there be a general rally. Bring the children, the unconverted, and the backsliders. In connection with this, a T. and M. meeting will be held. Come, ready to report, and bring the s. b. book. A. H. HALL, Director.

TRACT and Missionary meetings in Mich., as follows:— Otsego, Jan. 24, at 7 P. M. Allegan, " 25, " Douglas, " 27, 28, 11 A. M. J. L. RUMERY, Director.

QUARTERLY meeting for the Richland (Kan.) church, Jan. 27 and 28, at the Disney school-house. Also a meeting of the T. and M. Society. We hope the scattered brethren will attend. Bro. Sharp is expected to be with us. J. M. STANSBURY, Elder.

Ohio T. and M. Society Meetings.

DISTRICT quarterly meetings will be held in Ohio as follows:— Dist. No. 2, Waterford, Feb. 3, 4. " " 1, New Antioch, " 10, 11. " " 6, Hamler, " 24, 25. " " 5, Bowling Green, March 3, 4. " " 3, N. Bloomfield, " 10, 11. " " 4, Clyde, " 17, 18. Meetings will begin on Friday evening. H. A. ST. JOHN.

TROY, where Bro. D. S. Plum may appoint, Jan. 20 and 21.

Appleton, Jan. 27, 28. Mendon, Feb. 17, 18. Gilboa, Feb. 27, 28. Begin in the evening, where Bro. Clymer may appoint. H. A. ST. JOHN.

If nothing in the providence of God prevents, we will meet with the friends at Berkshire, Vt., Sabbath and first-day, Jan. 20 and 21.

At Bordoville, Monday, 11 A. M. and 6 1/2 P. M. Jan. 22.

At East Richford, Tuesday at 2 and 6 1/2 P. M., Jan. 23.

At Brownington, Thursday at 10 1/2 A. M. and through the day Jan. 25. These meetings will be of especial interest to the church. See notice of meetings in Vermont in last REVIEW.

A. S. HUTCHINS. S. N. HASKELL.

THERE will be a tract and missionary meeting of Dist. No. 10, N. Y. and Pa. T. and M. Society, on Niles Hill, Jan. 20 and 21. Eld. B. L. Whitney is expected, and we want a general turnout. Please make a strong effort to attend this meeting. WM. COATS, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. M A Aldrich 51-1, W H Canfield 51-1, Jos Sutherland 51-1, R J Russell 51-1, J F Trovillo 51-4, Hans Sorensen 51-3, M E Crumb 51-15, S H Burdick 51-1, Daniel Griggs 51-1, E R Powers 51-1, C H Potter 51-2, J E Pickle 51-2, R B Simmons 51-2, M H Stevens 51-8, Jonathan Chase 51-7, Sarah I Alden 51-1, J M Jones 52-24, Wm D Dickinson 51-1, Mary Sharp 51-2, G Miner 51-1, J G Whipple 51-1, Augustus Ford 51-1, M Hunter 51-8, Harmon Lindsay 51-1, D W Milk 51-1, D H Tanner 51-1, Sarah Gibbs 51-1, Stephen Norton 51-1, Samuel Watson 51-2, Clarissa M Wildman 51-1, Wm H Westfall 51-2, C W Webster 51-1, Maria Prentice 51-1, Daniel Baker 51-12, A C Woodbury 51-1, Norman Dewey 50-19, Jos G Smith 51-1, S R Hogue 49-3, Patience Welch 49-3, L T Henry 51-7, John Mears 51-13, J N Andrews 51-2, Becca Guinall 51-1, A C Raymond 51-1, Brooks M Heald 51-1, A G Bedee 51-1, Calvin Jewett 51-1, Anna Rasmussen 51-3, G W Rathbun 51-1, Thomas Anderson 51-1, C A Worden 51-1, Lewis Bean 51-1, G E Risley 48-21, Elijah Boyer 51-1, W H Eggleston 51-2, David Sevy 51-3, Jared Buzzel 51-3, E Kreamer 51-1, Mary F Aldrich 51-10, Mary Bingham 51-4, Alfred Hough 51-1, M J Bartholf 51-1, James Sealy 51-1, Mary Bierce 52-1, J R Snyder 51-1, Mrs L C Stanley 51-1, J W Snyder 51-2, M D Larned 51-8, N Orcutt 51-2, T W Wilson 51-2.

\$1.00 EACH. N S Brigham 50-1, C W Van Nostrand 50-1, Elizabeth Reed 50-10, Mathew Crawford 50-1, R E Moser 50-1, James Hodgins 50-3, S R Twist 49-7, S Sisley 49-25, S Yunker 49-1, Mary Bean 50-1, A H Robinson 50-1, Joseph Ferrin 50-1, C A Wilbur 50-1, R M Frink 49-23, John B Israel 50-1, W D Porter 50-1, Mary Rife 50-14, A H Wentworth 50-1, Carl Rosenthal 50-1, J D Downer 50-1, Maria Quackenbush 50-1, Lewis Hackett 50-1, Emily Shirley 50-1, E H Woolsey 50-1, J A Moushant 50-9, C H Morrill 50-2, D S James 50-1, Chester C McReynolds 50-1, Geo B Clark 50-1, J B Slow 50-1, S C Ackley 49-20, David Ford 50-1, John Fishell 50-1, J H Bates 50-1, C A Bates 50-1, Wm Miles 50-1, Mrs H Cooley 50-1, A B Pearsall 50-1, G W Bartlett 50-3, W P Cates 50-10, T F Emsan 50-1, James Haysman 50-1, M A Brigham 50-1, E A Gifford 49-25, Ann Balch 50-1, M A Pasco 50-4.

MISCELLANEOUS. J C Hedden \$4.00 51-5, L H Robinson 4.00 51-5, M P Hall 50c 49-17, Mrs Mary Jeal 50c 49-17, Miss Rosa Miller 25c 49-9, Geo W Yocum 1.50 51-1, John Trotman 50c 49-14, Julia E Duffie 1.65 49-25, O S Ferren 65c 49-17, W D McLaughlin 3.00 49-23, A H Lewis 50c 49-17, Julia A Clark 1.50 51-1, J I Abbott 1.50 51-1, Fannie H Beard 1.50 51-1, John W Wood 2.20 51-5, Iona M Converse 50c 49-12, I E Swafford 50c 49-17, Bell M Reed 1.90 51-1, Deborah Gibson 50c 49-14, Amasa Reeson 1.50 51-1, Mrs R A Moore 1.50 51-1.

Books Sent by Mail.

John McFarland \$1.25, J I Abbott 1.00, Chas Boyd 1.00, H E Hanson 8c, E Griffith 10c, E W Robinson 10c, Mrs M Prentice 25c, Benj Carter 50c, I T Andrus 50c, Mrs M C Maxwell 1.00, L Willhite 1.25, Jas Caffal 20c, Julia A Duffie 50c, J C Randall 10c, Jas P Cadman 15c, Daniel Baker 25c, James Hackett 25c, Fred Helwing 60c, B F Eaton 2.50, G S Honeywell 8.20, Wm Schwartz 10c, B F Lewis 2.50, Lewis Bean 4.00, Daniel Rounds 35c, Wm R Carpenter 1.00, D Ann Albin 65c, A L Guilford 1.00, Elizabeth Brown 2.00, J D Pegg 1.00, W H Bingham 2.50, D C Honsberger 2.20, J P Logan 1.50, John A Kelly 40c, Wm Miles 50c, T Z Andrews 20c, J B Follett 20c, Mary Moody 16c, L Morris 50c, M A Vore 25c, R M Morris 25c, Samuel Davis 25c, A C Woodbury 1.40, Mrs H Cooley 1.25, Wm Bryant 1.25, Sophia Babcock 20c, G W Bartlett 60c, J Hutchinson 35c, Mrs N Hutchinson 10c, G F Rollins 50c, Solomon Worden 50c, James Youll 50c, J E M Williams 25c, F R Richmond 3.00, T D Wallar 1.50, H D Hayward 1.25, John F Klostermyer 1.00, Wm J Rushmore 10c, Wm Weaver 15c, Cyrus S Bartlett 1.80, John T Lyons 2.75, Miss Mary Macomber 25c, Nahum Orcutt 6.50, H H Perkins 4.46, Rena Watt 10c, Y W Wilson 10c, James L Dickson 1.10, Mrs Cary Brown 50c, D C Elmer 1.00, F H Chapman 25c, C H Bliss 1.00, Jared Buzzel 10c, C A Wilber 1.00, L Mc Coy 3.00, Mary Bingham 25c, A D Eshelman 10c, Miss M E Sharp 10c, Addie McWilliams 25c, G V Kilgore 3.00, S H Hunt 5.00, Smith Sharp 12.88, Anna Heady 10c, Annie Grimes 1.00, C H Monroe 15c, E Creamer 1.00, Mary F Aldrich 10c, D E Eggleston 50c, H P Wakefield 25c.

Books Sent by Express.

G I Butler \$64.15, B L Whitney 154.55, E Hutchins 14.50, F Squire 29.00, Lewis T Gronstam 3.60, W H Casselman 18.96, J S Weeks 7.00, Mary Van Deusen 4.50, M D Mathews 29.31, Alonzo Vantassel 9.99, Geo Tenny 13.91, J R H Nickel 2.50, R Fisher 3.00, H Nicola 17.63, John Fulton 58.08, S M Holly 18.26.

Books Sent by Freight.

Reuben Warwick \$128.04.

Cash Rec'd on Account.

Chas L Boyd \$50.50, Geo C Tenney 12.00, Ill. T & M Society 23.15, Ind T & M Society per F J Grantham 7.75, Wyoming T & M Society 20.00, Cal. T & M Society—M Mossford 10.00, G W Colcord 125.00, Iowa and Neb T & M Society 350.00.

S. D. A. E. Society.

Mrs A C Kellogg \$10.00, Harriet Borden 2.00, Marinda Crawford 10.00, O G Emerson 25.00, James Cooper 10.00, D T Briggs and wife 10.00, Zerah Brooks 5.00.

Gen Conf Fund.

Cynthia L Davis \$5.00, Erastus Elmer 1.50, Susan Elmer 50c.

Book Fund.

Cynthia L Davis \$1.00, C L Richmond 50c.

Mich. Conf. Fund.

Gaines \$25.00, Orange 16.00, Holly 16.75, Fairgrove 17.15, Partello 24.35, Locke 5.50, Muir & Lyons 15.00, Greenbush 23.00, Green 3.30, Tuscola 14.00.

Mich. T. & M. Society.

Dist 10 per M E Rathbun \$11.50, Dist 6 per F Howe 11.00, Dist 3 per M Sisley 55.00, Dist 9 7.75.

Swedish Mission.

N Lawrence and wife \$5.00, John Manguson 5.00.

Swiss Mission.

Cynthia Fox \$40.00.

Mich. Camp-Meeting Fund.

M A Brigham \$1.00.