

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.

VOLUME 50.

BATTLE CREEK, MICH., FIFTH-DAY, NOVEMBER 15, 1877.

NUMBER 20

The Review and Herald,

ISSUED WEEKLY BY

Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

W. CHAPMAN, Secretary, Wm. Ings, Treasurer.

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

Address, REVIEW & HERALD, Battle Creek, Mich.

A WORD ABOUT WORDS.

me! these terrible tongues of ours!
we half aware of their mighty powers?
we ever trouble our heads at all
ere the jest may strike or the hint may fall?
latest chirp of that "little bird,"
spicy story "you must have heard"—
jerk them away in our gossip rash,
somebody's glass, of course, goes smash.
What fumes have been blasted and broken,
What pestilent sinks have stirred,
By a word in lightness spoken,
By only an idle word!

seer—a shrug—a whisper low—
are poisoned shafts from an ambushed bow;
by the coward, the fool, the knave,
pierces the mail of the great and brave.
is the buckler of wisdom or pride
earn the pitiless point aside;
lip may curl with a careless smile,
the heart drips blood—drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

ndly word and a tender tone—
only God is their virtue known!
can lift from the dust the abject head,
can turn a foe to a friend instead;
heart close-barred with passion and pride
fling at their knock its portals wide,
the hate that blights and the scorn that sears
melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love have been stirred,
By a word in kindness spoken,
By only a gentle word!

— Sunday Magazine.

General Articles.

THE PARABLE OF THE RICH MAN AND LAZARUS.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

OR will his objections to the Jewish conception of the locality of the dead rest together upon considerations of taste and probability. To his mind the whole plan appears to be radically defective. The notion of confining disembodied spirits by a surrounding of earthen walls, will, to be a disciple of the modern theory of capabilities of such spirits, seem to be monstrous in the extreme. Has he not been taught that the souls of the departed being of essence, and not of substance—find no obstruction in walls of adamant or iron, much less in superincumbent loads of earth? Why, then, he will say, they not escape through the overlying away from the torments of hell fire? Could it be declared that the fiat of Jehovah prevents, he will ask: "If it be the fiat which produces the restraint, then where need of the walls of this hideous cavern?"

Once more: accepting as he has the current notion that the soul is so completely filled that it all space is practically obliterated, he will inquire incredulously to the practicability of separating the piteous from the wicked by a gulf so low that the voice could traverse it and eye span it. He will fail to discover any advantage could spring from bringing into such close proximity, for so long a period, persons whose characters and conditions are so widely discordant as those of the redeemed and the lost. While he could perceive that a highly important moral les-

son might be taught to the inhabitants of the universe by allowing them to witness, for a brief space of time, the execution on a stupendous scale of God's wrath upon evil-doers, he will readily perceive that were such a spectacle continued for a period of time as long as that during which hades has had an existence (if it ever existed at all) it could not fail to blunt the sensibilities, and become repugnant to the tastes, of persons constructed upon the human model. He will also find it difficult to determine how it can be that immaterial souls can be caused to suffer anguish through contact with material fire. And while he can readily perceive that in the resurrection persons clothed as they will be then with substantial bodies might be punished in the lake of fire for the sins committed in this life, he will fail to see how, previous to that time, it would be possible to inflict upon them—admitting the existence and nature of souls, as claimed—anything like physical suffering, or anything more than that anguish which proceeds from remorse of conscience or utter despair.

Finally, putting aside all questioning as to the reason why the entrance to this lower region has never been discovered, and what utility there can be in gates and bars where the passers to and fro are possessed of etherial and not corporeal organisms, he will be struck with the remarkable inadaptation, in nearly every particular, of the place to the purpose for which it was created. When he considers the condition and circumstances of Cain, who, as it is alleged, has for six thousand years been incarcerated in this gloomy prison-house, suffering, not only the torments which originate in the maddening thought of blood-guiltiness, but also writhing from the excruciating tortures inflicted by the fiery breath which sweeps over him, he will ask: "By what law of compensation can a murderer of this day, of equal guilt, be made, in the ages to come, to suffer as much as Cain will have suffered for the same offense at any given point of time?"

Furthermore, as he reads of the great white throne, and the dead, small and great, standing before that throne in order that each may receive the reward due to the deeds done in the body, he will inquire, Was Peter right when he said that God knew how to reserve the unjust unto the day of Judgment to be punished? 1 Pet. 2:9. Or was he mistaken, since God has not only virtually judged the men in hades long since, but has for thousands of years been punishing many of them in the flames of hell? Was John right in locating the lake of fire, not in the center of the earth, but upon its surface; not within the subterranean vault where the Jews placed it, but upon the external portion; supplying its fires, not from beneath, but having them descend in an awful tempest of wrath "from God out of heaven," devouring the wicked (Rev. 20:9), purifying this globe, and leaving it renewed, and beautified as never before, to be the eternal residence of the saints (2 Pet. 2:7, 13), not marred by the presence of sin or of sinners, internally or externally? Rev. 5:13.

But enough. Time and space will not allow the presentation of one-half the difficulties which would confront the man of fearless and candid thought who should attempt the task of reconciling his judgment to the indorsement of a literal hades. So numerous and so grave are these, that we believe, if weighed with a sincere desire to reach the truth, no man, if free from bias and the trammels of preconceived opinion, could hesitate for a moment in deciding that Christ never intended to teach the actual existence of such a place as hades or Abraham's bosom. But let this fact be conceded, and, of course, the personal presence therein of Dives, Lazarus, and Abraham ceases to be historically true. With the overthrow, however, of the supposed

presence of these persons in the land of spirits, fall to the ground all deductions from the parable to prove that there is such a thing as the consciousness of the soul independent of the body; since, if Dives, Lazarus, and Abraham were not proven by the words of Christ to live after death, the existence of others cannot be inferred from that of these men. So far, therefore, as the parable is concerned, the question of the immortality of the soul is not materially affected thereby.

Nor is this surprising when we reflect for a moment that Christ, as we have already seen, was addressing the Pharisees, and that his object in so doing was to impart instruction of a definite kind on another point. It would have been a work of supererogation for him to try to prove to these men the existence of hades, or of the intermediate state. These they already believed in. The time was not favorable for an attack upon these errors; but it was propitious for their correction upon a point of doctrine most pernicious in its character. That was the property question. This was the point and burden of his remarks. Even Abraham is made to illustrate this fact. In his address to Dives he did not dilate upon the importance of believing in the conscious state of the dead, but he said: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Luke 16:25. This, you will see, as has been intimated, was the real lesson which the Pharisees needed to learn. Property, they must be taught, was not the credential of divine favor. And in what a masterly manner did the Lord indoctrinate them on this subject. How complete was his victory, and how triumphant his demonstration. Out of their own mouths, and in the use of their own tenets, he brought both conviction and silence. With one strategic movement he brought to his feet, in the presence of the admiring multitude, the pride and wisdom of those crafty men whom he had completely entangled in a net which they themselves had woven. The pages of history will be searched in vain for another instance where, in so few words, and with so little effort, the wisdom of this world was ever so completely emptied of all its proud pretensions.

In the use of no other plan of attack than that adopted by our Lord, could such complete and brilliant success have resulted. Had he employed any other style of logic than that of a parable in the form of an *argumentum ad hominem*, triumph would have been more tardy and less perfect. Had he, for example, scrupulously adhered to exact verity in all the accessories to the parable which he employed, regardless of the opinions of the men he was addressing, discussion might have arisen as to the propriety or taste in using such accessories, and a diversion might have been created for the moment which would have afforded the Pharisees an opportunity to throw dust into the eyes of the people by skillfully drawing attention from the main point of the parable to these imperfections inhering in its structure. To avoid this, therefore, he carefully limited himself to the use of just such characters, and the mention of just such places, as every man before him would readily admit might have an existence, although in fact they were not realities.

Nor can any objection be brought successfully against this system of tactics. Its fruits were good beyond parallel. Its conceptions and purpose were strictly honorable, and admissible to all. So common is it for men in discussion to resort to this style of argument, that it is fully recognized in all works on logic as legitimate in debate, and claims for itself a distinct department and name. Archbishop Whately defines it as follows: "The *argumentum ad hominem* is addressed to the peculiar

circumstances, character, avowed opinions, or past conduct of the individual, and therefore has a reference to him only, and does not bear directly and absolutely on the real question, as the *argumentum ad rem* does. It appears, then, (to speak rather more technically) that in the *argumentum ad hominem* the conclusion which actually is established, is not the *absolute* and *general* one in question, but *relative* and *particular*, viz., not that 'such and such is the fact,' but that *this man* is bound to admit it, in conformity to his principles of reasoning, or in consistency with his own conduct, situation, &c. Such a conclusion it is often both allowable and necessary to establish, in order to silence those who will not yield to fair general argument; or to convince those whose weakness and prejudices would not allow them to assign to it its due weight. It is thus that our Lord on many occasions silences the cavils of the Jews."—*Elements of Logic*, pp. 170, 171.

Thus it appears that, as its name implies, it is an "argument to the man," i. e., the conclusion is one which he must accept, because regularly drawn from premises which he admits to be sound. The individual making the argument need not indorse the premises which he thus employs, but he must believe in the conclusion, having reached it from premises which he himself could approve. For example: Were a gentleman from South Carolina, and one from Massachusetts, discussing the propriety of legalizing dueling, the former affirming, and the latter denying, it would not be an unheard of thing if the gentleman advocating the code of honor should declare his conviction that in some way God, or the fates, presides over such contests, so ordering that the result would prove the justice of the cause of the triumphing party. To meet this position upon strictly philosophical grounds would require time, and perhaps skill in debate. To avoid unnecessary delay, therefore, the Massachusetts man would look about him for some familiar illustration which would answer his purpose. He bethinks him of the great Rebellion. To his mind it was conceived in sin and brought forth in iniquity. Not so, however, to that of his friend. He has been in the habit of regarding it as a noble struggle for separate national existence. The Massachusetts gentleman, knowing this to be the case, says to him, So and so, your theory that the ends of justice are served by resort to violence when individuals have personal altercations, is not sound, as I think I can satisfy you in a moment's time. Going to war is simply dueling on a large scale. Now, you were a soldier in the army of the Southern Confederacy; the war for their independence was a failure; and, therefore, if you are right in your theory of dueling, you ought to accept the results of that war as conclusive proof that the South was wrong, and the North right. Would not such reasoning be final? You answer in the affirmative, and admit that the overthrow of the duelist was most complete.

But suppose that the Carolinian should still persist in his theory, offering as an objection to the logic of the New Englander that his illustration was not good, since he did not individually believe in the rectitude of the Southern cause? To this the Massachusetts man would reply, "I was trying to convince you, sir, and not myself, that the decisions of war are not always equitable, and therefore I selected an illustration to which you could not take exceptions. My personal opinions had been framed long before, upon historic facts and observations which were satisfactory to myself; now, therefore, before you can evade the deduction which I have made from the premises laid down, you must concede that those premises are incorrect." It may be true that in the hypothetical illustration furnished above, the result reached would have been more satisfacto-

ry, because more general in its effect, if the premises, as well as the conclusion drawn from them, had been thoroughly correct; but as the decision reached could, under other circumstances, be vindicated in the use of data to which there could have been no exceptions, the means employed were fully justifiable, and the brevity of the time required in the employment of such a stratagem in making an individual acknowledge an important fact, and renounce a dangerous error, was a consideration of sufficient weight to call for a resort to the method pursued.

With our Lord, however, the one object had in view was the confounding of the Pharisees,—a thing which could not have been accomplished so perfectly in the use of a deduction from premises which, though well taken in every particular, had never received the full sanction of their authority. It was important that their prestige with the people as spiritual teachers should be completely destroyed. In no way could this have been done so effectually as by confounding them before the multitude, without traveling outside of their own record to obtain the instruments with which to do the work. Nor can any better evidence be given in vindication of the wisdom of the method employed, than is found in the absence from the context of everything like a declaration of dissent from his haughty opponents, either from the deduction which he made, or the means employed in reaching the same. Christ understood his men, and knew his opportunity. It was not the first time that he had employed the *argumentum ad hominem* to the confusion of those proud, self-sufficient teachers of the law, with whom consistency was more highly prized than truth. How successfully, for example, did he use it when they sought to condemn him for healing on the Sabbath day. Why, said he, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" Luke 13:15, 16. Again, on a subsequent occasion: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." Luke 14:5, 6.

In these cases, as in many more which might be cited, it will be perceived that Christ does not stop to elaborate an argument to prove that the ox or the ass could properly be watered, or taken from the pit, on holy time; but he takes the short cut to the objective point in view, by appealing to those practices which they admitted to be correct, and then draws the conclusion therefrom that they, judged by their own opinions and usages, fully justified all that he had done. Just as, in the case of the rich man and Lazarus, he reasoned that they, by admitting that it was possible for the former to go to hell, and the latter to Abraham's bosom, had completely stultified themselves by holding one set of doctrines utterly irreconcilable with another in which they also believed. If, however, we would find another instance of the use by the Saviour of the *argumentum ad hominem* under circumstances more nearly like those attending the giving of the parable of the rich man and Lazarus, it will be obtained from reading the account given of the interview between the Lord and certain individuals in regard to the casting out of devils by him, wherein they charged that he had accomplished it through the agency of Beelzebub. Replying to them, he said, "If I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:27, 28.

Here, again, was a successful effort to put his adversaries on the defensive. He does not try to prove by independent argument, that the power by which he worked was from Heaven, but he appeals directly, and in brief, to that which their own children were doing according to their belief. Now, he says in substance, if they do the same work which I am doing, the presumption is that they do it in the use of the same instrumentalities. If, therefore, I am the tool of the devil, they must also be the same. This logic was, of course, unanswerable. But the feature of it to which we wish to call attention especially, is the fact that—for his then present purpose—he seemed to accept, or at least to employ without disputing the same, their profession that members of their party were really successful in exorcising evil spirits.

But right here it is submitted that it must be matter of extreme doubt whether the children, or partisans, of those confronting our Lord—wicked, bigoted, and backslidden as they were—were actually able to expel demons under any circumstances. But if this doubt be justified, then we are furnished with a case precisely in point with the one found in the sixteenth chapter of Luke. The only objection which could be made to the exegesis of that portion of Scripture which has been presented in this article, would be raised against the hypothesis that Christ accepted, for the time being, as correct, the Pharisaic notions in regard to hades. But in the case before us, the same same thing, in effect, occurs unmistakably in the use of the *argumentum ad hominem* against his vilifiers, if, indeed, as we have supposed, he did, for the purpose of their confusion, employ their convictions in regard to the ability of their children to relieve the unfortunate victims of diabolic possession, when, in fact, they were wholly incapable of working such a deliverance.

But enough. It is now time that this article should be brought to a close. It has been the earnest effort of the writer, in presenting the exegesis which it contains, to free himself from the spirit of partisanship, allowing only such considerations to be presented as were thought to be really pertinent to the issue, and of a nature to commend themselves to candid examination from individuals on either side of the prolonged controversy concerning the state of the dead. For this reason, also, he has endeavored to say what he had to say in this communication without making his own private opinions concerning the intermediate state at all prominent. In fact, it is thought that both the believer and the disbeliever in the natural immortality of man, might unite in approving the exposition therein given of the parable of the rich man and Lazarus. To be sure, the former could not thereafter claim to draw from it any support for his own peculiar tenet, but he might insist that outside of the parable he could find in the Scriptures something which would justify his theory of the future life. Be that as it may, however, it has seemed to us that the system of interpretation herein offered is both natural and truthful, and that it at once removes all the difficulties attending the construction generally placed upon that portion of the Sacred Word which we have had under consideration, leaving it free from all indorsement of Pharisaic errors, and inculcating the grand and simple truth that the poorest and weakest of men, destitute though he may be of food and raiment, covered with sores and dependent upon charity for his daily bread, may, nevertheless, be highly esteemed in Heaven; while at the same time those who are arrayed in fine apparel and fare sumptuously every day, may, after all, be subjects of the divine wrath.

FACTS FOR THE CANDID.

BRO. J. M. GALLEMORE, of Salisbury, Mo., is publishing a paper in that place, called *The Salisbury Press*. In his issue of Aug. 31, 1877, he makes his paper preach to his readers the following sermon on the Sabbath question, entitled, "Facts for the Candid":—

It is generally known to the readers of the *Press* that the writer of this article is an observer of the Bible Sabbath, the day that the Bible recognizes as the Sabbath, which is the seventh and not the first day of the week. To this faith we were converted some eight years ago. During this time, various persons have asked us why we kept the day, and we have always been ready and more than willing to give the reasons for our belief and practice. A few days since, a prominent and most worthy citizen of Salisbury, a professor of religion, asked us why we did not give our views on the subject to the readers of the *Press*, affirming it as his belief that there were very many who would like to hear them, also confessing his belief that the seventh day is the one men ought to observe, according to the Bible. This conversation has prompted us to the writing of this article. So, with these preliminary remarks, we now proceed to give some facts relative to the Sabbath, which we hope will be duly weighed and considered by the candid.

The Sabbath we find to be a very ancient institution. We read in Gen. 2:2, 3, that God rested the seventh day from his work of creation, and that because he had rested upon it, he blessed and sanctified it. This

is an honor that he has never seen fit to bestow upon any other day. Not the Sabbath institution did he bless, neither the seventh part of time, but the seventh day, the day on which he rested. These facts considered, we are unable to see how any other day than the one he rested upon can be claimed as God's Sabbath or rest-day. Before such a thing could be, would not another work have to be performed by him, another rest entered upon, and another blessing and sanctification proclaimed? We think so.

It cannot be successfully argued that this Sabbath is Jewish; for it was made very many years before Jews came into existence; and not only this, it was "made for man," and this certainly includes all men, Gentiles as well as Jews. It is not the Jewish Sabbath, but "the Sabbath of the Lord God;" it is his rest-day. It is the day our Saviour kept, also the day kept by the New Testament writers, and Christians of their day, as far down as the New Testament makes any record, as late, at least, as A. D. 63. The writers of the New Testament speak of no other day as the Sabbath. Not only this, we find that the fourth commandment of the decalogue—one of the ten precepts of God's law, the transgression of which is sin, by which is the knowledge of sin, and by which the apostle Paul found himself a sinner—enjoins upon us that we keep the seventh day. These commandments the Saviour tells us he came not to destroy, but to fulfill, which means to obey. These commandments he says he kept; and he tells us to keep them if we would gain eternal life. Of these commandments it is said in the last chapter of the New Testament, "Blessed are they that do His commandments, that they may have right to the tree of life," &c. It is said of them again, "This is the love of God, that we keep his commandments;" again, "By this we know that we love the children of God, when we love God and keep his commandments;" and again, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Now these commandments all professed Christians admit it is right and necessary to keep, with the exception of the one which says the seventh day is the Sabbath of the Lord, and enjoins us to keep it: this they say is uncalled for, or else they will insist that it is kept in the observance of the first instead of the seventh day. But this seems to us like making void the commandments of God through the traditions of men.

It is the lightly esteemed fourth commandment of God that the Lord tested his people upon, and rebuked them for not obeying, as they journeyed from the land of Egypt toward Canaan. This slighted commandment, we have good reasons for believing, from Bible evidence, God will test his people upon in the last days, prior to the revelation of his Son from Heaven to receive his waiting people.

Now, so far from the first day of the week being the Sabbath in this dispensation, as claimed by many, we insist that there is no foundation in the Bible for such claims. The first day of the week is mentioned just eight times in the New Testament; viz., Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1; 20:19; Acts 20:7; 1 Cor. 16:2; but, as may be seen by referring to these texts, in no instance is it mentioned as the Sabbath, but, on the contrary, it is spoken of as the day following the Sabbath. In Acts 20:7, it is said the disciples came together on the first day of the week to break bread, but it is nowhere said that this was their custom; in fact, it seems that they broke bread on every day. On the occasion mentioned here, however, the meeting was in the night, and continued until day, about which time the bread was broken. So, if this was a Sunday-night meeting, the bread was broken on Monday morning, while if it was a Saturday-night meeting (as we believe it was, the day then being reckoned from evening to evening), the bread was broken on Sunday morning, when the apostle Paul immediately proceeded on his journey, afoot. Poor apostolic example for first-day observance, we think.

In 1 Cor. 16:2, it is said, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This laying by, as interpreted by the ablest commentators, is at home, and calls for a counting up of the gains of the past week. So it may be seen that neither this text nor Acts 20:7 proves anything in favor of the first-day Sabbath. It is unnecessary for us to refer to the remaining texts mentioning the first day, as the reader will see.

But, says one, Did not Christ meet with the disciples on the first day of the week? Three instances are mentioned on which the Saviour met with his disciples after his resurrection. On the first occasion they were within for fear of the Jews, and knew not that Christ had risen. The next meeting was eight days after, when Thomas, who had not seen the Saviour, was still a doubter. The third meeting was on a fishing occasion. Says another objector, "Is there not something said about the Lord's day?" In Revelation it is recorded that John was in vision on the Lord's day. To find out what day this was, we must see what day is the Lord's day. The Saviour said he was Lord of the Sabbath, but we believe he laid no special claims to being Lord of any other day.

Now, from the above facts, what does the reader think of the New Testament evidence for first-day observance? Perhaps he is ready to inquire how it is that so many professed Christians are now keeping or pretending to keep, the first day of the week instead of the seventh? If he will read the "History of the Sabbath," by E. J. N. Andrews, published at Battle Creek, Mich., he will see just how this thing was brought about. It was done during the Dark Ages, and by that power (the Papacy) of whom it is said by the prophet Daniel, that he should "speak great words against the Most High, wear out the saints of the Most High, and think to change times and laws." This power claims to have changed the Sabbath, and claims this change as a mark of his power, and that Protestants are low of the change. This power referred to by Daniel, is spoken of in Revelation under the symbol of the beast having seven horns. In Rev. 14 it is said there is a warning message to go forth in the last days of this world's history, and connected with this message is a special warning against receiving the mark of the beast. Certainly, then, behooves every one to be certain, if possible, what is to constitute this mark.

The Reformers certainly cut themselves off loose from a great deal of traditional error; they indeed wrought a mighty reform, but it is scarcely reasonable to suppose they entirely freed themselves from error. Truth has been brought out gradually, little by little; it has been done by agitation, and we say, let the agitation continue until the remnant people of God shall arrive at the whole truth. The earnest seeker for truth, if he finds himself still cumbered with Papal error, or any other kind of error, we are quite sure will gladly exchange that error for the truth as contained in the Bible, the only infallible guide for Christians, and will gladly accept of any light upon God's unerring word.

We thought of giving the edict of Constantine, issued A. D. 321, while you had heathen, compelling the town people to rest on "the venerable day of the sun," but allowing the country people freely to attend to their avocation of farming. This we wanted to do, to show something of the starting-point of first-day sacredness, but we forbear.

THE GOSPEL.

THE gospel gloomy! It is an anthem from the harps of Heaven; the music of the river of life washing its shores on high, and pouring its cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shouts of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness uttered by Eden by the Lord God himself. This was the key-note of the gospel song. Patriarchal arches caught it up and taught it to the generations following. It breathed from the harp of the psalmist, and sung like a clarion from tower to mountain top, as prophets proclaimed the year of Jubilee.

Fresh notes from Heaven have enriched the harmony, as the Lord of hosts and his angels have revealed promises, and called on the suffering children of Zion to be joyful in their King. From bondage of exile, from dens and caves, from bloody fields and fiery stakes and peaceful beds have they answered, in tones that cheered the disconsolate, and made oppressors shake upon their thrones; while the sun and moon, and all the stars of light, storm winds fulfilling his word, the roaring of the hills, and the fullness thereof, mountains of the wood, and fruitful fields, and all the trees in the wood, have rejoiced before the Lord, and the coming of his anointed, for the redemption of his people and the glory of his holy name.—*The Armory.*

STREAMS FROM THE ROCK.

Oh when of God we ask
For fuller, happier life,
He sets us some new task,
Involving care and strife:
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is, indeed, the boon,
Though strange to us it seems:
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst,
Then the clear waters on us burst.

We toil as in the field
Wherein, to us unknown,
A treasure lies concealed,
Which may be all our own;
And shall we of the toil complain
That speedily will bring us gain?

We dig the wells of life,
And God the water gives:
We win our way by strife,
Then he within us lives;
And only war could make us meet
For peace so sacred and so sweet.

—Thomas Toke Linch.

THEN AND NOW.

ALL Christians agree as to what constituted the sin of our first parents. God gave all the trees in the garden of Eden except "the tree of knowledge of good and evil." That he never gave to man; that the sacredly reserved, set apart as God's tree; yet that was the tree coveted, and whose fruit was stolen. Adam and Eve sinned for their own purposes and gratification, that which God reserved as sacred to himself. It was this which brought the curse upon the earth,—shame, misery, and death upon all mankind.

All trees were God's, and in his love he gave all to man, save that particular one which he reserved, and forbade man to use. In so, all time was God's: he could have given man one day only, and reserved the other six, but he gave man all but one. On the seventh day God never gave to man, sanctified it, set it apart as holy to himself. God as solemnly set apart the seventh day as he did the tree of knowledge of good and evil. When we use for our own purposes or gratification that which God has given to us, but set apart as holy to himself, are we not repeating the very sin of our first parents? If this called forth the curse then, how can it call forth a curse now?

Had Adam and Eve been posted in modern theology, could they have saved themselves and their posterity, could they have averted the curse, by pleading that though the tree expressly forbidden, yet there was one—the very next one to the tree God so solemnly commanded them not to use—of which they had held sacred, had not eaten? God forbade that they should eat of the tree in the garden of which they had eaten! Or, so long as they loved and obeyed God, and in all other respects endeavored to obey him, what mattered this small variation? How could they suppose God would be so very particular about that one identical, particular tree, over above all others? Would it not be charitable to make using or not using fruit of that particular tree which God set apart a test, just as though God had for any one tree so much more than another? Was it reasonable to suppose that God was so particular that he would visit a terrible punishment the eating of the fruit of that one tree, especially as they did gain from using one other tree?

Can we admit that the above pleas would not be availed to save Adam and Eve. Such reasoning would have been vain as it is and then: how is it that it is so much more generally deemed satisfactory and right, now? Should we not insist on the strongest evidence, the most ample Bible proof, the plain, positive "Thus saith the Lord," ere we accept the teachings of modern theologians, and use for our own purposes the seventh day, the day God sanctified and blessed, and then pretend to obey by sacredly regarding the next day?

CHAS. B. REYNOLDS.

THE INTRODUCTION OF FIRST-DAY OBSERVANCE.

It is a question with many how Sunday observance was introduced, if it is not proper day to observe. The following is a work entitled, "History of Denominations in the United States," will, we think, throw light upon the subject:—
"Passing from inspired history to that

which is uninspired, we find frequent notices of Sabbath-keepers during the first six centuries of the church. Mosheim mentions persons of this class in the second century. Indeed, the notion that a change had been introduced as to the day on which the Sabbath should be observed, seems not then to have been entertained. In process of time, however, a custom arose of celebrating the resurrection of Christ by a religious meeting on the first day of the week. No historical record, sacred or profane, has informed us of the first celebration of this day; nor is there any certain evidence that it was at first observed weekly. It seems to have been introduced as a voluntary festival to commemorate the resurrection, just as the sixth day was observed to commemorate the crucifixion, and the fifth day to commemorate the ascension. Though not regarded as the Sabbath, it gradually grew in the estimation of Christians during the first three centuries.

"In the fourth century, the emperor Constantine embraced Christianity; and in his zeal to magnify those institutions which were regarded as peculiarly Christian, and to bring into disrepute those which were in any way connected with the Jews, he set himself at work to give importance to the first day of the week. He required his armies, and the people generally, to spend the day in devotional exercises. No courts of judicature were to be held on this day, and no suits or trials in law prosecuted. Certain works of necessity or mercy, however, were declared lawful; such, for instance, as the emancipation of slaves, and the labor of the husbandman in pleasant weather. His decrees were subsequently confirmed and extended by Christian emperors, and similar decrees were passed and enforced by the various ecclesiastical councils."—Page 251.

"The Reformation in the sixteenth century introduced an important era in the history of Sabbath-keeping. The great point upon which that movement turned, was the doctrine of justification by faith,—a doctrine which had been nearly lost to the world. The unfolding of it necessarily led to the discussion of many kindred topics, among which was the subject of festivals. The Church of Rome had multiplied her festivals to a burdensome extent, and had taught that the days on which they occurred were inherently more holy than other days, and that there was great merit in observing them. In their zeal to oppose this doctrine, the leading Reformers went to the other extreme of maintaining that under the gospel all days are alike. Accordingly they rejected the Sabbath. They soon discovered, however, that it was necessary to have some fixed times and public occasions for bringing the truths of religion into contact with the minds of the people. They could not go back to the ancient Sabbath, because that might subject them to the charge of Judaizing. Hence they advanced the doctrine, that the church itself has power to appoint such festivals as are necessary to its prosperity and may alter them to suit its convenience."—Page 253.

How many there are to-day who are ever ready to sacrifice the truth of God for the sake of convenience! Reader, how is it with you? Remember the testimony of the Lord is, "In vain they do worship me, teaching for doctrines the commandments of men." WM. PEPPER.

TRUST IN GOD, AND LABOR IN HIS CAUSE.

The father cares for his children. He does not leave them upon life's stormy ocean to buffet with the waves alone, oh no! In the fiercest storm, when it seems that no helping hand is near, his eye is still over them for good. The worldling, who has no faith in the providence of God, may well tremble in the hour of trial and danger. He cannot look upward full of confidence and ask for divine aid. He has never learned the precious lesson of trust in Him whose power is omnipotent.

We often hear it remarked by the gay devotee of the world, "I have but one life to live, and I mean to enjoy myself." Deluded soul! God pity those who make the fatal mistake that in following the natural inclinations of the heart there is anything of true joy to be found. All around us are the sad wrecks of humanity, who, but for the love of pleasure, and selfish gratification, might have been useful members of society, loved and respected. But does that one deserve our pity who has rejected the path that leads up to immortal glory, and has chosen the way of the sinner? The man upon whom you look with such loathing, feeling that you must "pass by on the other

side" for fear of contamination, was once, perhaps, as good and pure as yourself. In his innocent childhood, a loving mother watched him tenderly, and prayed that God would shield her boy from temptation. But death, perchance, called the mother away, and the poor boy was thrown upon the world when too young to resist the tide of evil, and so he fell. Oh, for more of that love which inspired the Son of God in his ministrations to the wretched and the afflicted! Even the man who lived among the tombs, a maniac through the power of Satan, was mercifully released from his terrible bondage, and restored to his right mind. No wonder that he wanted to be with Jesus after he had shown him such great mercy. Eighteen hundred years have rolled by since the loving Saviour dwelt among men, but his power is just the same, and his promises are sure unto them that believe.

More love, more trust, is needed to warm the hearts of professed Christians, and lead them to go out into the highways and hedges, and compel them to come in. Those who are most successful in reaching hearts, are those who have the most love and compassion for them. The man who has power to charm the ear with his wonderful oratory, but who has no heart to weep over sinners, will not convert souls. There is many a lone wanderer, hopeless and friendless, that you and I, perhaps, might cheer and comfort if we were only seeking to do the work of the Master. Shall we leave them to die, while we consider our own selfish ease? God forbid! but let us labor with our might, to rescue the perishing while we have opportunity. There is work for all, and none are so weak that they cannot do something in the vineyard of the Lord.

"Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?
Mount up the heights of wisdom
And lay each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward."

A. S. NASON.

Ipswich, Mass.

CHRISTIAN DUTIES.

To benefit the soul is a greater work than to benefit the body: in fact, the former includes the latter. Experience has shown that to bring individuals and communities under the controlling influence of religious principle, is the most efficient means of promoting their happiness and prosperity. The conquests of Christ's kingdom over evil, are always conquests of love. It is our duty to love our enemies, while we may hate their practices. It is not required that we love them as we love the virtuous and lovely.

In order to do good to others, it is necessary that we deny ourselves. Nature prompts parents to practice self-denial for the sake of their children. Christ said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The self-denial practiced must be the self-denial required by duty. It is our duty to make others happy; it is our duty to cultivate a cheerful spirit; and no one can be cheerful while suffering from remorse. The gathering cloud of gloom may be dispelled by active efforts to do good. The imagination must not be allowed to form gloomy images. Things should be viewed as they are, and right views of God's providential government entertained. No one need be gloomy who has a Heavenly Father pledged to supply all his wants, one who has declared that all things shall work together for good to those who love him. If we love him, we shall keep his commandments, and they are not grievous.

Brethren and sisters, let us strive to do our duty, and then we have the assurance that every one that trusts in Jesus shall be safe in Christ, when the day of Judgment and perdition comes. D. F. G.

SLEEPING IN CHURCH.

Few church-goers can be strangers to the disagreeable sensation which meets them on entering a church in the afternoon. A choking feeling of stuffiness, a powerful odor of fusty clothes and moist flannel, and a prevailing element of peppermints and perspiration, form the more marked features of the atmosphere. Who ever saw a

church in process of being ventilated? How many churches even have a window open from one year's end to another? There should be no surprise that our churches are unfilled in the afternoons. Of those who go few remain awake, and in the evening, naps are equally prevalent. Most of us have at some time or other been present at an open-air sermon. The language may be poor, the train of thought weak; but who ever saw any of the audience asleep?

Many worthy people feel troubled over this failing, and accuse themselves of moral apathy and other sinfulness. But given the vitiated air, and sleep on the part of those who breathe it is inevitable. It is a law of nature, and not a matter of conscience. It is no more a question of moral responsibility than is being burned when the lightning strikes a person. Sleep is the warning that signals the decrease of the life-giving oxygen in the air. In vain the ecclesiastical unfortunates struggle against their fate. Pins, scent-bottles, and friendly nudges are resorted to, but all in vain. By the time that "firstly" is reached, the auditor is far into the heart of the land where the patient patriarch dwelt. And when the prickings of a faithful conscience have impelled him to try if a change to the sanctuary of some reputedly more "rousing" preacher, or to some more airy tabernacle, will not enable him to keep awake, he finds that the change has been made too late. Man is the creature of habits, and especially of bad habits. Such was the experience of the convivial doctor who found that on those rare occasions when he went to bed sober he was unable, from habit, to go up stairs in any other way than on all fours.

Bad air could explain not only many a fit of illness, but a great deal of "spiritual deadness" and positive wickedness. Corruption and carbonic acid gas always go hand in hand. There can be no holy living without holy breathing—that is, breathing the pure air of heaven.—Home Journal.

"BLUE SKY SOMEWHERE."

CHILDREN are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in memory. We were going to a picnic, and of course the little ones had been in ecstasies for several days. But the appointed morning broke forth with no glad sunshine, no song of birds, no peals of mirth.

"Shan't we go mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"Oh, look out for the blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is blue sky somewhere."

The next morning there was blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head bowed for a moment in silent thought.

"Mother," exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause you see, there ain't no place where it could have gone to. God only covered it up with clouds didn't he?"

PRAYER was never meant to be a substitute for labor, an easy way of throwing our responsibilities upon God. The old classic story of the teamster whose cart stuck in the mud, and who fell to crying to Hercules for help instead of using effort himself, and was told by the god he invoked to put his own shoulder to the wheel, shows that even a heathen mind could see that faith was never meant to exclude work. That is a good anecdote which they tell about Mr. Moody—and an authentic one too—in his earlier days in Chicago, when the noon-day prayer-meeting had been established, and he was a regular attendant. Bro. K., a man of wealth, rose one day and told the meeting of an opportunity which there was to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and he urged those present to pray earnestly that it might be done. Mr. Moody was on his feet, with a sudden inspiration, saying, "Bro. K., I wouldn't trouble the Lord with a little thing like that; I would do it myself." The universal smile proved that every one took the point of his joke.—Congregationalist.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 15, 1877.

U. SMITH, EDITOR.

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

"THE COMBAT DEEPENS."

THE article by Eld. Geo. I. Butler in last week's REVIEW, on "The Constitutional Amendment," was much to the point in showing the progress of that work, and how the forces are gathering to carry the amendment which is proposed, and precipitate all its attendant results.

We have still further evidence to present on this important subject, looking in the same direction.

In *The Universalist*, of Oct. 6, 1877, published in Boston, Mass., appears a report of "The Massachusetts Convention of Universalists," which was held at Worcester, Mass., Sept. 25, 1877. From this report it appears that certain resolutions were offered in the convention of 1876, and were then referred to a committee. One of the resolutions reads as follows:—

"Resolved, That since the silence of our fundamental law is being construed as a rejection of Christianity as a source of national strength and prosperity, giving countenance to the claims that our government should be made entirely secular, we heartily sympathize with the aims of the National Reform Association in seeking a legal recognition of God and his government."

The committee reported at the convention of last September, and after lengthy remarks showing the importance this question is assuming in the minds of men, recommended the adoption of the resolutions.

As the question came up for discussion, Mr. Henry Kimball moved to strike out the resolution we have quoted above, as he "feared it would start up a new matter of controversy." He said, "We may initiate a religious war, of all wars the most bitter."

Dr. G. T. Flanders said: "There is danger in the resolution."

Rev. Mr. Chambré said: "It is a reactionary movement, hostile to the religious liberty whereof Universalists have been special champions."

"Rev. G. W. Haskell said that the Association which seeks the change in the Constitution only keeps its Calvinism in abeyance. That will come in due time if it gets encouragement."

After these plain statements in regard to the nature and tendency of the proposed amendment, Rev. S. L. Beal moved the indefinite postponement of the resolution. This was lost by a vote of 44 to 64.

The original motion to strike it out then came up for action, and was lost by a vote of 42 to 59.

A motion was then made to adopt the resolution; and this motion was carried by a vote of 61 to 47.

A motion then introduced to adopt all the resolutions, and the report of the committee, was carried by a vote of 69 to 20.

The action of the Liberal League in calling for the abolition of all recognition of God and religion in State instruments and operations, and making the government wholly secular, is alarming the fears of professed Christians, and arousing them to action to repel what they consider the danger; and, as Bro. Butler remarked last week, who cannot see that this is to precipitate the conflict on the Amendment question, and that speedily? And who doubts the ability of the professedly Christian portion of the people, to carry any point on which they may unite?

The fulfillment of the prophecy of Rev. 13: 11-17, is sure to be seen, and its accomplishment is coming on, not only surely, but speedily. Are we duly preparing for the issue?

COLOSSIANS 2:16.

"LET no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days."

"This text," says a recent number of an "Age-to-come" paper, "will ever stand as an insurmountable objection to the observance of the seventh day, by the disciples of Christ, in the present dispensation."

Nothing could better illustrate the lack of discrimination, and the utter confusion of ideas, which some men who stand high in their own conceit as religious teachers, bring to the investigation of the word of God.

Take, for instance, the following parallel to the foregoing statement: "Bunkerhill monument will ever stand as an insurmountable obstacle in the way of the construction of a railroad from New York City to Buffalo."

Such a statement would no more than match the remark quoted above respecting the relation of Col. 2:16, to the observance of the seventh day as the Sabbath. Yet if any one should make such a statement, it would be very evident that he knew nothing about geography, and had no coherent idea of the situation, and relation to each other, of the objects named.

Exactly so with the man who thus speaks of the Sabbath in connection with Col. 2:16. That text has no reference whatever to the weekly Sabbath. The Sabbath is separated from the objects there named by a space of more than twenty-five hundred years. The Sabbath was instituted at creation, before man sinned, and consequently before a type could have been introduced. The meats, drinks, feast days, and yearly sabbaths of the Mosaic system of which Paul speaks in the text under notice, had their origin twenty-five hundred years later in the typical system which had been introduced on account of sin. The weekly Sabbath would have existed just the same if no sin had ever come into this world, and no typical system had ever been devised. The ceremonial sabbaths, of which there were seven in the course of the year, see Lev. 23, owed their existence to the typical system. That Paul refers to these we know, because he says, "Sabbath days: which are a shadow of things to come; but the body is of Christ."

The seventh-day Sabbath antedates all shadows, and never was and never could be, under any circumstances, a type of anything connected with the redeeming work of Christ. We sincerely pity the man whose mental vision has become so clouded that he cannot discern a distinction which is so plain, and who is in consequence betrayed into the foolish statement that Col. 2:16 will ever stand as an insurmountable objection to the observance of the seventh day.

CAN GOD ORGANIZE MATTER TO THINK?

(Continued)

HERE is what one of these immaterialists says, "Now we are frank to confess that we do not know precisely what a spiritual body is. Some of its characteristics may be, perhaps, pretty well defined, and that is about as far as we can go."—*N. V. Hull, Editor Sabbath Recorder*, Aug. 30, 1877. A doctor of divinity says, "It must not be thought amiss, nor awaken surprise, if we confess that we know not in what the essence of soul, or spirit, consists."—*Man All Immortal*, p. 29. They can neither tell what matter is nor what spirit is, so they are all compelled to confess. Then how do they know that spirit is not one form of matter? And Newham writes: "We do not consider the question of the materiality of the soul as being very important, because what we call spiritual may, in fact, be an infinitely fine modification of matter, far too subtle to be apprehended by our present powers."—*Body and Mind*, p. 97.

Dr. Knapp says: "This doctrine respecting the immateriality of the soul, in the strict philosophical sense of the term, is of far less consequence to their religion than is commonly supposed. The reason why so much importance has been supposed to attach to this doctrine is, that it was considered as essential to the metaphysical proof of the immortality of the soul. But since the immateriality of the soul, in the strictest sense, can never be made fully and obviously certain, whatever philosophical arguments may be urged in its favor, the proof of immortality should not be built upon it."—*Christian Theology*, vol. ii., p. 372.

To these pertinent testimonies we add one more, that of the renowned John Locke, who says: "We have the ideas of matter and thinking, but possibly shall never be able to know whether any mere material being thinks or not; it being impossible for us, by the contemplation of our own ideas, without revelation, to discover whether Omnipotence has not given to some systems of matter, fitly disposed, a power to perceive and think, or else joined and fixed to matter so disposed, a thinking, immaterial substance; it being, in respect of our notions, not much more remote from our comprehension to conceive that God can, if he pleases, superadd to matter a faculty of thinking, than that he should superadd to it another substance, with a faculty of thinking; since we know not wherein thinking consists, nor to what sort of substance the Almighty has been pleased to give that

power which cannot be in any created being but merely by the good pleasure of the Creator. For I see no contradiction in it, that the first eternal thinking Being should, if he pleased, give to certain systems of created, senseless matter, put together as he thinks fit, some degrees of sense, perception, and thought."—*Essay*, Book iv., chap. 3.

Then, for all that the wisest men can tell, it may be matter after all which thinks.

Who can tell what light is? You are in a dark room. You hold in your hand a match. It is nothing but a bit of wood and a little brimstone,—both gross matter, and no light in either of them. You scratch the match, and lo! the whole room is full of light. What is that light? It is not a living thing, an immaterial intelligence, is it? No: it must be matter in some form. But why does it give light? We see that it does, but none can tell why. Is not the production of light out of these dark materials in the above case as wonderful as the production of thought by the human material brain. The one is as unexplainable as the other. Light travels with the velocity of 200,000 miles a second, that is, eight times around the earth while you are winking your eye once! Yet this same light is material; for it can be analyzed. Pass a ray of light through a prism, and it is separated into seven distinct parts; viz., red, orange, yellow, green, blue, indigo, and violet.—*Well's Natural Philosophy*, p. 326. This shows conclusively that light is material, though of a very subtle nature. Can the body of an angel be of a purer or higher substance than this? It may be; for perhaps God has matter in his great laboratory far more refined than any with which we have to do.

"As there are forces in the universe unknown and even inconceivable to man, so there may also be celestial bodies called spirits totally unlike what he sees about him, real and substantial each in its kind, but too subtle for human understanding. Science asserts there is no such thing as pure space. The air is displaced by our walking through it, and the ether may be cut in twain by an angel's winged form, our eyes perceiving neither air, ether, nor angel. Man's ignorance of the essence of things is too patent. Spirits, good and bad, belong to the realm of the supernatural, are of the order of the celestial material, but not gross. I think God may have some other substances besides 'oxygen, nitrogen, and carbon' out of which to make them. Science, very probably, could neither 'weigh, analyze, nor measure' Gabriel. Nevertheless this royal being is somebody, and immateriality as referred to him and his heavenly fellows is a misnomer, a theological blunder."—*D. T. Taylor, in Bible Banner*.

But it is not necessary to suppose any other substances than those with which we are already acquainted. A being created out of light, electricity, and heat would be sufficiently elevated to meet our highest conceptions of even a seraph. What is heat? I enter a cold room. The stove is cold, the wood is cold, the match is cold. I light the match, ignite the wood, and shortly the room is filled with heat. What is that? From whence did it come? It is made from gross matter, and hence is material. We can feel it, we can see the effects of it; but here our knowledge stops. Neither heat nor light have any weight. Take the most powerful burning-glass, and pour ten thousand rays of light upon the most delicate balance, and it does not affect it in the slightest degree. So an iron rod as cold as ice or white hot does not vary a particle in weight. ("Well's Natural Philosophy," pp. 293, 207.) What are they then? Not immaterial, intelligent spirits certainly. They are either a subtle kind of matter, or the action of matter in certain conditions.

Brand's Encyclopedia of science says, "The cause of the phenomena of heat is unknown; but they are supposed to depend upon the presence of a highly attenuated, imponderable, and subtle form of matter, the particles of which repel each other, but are attracted by other bodies."—*Article Heat*.

That wonder of all wonders,—electricity, what is it? All nature is running-over full of it,—the earth, the clouds, the metals, our own bodies; yet who can explain it? It is easily produced by rubbing two pieces of matter together, as glass and silk, or a child's hand and a cat's back. See the electric sparks fly! Take this simple fact, now of every-day occurrence. A man stands in New York. He touches the end of a wire, and a man across the ocean in London immediately perceives the fact. He cannot explain how this is done. We say it is done by electricity. Ah! but what is electricity? Is it an immaterial, intangible, conscious spirit from the other world? Three centuries

ago it probably would have been explained such, but now we know it is simply an act upon matter, wonderful as it is. It is produced from matter; hence it must be either a substance of matter or the product of matter. A way, its whole origin is material. It is not immaterial intelligence. Says Mr. Wells, "Whether do we know whether electricity is a material substance, a property of matter, or the emanation of an ether."—*Well's Natural Philosophy*, p. 369.

The nature and action of electricity is just as marvelous as that of thought itself. It is more wonderful or unreasonable that the natural brain should produce thought than that a piece of glass should produce electricity. Every year scientific investigation is revealing new wonders of matter. A man only exposes his ignorance when he says that matter cannot do this and cannot do that. He is simply asserting that of which he knows nothing. It is a humble opinion, well founded, we think, that both in revelation and science, that angels and the celestial beings are as material as men, or that they are more highly organized, more refined,—matter on a higher plane. Who then has carefully observed the wonderful and infinite diversity of matter, even as seen in the earth, will deny the reasonableness of this position? It cannot be disproved, to say the least. When we have found out God to perfection when we have explored earth, Heaven, and hell, and have fathomed all the infinite diversities and capabilities of matter, then, and not before, will it do for us to say what God can do with matter and what he cannot do.

Attraction of gravitation, what is it? Is it that power which holds all bodies down to the earth. It pulls the apple off the tree, and causes it to fall to the ground. I hold a stone in my hand. I let it go, and it falls to the ground. Why is this? Because attraction pulls it there. Attraction operates upon all bodies in the universe, however distant. The sun attracts the earth, and holds it in its orbit. Says Wells, "Every portion of matter in the universe attracts every other portion."—*Natural Philosophy*, p. 30.

Attraction, then, is either a very subtle kind of matter, or else the product of matter. Its source is wholly material. Imagine the tremendous power with which the sun attracts the huge earth. Hitch ten thousand monster ropes and chains to Jupiter, fasten the other end to the earth, and then let the earth drop. Here quickly all would be snapped in twain! Yet the sun, by the simple power of attraction, holds this same earth as easily as a boy holds his kite. But can you dissect attraction? Can you cut and carve it? Can you see it and handle it? Can you hear, or smell, or taste it? Can you say, it is so long, so wide, and so high? Is it black or white, sweet or sour? No; it is as indefinable and inscrutable as thought itself. Yet no one claims that it is a living being. Its root and source is in matter and of matter. Our theologians can explain some of these wonders of matter, they need not come to us with their assumptions that matter cannot think, because they cannot tell how it thinks.

Who can explain so simple a thing as vegetable life, that force by which all vegetables grow? I have in my hand a seed. It is round and hard, and apparently lifeless. I can weigh it, measure it, open and dissect it. I now take a handful of common earth, mere particles of dust. There is no life here that I can see. This dust I can weigh, measure, divide, and analyze. I put the seed into it, and add a few drops of water. The water I can handle, measure, and analyze. It is composed of oxygen and hydrogen,—common matter in its simplest form. All these elements are nothing but matter. Now can matter do anything? Can it stir itself? Can it move? Can it arrange itself in a different manner from that in which you place it? Our immaterialist friends say, No, never; but we say, Yes, when vitalized.

Now look. Shortly that seed swells out, and becomes larger. A little sprout begins to push forth, and tiny roots are thrown out. Particles of that water are taken up, and atoms of matter are appropriated. Day by day a stalk grows an inch by inch, until it stands six feet high and two inches through. Is not this all matter in the beginning to end? Is it not all done by matter? Yes. None would be so foolish as to claim that that stalk inclosed an immaterial, intelligent entity, to which this action is due. It is done by the power of vegetable life which the Creator has stored in that little seed, a particle of matter. Ah! there is the secret of it. The principle of life, vegetable life, has been placed there by God. Then inanimate matter can be so endowed by the Creator as to move, and act, and

Open that green corn stalk, and you will find that the sap is constantly running up through all its pores. There is life and action; yet it is nothing but matter after all—never vitalized. But can that stone, that iron, grow? No; God has never breathed that power upon these, but he has upon matter, or rather matter in other forms. Then, any harder for God so to organize endow matter that it will think and reason, it is to give it vegetable life so that it will

be going a step higher than vegetable life, have animal life. First we have matter in the crudest form, a mere lifeless mineral, though where there is evidently a very low kind of life. The next step higher, as we have seen, is in the vegetable form, with vegetable life. The next and third step in matter is that it is endowed with animal life. This the brutes have in common with man. The next order of vegetable life and the lowest order of animal life are so nearly alike that it is sometimes difficult to mark the dividing line.

What is animal life? Take that little fly, that mosquito. Each has animal life, is possessed of sensation, of power to do, to move, and to propagate its species. Yet these are nothing but matter organized. No one doubts that they have immortal souls. Indeed, even in the immortality of man's spirit generally agree in denying even intelligence to the brutes, much more to the lower.

Now we ask them to tell us what animal life is. It is not reason, it is not intelligence, it is not an immaterial person, an intelligent, thinking, dwelling in all these fleas, flies, and bees. No: they say it is simply animal life.

Then, gross matter can be endowed with so as to move, eat, drink, propagate, &c. these wise spiritualizers put their finger on animal life and tell us what it is? How wide, and how deep is it? How does it weigh? Can they open and dissect, can they analyze it chemically? No: they are compelled to acknowledge that it is a substance which God has bestowed upon certain organizations of matter. Simple matter has been endowed by the Creator with this wonderful faculty.

Now we appeal to any candid man to say if the attribute of matter is not just as mysterious, as incomprehensible, and just as difficult to conceive of, as that God should also organize matter in certain forms so as to be able to think, feel, and be intelligent. We cannot tell how matter can think, neither can they tell us how matter can live, and yet it does both.

D. M. CANRIGHT.

(To be Continued.)

V. HJERMESLEV, DENMARK.

We have held five meetings this week. The weather is often cold and wet. We hold our meetings in the evening now, and it is therefore a more unpleasant for the people to come. We are in need of a suitable place for our meetings, but we use dwelling houses and accommodate ourselves to circumstances. Sunday afternoon the Baptists held their quarterly meeting in Østrup. I was present a short time. They are much scattered in this part of the country, but there were, however, about a hundred persons present. They occupied a large room, very poorly ventilated. This was a close and stifling place for persons who pure air to breathe. It was a difficult matter to hear the speaker, as the surroundings muffled the sound. He spoke of the second coming of Christ and the preparation of the people of God for it. It would be well for the disciples in this country, if they would be willing to labor in harmony with other Christians, never an opportunity is given. Nothing is gained by being sectarian and misjudging others. It is much better to recognize the good, wherever it is found. It is through the mercy and loving of God that some here and there are earnestly considering the things which belong to the kingdom of God, and are separating themselves from the world, because of their love to him who has borne our sins upon himself.

When held meetings in Faarup and V. Hjermeslev, and found the rooms in both places full of attentive hearers. In order to reach these places, I was obliged to walk about ten miles, also make several visits. Providence permitting, I intend to make another visit to Fanø, to try to labor some there. My wife remains at home. The fare on third class cars is about half as much as in America.

There is great excitement among the people here. The Cabinet has passed a provision-law, which the lower house asserts

is contrary to the constitution, and wants rescinded. But the Supreme Court sustains the Cabinet. Some think that Parliament will be dissolved; and the people refuse to pay their taxes. The Lord alone knows what is in the future. Our prayers ascend to him for our country, that he will stay the winds of war, and that he will give grace, that some souls here may be prepared for the glorious appearing of our Saviour, and escape the troubles which shall come on the earth.

There is not much religious awakening in Denmark. The Methodists have labored earnestly for many years, but their success does not correspond to the efforts they have put forth. It has been their experience that Jylland is a much better field of labor than the islands. As far as I have been able to learn, there is much more religious agitation in Norway and Sweden. A resolution has been made in the Parliament in Norway to separate the church and state. And several priests have withdrawn from the State church, and established free churches. It seems, however, duty for me to continue at present to labor in Denmark, if the Lord will give grace, and bodily strength for the work.

Many die here of consumption. I have visited four persons who have suffered from this disease, and am requested to visit another. Two of them have died, and the others show no signs of improvement. It is only of late years that this disease has made such great headway in Denmark. In America, also, more die from this disease than from any other. The human race is sinking deeper and deeper in infidelity and disobedience, and the curse is resting heavily over the groaning creation. May the Lord soon come and redeem his people.

JOHN G. MATTESON.

Alstrup, pr. Brønderslev, Oct. 16, 1877.

THE TRACT AND MISSIONARY WORK.

THE recent announcement in Bro. Canright's article that the president of the General Tract and Missionary Society was intending to visit the different Conferences, to instruct and encourage in this important branch of the work, was a source of great joy to me. I am sure this is a move in the right direction. It augurs well for the prosperity of this important enterprise. Its wisdom has been proved in the past; for in those Conferences where Bro. Haskell has labored considerably to instruct in the missionary work, we have seen much more accomplished than elsewhere, and in New England most of all.

It is reasonable to suppose that those who have had experience in a given work, and those who have felt deeply its importance, can help inspire a measure of that interest in others. We know Bro. Haskell has felt specially called out in reference to the tract work. God has blessed his labors in it. We know this is a most important enterprise, and that the times are propitious for a great increase of effort on the part of all our people. However we may differ as to modes of working, and as to what is the wisest course in details, we all agree that the end is most important. Those who have attained the greatest success can surely instruct those who have had a less degree. I have no doubt much more would have been accomplished in the West during the past two years in the tract work, could our people generally have had the instruction the president of the General T. and M. Society is qualified to give. But now, since the General Conference has made renewed efforts at its last session to perfect the Tract and Missionary organization, it seems especially consistent for us in the West to make a general advance, and to welcome to our midst the president of the General Tract Society, and listen respectfully to his suggestions.

It becomes me to speak modestly of other Conferences; but in regard to Missouri I wish to say, We need, and greatly desire, the help of Bro. Haskell. The tract work there needs a general overhauling; and we want to take a new departure. There is a great field and a good field in which to spread the precious rays of light. The work is rising there, and it is a good time to strike in. We hope to hear from Bro. H. soon, as to when he can meet with us.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Nov. 7.

LEAVING ALL.

A CIRCUMSTANCE of the short notice on which two young men left home for the Biblical Institute now in session at South Lancaster, Mass., is mentioned in the REVIEW of Nov. 1. A case similar to this occurred in our State. A brother rode up to the door of one of our young brethren

about sundown, announcing, "You have twenty-five minutes in which to get ready, if you go."

What should be done? This strong young man was in a strait. He was between two fires. Part of the friends were saying, "Go." His convictions of right said, Go. And so leaving a cow partly milked, and some friends not half reconciled to his departure, with another who had made equally rapid preparations to leave, he took the wings of the evening, hastening miles to the train which should bear them away.

These brethren express their great gratitude for the privileges of the Biblical lectures; and will not God greatly bless such of their friends at home as follow them with their prayers?

A. S. HUTCHINS.

THIS IS THE LORD'S DOING.

MORE than a quarter of a century ago a few souls had faith to believe, from the harmonious fulfillment of prophecy, that the time had come for the fulfillment of the last warning message to mankind, which had been foretold in prophecy in the beginning of the gospel age. Rev. 14:9-12. The truths which they held were extremely unpopular. The world and the churches were unwilling to hear the doctrine of the soon-coming of the Lord, and the Lord's Sabbath was despised as a Jewish institution: the people having so long trampled it under their feet, would not listen to an argument for its restoration. In short, everything stood against the truth, and the feeble band of those who believed and proclaimed it. Nothing looked more wild and visionary to the people in general than the belief that this work is the especial work of God for our time.

But despite prejudice and opposition, the work has gone on and increased, so that its present proportions are like the stately oak compared with the acorn. And yet it is onward. Soon it will assume still more gigantic proportions. The message will swell, as we believed, into a loud voice, only to die away with the close of human probation.

This work is not to be attributed to human power. "It is the Lord's doing; it is marvelous in our eyes." How solemn the thought that this last message is doing its fearful work! How awful the responsibility laid upon all to work in the Lord's harvest till the last sheaf is bound,

"And joyfully borne from the harvest ground."

Awake, my soul, to the duties of the present hour!

R. F. COTTRELL.

NO PLACE.

IN describing the destruction of the great image which Nebuchadnezzar saw in his dream, which was a symbol of the kingdoms of the world, it is said that it became as the chaff of the summer threshing floors, and the wind carried it away, so that there was no place found for it. This is a figure of complete destruction. The kingdoms exist no longer; for they have been broken to pieces and removed, so that they are to be found in no place. They are no longer kingdoms, and they exist nowhere.

In like manner the destruction of the ungodly is described. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

To be, means to exist. They shall not exist. Where can they be found? Nowhere. They have no place in the universe of God. Search as much as you will, and as far as you can, and it cannot be found. It does not exist. Like burning fat, the wicked have consumed into smoke. They exist no more, and their place cannot be found. Ps. 37.

R. F. COTTRELL.

NOT KNOWING.

WE are told in regard to the "father of the faithful," that, being called of God, "he went out not knowing whither he went." The sacred historian does not tell us how he was situated at that time. It was evidently ere life's sun had reached its meridian, and when he was enjoying, perhaps, all that heart could hope or desire, with plans all perfected for the long bright years to come. God calls. Is it to be a wearisome way? Will there be a resting place? Where does the road terminate? He sets forth on his journey "not knowing." Who may tell the anguish inseparably connected with those words? Until feeling find expression in language yet unknown, its depths shall remain unfathomed.

Lot, in selecting a tarrying place, made choice of a section "well watered;" pecuniary interests were the first consulted. Not so with faith-

ful Abraham. His first thought, the first work of his hands, was to build an altar and call upon the name of the Lord. Each time the providence of God indicated a pathway diverging from the one whose windings had become familiar, he must place his hand in that of Omnipotence and go on "not knowing."

See him toiling up the mountain side with the intended sacrifice. Had he only known the *finale* this example would never have been placed on record for us. The agony he there experienced is left unwritten—our language is too meager; but an angel's pen has taken note of all. Can you measure it? Have you ever stood by the bed of the dying whose life seemed a part of your own? As the breath came shorter, fainter, your own timed by extreme sensibility to correspond, till when one ceased the other had to be recalled? It was all, yes, *all* your humanity could endure. How would it have been had the heavenly mandate gone forth that, with your own hand, you must sacrifice that life? Well earned the title "father of the faithful;" but oh how unworthily we bear the name of children!

Dr. Judson, whose name is ever dear to the true missionary, possessed a spirit of faithfulness akin to that of the patriarch Abraham. Alone upon the treacherous waves he searches for truth, and when it is found decides that God must be obeyed, even at the sacrifice of every earthly friend or hope.

We admire the look of implicit trust expressive of the little child's confidence reposed in a parent, as the upturned face, unquestioning, sanctions that which is most dreaded because father or mother think best. We are commanded: "Be ye followers of God as dear children."

Faith is not sight, but one step out beyond the precipice whose furthest edge is the boundary line circumscribed by human vision. God, in his infinite wisdom, veils all the region beyond. We hear many say, Had I known the trials which were before me, I could never have lived to endure them; and many more whose close shut lips reveal naught of the internal fires which are gradually consuming the life, testify that it was infinite love as well as wisdom, which called them forth "not knowing." The chastening rod falls. None need tell us it is a serpent, for its venomous sting is felt in our inmost souls; but, looking beyond its unsightly proportions, we see the Father's hand; and pressing it to our lips, saying, "Thy will, not mine, be done," transforms it into a branch of budding beauty.

Almost faithless, we ask for what we scarcely expect, and awaken to hide with shamefacedness and humility as the blessing we desired, but hardly dared hope for, comes gently down.

The pen of inspiration, after recording, in the eleventh chapter of Hebrews, the wonderful examples of faith never to be surpassed in succeeding ages, adds: "Of whom the world was not worthy." No doubt there were robes of royal purple and crowned heads then; but Heaven draws finer distinctions than mortals know, and "those who wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented," shall stand high on the roll of honor when earth's proudest dignitaries have long been forgotten. If the thought of that sublime old-fashioned faith overawes us now, how shall it be when the Master comes in to view the guests?

When these earthly mists receding
Leave us with the Lord alone,
In his kingly garb, not pleading
Then before the Father's throne,
We shall see, as now we cannot,
And shall know as we are known.
Shall we quail beneath the sentence
Of the great Jehovah's Son,
Or accept in joyful silence,
Those thrice blessed words, "Well done"?

MARY MARTIN.

West Rindge, N. H.

CAN WE KNOW THE DAY?

IT is said that it is impossible to find the day of the Sabbath. If this is so, of course you cannot keep it. Then who is to blame if we do not keep it? Not ourselves surely. No one is to be blamed for not doing what he cannot do.

Now who believes in God, believes he commands us to keep his Sabbath, and yet believes he has left it by his word and his providence so that we cannot obey his commandment, because it is impossible to find the day? I do not believe in, nor worship, such a god as that. If this is a true description of God, it is no wonder you do not care to honor him by keeping his Sabbath. But if God is not of this character, you can keep his Sabbath, and you ought to do so. Make sure on which party the fault lies, before you come to the Judgment. R. F. C.

HEAVEN ANTICIPATED.

The time is short!
How sweet the thought—though weary, faint with
toil,
And tossing to and fro with earth's turmoil—
The end is near!

The years roll on,
And soon, oh soon! the bright glad morn will come,
When Christ shall call his faithful children home,
To wear the crown.

Away with fear!
Let worldlings scoff and turn with pride away,
I'll onward press; dear Lord, be thou my stay,
Then I'll not faint.

If God approve,
Then I'll rejoice. Though Satan's hosts assail,
Through Christ, my Lord and King, I shall prevail,
And reign with Him.

Rejoice! rejoice!
He comes and tarries not. Oh! sing for joy,
Ye saints; let sweetest notes your tongues employ,
And sound his praise!

Let faith grow strong!
Those beauteous mansions will soon be mine;
With the King in beauty I soon shall shine,
And be at rest.

L. E. MILLNE.

Progress of the Cause.

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

SWITZERLAND, AND ALSACE,
GERMANY.

I ATTENDED the Swiss Conference held in the city of Bienne, Sept. 30 and Oct. 1. My object was to ascertain the state and wants of the cause in Switzerland, that I might know how to shape my labors in my present field.

I ascertained at this meeting that though the stagnation in the watch business, caused by the troubles in France, the Turco-Russian war, &c., had brought distress and want into several Sabbath-keeping families, yet the greater portion of our brethren had been prompt in meeting their pledges for the support of the cause.

From this meeting I went to Bâle, where I spent about one week in helping Bro. Andrews to prepare to join me in the work in new fields. I found sister Aufranc in the last stages of dropsical consumption. Her peace is made with God, and she is fast ripening for her change.

On this trip I visited the few friends who embraced the truth in Alsace, Germany, a little more than a year ago. I found them firm in the truth, prompt in paying their s. v. pledges, and willing to put forth still greater efforts to disseminate the truth. I supplied them with tracts, and waited upon them in the celebration of the ordinances.

I had purposed to commence at once my work in new fields; but in view of great discouragement brought upon most of the Swiss companies of Sabbath-keepers by peculiar and perplexing trials, I held meetings at two points on my way home. The Lord greatly blessed his people, and many drooping minds were raised above their discouragements. At these points we attended to the ordinances, which, because of these trials, had been neglected for quite a length of time.

On this journey I made it a point to visit isolated Sabbath-keepers in different villages, and to see what LES SIGNES DES TEMPS was doing to prepare the way for preaching. I have found at least four fields that are now waiting for the living preacher.

D. T. BOURDEAU.

Morges, Suisse, Oct. 19.

NEWBURYPORT, MASS.

THE other day I received the following letter from one of the brethren at Newburyport. We left about fifteen keeping the Sabbath there when we took down the tent. We visited them a few times; then matters at Danvers and elsewhere pressed so urgently that I had not visited them for two months. It rejoices us greatly to find they have done so well alone. I quote from the letter as follows:—

"We are prospering finely. The Lord is with us, so we cannot help prospering. We had the best meetings yesterday that we have had since we formed our little band. Eight came to visit us, and three of them have decided to keep the Sabbath with us. One old gentleman walked five miles to meet with us. We also had an Adventist preacher with us from over the river. He gave us some good advice, and said he was investigating the seventh-day question.

"I received the tracts safely, and hope they will be the means of aiding us to

gather new additions to our little flock. When you come down again, please bring three or four hymn books of some kind. We begin to find out that we want hymn books with Scripture in them; for we don't like to sing about an immortal soul, when it is not Bible. We are all in good spirits, and feel that our Father hears our prayers."

Yesterday I visited them, and found them all strong in the faith, and growing in the knowledge of the truth. They have hired a little hall, where they have regular meetings three times a week. Six have embraced the Sabbath since we came away, and this without any preaching. Others are much interested. We now go back there to labor a couple of weeks.

At Danvers, where the interest is so extensive, we find that it requires a great deal of work to keep everything moving along properly. Our Sabbath-school now numbers one hundred and eighteen. The attendance on preaching Sabbath afternoon is generally about one hundred. Not all of these, however, keep the Sabbath. Sunday our hall is full. A very few who made a start are drawing off. This is nothing strange where there are so many. Others are coming in, and all are settling down firm in the truth. We had another baptism to-day. Our meeting-house will be plastered this week.

I feel well rested up again, and we are all of good courage.

D. M. CANRIGHT.

OHIO.

As the appointment at Newark for Oct. 5-9 was for Bro. St. John, and I had done all I could to secure for him a cordial reception, there was considerable disappointment with many that he was not able to fill it. The meetings were profitable, yet not so largely attended, we thought, as they would have been had not the county fair and State election been at that time. Some good substantial ones have taken hold of the truth there, and we expect more will do so. A good Sabbath meeting was reported after I left.

I greatly regretted the unfortunate circumstances under which the series of meetings were held in Newark. The weather was not pleasant, and the tent was very poor, affording no sufficient protection from storm. The friends in Ohio need to bear in mind the condition of their tents, and the necessity of timely action in reference to next year's labor.

By direction of the Committee, I went to North Bloomfield. Some of the members of this church live at quite a distance, yet there was a general gathering, Oct. 13, 14. Most of them embraced the truth when I labored there in 1863; some in 1864. Quite a number have moved away, and are now holding up the light in other places; and some faithful ones have fallen asleep. It is gratifying to consider that very few who embraced the truth in North-eastern Ohio in the years above named ever turned away from it. This meeting was a happy re-union after a long absence; preaching was well received, and the social meetings were good.

During the week following I visited some other places. In Geneva I found three sisters who have stood faithful for thirteen years, though away from church privileges, and sometimes sorely pressed with trials and opposition. One also in Madison whose faithfulness and labors are esteemed by all. My visit to North Madison was especially gratifying. Bro. Gates, who left the work in Newark on account of sickness, continued to decline and appeared to be falling under quick consumption, already on the verge of the grave. But prayer was continually made in his behalf. Several days before I visited him his cough suddenly ceased, and he began to recover. His sister said it seemed to her that somebody was praying for him. Since that time he has been steadily improving. Truly God is good to his waiting people.

The 20th and 21st I was again in N. Bloomfield. Some difficulties had troubled this church for a long time, which had proved very perplexing. After a careful examination of the records of the church, the true state of the case appeared, and we trust relief has now been brought to them. They seemed to take hold with new courage. We hope they will bear in mind that where difficulties have long existed, the members and the officers must unite their efforts to restore harmony and order. They need to bear in mind the instruction of 1 Peter 5:1-8.

We have delayed this report to submit our views of the case to the Conference Committee.

J. H. WAGGONER.

PEORIA, TEXAS.

SINCE my last report, our meetings have been interrupted by bad weather, for nearly a week; but the interest is unabated. A large number still have ears to hear, and many are yielding their hearts to the influence and power of the truth. Yesterday (Sabbath) was a good day for us. Over a hundred were present, and took part in the Sabbath-school and Bible-class. After preaching, a social meeting was held, during which the Spirit of God came into our midst in power, and all present were affected to tears. When we called for those who were seeking God and desired us to pray for them, over twenty came forward. And when we asked all those who had made up their minds to make a new start to serve God by keeping all the commandments, the Sabbath command with the rest, to arise to their feet, seventy-five grown persons stood while we counted them.

Among the testimonies borne were the following expressions, uttered with eyes well watered and with trembling voices: "I thank God that this tent was ever pitched here at Peoria." Another: "I have been trying to serve God for forty years; but I can now praise the Lord for a new and brighter light than has ever before shone upon my pathway." Another: "I shall now try to serve God better than ever before." Another: "I want to tell what these meetings have done for a worldling. Before this tent came here I was an infidel, and had no faith in religion. Since I have heard Bro. Kilgore's preaching here, from time to time, I have wanted to throw my arms around him. I have found what I have been seeking for all my life. I am now determined to serve God." Another, who has been a profane man, said, as he came forward for prayers, "I have made up my mind to make a start to serve God. I have been a servant of the devil. I want now to be a child of God." Another said, "These meetings have caused me to make friends with one to whom I had not spoken for seven years. I have been a professor during the same time. I thank God for the truth."

Subscriptions are in circulation for the purpose of building a meeting-house. Many of the citizens are subscribing quite liberally, and are determined that the house shall be built. A building committee is to be appointed to-night.

To-day, Eld. Tennison (Disciple) speaks in opposition to the truth. I have announced a review.

We remain here another week with the tent. After the quarterly meeting at Cleburne, I expect to return to strengthen the things that remain here.

Myself and family are enjoying, at present, a good degree of health. We expect to winter here. Our address will be Peoria, Hill Co., Texas.

R. M. KILGORE.

GROTON, N. Y.

DURING the past week, the continued wet weather, and a temperance interest recently started, have affected our attendance somewhat; but there is deep interest on the part of some, and our meetings still continue. Have just introduced the Sabbath question, which is very favorably received, and we still hope for good results.

S. B. WHITNEY.

WISCONSIN.

Knowlton, Marathon Co.

Nov. 2 to 4 I spent with the little company at Knowlton, where Bro. Tenney held a few meetings one year ago. I held six meetings. Three decided to take hold of the truth, and made a public profession. There is now a company of ten keeping the Sabbath. They are preparing to build a meeting-house, which they need very much.

H. W. DECKER.

Sturgeon Bay.

I HAVE held ten meetings at Sturgeon Bay. One was baptized, and two united with the church. The brethren and sisters here have their hearts in the work, and are ready to take hold of the T. and M. work with earnestness. To-morrow I go to Fish Creek.

O. A. OLSEN.

EDGEFIELD, TENN.

WE set the tent in Edgefield, and commenced meetings Oct. 18. Continued several evenings, but on account of the damp weather, the attendance was not large; so we struck our tent, intending to go to Ken-

tucky. But we had been here long enough to get some acquainted, and the people sent a request for us to stay and continue our lectures: they would help pay for a hall, and a family offered us three rooms in the house, free.

To-night we commence meetings in the hall. We were made glad, a few days ago, by a visit from Bro. G. K. Owen and wife, who have come to labor in the South. May God bless them.

We tremble in view of the greatness of the work in this place; but we trust in God and ask the prayers of all who love the cause in the South.

S. OSBORN.

IOWA.

I CLOSED meetings at Elm Grove school house, Oct. 24, after delivering twenty-three lectures. This was my first work alone. There was a good interest throughout, and I enjoyed much of the blessing and help of God. I feel that some good was done. Although no new ones are keeping the Sabbath, all seemed convinced, and quite a good vote was taken in favor of the Sabbath.

This can hardly be called a separate work from that at Greenwood under Bro. McCoy, as it is so near that most of my audience was made up of those who had attended there. The four who took the stand with us there testify to having been strengthened and more firmly established by attending at Elm Grove.

Union school-house, five miles south of Oskaloosa, was in waiting for me, some friends who were anxious to hear secured it. I commenced work here Oct. 25, with good attendance, and the interest has steadily increased. Sunday night the house was more than filled; extra seats were carried in, and then some remained standing during the entire service. The Lord is giving me good liberty in presenting these blessed truths. Pray for the work.

GEO. B. STARR.

BROOKS CO., GA.

I FILLED an appointment in the north part of this county on the third Sunday, October. I had spoken there once a month during the summer. From the first there has been much interest to hear. I spoke several evenings. Some kept the next Sabbath for the first, I think others will keep all the commandments.

I have received many packages of papers from friends. I know the reading matter is doing good, but how much good I have no way to tell. All, with but one exception, speak well of the REVIEW and SIGNS. One man said he had tried to find some fault, but could not. The papers are read by the family, and then sent to another seven miles away.

One gentleman who takes the SIGNS sent several copies to his brother. He came so much interested that he did not stop to read them all, but came seventy miles to attend the meeting. He would have staid during the week, but was teaching and could not leave his school. He wants the paper sent to him, and will pay for it. The brother and his wife are keeping the Sabbath. This is their first step seeking the kingdom of God.

I can use all the back numbers of our periodicals, and all the tracts, &c., that friends will send. They will be read with as much interest as you receive the paper weekly. Bro. Hutchins' plan is a good one. Send by freight, and you will send four times the amount with the same expense. Several have asked by card a letter if they should send back numbers of REVIEW and SIGNS, tracts, &c. Yes; send all you have to spare. We want all kind of reading matter published by our people.

I will give notice when I change my address. Till then it will be Quitman, Brooks Co., Ga.

C. O. TAYLOR.

PACIFIC COAST.

[Abridged from the SIGNS OF THE TIMES.]

Portland, Oregon, Oct. 21.

FOR the last week I have been assisting Bro. Van Horn in meetings in Portland and East Portland. The Lord gave freedom to his servants, and edge to his truth. We were favored with good weather and attentive audiences. During these meetings a few more have taken their stand, obey the truth.

The Sabbath-keepers of Portland and East Portland have now secured a hall for meetings at the corner of Fourth and streets, East Portland, where meetings are

be held each Sabbath at 11 A. M., and meetings each Tuesday evening. We start to-morrow morning for the Conference at Walla Walla. After our return Van Horn designs to follow up the work in this vicinity, to give permanence to the cause here.

J. N. LOUGHBOROUGH.

Moore, Cal., Oct. 25.

Bro. J. L. Wood reports good meetings at the Lone Oak church. He has assisted in organizing a Sabbath-school and getting into working order. Since camping the cause of present truth has seemed to take new life. Several have commenced to keep the Sabbath. Bro. W. is holding meetings in a school-house about a mile from the camp-ground. The interest is quite good considering the locality.

THE SOUTH AS A FIELD OF LABOR.

It is one part of good religion to give credit to whom credit is due. I wish to say for the South that I find the people kind and generous. There are some narrow-minded, bigoted persons, who can see only self, but generally it is not so. A Southerner, a Southern planter, is one of the most benevolent, generous-hearted persons I meet. You are welcome to his table, and there is nothing too good for them. They are stronger than Northerners in their affections, and also in their hate. Their bad feeling toward the North that has been bred in the breasts of some, is fast dying out under the present administration. Look upon the South as one of the most interesting fields of labor in the message: that so large a number, perhaps, will believe the truth, but those who do receive it will be firm. There are many honest, God-fearing men and women scattered all over the South, who will receive the truth when it is clearly presented. I find many who are wondering how it is that the Bible says the seventh day is the Sabbath, when nearly all are keeping the first day. The same is true with regard to things not taught in the Bible, but believed by the churches. Tents, tracts, and men to carry forward the work, are wanted. It looks as though some would be raised up in the South to preach the message. The people will sometimes wait an hour and a half or two hours, and say they could sit longer.

C. O. TAYLOR.

MEMBERS OF DIST. NO. 4, OHIO T. AND M. SOCIETY.

MY FRIENDS, Are you aware that the year is fast drawing to a close? Are you ready to say, "Fare thee well, old year, I have been a faithful steward, and ready to welcome thy successor?" If not, let the remainder of the time be faithfully employed in making amends, as far as possible. Let not the old year close till you have placed matters in shape to stand before the Judgment. Pay your vows, be ready to begin the new year with clean hands and a pure heart. Subscribe promptly for the publications of 1878. Have ten cents ready for the year when presented. Be ready to make a pledge larger than ever before. Be cheerful, prayerful, and liberal; "for the Lord loveth a cheerful giver." Be faithful in your duty in the last message. Port it with all your powers. Improve your time and talent, and encourage those who have the oversight of the flock, by being prompt at your place of worship. Discharge duty on time. Proclaim the tidings of the coming of the Lord; soon the earth will resound with shout of the Archangel; the elect be gathered; and if found faithful, will receive the approving smile of the fairest among ten thousand, and will hear him exclaim, "Well done, thou good and faithful servant."

Expect to visit most of the brethren in the district the present quarter. Be ready to give a word of encouragement, and to be encouraged.

WM. BEEBE, Director.

MISSIONARY ITEMS.

A missionary letter received by a member of the V. M. Society at Battle Creek, from a preacher in Stewart Co., Virginia, the writer says:— "The last paper I received [THE SIGNS, Vol. 4] contains an article from Mrs. E.

G. White on the 'Youth of Christ.' As I read it to-day, it filled my soul with joy. I was also interested in the article entitled, 'Biblical Institute,' which gives so much information on the second and third chapters of Revelation. Some of the people talk of sending for some of your tracts, also for the SIGNS."

Another received from Haywood Co., N. C., says:—

"I received the papers you sent, and was pleased with their general religious tone, though I do not feel that it would be right for me to call in question the propriety of the Christian world's keeping the first day of the week as the Sabbath." But the writer adds: "I confess I have some doubt of the propriety of the change at the start."

This is a good admission. If the publications sent out do no more than to convince people that there is no propriety in the change of the Sabbath from the seventh to the first day of the week, they will at least prepare the way for the living preacher. And even should the individual never listen to the proclamation of the truths of the third angel's message, who may tell what shall be the result of the seed of truth thus sown in his heart? We know that the truth is powerful. It will find its way to the hearts and consciences of the honest.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." E. J. B.

THOUGHTS FOR THIS TIME.

How time hastens his course! Here we are in the autumn of 1877. More than thirty years have passed since the third angel began to sound his warning notes. This solemn message is now heard in the earth to its uttermost bounds. Before many nations, and tongues, and peoples, it is going forth, sustained and hastened on by divine authority and power.

Some of the early friends and lovers of these sacred truths are sleeping in the dust, soon to awake in rapture and glory; others are toiling on in faith, and hope, and love; and though often in weariness and painfulness, yet they never doubt or falter or waver. The impress of time has furrowed their faces, but faith and hope have kept them bright and clear and hopeful.

The cause is onward. New and younger friends enter the lists, and volunteer in the great work. The battle cry is heard, and the armies of God are on the march. New recruits become tried and faithful warriors in the fight, and push the battle to the gate. For many years this work has been pursued with ever-enduring zeal, and now it appears that the hand of God is put forth in power. The enemy is put to flight before the hosts of the Lord; and angels that excel in strength beat back the wily foe and increase the power of the people of God.

The cheering reports from missionaries in Europe are inspiring and hopeful. The thought that in the land of the early Reformers, and even in the very localities where the apostles and early Christians stood up for the truth, and where they gave up earthly hopes, earthly prospects, and even life itself, for Christ,—that in these very countries God is raising up friends for the truth by means of self-sacrificing missionaries, is a consideration full of interest, especially to those who have witnessed the rise and progress of this message.

Denmark, Norway, Sweden, Germany, Prussia, Italy, Switzerland, France, already hear the notes of the last merciful message to the human race,—a race that has been accustomed to shut eyes, ears, and hearts to the voice of God, and which does not become better by age or experience, but is everywhere fast ripening for destruction. But, thank God, there are a few here and there whose hearts are not wholly callous to the voice of the truth for the last days. In all these countries there are a few who have not bowed the knee to Baal, and who love God and long for his salvation. Such, while they mourn over the sad prospect lying before an apostate church and a sin-ridden world, lift up their hearts to God in joy as the truth, clearly and distinctly proclaimed, explains all their anxious doubts, calms all their fears, and enlightens their darkened minds.

Men of all languages and climes become one people at the touch of the Holy Spirit, by whose power the truths of the three messages are proclaimed. They feel that the end of all things is close at hand, and that soon the last trumpet will sound, when the whole family of God will assemble around the

great white throne, where all the various divisions of language and nationality will melt away, and all the past will be forgotten in the blazing light and glory of full salvation.

JOS. CLARKE.

NOBLENESS OF CHARACTER.

No one can be noble who is not good. Goodness is not a natural gift. It is the result of overcoming sin. Selfishness is the root of sin. It withers and blights every worthy impulse.

There is nothing that so ennobles the heart as an unselfish desire to assist others and make them happy. Occasionally we meet a person who is kind, obliging, and self-forgetful. Such persons seldom receive pecuniary rewards for their services. Their recompense is within. Unselfishness causes the disposition to grow gentle and lovely; and illuminates the countenance until it is radiant with beauty and glowing with love. It wins many hearts, and, if cherished, fits its possessor for the society of holy ones above.

ELIZA H. MORTON.

Allen's Corner, Me.

COURAGE!

CHRIST's serried ranks need courageous leaders. "Woe to thee, O land, when thy king is a child!" Ill fares the army whose captains are cowards. The rank and file fight well when the leaders know no fear. "Faintheart" makes a bad general. The holy army needs Bunyan's "Greatheart" at its head. A great soul is ever a tower of strength. Such have the demeanor of invincibility. The single presence of Napoleon Bonaparte with his soldiers was declared to be equal to an army of twenty thousand men. What a tremendous moral power was this! Peter was a bold leader. When he faltered, others faltered. When he stood firm and bold, others stood thus also. Consecrated ability, indomitable commandship in one man is a host. Martin Luther's words alone were said to be "half-battles." Every one was born of prayer. Every one was baptized in tears. The errors of a thousand years, routed, fled backward before them. Oh, for more Luthers to-day!

Courage! the Lord is at the front guiding his vast army. Your place is not in the rear, nor out of the line of the column. Stand by the leader. Laggards fall out of the ranks and are gobbled up by the enemy. Cowards slink back to the rear, shirking responsibility. Under the King's banner, and beneath the shadow of his wings, there alone is safety. You hear a sharp warning, "The Philistines be upon thee!" and your trusty blade is ready for the onset. The grace of holiness gives self-possession. You dare to do right, to be true, to speak the truth. You grave your mark on mind. You are remembered. "Stand fast." When Pompeii was exhumed where did the diggers find the Roman sentinel? They found him standing at his post, where his captain had placed him, with his hand still grasping his war-weapon. No threatening heavens, no quaking earth, no lava stream, nor ashen rain, could shake his soul or fright him from his post. There, after a thousand years had rolled away, he was found. A thousand years may roll over the saint's lowly grave, but the angels will find him, and eternity will admire him. Only stand where the King wants you, and if you die, die in the army. With such all is well forever and ever.

Courage! To this grace add cheerfulness. The blues are catching, so is good cheer. To every soldier the order has gone forth from the Captain's lips, "Be of good cheer." Dare you disobey your superior? Dump that cart-load of borrowed boding. It is contraband in the Lord's army. You are not required to carry it. Rejoice! Timid Peter sinks looking at the waves. The waves are adamant under his feet when he looks at the great Master. Courage and hope give the sanguine and positive mind. You feel at ease. These are elements of strength, builded on faith in God. The positive soul is a power. Sanguine of success, you powerfully influence others. The weak and halting catch your courage. Truth is true, and there is nothing so true as truth. Speak it as if you believed it. God wants you positive as a prophet, gentle as a woman, firm as a rock, and bold as a lion.

Courage! Your faith, your zeal, your sacrifice, your courage may not be found unto praise and honor in this evil age, but they will at "his appearing." "I will" accomplishes wonders. Every working flock

of two or three should be a nursery of warriors. Brave souls, brave words, brave deeds, train others to bravery. Devils watch for your halting. The world's great criticising eye is upon you. Sloths and drones are not wanted: workers are. We are to sit down in eternity: we can therefore afford to stand up in time. Neither stars, nor sun, nor oriental skies shine brighter than will the winner of souls, the wise and faithful saint, in eternal day. O child of God, the issues of life and death are in thy hands. Carve out for thyself an immortal name, or die at last and forever.

THE CONSECRATED WILL.

Laid on thy altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And only thou, sweet Lord, canst understand
How when I yield thee this, I yield mine all.
Hidden therein thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or hope to be,—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp, till beauty it hath none.
Now from thy footstool, where it vanquished lies,
The prayer ascendeth, May thy will be done.
Take it, O Father, ere my courage fail,
And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will, may find it thine.

—Sel.

SILENCE.

YOUR calling is, to forsake in reality the world and its spirit; to die continually to your corrupt nature and all the sinful life of self; to converse night and day with God in your hearts, in the exercise of true prayer. Again, pray much and speak little. Oh, let me particularly recommend to you that sacred, gentle, and peaceful silence, which God and all his saints love so much.

The spirit of loquacity is the bane of all religious society, the extinction of devotion; it occasions confusion of mind, is an abuse of time, and a denial of the divine presence. Love, obedience, courtesy, or necessity must influence the tongue to speak, else it should continue silent. . . . Edify one another more by a holy walk than by a multitude of words. God dwells only in peaceful souls, and the tongue must be at peace also.

Behold the fruit of sacred silence! It gives time, strength, collectedness, prayer, liberty, wisdom, the society of God, and a blessed and peaceful state of mind.—*Gerard Tersteegen.*

It is certainly a very important lesson to learn how to enjoy ordinary things, and to be able to relish your being without the transport of some passion or the gratification of some appetite.—*Steele.*

THE truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden.—*Phillips Brooks.*

Obituary Notices.

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

DIED, in Hazleton, Shiawassee Co., Mich., Sept. 29, Walter M., son of Doren and Ellen Warren, aged 10 years. He was accidentally shot through the bowels, after which he lived three hours. He had hope in Christ, and was waiting for baptism. After the accident he was perfectly conscious, and improved the time in leaving behind him good evidence that he will come forth in the first resurrection. The parents feel that the Lord is a present help in this their time of trouble.

MARY VAN HORN.

DIED, in Palo, Iowa, Oct. 22, 1877, of brain disease, Herschel A., son of H. I. and R. D. Booth, aged 2 years, 8 months, and 18 days. Funeral services by a Presbyterian minister. Lesson: 1 Cor. 15: 24-28. Text: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." We rejoice in the hope of meeting him in the resurrection of the just.

H. I. BOOTH.

DIED, of quick consumption, while visiting at Shefford, P. Q., Oct. 22, 1877, sister Jane M., wife of Andrew Blake, of South Stukely, P. Q., aged 27 years, 6 months, and 5 days. Sister Blake and her husband accepted the doctrines of S. D. Adventists a little more than a year ago, and were baptized. She was a worthy member of the Bolton and Stukely church, and gave every possible evidence that she was accepted of God, and that she will have a part in the resurrection of the just.

Funeral discourse by the writer. Text, Rom. 5: 5.

A. C. BOURDEAU.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 15, 1877.

The Will of God.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

In an eminent sense, the will of God to fallen man is expressed in the ten commands. Those precepts emphatically tell him what he may do and what he may not do, as thus is the will of God expressed. In harmony with this sentiment are the golden texts, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "If thou wilt enter into life, keep the commandments."

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in the commandments of God. They profess great love for the Saviour, and talk fervently of Christ, the gospel and the cross; but they consign the will of God to the dust of the ground, and love the Saviour a great way off.

The Father and the Son are one. A sanctified scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and in the heart.

JAMES WHITE.

Visit to Sonoma County, Cal.

DURING the past week we visited Petaluma, Santa Rosa, and Healdsburg, meeting a warm welcome from our good friends there. Sabbath, Oct. 27, Mrs. White addressed the church at Healdsburg. Her text was 1 John 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure."

Quite a delegation were present from Santa Rosa and Windsor, and all seemed to appreciate the privilege of meeting together and listening to the words of life.

We returned to our Oakland home, Oct. 30, after a very pleasant visit among the brethren of Sonoma County. We hope soon to be able to visit other churches in California.—J. W., in SIGNS of Nov. 1.

Important Works.

WE recommend the recent pamphlet, Christ in the Old Testament and the Sabbath in the New, as filling a place that no other small work does. Probably it has with the blessing of God done more the past year in bringing men and women to the Sabbath truth than any other. It should go forth everywhere on its work, overcoming darkness by the clear light of its precious truth.

We have revised our two tracts, The Law and the Gospel, and God's Memorial, ready for the press. These books have had an immense sale. Tract and Missionary workers will please forward their orders.

These works are for sale at the REVIEW AND HERALD Office, Battle Creek, Mich., and at the Office of the SIGNS of the TIMES, Oakland, Cal.

JAMES WHITE.

Communists in Council.

A CONGRESS of Socialists has just been held at Ghent. Nearly all European countries were represented by delegations from communistic societies. These disorganizers reveal their principles and spirit as clearly by certain set phrases constantly recurring in the report of their discussions, as by any resolutions which they adopted. From the London Times' report we call a few of these: Their cause is declared to be a "struggle with the 'classes which possess';" the socialist movement was declared to be a party distinct from and antagonistic to every party formed of the governing classes; one of the reports which were read declared that "politics and religion have dropped from the social system we desire;" laws, it was affirmed, were fortresses let out to those who could hire them; the "abolition of the wages system" was recognized as one of the arms of the association.

An international organization was effected. As is not surprising, some of the sessions of the Congress were furious altercations between the advocates of conflicting measures. United in their assault upon existing institutions, it was plain that they could unite upon nothing else. Their anarchical and destructive designs may seem so absurd as to provoke a smile, but when we remember that the socialist party polled seven hundred thousand votes at the last parli-

amentary elections in Germany, we can understand why European Governments watch the movement with anxiety. Leon Frankel, one of the presidents of the Congress, did not appear to take his chair on the last day. He was a member of the Paris Commune, and is now an exile from France. This fact having been published in the Belgian papers, he had been conducted by the Belgian police to the frontier, and sent straight back to Austria, the country which now enjoys his presence and reaps the fruits of his labors. Communism and its related heresies will bear watching even in the United States.—Christian Statesman.

Question.

SOME of our ministers have asked if it is expected that they will rearrange the s. b. for 1878 as they go through the T. and M. districts assisting the directors in their work.

We answer, We understand that they are to do this work. MICH. CONF. COM.

A Request.

WILL the elder, or some one of the company of Sabbath-keepers in Providence, R. I., please send the name and address of each Sabbath-keeper in town to Eld. I. Sanborn, Battle Creek, Mich., care of O. A. Johnson, College? Please mail immediately.

H. T. H. SANBORN.

SHOULD any of the ministers of the S. D. Adventist Church be passing through Atchison, Kan., they would be welcomed at the house of R. S. Donnell.

NEVER fret about what you can't help, as it will do no good. Never fret about what you can help; for if you can help it, there is no real occasion for fretting.

Appointments.

And as ye go, preach, saying, The kingdom of Hea-

MEETING at Douglas Center, Wis., Nov. 24 and 25. Let all the scattered ones in the vicinity attend. H. W. DECKER.

WE will meet with the friends near Holly, Mich., Friday and Sabbath, Nov. 16, 17. Meeting will begin on Friday at 2 P. M. at the place the brethren may appoint.

Will some one meet us at the first train from Flint on the morning of the 16th?

E. R. JONES.
GEO. RANDALL.

BEING called by important business to Warren Co., Iowa, I will meet with the church of Sandyville, Iowa, Sabbath and Sunday, Nov. 24 and 25. Should be glad to meet many of the old friends of the cause as well as those who have recently embraced the truth. Meetings commence Sabbath evening.

Will meet with the Sabbath-keepers at Indianapolis the Monday night following.

GEO. I. BUTLER.

I WILL meet with the church at Fremont, Wis., in a general meeting, Nov. 24 and 25. Meetings to commence Sabbath eve, at 7:30. We urge the attendance of scattered brethren in that vicinity.

Meetings near Fremont, where Bro. Olds labored last winter, commencing Monday evening, at 7:30, and continuing over Tuesday and Wednesday. O. A. OLSEN.

NOTHING preventing, I will meet with the church at Brighton, Iowa, Thursday evening, Nov. 22.

Richland, 24, 25.
Victor, Dec. 1, 2.

I will have a good supply of the Health Annuals for 1878. I want to meet all the missionary workers of each of these places.

H. NICOLA.

POTTERVILLE, Sabbath, Nov. 17, meeting to commence Friday evening.

Diamondale, at 7 P. M., Nov. 18.
Charlotte, at 2 and 7 P. M., " 19.
Eaton Rapids, at 2 and 7 P. M., " 20.
Springport, at 2 and 7 P. M., " 21.
Spring Arbor, at 2 and 7 P. M., " 22.

Napoleon and Summit, Sabbath, Nov. 24, where Eli N. Hatt may appoint. Meeting to commence Friday evening.

Jackson, Sunday, Nov. 25, at 10 A. M. and 2:30 P. M.
Jackson, Sunday, Nov. 25, at 10 A. M. and 2:30 P. M.

West Liberty, at 2 P. M., Nov. 26.
Tompkins, at 2 and 7 P. M., " 27.

We have tried to put these appointments within the reach of all, and we shall expect all of our brethren and sisters to attend. It is necessary that all should do so, in order that our meetings may prove successful.

M. B. MILLER.
E. P. GILES.

MEETINGS in Michigan will be held as follows:—

Lakeview,	Nov. 17, 18.
Gowen, at 7 P. M.,	" 20.
West Plain, at 7 P. M.	" 22.
Greenville,	" 24, 25.
Orleans, at 7 P. M.,	" 26, 27.
Vergennes, at 7 P. M.,	" 28.
Saranac, at 7 P. M.,	" 29.
Muir and Lyons,	Dec. 1, 2.
Orange, at 11 A. M.,	" 3.
Sheridan, at 7 P. M.,	" 4, 5.
Bushnell, at 7 P. M.,	" 6, 7.

A. O. BURRILL.
FRANKLIN HOWE.

MEETINGS at Carson City, Mich., Dec. 8-11. Matherton, " 12.

These meetings are important. Let all come.

A. O. BURRILL.
FRANKLIN SQUARES.

MEETINGS of Mich. T. and M. Society, Dists. Nos. 3 and 1, as follows:—

Burlington,	Nov. 17, 18.
Bronson, 11 A. M.,	" 19.
Quincy, 1 P. M. and evening,	" 20.
Hillsdale, evening,	" 21.
Jefferson, 11 A. M. and evening,	" 23.
Ransom,	24, 25.

If changes are necessary, notice will be given. Other appointments will be given soon.

H. M. KENYON.
I. A. OLMSTEAD.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. A S Hutchins 52-11, Sarah S Brown 52-19, J S Lamson 52-19, Mrs J Newton 52-19, Mrs L Haynes 52-20, Geo Stringer 52-19, Maria West 52-20, Maria Need 52-19, W E Newcomb 52-1, E J Rice 52-17, Amanda Shumway 52-19, S N Wright 52-18, D A Babcock 52-19, Miss Lucy Napier 52-19, Albert Wike 52-20, M B Parrott 52-20, D B Staples 52-19, Lucy Knowlton 52-19, Mary A Graham 52-20, A B Underwood 52-14, Wm Morehouse 52-18, Mrs E M Lewis 51-19, Mary Harvery 52-19, G V Vanderhoof 52-19, Joshua D Ballard 52-19, Rufus Baker 52-1, Mrs Lucy Gardner 52-19, H C Nye 52-19, A A Cross 52-8, E J Laplant 52-18, Mrs Rachel Stem 52-18, Wm Armstrong 52-19.

\$1.00 EACH. Jane Dowel 52-2, Laura M Davis 51-19, C J Barber 51-19, Mary A Rathbun 51-19, Hattie Stephens 51-19, Wm Martin 51-15, O V Pratt 51-10, M E Varney 51-19, James W Davis 51-19, Philip Teutch 51-20, David Phillips 51-18, S S Smith 50-23, B F Richards 51-18, S Osborn 51-20, F D Snyder 51-18, Mrs Mary M Needham 51-19, G W Varney 51-19, Carrie McIntyre 51-18, S Thurston 51-19, Mrs C M Tenny 52-17, Mrs Sophia Johnson 51-5, Delia A Smith 52-1, G W Beaser 51-19, R Van Dervort 51-20, M L Dean 51-21, Patrick D Moyers 51-19, Eliza Thayer 51-19, Daniel Pettengill 51-19, Mrs A M Trask 51-19, Mrs Bell Cook 52-9, Mrs S H Norton 51-19, L B Hoyt 51-19, J W Driver 51-19, Charlotte Morrill 51-19, Mrs Mary A McMinde 51-19, Mrs Elizabeth Seales 51-19.

MISCELLANEOUS. H Camp 50c 51-7, Edward Trinet 50c 51-7, Geo B Starr 50c 51-2, Julia A Bentley 50c 51-7, Mrs F M Allen 50c 51-7, W F Flint 50c 51-7, Wm Wellman \$2.50 51-8, George Hobbs 75c 51-19, B F James 75c 51-19, H B Everitt 25c 51-5, Mrs Havens 75c 51-19, Mrs Kingman 1.50 52-19, Margaret A Dickie 50c 51-7, G F Richmond 1.50 52-19, D S Felt 50c 51-7, Sern Serns 1.50 52-19, L B Kendall 45c 51-1, Sarah A Dunbar 1.50 52-19, Mrs E Clark 75c 51-19, Mrs Sarah H Turner 75c 51-19, H C Shipley 75c 51-19, Robt Thompson 50c 51-25.

Books Sent by Mail.

H Comings 20c, Esli Shirliff \$3.00, H P Retchey 70c, H A Goddard 2.20, W Ings 1.82, Miss Mary Clark 15c, Jane Thomas 25c, Lewis Johnson 50c, Saml Fulton 8c, Mrs R A D Scarborough 20c, Mr J W Scarborough 20c, Emma E Prescott 20c, Sarah A Stem 1.00, Charlotte Morrill 2c, K P Snyder 22c, John Peter 30c, W P Crandall 75c, J S Wimbish 10c, N A Chipman 1.50, David Atkins 1.00, L E Livermore 10c, Mrs Henry Wilbur 25c, Miss Ella I Harris 1.50, Sarah L Wood 10c, John Snyder 12c, Naham Orent 15c, Martin Peterson 1.00, A Coolidge 3.00, G D Pegg 3.00, H R Johnson 50c, L J Briggs 10c, E M Hall 1.50, C A Lovell 10c, T J Segraves 1.60, John Biggs 25c, A Edwards 30c, W M Dail 2.50, James Johnson 20c, C L Boyd 10c, E Westphal 10c, P Caldwell 54c, L B Hoyt 50c, Mrs L A Dickinson 10c, I A Pierce 10c, Chas R Coryell 15c, Henry Johnson 1.00, L G Foster 50c, L B Kendall 1.05, Mrs G W Pierce 3.05, Mrs S H Norton 50c, A A Cross 50c, Geo W Masters 3.00, Mrs H L Cook 90c.

Books Sent by Express.

G W Newman \$1.00, W J Hardy 2.00, Geo Howland 1.00, A M Mann 8.00, Wm Chincock 2.00, Short Glascock 5.00, J H Bennett 6.00, Jared Mallernee 4.00, C K Ackley 3.00, Eli Osborn 3.00, Alma Drouillard 7.00, O A Hegg 4.00, Rufus Baker 2.00, S D Smith 3.00, J P Jespersen 2.00, A D Olson 3.00, Christen Sorenson 1.00, Ezra Graham 4.00, Wm T Egar 4.00, Wm Hanson 1.00, T E Thorp 1.00, E J Rice 4.00, J D Mulhoden 2.00, S N Haskell 39.87.

Books Sent by Freight.

S N Haskell \$82.50, B L Whitney 132.50, C B Reynolds 34.15, John Snyder 81.24, J O Corliss 61.57.

Cash Rec'd on Account.

C H Bliss \$10.00, Ill T & M Society 15.20, Minn T & M Society per C Nelson 10.00, Ky, T & M Society 9.00.

Mich. Conf. Fund.

Orleans \$20.65, Muir & Lyons 6.23, West Plains 29.78, Hart 5.95, Greenville 75.50, Armada 44.00.

Danish Mission.

H Ovensberg \$1.00, D B Staples 3.00.

Mich. T. & M. Society.

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