

# The Advent Review

## AND SABBATH HERALD.

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

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#### THE LORD'S CUP.

BY cup! what is that draught to drink?  
Even at the altar faith grows cold;  
And half our trembling spirits shrink  
That sweet and awful cup to hold.

The wine thereof is darkly red,  
And bitter with the myrrh of pain;  
To color it a Life hath bled;  
Ah! who is strong that cup to drain?

Love asks, and will not be denied,  
To taste the draught, whate'er it be;  
Love, clinging to Thy wounded side,  
Still yearns to share Thy cross with Thee.

From Calvary's heights the vision grasps  
A landscape fair with hues of Heaven:  
The who Thy burden freely clasps,  
What lightness to his soul is given!

We know not what we ask, yet dare  
Venture the spirit's holiest plea,—  
On earth Thy cup indeed to share,  
Ere the new wine we drink with Thee.  
—Christian Weekly.

### General Articles.

#### THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

(Continued.)

As he, many times, does nothing but in-  
terrupt the opinions of others  
destroying their confidence in their pre-  
vious modes of Scripture exegesis, without  
giving them to substitute therefor a more  
satisfactory exposition, it is now time that  
should pass over to the positive side of  
argument, and furnish an interpretation  
of the parable in question which shall be  
liable to objection than the one which  
has been combating. To promise one  
which shall be altogether free from any  
defect whatever would be more than  
could be fulfilled, and more than a reason-  
able student of the Scripture would demand  
of the hands of any person who was deal-  
ing with passages so highly figurative as  
these. Nevertheless, it would  
be to be comparatively easy when in the  
line of sound interpretation to present a  
view which would, when taken as a whole,  
be violence to no principle of morals and  
reason of sound doctrine. In fine, he  
should be able to so explain this portion of  
the word that his explanation would not  
be in conflict with other parts of the  
Scripture, and would at the same time  
submit itself to the judgment of the un-  
biased reader.

In this case, as in many others, it will be  
found profitable while considering the text  
to closely study the context. In doing so,  
it will be seen that the Lord had been deliv-  
ering the parable of the wise steward, which  
relates directly upon the question of the proper  
use of the means that God has given us in  
this life, in order to make them contribute  
to the welfare of the individual in the life  
to come. Whether or not the object of  
the Master was the condemnation of the  
Pharisaic notions on that subject, it is at  
least impossible to say. One thing is  
manifest, however, viz., that they immedi-  
ately took exceptions to his teaching upon  
that point. It is even said that they were  
resented, and that they derided him because  
they were covetous. This language would  
imply that they were wounded in a

vulnerable point; and as the bird which  
flutters immediately after the discharge of  
the sportsman's gun is presumably the one  
at which he directed his piece, so, in this  
case, the derisive responses of the Phari-  
sees would seem to indicate that they them-  
selves were not only the persons who felt  
the sharp point of the missile of truth, but  
also that they were conscious of the fact  
that it was hurled at them.

Nor does it appear that Christ was anx-  
ious to relieve their minds of the suspicion  
that they were the individuals to whom his  
words had been especially directed; for, in-  
stead of softening his previous utterances  
in the least, or attempting to explain that  
they were not designed to be personal in  
their application, he meets their irate de-  
nunciation by the stern declaration: "That  
which is highly esteemed among men is  
abomination in the sight of God." The  
reference in these words is unmistakable.

The subject of conversation was the par-  
able of the steward. The point of that par-  
able was the proper use to which money  
may be put in this life. It was, therefore,  
in reference to the peculiar views which  
the Pharisees held upon that subject that  
the Lord was particularly condemnatory.  
What those views were, it is not difficult to  
ascertain. One of their distinguishing  
characteristics as it regards their estimation  
of money is brought to view in the declara-  
tion that, as a class, "they were covetous."  
Another may be found in the writings of  
those who are competent to set forth their  
tenets in the statement that with them it  
was customary to regard the possession of  
wealth as an evident token of the favor of  
God, while poverty was considered as con-  
clusive evidence that the person subjected  
thereto was accursed of Heaven.

It was, we think, at the sin of covetous-  
ness, which was so marked in them, that  
the parable of the unjust steward was aimed.  
We are also of the opinion that the parable  
of the rich man and Lazarus was especial-  
ly designed to condemn and utterly root  
out the foolish and pernicious idea con-  
tained in their second peculiar notion,  
wherein they held that riches were a man-  
ifest token of divine favor. The reasons  
for these conclusions are found both in the  
nature of the parable itself, and the connec-  
tion in which it was uttered. A glance at  
the context will make it apparent that the  
persons in the immediate presence of the  
Saviour were, beyond reasonable doubt, the  
very ones whom he had just condemned  
for being avaricious. Having spoken a  
few words relating to other matters, per-  
haps for the purpose of getting the multi-  
tude into a more favorable position or  
mood, he seems to have picked up again  
the subject of property, and, as we have al-  
ready said, to have made a final and over-  
whelming assault upon the second feature  
named above. In doing this, he had re-  
course to a style of logic, which, for the  
purposes then to be accomplished, was  
most perfect in its adaptation, *i. e.*, the  
*argumentum ad hominem*. In other words,  
he framed a parable, which, constructed as  
it was in the use of characters common in  
every community, and in the employment,  
so far as its theology was concerned, whol-  
ly of doctrines which were parts of their  
distinctive faith, forever precluded the  
Pharisees themselves from evading the  
conclusion drawn on account of the un-  
soundness of any one of the premises given.

By this master-stroke of policy, he at  
once placed his adversaries in a position  
where it was utterly impossible for them to  
vindicate their peculiar tenet without self-  
stultification, through a denial of positions  
formerly held, or subjecting themselves to  
the contempt of the people, who were com-  
posed of the poorer classes, by taking the  
broad position that the poor could not be  
saved at all, and therefore that the parable  
of the Lord was absurd and impotent in the  
matter of proving that an abundance of  
this world's goods was not a vindication of

God's favor. For had they admitted that  
Christ could have been justified, in any  
contingency, in placing Lazarus the beg-  
gar, covered with sores, and kept alive by  
continued charity, in Abraham's bosom,  
that fact would have forever overturned  
the doctrine that he was accursed of God  
as proved by his indigence, since immedi-  
ately upon death he was exalted to the  
highest position attainable by mortals in  
the favor of Heaven. Again, had they  
confessed that it was possible for the rich  
man at death to go directly to hell, then  
this would have been an admission that the  
luxuries which he enjoyed in this life had  
in reality furnished no proof that God loved  
him, since at death he poured upon him  
the vials of his unmitigated wrath.

What, then, could they do? We answer  
as above, Only one of three things. First,  
either admit that they were mistaken in  
their interpretation of worldly prosperity;  
or, second, boldly declare that the poor  
could not be saved or the rich lost; or,  
third, deny that they ever held the doctrine  
found in the parable in regard to the place  
and character of the intermediate state.  
Had they taken the first position, this  
would have been a complete surrender of  
the point at issue, and virtually an acknowl-  
edgment that they could not thereafter be  
regarded as safe religious teachers. Had  
they taken the second, then they would  
have been driven to a conclusion which  
was the necessary consequence of their  
own logic, if sound, but which they, per-  
haps, were not prepared to adopt, not only  
because of their own misgivings, but also  
because, if done publicly, they doubtless  
would have been handled roughly by the  
irritated multitudes whom they would thus  
have insulted in a most aggravating man-  
ner by consigning them to hopeless and  
eternal ruin upon no other proof than that  
of the fact of their acknowledged poverty.

Nor is it at all improbable that this last  
consideration of prudence would have been  
sufficient to close their mouths perfectly on  
that branch of the subject, since, on a for-  
mer occasion, like considerations had pro-  
duced the same result. Reference is here  
had, as the reader will readily perceive,  
to the visit made to Christ by certain of  
the chief priests and elders who asked him  
concerning the authority by which he did  
his works. He, desirous of confounding  
them, replied, "The baptism of John,  
whence was it? from Heaven or of men?"  
They, perceiving his object, reasoned  
among themselves on this wise: "If we  
shall say, From Heaven, he will say unto  
us, Why did ye not then believe on him?  
But if we shall say, Of men, we fear the  
people; for all hold John as a prophet."  
Therefore, abashed and dumfounded, they  
answered in these humiliating words, "We  
cannot tell."

Finally, had they, as a last resort, at-  
tempted evasion by adopting the third po-  
sition suggested above, their failure would  
have been as complete as in either of the  
other cases. Christ, in his purpose to make  
them destroy their own theological tenets,  
by their own theological weapons, had left  
no opportunity for side issues. So careful  
had he been to overthrow them on their  
own chosen ground, that he employed sim-  
ply those dogmas, which, from time imme-  
morial, had been the shibboleths of their  
faith. Their doctrines concerning hades,  
though they might have been in reality  
crude and unsound, were too generally un-  
derstood to admit of public denial. And,  
as the Lord was not seeking at the moment  
either to affirm or deny the correctness of  
their opinions in regard to that place, but  
simply to confound them out of their own  
mouths, he employed a portion of their own  
faith for that purpose. To show that in  
doing so he was true to their conceptions,  
and that his parable was based upon those  
conceptions purely, and not upon any  
views personal to him, we shall give below  
an extract from one of the most eminent of

Jewish historians, one, also, who was him-  
self a Pharisee and a contemporary of  
Christ. Josephus, in his essay to the  
Greeks concerning hades, writes as fol-  
lows:—

"Now as to hades, wherein the souls of  
the righteous and unrighteous are detained,  
it is necessary to speak of it. Hades is a  
place in the world not regularly finished; a  
subterraneous region wherein the light of  
this world does not shine; from which cir-  
cumstance, that in this region the light  
does not shine, it cannot be but there must  
be in it perpetual darkness. This region is  
allotted as a place of custody for souls, in  
which angels are appointed as guardians to  
them, who distribute to them temporary  
punishments, agreeable to every one's be-  
havior and manners. In this region there  
is a certain place set apart as a lake of un-  
quenchable fire, whereinto we suppose no  
one hath hitherto been cast; but it is pre-  
pared for a day afore-determined by God,  
in which one righteous sentence shall de-  
servedly be passed upon all men; when the  
unjust and those that have been disobedi-  
ent to God, and have given honor to such  
idols as have been the vain operations of  
the hands of men, as to God himself, shall  
be adjudged to this everlasting punish-  
ment, as having been the causes of defile-  
ment, while the just shall obtain an incor-  
ruptible and never-fading kingdom. These  
are now indeed confined in hades, but not  
in the same place wherein the unjust are  
confined. For there is one descent into  
this region, at whose gate we believe there  
stands an archangel with an host; which  
gate when those pass through that are con-  
ducted down by the angels appointed over  
souls, they do not go the same way; but  
the just are guided to the right hand, and  
are led with hymns, sung by the angels ap-  
pointed over that place, unto a region of  
light, in which the just have dwelt from  
the beginning of the world; not constrained  
by necessity, but ever enjoying the prospect  
of the good things they see, and rejoicing  
in the expectation of those new enjoyments  
which will be peculiar to every one of  
them, and esteeming those things beyond  
what we have here; with whom there is no  
place of toil, no burning heat, no piercing  
cold, nor are any briars there; but the  
countenance of the fathers and of the just,  
which they see, always smile upon them,  
while they wait for that rest and eternal  
new life in Heaven, which is to succeed  
this region. This place we call the bosom  
of Abraham.

"But as to the unjust, they are dragged  
by force to the left hand by the angels al-  
lotted for punishment, no longer going  
with a good will, but as prisoners driven  
by violence; to whom are sent the angels  
appointed over them to reproach them and  
threaten with their terrible looks, and to  
thrust them still downwards. Now those  
angels that are set over these souls drag  
them into the neighborhood of hell itself;  
who, when they are hard by it, continually  
hear the noise of it, and do not stand clear  
of the hot vapor itself; but when they have  
a nearer view of this spectacle, as of a ter-  
rible and exceeding great prospect of fire,  
they are struck with a fearful expectation  
of a future judgment, and in effect punished  
thereby; and not only so, but where they  
see the place (or choir) of the fathers and  
of the just, even hereby are they punished;  
for a chaos deep and large is fixed between  
them; insomuch that a just man that hath  
compassion upon them cannot be admitted,  
nor can any one that is unjust, if he were  
bold enough to attempt it, pass over it."

As the reader—provided it had never  
been brought to his attention before—has,  
doubtless, read the above extract with pro-  
found interest, he is qualified to decide: 1.  
Whether the notions of the Pharisees con-  
cerning hades, as given therein, were not  
the real basis of the parable in question;  
and, 2. To decide whether such doctrines  
are true in fact, and whether the Lord him-

self regarded them as such, and designed to give credit to them throughout the ages of the Christian religion which were to follow. In making these decisions, as he is presumably candid, and only anxious to reach the truth, it would seem that delay would not be necessary, and that his verdict would be positive in its tone.

He who would hesitate for a moment as to whether Christ was making a revelation in regard to a region unknown, though real in its character, or accepting for the time being the opinions held by the Pharisees, in reference to a place which had, at least with them, an imaginary existence, can only do so in the exercise of a credulity in itself almost incredible. Strange indeed would it be if these men, without Scripture warrant, had so accurately described the place of the dead, if there be such a place, that he who was with the Father from the beginning, and knew all things, was able neither to add to nor subtract from their topography of the spirit land. And yet this is true, if the Saviour was revealing facts rather than borrowing ideas. The identity in all of its parts of the place of which he spoke, and of the one of which Josephus wrote, is practically certain. The presence, in both the one and the other, of the gulf separating the righteous and the wicked, the flame and its torment, the bosom of Abraham on the one side filled with the righteous, and on the other the regions of the damned peopled with its hosts of suffering victims, the angels conveying the souls of the good to one place and those of the bad to the other, as well as other points of resemblance, are not peculiarities belonging alike to two different localities; but they are those correspondences in detail which, to every reasonable mind, would furnish proof positive that the individual speaking and the historian who was writing for the Pharisees were both alluding to the same region. So far as we can discover, there is not one particular in which the discourse and the essay conflict. While the latter, having for its object description rather than arbitrary teaching, is, as it naturally would be, more elaborate in its delineations, that which it adds to the former contravenes nothing contained therein, but simply adds thereto in such a manner as to supply certain nonessential facts. Nor is there any uncertainty in reference to the antiquity of the opinions concerning hades which the essayist brings forward. They were well defined and elaborately set forth by the Jewish rabbins long before the days of Christ or of Josephus. So that, beyond dispute, the rabbinical notions could not have been derived from the teachings of the Lord, since they not only antedate them, but are also more circumstantial and full. The inevitable conclusion is, therefore, that, for wise purposes to be considered more fully hereafter, the Master, as he was wont to do, borrowed from the accepted notions of his time such portions as were best adapted to enforce and illustrate the sentiment which he wished to inculcate.

Leaving the question of the origin of the opinions concerning hades as being so fully settled that they need no further comment, the reader is now ready to mark out for himself the boundary line within which may be found the sum of the tenets which he thinks it will be safe for him to decide that the Saviour intended to indorse and enforce in the use of the parable. In doing so, he will, in the first instance, be brought face to face with this proposition: "Were all the doctrines found in the parable literally true?" Before answering this question in the affirmative, let him beware not to jump to conclusions in a matter of such grave importance. Consequences the most momentous in their results hang upon the decision of this point. Decide, for example, that there were such characters as Dives and Lazarus, and that they actually went to the places where they are said to have gone, and those places become matters of fact and a part of the economy of this world's structure. From that time forward he must give an unquestioning adhesion to the belief that there is now—or at least was for the first four thousand years of this world's history—fitted up in the bowels of this earth an immense cavern, where the light of the sun never shines, to which there is but one entrance, and which God the Creator did construct to be the grand prison-house for the souls of both the good and the bad, while, at least, the tardy ages made their tedious march from the creation to the cross.

If he shall succeed in bringing his mind to assent to this proposition, he will have accomplished a task which, it would seem, would require an abnegation, on his own part, of every conception of personal taste

and preference. As he approaches, in imagination, the gateway which opens down to the regions of the dead, it seems to us that a shudder would pass through his whole being at the very thought of once entering those portals, even though his destination were to be the more fortunate side of the gulf. Even after reading the graphic description which Josephus gives of the regions of the blessed, it seems to us the soul of the most pious man would turn shuddering from the prospect, praying, "O Lord, deliver thy servant from the contemplation perpetually of such scenes as the lurid flames of a continually burning hell revealed to the eyes of those just men whose natures live on in the contradictory and most inexplicable state of being, most ineffably happy while witnessing sights, year in and year out, century in and century out, which would chill the blood in the veins of any mortal, the sympathy of whose nature had not been ennobled and enlarged by entrance upon the glorified state."

Nay, more: as he takes a retrospect of the past, calling up before his mind such worthies as Adam, Enoch, Noah, Abraham, &c., and remembers the long ages of their confinement in the midst of such associations, he would debate long the question of their actual felicity, and ask himself whether, after all, the ingenuity of that God whose handiwork is seen among the stars, and is visible all about us in the sunshine, in the flowers, and in the groves and the beautiful vistas in this world, unmarred by horrid sights and signs of torture and of torment, might not have prepared some better thing for those who loved him and were faithful in their day and generation than such a dismal and sepulchral abode as he has assigned to the rarest and noblest spirits of all the past. Turning over the pages of Holy Writ in searching for some revelation of the divine purpose concerning the condition and state in the future of those who have been faithful in this world, he will read, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him." Again, running through the apocalyptic vision, and contemplating the gorgeous panorama of future events which were made to pass before the eyes of the bewildered seer, he will read with ecstatic delight the description given of the future eternal home of the saints. In its streets of gold, its gates of pearl, its river of water of life, its tree of life, on either side of the river, bearing twelve manner of fruits, its glorious throne all shimmering in the bright effulgence which emanates from its glorious King, he will find nothing lacking, but everything surpassing his capacity for appreciation. This, he will say, is indeed godlike. This, truly, would never have entered into the heart of man had it not been revealed by the Spirit. 1 Cor. 2:9, 10. Contrasting, as he necessarily will, those scenes which have filled and overwhelmed him with a sense of the infinite delight which God is thereby shown to take in surrounding those who love him with scenes and scenery of the most surpassing brightness and beauty, he will ask himself, "Can it be that the same God who has created the bright, the beautiful Jerusalem above to be the eternal abode of his saints, could have been satisfied to leave them for four thousand years in that subterranean vault, hid away in some unfinished portion of the bowels of this earth, with surroundings as disagreeable and disgusting as could well be conceived of?" The verdict will be decisive. "Hades and the New Jerusalem were not conceived and constructed by the same omnipotent brain and hand. The former is the offspring of the distempered fancy of some Pharisaic mystic, whose views have been colored by his acquaintance with the notions contained in the heathen philosophies of his day, while the latter is the realization of the grand and faultless ideal of that God whose especial delight is found in rewarding virtue."

(Concluded next number.)

#### SIGNS OF SPIRITUAL DECLINE.

1. WHEN you are adverse to religious conversation or the company of heavenly-minded Christians.
2. When from preference, and without necessity, you absent yourself from religious services.
3. When you are more concerned about pacifying conscience than honoring Christ in performing duty.
4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than secret grief and prayer.

7. When you are impatient and unforgiving toward the faults of others.

8. When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

11. When the sorrows and cares of the world follow you further into the Sabbath than the savor and sanctity of the Sabbath follow you into the week.

12. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.

13. When you associate with men of the world without solicitude about doing good or having your own spiritual life injured.

#### INFLUENCE.

WHEN'EER a noble deed is wrought,  
When'er is spoken a noble thought,  
Our hearts, in glad surprise,  
To higher levels rise.

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

Honor to those whose words or deeds  
Thus help us in our daily needs,  
And by their overflow  
Raise us from what is low.

—Longfellow.

#### FAITH.

WE appreciate the worth of a thing when we have tested its good qualities and proved its excellence. No doubt Paul had tested and proved the Christian faith in many trying situations. When in prison or before heathen courts, when enduring the pains of the cruel lash or in perils and dangers, he had found this faith to be to him better than the favor of the world, better than all its gifts, and all its wealth, and all its boasted pleasures and honors.

Not less does every sincere Christian value this excellent grace. We are not, in this highly favored age of the world, called to suffer the trials that Paul and his brethren endured, but we are where we may test the value of living faith. When we find our feeble strength insufficient to conquer the arch-foe, who is determined on our destruction; when we find our great need of help in overcoming our own weaknesses and besetments, then, realizing our dependence upon God, we fly to him in humble faith, and victory is freely granted us. We lean upon the Almighty Arm, and joy and peace fill our days with hope, and the sunshine of Heaven lights up our hearts: then it is that we prize the faith of God's elect.

Faith is the element which, running like the vital current through the whole Christian life, gives vitality, and life, and vigor, and beauty, and strength, and power, to all the virtues. It is by faith we discern the connection of each virtue with its kindred virtues; and by faith we understand the connection the word of God shows to us as existing between faith and works, both acting at once, and in harmony.

To make our faith a living faith, we must act. Action is life. Our daily acts constitute our works, and these works, to be accepted, must spring from faith and be finished in faith—faith in God, who is the rewarder of those who serve him. You believe in God, therefore you love and obey him, and for this reason you risk all you have in his cause: this is faith. If you can not trust him, and are still preferring the promises of the world to the promises of God, this is not faith, it is unbelief.

Many have a little faith, so little that it is continually in a dying condition. To give life to faith, add works; and to give spiritual beauty to works, add faith. Beware of letting either of these virtues go alone; for they will surely become crippled and palsied if they do not travel in company. Many a rich man would gain an infinite reward by devoting his thousands to the cause of God; but he cannot quite trust God, and so God cannot trust him with faith; for he would use it for selfish purposes. Many profess to believe the Lord is soon coming, yet their greediness for worldly gain goes to show that they would rather doubt this, and look forward to many years of happiness and

competence in this life. These also have but little true faith.

To increase our faith, and make it strong, we must keep it in exercise. Many a weak Christian might be made strong by work in the cause of God, and risking his present interests for its prosperity. Many a professor of religion might become a living faithful Christian by giving of his worldly goods to enrich the cause of God, and save his fellow-men; for as long as he possesses his wealth, he will trust in it, lean upon it instead of leaning upon God.

We may also increase and strengthen our faith by looking forward to the present and by a faithful discharge of the duties weekly, and life-long duties which devolve upon us. To study out all these duties, our constant work, and to perform them with daily labor and highest enjoyment; with those whose minds are trained in such tasks as these, peace, and joy, and holy love take up a permanent abode.

JOS. CLARK.

#### DISGUISED INFIDELITY.

INFIDELITY may be properly divided into two classes, disguised and undisguised. Either form contact with it is dangerous; undisguised infidelity is so readily known and well understood, that the man who openly avows his unbelief in the Bible, seeks to sow the seeds of unbelief in other minds, is feared, and to some extent his society is shunned, on account of his base sentiments. Especial warning is given to the young, lest they should be brought under such influences, and their minds molded in the wrong direction.

Open infidelity is not, however, its most aggravated form. That which wears the garb of religion is far worse, being more insinuating and seductive, and by its display of godliness it wields a strong influence over the church and world. To illustrate: A few days ago a lady sought information on the Sabbath question of a university graduate, who, being a member of the church, of course felt it his duty to comply with the request. He commenced by saying the Sabbath was a nonessential, having no foundation. The science of geology has clearly demonstrated that the six days in the Mosaic account of creation were literal but figurative, and each represented a long indefinite period, probably covering millions of years; hence we cannot possibly tell what is meant by the seventh day that God blessed, as recorded in the sixth chapter of Genesis. Contradict the Bible, Oh, no: he did not intend to do that. God has revealed his truth in nature through immutable laws, which cannot be ignored, and they show the creation of the world impossible in six literal days; therefore the Bible must be made to conform to these natural revelations!

How absurd and ridiculous are such statements in the light of reason and revelation! Do such men believe God created the earth? They say so. Why do they believe it? Because the Bible says so. But if God reveals his truth in nature, why not reveal its Author in the same way? Why do not the heathen, who have no revelation but nature, know as much of God? If we, then, by accepting a *written* revelation, can believe in the Creator it reveals, and thus have the advantage everywhere over the heathen, why not, with the propriety, believe in its record of the creation; or, in other words, if our faith credits to God power to create a world, may we not, by the same assent of our mind, believe him capable of producing such a result in six days?

That many of the assertions of geology are false and directly opposed to the Bible, one has only to take a glance at the record to assure himself. In the first chapter of Genesis we have a definite statement of what was created on each day, and the period, the record affirms, was made up of one portion of darkness and another of light, and designated evening and morning.

When Israel went out of Egypt, he performed some most wonderful miracles by which he pointed out his weekly Sabbath. On each recurring sixth day his people were warned to prepare for the Lord's rest by gathering a double portion of manna, while on the Sabbath itself it fell. See Ex. 16. Had any inquisitive Israelite at that time wondered why he commanded them to rest on each seventh day and withheld the manna on that day, he need not long remain in suspense, in a few weeks God came down in a majesty, and told the assembled multitude at the base of Sinai, that in six days

ted the heavens and earth, and all that them, and rested the seventh day, for that reason he blessed and hallowed day. Notwithstanding this, geologists tell us that the laws by which the earth are formed are immutable; that these strata thus formed contain a great book of nature in which are written in indelible characters the facts of creation; and that an examination of record shows the creative work to be growth of an incalculable round of

did the Author of the ten commandments base the obligation of the fourth command on an assertion which he had contradicted in the book of nature—a book which was also open to man's inspection? Did he not know that such a course would beget distrust in his word? If we have this, we are forced to the conclusion that he uttered a falsehood to establish authority, when it might have been just as well without it; or we are driven to the extremity, which is but another horn of the same dilemma, and leaves us in as a condition as the other: we are either forced to conclude that that law, which is based on falsehood, is a forgery, and unworthy of our confidence. The same Being is represented as giving all the institutions and ordinances of the Old Testament. If no dependence can be placed on the statements made in his name, neither can we have confidence in the recitals by the same Author, as they are all based on the account of creation and institutions immediately introduced before the fall of man. The New Testament, then, in ratifying the statements of the Old, concerning the creation, the fall of the adoption of the Israelites, the giving of the law, and the institution of sacrifices, pointing to Christ, has made a blunder which is also without foundation.

us, step by step, the Bible is undermined, and one rejects this portion and until he becomes a downright infidel. Intentionally perhaps, but as a logical consequence of rejecting the Mosaic account of creation, which is really the foundation of the Bible.

J. O. CORLISS.

GOD OUR REFUGE.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Precious promise to those who sit under the shadow of grief, feeling that every earthly source has failed. "God moves in a mysterious way, his wonders to perform; he will faithfully test every one of his prodigious followers. Only those who are willing to endure the discipline he imposes upon them will finally be overcomers, and admittance to the heavenly mansions. Christ, who is our example, has plainly shown by his life of suffering and self-denial that the way to Heaven is not a broad road strewn with flowers, but, on the contrary, a narrow path, rough and thorny. The tempter will often appear to the lonely struggling Christian with artful smiles and flattering flattery, bidding him be gay and happy, insinuatingly declaring to him that he need not be so anxious for his soul, for he has a very tender, loving Father in Heaven, who pities his frail human child, and is not pleased with their sorrow, they should far rather they should all forget the world is one vast burial ground, with death is on the track of every one, and at any moment may cut them down, like a cruel enemy! What mockery thus to induce poor mortals of eternal life!

It is right to rejoice in the Lord and to praise him for all his love and goodness; but this is not the kind of rejoicing that the children of this world desire to take. They love foolishness. The carnal heart cannot understand the mystery of holiness. It is only as the heart becomes subdued by the Spirit of God that it will be obedient to his will. Lovers of pleasure tell us they prefer a short life of merry merriment; that they feel no desire to suffer for the sake of bliss hereafter; they will make sure of happiness in this world and let the future take care of itself. Poor misguided mortals! Try to be as happy as you will in this life, the powers will gather over your sky of bright day, your friends, perhaps, that you have so dearly cherished, will be rudely torn by your loving embrace and committed to a silent tomb.

How far too daring seem the joys of earth, darkly pressed and girdled in by death. Christian has joy such as the sinner never know. If peace and love fill the heart there is abiding happiness. It is

possible to have the heart overflowing with the love of God. Such an one will rejoice and sing, even though prison walls enclose him. Satan will never be able to destroy one soul who leans upon God for strength. "But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them and deliver them, he shall deliver them from the wicked, and save them, because they trust in him." Ps. 37: 39, 40.

"Wait on the Lord. In his right hand be hidden, And go not forth in haste to strive alone; Shun, like a sin, the tempting work 'forbidden;' God's love for souls, be sure, exceeds thine own."

"The Master cares. Why feel or seem so lonely? Nothing can interrupt true work for God; Work may be changed; it cannot cease, if only We are resolved to cleave unto the Lord."

A. S. NASON.

Ipswich, Mass.

WHY DO THEY MISREPRESENT US?

SOME people continue to say we teach that Christ is coming in a month or two, or during this year or next. This is something we have never said, in print nor from the pulpit. No honest person who is acquainted with our history as a people will ever circulate such a report. We know that many of the first-day Adventists have set several definite times for the Lord to come since 1844, which Seventh-day Adventists have always rejected and never taught.

We believe that it is safe to follow the counsel of Christ; and he said: "Of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13: 32-37. This is what we have always taught on this subject; and we think it is perfectly safe to obey Christ in this as well as in everything else.

But why do professed Christians scoff at the truth for these last days, and try to misrepresent it? Because their ears are turned away from the truth and are turned into fables, and they will not endure sound doctrine; 2 Tim. 4: 3, 4. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5: 1-3.

Is not this careless slumber, this deep sleep and dead serenity, a token of approaching wrath? Did not Christ, as he surveyed the future, perceive and foretell this feature as belonging to the close of this dispensation? Most certainly he did. And when he predicted his coming he declared: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17: 26, 27. Just as that antediluvian generation despised all warning, invitation, and entreaty, danced and rioted on the very verge of life, and fell headlong from pleasure's height to ruin's dark abyss, shall this careless, ruined, rebellious, and presumptuous world exchange the depths of slumber for the depths of destruction, and the cry of "Peace and safety" for the terrors of an irretrievable ruin.

Again our Saviour says: "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 28-30. Such are the predictions uttered by Christ. Are they not fulfilled before us?

This is a solemn warning; and it may be well for preachers who sneer at the coming of the Lord, and smite with bitter words the men who expect it, while they follow the round of carnal pleasures, eating and drinking with the drunken, attending celebrations, excursions, parties, festivals, and church fairs, to bethink themselves lest these words be rehearsed in their ears with emphasis by Him who first uttered them long ago. Let Christians be solemnly warned by Him whom they acknowledge as their Lord and Judge, and run not to

that excess of riot to which this age tends. Let them beware, lest saying in their hearts and by their conduct what so many say openly with their lips, "My Lord delayeth his coming," they, too, be taken in the snare. Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

Dear reader, take heed, lest you be found unprepared for the sudden advent of the Lord, and receive your portion with the godless and the vile. Ah, scoffer, the day of the Lord will come. You may deride its tokens; you may mock at the signals of its approach; you may put it far away, and declare that it will never come. But come it will, when Justice shall array herself in majesty, and Judgment shall attend in her way, when God shall go forth to condemn the guilty and redeem the penitent. Then dismay and sorrow shall overwhelm the guilty, and terrible alarms break the slumbers of the careless soul. Ah, sinner, in that day your scoffings and mockings shall end.

But will you not cease them now? Will you not heed the voice of warning and of love? Will you not seek a refuge in Christ, the ark of God, ere that final storm of wrath shall come, and deluge the guilty and rebellious world with fire? Turn, then, thou lukewarm professor; turn, then, poor sinner. "Seek the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 6, 7.

I. SANBORN.

THE SPIRIT OF THE PAPACY.

THE pope has honored the memory of St. Francis de Sales, Roman Catholic Bishop of Geneva in the latter part of the sixteenth and early part of the seventeenth century, with the title of Ecumenical Doctor, or Doctor of the Church Universal. This title is used to designate those who have been pre-eminent for their attainments in theological science, and whose authority is of universal weight. The *Christian World*, in a most interesting article from which we gather these statements, says: "Four such have been fixed upon in the Eastern or Greek Church; viz., St. Athanasius, St. Basil, St. Gregory Nazianzen, and St. Chrysostom. To these correspond four in the Western Church; viz., St. Augustine, St. Gregory the Great, St. Jerome, and St. Ambrose. This latter number, however, has been increased by the addition of three more names, St. Thomas Aquinas, St. Bonaventure, and Bernard have been proclaimed doctors by Popes Pius V., Sixtus V., and Pius VIII, respectively. And now Pius IX. adds an eighth name to the list of Western or Latin Doctors, that of St. Francis de Sales."

This honor has not been conferred without premeditation. The Fathers of the Vatican Council, seven years ago, requested it. The same request has been urged, with a unanimity which suggests some special concert, by Catholic dignitaries and authorities throughout the world, and has been reported on favorably in the Congregation of Rites to which the Pope, according to usage, referred it.

The chief claim which St. Francis has upon the memory of Catholics, is not his eloquence or his learning, though he had unusual powers of persuasion, but his success in converting Protestants. Appleton's *New American Cyclopaedia* tells the story of his success, according to the Catholic authorities—how in the district assigned him, on the southern shore of the lake of Geneva, "nearly four years passed by without any considerable impression on the [Protestant] heresy. At last, however, conversions multiplied; new missionaries came to his aid, and in 1598 the Catholic religion was publicly restored, and the reformed faith suppressed throughout the province."

The *Catholic World* turns the light of history on this part of his career, and shows that the district, at that time, was under the rule of that implacable enemy of Protestantism, Emanuel Philibert, the Duke of Savoy; that Francis, unable to convert the Protestants by his preaching, applied to the Duke for aid; that the Duke came in person, in the year 1598, declaring that he "had brought his sword to aid his holy enterprise;" that all Protestant schoolmasters were banished, Viret, and other Protestant pastors, were expelled, and certain nobles and citizens who opposed his

measures received three days' notice within which they might leave his dominions. They took refuge in the city of Geneva. The district was "converted" from heresy, and about sixty years afterward, all traces of Protestantism had disappeared. For this success, among other services to the Papacy, the name of St. Francis is placed beside those of Chrysostom and Augustine as teachers of the highest authority.

It is noticeable that all the decrees, encyclical letters, cononizations, and celebrations which the Papacy has thrust on the attention of the world in recent years have been such as to give emphatic prominence to every claim of despotic and arbitrary power, which many have fondly thought had been abandoned. This spirit, inexplicable except on the theory that God himself is preparing the Anti-Christian system for a conflict which shall be its overthrow, has been manifested in the Vatican Degrees, the Pope's syllabus concerning books and education, the celebration of the outrage of Canossa, and now in the elevation of the name of a successful oppressor of the consciences of men to peculiar honors.—*Christian Statesman*.

HAST THOU FAITH?

IN the question of our Lord: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18: 8, the word "faith" is in the Greek preceded by the article (*teen pistin*), and hence some regard it as referring to something special. Dr. Campbell's rendering is, "Will he find *this belief* in the land?" Wakefield reads, "Will he find *such faith* in this land?" And Dean Alford explains it as meaning "the unweariedness of entreaty which the widow showed." That there will be, as this age draws to a close, a lack of strong, living faith in God, especially in the doctrine that Christ will come "speedily to avenge his own elect," is not only taught in this passage but in several others. "The unbelief of man on the subject of both advents," as Ryle observes, "is strikingly shown in the beginning of Isaiah 53 and of 2 Peter 3."

We have been led to think of this text by the following item clipped from the *Christian Union*. It is a straw showing which way the wind of infidelity is blowing:—

"It is pitiful to remark the tone of blank, hopeless atheism—not mere skepticism or infidelity—that pervades the writings of many of the foremost writers for English periodicals. Not to mention the insulting blasphemies of Prof. Clifford, there are the dreary arguments of Mr. Greg to disprove the future life of the soul; the brilliant essays in which Mr. John Morley delights to distinguish himself by writing God with a small *g*; and the articles in which Mr. Leslie Stephen exults that 'the hopes of believers point to dreamland,' and boasts that unbelievers are 'on the winning side.' All the new monthly reviews contain more or less of this sort of stuff, but the *Fortnightly Review* frankly devotes itself to the propagation of it; and on our own side of the ocean the *Popular Science Monthly*, going aside from its professed object, seems endeavoring to abet this form of sectarianism to the best of its ability and courage."

Bibles are, indeed, being numerously circulated and a profession of faith in Christ widely made, but as Ryle says again, "Where is the use, after all, of ignoring facts under our own eyes, facts in the world, facts in the churches, facts in the congregations we belong to, facts by our own doors and firesides? Where is faith to be seen? How many around us really believe what the Bible contains? How many live as if they believed that Christ died for them, and that there is a judgment, a heaven, and a hell? These are most painful and serious inquiries. But they demand and deserve an answer. Have we faith ourselves? If we have, let us bless God for it. It is a great thing to believe all the Bible. It is a matter for daily thankfulness if we feel our sins, and really trust in Jesus." Should the Son of man come to-day, would he find faith in us?—*Messiah's Herald*.

THE character of our world depends more upon our inward life than upon any accident of outward circumstance. It is not in our material surroundings that we are to look for blessedness. We are to realize it only by means of right inward conditions. It is not our outward circumstances that make or mar the completeness of our lives so much as it is the spirit in which we meet and deal with them.

## The Review and Herald.

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

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

U. SMITH, . . . . . EDITOR.

JAMES WHITE, }  
J. N. ANDREWS, } CORRESPONDING EDITORS.

### TOO KNOWING FOR FAITH.

THE following is taken from the Providence Journal. We are happy to assist in disseminating thoughts so appropriate concerning the ungodly work which science so-called is doing, to show that while it is so highly esteemed by corrupt men, it is arrant folly in the sight of Heaven:—

"We are in that deplorable condition of mind where we have just knowledge enough to doubt the first chapter of Genesis, and not faith sufficient to believe in the sermon on the mount. Before long we shall become so scientific and well-informed, that when a person dies there will be no funeral services. Some one will read comforting passages from the transactions of the American Scientific Association, and the mourners will go about with small hammers in their hands, chipping the rocks and assuaging their anguish by proving the antiquity of creation. Front seats at the scientific lectures will be reserved for the widow and the fatherless, and instead of looking up to Heaven for our consolation, we shall bore down a few feet deeper into the earth for our interesting facts. We have traded off all simple religious faiths for a few meager scientific facts, but there may come that day—when we think of bestowing our patronage on some undertaker—that we shall wish to trade back again, and in something of a hurry.

"We recently saw a man who believed that the whale swallowed Jonah, and we were glad to see him, and to cling to this rare specimen of all faith and no intelligence. He was a much happier looking man, than any of the advanced thinkers of the age that we have had the pleasure of seeing. Macaulay says that Geo. Fox, although he possessed an intellect too much disordered for Bedlam, was still able to convert men of ability, like Barclay and Penn, simply because Fox believed what he did believe. In close quarters, the man who really believes anything is more than a match for a man who entertains an intelligent doubt on all subjects. Shut Moody and Sankey into a room with Francis Abbott and John Weiss for a week, and at the end of that time you will find Abbott and Weiss on their knees reading that excellent little tract called, 'What shall I do to be saved?' with tears streaming down their cheeks, and all because Moody and Sankey are just ignorant enough to believe something, while Abbott and Weiss are so very knowing that they are not sure that they know anything.

"In spiritual matters we want a man at the helm who has entire confidence in himself, if he really does not know as much as we do. What the world has gained in one direction in the last fifty years, it has lost in another. If we could retain the faith of our forefathers, with our present worldly comforts, how happy we should be. We live in better houses, we walk on better sidewalks, and we drink better water than did our ancestors; but we have not their reverence for sacred things, nor their belief in things eternal. They never saw the railroad, nor the telegraph, nor the last work of Professor Tyndal; but they all believed in the day of Judgment, and they all loved the sound of the church-going bell. They lived in contentment and died in peace, and they were more solicitous to know the final destiny of their own souls than the 'origin of their species.' We, their unhappy children, have relinquished the faith that cheers, without attaining to that knowledge that illumines, losing all our piety in our vain efforts to become profound."

### THE BIBLICAL INSTITUTE AT SOUTH LANCASTER.

THE Biblical Institute at South Lancaster, Mass., is prospering finely. The present number in the class is fifty-eight. Three meetings per day, and a prayer-meeting each morning at nine o'clock, keep the brethren somewhat busy. A good-sized wood pile at the door, and a fence to be built, gives them an excellent opportunity to exercise an hour each morning. Everything moves off harmoniously. God's sweet Spirit seems to meet with the Institute. Bro. Smith has much freedom in speaking. We have not been able to attend nearly all the lectures; but from what we have attended, and

from the nature of them, we are more than ever convinced of their utility.

There should be among our ministers more of a critical study of the word of God. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," are the words of the apostle. 2 Tim. 2:15. The first thing of importance is to be approved unto God. No more striking evidence of its importance can be given than the fact that the disciples were not permitted to go out to preach until endued with the Holy Spirit. They were to tarry in the city of Jerusalem until they were endued with power from on high. This was after three and a half years' experience with the greatest educator that ever trod this earth. Something more than merely a correct theory or even the example of the Saviour was needed,—an inwrought work in the soul. The Spirit of God was to do something for them which nothing else could take the place of: therefore, these Biblical Institutes should have in view a two-fold object: 1. A more accurate understanding of the truth, which cannot fail to more permanently unite those acting a part in the cause of truth; and 2. A preparation spiritually more successfully to meet the enemy of all righteousness. It is God that must give this. We are happy to report that the importance of these two objects, to some extent at least, is felt by those attending this Institute.

There is a great work before us. Men and women to fill every department in this cause are needed. Those who are not afraid of sacrifice nor of wearing labor in the cause of God, those who can renounce all for Christ's sake,—such persons are wanted. The conflict is becoming more and more severe daily, and we might say critical, as eternal consequences depend upon decisions now being made. Too much pains cannot be taken to be prepared successfully to meet the wily foe. S. N. HASKELL.

### WANTED IMMEDIATELY, TWENTY THOUSAND PAYING SUBSCRIBERS FOR THE HEALTH REFORMER.

THE friends of the HEALTH REFORMER should place this journal in not less than twenty thousand families yearly, in addition to those who have previously received it; while the Health Annual should enter fifty thousand new families, besides supplying those who have had it before.

Of the value of the HEALTH REFORMER, and its low price in comparison with other journals of the same character, we need not speak. It has established for itself an enviable reputation, and has a larger circulation than any similar journal in this country; and yet there are tens of thousands of families in which there is suffering from physical maladies, and in which the information it contains is needed. It is a journal which ranks high in the literary world in its mechanical execution, as well as for the matter it contains. The Health Annual prepares the way for the journal. Where they have read the Annual, they are prepared to subscribe for the REFORMER. This is the testimony of those who have given their time to canvassing.

#### HOW CAN THIS NUMBER BE OBTAINED?

1. By our ministers, directors, and all that feel the importance of this work, taking hold of this matter, subscribing for it themselves and getting as many others to subscribe as possible, in no case less than one subscriber at full price.
2. Let each individual send as many as one copy to friends, the cost of which will be sixty cents.
3. By canvassing with the premiums offered. There are scores of men and women who can thus obtain a livelihood. In some localities the "Way of Life" is just the thing to use. In other places, the "Household Manual" is made a specialty with success, then comes the "Uses of Water."

A number of canvassers who have obtained hundreds of subscribers for the HEALTH REFORMER with the "Household Manual" have stood ready to be individually responsible for one thousand paying subscribers this fall and winter, providing they could have that number of Manuals, or a book of the same nature equal in size. This shows what can be done. The second edition of the "Household Manual," which is now ready, is better adapted to this purpose than the old one. Not every one who is a good canvasser can make a success of doing missionary work from house to house, any more than all who are good fireside laborers can make successful preachers in new fields. Each gift has its proper place. When each respectively does his duty, the cause of God advances. No

building will stand without braces, and yet a brace is not a sill, but it is just as necessary. It is thus with the work of God. "For the body is not one member, but many."

#### WE WANT CANVASSERS.

We want those who have never tried canvassing and those who have. We want from a score to fifty, in each Conference, who will take hold of this work at once. How many will enter the field this present fall and winter, men and women who will make a business of it? We want those who have faith, and hope, and courage in God; who will seek God earnestly each day for his blessing to rest upon them, and will go about the work with zeal and a determination, in the fear of God, to make it a success. Such will succeed. It is as much a gift to be a successful canvasser as it is to be a successful preacher. There is no preacher who does great things at first; but by constantly trying, praying, giving to it much close thinking, meeting with a thousand rebuffs and many failures, yet still continually working to the point, he finally, with the blessing of God, makes a success.

We want men and women of nerve to enter this department of the work. We want them to commence immediately, that hundreds of cities, towns, and villages may be canvassed this fall and winter; and that twenty thousand paying subscribers may be obtained. Who will respond in a practical manner?

The prices given in the REVIEW for the new canvassers' book opens the way for one thousand men and women to make canvassing successful pecuniarily. This, however, should not be the only motive which should actuate individuals to take hold of this work.

If, in any manner, we can, by the blessing of God, relieve the distressed, lift up the fallen, impart light and knowledge to those who sit in darkness, we carry out the mission of our divine Lord. Every Tract Society director should have a supply of the "Household Manual," so that those wishing to canvass can be supplied. All the business can be done through your Tract Society, as all other such business is done. We expect this fall and winter to see a more extensive move made in this direction than ever in the past; and now is the time to commence.

S. N. HASKELL.

### WHY CIRCULATE THE HEALTH REFORMER?

THE object in increasing the circulation of the HEALTH REFORMER is not to enrich any Association or individual. This is apparent from the liberal offer which is made to those who devote their time to canvassing in new fields. But the object is to enlighten men and women upon those truths which will better qualify them to glorify God in their bodies and spirits which are his. It is to instruct individuals how to avoid a thousand ills arising from wrong habits of living. The health reform forms a connecting link between those interested in the moral reforms of the present day and the special work of God.

The temperance reform enlists the sympathies of the best portion of the community, and many of the best class of minds,—those men and women whose hearts are pained with the sad havoc intemperance is making all over the land, those who have a conscience, and who feel for fallen humanity. With this class of people the HEALTH REFORMER meets a hearty welcome, as an aid in the work of reform. It reveals the causes of intemperance, besides imparting great light on the way to live. This has been practically demonstrated where our canvassers have labored.

In two of our Eastern cities the HEALTH REFORMER, to my certain knowledge, has been the direct means of bringing the truth before this class of people. Some of them have embraced the Sabbath of the Lord and have taken steps to erect a house of worship. Those who have thus become interested have never heard a sermon on present truth, save what they heard at the camp-meeting, but they were led to their present conclusion by reading the REFORMER, then the SIGNS OF THE TIMES and other publications. Those who canvassed for the HEALTH REFORMER canvassed with faith, courage, hope, and last, but not least, with the true spirit of sacrifice, believing that God had called them to that work. God accepted their efforts, and now they can rejoice in the fruit of their labors. The interest thus awakened is deep and permanent; and the principles of the health reform become a right hand to the special work of God. S. N. HASKELL.

### CAN GOD ORGANIZE MATTER TO THINK?

Is not God almighty? Is anything too hard for him? Our opponents virtually deny the power of God when they claim that matter cannot be organized by the Almighty, so as to be able to think and reason. They take up a stone and weigh it, measure it, and divide it, and then ask if that thing can think. Of course not. Examine that piece of wood. Can it think? Take a handful of the dust of the ground, from which all things grow. Is there anything here able to think? They analyze a dead body, and find that it is made up chiefly of water, nitrogen, a little phosphorus, a little sulphur, and some lime, with a few other earthy materials. Go farther, and analyze a man's brains. They are found to be composed of eight-tenths water with a little albumen, a little fat, phosphorus, sulphur, &c. Then they ask us if these elements can think. Can sulphur reason? Can water think? Can oxygen love or hate? No. Hence they immediately jump to the conclusion that no matter, in whatever form or organization, can be made to think. And, therefore, all intelligences, whether men, angels, or Demons, must be immaterial. So Heaven is fancied to be a vast region entirely void of all matter. God who dwells there has no body, no form, no visible parts, but is a mere essence pervading all space. The angels are the same in essence, having no bodies, being nothing that can be felt, or handled, or seen. The souls of men are the same also in kind,—bodiless, intangible intelligences. All matter is unthinking, and all intelligence proceeds from immateriality. One more assumption, and the hard labored conclusion is triumphantly reached; viz., Whatever is immaterial is indestructible and therefore immortal. Hence the thinking part of man is immortal.

But let us examine this baseless fabric. The God is without body, parts, or shape, a mere essence filling all space, and if angels and the souls of men are the same, only smaller, how can either be a person, or have a separate existence from the other? But waiving this, where is the proof that an immaterial being cannot be destroyed? Has God said so? No. Do they know it by experience? No. This is a mere groundless assumption. This theory of the immateriality of the soul is a modern invention to sustain the tottering notion of the soul's immortality. But the most noted theologians now confess that immateriality does not prove immortality. That which had a beginning can have an end. What God has made he can destroy.

But to the question: Can God organize matter so that it can think? We answer, Yes. But our opponents say, "A stone, a stick, dust, water, iron,—these are material. They have no intelligence. Hence matter cannot think." True, matter in these particular forms cannot think; but it does not follow that it cannot in a different form, or when differently organized. Here is a ball of snow, very white and very cold. It is material. Shall I therefore conclude that all matter must be white and cold? Here is a piece of coal just as material as the snow ball; but it is very black, just opposite in color from the snow. Look again. That coal is on fire, very hot, just the opposite of the cold snow. Lift that block of lead. How very heavy! Now handle those feathers. How very light! They seem to be just the opposite of each other, yet both are matter. One form of matter is very sour, as a lemon; another is very sweet, as sugar.

Indeed, the various combinations of matter may be said to be almost infinite. Yet it only takes a very few original or primary elements to make all these. "The number of the elements or simple substances, with which we are at present acquainted, is sixty-four. These substances are not all equally distributed over the surface of the earth: most of them are exceedingly rare and only known to chemists. Some ten or twelve only make up the great bulk, or mass, of all the objects we see around us."—*Wallace's Natural Philosophy*, pp. 11, 12. But God has so variously arranged and organized these few elements that many forms seem the very opposite of others, as we have mentioned; as hot and cold, white and black, light and heavy, sour and sweet.

We utterly deny the distinction between matter and spirit which is claimed. We believe that everything is material, and that these diversities are only different forms of matter. No living man can successfully deny this. The wisest and most scientific men freely admit that they know but little about matter. The matter

study, the deeper they search into it, the more they are convinced that its different attributes and capabilities have been but partially understood. Because a certain fact is true of matter in one condition, it is argued that it will be true of matter always and everywhere? This is illogical and false, for matter is capable of the greatest diversity. Matter in one condition may even seem to be directly opposite of the same matter in another form. For instance, ice before me is a piece of ice. I put my hand upon it; it is exceedingly cold. It is a solid chunk; I can cut it with a knife, or saw it with a saw into blocks. It is solid. But I melt this ice in a vessel and warm it. It soon becomes water, a liquid. It now looks very different from that piece of ice which I held in my hand a few minutes before. I closely confine the water in a tight vessel, and heat it very much. It now becomes steam, a vapor, and is invisible. Says Mr. Wells, "Steam, which is a vapor of boiling water, is invisible, but when it comes in contact with air, which is cooled, it becomes condensed into small drops, and thus rendered visible."—*Wells's Natural Philosophy*, p. 238. It is so hot it would scald your hand in a moment. It can neither be cut, nor melted from vessel to vessel. It now seems to be precisely opposite from that chunk of ice, and yet everybody knows that it is the very same material, only in another condition.

No man had seen ice thus converted into steam, we should all pronounce such a change impossible. Let him look at that chunk of ice, and let his hands upon it, examine it; and then let him examine steam in its most heated condition, and let him try it with his hand, then tell him if they are both the same material, and he will pronounce it the greatest absurdity imaginable. Yet we all know by actual observation that ice, and water, and steam are only different conditions of the same material.

There is as great a difference between steam and ice as is claimed by our opponents between matter and matter. We claim, therefore, that we cannot show that a spirit is not one form of matter. The Bible nowhere says it is not. On the other hand, it plainly shows that it is.

It is because matter in one form does not readily change into another that it cannot when ordered in some other way. Look at that coarse mud in the road. That is matter. Shall we conclude that all matter is like that? Foolish! for by its side lies a beautiful watch, measuring off the seconds, minutes, and hours in exact time! The watch is as magnetic as the mud, but oh, how different! Again, there is a piece of black charcoal, hardly worth anything. Here is a diamond of priceless value, as large as a thimble being worth thousands. Two small diamond ear rings sold for \$10,000. One owned by Napoleon was worth \$100,000. The king of Portugal has one worth \$1,000,000. Now, that charcoal and that diamond are not only both material, but, wonder of wonders! they are both of exactly the same material, only differently organized. The difference between senseless matter and thinking matter would not be greater.

How presumptuous for puny man, with his limited range of vision and almost utter ignorance of the ways and means of the Almighty, to see the endless capabilities of matter, to say that God can do with matter and what he cannot. Though for six thousand years men have been using matter, handling matter, eating it, drinking it, wearing it, surrounded on every side by matter, and they themselves are made of matter, yet how little do they know about it! The most profound philosophers, the keenest students of nature, the sharpest chemists, acknowledge their profound ignorance of the simple forms and operations of matter. Bishop Doane makes this confession: "If it is asked what is meant by matter, or what matter is, we confess that we know not what constitutes matter. In this respect its ontology is beyond our reach; and the only advance we find in our knowledge of matter is to point out some of the attributes of matter as discerned by our senses, and exhibit some of the laws by which it is governed."—*Man all Immortal*, p. 21.

Not all any of them can do is to tell a few of the forms and properties of matter. Here they stand on the shore. The great ocean of matter beyond them, all unknown. So said Sir Isaac Newton, the prince of philosophers. An learned author says, "All the great forces, and all the changes which take place in nature, those which produce, or are produced, may be enumerated as follows: Intermolecular forces, the attraction of gravitation, heat, light, the attractive and repulsive forces of magnetism and electricity, and, finally, the force of power which only exists in living ani-

mals and plants, which is called *vital force*. Concerning the real nature of these forces, we are entirely ignorant. . . . In the present state of science, it is impossible to know whether they are merely properties of matter, or whether they are forms of matter itself."—*Wells's Natural Philosophy*, p. 21.

When scientific men make such confessions of their ignorance of matter, others had better be more modest in their statements. And all confess that they know as little about what spirit is as about what matter is. D. M. CANRIGHT.

(To be Continued.)

THE CONSTITUTIONAL AMENDMENT.

It is said that "straws show which way the wind blows," and no doubt the saying is true; and if the wind should become strong enough to gather up things much heavier than straws, and sweep them along, the direction of the current would be unmistakable. Things are much in this shape concerning the progress of the "Sunday law" question. Any thoughtful person can readily discern the forces at work to bring about that which we have long been expecting, the enforcement by law of the Sunday institution. Even infidels can see this.

I clip from a recent number of the *Springfield (Mass.) Republican* the following extract:—

"The free-thinkers are considering whether they won't 'join in' and take a vote or two in national politics. That is, Mr. Abbott's call for the First Annual Congress of the National Liberal League declares that its principal business will be to decide the question of entering the presidential campaign of 1880 on a platform combining these elements; viz., 1. *Total separation of Church and State* [the italics are theirs], to be guaranteed by amendment of the United States Constitution; including the equitable taxation of church property, secularization of the public schools, *abrogation of Sabbatarian laws*, abolition of chaplaincies, prohibition of public appropriations for religious purposes, &c.; 2. *National protection for national citizens* in their civil, religious, and political rights, to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts; 3. Universal education the basis of universal suffrage in this secular Republic, to be guaranteed by amendment of the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education."

Who cannot see that an effort of such a character on the part of those opposed to religion is well calculated to precipitate the struggle on the Constitutional Amendment question? In every great struggle there are always opposing forces; and the final success of one party is often as much due to the opposition of the other as to its own exertions. Opposition develops latent force in the other party, which otherwise would never have been brought out. Who supposes slavery would have been abolished so soon, if the South had remained quiet with what they had, and had not precipitated the conflict? So here in the Sunday movement, the effort of skeptics, German infidels, and those who hate religion, to secularize everything in our government, to keep open saloons on Sunday, and do other things of like tendency, will stir up the churches to oppose them, and enforce by law their religious tenets. There is something very suggestive in this talk of amending the Constitution. One party wants the word "God" so placed in that venerable document as to give it a religious caste, that they may be authorized to legislate on religious matters, for the upholding of Sunday. The other party wants the Constitution so amended that this government shall become entirely secular. We may be sure this last course will never be permitted until the churches of our land have unitedly contested it; and when these do *unitedly* take hold, they can carry the country. United, they can carry through any measures they would be likely to advocate. Evidently the free-thinkers see the struggle coming.

Last winter, for the first time in my knowledge, agents of the Sunday movement traveled through the leading towns of Iowa, advocating the amendment of the Constitution. These meetings were largely attended. The largest churches were opened for them, showing that the principal denominations were listening favorably. They circulated tracts quite extensively. One of these tracts was placed in the post-office box of the elder of the Knoxville church. Its title is as follows: "Sunday Laws and Sunday Liberty: A Few Plain Words on Some Rights and Duties of American Citizens." The tract speaks of the importance of Sunday observance in this country and its contrast with foreign practices, tells how this state of things was brought about, its necessity, &c. Quotations are given from the decisions of the supreme court in New York in behalf of Sunday

as a civil institution, and an attempt is made to make it appear that the stability of our institutions largely depends upon Sunday rest. We are told that other nations are studying our example; that in many parts of Europe "the question of Sunday rest and its maintenance by law is engaging earnest attention;" and that "our system of Sunday legislation is being studied with care." The tract adds: "For the sake of our fellow-men in other lands, as well as for our own sakes, should we vigilantly maintain it."

It says further, "The American Sunday laws are not obsolete traditions left as dead letters on our statute books. They are a vital part of our free republican institutions, which is the growth of two centuries' experience in the problem of adjusting the mutual rights of members of civil society, so as to secure the largest measure of personal liberty consistent with the general good." "The Sunday laws have uniformly been sustained by the highest courts, as in harmony with the principles of our government." "Those whose religious convictions do not require the suspension of business on Sunday cannot claim exemption from the restraints of law which are necessary to protect the rest and worship of others. The Mohammedan or Mormon cannot claim exemption from the statutes against polygamy, though his conscience may not forbid, but rather enjoin, the marrying of more than one wife. Liberty of conscience may not interfere with the public welfare." "The provisions made in some of the States for those who keep Saturday as the Sabbath are necessarily limited and exceptional, inasmuch as the rights of the few must be restricted by the competing rights of the many." This tract is published by the New York Sabbath Committee, 31 Bible House, New York; and of course stands as a representative document.

The references in the above to the rights of seventh-day observers, comparing them with Mohammedans and Mormons, are truly suggestive. The appeal to the civil law, by which to enforce the observance of Sunday, is plain enough for a child to see. Thus we see that the forces to be arrayed for the full development of the Sunday movement, are taking shape. When the free thinkers make a call for their "First Annual Congress of the National Liberal League," and declare its "*principal business*" is to decide upon the question "of entering the next presidential election upon this issue of *secularization*, or of separating Church and State," who shall say this is not getting to be a great impending question? And when the National Sabbath Committee, located in New York City, sends forth its lecturers all over the country, appealing to the law, and trying to form a public sentiment in favor of enforcing the papal Sunday institution by the law, classing the observers of God's holy Sabbath with Mohammedans and Mormons, who are violators of God's law, surely the issue is explicit enough. And instead of these being mere straws which show which way the wind blows, it would seem as if the current had become strong enough to sweep in most anything, when even the infidels are talking of making these things a national issue.

The present aspect of national parties, the settlement of most of the past party issues, the process of disintegration so clearly apparent, also point to the same result. New questions must soon attract the public mind. It would be very reasonable, at least, to suppose that the issues we have been considering will soon be live issues before the American people. These things point to the nearing of the end.

GEO. I. BUTLER.

DAY ONE TO THE SABBATH.

The rendering "the first day of Sabbath," is good in part, but not quite clear enough for the English reader. He may understand it day one of the Sabbath that is *past*, or of that which is *coming*. Some one lately wrote, "First day *after* the Sabbath," but the Shemitic languages, and especially the Hebrew, give the idea of tendency *toward*, or of proceeding *on to the coming* Sabbath. This is true of each of the six days; and when speaking in Hebrew, the Jews of to-day, say, Yom ekhad Beshabbath, יום אחד בשבת the preposition be, (that is *Beth*—and *sheva*) is to be understood of tendency *forward* not *backward*. Hence Day One *to*, or One Day *to*; Two Day *to* and Three or Third Day *to* the Sabbath; for all belong to the coming Sabbath, and not to the Sabbath that is past. There was no Sabbath till six days had elapsed, and so of every succeeding Sabbath. We must pin our first-day friends to this overwhelming truth, that ac-

cording to nature's chronological law there cannot be a Sabbath without six *preceding* days. The Hebrew idiom, for the hebdomad or our Romanized and Saxon *watch* time—otherwise, *week*, is the most perfect. The Sabbath by that idiom controlled the elapsed six days. The first, second, and third days looked forward to the seventh day as the *END* of the cycle, just as the laboring man naturally wants rest at the end of six days of toil.

This idiom is conserved in the Greek, but with majestic force, by employing the genitive plural instead as in Hebrew of the dative singular. So we read Elohim, pl., instead of EL, sing., for God. *Mia tone Sabbatone* should be understood from the Hebrew standpoint; for our New Testament, though in a Greek garb, is nevertheless dyed with Hebrew coloring, or in other words, was written under the shade of Abraham's oak; and though the word *Sabbaths* is employed when fastening the six days to one Sabbath, it is rather the *DIGNITY* of the Sabbath that is intended; the Sabbath being the ruling head or end of each of this easily understood division of time. Allow me to refer you to my Chart of Days in the bound part of the *Memorial* recently sent to the REVIEW Office. In the Persian, Turkish, Bengali, and Hindostani languages you will see that I have corrected them, by drawing the pen through the word *from*, and have supplied *proceeding on to*, or simply to the Sabbath. See also the Targum Dialect and Chaldee Syriac on page 18. On the same page note the article, "The Table of Days;" and also at page 24 the articles, "Chart of Days," and "Day One to the Sabbath."

I have been at long wearied study with natives and with numerous authorities before me—I cannot say how long, but for many years—and I find but one uniform testimony, which confirms nature's order, as given in the first chapter of Genesis. Any Hebrew Rabbi, who is at all versed in his tongue, will sustain the idea that *Beshabbath* means *to or toward* the Sabbath. The Greeks were too near Sheldom not to understand that their own idiomatic use of what we call the week was an intensified conformity to the Hebrew idiom or form of expression. The starting point was not with the Sabbath, but with the First Day, or Day One, and so on to the Sabbath—the end—or hitching post for the cycle of seven days. The whole thing is simple and striking. Our word week is not a literal translation, but it is the best we have, unless we resort to a cumbersome use of words which no one would relish in English. Therefore the first day of the week is good enough.

Mill Yard, London.

W. M. JONES.

THE GERMANS.

A FEW weeks before the Michigan camp-meeting I left Battle Creek, intending to visit the Swedes in Northern Michigan. As I had heard that there were Swedes in Grand Rapids, I made an effort to find them and distribute tracts and papers among them.

There are many Germans in the city, and it seemed to be a good opportunity to find some of them. The first German I visited bought a German pamphlet. I learned from him the whereabouts of others, but was called away to attend to other matters. About three weeks passed, and I returned to my work as colporteur among the Swedes and Germans. I found the German to whom I sold the pamphlet ready to purchase another, and found another person in his shop who wished to purchase an English tract on the same subject as the one the German had obtained. The German desired me to come again. I visited many families of Germans and found some willing to read tracts and even to pay for them; and some of the Catholics took tracts.

A German on the cars, who was from Chicago, said there were eight German Methodist churches in that city, fifteen German Lutheran, and six German Evangelist, besides a great number of German Catholic churches. As we drew near Suspension Bridge he said there was one German Lutheran church at the Suspension Bridge and one at Niagara Falls. He gave me the names of prominent members in these churches, which I will send to the agent of the General Tract Society.

We believe the third angel's message has not fairly begun its work, even among the foreigners in our country. Many of the Germans as well as the Scandinavians, are yet to receive present truth. There are probably ten times as many of the Germans as of any one class of foreigners in our land, and an effort to help them may be made, on the part of the colporteur at any time, since there are tracts already published in this language. We cannot help looking for a good future in the T. and M. work among this people. The country places will of course be more favorable than the cities; for in them strong drink and tobacco are obstacles to reform. But it should be the desire of every one to see all, without regard to nationality, rejoicing in hope of salvation through the gospel. JAMES SAWYER.

THE SABBATH.

I HAIL this day of holy rest, While holy love inspires my breast. Among thy saints I fain would meet, And worship, Lord, low at thy feet.

Come, Holy Spirit, at this hour, And let us feel thy quick'ning power: Oh, let each heart, by sin distressed, Now bid thee come, a welcome guest.

Come, Lord, and show thy smiling face, Give tokens of redeeming grace: Thy precious blood avails to-day, To wash the stains of sin away.

What purity is promised here! The Lord hath pledged, why should we fear? Our offerings now, O Lord, we bring; Accept the tribute while we sing.

Thy wondrous love, so full, so free, The pardon purchased on the tree, The Spirit, and the bride say, Come, 'Tis free for all, that beautiful home.

The King in beauty soon we'll meet, And friends, long-parted, then we'll greet, The wonders of his love behold, And walk with Christ the streets of gold.

Council Bluffs, Iowa.

Progress of the Cause.

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

NEW YORK.

Groton.

THE interest in this place is considerable, and our attendance has continued unabated, notwithstanding the weather has been rainy and very unpleasant a large portion of the time since my last report.

Our audience is composed of the intelligence and talent of the place; and we were never favored with better attention. Sunday evening we had about three hundred out to listen to a discourse on "the End of the Wicked," which was received with very general favor.

S. B. WHITNEY.

New Connecticut, Oct. 27.

WE commenced meetings at Green's Corners, about seven miles south-west of New Connecticut, on the 16th inst. We have given eleven lectures so far. We are now in the midst of the Sabbath question, and the interest increases. After the lecture Thursday evening, the people made a rush for reading matter treating on the Sabbath, and soon took all we had.

We spoke on Matt. 24 last Sunday, and one old gentleman, a Methodist, said he had believed in the "soon-coming" of our Lord for many years, but had said nothing about it; and he was ashamed that he had not. "The truth is, my friends," said he, "it is unpopular."

The people are very kind and friendly. We have just received a call to labor in the village of Plessis, three miles from where we are now holding meetings. We have also a nominal interest in the Webster district, distant four miles.

To-day we met with the friends in New Connecticut, and find them firm and zealous.

H. H. WILCOX, M. C. WILCOX.

ILLINOIS.

Mt. Vernon, Oct. 29.

WE took down our tent last Tuesday, the 23d inst., after having continued meetings nearly seven weeks. The interest remained good to the last. Bro. I. G. Colcord and son have returned home. They have helped much, and I miss them.

We have hired the Christian church of this place in which to continue meetings in the future. Over thirty have thus far publicly said that they designed keeping the "commandments of God, and the faith of Jesus." The congregation was large last night; as many were out as could be seated in the house. Four made a start the last two evenings; and there are many others for whom we hope and pray. We hope to build up a good strong church here.

Brethren, pray for the cause in this place.

C. H. BLISS.

KANSAS.

New Liberty, Oct. 30.

I HELD six meetings on Marsh Creek in Jewell Co. Six are keeping the Sabbath; others are convinced and I think will soon take a stand. The interest increased to the close of the meetings; should have continued longer had it not been for my appointment at New Liberty.

We closed our meeting at New Liberty the 29th. This has been a good meeting for the brethren. I was glad to meet Bro. Wing of the Iowa and Nebraska Conference, and for the help he rendered in the meeting. We celebrated the ordinances. Bro. E. G. Currier was ordained elder of the church.

I go from here to Hanover, Washington Co., which will be my post office address for the present.

J. N. AYERS.

REYNOLDS, GA.

THIS place is sixty miles from Griffin, in direct line from Griffin to Brooks Co. I found twelve here who had identified themselves with the advent faith as taught by first-day Adventists. They were decided and firm on the "life and death question," with as much faith in the soon coming of the Lord. I was with them ten days, speaking fifteen times. As the result, twelve entered into covenant to keep all the commandments of God, and not forget Heb. 10:25. They appointed a leader and arranged for a Bible-class and Sabbath-school by appointing a superintendent. There is much interest in this section of the State. The prospect for future labor is good. With a consistent walk on the part of those now believing, a large company may yet come to the faith.

On my way to Griffin, I became acquainted with Bro. J. S. Wimbish. About one year ago he gave himself to the ministry. He has received the advent faith in part. He is very clear and decided in his faith on the nature of man, state of the dead, &c. He possesses moral worth, is very decided, and bold to defend what he knows to be right and truth. He wants the truth. I am to meet him again here. He has spoken to this people once a month during the past summer. I hope he will yet stand firm on all the points of present truth.

C. O. TAYLOR.

FAYETTEVILLE, ARKANSAS.

DURING the two weeks since we reported last, the excitement here has run high. Bro. J. D. Powers has held a discussion on the Sabbath question with Eld. Perry, Disciple. Immediately following came Eld. Beaman, a Disciple, and very much of a Christian gentleman. But of necessity he must try his hand and exhibit his skill as an antagonist. We reviewed him before a full house. We admired the man; he was lovable, affable, and courteous. We can but hope that he may yet see the truth and be identified with the people of God. We supplied him with reading matter, which he thankfully received.

As the immediate results of the presentation of the truth, five more kept last Sabbath, three of whom joined the church. We have organized a church of nine members.

The Advent Sabbath faith is entirely new here, and various are the speculations in regard to it. In the minds of many who do not read very extensively there is a suspicious feeling existing toward strangers coming with what they call "new things," especially if they come from the North. As usual in other places, the cry of Mormon, impostor, and false prophet, is raised, and if these fail the whole is capped with "soul sleeper."

The people who have heard are, I think, about equally divided for and against us. We have met with as much courtesy and kindness here as in Kansas and Missouri. I see no reason why this is not a good field of labor; but it will require long and patient labor.

We are of good courage, and happy in the Lord. Dear brethren, pray for the success of the truth in this new field.

J. H. COOK.

SALEM, CAL.

IN the SIGNS of Oct. 25, Bro. J. N. Loughborough gives a short report from the North Pacific Mission where he is now laboring. After speaking of his journey, he says:—

"I reached Salem on the 13th, thirty minutes after the hour of my first appointment. Bro. Van Horn was speaking to a full house on the subject of love to God and man. After the discourse a brother was baptized and united with the church. At 9 p. m. the ordinances were celebrated in this church for the first time. It was a blessed occasion. We were gratified to meet some fifty Sabbath-keepers together from the churches of Salem and Eola, a

point some five miles distant. We have had interesting meetings both in the preaching and business matters considered. All are looking forward with interest to the formation of a Conference in this North Pacific mission. These Sabbath-keepers, only about one year in the faith, seem desirous to move in harmony with the body of God's people, to learn duty and do it in the fear of the Lord. One more was baptized on Sunday.

"Our people are occupying a neat little church which they rent from the Methodist society. The work here is not finished by any means, as there are many who listen, and look with favor on our cause and the truth."

MAINE.

WE came to Linneus, Oct. 16. Have visited the brethren and found them all holding on to the truth. We obtained ten subscribers for the INSTRUCTOR, two for the SIGNS, one for REFORMER, and one for the REVIEW. Held four meetings with the brethren here on Sabbath and Sunday, Oct. 20 and 21. Two decided to keep the Sabbath.

Wednesday, Oct. 24, Bro. Nickerson took us to Oakfield, where we held four meetings. Our Friday evening meeting was held at a private house by request of a sick lady. Four spoke in this meeting for the first time, and three arose for prayers. The sick woman and her mother were two of the four that bore the cross.

Sunday, Oct. 28, held meetings in Linneus. Three were baptized. Two joined the church in Linneus, and one joined the Oakfield church. There are others who will doubtless go forward in baptism as soon as they have overcome the habit of using tobacco.

There are many calls to hold meetings in other places.

S. J. HERSUM.

WISCONSIN T. AND M. SOCIETY.

PURSUANT to notice, the general meeting of the Wisconsin T. and M. Society was held at Neenah, Oct. 26-28. The attendance of directors and brethren was larger than we have had before during the past two years. Union, and earnestness of purpose characterized all the deliberations.

The first session, held the evening after the Sabbath, was opened with prayer by Bro. Baker. The secretary's report was read and accepted. The president then presented and explained the different items of business that would come before the society. After remarks by Bro. Olson and others the meeting adjourned to call of Chair.

SECOND SESSION.

First-day, nine o'clock A. M. Meeting opened with prayer by Eld. Olson. All members of the society present were invited to participate in the business of the meeting.

It was voted to purchase a new top for tent No. 5; also to adopt the constitution as revised by the committee appointed by the General T. and M. Society for that purpose. The Chair was authorized to appoint a committee of three on resolutions. O. A. Olson, N. M. Jordon, and S. S. Smith were appointed said committee.

Voted, That we recommend our brethren to continue their donations to the general fund for the ensuing year.

Voted, To donate one hundred dollars to the General T. and M. Society out of the general fund.

Voted, To indorse the president's order for 10,000 Health Annuals for this Conference.

Voted, That the president be authorized to issue license to colporteurs.

As an incentive to diligence in selling the Health Annual, the president offered a reward of five dollars to the person who shall sell the greatest number in this Conference up to the time of the next general meeting.

Adjourned to call of Chair.

THIRD SESSION.

At 2:30 p. m. the third session was opened with prayer by the president. The Committee on Resolutions reported as follows:—

Whereas, The tract and missionary work has proved an efficient means in spreading the light of present truth; therefore, Resolved, 1. That we pledge ourselves to enter into the work with renewed earnestness.

2. That in view of the growing importance of the T. and M. work we earnestly urge all the brethren to become members of the T. and M. Society.

3. That we consider it the duty of all to pay a sum equal to one-third their salary for the T. and M. work.

4. That we appreciate the earnest and efficient zeal of our president, and pledge him our hearty co-operation.

Report accepted and adopted.

Report of last quarter read, as follows:— Families visited, 149; letters written, 92 Received for membership, \$3.00; by donation, \$62.41; on book sales, \$7.64; for new subscribers, \$20. New subscribers for REVIEW, 1; INSTRUCTOR, 9; REFORMER, 1; SIGNS, 1. REVIEWS sent to friends, 64; INSTRUCTORS, 15; REFORMERS, 29; SIGNS, 28; No. of periodicals distributed, 873; almanacs, 112; tracts and pamphlets, pages 45,570.

TREASURER'S REPORT.

Received during quarter, \$234.50  
Paid to SIGNS Office, \$160.00  
To REVIEW Office, 50.00  
To secretary, 10.00

Total paid out, \$220.00

On hand, \$14.00  
General fund: Received, \$24; paid out \$20; on hand, \$4.

The last session was mostly occupied devising the best means to distribute reading matter and secure subscribers for our periodicals. H. W. DECKER, Pres. MATTHE A. KERR, Sec.

IOWA AND NEB. T. AND M. SOCIETY.

QUARTERLY meeting of the Iowa and Nebraska T. and M. Society convened at State Center, Ia., Oct. 20, 1877, at seven o'clock p. m. President, H. Nicola, in the chair.

On motion, L. McCoy was chosen secretary pro tem. Adjourned.

SECOND SESSION.

Oct. 21, 1877, society met at nine o'clock A. M., the president in the chair.

On calling the roll of directors, F. Chapman of Dist. No. 1, Daniel Andre No. 2, S. M. Holly of No. 10, Wm. Conlin of No. 4, and the vice-president, J. Mitchell, were found present.

Reports of labor for the past quarter called for were read as follows:—

Table with columns: District, Families Visited, Letters Written, Money Received, New Subscribers with Premium, New Subscribers on Trial, Periodicals Distributed, Almanacs, Pages of Tracts and Pamphlets Distributed, No. of Members, Reports Sent, Reports Returned.

Adjourned.

THIRD SESSION.

At five o'clock p. m. the society met, officers and directors in attendance being present.

The new constitution was read and considered; and after quite a general discussion, it was voted that under our constitution no amendment can be executed at an annual meeting.

The president being duly authorized nominated Bro. B. Van Doren, of Smiland, Woodbury Co., Ia., to fill the vacancy existing in the office of director in Dist. No. 11, whereupon he was appointed by Board.

On motion, Resolved that all books from the publishing houses be ordered through the State secretary.

On motion, Adjourned, to meet at the next quarterly meeting, at Knoxville, Iowa. H. NICOLA, Pres. L. MCCOY, Sec. pro tem.

MAINE T. AND M. SOCIETY.

THE fourth quarterly meeting of the Maine T. and M. Society was held with the church at Norridgewock, Oct. 21, 1877. President in the chair. Meeting opened by singing and prayer. The minutes of the previous

eting were read and accepted. The report of the workings of the T. and M. Society for the last quarter was also read, showing the following summary:—

Districts.	1	2	3	4	5	Total.
of member.....	63	37	60	25	25	185
Reports returned.....	34	18	38	2	8	100
Donors.....	3	3				3
Families visited.....	33	20	34	1	146	234
Letters written.....	138	28	199	3	3	368
" received.....			60			60
New subscribers.....		7	8		7	11
Periodicals dist.....	1068	150	1176	4	26	2424
Almanacs distrib.....		30	12			42
Pages tracts & pamph.....	7353	44361	13180	449	20067	85410
" loaned.....			1774			1774
for Membership.....	12	50	16			\$3 00 \$32 00
by donation.....	13	25	08			05 35 13
from book sales.....	1	10	21			2 00 25 80
Periodicals.....	6	25	4			4 00 14 25
from each District.....	33	1	30	83	26	9 95 107 18
ries fur. (1) books.....	7					7

Report of V. M. Society in Dist. No. 1 shows the following: No. of SIGNS taken weekly, 60; No. of SIGNS distributed, 1,020; No. of letters written, 195; subscribers, 2; subscribers, 1; SIGNS sent, 4; families visited, 8.

Report of V. M. Society in Dist. No. 3 is as follows: SIGNS taken weekly, 50; No. of families visited, 25; letters written, 177; pages of tracts given away, 11,054; pages read, 1,774; periodicals distributed, 1,184; subscribers for SIGNS, 1.

Remarks were then made by Eld. J. B. Goodrich, G. W. Barker, T. S. Emery, W. Putnam, and J. E. Baker, which were of interest to the meeting.

Adjourned to call of Chair.  
J. B. GOODRICH, Pres.  
J. J. GOODRICH, Sec.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]  
California T. and M. Society.

The first State quarterly meeting of the California T. and M. Society of this Conference year was held in Oakland, Oct. 21, 1877.

The report shows the following summary of work during the past quarter. Membership, 348; reports, 169; new members, 45; families visited, 405; letters written, 1,844; pages tracts and pamphlets loaned, 11,054; pages given away, 79,476; new subscribers for SIGNS, 58; for other periodicals, 86; periodicals distributed, 7,951; lines furnished, 4.

The money received for memberships, donations, book sales, and widows and orphans, sums up \$519.41, which, added to \$1.41 received on the general fund, makes a total of \$1000.82, an excess over last quarter of 687.84.

California State Sabbath-School Society.

At the State quarterly meeting held in Oakland, Oct. 21, a State Sabbath-school Society was organized. A constitution was adopted. J. E. White was unanimously elected State superintendent, and Alice Field State secretary and treasurer. The society recommended the adoption of Dr. Bell's graded question books throughout the State.

WANTED IN MAINE.

We want one or more in each T. and M. District in this State to canvass for the HEALTH REFORMER and SIGNS OF THE TIMES. We wish to put the "Family Health Annual" into thousands of families every year; and it cannot be done without effort on the part of our T. and M. workers. Let all at once take hold of the work in earnest, and it can be done. Dist. 1 has set a noble example, having decided to take 1,000 Annuals. Dist. No. 2 take 500; and let Dists. Nos. 3, 4, and 5 take hold in proportion, and a good work will be accomplished.

Now is the time to work. The last T. and M. report develops the fact that there are gifts in this State that, when brought to the field and instructed how to work, will accomplish a large amount of good. V. M. Societies at So. Norridgewock, Allen's Corner, Deering, with their parent organization, have performed during the past six months more real mission-labor than all the rest besides; and now we take into consideration the fact that in one vicinity twenty-six are now holding the Sabbath as the result of reading how can any excuse themselves and say "There is nothing that I can do." Excuses are left without excuse. A long winter is before us in Maine, and people will have time to read. Thousands of families could be furnished with reading matter at once, and it can easily be done if all will hold of the work unitedly.

Let our brethren and sisters remember that the added one-third is for the support of the T. and M. work, and let it be sent in

with their T. and M. reports, and then we shall not be held in suspense in reference to means to carry forward the work.

Watch, pray, and work; and God will give the increase. J. B. GOODRICH.

THE COMING CONFLICT.

THE powers of light and darkness, which have ever been in irreconcilable conflict, and which will remain antagonistic until truth triumphs over all opposing forces, are now marshaling their legions for a grand and fearful struggle. The time rapidly approaches when the great question will not be, Is this or that orthodox? but it will be, Shall we take the Bible alone as a rule of faith and life? Such is the nature of the coming conflict, as indicated by the signs of the times. Come it must, and come it will, and that, too, ere long. Scoffers may ridicule the idea, but the day to reckon with the "mother church," and all who are in any way related to her or have commerce with her, will come, and will not be delayed, though men close their eyes to the portentous signs, and go on in foolish wranglings over ecclesiastical dogmas and human opinions.

The papal power is as relentless in its hatred of the Bible and enlightened Christianity to-day as when, by solemn edict, John Huss was burned or Wycliffe's bones were disinterred and reduced to ashes. It is folly to talk of a change in the spirit of the "man of sin, the son of perdition." No change has taken place: none will, for none is intended. For ages the mutterings of papal thunder have been heard from across the wave, but now the flashes of the angry lightning blaze in our faces. The powers of earth are soon to be shaken: the set time to judge the great harlot and favor Zion is at hand. Soon Zion's enemies will be overthrown; but before that is done, the hurricane of human passion, intensified by religious bigotry and blind superstition, will sweep in all its fury over the land. Silently and insidiously, but still certainly, the minions of the pope are laboring to destroy all that stands in the way of papal supremacy, temporal and spiritual, in the United States and elsewhere.

Danger has come, but the nominal churches sleep on. To this country religious truth and freedom were compelled to fly, to seek an asylum in the wilderness, and hither has the "man of sin," with his army, followed; and to-day they stand ready and waiting for opportunity to strike Protestantism to the heart. It is time Protestants were laying aside Romish rites and ceremonies, such as Sunday-keeping and infant sprinkling, and many other things about which neither Christ nor the apostles ever uttered a single word. "To Rome or to the Bible"—to this test all must come, and then the contest, if we may so speak, will be between the "man of sin" and those who keep the commandments of God, and the faith of Jesus.

But God is soon to judge and destroy the "great harlot," and all who are in affinity with her; and whom she has made drunk with the wine of her fornication. Retribution may appear slow in coming, but it will come. Cold unbelief and unconcern may seem good enough now, but the ways thereof are the ways of destruction. Lot will soon have passed out of Sodom, and "the salt of the earth" have vanished; and then the rebellious and careless will be like stubble for the fire. The down-trodden law will assert its dignity and vindicate its honor. All hail to the day when these things shall be fulfilled. The cross shall then give place to the crown, and gladness supplant sighing and tears. Hope shall change to fruition, and the exile reach his eternal home. Oh! let us rejoice and give thanks that such promises have been left us. Let us stay ourselves upon them, and feed upon their preciousness. They are "well ordered and sure," and cannot disappoint us. Time may intervene, and great changes may occur before they are fulfilled, but they are all immutable and abiding.

The command of Jesus is, "Occupy till I come." We must keep steadfastly to the duties of our post, for the enemy is ever found at his. Jesus never meant that the signs of his coming should frighten us, or make us unhappy. He meant that the hope of his return should be the comfort of his people in their trials, and should inflame their zeal, and inspire hopes of redemption.

MARY L. WILLIAMS.

"INSULTS," says a modern philosopher, "are like counterfeit money. We cannot hinder their being offered, but we are not compelled to take them."

CHEERFULNESS.

A SMILING face helps recommend religion to the world, therefore it is the duty of Christians to be cheerful. Cheerfulness sweetens toil. The hands move faster, and the wheels of every-day life run smoother, when the heart is full of sunshine.

Why should we not be cheerful? The ransom price has been paid. The joys of faith and holiness and the everlasting glory of the other world may be ours. If the Sun of righteousness shines in our hearts, shadows will disperse, clouds disappear, and gladness take the place of heaviness. Let us then drink deep draughts from the Fountain of joy and bask in the "Light of the world." If we do this, our faces will grow radiant with smiles. Glowing songs of praise will fill our hearts, and pleasant, gentle, loving words drop from our lips. Our lives will grow more beautiful day by day, and we shall finally enter the palace of the King, and in the "land of Beulah" remain for endless years.

ELIZA H. MORTON.

WHAT WILL THE HARVEST BE?

DID we always realize that whatsoever we sow we shall also reap, that if we sow to the flesh we shall of the flesh reap corruption, and if we sow to the Spirit we shall of the Spirit reap life everlasting, how different many times, would be the seed sown. And how careful ought we to be in the selection of the seed. The farmer, wishing to secure the best crop possible, selects the best seed to sow; and if he does not really know which is best, he inquires of a friend; so we have a never-failing Friend of whom we may inquire. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." He will help us if we are humble enough to ask his help, and so prevent us from making a mistake, and finding it out when too late.

Seeds of discord, strife, hatred, envy, and other evil passions, should never be sown, unless we wish a plentiful harvest of the same; but we may safely sow love, harmony, peace, with a sure promise of reaping an abundant reward. The harvest from sowing seeds of error is in sad contrast with that gathered from sowing the seeds of truth.

Reader, which kind of seed are you sowing? Let it ever be that which will insure a rich reward, even the reward of a home with Him who inhabits eternity, where all who enter the land of perfect bliss will long enjoy the works of their hands, where they will plant vineyards and eat the fruit thereof, build houses and inhabit them. The harvest is close at hand; soon will the reapers appear. With which class shall we find a place? with those who have sown to the flesh, or with those who have sown to the Spirit? By the grace of God, may it be with those last mentioned.

"Sure, ah! sure, will the harvest be."

M. E. BEAN.

Battle Creek, Mich.

SCENES IN THE LAND OF THE BIBLE.

A CORRESPONDENT to a Boston paper gives this beautiful yet pathetic picture of the land our Saviour trod:—

One of the most delightful mountain views that charm the traveler is the sunset glow of Lebanon. Sailing out of the harbor at Beirut a few days ago, we were entranced with the delicate, changing shades that creep over the goodly mountain and linger upon the summit of Sannin. Scarcely had the outlines of Cypress died away in the west when the moon rose over the mountains to illumine our course by the shore. Our good steamer seemed like some "waterwitch" on a beautiful lake, as we watched the sparkling waves and counted the lights on the hillsides. As we passed the coast of the Phœnician cities, "in thought I saw the palace domes of Tyre" and all the "treasures of her merchandise," but the sandy shore is a lonely waste where the fisher spreads his net.

Passing Carmel, we were in the morning in the roads at Jaffa. Here at sunrise appear the flourishing gardens and orange groves extending far to the plain of Sharon. The old hillside city is still alive. Already the Arabs are besieging our steamer with their usual din and scrambling for positions. Little boats are dancing over the waves, waiting for officials, and commissionaries are presenting their credentials. Near us lay a dark, old steamer, with two

thousand recruits for the Balkans, and the quay was thronged with their friends bidding them farewell. Along the sandy beach were weeping women, chanting in Arabic their piteous laments and wringing their hands with all the intensity of Oriental grief.—Sel.

HUMANITY, like darkness, reveals the heavenly light.—Thoreau.

"THEY COMFORT ME."

AFTER a day in the shadows,  
A day in the depths of pain,  
How sweet in the dusk of evening,  
To hear God's promise again.

The voice that hushes the tempest,  
And quiets the raging sea,  
Is never too grand for whispers,  
Too mighty to comfort me.

It speaks in the breath of evening,  
And gladdens the river's hymn;  
"Be trustful, my child; my watchful care  
Shall live when the stars grow dim,

"Heaven may fade as the sunset,  
The earth may vanish like mist,  
But never a child of my kingdom  
Lives shelterless, lost, or unblest."

And hearing his word so tender,  
I rest in his arm of might;  
Trials and tears are forgotten,  
All peacefully cometh the night.

—Sel.

Obituary Notices.

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

FELL asleep in Jesus, in Troy, Vt., Oct. 15, 1877, sister Nancy Sisco, in the 67th year of her age. Over fifty years sister S. professed the Christian religion. Over thirty of this number she had cherished the hope of the soon-coming of the blessed Saviour, and she had observed the Bible Sabbath some sixteen years.

During a large portion of her life she suffered much from bodily affliction, yet she was hopeful in God, cheerfully and patiently enduring her afflictions. Her amiable, affectionate, and devotional spirit secured to her many friends. In her expiring moments she was peaceful and happy. She fell into the embrace of death with her lamp burning brightly.

One daughter and six sons mourn their loss. It was affecting to see strong men and women weep like children as they gazed upon the dear mother for the last time, and to witness nearly every one of a large audience mingling their tears with those of the mourners. Sermon from 1 Thess. 4:16-18.  
A. S. HUTCHINS.

DIED, of pseudo membranous croup, at Allegan, Mich., Oct. 14, Margaret Etta, only child of William A. and Eva C. Davis. At the time of her death Margaret was but 1 year, 11 months, and 3 days old. On the morning of Oct. 17, the friends were convened, and remarks made by the writer, such as the occasion seemed to require. On the following day the remains were removed for burial to Kent Co., where the parents reside.  
W. H. LITTLEJOHN.

DIED, in Orwell, Oswego Co., N. Y., of Diphtheria, Oct. 17, 1877, Bro. Samuel G. Peabody, aged 54 years. He became interested in the truth under the labors of Bro. C. O. Taylor and H. H. Wilcox, and has observed the Sabbath for about fifteen months. He was resigned to the will of the Lord, and said, but a short time before he died, that the Saviour was with him. He leaves a wife, who, with many sympathizing friends, deeply mourns his loss. His remains were taken to Holland Patent, N. Y., his former home, where a few remarks were made by Eld. Webber, Baptist, from John 14:1-3.  
M. E. HOXIE.

DIED, in Bourbon, Ind., Oct. 7, 1877, my dear child, Lucy M. Johnson, aged 17 years, 3 months, and 9 days. This sudden death is a heavy blow to me; but she loved Jesus and is now safely resting, free from sinful snares and all sorrow. Eld. H. A. Snepp, U. B. minister, officiated at the funeral in a very acceptable manner.  
R. MARIA JOHNSON.

DIED, in Enosburgh, Vt., Sept. 9, 1877, Henry Burton, son of Cyrus and Phebe Smith, aged 11 months.

Also at the same place, Oct. 15, of typhoid fever, sister Phebe Smith, wife of Cyrus Smith, in the 25th year of her age. We have reason to hope she sleeps in Jesus.

Fell asleep in Fairfield, Vt., Sept. 25, after a lingering illness, sister Sappho Hull Herrick, widow of the late Leander Herrick, in the 71st year of her age. She had kept the Sabbath for about 15 years. She leaves a large circle of relatives to mourn their loss.

Died, at Stowe Forks, Oct. 4, of asthma, Bro. John Rollins, in the 55th year of his age. He was able to attend meeting the Sabbath before his death, and bore his dying testimony. A companion, several children, a mother, and other friends, mourn their loss. By a Christian life he gained the confidence of all who knew him. We believe he sleeps in Jesus.

All the above funerals were attended by the writer.  
L. BEAN.

DIED, in Fairfield, Me., Oct. 4, 1877, Martha Hobbs, aged 74 years. She embraced present truth in 1874, and died in the faith, and in hope of a crown of life when Jesus comes. Sermon by the writer, from 1 Thess. 4:13.  
J. B. GOODRICH.

**The Review and Herald.**

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

Eld. and Mrs. White, Miss M. L. Clough, and Mrs. L. M. Hall left Oakland, Cal., Oct. 22, for a tour among the churches in the Sonoma and Russian river valleys. Eld. White's health is steadily improving.

J. A. PARMALIE: All the arguments of the article you send us from the Mormon paper in behalf of Sunday-keeping, are fully answered in our various tracts. We would advise a liberal circulation of those tracts.

Fourteen Family Health Annuals will be sent, post-paid, on receipt of \$1.00. Here is a good chance for those interested in reform to bring it to the notice of their friends in a very agreeable manner.

Ten copies of the special edition, which is printed on finely tinted paper, and bound with enamel cover, will also be sent, post-paid, for \$1.00.

**Let Ministers that Chew Be Eschewed.**

THE following is taken from the N. Y. Observer. Such an admonition, thanks to the Christian doctrine of temperance, is not needed among S. D. Adventist ministers. But coming from the source it does, we give it to show that hopeful signs do still exist in some quarters.

"THE DEAD FLY.—Not many years ago a certain vacant parish had a candidate on trial. He was a young man, fresh from the theological seminary, and possessed many favorable qualifications. His natural abilities, which were good, had been improved by cultivation in the best schools. He was of sound doctrine, of sincere piety, and his promise of usefulness was favorable. The people were satisfied, and were about to extend to him a unanimous call, when, alas! a dead fly was discovered in the pot of ointment, causing it to give forth an unsavory savor to the better portion of them. It came to their knowledge that the young divine was a patronizer of tobacco, both chewing and smoking inordinately. This being the case it was at once concluded that he was not the minister for them; and he went, we know not where. And in our humble opinion that people acted wisely. 'Be ye clean that bear the vessels of the Lord.' No minister given to such a habit can be as useful as he would be without it. The excessive use of tobacco consumes valuable time as well as money. It impairs mental and bodily vigor. It renders a man offensive in his intercourse with his people, and especially with the sick. It diminishes their respect for him, and his example is bad for young men. We say, then, all honor to those churches that eschew ministers, whatever may be their excellences, who chew and smoke the vile weed."

**Still Coming.**

DURING the first nine weeks of the fall term three hundred and two students have entered Battle Creek College. Two hundred and eighty of this number are, at present, in daily attendance in their classes. Some are kept away on account of sickness, while a few have returned home for other good reasons. Almost daily we receive letters from others saying that they intend to come soon, and desire us to engage accommodations for them. Before the middle of next term this number will certainly swell to four hundred, at least. It is a matter of remark among our citizens that so great a body of students move along so quietly and harmoniously.

The religious interest among the students has continued since the camp-meeting with but little, if any, loss. The Lord has truly worked wonders among us for our school and the students. Bless his name. S. B.

**Annual Meeting of the N. Y. and Pa. T. and M. Society.**

We are looking forward with great interest to this meeting to be held at Rome, N. Y., Nov. 17 and 18, believing that it will be one of the most important meetings ever held in the State, and that under the blessing of God it will give a new impetus to the cause in our Conference. But we greatly fear that the brethren will not appreciate as they should the importance of making a general effort to attend. There are many reasons why this meeting should be attended by every member of the society who can possibly come. I will name some of them.

1. For various reasons the tract and missionary work has been in a large measure neglected during the past year. No general meetings have been held, and as a result the interest in this department of the work has visibly declined as seen by our reports of labor. We have now reached the best season of the year for labor, and we need such a general meeting as this to revive the interest in the work and to mature plans of operation for the coming campaign.

2. We are to have the very best help from abroad. We have the assurance from Brn. Haskell and Smith that they will both be present. This in itself will constitute a reason why a special interest will be taken in this meeting. As an individual, I fully indorse the remarks of Bro. Canright in reference to "The Tract Societies and Eld. Haskell's Work," and am thankful that New York can have the benefit of his labors so early in this campaign. I am also sure I speak safely when I say that our brethren will appreciate the privilege of having Bro. Smith with us at this time.

3. And lastly, there never was a time in the history of this work when there was so great call for effort in this work as now. Brethren, we ought to have a general rally at this meeting. Let no one stay away who can possibly come. We suggest that the brethren from the northern part of the State charter a car, as they did last fall at the time of the dedication. We want to see a much larger meeting than at that time.

Some have inquired if the brethren in Rome can take care of all who may want to come. We answer, If the brethren from abroad will do as they did last fall—bring bedding and provisions—we can. The brethren there know better how to do than they did last year, and are willing to do all they can. Come prepared, as far as possible, to take care of yourselves, but let none stay away on this account. Every district in the State ought to be represented; but especially from the central and northern parts of the State, we look for a large attendance. Come, brethren, praying that the blessing of the Lord may be upon the meeting, and that the work may be greatly revived among us.

B. L. WHITNEY.

**The Papacy.**

If the latest intelligence from Rome be true, Pius IX. has but few days to live. He has fallen into that drowsy habit which in dropsical patients at his age usually very shortly precedes softening of the brain and death. The iron constitution and the indomitable will that recalled the Romans of "that elder day, when to be a Roman was greater than to be a king," are giving way at last, and that active mind which gave personal supervision to the smallest details of the complicated affairs of the papacy now shrinks from work like a child, and leaves to the bureaus and their clerks the direction of the church of which he is the infallible head. It is a sad *reductio ad absurdum* of that same dogma.

A few weeks ago there were three prominent candidates for the succession: Cardinal Riaro Sforza, Cardinal Pacci, and Cardinal Panebianco. The first was suddenly removed by death within the last three weeks. In three centuries from now history will perhaps insinuate other than natural causes for his convenient demise, as history at present attributes such causes to the deaths of the enemies of his family of three centuries ago. Cardinal Pacci, who was bishop of Perugia, was kept away from Rome by the jealousy of Antonelli as long as the latter lived, was brought thither by Simeoni, Antonelli's successor, and by his great abilities immediately sprang into prominence as a candidate for the succession. He has been disposed of, however, by being made Cardinal Camerlengo, an office which makes its occupant a sort of pope *ad interim* after the pontiff's death, and which, by the custom of several centuries, excludes him from candidacy.

The road is thus left open to Panebianco. The newspapers have much to say about the latter's character and talents, but the cardinals live in such privacy that little is really known of their true character. That he is at present the most prominent candidate by no means secures him the succession. Cardinal Mastai was scarcely heard of until he was proclaimed Pope Pius IX., and the dark horse, if such an expression be not sacrilege, may again be successful.—*Detroit Evening News.*

The report from Bro. J. N. Loughborough in the Progress Department is from Salem, Oregon, instead of from Salem, Cal.

**Family Health Annual.**

THE fruits of the previous editions of the ANNUAL have been such as to show most conclusively that it is one of the most useful publications that can be circulated. It acts as an entering wedge, a preparation for other reformatory works. Unlike many philanthropic enterprises the circulation of the ANNUAL can be made not only self-sustaining but lucrative. The rates at which they are furnished are so low that missionary societies can easily double the money invested in them by proper management.

Most of the T. and M. Societies are getting at work in good season this year, evidently with the intention of doing more energetic and effective work than ever before. The whole number of ANNUALS ordered to date is 71,850. The number of copies taken by the several societies that have ordered, we give in the table below. Some societies have not ordered yet, but will doubtless do so soon, and several that have sent one order will probably wish to order again, as their number this year is so far below that which they circulated last year.

Iowa and Nebraska,	3,900
Indiana,	2,100
Illinois,	5,700
Maine,	3,500
Michigan,	17,700
New England,	10,000
New York,	11,000
Ohio,	2,000
Vermont,	5,000
Wisconsin,	10,000
Missouri,	300
Ontario,	650

**Kansas Conference Directory.**

- PRESIDENT.  
J. N. AYERS, *Garnett, Anderson Co.*
- SECRETARY.  
Smith Sharp, *Ottawa, Franklin Co.*
- TREASURER.  
A. J. Stover, *Oswego, Labette Co.*
- EXECUTIVE COMMITTEE.  
J. N. Ayers.  
J. H. Cook, *Mound City, Linn Co.*  
C. F. Stevens, *Ottawa, Franklin Co.*

**CAMP-MEETING COMMITTEE.**

- John Gilpin, *Centerville, Linn Co.*  
John Heligass, *Bloomfield, Elk Co.*  
T. H. Wakeman, *Palermo, Doniphan Co.*  
J. N. AYERS.

**To Sabbath-keepers in Illinois.**

LONELY Sabbath-keepers who do not have access to churches, please do not forget to pay your tithes. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

Remit your s. b. to J. F. Trovillo, Aledo, Mercer Co., Ill.

S. NETTIE SMITH, *Conf. Sec.*

**Wanted**

A FARM to rent or work on shares, for a term of years, by a Sabbath-keeper. Reference given, if required. Address, W. J. HARDY, Box 635, Grand Rapids, Mich.

**For Sale.**

As duty may call me to another part of the field, I offer our home for sale, consisting of a good set of buildings and eleven acres of choice land in the village of Berlin, Mich., on the D. & M. R. R. and only ten miles from the city of Grand Rapids. There is a good chance for raising small produce for that market. It is near a good church of S. D. Adventists. Terms easy. Address, A. O. BURRILL, *Battle Creek, Mich.*

**Appointments.**

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

ROCHESTER, Mich., Sabbath and Sunday, Nov. 10 and 11. We request all the church to be present at every meeting; also scattered brethren and sisters within a reasonable distance are invited to attend.

Will some one meet us at the depot Friday, the 9th?  
E. R. JONES.  
GEO. RANDALL.

In Dist. No. 6, Mich. T. and M. soc meetings will be held as follows:—  
At Otsego, Nov. 10, 11; Allegan, Nov. 11, 7 P. M.; Monterey, Nov. 13, at 7 P. M.; D. lass, Nov. 17, 18.

Bro. Littlejohn is invited to attend meetings.  
E. H. ROOR.  
M. S. BURNHAM.

THERE will be a special meeting of the ch at Cedar Springs, Mich., Nov. 10. All names are on the church books are requested attend. Brn. Wicks and Edgar are expected.  
M. P. STILES, *Cl.*

THERE will be a general meeting for the br ren and sisters of North-eastern Kansas, 17, 18, at the Matney school-house, near B land, Shawnee Co.

We want a general rally, especially of the cers of the T. and M. Societies. Come, let us unitedly seek the Lord, and lay plan more active operations during the winter paign.  
SMITH SHARP.  
CHAS. F. STEVEN.

I WILL begin meetings with the Plain Wis., church Friday evening, Nov. 16, and tinue over Sabbath and first-day.  
H. W. DECKER.

MEETINGS of Mich. T. and M. Society, D Nos. 3 and 1, as follows:—  
Kendall, Nov. 14, 11 A. M., at Bro. Howla and evening at Mattawan.

- Kalamazoo, 15, 11 A. M.
- Colon, 16, 2 P. M.
- Burlington, 17 and 18.
- Bronson, 19, 11 A. M.
- Quincy, 20, 1 P. M. and evening.
- Hillsdale, 21, evening.
- Jefferson, 23, 11 A. M. and evening.
- Ransom, 24 and 25.

If changes are necessary, notice will be g Other appointments will be given soon.  
H. M. KENYON.  
I. A. OLMSTEAD.

**Business Department**

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

LETTERS addressed to me at Monroe, Green Wis., will be forwarded. H. W. DECKER.

**RECEIPTS**

*For Review and Herald.*

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

\$2.00 EACH. Hiram Edson 52-22, C W Hial Mrs F W Mace 52-11, S A Millikin 52 18, M Tor 52-18, John King 52-14, Mrs Lou Seward 52-18, W Pierce 53-1, J Messersmith 53-1, Martin Rad 52-18, C H Chaffee 52-18, Diana Crandall 52-18, Kerns 52-18, A P McDuffie 52-18, C Rasmussen Wm Saunders 52-16, S H Marshall 41-1, A Munson 51-12, Warren Sanborn 52-13, Chas Ne 20, Smith C Bell 52-18, William Heyk 52-18, L W 52-18.

\$1.00 EACH. Nelson Herald 51-18, Benj Leach Harvey Olds 51-11, Wm T Greenlee 51-18, A G 51-16, Erastus Elmer 51-17, Loren Cram 51-18, Ford 51-18, Chas H Sawyer 51-18, Annie M Fish John Rollins 51-18, Seth S Mooney 51-18, E R 51-18, Delia Fitch 51-15, Geo T Smith 51-18, J vis 51-18, Peter Moore 51-12, Mrs A J Whitson Nathan N Anway 51-5, Susan Foale 52-1, Geo 51-20, J A McCormick 51-18, L J Briggs 51-18.

MISCELLANEOUS. Mrs A J Patterson \$1.50 52- M Rood 50c 52-5, O S Pool 1.50 52-18, Wash Morse 50c 51-3, Geo W Allen 1.50 52-18, Alfred 25c 50-18, Jacob White 50c 51-4, D Hildreth 1. Richard Bell 75c 51-18, Mrs S J Mann 75c 51-18, Ward 75c 51-18, A R Merriman 3.00 53-18, W P field 50c 51-10, Nora Chapman 50c 51-12, Isaac W 2.40 53-4, Mrs E Hutchins 3.00 53-20, A Abbey 13.

**Books Sent by Mail.**

J P Hendou \$1.00, A P Daniels 25c, John 38c, Geo A Hibbitt 1.00, Dr W H Moseley 1.00, Boger 1.00, Mrs John Ball 60c, D S Forrest 35c, Craig 30c, N G Brown 30c, Andrew Bennett Sanborn 15c, Miss Hilah Miller 15c, J B Tinkat S Elphick 1.00, Leonard Martin 3.00, Moses D 50c, Delia Fitch 1.00, Mrs James B Finnie 50c, Reavis 1.35, Henry Keller & Co 1.25, Sara M Ay Mira Hunt 1.10, Sam'l Toole 40c, Lizzie Brubaker Ole Gulseth 50c, M C Russell 10c, James M H 25c, D M Montz 50c, W H Clark 1.50, R E W 3.50, Lide Taylor 40c, R Bailey Walker 2.50, W John 25c, A B Cushing 1.50, Hattie S Davis T Sunderland 25c, Cyrus D Chapman 20c, Mrs S Finch 50c, Mrs Mary Miller 50c, J A Stewart H Robinson 25c, J B Foster 35c, Eld John Full

**Books Sent by Express.**

H A St John \$100.00, E W Farnsworth 3.00, Gould 12.50, John Cardell 14.37.

**Books Sent by Freight.**

S N Haskell \$126.87, Chas L Boyd 40.84.

**Cash Rec'd on Account.**

A O Burrill \$52.10, J N Ayers 21.38, Mo T society 98.00.

**Gen. Conf. Fund.**

D Hildreth \$7.00, Mich Conf Fund 2900.00.

**Mich. Conf. Fund.**

Watrousville \$1.00.

**Mich. T. & M. Society.**

Dist 1 per S D Salisbury \$29.75, G W Mastel Dist 7 per Franklin Squires 40.00.

**Mich. Camp-Meeting Fund.**

Geo W Masters \$1.00.

**Book Fund.**

E A Coggeshall \$1.00.

**S. D. A. E. Society.**

L M Sheldon \$5.00, Alonzo Abbey 1.00, Edw 30.00, Hannah Jones 20.00.