

The Advent Review

D. A. Robinson 50-23

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, FEBRUARY 8, 1877.

NUMBER 6.

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.

BE HAPPY AS YOU CAN.

This life is not all sunshine,
Nor is it yet all showers,
But storms and calms alternate,
As thorns among the flowers.
And while we seek the roses,
The thorns fall off we scan,
Still let us, though they wound us,
Be happy as we can.

This life has heavy crosses
As well as joys to share,
And griefs and disappointments
Which you and I must bear.
Yet, if misfortune's lava
Entombs Hope's dearest plan,
Let us, with what is left us,
Be happy as we can.

The sum of our enjoyment
Is made of little things,
As oft the broadest rivers
Are formed from smallest springs.
By treasuring small waters,
The rivers reach their span;
So we increase our pleasures,
Enjoying what we can.

There may be burning deserts
Through which our feet must go,
But there are green oases
Where pleasant palm-trees grow.
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

Perchance, we may not climb with
Ambition to its goal,
Still let us answer "Present,"
When duty calls the roll.
And whatever our appointment,
Be nothing less than Man,
And cheerful in submission,
Be happy as we can.

—Baptist Weekly.

General Articles.

WHY NOT DISCOVERED BEFORE?

BY ELD. D. A. ROBINSON.

WHEN the claims of God's law are urged home to the hearts and consciences of men, and it is clearly shown that the seventh day of the week is the Sabbath of the Bible, the objector, with an air of triumph, raises the query, "How happens it that it has not been discovered before?"

We do not propose an answer to this question because it contains any real force, but because it seems to be an objection. Such an objection, however, would have equal force against any newly-discovered truth that has ever been introduced. The Reformation, the discovery of America, the advances in astronomy and geology, the application of steam, and, in fact, every advance step which has been taken, would have been forever silenced by such an objection if it were of any force.

Truth has always had to battle with error ever since the fall of man. Error is very ancient, and its adherents are numerous. Its antiquity, however, is nothing in its favor. On this point, Dr. Clarke utters the following truthful words: "The antiquity of an opinion, if that be not founded on a revelation from God, is no evidence of its truth; for there are many ungodly opinions which are more than a thousand years old. And so as to great men and great names, we find them enrolled and arranged on each side of all controversies."

The question of first-day observance, then, does not rest upon its antiquity; but is it founded upon the word of God? Is it

sustained by divine revelation? If so, it will stand; if not, it must, like every other man-made institution, fall to the ground.

We will now call attention to a few plain propositions.

1. God has marked out a way for his people to walk in.

2. This way is the law of God.

3. Prophecy points out the fact that an obstruction would be placed in this way, this stone of stumbling being the change of the Sabbath contrary to divine appointment.

4. When the last days are reached, this obstruction is to be removed.

We will now prove the above points.

1. God has marked out a way for his people.

The words of the prophet on this point are very decisive. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. Here he says they are to walk in the way. Again he says, "Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Jer. 18:15. These testimonies, with many others that might be quoted, show that the righteous are represented as walking in a way or path.

2. This way is the law of God.

Very many texts might be given on this point, but I will quote only a few. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. Here the way and the law are synonymous. He that is in the way is also walking in the law of God. Again he says in verse 3, "They also do no iniquity; they walk in his ways." He who is free from iniquity, then, is traveling in God's way.

Let us now take a view of the individual who commits iniquity or sin. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. This testimony proves that the way referred to above is the law of God; for the man who commits iniquity breaks the law, whereas, the one who does no iniquity walks in the way, or in other words, keeps the law of God.

From the above it can be seen that the law should be continually before the minds of men. Had man always walked in this way, idolatry never would have reared its impious head upon this earth. It was when man chose to forget God and forsake his law that atheism and idolatry came in.

3. Prophecy points out the fact that an obstruction would be placed in this way, this stone of stumbling being a change of the Sabbath contrary to divine appointment. If this proposition can be sustained, it must have a very great bearing on this question; for if it has been changed contrary to the will of God, then it is certain that Christ did not change it, as is affirmed by many at the present day.

We will now make this proposition good. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62:10. We here have the way again brought to view, which has been shown to be God's law. But the point to be noticed in this text is, that this way needs "preparing."

"Prepare ye the way," says the prophet, indicating that the way is in such a condition that God's people are in danger of stumbling. He further adds, "Gather out the stones." If, as the proposition affirms, the change of the Sabbath from the seventh to the first day of the week has been made contrary to the will of God, then all will agree that it has become a great stone of stumbling; for the majority of the Christian world accept the change that has been made.

Before coming directly to the question

as to who changed the Sabbath, let us consider the result of such a change. The law of God is embraced in the ten commandments; this law the psalmist says "is perfect." Not a precept too many, not one too few, but as the wise man shows, it contains "the whole duty of man." To change any of the ten parts of this law is to change the law itself. To illustrate: I have a rule twelve inches long. If I change one of these inches, the rule has been changed, so if the fourth commandment be changed, there must also of necessity be a change of the law. Such a change has been attempted, and, as our proposition states, "contrary to the divine will."

In the prophecy of Daniel, we have the remarkable prediction that an attempt would be made to change the law of God; and be it remembered that this is the only testimony in all the Bible that speaks of a change. The only change then that will ever be made in God's law will be in fulfillment of this prediction. In the seventh chapter of Daniel a chain of prophecy is introduced, bringing to view four universal kingdoms symbolized by wild beasts. As to the application of these symbols, nearly all Protestant commentators are agreed that the first symbolizes Babylon, the second, Medo-Persia, the third, Grecia, and the fourth, or ten-horned beast, Rome. Also that the ten horns represent the ten kingdoms of western Europe.

On these points we will not dwell. In verse 24 the prophet brings to view the rise of the papacy. "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them, and he shall subdue three kings." It is a fact susceptible of the clearest proof that the papacy arose, as the prophet says, after the ten horns, also that it did subdue three of those horns, or kingdoms, the Heruli, Vandals, and Ostrogoths, being in succession removed out of the way of the papacy, the last one being plucked up in A. D. 538, to which time the prophecy points as the beginning of papal supremacy.

In the following words he tells us what this blasphemous power would do: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan 7:25. This is a very remarkable prophecy; please notice the following points:—

(1) "He shall speak great words against the Most High." Look at the titles of the pope of Rome and the power he claims to hold, for a fulfillment of this prediction. "His Holiness," "Vicegerent of the Son of God," "King of the World," "Another God upon Earth,"—these are a few of his titles. His power goes beyond God's; for he claims to forgive sins before they are committed.

(2) "Shall wear out the saints of the Most High." What an army will come up in the resurrection as witnesses to this terrible fact! From fifty to one hundred millions of the saints of God, it is said, have gone down to the tomb by the hands of this cruel power. These points so clearly identify papal Rome that there is no disputing them.

(3) "He shall think to change times and laws."

Three acts are thus ascribed to this power; and the first two he shall perform, but the third he shall only "think" to do, or as the Douay Bible renders it, "shall think himself able to change," &c. The laws (or law, singular, Sept.) are of course the laws of the Most High. How unnatural the following: He shall speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws of men! But how natural is the following: He shall speak great words against

the Most High, and shall wear out the saints of the Most High, and think to change times and laws of the Most High! As to human laws, he has changed them at will, but the law in question he is only to think to change.

Before going farther with this point, I will introduce another that has a direct bearing right here. It is this: The law of God is not susceptible of a change. This might be shown by various modes of reasoning, but I will simply give a few texts of Scripture, showing that it never will be changed. This law is God's great rule of righteousness, and by it he is to judge the world. Says David, "Thy righteousness is an everlasting righteousness, and thy law is the truth. My tongue shall speak of thy word, for all thy commandments are righteousness." Ps. 119:142, 172.

These statements show, first, that God's commandments are his righteousness, and, secondly, that his righteousness is everlasting: they are equivalent to saying that the commandments are everlasting.

Paul declares that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law," Rom. 2:12, proving what I have just stated, that God will judge the world by his law. Says David, "The works of his hands are verity and judgment; all his commandments are sure." Ps. 111:7. Were we to inquire how sure, the answer would be found in the next verse. "They stand fast forever and ever, and are done in truth and uprightness."

Listen now to the words of the Son of God. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Upon that reckless view which makes the expression "to fulfill" mean "to abolish," or do away with, we simply remark, that the meaning of "to destroy," is directly opposite of "to fulfill"; for he says he came not to do the one, but to do the other. If "fulfill" means to do away, then "destroy" means to keep, because they are opposite, and men may take whichever horn of the dilemma they please. But what follows these expressions shows conclusively that the Saviour had no such idea in view as the abolition of the law. "For verily I say unto you till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." The heavens and the earth still remain, and if the Saviour's words are true, every jot and tittle of the law is in force to-day.

These testimonies from the Saviour, David, and Paul, very clearly prove that God never designed a change in his law. Such expressions as, "They stand fast forever and ever," and "not a jot or tittle shall pass from the law till heaven and earth pass," must have weight with the candid mind in examining this question.

(To be Continued)

OBJECTIONS.

It is a frequent occurrence for people to ask how it happens that Cain went out from the presence of the Lord, when the Bible says that God is in all places of his dominion by his Spirit, that he is omnipotent.

Jacob said, when he saw in his dream a ladder with angels ascending and descending upon it from earth to Heaven, and "Surely the Lord is in this place"; and the same view of God's especial presence is often alluded to in the Bible.

No doubt the family of Adam maintained the closest and nearest relation to God they were able to do; and not having yet apostatized from God, the family of Adam were beloved of their Creator, and daily enjoyed

the comforting and sustaining influences of the Holy Spirit; and in their family devotions and in their sacrificial offerings God's presence was seen and felt to a great degree not at present considered possible or desirable by most of the Christian world. Now Cain, by leaving his father's vicinity and influence, was in fact banished from the presence of God in this practical sense; and he became an alien from God, not because God had cast him off; but because he had cast off fear and restrained prayer. He fled from God's presence.

JOSEPH CLARK.

THE FOUNDATION OF THE LORD STANDETH SURE.

"For their rock is not as our rock, even our enemies themselves being judges." Deut. 32:31.

The cause of truth, which is the cause of God, is sure to prosper at last. No matter how adverse the winds that blow against it, no matter how dark the clouds that hang over it, no matter how gloomy the prospect before it, it will finally succeed and triumph over all. Not so with error. Though puffed by the breath of popular favor and borne along on the tide of public opinion for a time, yet it is destined to meet with defeat, and the disastrous effects will recoil on the heads of its unworthy advocates; and often the very thing they proposed and predicted respecting others falls upon themselves. And sometimes these results follow very soon, and do not always wait for the final adjudication of the claims of truth and error.

The history of the past, both of church and state, furnish abundant proof of the correctness of this principle; but we have not time to notice this point, and will simply refer to an incident in our own experience by way of illustration.

Some time since, while laboring in the immediate vicinity of a first-day Adventist church, one of their leading ministers came to oppose; and in his zeal he made the remark that he would make "hard sledding" for the seventh day in the bounds of his Conference during a certain space of time.

The next fall I visited the same place, and unexpectedly to myself, the annual session of that Conference occurred there at the same time. When this minister made his report, instead of boasting of success over the seventh day, he had rather a doleful story to tell of himself, and among other things stated that during the past summer he had had "hard sledding." He seemed considerably softened in his feelings, and treated me with much more respect than he did six months before.

S. B. WHITNEY.

CHARACTER OF MASONRY.—NO. 5.

(Continued.)

From the oath taken in the Master Mason's degree, we extract the following as the most offensive sentences: "That I will not give the grand hailing sign of distress of this degree, except I am in real distress, or for the benefit of the Craft when at work; and should I see that sign given, or hear the words accompanying it, I will fly to the relief of the person so giving it," &c. "That I will not be at the initiating, passing, or raising, of an old man in dotage, a young man in nonage, an atheist, *irreligious* libertine, madman, woman, or fool." "That I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, nor suffer it to be done by others, if in my power to prevent it, I knowing them to be such." "That a Master Mason's secrets, given to me in charge as such, shall remain as secure and inviolable in my breast as in his, MURDER AND TREASON ONLY EXCEPTED; and they left to my own election." "Under no less penalty than to have my body severed in two in the midst and divided to the north and south, my bowels burnt to ashes in the center, and the ashes scattered to the four winds of heaven, that there might not remain the least track or trace among men or Masons of so vile and perjured a wretch as I should be," &c.

Can this be reconciled with Christianity? Look first at the oath, to fly to the relief of a person giving the sign of distress. What if that person give the sign in court as a criminal, or from behind prison bars? the oath is, "I will fly to his relief." Again, look secondly at the large class sworn to be forever excluded from the benefits of this very (?) charitable institution; and remember that to those referred to in the oath must be added all the poor who are unable to pay the fees and dues. How unlike Christianity, which offers its benefits to all!

Thirdly, is not this oath of *partial virtue* a bid on immorality? To insult, violate, ruin, a female, is here plainly declared to be no *Masonic* crime, unless, forsooth, the female is known to be the relative of a *Master Mason*. Members of the two first degrees, with all outsiders, should "read, mark, and inwardly digest," this clause; and determine why *their* friends are not entitled to equal safety at Masonic hands. Look, fourthly, at the concealment of crime aimed at in the oath to keep a *Master Mason's* secrets, "murder and treason only excepted." (In the seventh, or Royal Arch, degree, it is "murder and treason *not* excepted.") Who can tell how much of crime and guilt are covered by this oath to-day? Can Christians be parties to such concealment? Fifthly, the penalty here invoked is such as a heathen would blush at, but still is far, very far, from the acme of cruelty and sin reached in the higher degrees.

As our object in this writing is not to give a detailed account of the manner in which a man is made a Mason, nor yet to explain the "grips, signs, passwords," &c., of the order (this having so often been done already by others), we will pause here to ask if we have not now sufficient proof that Masonry is Antichristian in its character. The rites, ceremonies, and oaths, that we have noticed, with others like them, constitute the whole fabric of Free Masonry; indeed, Masonic authors tell us, "The *oath* makes the Mason."

Now, if this horrid blending of Bible readings, Christless prayers, and partial virtues, with shameful indecencies, "cut-throat" oaths and barbarous penalties, is not only *unchristian*, but *ANTICHRISTIAN*, then who will tell us what its true character is? "But," says the Masonic sympathizer, "you make too much of their ceremonies and oaths; you take in earnest what they do in jest." To this we would reply that if these rites and obligations were but a jest, such jesting is sinful in the extreme. But, readers, this is no mere jesting; these oaths are taken to be carried out; and carried out they often are, with all their fearful penalties, as shown in the murder of many for divulging them to the world. The worst of all is that out of this "abomination of iniquity" is produced a religion. "Tell it not in Gath," so low have men fallen that on the practice and observance of these things, they risk their hopes of Heaven. Turning away from the religion of the Bible, with the blessed associations that gather about it here and the untold glories it presents for the future, they "make lies their refuge," and yet dare to dream of Heaven.

Of its anti-republican character, though masked, we have said little; but at present I would only say that the government of the Lodge is an absolute despotism, controlled by the few in their own interests, against the masses. Bringing the husband into a circle of thought and action from which the wife is forever excluded thus barring out mutual sympathy and interest, it becomes decidedly anti-social; so that in it we have a triad of evils.

In concluding, I would say, I have no malice in my heart toward any Mason or Masons, as men; but while thinking highly of many of them, I have come to feel their institution to be only evil; and I consider myself bound to God and my fellow-men to do what I can to expose and oppose it.

"With charity toward all, with malice toward none, with firmness in the right, as God gives to see the right," I would in this work do "what my hands find to do, with my might." S. A. GILLEY.

Durand, Wis.

THE DIFFERENCE.

THE difference in what? Why, in this life and that which is to come. Here, all is toil and sorrow; there, rest and joy. Here, meeting and parting; there, meet to part no more. Here, sickness and death; no pain there, neither sorrow nor crying. Here, hope's alluring strains lead us on to sure disappointment; no blasted hopes or broken hearts *there*.

Wonderful love! Can we ever cease to look with wonder and deepest gratitude, on a plan whereby sinful man may, if he will, be exalted to the right hand of God, there to behold scenes of unspeakable glory, and live with the holy, the good, and true, through endless ages? Here we may be called to lay aside the pleasures of life, to sacrifice our ease and comfort; but our Father takes these sinful pleasures from us, only to give us better ones in their place. Many are toiling in the cause of present truth, and sometimes feel discouragement weigh down their minds, because more do

not see the clear light of truth and embrace it. But God knows their labors; it is all written before him, and if faithful they will not lose their reward.

Courage, worn pilgrim; the prize is nearing. Soon the last victory will be won, and the saints have an eternal and sure reward. Then as we think of our weary pilgrimage on this earth, methinks each one will exclaim from his inmost soul, Heaven is cheap enough. Jesus has left on record for all who would be his followers, an example of sacrifice and disinterested benevolence, which is, and ever will be, without a parallel. He did not come to this world to live a life of pleasure, enjoy the luxuries of life, or to be waited on by his disciples; but to be a servant, to minister to the comfort and happiness of others, and even to give up his life a ransom for many.

We see him by the clear lake, upon the lofty mountain, in the lonely desert, by the fruitful field, ever leading the minds of his followers from nature up to nature's God, ever trying to elevate, and lead the human mind to the contemplation of the good, the beautiful, and pure.

Oh! that we might have more of the spirit of the Master, more devotion to his cause, and then our trials will not look so large, and the way so long; and while our hearts cry out, "Come, Lord Jesus," still we shall not be impatient, but willing to wait as long as he sees fit.

Love will make the labor light; and when the Master comes, if faithful, we shall realize the difference between this life, and that which is to come. VESTA CADY.

Poyssippi, Wis.

FACTS FOR THE CANDID.

THERE are those who are ready to deny facts, but facts denied are nevertheless facts. There are those who do not want facts, and such are most generally ready to deny them; but there are those who want facts, and are willing to accept of them. From such the following facts will find a hearty welcome:—

On the first seventh day of time, after God had finished his work of creation, he rested; and because he had rested on the seventh day, he did bless and sanctify the day. It is a fact, then, that the seventh day is God's Sabbath or rest-day; the fourth commandment and the Bible throughout declare as much. Now, is it not plain to every candid and intelligent mind, that to make another day the Lord's Sabbath or rest-day, another work and another rest would have to be gone through by the Lord. Has such a thing been done?

The Lord did not rest on the first day of the week, neither did the Saviour of mankind; therefore the first day of the week is not the Sabbath of the Lord, nor of the Saviour. The first day of the week can be nothing more than a Sabbath instituted by man. God has instituted a Sabbath (the seventh day), and man has instituted a Sabbath (the first day). Candid reader, whom are you serving, or whom do you intend serving, God or man?

If you have not already learned the fact, learn it now, that the Holy Bible, by which Protestants profess to be guided, knows no other weekly Sabbath than the seventh day. The Saviour of mankind observed no other. None of the writers of the New Testament, nor any of the followers of the Saviour, observed any other; but the seventh day they did observe. The holy Record not only shows that they observed it, but that they observed it at least as late as sixty years this side of the cross. Writing as late as A. D. 63, they invariably and unqualifiedly call the seventh day the Sabbath of the Lord, and no other day do they call by that name.

Now, the seventh day being the Lord's Sabbath, and being made for man (all men), is it not for Gentiles as well as Jews? And being made some thousands of years before the existence of Jews, how can we call it strictly Jewish? It is emphatically, unmistakably, the Sabbath or rest-day of the great Jehovah; and it is as clearly commanded to be kept by all mankind.

It is a fact that first-day sacredness cannot be traced back farther than the edict of the then heathen Emperor Constantine, A. D. 321, which edict compelled persons living in towns and cities to observe "the venerable day of the sun," while it allowed those in the country to attend to the pursuits of agriculture. But the Council of Nice, three years later, did decree that Sunday be kept still more sacred than did the decree of Constantine. Thus we see the beginning of Sunday sacredness; thus we see that the Roman Catholic church, the mother of harlots, and not the Saviour or

the apostles, is the author of Sunday observance.

This presuming power, attempting, as it has, to change the law of God, is emphatically the power referred to in Dan. 7:25. This anti-Christian power, claims as the mark of its power, the fact that it did change the Sabbath, and that Protestants recognize, and allow the change. Antichrist then claims his Sunday Sabbath as the mark, or sign, of his power and authority. God, on the other hand, claims *his* Sabbath (the seventh day) as *his* sign, or seal.

Prior to the coming of the Son of man the second time, which event is near at hand, the Bible teaches very plainly that a warning and gathering message is to go forth, and connected with this message is a warning against receiving the mark of the beast (Rev. 14), which beast, as allowed by Protestants generally, is the Roman Catholic Church. This mark of the beast is received after the warning message goes forth, and is stubbornly rejected in the full light of Revelation and all the connected facts. Before the close of this message, those hearing the message must choose whom they will serve, God or the man of sin; whom they will fear, God or man.

Will the readers of the above facts candidly consider them, and no longer walk in accordance with the traditions of men, but come out and take their stand squarely and manfully on the side of the Bible and on the side of truth; no longer take the judgment of others, but in a matter so important as that of salvation, think and act for themselves? Facts are what the candid want. But, alas! how few are willing to deal candidly with their own souls! How few there are who do not love error more than truth! how few who do not love darkness rather than light!

Truly we have fallen upon evil times, when men refuse to see that truth is precious, or to exchange error for it. Yet, the Lord be thanked, there are many honest souls who will yet rejoice to see the truth, and to change from the traditions of men to the commandments of God.

J. M. GALLEMORE.

Salisbury, Mo.

"SET YOUR AFFECTIONS ON THINGS ABOVE."

"Set your affections on things above, and not on things on the earth." This is a plain command, and one may think at first thought that it is an easy one to obey, nothing difficult about it; but as you enter upon it, before you are aware, unless you are very watchful and prayerful, your affections are where the precious word has plainly stated they should not be. Yes, your treasure is here; but perhaps you do not know this, and if any one should ask you if you had a good hope, a sure foundation, your reply would be, I have.

And how many in the great day of God will be self-deceived in regard to their hope! Sad thought! If we would make sure of the eternal inheritance, we must walk very carefully and humbly. And just now, how important that we examine ourselves. David says, "Thy word is a lamp unto my feet, and a light unto my path." That word may inspire us with hope and courage, if, we will but take hold of it, and study it, feeling that our eternal life depends upon it. And if we feel that we must have eternal life, we must work for it, live for it, strive for it, lest we be found sleeping at our post, and finally have to take up with the sad lamentation, "The harvest is past, the summer is ended, and we are not saved." Who can imagine or conceive of the heart-rending cries that will go forth with these words? Now, now, while probation lingers is the time to make sure work.

SARAH CLARKE.

Portage, Ohio.

QUOTING WORDS.

It is very essential, in quoting foreign words from other authors, to see that they should be *right*, as they may, sometimes, be rightly *quoted*, and yet not be *right*. To illustrate this, I will mention some words that have passed through the press not long since. They also were rightly quoted; yet they were incorrect.

The Hebrew word *Keber*, a grave, was quoted from Luther (as he has it), *Keber*, which is wrong, as this noun always has the aspirate sound of *b*, which is *v*.

Neshamah, breath, was quoted from the Hebrew and English Concordance (as it is there) *n'shahmah*. It is true the *e*

after n here is very short, similar to the sound of e in the first syllable of the word between; but that short sound must be retained. In the Hebrew, no word can commence with a vowelless consonant.

M. B. LICHTENSTEIN.

Battle Creek, Mich.

THE FIRST BEATITUDE.

BLESSED are the poor in spirit; for theirs is the kingdom of Heaven." Matt. 5:3.

A ladder, if it is of any use, must have its first step near the ground, or feeble climbers will never be able to mount. It would have been a grievous discouragement to struggling faith if the first blessing had been given to the pure in heart, for to that excellence the young beginner makes no claim, while to poverty of spirit he can reach without going beyond his line. Had the Saviour said, "Blessed are the rich in grace," very few of us could have derived consolation therefrom. Our divine instructor begins at the beginning, with the very A B C of experience, and so enables the babes in grace to learn of him; had he commenced with higher attainments, he must have left the little ones behind. A gigantic step at the bottom of these sacred stairs would have effectually prevented many from essaying to ascend, but encouraged by the lowly step, which bears the inscription, "Blessed are the poor in spirit," thousands are encouraged to attempt the heavenly way. To be spiritually poor is the condition of all men; to be poor in spirit, or to know our spiritual poverty, is an attainment specially granted to the called and chosen.

The kings among mankind, the happiest, and most powerful, the most honorable, will one day be seen to be, not the Alexanders, Casars, and Napoleons, but the men akin to him who washed the disciples' feet, those who in quietness lived for God and their fellow-men, unostentatious because conscious of their failures; unselfish because self was held in low esteem; humble and devout because their own spiritual poverty drove them out of themselves, and led them to rest alone upon the Lord. The time shall come when glitter and gew-gaw will go for what they are worth, and then shall the poor in spirit be seen to have the kingdom.

The dominion awarded by this beatitude to the poor in spirit is no common one; it is the kingdom of heaven, a heavenly dominion, far excelling anything which can be obtained this side the stars. An ungodly world may reckon the poor in spirit to be contemptible, but God writes them down among peers and princes, and his judgment is true and far more to be esteemed than the opinions of men.

"Poor in spirit!" The words sound as if they described the owners of nothing, and yet they describe the inheritors of all things. Happy poverty! Millionaires sink into insignificance, the treasures of the Indies evaporate in smoke, while to the poor in spirit remains a boundless, endless, faultless kingdom, which renders them blessed in the esteem of him who is God over all, blessed forever. And what must be their blessedness when they shall shine forth as the sun in the kingdom of their Father, and in them shall be fulfilled the promise of their Master and Lord, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne?" - Christian Weekly.

OSAGE CITY, KANSAS.

I AM holding meetings in this place, and am now in the midst of the Sabbath question. There is a great interest here; the people are very much stirred. I called for an expression Sunday night, Jan. 28, and about fifty testified in favor of the Sabbath and not one for Sunday. I have had great freedom in speaking here. The interest is increasing every day; what the result will be cannot yet be told.

My courage is good, and faith in God strong. I expect to remain here till the work is completed, and the coast clear. Pray for me, brethren.

GEO. KENNEDY.

Jan. 30.

WISCONSIN.

I SEPARATED from Bro. Decker, Dec. 25, and went to Hillsborough, where I found a little band of nine brought out by Bro. Crandall's labors about a year since. I staid with them one week, and held meetings, and tried to encourage them to duty and diligence in the cause. Then I left for

Baraboo, and held meetings till the following first-day. Brethren came in from Dell Prairie, Hundred Mile Grove, and other places. Bro. N. M. Jordan assisted in the services. The Spirit of the Lord came into the meetings in power. Two were added to the church. We left them greatly encouraged.

Jan. 9, I went to Tomah, where I held meetings till the 14th. One was added to their number. The Lord blessed the word spoken, and the church was greatly encouraged. I attended the quarterly meeting at Leon, Jan. 19, when three were added to the church.

The 23d I left for Mt. Pisgah, and held meetings until the 28th. Quite an interest was apparent, the house being well filled with attentive listeners. Our views on the Bible had been very much misrepresented to this people by other denominations, and they came out to hear for themselves. Their prejudices were removed, and some stated that they had never heard so much Bible preached before. In all of these places, the tithing system was presented, and unanimously adopted; also there was pledged \$165.75 for tent and camp-meeting fund, one-fourth paid down, and the balance to be paid the first of April next. The people seemed heartily to receive the principle of laying by one-tenth of their income for the Lord. To the Lord be all the glory for his prospering hand.

JOHN ATKINSON.

Sand Prairie, Jan. 31.

MISSOURI.

WHILE at Avilla, Jasper Co., we received a telegram that our aged mother was at the point of death. Immediately we started home, where we arrived in time to see and converse with her before her death. We trust she sleeps in hope.

The 9th of January we commenced a course of lectures in Utica, in the Congregational church. We have given seventeen discourses. Congregations range from 100 to 350. The interest is good. Several have said they will keep the Sabbath. The people are mostly friendly, and help in the singing. The minister of the congregation has done all he could to have the house closed, but to no avail as yet. We hope for an ingathering of souls here. To this end we ask the prayers of all of God's people.

C. H. CHAFFEE.

MINNESOTA.

I HAVE tried during the last three weeks to present the truth before my countrymen in Albert Lea. One family, who had kept the Sabbath before, and given it up, have now started anew to serve the Lord. Several others are interested, and to some degree anxious to know the truth. The Lord willing, I shall go back there in a few days. Will my brethren still remember me in their prayers?

C. NELSON.

Meriden, Steele Co., Jan. 29.

BRIEF EXTRACTS FROM LETTERS.

WE are every day in receipt of letters from various ones, expressing their love for the truth, thanks for the paper, &c. It is impossible to print a tithe of them. We give below a few brief extracts:-

John Starr writes, "I am grateful for the REVIEW, for I do feel that God has blessed me through its columns." "I have taken the REVIEW two years, and most all of the papers have been read by others. Many of them come back, then I send them again and again."

R. A. Worden says, "The REVIEW has been our only Sabbath preacher for fifteen years, and its weekly visits are hailed with as much delight as an inn by a weary traveler."

D. A. Judy writes, "This is the second Sabbath that I have ever kept. I am the only Sabbath-keeper in this part of the county. I may be persecuted, but by the help of God I want to live a prayerful life and overcome."

J. R. S. Mourey writes from Va., "Bro. H. J. Baxter and myself kept last Sabbath, the first in the New Year, and the first we ever kept. The consideration of the Sabbath of the Lord has thrown a halo of light across my path such as no other subject could have given. I wish to labor in this cause to the extent of my means."

Sr. Cora Thayer writes from Georgetown, Colorado, to the brethren and sisters in Mich., her former home, "Through the kindness

of a sister in Flint, I have received the REVIEW, and in this way would return thanks for it. There are a few here who are interested in the Sabbath question. I think a good work could be done here if we could have a course of lectures. The place has about three thousand inhabitants. . . . I came here an invalid, but by the blessing of God my health is restored."

E. T. Hamberg, of Illinois, writes in a business letter, "Please send me 'United States in Prophecy.' I have read 'Thoughts on Revelation,' and have been repaid many times the price of the book in doing it. About five years ago, I chanced to pick up a paper out in Iowa. It was the REVIEW. I became interested in the truths that were in it, and have been reading it and the SIGNS part of the time. Pray for me, that my faith may be strong to battle with those of a different belief, for I am alone."

OUR CANVASSERS.

SOME of our canvassers and missionaries report encouragingly. In Springfield, O., where Sr. Gates is working, hundreds of families are reading with deep interest, and some are embracing the truth, rejoicing in the observance of the true Sabbath. Springfield now appears to be an excellent field for the living preacher. May the Lord bless Sr. Gates.

In Warren, O., Sr. French began the work but a few weeks since, and has already obtained several subscribers for our excellent periodicals, and one soul has heartily embraced the truth by reading, while many others are reading with deep interest. Lord bless Sr. French.

In southern Ohio, Bro. J. W. Lucas is working vigorously in the good cause, and the Lord is blessing his efforts. He is meeting with greater success as a canvasser for our periodicals than any other one that we know of. Lord bless Bro. Lucas.

Brn. H. S. and O. F. Guilford have been doing missionary work at a point in Ottawa Co., O., and as a result, thirteen have embraced the truth, and are holding regular Sabbath meetings. Lord bless the Brn. Guilford.

Lord bless all our missionaries, and swell their numbers. H. A. Sr. JOHN.

QUARTERLY REPORT OF THE ILL. T. AND M. SOCIETY.

THE quarterly meeting of the Ill. T. and M. Society was held at the Marsh school-house near Aledo, Mercer Co., Ill., Jan. 14, 1877, convening at 4 P. M. After singing, Bro. I. Colcord offered a fervent prayer, which was followed by the reading of the minutes of the previous meeting and their acceptance. Report of work for the closing quarter was as follows:-

Table with columns for District (No. 1-11) and Total, listing various metrics like Members, Donors, Families visited, Letters written, New subscribers, Periodicals distributed, Tracts and pamphlets distributed, Amount rec'd on book sales, and Membership fees.

Dist. No. 5 received praise for the labor performed with its small membership. It was held up as an example to other dis-

tricts. It was found that Dist. No. 9 had distanced the others in several particulars, which can be seen by an examination of the tabular statement.

Bro. Ivory Colcord made remarks concerning donations, which made some wish for a short-hand reporter, that all the members might get them through the REVIEW. He spoke of the cost of tracts, of their character as eye-openers, and their great utility in missionary labor. He hoped all would remember that by frequent small additions to our donations we swell the sum even beyond our expectations.

Eld. G. W. Colcord then called attention to Eld. James White's suggestion to proportion donations according to possessions, approving of a sum equal to one-third of the donor's s. b. Eld. R. F. Andrews stated that without funds we must close operations, or get an immense debt over our heads. He offered the following motion:-

Moved, That this body approve and recommend to the State Society the plan recommended by the General Conference; viz., the donation of a sum equal to one-third of our s. b. Carried.

As Dist. No. 11 had assisted Dist. No. 6, it was voted to suggest that Dist. No. 4 assist Dist. No. 8, Dist. No. 3 help Dist. No. 10, and Dist. No. 2 aid Dist. No. 7.

Some cases of affliction then occupied attention. Attention was called to judicious distribution. It is not the number of pages that will tell as much as the number of readers.

The members were catechised upon the Constitution. District secretaries were requested to reduce Almanac distribution to pages, as it is highly necessary that all use the same standard in computation. Then followed instruction in parliamentary usage.

Adjourned sine die.

G. W. COLCORD, Pres.

F. M. T. SIMONSON, Sec.

P. S. Dist. No. 7 is entirely out of debt by a recent payment by themselves.

F. M. T. S.

REPORT OF MAINE T. & M. SOCIETY.

THE first quarterly meeting of the Maine T. and M. Society was held with the church at Norridgewock, Dec. 17, 1876. Called to order by the president. Opened in the usual manner by singing and prayer.

The report of the last quarter was read and accepted. Then there were remarks made by different ones on the subject of distributing almanacs, and the importance of taking hold of this branch of the work.

Voted, To send for 1500 more almanacs, which will make 2100 that the Society has had this year.

The president made some remarks on the subject of health reform, which were listened to with interest.

Moved, To adjourn to the call of the chair.

SECOND SESSION.

This was called by the chair, Dec. 31, 1876, with the church at Cornville. Prayer was offered by Bro. Stratton. Reports from each district were read. Also the working of the Society during the quarter was reported as follows:-

No. of members, 130; reports returned, 39; No. of families visited, 70; letters written, 37. New subscribers for REVIEW, 7; INSTRUCTOR, 3; REFORMER, 5; SIGNS, 1; LES SIGNES, 1. Periodicals distributed: REVIEWS, 44; REFORMERS, 4; SIGNS, 34. Tracts and pamphlets distributed, pages, 32,591; value, \$40.33. Books furnished to libraries, pages, 5,316; value, \$12.30.

Money received for membership, \$ 4.00; Donations, 15.65; Book sales, 5.02.

Total, \$24.67

Remarks were made by the president and others on the importance of the missionary work, and what had been accomplished in this branch of the work in bringing others into the truth. This awakened a lively interest in the meeting.

Moved, To adjourn sine die.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

A FAMOUS usurer of Paris being on his death-bed, his confessor presented a silver crucifix to him, with a view to awaken him to a sense of his situation. The dying miser, after examining the cross with the most minute attention, suddenly exclaimed, "Sir, I can lend you but a very small sum on such a pledge."

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 8, 1877.

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

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

THE "ONE-THIRD."

The question, "What is to be done with the one-third?" is one which is very easily answered. The only chance for a difference in opinion is upon the method of appropriating it. The answer to the question is this: The "one-third," *i. e.*, the sum equal to one-third of the person's s. b. for the year 1877, is to "meet the demand for means to be used as far as necessary in the proposed increase of the circulation of the SIGNS, the REFORMER, and other publications." This is the language of the resolution passed at the last session of the Gen. Conf., and recorded in REVIEW of Nov. 16, 1876.

The "proposed increase" embraced the circulation of "10,000 copies each of the SIGNS and the REFORMER," east of the Rocky Mountains, the distribution by each Conference of a number of Almanacs that would compare with its membership as the number taken by New York compared with her membership. This was the special missionary enterprise, and the "one-third" was designed to support it and provide also for the circulation of "other publications." See "Third Session" of Gen. Conf. as above.

Now for the application. Suppose the s. b. of a church is \$900. It pledges to the T. and M. Society \$300. This \$300 was "to be paid, if convenient, the first of Jan. 1877, or, if more favorable, in four installments, the first to be paid Jan. 1; the second, April 1; the third, July 1; and the fourth, Oct. 1, 1877." But the work of obtaining subscribers for these publications and readers of them must be done by the members. Take, then, an individual case. A certain man's s. b. is \$60. He pledges \$20 to the T. and M. Society. He sits down and reckons. His State should circulate 334 SIGNS, 334 REFORMERS, and 5,000 Almanacs. These cost the Tract Society \$501, \$200, and \$125, total \$826. These are Vermont figures.

His \$20 will pay for 8 SIGNS (12.00), 8 REFORMERS (\$4.80), and 128 Almanacs (\$3.20), at Society rates. Let him immediately take these Almanacs, and pay the Society for them, or, if he is perfectly responsible, the Society will let him pay in installments. Let him subscribe for 8 copies each of the SIGNS and the REFORMER, and pay the Society as for the Almanacs.

Now he has invested his "one-third" as pledged, and he must take none of it back. If he can sell the Almanacs, let him put the sum right into the T. and M. treasury, or else invest in more Almanacs to sell, putting the final receipts into the treasury, that none of his "one-third" that he pledged to the Lord come back into his own pocket.

As to the papers, let him send them to proper persons, ask them to read, and get them to subscribe if he can; and if he succeeds, let him with the money he receives from them order other copies, or put the money into the treasury for the wants of the Society.

At the present standing of the s. b. figures, one-third of the s. b. of Michigan would not be sufficient to pay for her apportionment of the SIGNS alone. One-third of Vermont's s. b., as it stood last year, would pay for just half her apportionment of SIGNS, REFORMERS, and Almanacs. One-third of that of Ohio, whose s. b. is larger in proportion to her membership than that of any other Conference, would pay for three-fourths of her apportionment.

Therefore, to fill the quota, each Conference must furnish more subscribers than its one-third will pay for. This is easily done, partly by each member's obtaining paying subscribers for the copies his pledge has paid for and with that money taking more copies, and partly by special canvassers who shall devote their time to the business.

Are there any who cannot find subscribers, and who have no friends to whom they wish to send these sheets, let them pay their "one-third" right into the treasury, where it can be used by the Society.

By this plan, the one-third is devoted to missionary work, and to the special object for which it was designed,—the increase in the circulation of the SIGNS, REFORMER, and Almanacs; and none of the one-third reverts to the one who pledges it, but, if received back from those who receive the papers, it is invested in other copies, or put into the treasury. c. w. s.

MASSACHUSETTS SABBATH.

LAWS AFFECTING ITS OBSERVANCE.

"In reference to the observance of the Lord's day the Supreme Court has just rendered an important decision in the case of the Commonwealth, by complaint, vs. Gehring Has. The defendant was complained of in the Roxbury District Court in June last for keeping an open shop on the Lord's day. The case went to the Superior Court, and was tried at the September term, and the defendant was convicted upon the 18th of that month. Upon the 19th, Mr. George Sennett, the counsel for the defendant, filed exception, upon the ground that his client conscientiously believed that the seventh day of the week ought to be observed as the Sabbath, that he so observed it, and disturbed no one.

"The Court ruled that this was no defense; that Sec. 1, Chap. 84, of the General Statutes, contained two classes of offenders, so far as the ninth section was concerned, viz.: first, those who keep open a shop, warehouse, or workshop on the Lord's day, and, second, those doing labor, business, or work, etc., on Sunday; and that Sec. 9 of the same chapter relieved only the second offense from punishment (*i. e.*, doing business or work upon the Lord's day), and made the first offense (keeping open shop for doing such business) absolute.

"The defendant acknowledged that he had committed this offense, and the jury was directed to find him guilty if the jurors believed that he kept an open shop upon 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 the counsel also excepted. "The exceptions have now been overruled, and the following rescript has been sent down:—

"1. The ninth section, Chap. 84, of the General Statutes does not permit one who conscientiously observes the seventh day of the week as the Sabbath to keep open shop on the first day.

"2. The chapter 84, General Statutes, is not unconstitutional.

"An abstract from the General Statutes follows:—

"Chapter 84, Section 1. Whoever keeps open his shop, warehouse, or workhouse, or does any manner of labor, business, or work except works of necessity and charity, or is present at any dancing or public diversion, show or entertainment, or takes part in any sport, game, or play on the Lord's day, shall be punished by a fine not exceeding \$10.00 for every offense.

"Sec. 3. Whoever, keeping a house, shop, cellar, or place of public entertainment or refreshment, entertains therein on the Lord's day, any persons not being travelers, strangers, or lodgers, or suffers such persons on such day to abide or remain therein, or in the yards, orchards, or fields appertaining to the same, drinking or spending their time idly or at play, etc., shall be punished by fine not exceeding \$5.00 for each person so entertained.

"Sec. 9. Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business, travel, and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel or labor on the Lord's day, or first day of the week; provided that he disturbs no other person."—*Boston Traveler*.

The above shows the decision of the Supreme Court of Massachusetts in the case of the Commonwealth vs. Gerhring Has, noticed in REVIEW No. 3, present volume.

In consideration of Sec. 9 of the above abstract, we are led to wonder at the decision of the court. That section exempts any conscientious observer of the seventh day from penalty "for performing secular business, travel, or labor on the first day of the week; provided that he disturbs no other person."

In the name of common sense, how is a man who keeps a shop going to do secular business on Sunday with his shop closed? And the law allows him to do secular business. Now is not that a very fine distinction which the court made when he ruled that Sec. 1, Chap. 84, refers to two classes of offenders? It reads thus: "Whoever keeps open his shop, warehouse, or workhouse, or does any manner of labor, business, or work—;" and the division is made right in that clause, thus: "First, those who keep open a shop," etc., and second, "those doing labor, business, or work, etc., on Sunday;" and the Court says that Sec. 9 relieves only the second class from punishment.

With two good eyes, any one ought to see that the clause, doing "any manner of business," which is sliced off into the second and pardonable part of Sec. 1, covers as much as the whole of that first clause, "whoever keeps open his shop, warehouse, or workhouse," which the court has dissected from the body of the section, and declared unpardonable. The Court rules that Sec. 9 exempts a certain class of persons from penalty for doing "any manner of labor, business, or work," on Sunday, but it will not exempt them from penalty for keeping open a warehouse.

If an observer of the seventh day keeping a dry-goods store opens his door and sells goods to customers, he is doing business. If he does this on Sunday, is he not exempt from penalty

as coming under the second division which the wise court has made,—that of doing business on Sunday? Leaving the Court, is he not exempted by the legislative voice of Sec. 9, which says, he "shall not be liable to the penalties of this chapter for performing secular business . . . on the first day of the week"?

We do not expect to change the decision of the Supreme Court of Massachusetts, but we must be allowed to think that the decision is a little warped. Let the warm sunlight of the fourth commandment shine upon the mind of the Court for a season, and we think the "warp" would straighten, and the difference between doing business on Sunday and doing business on Sunday would not be so apparent.

We are particularly interested in this case because we are looking for the time when the law will be clear in its protection of Sunday; and we think of the assurance with which decisions will be rendered then, when we see how easily the thing is done now, though the law has to be bent. c. w. s.

SHALL WE PRAY IN THE FAMILY?

[THE following question comes to us from a brother in Washington, Iowa: "Is there any command or example in the Bible for family worship?"

As an answer we commend to the brother a careful consideration of the following remarks on this subject by Nevins. U. S.]

There are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call down the indignation of the Lord upon such families. "Pour out thy fury," he says, "upon the families that call not on thy name." I would not like to have been a member of one of those families; and much less the head of one of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshiped. And if there were such families among the heathen nations that offended him, how much more must it have displeased him that there should be such families even among his people Israel! families that did not in the family capacity invoke him! I do not know why it should be less offensive now. I do not believe it is. Families are now under as great obligations to God as ever they were.

Some persons ask why we insist on family prayer as a duty. They say we cannot produce any precept enjoining it. That is true enough. But I wonder if that is not a duty, the omission of which is the subject of prophetic denunciation. I wonder if that is not by implication commanded, the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught in so many words.

But if we have no express precept on the subject, we have pretty good examples in favor of it. I suspect Abraham, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And David, I am quite confident, prayed in his family. It is said of him on one occasion, that "he returned to bless his household." No doubt there were both prayer and praise in that family. Certainly Joshua must have prayed in his house. How otherwise could he have fulfilled his resolution that his house, as well as himself, should serve the Lord? What! resolve that his house should serve the Lord, and not join with them in supplication for the grace to serve him! That is not at all likely.

Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, "As for me and my house, we will serve the Lord"? But can there be religion in a house without prayer? Is there not inconsistency in saying, "I and my family will serve God, but we will have no family altar nor offering"? Is not prayer an essential part of the service of God? I wonder if any one ever lived who supposed that family prayer was not more pleasing to God than the omission of it? I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God. I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

It is admitted, I believe, to be the will of God that we should pray to him socially. The Lord's prayer was constructed for social use. The disciples were directed to use it when they should pray together; and it is accordingly in the plural number: not my Father, but "our Father." Now, is God to be socially worshiped, and yet not worshiped in that first, most permanent, and most interesting form of society—the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for daily use. "Give us this day our daily bread" is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from this reasoning, social prayer should be daily, where, but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer-meetings for this pur-

pose? Then, how suitable it is that those who together share their daily bread, should together daily ask it!

How reasonable and comely is household religion—family worship! Common blessings, such as families daily share, call for common thanksgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night, should together commit themselves to the Divine keeping; and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children "in the nurture and admonition of the Lord." But can they do this, while they pray not with them and for them? I do not know how we are to comply with the apostolical exhortation to pray "everywhere," unless we pray in the family, as well as under other circumstances.

Is any one in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed, or the eternal world? Parents should not forget that presently may come the long deferred and greatly dreaded season of taking the last look, and the last leave, of those whom their deace is to make orphans. Oh! then, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now indulge the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant!

But what need of more argument? I suspect everybody secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is inability. They have not the gift, they say. What gift? Can they not collect their family together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down express their common desires to God? But what if it be hard at first, it will soon be easy if persevered in. The beginning of almost every good habit is difficult. The most of those who make this apology presume on their inability. They say they cannot before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes tried speaking many times before he became an orator. Besides, how do those who presume on their inability to conduct family worship know what assistance they might receive from God, if they were to make an humble and faithful experiment.

If any one shall condescend to read this who does not pray in his family, I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it, if he does not. If there were no other reason in favor of the practice, this alone would be sufficient. I think it is Jay who says that a family without prayer is like a house without a roof—it has no protection. Who would like to live in such a house?

TRACT AND MISSIONARY QUESTIONS.

WHAT IS TO BE DONE WITH THE ONE-THIRD?

THE plan of raising means for the tract and missionary work has been heretofore by donation. These pledges were usually made as the result of earnest appeals at quarterly meetings, camp-meetings, etc. It was found that great inequality resulted from the plan. (1) Many of our brethren who were able to pay liberally would not be at the meeting. (2) Often the most conscientious under these stirring appeals would go beyond their ability, and thus distress themselves, while the more able would fail to do what they ought. The apostle taught equality, "I mean not that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality." 2 Cor. 8:13, 14.

This matter was considered at the General Conference, and after much prayerful consideration it was recommended, first, that all our brethren and sisters come up on the Bible plan of Systematic Benevolence, which is based upon giving as God has prospered them. 1 Cor. 16:2; Deut. 16:17. This calls for one tithe of a man's increase and income. Lev. 27:30; Matt. 23:23; Luke 11:42; Gen. 14:26; 28:22; Heb. 7:4, 8. Secondly, that each member pay a sum for the tract and missionary work for 1877 equal to one-third of his s. b. This does away the old method of pledging for this purpose. Hence when this step is taken by each church, the one-third is paid into the Conference Tract Society to which the church belongs; and it is then entitled to that amount for the purchase of tracts and for such missionary enterprises as the Conference Tract Society may enter upon.

HOW ABOUT THE ALMANACS?

The almanacs taken by each Conference Tract Society are charged to it at the publishing house. The Tract Society charges each district with the number it takes, and the district charges each church. The almanac financial problem has been thoroughly solved this winter that wherever our brethren have cheerfully taken hold of the matter to sell them, they pay for themselves.

Will not the SIGNS and REFORMER run the Tract Society hundreds of dollars in debt, as heretofore? We answer emphatically, No, if our brethren and sisters enter cheerfully upon the work of canvassing. The liberal offer which is now made by the Association,—of clubbing the *Way of Life, Uses of Water, Sunshine Series, and Life of Urgos*, leaves each Conference without excuse in reference to filling its apportionment of subscribers for our periodicals. The *Way of Life* takes everywhere, and not unfrequently have we seen subscribers obtained with the *Way of Life* before we have left the churches we have visited. Thousands of names can be obtained and are being obtained in this manner.

Sisters in each church should take from eight to fifty copies of the SIGNS to use in loaning to their neighbors and sending to friends far and near. These are paid for in monthly installments through the Tract Society or directly with the SIGNS Office. Thousands of copies should be taken in this manner.

HOW SHALL WE SELL THE WAY OF LIFE?

Always for one dollar and nothing less. The price of the REFORMER alone is one dollar. But to obtain new subscribers for the REFORMER, the *Way of Life, Uses of Water, and Sunshine Series*, are clubbed with it for the price of the REFORMER alone,—one dollar. These premiums are clubbed with the SIGNS of THE TIMES for two dollars. When you send the SIGNS to your friends without a premium it is \$1.50. When you send the REFORMER to your friends it is 60 cts.

Why those unacquainted with our views can have the premium with the SIGNS and REFORMER for the price that the brethren pay for them without the premiums. The Association could not afford these liberal offers were it not for the patronage of our brethren at full price. The justness of this must be seen by every one, and be appreciated by every Seventh-day Adventist who has any love for the cause of God and any desire for his neighbors to read on present truth.

S. N. HASKELL.

NEW YORK AS A FIELD OF LABOR.

So far as I have opportunity to observe, I believe that New York is one of the most promising fields of labor that we have; indeed, I do not know how it could be any better. We have offers to-day of more than a dozen meeting-houses in good locations, standing empty, where we are not only invited, but petition after petition is made for us to come and occupy them. School-houses are open to us almost anywhere, and the country is thickly settled so that we can get an audience in almost any place.

Many of our churches are so old that a new generation has come up since they were established. These persons have never heard our faith; they have little or no prejudice, and are perfectly willing, and many of them anxious, to hear. One brother has fitted up a house of worship himself in a new place, at his own expense, and is pleading earnestly for help. As to new places there are hundreds of them in almost any section where they know no more about our faith than do the people of Australia.

Our brethren in the western States, in looking up a field of labor all consider they have struck a good field when they find a neighborhood largely composed of people from New York. They always have the best success among these people. Now I cannot understand why these same people should not be a good class to labor among at home. I believe they are. Then compared to our western States, such as Minnesota, Missouri, Kansas, &c., the people in New York know nothing about hard times and poor living. The poorest of our brethren here nearly all have comfortable homes, well furnished houses, and plenty to eat, while in the States mentioned, where I have been, such homes are an exception.

Neither is there any lack of means in this State to carry on the cause if the brethren will come up to the Bible plan of supporting the work of God. Indeed, there has been no lack in this respect even as it is. Why, then, should the cause languish in this State? Why should we not see from five to ten churches added to our Conference every year? There is no good reason why we should not.

We have had a good deal of encouragement the last season, and some this winter. Not only individuals here and there are embracing the truth from reading, but quite a number of companies have been raised up this year. We take this as an evidence that the cause is going to rise in this State. We hope we may not be disappointed.

But why are there not more ministers in this State, more young men offering themselves for the ministry? Our young people have the best of advantages for education in this State, and most of them are well educated too. We have scores of school-teachers, writing-masters, &c., and many of these are first-class. Why don't some of them give themselves to the cause of God? Why not? They say they have not ability. I don't believe a word of it.

In Michigan, Minnesota, Kansas, and other States, I know scores of young men who are making good, efficient laborers in the cause, who have not near the ability that some of these have. As to education, they are far behind them. Those young preachers have to go out with many disadvantages that these would not have. Brethren in New York, these things are not right. Perhaps there has not been sufficient encouragement held out to induce young men to step out. I am not certain but that this is the case. It does not do for us to be too nice and particular and over-cautious about the matter. We cannot always judge whom God can use. Michigan has turned out a greater proportion of successful ministers than any other State; and I believe that one reason is that young men have been encouraged there, who would not have been encouraged in any other States. In many cases licenses have been given to persons when their best acquaintances sneered at the idea of their accomplishing anything; but by the blessing of God they have done it, and now these friends are rejoicing in their success.

What should be the qualifications necessary to entitle a man to try to preach? If a man's reputation for honesty is not good, that ends the business with him. He has no business in the cause of God. If he is slack in his deal, shiftless at home, does not keep his word in his bargains, he should not be encouraged to preach. Let him learn to be straight in these things first. If there is anything against his moral character any way, of course that ends the thing with him. Again, some persons may be straight morally, but be so indiscreet, so void of judgment, as to do more hurt than good. They must be kept back. But simply supposed lack of ability should not hinder their trying. One of the most successful ministers the Lord ever had was utterly astonished at the mere proposal of becoming a mouth-piece for God. He pleaded that he was slow of speech, that he certainly had not the ability, but the Lord thought differently, and the event showed that the Lord was right. That man was Moses. How many there are among us to-day who have absolutely had to learn by the very hardest way how to talk, but they have gone at it with a will and a determination that they would succeed. A failure for once, or twice, or a half dozen times, has not discouraged them. They have tried and kept on trying, and sought God for help, and received correction from their brethren, until they have become efficient laborers in the cause.

I believe there is a large number of persons in this very State who ought to be engaged in the work of God. Brethren, what are we going to do about this? Shall we give up and settle down with the conviction that the cause in New York must languish and die? Shall we do this with hundreds of Macedonian cries in every direction; with empty meeting-houses, and open school-houses; with halls fitted up and waiting; with thousands of people anxious to hear, and begging us to come; with brethren willing to give of their means to help the cause? Somebody is asleep about this matter. It is time to awake. Let us not be more nice than wise, more particular than zealous, more anxious to find fault than to encourage. If any have anything encouraging, let us hear from them. Only think of it, some seven or eight hundred Sabbath-keepers in this State, and not more than a half dozen ministers actually doing anything! And quarter after quarter, if the question is asked, What is being done? we can answer only as they did when McClellan was before Richmond so long, "All quiet on the Potomac."

Now, brethren, we have enjoyed this long enough. Let us make things start somewhere. Let us inform the people that we are here, and that we are alive, and that we have something to say.

D. M. CANRIGHT.

NOTES OF THE DISCUSSION IN KANSAS.

I CONCLUDED my negative argument upon this question by showing that I had clearly proved the following facts with regard to the Sabbath and the first day of the week:—

The Sabbath vs. Sunday.

FIFTY-ONE BIBLE FACTS CONCERNING THE SEVENTH DAY.

1. The great God rested on the seventh day. Gen. 2:2, 3.
2. The Creator has blessed the seventh day. Ex. 20:11.
3. The Lord has sanctified the seventh day. Gen. 2:3.
4. It was made the Sabbath day in the garden of Eden. Gen. 2:1-3.
5. It was made before the fall of man, hence it was not a type. Gen. 2:1-3.
6. It was made for man. Mark 2:27.
7. It was a memorial of Creation. Ex. 31:17.
8. The word Sabbath means rest. The Creator rested, or sabbatized, on the seventh day; therefore, the Sabbath of the Lord is the day on which the Lord rested. Hence the seventh, and no other day of the week, is still the rest, or Sabbath, of the Lord our God.
9. It was made 2300 years before there was a Jew; hence it was not Jewish.
10. It was given to the head of the human race. Mark 2:27; Gen. 2:1-3.
11. Hence through him, as the representative, to all nations. Acts 17:26.
12. It was a part of God's holy law before Sinai. Ex. 16:4, 27-29.
13. God placed it in the moral law. Ex. 20:1-17.
14. It was commanded by God's voice from heaven. Deut. 4:12, 13.
15. And that command was written by the finger of God. Ex. 31:18.
16. It was engraven in stone. Deut. 5:22.
17. It was deposited in the ark in the holy of holies. Deut. 10:1-5.
18. God forbade work upon it, even in the most hurrying time. Ex. 34:21.
19. God promised that Jerusalem should stand forever if they would keep it. Jer. 17:24, 25.
20. He sent the Jews into captivity for breaking it. Neh. 13:18.
21. God destroyed Jerusalem for its violation. Jer. 17:27.
22. God has pronounced a blessing on all the Gentiles who will keep it. Isa. 56:6.
23. God has promised to bless any man who will keep it. Isa. 56:2.
24. The Lord requires his people to call it honorable. Isa. 58:13.
25. It was a sign between God and his people. Ex. 31:17.
26. By this, they were to know they were sanctified. Eze. 20:12.
27. The patriarchs kept it. Gen. 2:1-3; Ex. 16:4, 27-29; Gen. 26:5.
28. All the holy prophets kept it, as all admit.
29. The Son of God kept it. Luke 4:16; John 15:10.
30. He was its Lord, that is, to honor and protect it. Mark 2:27.
31. He vindicated it as a merciful institution. Matt. 12:7, 8.
32. He recognized the law of the Sabbath in the New Testament. Matt. 12:12.
33. He taught how it should be kept. Matt. 12:1-13.
34. He taught his disciples that it would exist at least forty years after the resurrection. Matt. 24:20.
35. The holy women kept it after the crucifixion. Luke 23:56.
36. The Holy Spirit called it the Sabbath day twenty-two years after the resurrection. Acts 17:2.
37. Paul called it the Sabbath day in A. D. 45. Acts 13:27.
38. The Gentile converts called it the Sabbath. Acts 13:42, 43.
39. Luke called it the Sabbath day. Acts 13:44.
40. In the great Christian council, A. D. 51, the apostle James called it the Sabbath day. Acts 15:21.
41. It is called the Lord's day. Rev. 1:10. Compare Ex. 20:8-11; Isa. 58:13; Mark 2:28.
42. Paul held a prayer-meeting upon it. Acts 16:13.
43. He read the Scriptures upon it. Acts 17:2, 3.
44. He preached upon it at least eighty-four times. Acts 13:14, 15, 42-44; 16:13; 17:3; 18:1-4, 11.
45. No dispute occurred between the Jews

and Christians about the Sabbath; hence the Christians must have kept the same day that the Jews did, which was the seventh day.

46. It is mentioned in the New Testament fifty-nine times, always with respect as *the Sabbath day*.

47. It is not once said that the Sabbath is abolished or done away.

48. God has never given permission to any man to work upon it.

49. There is no record that God has removed his blessing or sanctification from it.

50. It is a part of that law which is binding in the gospel. Matt. 5:17-19; Rom. 3:31; James 2:8-12.

51. It will be kept eternally in the new earth. Isa. 66:22, 23.

THIRTY-SEVEN BIBLE FACTS CONCERNING THE FIRST DAY OF THE WEEK.

1. The first thing recorded in the Bible is work that was done by the Creator on the first day of the week. Gen. 1:1-5.
2. God provided for men to work upon it. Ex. 20:8-11.
3. None of the patriarchs or prophets kept it.*
4. Christ did not keep it during his whole life.
5. The apostles worked upon it during the same time.
6. It is classed with the working days. Eze. 46:1.
7. God never rested upon it.
8. Christ never rested upon it.
9. There is no record that the apostles ever rested upon it.
10. God never blessed it.
11. Christ never blessed it.
12. It was never blessed by any divine authority.
13. It was never sanctified.
14. No law was ever given to keep it; hence it is no sin nor transgression to work upon it. 1 John 3:4; Rom. 4:15.
15. The New Testament nowhere forbids work to be done on it.
16. No penalty is given for its violation.
17. No blessing is promised for its observance.
18. It is never called the Christian Sabbath.
19. It is never called the Sabbath day at all.
20. It is never called the Lord's day.
21. It is not called a rest day.
22. No sacred title whatever is applied to it.
23. It is called simply "first day of the week."
24. Jesus never mentioned it in any way.
25. It is never said that the Sabbath was changed from the seventh to the first day.
26. If you keep it, "Who hath required this at your hands?" Isa. 1:12.
27. It is only mentioned eight times in the New Testament.†
28. And six of these eight texts refer to the same first day.
29. No regulation is given as to how it should be observed.
30. Paul directed Christians to do secular business upon it. 1 Cor. 16:2.
31. Only one religious meeting is recorded upon that day, and this a night meeting. Acts 20:5-13.
32. It is not said that the disciples ever had a meeting on it before.
33. It is not intimated that they ever did afterward.
34. It is not said that it was their custom to meet on that day.
35. There is no requirement to meet and break bread on that day.
36. There is only one case where it was done. Acts 20:7.
37. That was done in the night, after midnight. Acts 20:7-11.

D. M. CANRIGHT.

* It is not claimed that the first day was made a Sabbath till after the death of Christ.

† Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

THE RESURRECTION.

REFLECTING the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic time, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles when they preached always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon*.

SUPPOSE.

"Behold, as the clay is in the potter's hand, so are ye in My hand, O house of Israel."
"And the vessel that He made of clay was marred in the hand of the potter." Jer. 18 : 6, 4.

SUPPOSE a lump of senseless clay,
While in the potter's hand, should say :
"Now, potter, try on me your skill,
And fashion me what form you will."

Then, with a master's cunning art,
He molds in shape each separate part,
Till, 'neath his fingers' deft control,
He views the finished, perfect whole,

And says: "My skill I have essayed,
A goodly vessel thou art made;
But to retain thy perfect shape,
Thou must the fiery process take."

Yet, when within the oven laid,
All heated, as the potter said,
The clay no longer passive lies,
But quickly to the potter cries,

"Come hither, quick, for mercy's sake,
And me from out this oven take;
I said I would be fashioned, turned,
But did not bargain to be burned."

Obedient to this stern demand,
The Potter reaches forth his hand;
A lump of clay—all incomplete—
Again it falleth at his feet!

Just such, my child, is thy desire,
Thou wouldst be formed, but not by fire;
Thou wouldst the perfect image take,
The fiery ordeal yet forsake.

Now, from this truth a lesson learn,
And when the flames around thee burn,
Just think who knoweth best, I pray,
The Potter, or the senseless clay! —Sel.

Progress of the Cause.

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

BUCK'S BRIDGE, N. Y.

FRIDAY, Jan. 26, we came to Buck's Bridge. Brn. Hall, Wilbur, Wilcox, and S. B. Whitney, were here also. The weather was the finest and the sleighing the very best; so we had a good turnout from Hermon, Norfolk, Pierrepont, Silver Hill, Bangor, Gouverneur, &c. Our house was well filled. Some came in from the neighborhood. The friends were prompt in coming to meeting on time. We had freedom in preaching. Sabbath day there was deep feeling in the meeting. Sometimes nearly all were in tears.

There are more than a dozen young persons here, from fifteen to twenty years of age, the children of our people. They keep the Sabbath, respect the truth, and have good characters; but they are not Christians. All felt a deep anxiety for them, so we did all we could for them. Most of them came forward for prayers, though some would not; but I did not see them manifest the deep feeling that was needed. Monday I talked with many of them, each alone, and was much encouraged. Then we had a special meeting with them alone. It was a blessed season. They broke down with tears and weeping. All but one arose and took a stand for Christ. Then most of them prayed. Some who would not yield before did now.

Tuesday a full load of us went nine miles to Chase's Mills, where is a branch of the Buck's Bridge church. The Spirit of God helped us mightily. Four more made a good start here. We all praised God and rejoiced. There was not a dry eye in the house. One brother who has been a slave to tobacco made a most solemn vow to leave it forever at any cost. I preached in the school-house in the evening.

I could not feel it was right to leave a work so well begun right here, lest much be lost; so Eld. Wilbur will remain a week to follow it up, and the third Sabbath I shall come back. Duty requires this, though other parts of the field have to wait.

Sunday we took up s. b. and the T. and M. work. All took a part, raising their pledge considerably. They voted to give a third as much more for the T. and M. work. We got thirty-eight subscribers for our College paper.

Monday we had a good business meeting. One was expelled, and one received. Bro. Hilliard was elected and ordained elder of the church. It was voted to hold a two days' meeting the first Sabbath and Sunday in each quarter, beginning with January. At this meeting every name on the church book will be read, and each member inquired after, s. b. will be settled up, and the ordinances celebrated. I believe this will prove of great benefit to the church, if carried out.

Bro. S. B. Whitney has been with me

thus far, but he goes into a new field now with Bro. Wilcox. Bro. W. is an able speaker. So far as this is concerned, there is no lack. He ought to be a first-class laborer, making a stir wherever he goes. When his consecration, life, and energy, are equal to his ability, he will be certain of success.

Come, brethren in New York, let us wake up and make things move, and let the devil and the world know that we are here.
D. M. CANRIGHT.

CLINTON CO., PA.

For several weeks I have been laboring in German Valley near Lock Haven, the county seat. Though an entire stranger to them all, I have been received with Christian courtesy and hospitality. Have preached sixteen times, and visited nine families. Four have embraced the Sabbath, and many others are convinced of, and acknowledge, the truth, and it is evident that they will not get rid of their convictions till they embrace it.

This is a new field. Not one was keeping the Sabbath when I came, though one had become acquainted with it, chiefly by reading, and had engaged in enlightening others. And having such a one to lead, I have confidence that the work will not stop, but go on until the day of the Lord. Sabbath, the 27th, we celebrated the Sabbath for the first time here by meeting together. Had a good meeting. Several friends were present besides those who have begun to keep the Sabbath. Meetings are to be continued on the Sabbath and a Sabbath-school started.

Lock Haven is a city of some eight thousand inhabitants, as I am informed, and I have thought that it might be a good place for a tent company to operate the coming summer. I go from here to Baltimore, Md., where a hall is engaged for a course of lectures. That will probably be my address through the month of February.
R. F. COTRELL.

Jan. 28, 1877.

VERMONT.

In a private note, Eld. S. N. Haskell says, "We have had some success here in old Vermont, but not so much as we expected to have. We have visited Berkshire, Bordoville, Richford, Irasburgh, and Wolcott. The aggregate advance of s. b. of those present has been about \$280.00; and we have disposed of about fifty copies of the SIGNS, 12 of the REFORMER, and about 200 'Way of Life.'"

IOWA.

STATE CENTER.

I REMAINED here two weeks after Bro. Butler left, the interest remaining good till the close. The brethren were encouraged and greatly strengthened by this meeting. As a result, three embraced the truth, and have commenced keeping the Sabbath; while of as many more we have very strong hopes.

NEVADA AND MARSHALLTOWN.

The following week I met with each of these churches, and found them, though newly come to the faith, still strong, united, and of good courage in the Lord, and their numbers increasing instead of diminishing.

LA PORTE.

Bro. Newton carried me with his team across the country to this place, where I began meetings on the evening of Jan. 19. Through the kindness of the Evangelical brethren, we were permitted to occupy their house of worship. We remained till the 28th, and were much gratified to see so great an interest manifested on the part of the people to hear. In this we were greatly disappointed. Here indeed has been the battle field, where one attack after another has been made upon this little flock, and the cause they represent. These attacks have been made by the very ones who first led them to take their stand with this people. Though the shepherds (four in number) have proved themselves hirelings, the sheep, with but few exceptions, are still rejoicing in the truth; and a better feeling and spirit of union exist than we expected to find.

But here, as in many other of our churches, a deeper work of grace must be sought for and obtained by each member before they shall be found "without spot or wrinkle or any such thing." We would very earnestly urge our brethren, in the churches everywhere, carefully to reread

and ponder well, and carry out in their lives, Bro. White's fast-day address, founded on the teachings of Christ in Matt. 18. Brethren, heed the words of the Saviour, and thus avoid the heart-aches and burnings which always follow by pursuing the course of this world.

The house was filled every time with attentive hearers. On Sunday evening, the brethren of the M. E. church kindly opened their large house for us, where I spoke to a still larger congregation, on conversion. We have reason to believe that much prejudice was removed.

On Sunday, we presented the subject of tithes and offerings, and reorganized s. b. Their pledge was increased from \$89 to \$170. We tried to present the necessity of being active in the T. and M. work, and of helping forward this glorious message by being permanent subscribers of all our periodicals.

The last Sabbath was a good day with us, while celebrating the ordinances of the Lord's house.

I go to Brighton Thursday evening next, and will begin a series of meetings at Richland on Friday evening, Feb. 2.

May the Lord go with us.

R. M. KILGORE.

Jan. 30.

NEBRASKA.

THE meetings being held at the Seeley school-house at the time of my last report still continue. Some have already accepted of the Lord's Sabbath, and we look for others to unite with them.

Urgent calls of "come over and help us" are heard from different parts of this broad State. One writes, "Do say you will come and spend at least two weeks in our neighborhood." Another, "I will come after you, and you will be more than welcome at our home as long as you can stay in this region of country." So many are the calls I am perplexed to know which way to go and what field to pass by.

Surely the fields are white, but the laborers are few. I ask the prayers of the brethren in this Conference.

CHAS. L. BOYD.

Sutton, Clay Co., Neb., Jan. 30.

MICHIGAN.

DURING the month of January, Bro. I. A. Olmstead and myself visited, and held meetings with, the churches at Napoleon, Jackson, Spring Arbor, Hillsdale, Ransom, Jefferson, Adrian, Eaton Rapids, Potterville, and Quincy. The object before us in these meetings was to arrange Systematic Benevolence for the year 1877, to instruct and help our brethren with reference to tract and missionary work, to settle difficulties and remove trials where such existed, and to encourage and strengthen by preaching to them the word of truth.

To all the meetings at the above-named places the friends turned out well, and when there was preaching their neighbors and friends came in quite freely except at Potterville, where the weather being severe but few attended besides the members of the church.

All who came gave the best of attention to what was preached, and the cheerful testimonies of our friends told plainly that they still loved the precious things of the word of the Lord. By the earnest invitations of both our brethren and those outside to remain longer or return soon, there was manifested a deep desire to hear further on the soul-stirring theme of the third angel's message and kindred truths. The Lord gave much freedom in declaring them to the people.

The meetings at Jefferson in their results were very encouraging. The blessing of the Lord was with his people from the first meeting to the last. Peculiar trials have well nigh destroyed this church. The persistent efforts of an individual not a member of the church, to divide, distract, and destroy their peace, has troubled them very much. Satan has his agents through whom he works, and there is no doubt in the minds of our friends at Jefferson and those who have endeavored to help them, that this person is one of that class; and the course pursued by him will justify the application of Paul's words, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" The church by a rising expression pledged before God and to each other that they would not give ear to his words, or in any way be influenced by him hereafter. If they are faithful to their

vow, they will escape all trouble from this source in the future.

In all the business that was done in every place we visited, the willingness on the part of all to act was truly gratifying. Not having had much to do with the arranging of s. b. previous to this, the idea had by some means existed in my mind that it took a good deal of urging to get the people to come up to the plan, and that when they did act, it would be in such a way as almost to make one think that it was directly opposite to what the apostle taught in 2 Cor. 9:7. It was with something of a feeling of dread that this part of the allotted work was commenced. How quickly were all fears dispelled by the willing, cheerful action of all upon Systematic Benevolence, also the added one-third for the T. and M. work! Says the apostle, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." There was no urging, no murmuring, "they were willing of themselves," and this soon became a very pleasant part of the work to be accomplished.

The willing sacrifice of some who were really poor caused the tears to start, and deeply impressed a sense of the obligation to touch with careful, consecrated hands money thus cast into the treasury of the Lord.

The friends feel very grateful for the careful management and sound judgment of Bro. Olmstead in the settlement of difficulties and for his timely advice.

I parted with Bro. O. at Coldwater, Jan. 29, he to go home, I to a new field of labor. I have now commenced a series of meetings at Hall's Corners, with a good hearing. I am of good courage. For the present my P. O. address will be California, Branch Co., Mich.

E. R. JONES.

Feb. 1.

BURLINGTON, MICH.

By request of the brethren I came to this place Jan. 17, and commenced meetings in their new house of worship the following evening. I have now held eighteen meetings. There have been some trials existing here of quite long standing; but through the assistance of Brn. Fargo and Olmstead, difficulties were satisfactorily settled and union restored.

On Monday evening, Jan. 29, we were served to a dish of Antinomianism by Eld. Pope, first-day Adventist. The people turned out *en masse* so that many were obliged to return home for want of room. The positions taken were weak and contradictory, yet it seemed to satisfy the minds of a large share of the congregation. I replied to a large audience the following evening. The interest to hear has been fair, but the snow going so suddenly has left the roads in such a condition that but few can get to the meeting. I shall remain here for a short time, after which I expect to go to Napoleon, Jackson Co. H. M. KENYON.

Burlington, Mich., Feb. 2.

NILES HILL, N. Y.

THE meeting at this place, Jan. 20 and 21, was well attended considering the bad condition of the roads. The Spirit of the Lord seemed to come into the meeting in some measure, and some hearty confessions were made. One brother, who has for a long time been wandering away from God, made a hearty confession of his past wrong course, and again took his stand to try to live out the truth and fill his place in the church. The brethren pledged themselves by rising vote to secure a full attendance when Bro. Canright shall visit them.

ULYSSES, PA.

Jan. 27 and 28, I met with this church, accompanied by most of the brethren from Niles Hill. I spoke six times besides holding prayer and conference meetings. Sr. S. A. Lindsley also spoke once with good acceptance.

The brethren of this district have not seemed to manifest as much interest in the missionary work for the past few months as formerly. We tried to call attention to the importance of this department of the work, and impress the necessity that each come up to bear his individual responsibility. We feel confident from the course pursued by some that they were in earnest in their resolutions to reform in this direction.

Unfortunately the 1000 almanacs shipped to this district Nov. 2 went to Genesee instead of Genesee, and came to the district only the day before the meeting. Feeling the necessity of immediate action consider-

ing the lateness of the season, the brethren promptly came forward, and became individually responsible for the whole number, and will see that they are immediately used. They also raised the funds to place a tract distributor in the depot of the Erie R. R. at Wellsville.

Forty-one subscriptions to BATTLE CREEK COLLEGE, fourteen for REFORMER, and several each for REVIEW and INSTRUCTOR, were taken at these meetings.

B. L. WHITNEY.

Rome, Jan. 30, 1877.

MARQUETTE CO., MICH.

WE receive good news from a little company of Swedes in this county, who have recently commenced to keep the Sabbath. About two weeks ago, Bro. Ahlsten reported from there that there were three keeping the Sabbath. Bro. Johnson now writes from there that there are six, and still more interested. In an interesting letter he says, "I feel a great love and thankfulness to you [brethren] for the glorious truth which you present."

And so the truth keeps finding its way.

PRAIRIE ROSE, KANSAS.

THE meetings at this place closed last night. One united with the Sterling church. Several others are deeply interested, some of whom, we think, will soon take hold of the Sabbath. The weather was very stormy during the first of our meetings, and when the weather settled, the ministers became worse than the weather had been. I was reviewed on the kingdom by a Congregationalist. He took the position that the United States was the fifth kingdom, represented by the stone in Dan. 2:44, 45, and that the New Jerusalem would be located on the head waters of the Mississippi River.

Then Eld. Ross, a Methodist, spoke twice against the Sabbath. He spent the most of his first discourse trying to prove that no one ever had kept the commandments, therefore no one ever could keep them, and that it was not necessary to keep the Sabbath, if it had been the Saviour would have said so in Matt. 19:16.

I showed from Gen. 26:5, Ps. 119:55, John 15:10, that they had been kept by Abraham, David, and Christ; that they would be kept by the remnant church, by Rev. 14:12; that the angels keep them, by Ps. 103:20; that it was necessary to keep them, from Rev. 22:14; Matt. 19:16; 5:17, 18; Eccl. 12:13. He then claimed that they were holy, just and good, that they were our rule of life, and that he kept the fourth commandment by keeping the first day of the week. I referred him to the commandment, showing that it said the seventh, not the first, and that it never had been changed.

The people not being satisfied with this, they sent to Sterling for a Methodist presiding elder by the name of Honey, who had been in the ministry twenty-five years, a Greek and Latin scholar, and, as they claim, the sharpest man they have in these parts. He came, and made a great bluster, a great many assertions, and closed by giving a public challenge for a discussion, but refused to let me speak at the close of his discourse. I then offered the following, which he accepted:—

Do the Holy Scriptures teach that the Sabbath of the Lord has been changed from the seventh to the first day of the week by divine authority?

We held four sessions of two hours each. He went to history to prove his change, at the same time claiming that he need not go outside of the Bible. He read from Ignatius, Barnabas, and Justin Martyr, then made the assertion that this was the best evidence extant and better than the different translations of the Bible. I showed from Mosheim, Neander, and others, that his best evidence could not be depended upon. Driven from history, he went to Col. 2:14-17, to show that it was done away, as he could not prove the change. Finding that this line of defense was not secure, he then took his stand on the seventh part of time.

But being routed from this, he fell back behind the fortification of lost time, and went back to the time when Joshua commanded the sun to stand still, and from that claimed that it was impossible to tell when the seventh day was. But here he got into trouble, for he had just stated that we must keep the first day, for that was the only day that had been set apart, and that was made holy at the time of the resurrection; so we had no trouble in finding

the seventh day, as it is, of course, the day just before the first.

He then made a flank move, and declared that we could keep the commandments in spirit and violate the letter. I cited him to the sixth, seventh, and eighth commandments. He then claimed that they were all fulfilled on the mount of transfiguration, that Moses there delivered up the law to Christ, and we should hear him. I called his attention to Matt. 19:18; Rev. 22:14. He then with much spirit (he says a Christian should not get mad) declared that we could break every one of those commandments (pointing to the chart), and still go to Heaven; therefore it was not necessary to keep the "Jewish Sabbath," and if we were saved, it would be by grace and not by keeping the old Mosaic decalogue. He then went off into an old-fashioned Methodist exhortation of about fifteen minutes and so the discussion ended.

The house was filled to its utmost capacity, and some went away because they could not get in. I have had several calls for labor in this part of the State, which I cannot fill at present, but will try to come back some time next spring. Those desiring labor in their community can correspond with me at Garnett, Kansas.

J. N. AYERS.

Sterling, Jan. 30, 1877.

OHIO.

WE closed our meetings at Locust Point, Ohio, Jan. 28, having given forty-two discourses, and held two Bible-classes on the last two Sabbaths we were here. We have tried faithfully to present Bible truths as those who must give account of their stewardship. Our congregations have been good the most of the time. Some reports, however, from Bowling Green came near destroying our interest, at one time cutting off quite a number from our meetings, who were much interested.

But notwithstanding these and other hindrances, we leave twelve who promise they will keep the Sabbath, and a number who are still investigating, having supplied themselves with tracts and pamphlets. Of the number who first took hold of the Sabbath was the post master and class leader's wife. There were also some school-teachers who pledged themselves to the Sabbath. Of the last-named class, there were five who listened to the truth with much candor, but some not being able to attend regularly are still investigating. We hope for them because of the candor they manifest.

Some here are waiting for their elder, he having promised to confirm the word after we were gone. Much prejudice existed at the first, from the fact that the non-resurrection of the wicked had been taught by some. But when the Bible testimony of the state of the dead and the resurrection of both the righteous and the wicked was presented, it was generally received as far as we were able to judge.

We obtained three subscribers for the REVIEW and one for the SIGNS. We give God the praise for what good has been accomplished here, and feel of good courage to press on, and hope so to labor as to win many to the truth.

O. F. GUILFORD.

H. S. GUILFORD.

HAMPTON, IOWA.

MY heart was made glad last Sabbath to hear such testimonies as were borne at our meeting. I believe that the Lord is indeed in this work. Our Sabbath meetings, so far, have been out in the country; for all the Sabbath-keepers, until a few days ago, lived close together two or three miles out. But we shall probably meet in town next time.

I have given twenty discourses since these meetings began, and although a Methodist protracted meeting, other prayer-meetings, singing-schools, and other gatherings, have been held, we have had good hearers,—men and women that give good attention to what is said, four of whom I know have decided to obey the Sabbath. One good Baptist brother, the tailor in Hampton, told me last night that his shop would be closed next Sabbath. Tears stood in his eyes while he spoke. He said he never had so hard a test come to his mind in his life before. I pray that God may bless such men. Pray for them.

G. V. KILGORE.

KINGSTON, MINN.

I HAVE just closed a short series of meetings near Monticello, with a small company

of believers there. As a consequence, six more signified their determination to join the remnant people of God, who keep his commandments, and have the testimony of Jesus Christ. Praise the Lord! The waters are being troubled in these parts, and souls are stepping in and are being cleansed from the world, and getting ready to welcome the King of glory when he comes and all the holy angels with him.

I now, by the direction of Bro. Hall, go to Hutchinson to assist Bro. Ells in his labors there. It is an old battle field, where the truth in times past triumphed gloriously, and our prayer is that victory may once more turn upon Israel's side. Pray for us.

W. B. HILL.

Jan. 30.

KANSAS.

I HAVE been laboring in Osage and Shawnee Counties for the past six weeks, meeting each Sabbath during the time with the Richland church. I have not succeeded in raising any general outside interest; however, two families have taken their stand with us on the truth. Last Sabbath after an invitation was given seventeen came forward for the prayers of the church, the majority of them for the first time.

On Sunday seven of these were baptized and united with the Richland church. I confidently expect that several more will soon follow. On Monday night we had our parting meeting. Bro. Miller was ordained deacon of the church and the ordinances were celebrated.

Oh! how blessed it is to meet and labor with a church where all is harmony. If all our churches will live in union, they can cast an influence that will gather with Christ.

SMITH SHARP.

Ottawa, Kan., Feb. 1.

TENNESSEE.

WE met with the church at Edgefield Junction, Dec. 30 and 31. Here we encountered another snow storm. The snow fell to the depth of eight inches; and on the 3d of January, the mercury was twenty degrees below zero. At Nashville, the Cumberland River was frozen hard enough to render it safe to cross on foot. This was a strange sight to this people. On account of the weather, the members did not all get together; nevertheless, we had some good meetings.

We started Jan. 5 for our appointment in Cheatham Co., in company with Bro. Clinton Owens, who took us in his carry-all. We used the day in going the distance, only 16 miles, walking, riding, pushing, and pulling, as the necessity of the case demanded. We arrived just before the Sabbath, in a very tired condition. On account of the weather, they did not expect us, and had not circulated the appointment; hence we had but a small outside attendance. Here we met another snow storm more severe than ever. The mercury was twenty-two degrees below zero.

This little church are all firm but one, who has given up the truth. The members seem to appreciate the close, practical preaching. At a business meeting, s. b. was raised from \$14.25 to \$50.18, with the promise fully to render to God the things that are his. This is truly a working church. The Lord will bless them.

I had to suspend labor until the weather settled a little; and on the 19th, I commenced a course of lectures at Good Spring meeting-house in this county, where, so far, a good interest is manifest.

COOPERTOWN.

I now commence a course of lectures at this place. Bro. Owen, of Mich, will stay with me for a short time. Bro. Soule was with us several days. To-day he starts for a new field. He preached twice while here, and seems to be very earnest.

Pray for me.

My address for the present will be Pleasant View, Cheatham Co., Tenn.

S. OSBORN.

Jan. 27.

ONTARIO.

BRO. JOHN FULTON writes, "I am getting along nicely with my meetings. I have given 13 discourses, canvassing the prophecies and the Sabbath question. Nearly all acknowledge the truth, and a good number have decided that they must keep the Sabbath. Some of the leading men are deeply interested.

"I feel very much encouraged. God has

helped much. I have had no opposition from the ministers yet, but they are urging the M. E. preacher to give the reasons for Sunday-keeping. He acknowledges that the papacy changed the Sabbath. The people are much opposed to the Catholics, and I find this has helped me in gaining their confidence. I desire still to be remembered in your prayers."

ST. LAWRENCE CO., N. Y.

AFTER the close of our good meetings in Rossie we went to Depeyster, and spent between three and four weeks in a new field. Found after we had given a few lectures that the inhabitants were mostly Universalists, spiritualists, or infidels. So we addressed our discourses especially to them for a while, with good results. We spoke thirty times, and although the weather was cold, and snow-drifts deep, our congregations kept increasing up to the close of our meetings. Quite a number acknowledged that we had the truth on our side; and some have already commenced to keep the Sabbath.

JACOB WILBUR.
H. H. WILCOX.

Gouverneur, N. Y., Jan. 25.

BUTLER, RICHLAND CO., OHIO.

THE meetings are still progressing here. There are a few who are interested. On last evening, after giving reasons for our faith and hope, I called for an expression from all who believed that we had Bible reasons for the observance of the seventh-day Sabbath, when about twenty arose to their feet.

How many of the above number will take a stand for the truth, we can't tell. We believe that the Lord is working for some precious souls here. Hearts were melted down, and tears flowed freely. Our prayer is that this good work thus begun may perfect fruit to eternal life. Pray for me, that I may be humble and stand in the light.

WM. COTTRELL.

CANASARAGA, N. Y.

OUR first Sabbath meeting was held at the church here Jan. 27. Eight decided to keep the Sabbath. The interest is still good. The Chittenango Falls church responded nobly to my entreaty to come over and help. Sixteen came, and by their prompt, heartfelt, and stirring testimonies, greatly encouraged and helped forward the work.

I still continue meetings every night. The work is the Lord's. Our hope and trust are in his blessing. Pray earnestly for the cause here.

CHAS. B. REYNOLDS.

BROCKWAY, MINN.

WE began our labors at this point, eight miles north of St. Cloud, on the evening of the 27th. Up to this date we have had good audiences with an increasing interest.

The community is composed mostly of intelligent eastern people. They receive us kindly, and entertain us in a very hospitable manner. We have seen very little prejudice manifested thus far. The people have been without meetings of any kind for about two years. The prospect for doing good is, we think, bright. We feel very thankful to the Lord that he has led us here, and we ask the brethren ever to remember us and our work at the throne of grace.

G. M. DIMMICK.
N. BATTIN.

Obituary Notices.

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

DIED, near Allentown, O., Jan. 15, 1877, Ottawa F., son of Albert and Mary E. Wike, aged thirteen years, nine months, twenty-three days. His suffering was intense for fourteen days, occasioned by a gathering in his head, of which he died. He had kept the Sabbath with his parents over seven years. Before he died, he requested the brethren to come in and pray for him. Funeral discourse from Ps. 115:17, by Eld. W. Lobough, Christian.

A. WIKE.

DIED, in Pine River, Jan. 11, 1877, Sr. Lydia Ann, wife of Bro. Daniel Wood, aged thirty years and a few days. Sr. Wood with her husband fully embraced present truth about one year ago, was baptized, and received into the Alma church. Her disease was consumption, in which she lingered a few months; but as death approached, her prospects of immortality brightened; and a few minutes before she died she sang,

"The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his mercy mine,
And whispers I am his."

She leaves a husband and three children.

F. NELSON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 8, 1877.

Petition for Cheap Telegraphy.

An effort is being made to establish telegraphy upon the same basis as the United States mail. A petition desiring Congress to take the necessary measures is being widely circulated.

An act of Congress, July 24, 1866, provides that Congress may purchase telegraph lines for postal, military, or other purposes.

To the Senate and House of Representatives in Congress assembled:—

We, the undersigned, citizens of the United States, do humbly petition your honorable body to pass such a law as shall enforce the provisions of the Act passed by Congress on July 24th, 1866.

Here follows the act above referred to. To these provisions the Western Union Telegraph Company has filed its assent.

We believe that the telegraph belongs properly to the post-office department, that it should be incorporated therewith, and worked for the benefit alike of the government and the people.

The government alone can secure to us the freedom of the press and the sanctity of private correspondence.

It is evident that the government could not be obliged to pay more for these lines than it would cost to duplicate them.

We believe that a UNIFORM RATE, AS LOW AS 25 CENTS, can be made for messages throughout the United States—the same being the rate in Canada and England—and that with an increase of business, such as has followed cheaper postage and the postal cards, a still lower rate can be made.

Vermont.

We sent by Eld. Haskell a quantity of blank reports to the Vermont s. b. treasurers. Please fill out reports for the two last quarters, ending Oct. 1 and Jan. 1, and send them to me.

C. W. STONE, Sec. Vt. Conf.

Kansas Directors.

The time for your third quarterly meetings for this Conference year will be the last Sabbath and Sunday in February. See that the appointments are out in time, and that all the members are furnished with blanks, and see that the report of the meetings is sent to the State secretary immediately after the meeting is over.

Now is the time of the year to work. Have you got your forces in the field, storming the fortifications of the enemy? or are they safely housed in winter quarters? If the latter, bring them out on review immediately; see that they are properly armed and equipped, and then go with them to the front.

J. N. AYERS, Pres., Commanding the Division of Kansas.

Church Items.

VIRGINIA is a Baptist State. One out of every nine of the population is a Baptist, making a total of 173,960 members, against 11,754 Episcopalians, 89,000 Methodists, and 17,000 Catholics.

The "Catholic Directory" for 1877 reports that the number of Catholic churches in this country is 5,292; of priests, 5,297. The estimated Catholic population is 6,200,000.

There are 396 Protestant churches and missions in New York city, with a total of about 80,000 communicants.

Phillip Brook's new church, Trinity of Boston, is the finest Episcopal church in New England. It cost \$750,000.

The Chicago churches have gathered in 1,792 members, as the fruit of the revival meetings.

To the Point.

A UNIVERSALIST, noted for his argumentativeness, says the biographer of Dr. Norman McLeod, resolved to heckle the young minister. McLeod first questioned him on the precise nature of his belief in universal salvation.

Notice.

PARTIES circulating subscription papers in behalf of the Quincy, Mich., church for the Bennett mortgage, can give subscribers time till the first day of April, 1877.

A YOUNG man who has followed teaching would like to obtain a position as clerk in a store, or some good situation among Sabbath-keepers. Address, DALE WAGNER, Utica, Mich.

Farm to Rent.

I WISH to rent my farm of 160 acres for 3 or 5 years, to some one who is a good farmer and a good Sabbath-keeper. Correspondence solicited. C. E. MOSER, Sigourney, Keokuk Co., Iowa.

Want of Employment.

Two young men, A. T. Strobe and T. J. McConnell, of Memphis, St. Clair Co., Mich., want to work on a farm for some Sabbath-keeper.

The New York Observer gives an indication in the following, of the extreme destitution which prevails in that city:—

During two days last week in this city seventy-one persons were, at their own request, committed to the Penitentiary for one year. This not only suggests the destitution and hopelessness that abounds in some quarters, but how slight a terror imprisonment is to those who have little to live for outside of prison walls.

European Mission.

James White... \$100 James Harvey... \$100 W. H. Hall... 100 Wm. Ings... 50 R. G. Lookwood... 50 A. S. Hutchins and Julia M. Rhodes... 50 wife... 100 S. Osborn... 30 Eldon H. Pullen... 50 Mary A. Green... 1.00 Frank Zirkle... 10

Appointments.

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

BUCK'S BRIDGE, Feb. 16-19. Mansville, Tuesday, " 20. Meetings will begin at 10 A. M., and close at 4 P. M. No evening meetings.

Parish, Wednesday, Feb. 21, at 1 P. M., also meeting at evening. West Monroe, at Bro. Bowe's, Feb. 23-26. Roosevelt and Vermillion invited. Vermillion, Tuesday, Feb. 27, at 10 A. M. till 4 P. M. No evening meeting. D. M. CANRIGHT.

Quarterly Meetings in Kansas.

MT. VERNON, Feb. 10 and 11. Zion School-house, " 15-18. Centerville, " 24 and 25. I have left my work in a new field in obedience to the directions of the president of our Conference, to attend these meetings.

T. AND M. quarterly meeting for Dist. No. 6, at the Stover school-house, Labette Co., Kan., Feb. 10 and 11.

Send in your reports. Do not forget your s. b. pledges for 1877. We want a general rally. Brn. Cook and Santee, nothing preventing, will be present. A. J. STOVER, Director.

I WILL meet with the following churches in northern Kansas at their quarterly meetings:— Osawkee, Jefferson Co., Feb. 17 and 18. Pleasant Valley, " 24 and 25. Palermo, Doniphan Co., March 3 and 4. Meetings to begin at each place on Friday evening. I will continue meetings during the week in Jefferson Co., where the brethren may arrange. Hope for a general turnout. CHAS. F. STEVENS.

THE quarterly meeting of the Blue Valley church will be held at Blue Valley, York Co., Neb., Feb. 17 and 18. Some of the ministering brethren are expected. All from this section of the country are cordially invited to attend. JOHNSON BUCKLEY, Church Clerk.

THE quarterly meeting for the church at Victory, Wis., will be the second Sabbath in February. Will Bro. John Atkinson attend? T. D. WALLAR, Clerk.

THERE will be a T. and M. meeting for Dist. No. 1, at Bourbon, Ind., Feb. 24 and 25. Let us have a report from every member, and a large turnout, and that will insure us a good meeting. Can Eld. S. H. Lane be with us? J. D. SHILLING, Director.

QUARTERLY meeting for Sand Prairie, Wis., Feb. 17 and 18. Neighboring churches are invited. Eld. John Atkinson will be in attendance. THOS. DEMMON, Clerk.

Business Department.

Not slothful in Business. Rom. 11:12.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mrs R F Parsons 51-1, David Stevenson 51-1, B L Whitney 50-15, John Custer 51-5, Mary A Hackney 50-5, John Belden 51-5, W B Prentiss 51-5, Isaiiah Stanhope 51-23, Joseph Shields 50-24, Mary R Stem 51-24, Susan E Wood 51-5, Richard Humphries 51-5, John F Baker 51-5, E P Kellogg 51-1, A Pittan 51-5, Mrs E M Pierce 48-24, J R Smith 51-6, Amos Heaton 51-5, George Carter 51-5, Joseph Hughes 51-5, J D Rockey 51-5, Wm B Bedgood 51-5, Chapman Cox 51-3, Sarah L Wood 51-5, Mrs H Hicks 50-1, John M Brown 51-6, A D Galtia 51-5, Caroline Baker 51-5, A M Kiehmhoff 51-2, Rosanna Stuart 51-1, Christopher Smith 51-5, Willis H Chase 51-5.

\$1.00 EACH. John Chapple 50-9, W S Wright 50-1, C F Hall 50-14, J B Slayton 50-5, W McClenathan 50-4, J L Edgar 50-4, John A Hatch 50-2, Mrs E Crawford 50-5, Mrs Nathan Swan 50-16, Truman Ramsey 50-10, Mrs Charlie Strong 50-5, T T Brown 50-3, S B McLaughlin 50-1, Mrs Mary A Crooker 51 25, J W Vandolah 50-5, J Curry 50-7, Mrs A H Sweet 50-5, E Inman 50-5, Elijah Williams 50-3, S A Miller 50-5, S A Winchester 50-3, Betsey M Hibbard 50-4, F Wheeler 50-5, Annie Snavely 50-6, W H Beddoe 50-5, J Long 49-25, Smith Sharp 50-7, Sophia Johnson 50-5, Nathan Anway 50-5, Lewis Wilson 50-1, T A Kilgore 50-5, David Hewitt 50-6.

MISCELLANEOUS. Daniel D Haines \$1.50 51-1, J L Gray 1.50 51-5, N R Bolles 50c 51-16, H A Baker 50c 49-17, Julia Kenison 1.50 51-5, J C Kelson 1.50 51-5, J M Baker 1.50 50-1, Emma Carley 50c 49-20, Lydia Lane 1.07 50-6, Ivory L Ricker 1.50 51-5, Jesse Winteringer 38c 49-17, John W Ditto 50c 49-17, Addie F Dungan 50c 49-17, Rebecca Curtis 1.50 51-5, Dan Litchfield 70c 50-2, Christian Banr 3.50 52-17, F W Kiehmhoff 3.00 50-19, R C Horton 1.25 51 5, Wm P Russell 1.50 51 5, H Humphrey 1.50 51-5, John Morse 1.50 51-5.

Books Sent by Mail.

D C Hunter 50c, Rev R T Armstrong 60c, S H Hunt M D \$5.00, Emma J Smith 1.00, Lydia Lane 18c, F S Gilliland 50c, W Wood Bute 3.00, J M Avery 1.00, C B Tower 1.00, G G Crandall 20c, Julia C Hill 1.00, A C Neff 1.00, J O Corliss 2.00, Mrs J H Enlard 18c, J H Coffman 1.00, C W Leckenby 10c, J L Voris 25c, H P Ribton 4.55, H Beddoe 60c, Mrs H H Hibbard 1.00, L Willhite 25c, Emma Stawellife 1.00, Edward Hansell 25c, J D Downer 10c, N J Cogswell 1.00, Seth Smith 1.25, James Thorp 1.00, Wm B Irwin 5.50, E M Hambergh 50c, Wm Miles 50c, Geo Carter 15c, A T Grant 1.00, J O Reynolds 10c, Dr W Hill 1.00, N Neerken 3.00, R P Van Deusen 30c, Emma M French 1.25, Willie F Payne 1.25, M F Mullen 6.50, D E Gibson 1.00, Alfred Martin 50c, Mrs S Johnson 10c, John W Wolfe 55c, J W Wood 30c, Joseph Armstrong 2.50, Seward Garceler 25c, John Fulton 4.00, W W Sharp 6.00, J C Coffman 1.00, E H Root 2.50, M Van Pelt 3.00, Mrs L L Harvey 35c, Mrs Sarah Geer 15c, Sarah M Adams 15c, J B C 27c, J B Vaughn 1.40, I L Townsend 2.00, A J Stover 5.00, L C Booth 50c, J B Krider 80c, Emma M French 1.00, Wm O Strong 10c, H L Gardner 1.00, A A John 1.90, S D Rhoades 1.00, C E Hathaway 1.00, J I Abbott 1.00, Mrs J J Finn 50c, Emma T Haskell 25c, Mrs A L Pottenger 1.50, Miss A E Green 10c, Joseph S Kerr 20c, Ellen Coleman 1.00.

Books Sent by Express.

H H Smith \$2.00, August Rasmussen 4.00, Mrs E A Turner 7.00, S Osborn 12.50, O A Hedge 14.45, E P Daniels 9.00, S D Smith 2.50, J Hanson 7.75, John W Wolfe 3.00.

Books Sent by Freight.

Franklin Howe \$73 53, E G Doud 31.23, S M Holly 59.82.

Cash Rec'd on Account.

R M Kilgore \$10.00, A C Bourdean 25.00, Wyoming Can T & M Society 20.00, Ind T & M Society per F Grantham 14.95, Smith Sharp 8.00, John Evans 43.60.

Gen. Conf. Fund.

W Wood Bute \$2.00, A Lover of the Truth 5.00.

Mich. Conf. Fund.

Jackson \$6 00, Hillsdale 10.00, Bunker Hill 4.50, Mattawan 12.00, Orange 8.35.

Book Fund.

"Bible Reader" \$2.00.

Mich. T. & M. Society.

Dist 3 Quincy church \$7.00, Dist 11 82.65.

Vt. T. & M. Society.

By C L Bean \$10.00.

S. D. A. E. Society.

James Hoenes \$10.00.

Books, Pamphlets, and Tracts.

Issued by the S. D. A. Publishing Association, and for sale at this Office.

Hymn and Tune Book. 536 hymns, 147 tunes. \$1.00. History of the Sabbath and First Day of the Week. By J. N. Andrews. 528 pp., \$1.25.

Life of Wm. Miller. By Eld. James White, 1.00. Thoughts on Daniel. By Eld. Uriah Smith, 1.00. Condensed, and put up in paper covers, 85 cts.

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