

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 53.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 6, 1879.

NUMBER 6.

The Review & Herald

IS ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary. H. W. KELLOGG, Treasurer.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 26 numbers. When paid for by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, Review & Herald, Battle Creek, Mich.

SIGNS OF CHRIST'S COMING.

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear;
For sorrows abound, and judgment is near!

The sun in the heavens is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near.

The king on his throne, the bride in her bower,
The children of pleasure, all feel the sad hour;
The roses are faded, and listless the cheer;
For the world is grown old, and judgment is near.

The world is grown old, but should we complain
Who have tried her, and know that her promise is vain?

Our heart is in Heaven, our home is not here,
And we look for our crown when judgment is near.
—Bishop Heber.

Our Contributors.

THE PROPHETIC CONFERENCE.

THE following article from the pen of Eld. L. C. Rogers, Seventh-day Baptist, which we take from the *Sabbath Recorder* of Dec. 5, 1878, will be of interest to our readers:—

The Prophetic Conference was, as our editor remarks in the issue of Nov. 14, "a meeting of great interest;" and he adds: "We should be glad to give our readers a full account of the meeting, including the speeches made, but the want of space forbids this." As an abstract will surmount the "want of space," and be at the same time the fairest exponent of the Conference, we act accordingly, availing ourselves of the files of the *New York Daily Tribune*. The point to be reached is, What did the Conference say and do? Let them speak for themselves. Their use of the word "imminent" as applied to the coming of Christ, seems to be, that this event is contingent, and might have occurred before this time. "That he [Christ] will come before many years," the *Independent* in an editorial claims to be an integral part of the premillennial doctrine. This is a mistake. That some of this school, and some who are not, believe in the soon-coming of Christ may be true. The following propositions were unanimously adopted by the Conference:—

1. We affirm our belief in the supreme and absolute authority of the written word of God on all questions of doctrine and duty.

2. The prophetic words of the Old Testament Scriptures concerning the first coming of our Lord Jesus Christ were literally fulfilled in his birth, life, death, resurrection, and ascension; and so the prophetic words of both the Old and the New Testament concerning his second coming will be literally fulfilled in his visible, bodily return to this earth in like manner as he went up into Heaven; and this glorious epiphany of the great God, our Saviour Jesus Christ, is the blessed hope of the believer and of the church during this entire dispensation.

3. This second coming of the Lord Jesus is everywhere in the Scriptures represented as imminent, and may occur at any moment; yet the precise day and hour thereof is unknown to man and known only to God.

4. The Scriptures nowhere teach that the whole world will be converted to God, or that there will be a reign of universal righteousness and peace before the return of our blessed Lord; but that only at and by his coming in power and glory will the prophecies concerning the progress of evil, and the development of Antichrist; the times of the Gentiles, and the ingathering of Israel; the resurrection of the dead in Christ, and the transfiguration of his living saints, receive their fulfillment, and the period of millennial blessedness its inauguration.

5. The duty of the church during the absence of the Bridegroom is to watch and pray, to work and wait, to go into all the world and preach the gospel

to every creature, and thus hasten the coming of the day of God; and to his latest promise—"Surely, I come quickly"—to respond, in joyous hope, "Even so; come, Lord Jesus."

The first affirmation above is timely and refreshing. On this basis we ask to meet the framers of this document, to discuss the claims of the Bible Sabbath. It may be of interest to some to know who they are. The following resolution explains:—

Resolved, That a committee consisting of Willis Lord, D. D., of Columbus, Ohio; A. W. Pitzen, D. D., of Washington City; D. C. Marquis, D. D., of St. Louis; Julius W. Granner, D. D., of Baltimore; B. B. Leacock, D. D., of Newburgh; A. M. Morrison, D. D., of Philadelphia; W. R. Gordon, of New Jersey; J. J. Miller, of Berlin; Isaac H. Holde- man, of Wilmington; Myron Adams, of Rochester, and Jesse Gilbert, of Newark, be appointed to prepare a brief paper embodying the views of this Conference on the subjects presented during this meeting, and to report at this evening's session.

Professor George Duffield, D. D., of Princeton College, read a paper before the Conference. The following are the points of his argument:—

Premillennarians believe that a millennial era of righteousness and peace on earth before the advent is not to be expected, for the following reasons:—

Were the doctrine true, it would undoubtedly be prominent in the New Testament. It is not only not prominent, but neither Christ nor the apostles make any allusion to it.

The uniform and abundant teaching as to the relation of the church to the world during the present dispensation is inconsistent with the common doctrine representing the millennium.

The advent—not the millennium—is prominently presented in the New Testament as "the blessed hope" of the church, and is uniformly referred to as an event ever imminent—to be "looked for" with longing expectation.

The Saviour's repeated command to "watch" for his coming, because we "know not the hour," is inconsistent with the idea of a millennium intervening.

The New Testament teaches repeatedly and unequivocally that the manifestation of the Messianic kingdom, and the advent, are synchronous events.

The apostolic church was premillennial, as was the church for more than two centuries immediately succeeding the apostles.

The doctrine of a millennium before the advent is not to be found in the standards of any of the churches of the Reformation. By several of the confessions, as well as by the prominent reformers individually, it was expressly repudiated. It is a novelty in the history of the church suggested only one hundred and fifty years ago, and avowed by its authors as "a new hypothesis."

Dr. Rufus W. Clark (Reformed,) read a paper on "Christ's Coming; the Blessed Hope as a Motive to Holy Living and Active Labor." He said:—

St. Paul, in his Epistle to Titus, speaks of the Christian as waiting with joy for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ. This passage may be regarded as an epitome of the exhortations, doctrines, duties, and hopes that abound in the Holy Scriptures in connection with the coming of our blessed Lord. There is not a doctrine of Christianity upon which the light of this great truth does not shine, and which it does not render more important and luminous by its radiance. There is not a duty pertaining to the Christian life that is not quickened and rendered more imperative by its power. There is not a virtue that it does not call into the highest exercise; not a motive in the human heart that it does not purify and strengthen; not a hope for the future that it does not kindle with a new and celestial fire.

In view of our appearing with Christ in glory, we are required to mortify the lusts of the flesh. This doctrine is presented by the apostle Peter as the great support under trials and persecutions. Paul presents the announcement of the coming of Christ from Heaven as a source of comfort. "Therefore comfort one another with these words."

Our doctrine is a powerful incentive to fidelity in the outward activities of the Christian life. It is thus presented in several parables of our Lord. Watchfulness, in connection with our Lord's coming, is presented by Christ to his church as an important duty, in language indicating the deepest

earnestness and solicitude. "Watch, therefore, for ye know not what hour your Lord doth come."

By the side of these glowing words of faith and practice, how cold and carnal appear the words of the *Independent's* editorial comment: "When the Lord will come, and how, is no concern of ours." This sentence embodies the faith, undoubtedly, of very many in the dominant denominations, and of some in the smaller ones, and fully justifies the calling of the Prophetic Conference. I wonder if facts will justify the *Independent's* fling at the evangelists: "Some who did not take part were by their absence conspicuously present in spirit; we mean such men as Mr. Moody and Mr. Pentecost, who remained away simply because their presence might affect their work as evangelists." And what a travesty of Scripture as well as of the Conference are the closing sentences of the *Independent's* synopsis: "There is a difference as to some points—as, for example, the amount of turbulence and bloodshed to follow the reappearance of Christ on the earth, and the 'rapture' of his saints in the sky." What a cynical sneer is apparent in the quotation marks around the word rapture, and which is partially confessed a moment after. "We would not peer curiously into those closed leaves, into which the favorite angel dares not pry. But if others think that large thought and instruction is to be got from the prophecies, we would not seem to treat them with disrespect." The above view and treatment of prophecy does not harmonize with my view of Scripture. See 2 Peter 1:19-21.

IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

EARLIEST IDEAS OF THE SOUL.

If the reader supposes that the first ideas which the ancients had of the soul were the same as those popular among us now, he needs to be undeceived. The idea that after the body dies, the soul, as an immortal, immaterial, conscious, and active personality, goes immediately to Heaven or hell, was not arrived at immediately, but grew out of the imagination, the poetry, the philosophy, and the laws of many ages. It is interesting to trace its gradual development.

The first idea that the ancients conceived of the soul, or spirit, as existing separately from the body after death, was that of a shadow, or shade, resembling the body in shape, but larger. This shade was supposed to be a very thin, misty, aerial, material substance. At first the shades of all, both good and bad, were said to be gathered together under ground in *hades*, or *sheol*. They were not permitted to visit the upper world among the living. They were said to be in a dreamy, sleeping condition. Gradually, by poetic imagination, they were invested with more life and intelligence, and were assigned employments in *hades* like those they had led on earth. Then a few were said to come up from their dreary abode, and appear to the living. They represented *hades* to be a damp, chilly, dismal place. They sighed to return to earth. The scene gradually changed, and they were invested with still more activity, power, and intelligence, and placed in a region of greater light, till a few privileged ones were raised to dwell on the surface of the earth, then higher in the air, and at last to Heaven. They then began to be invested with mighty power as demons, demi-gods, and gods, and were supposed to rule over the living. At last, after long ages, all the good were supposed to go to Heaven at death.

They had similar ideas with regard to the punishment of the wicked in *hades*. At first only a very few were punished, then certain crimes in all, and at length all the wicked were punished there at death. But this change in the minds of the people was very slow, and many ages passed before it was effected. Many testimonies could be presented on these points; but I can offer only a few here. The origin of many of these ideas is thus stated by Alger:—

"The origin of many notions touching a future state found in literature, is to be traced to those rambling thoughts and poetic reveries with which even the most philosophical minds, in certain moods, indulged themselves." "Two general sources have now been described of the barbarian conceptions in relation to a future state. First, the natural operation of an earnest recollection of the dead; sympathy, regret, and reverence for them, leading the thoughts and heart to grope after them, to brood over the possibilities of their fate, and to express themselves in rites and emblems. Secondly, the mythological or arbitrary creations of the imagination, when it is set strongly at work, as it must be by the solemn phenomena associated by death. But beyond these two comprehensive statements, there is, directly related to the matter and worthy of separate illustration, a curious action of the mind, which has been very extensively experienced, and fertile of results. It is a peculiar example of the unconscious imputation of objective existence to mental ideas. With the death of the body, the man does not cease to live in the remembrance, imagination, and heart of his surviving friends. By an unphilosophical confusion, this internal image is credited as an external existence. The dead pass from their customary haunts in our society to the imperishable domain of ideas." "Fancy and reason, thus set to work, speedily construct a thousand theories filled with details. Desire fathers thought, and then thought woos belief."¹

This was the real origin of the notion that the soul lives after the body dies—imagination and desire.

Dr. Knapp, in accounting for this doctrine among the ancients, says: "They often had dreams, in which the dead appeared to them, speaking and acting; and in this way they found their wishes, and the traditions they had received from their fathers, confirmed anew."²

Even now, wishes, dreams, death-bed scenes, etc., etc., are the best proof which many have for the immortality of the soul.

With regard to the first conception of the abode and condition of the departed spirits, Dr. Knapp remarks: "Far more general was the opinion among the ancient nations that the abode of departed spirits is under the earth; because the dead are laid beneath the ground, and their bodies return to the dust. The souls, there separated from their bodies, were regarded as a sort of aerial beings, or shades. Taken as a whole, the ancient Eastern nations and the Greeks agreed on this point."³

HOMER'S ILLIAD.

Turning to Homer, the oldest of the heathen poets, who wrote about nine hundred years before Christ, we find that the ideas then entertained of death were that it was a sleep, and of *hades*, or the state of the dead, that it was a dark, gloomy, cold place under ground, where the mere powerless shadows of the dead existed in a half-unconscious state. Read a few quotations:—

"Silent they slept, and heard of wars no more."
"And death in lasting slumber seals his eyes."
"The soul, indignant, seeks the realms of night."
"Oppress'd, had sunk to death's eternal shade."
"Add one more ghost to Pluto's gloomy reign."

"Thy Hector, wrapt in everlasting sleep,
Shall neither hear thee sigh, nor see thee weep."
"And seeks the cave of Death's half-brother, Sleep."⁴

Such expressions are frequent all through the *Illiad*.

Homer always describes *hades* as a dreary, gloomy place, thus:—

"When to grim Pluto's gloomy gates he went."
"Go, guide thy darksome steps to Pluto's dreary hall."

"By thy black waves, tremendous Styx! that flow
Through the drear realms of gliding ghosts below."⁵

¹ Future Life, part II. chap. i. p. 81; and part I. chap. III. p. 88.

² Christian Theology, p. 619.

³ Ibid., p. 524.

⁴ Pope's Homer's *Illiad*, pp. 58, 85, 91, 101, 123, 259, 303.

⁵ Pope's Homer's *Illiad*, pp. 151, 265, 269.

The souls there are described as feeble, shadowy, and voiceless.

"Then the wan shades and feeble ghosts implore."
"To all the phantom nations of the dead."⁶

Finally, Homer, in his *Odyssey*, relates the descent of Ulysses into *hades*, and his interview with the souls of the dead. We give a few quotations:—

"Now the wan shades we hail,
When lo! appeared along the dusky coasts,
Thin, airy shoals of visionary ghosts."

Of the soul of his mother he says:—

"Now a thin form is all Anticlea was.
Still in the dark abodes of death I stood,
When near Anticlea, moved and drank the blood.
Straight all the mother in her soul awakes,
And owning her Ulysses, thus she speaks:
Comest thou, my son, alive, to realms beneath,
The doleful realms of darkness and of death?
Comest thou alive from pure ethereal day?
Dire is the region, dismal is the way."⁷
"Thrice in my arms I strove her shade to bind,
Thrice through my arms she slipped like empty wind."

Ulysses complaining of this, his mother replies:—

"All, all are such when life the body leaves;
No more the substance of the man remains,
While the impassive soul reluctant flies,
Like a vain dream, to these infernal skies.
But from the dark dominion speed thy way,
And climb the steep ascent to upper day:
To thy chaste bride the wondrous story tell,
The woes, the horrors, and the laws of hell."⁸

Of a great king now dead he says:—

"His substance vanish'd, and his strength decay'd;
Now all Atreides is an empty shade."⁹

The soul of the mighty Achilles says:—

"Talk not of ruling in this dolorous gloom,
Nor think vain words (he cried) can ease my doom.

Rather I'd choose laboriously to bear
A weight of woes, and breathe the vital air;
A slave to some poor hind that toils for bread,
Than reign the sceptered monarch of the dead."¹⁰

He would rather be a slave and live on earth than be a king in the land of spirits! How different, how exactly the reverse, of the modern ideas of the spirit land!

The following gives a good general idea of ancient opinion with regard to the state of the dead. It will be noticed that they all considered the soul material: "The disembodied soul, as conceived by the Greeks, and after them by the Romans, is material, but of so thin a texture that it cannot be felt with the hands. It is exhaled with the dying breath, or issues through a warrior's wounds. The sword passes through its uninjured form as through the air. It is to the body what a dream is to waking action. Retaining the shape, lineaments, and motion the man had in life, it is immediately recognized upon appearing. It quits the body with much reluctance, leaving that warm and vigorous investiture for a chill and forceless existence. It glides along without noise, and very swiftly, like a shadow. It is unable to enter the lower kingdom and be at peace until its deserted body has been buried with sacred rites; meanwhile, naked and sad, it flits restlessly about the gates, uttering doleful moans."¹¹

Thus the happiness of the soul was intimately connected with that of the body.

With regard to the gradual development of their ideas of hell, ghosts, etc., he says:—

"First, then, from a study of the Greek mythology, we find all the dead a dull populace of ghosts, fluttering through the neutral melancholy of *hades* without discrimination. And finally we discern, in the world of the dead, a sad middle region, with a paradise on the right hand, and a hell on the left, the whole presided over by three incorruptible judges, who appoint the new-comers their places in accordance with their deserts."¹²

"The native Hebrew conception of the state of the dead was that of the voiceless gloom and dismal slumber of *sheol*, whither all alike went."¹³ "But, after a time, these places in the lower world were divided, and the residences of the righteous and the wicked were conceived of as separate."¹⁴

We cannot fail to observe that the ancients, instead of having a clear and well-defined doctrine of the immortality of the soul and the conscious state of the dead, gradually developed these ideas, not from an early and clear tradition, but from the causes already given, and from others yet to be named. This is an important fact in our investigation, and it should be well weighed.

INFLUENCE OF THE POETS.

The influence of the poets and poetry aided greatly in the development of early conceptions concerning the state of the dead. The poets have always had a great influence in shaping the ideas and traditions of rude na-

tions. No subject ever furnished a better theme for poetic fiction and imagination than that of the place and condition of men after death; and in none has greater liberty of fancy been taken than in this. Whoever wishes proof of this statement may look into the pages of Homer, Virgil, Dante, etc. These poets have given loose reins to their warm imaginations, to revel in the most horrid scenes. Their productions have been eagerly listened to by the people, and the effect has been marked and lasting. These poets were the ones who first taught the ancient heathen their religious tenets.

Thus writes Herodotus: "For I am of opinion that Hesiod and Homer [poets] lived four hundred years before my time, and not more, and these were they who framed a theogony for the Greeks, and gave names to the gods, and assigned to them honors and arts, and declared their several forms."¹⁵

History abundantly shows that the fancy of poets has done more than anything else to build up this visionary doctrine of a hell and Heaven of departed ghosts. Says Enfield: "Every poet enlarged and molded the ancient fables according to the fertility or luxuriance of his own fancy; so that they were not only increased from time to time without limit, but in many particulars so materially altered that their original features could scarcely be perceived."¹⁶ Says another: "It is a common saying that the license of the poets caused greater injury to the ancient theology than all other things put together."¹⁶

The learned Mosheim thus candidly states the poetic origin of the popular pagan notions of hell:—

"It is notorious that those who embodied the dogmas of antiquity in verse, borrowed the coloring and embellishments by which they sought to gain for them a readier access into the popular mind from ancient history, and formed a certain discipline called in the present day *mythology*, compounded of the precepts of ancient philosophers and the legends of their own country. Hence they also obscured with the same ornaments and fictions the most simple doctrine of the state of souls after death, in order to beguile and conciliate the ears of the multitude who held in firm remembrance the affairs and exploits of bygone ages as handed down from their ancestors. First of all, the subterranean place itself, in which disembodied souls were supposed to be confined, was depicted by them in such a way as accorded with Grecian conceptions, and the manners of the times in which they lived. In the next place, being aware that that incredible multitude of souls could not possibly dispense with a leader and king, they selected Pluto out of ancient tradition, a certain king, probably of Epirus or some other province, well known to the common people for his severity, and assigned to him the sovereignty of the shades. On him they bestowed all the concomitants with which the kings of their own times were accustomed to be surrounded,—a palace, servants, wife, counselors, lictors, executioners, porters, and the like. But as they had founded so dreadful, dismal a community, in order to express all these, they were obliged to have recourse to the most hideous and horrible imagery. This is well known to the reader of Homer, Virgil, and the other poets.

"That in the remotest ages dogs were chained to the doors of the rich and powerful for the purpose of deterring the approach of mendicants and thieves, is a fact which has long ago been demonstrated by learned men. The poets, therefore, considered it incumbent upon themselves to commit the custody of hell in like manner to a great and savage dog, which, to produce a more powerful impression upon the minds of the vulgar, they feigned to be triple-headed. For as the infernal dominions were divided into three parts, namely, Tartarus, Elysian fields, and the abode of souls not yet purged and proved, and consequently the door and entrance of this gloomy realm was threefold, it was reasonable that the dog placed at the threshold of hell should be endowed with a threefold head, in order to be able to guard all the inlets. In Homer's time, kings had already departed from the ancient simplicity, and no longer adjudicated on the causes of their subjects, but had delegated this office to others. It was therefore proper to exempt the king of hell also from this labor. Hence they selected from the ancient history of their country those men that had formerly enjoyed a high reputation for justice and rigor, and were commonly regarded as the first examples of most upright, just judges, namely, Rhodamanthus, Minos, and Eacus, whom they installed in that awful tribunal, and appointed as inquisitors of souls. And with respect to these judges they used the same expressions as

though they perfectly resembled those whom they saw administering justice in their own times, either as regards the form of trial or any other characteristic by which a judge is usually distinguished from the rest of the people.

"As this region was believed to be situated underneath the earth, the road which led to it was necessarily described as rugged, dark, dreary, and unknown to mortals. Disembodied souls, therefore, would probably have missed their way, unless they had been furnished with a guide; probably, also, some of those which were weighed down by a consciousness of crime would have chosen to wander about on the earth forever, rather than descend into a place which they foresaw was about to be most dreadful and fatal to themselves. Even this inconvenience was provided against by the poets; for they assigned Mercury as the guide and conductor of the dead, and taught the people that he not only pointed out the way to errant souls, but compelled the reluctant to enter it. The rest I pass over; for I have no intention here of explaining the fables of the poets, or of trespassing upon the province of the philologist."

This is a truthful and candid statement of the real origin of the heathen doctrine concerning the place and condition of the dead. Yet much of this is retained to-day in the Christian creeds as Bible truth!

¹⁷ Cudworth's *Intell. Sys.*, vol. iii. pp. 293, 294, note.

IS POLYGAMY FORBIDDEN BY CHRIST?

We constantly hear of new accessions to the ranks of those sadly misguided people, the Mormons; and I fear that in some measure they are held responsible for this, because they have neglected to give scriptural and plain English interpretations of the seventh commandment. Most Christian churches, like the Walsall School Board, find it pleasant and easy to pass over the seventh as well as the fourth commandment without comment; thus leaving ignorant persons or those forgetful of Scripture quite at the mercy of false teachers. And even those who might be expected to know the Bible seem sometimes strangely ignorant of its contents.

There are people who say that polygamy and concubinage are not forbidden in the Bible. This is the Mormon doctrine; but the same thing has been said by those who profess to disapprove of these things, though they say they are not expressly forbidden. If not expressly forbidden, who has the right to declare that they ought not to be done? "The Bible alone is the religion of Protestants," and "whatever is not contained therein, nor may be proved thereby," is not to be required of any man. Unless we are to declare ourselves without any guide or rule of conduct, we must adhere to the declaration of faith in the Scriptures, and to the principle that whatever is not expressly forbidden in God's word ought not to be condemned as sinful. "Sin is the transgression of the law." "Where no law is, there is no transgression." But is not polygamy *strictly and repeatedly forbidden*? How can any believer in the New Testament say that it is not, when Christ himself has declared that it is adultery? Matt. 19:9; Mark 10:11, 12, etc.

Adultery is forbidden by the seventh commandment. The fact that for ages the Jews perverted the meaning of this command, as for ages the Christian churches have perverted the fourth commandment, does not alter the original and unchangeable meaning. Jesus Christ was not instituting a new law, but explaining the old seventh commandment, when he said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Matt. 19:9. Mark 10:11, 12: "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." See also Luke 16:18.

I suppose nobody will say that adultery consists in putting away the wife or the husband. Of course, this crime is not in putting away the first, but in marrying another, which would be adultery even if the first had not been put away. No one will deny this if he will contemplate the possibility of his own wife taking two or three additional husbands, though without putting the first away. Christ's words make it plain that what constitutes adultery in a woman, constitutes the same crime in a man; and the original words of the seventh commandment make no distinction between man's responsibility and woman's.

This principle was understood even before Christ declared it. Malachi, the last of the

prophets, reproves the men of Israel for their unfaithfulness to their wives: "The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue [margin, excellency] of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Malachi 2:14, 15.

How, in the face of these texts, particularly those from the New Testament, can any calling themselves Christian assert that polygamy is not expressly forbidden? I have heard people who were not Christians defend polygamy on the ground that it was practiced by David and Solomon. These people overlooked the fact that both David and Solomon disobeyed the commandment, although it was especially impressed on the attention of kings. Moses, prophesying of the time when Israel would have a king, gave, by divine command, a special warning to kings to give heed to the law; particularly saying, "Neither shall he multiply wives to himself." Deut. 17:17. This precept, with many others, was utterly disregarded. David multiplied wives to the number of sixteen, and Solomon to a thousand. But it should be remembered of David that he never transgressed in this way after the awful crime by which he obtained Bathsheba; for which his repentance was bitter and lasting, and his punishment terrible. He never afterward relapsed into sin against the marriage law; and it would be wiser for men to take example from his effectual repentance by which he regained God's favor, than to excuse crime by the example of his wickedness, by which he risked the destruction of his soul.

As for Solomon, he multiplied adulteries as he did idolatries, so that his later life can be no example to those who wish to please God; but rather a solemn warning to those who may imagine that present wisdom will infallibly secure them against future folly. There is no wisdom save in the way God has set before us, that we should walk in it. As long as we abide therein, all is well; but if we turn aside, our former obedience is nothing; our former wisdom will but the more condemn our departure from the way.

Some people seem to be unable to comprehend the meaning of "concubinage." They know what is called by that name now, and think that it cannot mean anything else. But the Bible term concubine means simply a wife, a slave wife, or one inferior in rank; but *legally a wife*, as we may learn from the fact that the man whose concubine she is is called "*her husband*," Judges 19:3 and 20:4; he is called the "*son-in-law*" of his concubine's father in Judges 19:5; and his concubine's father is called "*his father-in-law*" in Judges 19:4, 7, and 9. Moreover, the ten concubines of David, that Absalom took, are called "*wives*" by the prophet Nathan, speaking the word of the Lord. 2 Sam. 12:11.

The law of God never recognizes any indiscriminate, temporary connection as otherwise than criminal, or any permanent connection otherwise than as marriage. People who honestly intend their union to be permanent are careful to ratify it according to the law of the land they live in. Those who neglect to do this, though human law may not bind them, are responsible under divine law, either as married persons bound by all the duties of marriage, or as criminals guilty of the crime mentioned in Numbers 25:1, and 1 Corinthians 10:8.

In view of the errors so industriously disseminated by the Mormons, and by dissolute, or ignorant, or thoughtless persons, it is an absolute duty to call attention to what the Bible actually does say about this subject. I do not think that any one who reads the Scriptures carefully, and with a mind unbiased by criminal inclinations, can possibly arrive at the conclusion arrived at by the Mormons,—that polygamy is not expressly forbidden by the Holy Scriptures, according to the teaching of Christ.

ANTI-MORMON.

BUSINESS HABITS.

THE housekeeper who has no business habits makes but a poor appearance beside the one who has them. The latter has a fixed hour and day for every domestic duty; the former has things done when she thinks of it. The one replenishes before an article is exhausted; the other runs round and borrows. The one knows just how long an article ought to last; the other is robbed before her face and eyes. The one makes her "rags" pay for her "tins," and her grease pay for her soap; the other has to give ready money for both commodities. The one has her house-cleaning done in May; with

⁶ Pope's *Homer's Odyssey*, v. 601.

⁷ *Ibid.*, pp. 605, 606, 608, 609.

⁸ *Ibid.*, p. 609.

⁹ *Ibid.*, p. 614.

¹⁰ *Ibid.*, p. 616.

¹¹ *Doctrine of a Future Life*, pp. 175, 176.

¹² *Ibid.*, p. 179.

¹³ *Ibid.*, p. 261.

¹⁴ Knapp's *Theol.*, sec. 150, p. 524.

¹⁵ Herod. *Enterpe* ii., 53, p. 116.

¹⁶ *Hist. Philo.*, p. 63.

¹⁷ Cudworth's *Int. System*, vol. i., p. 619, note.

the other it always dangles along into July. The one can see a visitor at almost any hour of the day; the other has to hurry and skurry to make herself presentable. The one always has something in reserve if an unexpected guest must be asked to dinner; the other has nothing but an apology. With the one all goes smoothly, noiselessly, pleasantly; with the other the jar is always evident, the house and its mistress and its servants are forever in a snarl. The one has business habits; the other has no habits at all.—*Selected.*

"ALWAYS THE BIBLE."

"Always the Bible!" it tells us of Eden,
Of Adam and Eve in the garden of grace;
T'was there 'mid the flowers, among the green bow-
ers,
That Satan first plotted to ruin our race.

"Always the Bible!" the law of Jehovah,
The Sabbath, shines out, as when Israel heard,
When he thundered aloud from dark Sinai's cloud,
And trembled the host at the voice of the Lord.

Yes, "always the Bible," the dear blessed Bible!
It brings life to light, immortality too;
It tells the glad story, when earth, filled with glory,
Shall be the abode of the loyal and true.

"Always the Bible!" rich mine where the Christian
Finds jewels of worth, in its pages revealed
Rare wisdom and truth for the aged and youth,
And its wonderful visions no longer are sealed.

"Always the Bible!" the book of brave martyrs;
Their comfort in dungeon, in darkness and gloom,
Their solace in death, when resigning their breath
At the stake, in the fagot-fires meeting their doom.

"Always the Bible!" it tells of God's prophets;
Of holy Elijah who prayed for the dearth,
The idolatrous tale of the prophets of Baal,
Of the waters of Noah, that deluged the earth.

We find in "the Bible" the story of Jesus;
It speaks of the birth of the poor Nazarene,
The sweet infant stranger, in Bethlehem's manger,
While angels, enraptured, hung over the scene.

"Always" in "the Bible" we find the great
"Healer,"
Engaged in relieving the woes of mankind,
As he taught by the sea of "deep Galilee,"
Giving health to the leper, or sight to the blind.

Yet we find in "the Bible" the sad revelation,
How Christ died in anguish on Calvary's tree,
O cruel reward for thy love, dearest Lord,
That poor, guilty sinners should crucify thee!

"Always the Bible," good news of salvation,
Says millions shall waken from death and the
grave
In lovely perfection; for Christ's resurrection
Doth tell of his might, and his power to save.

"Always the Bible!" the beautiful Bible!
The glorious record that God gave to man
Stands fair on its pages, and saints of all ages
Shall glorify him for the wondrous plan.

"Always the Bible!" the scenes of the Judgment
Are surely portrayed by prophetic pen;
When the King shall accord unto man his reward,
And mete unto each as his work shall have been.

"Always the Bible!" the beautiful city
Gleams out from its pages with battlements bright,
With pleasure untold, on its pavements of gold,
All the ransomed of ages shall walk with delight.

Then "always the Bible!" till earth robed in beauty,
At last the blest home of immortals shall be,
When saved from sin ever, to live now forever,
They'll swell the loud notes of the ransomed and free.

Yes "always the Bible!" till Heaven be my por-
tion,
And Christ comes in glory, to dwell among men;
I'll then bow before him, revere and adore him,
And shout hallelujah forever—Amen!
MRS. MARCIA S. AVERY.

THE SALT OF THE EARTH.

Our Saviour said to his disciples, "Ye are the salt of the earth." Every one knows in what the goodness of salt consists. It is valuable for its saving property. When that is gone, it becomes entirely worthless. But it may retain all its strength even, and yet not exercise any saving power. Any one who would pack meat in a barrel, and then place a sack of salt by the side of it, expecting thereby to save it, would be considered insane. With good reason too, you may say; for any one with the slightest knowledge of such things knows that salt placed in that relation to meat could have no effect whatever upon it. Yet there are thousands in the world who are virtually doing the same thing in their Christian experience. Notwithstanding the Saviour has said of his followers, "Ye are the salt of the earth," they do not seem to realize that they are to represent him. They seem satisfied to lean on their neighbors and friends without doing them any good.

If there is any point enforced in the language under consideration, it is this, that to be a real disciple of Christ one must exert a saving influence on others. This, however, cannot be done by simply living among them, but only by continual efforts to benefit them. Unselfish efforts to do others good may cost

a sacrifice; yet as the salt can only impart its savor by exhausting itself, so it will be finally seen that our goodness consisted only in our willingness to spend and be spent in our Master's service, to save souls unto him. Without this we shall be "good for nothing but to be cast out and trodden under foot of men." Who will have it said of them, "Ye are the salt of the earth"? J. O. C.

THE CHRISTMAS.

EDITOR REVIEW AND HERALD: In your issue of Jan. 23 a correspondent asks, "Is there any undisputed history that the 25th of December is the birthday of Christ?" You answer, "No; there is probably no proof that Christ was born on the 25th of December, at least we know of none."

In reference to the matter I would say that from the history and habits of the country in which Christ was born, it seems impossible that his birth should have occurred on the 25th of December. From studying the Bible and the history of the country, I am led to conclude that he was born between the month of March and late autumn, as it was when the shepherds watched their flocks by night. They had a different climate from ours, having but little or no snow, and but little cold or freezing weather; yet the year was divided into times and seasons. They had their rainy season and their dry season; and it seems that their rainy season occurred at the time of our autumn and winter months. It was their custom to herd their flocks under sheds at night in the rainy season; and in the dry season, allow them to remain unsheltered. The watching must have been for protection from wild animals. Thus it is evident that he was born in the dry season, as the flocks would need no watching while gathered in the fold. The evidence all seems against the idea that his birth occurred on the 25th of December.

I am aware that many have tried to arrive at the time of his birth by figures and dates; but they have not been able to agree upon any time. The people have generally adopted the 25th of December; some, doubtless, from respect for our Saviour, but many for the sake of a general festival-day. Anciently, the festival commenced on that day, and lasted twelve days. It is possible that the custom of observing Christmas may be more directly Roman Catholic in its origin than most Protestants are aware of.

The Christmas-tree seems to be of modern introduction, and to take the place of what was called the Christmas-box, the place where small presents were placed for small children. The custom of making presents had its origin long before the birth of Christ. It is a question whether Christ is honored by the practice of celebrating the day as people generally are accustomed to celebrate it. A little careful study on the subject will do no harm. E. LANPHEAR.

LONG SERMONS.

Is there any virtue in long, tedious sermons? Some ministers seem to think so, judging from the manner in which they persist in wearying their hearers with them. There are doubtless some times when it is necessary to give lengthy discourses, but such occasions are rare. As a rule, long sermons are a positive injury, both to the preacher and to his audience. The worst feature of all is, that sometimes the preacher has no faculty of discerning when an audience has become worn out. His hearers will yawn, stretch, turn around in their seats, and give every other hint that they want him to stop, still he is apparently blind to these evidences of weariness and inattention and continues his discourse for another hour or so.

Another very unpleasant characteristic of such sermons is, that as a rule they are the product of very dry, uninteresting preachers. If some clear-minded man, full of rich thought, should deliver a sermon two hours in length, the people could endure it; but such men seldom preach longer than one hour. It is the opinion of the very best preachers that one hour is long enough.

We are, however, met with the objection that the whole of a subject cannot be presented in that time. Some go so far as to say that they can only get fairly started in an hour's time. There is just where the difficulty lies; too much time is employed in getting to the subject. If nine-tenths of a long introduction were cut off, and the preacher were to plunge into his theme at once, he would find this a vast help toward making his sermon of reasonable length.

Another very serious mistake is often made in not sticking to the subject. Many preachers take up a subject, and before closing talk about two or three, and not unfrequently half a dozen, different subjects. No

wonder two or three hours are wanted for one discourse when that plan is followed. When a preacher has trained himself to stick to his subject from the beginning of his discourse to its close, he has learned a lesson of inestimable value.

A mistake similar to this is the habit of bringing in too much Scripture. Some seem to think that in order to establish a point they must bring in all the testimony in the Bible upon that point. So they keep piling passage upon passage until the hearers have lost sight of the main thought which the speaker wishes to impress upon their minds.

Now is there any advantage in all this? Certainly not. On the contrary, much harm is done. Two or three plain, positive passages would have made the point perfectly sure, the audience would not have lost sight of the point, and much valuable time would have been saved.

The experience of the best preachers proves that when this method is adopted, all ordinary subjects can be presented in one hour, at least as much of them as can be retained by the average mind. N. BATTIN.

THE SECOND ADVENT.

SAYINGS OF EMINENT MEN.

HON. H. MONTAGUE VILLIERS, rector of St. George, Bloomsburg, Eng., says:—

"Whatever blame may be attached to myself or to my brethren in the ministry, for enforcing the duty of serving God on other grounds than those which the Scriptures have laid down, this, at any rate, must be clear,—the apostle considered the second advent of the Lord worthy of the greatest prominence in his ministry; and if this be clear, I am free to confess that I am ignorant how any one can venture to neglect this important subject. It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk closely with his God. When I reflect that there are special blessings to those who look for his coming, and special warnings to those who say, 'My Lord delayeth his coming,' I cannot but feel that it is my duty prominently to set forward the doctrine of the second advent."—*Lectures during Lent, 1843.*

Stephen Tyng, D. D., of New York City, says:—

"Jesus will reign in visible glory among his saints upon the earth. . . . He has now, as regards his visible presence, gone to receive for himself a kingdom, and to return. When the appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. . . . To this blessed kingdom of the Son of God multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of the happy day when angel voices shall thus announce unto his waiting Zion: 'Thy God reigneth.'"

Hill, in his "Saints' Inheritance," says:—
"In the great view of the Saviour's personal reign on a regenerated earth as the final and everlasting abode of his redeemed, I rest with confidence and delight."

Edward Winthrop, M. A., rector of St. Paul's church, Norwalk, Ohio, says:—

"The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church, and is inserted as such both in the Apostles' and in the Nicene creed. . . . This was, from the earliest times, the hope of the church. This personal and visible advent of the Saviour is at the resurrection of the saints; but the resurrection of the saints is anterior to the millennium, and therefore the advent also is anterior to the millennium." "As we are rapidly approaching the grand crisis of this world's history, it becomes us, in a devout and prayerful spirit, carefully to note the signs of the times."

PAINT, PUTTY, AND PIETY.

A LADY writes thus to *The Christian at Work*: "I wish you would say a word about putting one's religion into one's work. Last year I built a new house, and hired a professing Christian man to paint it. He makes good prayers at the prayer-meetings, and says a good word of advice to the young. But he didn't fill the nail holes of the upper and outer trimmings with putty, and he didn't paint the top edge of the doors of the upper story. He took care to slight his work just where he thought it would not be discovered. But the nails were drawn out by the sun, causing a leak, so that his neglect in this direction was discovered; then, having occasion to have the top of one door planed so that it might shut—again his slighted work told its

story. I have 'discounted' that man's piety and prayers ever since. Perhaps this painter treated me as he did because I am a widow. Anyway, I prefer Christians who fill up the nail holes with putty, and paint the tops of the upper doors!"

The editor adds: "Our correspondent has said quite as effective a word about putting one's religion into one's work as we could possibly say. And our friend is right;—we want such Christians as will do their work, not rendering eye-service as men-pleasers, but 'with good will doing service as to the Lord, and not to men.' O you 'Christian' painter, how could you let those nail holes go? How could you? How could you leave the top of those upper doors unpainted, and, above all, serve a woman, and she a widow, in this way? Was it manly? Was it Christianly? Was it honest? We advise that painter to pray less for others and more for himself, that the Lord may put in his heart as strong a desire for right doing as he seems to have for right talking. Yes, our correspondent is quite right,—we want more Christians who fill up the holes with putty, and paint the tops of the upper doors."

Now we would like to know if this woman paid fair wages for her work. Oppression in wages sometimes tempts to slighting the work.—*The Christian.*

OUR CASKET.

WHEREVER shame is, there is also fear.

THOSE who are loving and lovable will surely be loved.

MUCH that we lament as *change*, we find, after thinking closer, is only *development*.

THEY who true joy would win
Must share it; happiness is born a twin.
—*Byron.*

THERE are many men whose tongues might govern multitudes if they could govern their tongues.

THE greatest pleasure I know is to do a good action by stealth, and have it found out by accident.—*Lamb.*

SILENCE is the perfect herald of joy. I were but little happy if I could say how much.—*Shakespeare.*

PHILOSOPHY triumphs easily enough over past and future evils, but present evils triumph over philosophy.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them.

AFFLICTION is the divine school of virtue; it corrects levity, interrupts the confidence of sinning, and purifies the heart.

THERE is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness.

SHOW me the man who would go to Heaven alone if he could, and I will show you one who will never be admitted there.

NOTHING is beneath you if it is in the direction of your life; nothing is great or desirable if it is off and away from that.

THE mind of youth cannot remain empty; if you do not put into it that which is good, it will gather elsewhere that which is evil.

"WHAT I have known," says Dr. Priestly, "with respect to myself has tended much to lessen my admiration and my contempt for others."

FISHERMEN, in order to handle eels securely, cover them with dirt. In like manner does detraction strive to grasp excellence.—*Douglas Jerrold.*

IT is a row of empty houses that gets all its windows broken; and empty heads and empty hearts, and empty hands, are sure to come to grief.

WE were designed in the cradle, perhaps earlier, and it is in finding out this design, and shaping ourselves to it, that our years are spent wisely.—*Lowell.*

WRITE it on your heart that every day is the best in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

AN irreligious man, a speculative or practical atheist, is as a sovereign who voluntarily takes off his crown and declares himself unworthy to reign.—*Blackie.*

SELF-LOVE is a medium of a peculiar kind; it magnifies everything which is amiss in others, at the same time that it lessens everything amiss in ourselves.

GRANT me ever to esteem the wise man as the alone wealthy man; and as for gold, may I possess as much of it as a man of moderate desires may know to use wisely.—*Socrates.*

AN old Hindoo, who had become a Christian, first had a Bible given him and then a clock. Said he: "The clock will tell me how time goes, and the Bible will teach me how to spend it."

The Review & Herald.

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

BATTLE CREEK, MICH., FEBRUARY 6, 1879.

JAMES WHITE, }
J. N. ANDREWS, } Corresponding Editors.
U. SMITH, } Resident Editor.

"ANOTHER DAY."

We find these words in Heb. 4:8; and it is strange that any one should attempt to find in them proof for the change of the Sabbath, but so it is. Sunday is indeed "another day" from the Sabbath of the 4th commandment, but it is not the other day of this text, as can in a few words be shown.

The verse reads: "For if Jesus had given them rest, then would he not afterward have spoken of another day." The margin reads correctly, Joshua instead of Jesus; and the reference is to the only "rest" which Joshua ever gave to the children of Israel, which was the rest in the land of Canaan to which he brought them. The "other day" is therefore brought in in contrast with the rest in Canaan, not with the weekly rest of the Sabbath.

If Joshua had tried to give them the rest of the seventh-day Sabbath and failed, then another day being spoken of it might perhaps refer to the first-day Sabbath. But nothing of this kind is brought to view in the chapter.

The rest which remains, of verse 9, is not the observance of a weekly Sabbath here upon the earth; but if it did refer to that, even if it was the first-day Sabbath as some claim, then it was still future in the year 64 when Paul wrote this epistle to the Hebrews; for it still "remained" before them, and Christians were exhorted to beware of unbelief lest they should thereby fail to enter into it.

The teaching of this portion of Scripture, beginning with the seventh verse of the previous chapter briefly described is this:—

God has purposed that the human race, after their probation is ended, shall enter into a heavenly rest like the rest into which he entered when he had finished the work of creation.

In Canaan he gave to the people a type of this heavenly rest. The history of the Israelites in journeying to that rest was an example of the spiritual experiences of all who are seeking the heavenly rest. Some of the Israelites failed to enter into the rest of Canaan, through unbelief. Just so, many professing to be Christians will fail to enter into the heavenly rest, the antitypical Canaan, through the same sin.

God's rest which he has promised that his people shall finally enter, dates from the seventh day of the first week of time; and this explains the reference to the seventh day of verse 4 of chapter 4. It simply gives an idea of the nature of God's rest, and the point from which it dates. Into such a rest as God then enjoyed, blissfully contemplating all his works and pronouncing them very good, he has purposed that his people shall enter when they have finished the period of their probation.

And he has waited from generation to generation for the number to be made up which should enter therein; namely the destined number to inhabit the earth when it shall be redeemed. Isa. 45:18. One generation passed, and the number was not made up, so the invitation went to the next. That passes, a few receive the offers of mercy, the number is not made up, and the invitation is still extended to generations in the future.

If it had been completed under the Mosaic dispensation, and with that people whom God then called, the work would have closed. But so many of them proved apostate, that "after so long a time," another day, or dispensation, is set apart in which we have the privilege of hearing his voice if we harden not our hearts. This is the day that was spoken of by David. It refers to the whole gospel dispensation, in which the invitations of mercy are going to the Gentiles. The heavenly rest is still before us. The "promise is left us" of entering into it on certain conditions. But we are exhorted to fear lest we shall come short of this through unbelief, as the Israelites failed to gain the typical rest in Canaan.

It may be thought that two or three expressions demand more particular notice, to harmonize them with the view here advanced.

Verse 3: "For we which have believed do enter into rest." The entering into rest is after the work of believing is all done. We do not enter into rest until after we "have believed," or have finished our course of belief. Some translate this passage thus: "For we which believe are to enter into rest."

Verse 10: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

This shows us that no man enters into this rest in this present state. He does not enter it until after his work of probation is done. For here we are constantly engaged in working out our salvation with fear and trembling. But when we enter into the heavenly rest, we shall then have ceased from all this work as God ceased from his on the seventh day of creation.

Neither the subject nor the language of this chapter has any reference to the weekly Sabbath except the allusion in verse four to the first seventh-day of time, which was to show us when God's rest commenced, and the nature of that rest into which we are to enter if we continue faithful to the end.

HOW THEY WOULD LIKE IT.

If assertions were only facts, what splendid victories the opponents of the Sabbath would gain. If boasting were only argument, and triumphs claimed were triumphs gained, they could have things all their own way. But, unfortunately for them, facts will not bend to a breath, and false statements, however vehemently repeated, do not thereby become truth.

The foes of truth, severely defeated in argument and actual controversy, would be so glad if they could turn the scale by going away and claiming a great victory, even if by so doing they did encroach painfully upon the ninth commandment; for that commandment is no better than the fourth. This is the game they have frequently tried, and now we have another instance of it.

In another column will be found the report of a discussion at Olin, Iowa, between Bro. J. H. Morrison and J. Bowman, Methodist. Here is the report Mr. Bowman's friends give of the matter, published in the N. W. Christian Advocate:—

The days of old-fashioned verbal polemics are not gone utterly. The ready debater, the close Bible student and earnest defender of the faith, still has a work to do. Rev. John Bowman, of Upper Iowa, has won his reputation as a candid, clear, and effective debater against chosen champions of several religious errors. He met at Olin, Iowa, recently, a Mr. Morrison, who had been imported from Battle Creek, Mich., to defend "Adventism." The four questions were: "The kingdom," "The Sabbath," "Is the soul conscious after death?" and "The annihilation of the wicked." The advent speaker had a curious trick of perverting Scripture, leaving out troublesome verses, phrases, and words, and wresting the word to the harm and confusion of his hearers. Mr. Bowman was alert, unsparing, and solicitous, and in every case he exposed the devices of his adversary. Long familiarity with the "ism" enabled him to turn the subject "inside out." Not long since an Advent preacher made several converts in the vicinity of Olin, and the heaven was at work. It is the verdict that this debate and Mr. Bowman's services will put an end to the evil.

This, no doubt, reads splendidly to those who wish to have it so. But there are two or three facts which enter as dead flies into this ointment of their rejoicing, and completely spoil its odor. We need name but one. As the result of the discussion, at least six persons immediately took their stand to observe the seventh day as the Sabbath. Now, leaving out anything that may be claimed in words on either side, here is a fact that speaks for itself in unmistakable terms, and speaks volumes. One such fact as this is sufficient to annihilate whole continents of fume and froth in the way of blatant boasting in opposition to it. This is the way our opponents everywhere are putting "an end to the evil." Let them go on with their work. We like it.

PARALYZED.

A BROTHER in Vermont has sent us a copy of the St. Albans Weekly Messenger of Jan. 3, 1879, containing a sermon on the second coming of Christ by Chas. A. Huntington, of Johnson, Vt.

He holds that "the second coming of Christ is his return in the spirit," and that "the end of the world and the day of Judgment for each individual soul is the day of the death of the body." The reader can easily imagine what kind of views and interpretations of Scripture must necessarily go with this position.

But what impressed us most in the sermon was the peculiar condition into which he had to bring himself in order to come to his conclusions. It is a study for any one's curiosity. He describes it as follows:—

I desire to look through all material signs, and apprehend the thing signified. I desire to go beyond the shadow in search of the substance. I desire to shut the eye, to close the ear, and

for the moment paralyze all bodily sense, that I may take account of the relation and the destiny of my immaterial self—that immortal substance of which the body is but the shadow, and of which these senses are but the transitory instruments of its outer manifestations.

There are certain channels through which God has ordained that we shall receive intelligence, and there is not a thought, idea, or conception possible that does not come through some one of them. Yet Mr. H. would close up all these, and completely paralyze himself, and then undertake to reach the truth on this most important and momentous subject.

And as we read the sermon, it becomes very evident that all sense of obligation to be governed by what the Bible says on this subject is completely paralyzed in him. Speaking of that decisive testimony of the angels in Acts 1:11:

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven," he simply says, "I do not think this is a promise to return in the flesh." Why did he not put it in plain terms, and say, "True, the Bible says that the same Jesus shall come again in the same manner that he went into Heaven; but I don't believe it!" Then the real infidelity of his heart would have stood forth in its proper light.

We are sorry to see that his sense of the importance of speaking truthfully is also paralyzed; for he sends the old lie about ascension-robbs waddling down out of his pulpit, clad in clerical garb.

He speaks of his "immaterial self." Immateriality is essentially, philosophically, and absolutely nothing. But in the very next breath he proclaims it an "immortal substance." Did any one ever hear of an immaterial substance? But the words next uttered mix it up still worse; for he declares the body, which is in reality substance, only a shadow. If there can be worse contradiction of terms in fewer words, we would like to see it. Let not paralysis try to teach about the coming of Christ.

THE UNJUST STEWARD.

Please explain the parable of the unjust steward, Luke 16:1-12. G. H. G.

Ans. The verses most generally considered obscure are the 8th and 9th: "And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." We remark, first, that the word lord in verse 8 does not mean the Saviour, but the lord, or master, by whom this steward was employed. The steward, while he held the office, had complete control of his master's goods. When he learned that he was about to be turned out of the stewardship, he saw that he must make some provision for the future while he could, and hence took the course described in the parable. His master commended his foresight and prudence in this respect; not that he justified him in this any more than he did in squandering his goods for which he called him to an account; but he saw that in doing this before he lost control of the goods, he had made provision for his future wants.

Now, says the Saviour, the children of this world are in their generation wiser than the children of light; that is, those who are seeking and serving this world manifest more wisdom and foresight in providing for their future prospects in this life, than professing Christians manifest in the use of their worldly goods in making provision for a life to come. Then follows the exhortation: Make to yourselves friends of, or with, the mammon of unrighteousness, worldly riches, that when ye fail, or have no longer the stewardship of these things, they, the friends we made with these means while we had them, may receive us into everlasting habitations.

The friends of this steward had really received means by his dealings with them, and they received him into their houses, and he thus enjoyed the benefits of the goods he had been steward of, long after they had passed out of his hands. We are for a while made stewards of some of the treasures of this world, either little or much. The time is coming when this will cease, and only everlasting habitations will be able to shelter and preserve us. Can we use the resources of our stewardship here in a manner to strengthen our passport to those habitations? God, Christ, and angels are all interested to bring us through to those habitations. And there is one thing which they particularly mark, and that is, how we use our earthly possessions, whether we concentrate them selfishly

upon ourselves for our own personal enjoyment, or whether we use them to advance the cause of God here upon earth, thus co-operating with those heavenly beings who are so much interested in our salvation. Using our means in this latter way, we show ourselves friends to them, and, the heart being right, make them friends to us. Then the Bible represents that we are laying up treasure in Heaven; and it will be found, when all earthly things shall pass away, that we have used our stewardship so wisely that everlasting habitations are open to us, and that our perishable earthly treasures have turned to eternal riches, and stand to our account in the kingdom of Heaven.

ANOTHER WORD FOR THE DECALOGUE.

We feel like carefully gathering up and preserving the good words which we still occasionally hear from the lips of popular religious teachers in behalf of the commandments of God, the moral law, as embodied in the decalogue. Such expressions are more and more rarely heard, as the attention of the people is beginning to be called to the conclusion which inevitably follows, if the perpetuity of the fourth commandment is admitted. We anticipate their cessation altogether when Christendom shall become fully aroused to the inexorable issue before it, and which is speedily approaching, on the Sabbath question. These will do good service then. The Independent of Jan. 30, 1879, publishes a lecture from Joseph Cook, in the "Prelude" to which Mr. Cook says:—

Thus it happens that, with one in six of the population in churches in this country, there is a percentage of church-members who do not appear to have learned to their finger-tips that portion of the decalogue which says, "Thou shalt not steal." [Applause.]

The world, which applauds this sentiment, will not unite with the church to keep such men from doing mischief as church-members, or aid in the expulsion of such members from the church. This same world which applauds will not unite with the church to keep such men from getting in. The world that sneers at the plant of the church is the soil out of which the church grows, and the sap in that plant is as good as the sap in the sods. [Applause.] The haughtiness of the world toward the church is self-condemnation. If, on this Christian platform, I am to think aloud, I must say that I have little hope for either the world or the church unless the church within the church expels, or keeps from ever getting in, men who have not learned the decalogue. [Applause.]

TO CORRESPONDENTS.

W. FRANCIS: In answer to your inquiries we respond briefly as follows:—

1. There has been some difference in punctuation between American and English Bibles. The American has changed in some points to correspond with the English.

2. The regular Jewish year consisted at the exode, as at all other times, of 360 days, or 12 months of 30 days each. The number of weeks would be 51 and a fraction. This is five days and nearly a quarter less than the actual year as determined by the revolution of the earth around the sun. Hence every third year the Jews added a thirteenth month of such a length as to make up all this loss.

3. The programme of the week of unleavened bread, or the passover, was as follows: On the 14th of Nisan every trace of leaven was put away from the houses, and every male Israelite not hindered by infirmity or ceremonial impurity was required to appear before the Lord at the national sanctuary with an offering of money in proportion to his means. As the sun was setting, the lambs were slain, and the fat and blood given to the priests. The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs. On the 15th there was a holy convocation, and cessation from work. It was one of the yearly and ceremonial sabbaths of the Jews. The 21st of Nisan, the seventh and last day of the feast, was a day of peculiar solemnity, and was likewise spent in cessation from labor. The five days between these two sabbaths were not distinguished from other days only as being days of the feast, and witnessing additional burnt-offerings and sin-offerings. All care was to be laid aside, and cheerfulness to prevail during the whole feast.

4. In regard to the loss of the Bible during the Dark Ages, it was not lost, but was kept from the masses. Multitudes of Bibles in manuscript were preserved by monks in cloisters and monasteries. Our present version is called King James' version, because it was made during the reign of James I. of England. Fifty-four learned men were selected, who were approved by the king. Seven of these failing to

take part in the revision and translation, the actual work was done by the remaining forty-seven. The first edition was published in 1611. We are satisfied that with a few verbal changes which might be made, it cannot be substantially improved.

5. In regard to the names of the days of the week, see REVIEW, No. 4, present volume.

SOUTHAMPTON, ENGLAND.

SOUTHAMPTON, with its suburban towns, is a city of 60,000 inhabitants, and is situated in the midst of what is called "the garden of England." It is a seaport, commercially considered next in importance to Liverpool and London. In reality it is said to be one of the best harbors in all England. The waters in the harbor are of such depth that the largest ships, even the "Great Eastern," can come up to its docks, while in many of the seaports of England the large ships can only reach the docks at high tide, if at all. In many of the ports the ships are obliged, because of shallow water, to discharge their cargoes upon barges and tug boats.

Taking Southampton as a center, within a radius of twenty miles there are nearly a score of cities and villages. One of these cities to the south-east of us, Portsmouth, has a population of 120,000. It is probably safe to state that there are 300,000 inhabitants who understand the English language within twenty miles of the house where I am now writing.

Southampton is not a manufacturing or mining town, like many sections of England. While the laboring classes in the mining and manufacturing sections are just now suffering much distress in consequence of efforts to reduce their wages, "strikes," etc., this part of England is not thus affected. As the *Southampton Times* stated last week, it is as prosperous as any part of the kingdom, because its laborers are not turned aside from their pursuits as are those in the coal mines and mills. At this important point vessels are arriving and departing almost daily, to and from various parts of the world. Much of England's trade with the East Indies passes through this port. For this reason, it is a point where we can do much missionary work on ships.

Southampton is a place of no small note in English history. Here, at No. 21 French Street, still stands the old brick house in which Dr. Isaac Watts was born on the 17th day of July, 1674. This was the Dr. Watts whose hymns are sung with thrilling effect all over the world. It was when sitting on "pear tree green," and looking across river Itchen to Southampton surrounded with its beautiful gardens and fields clothed in "living green," that Watts composed his beautiful hymn,—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

Watt's Park in the city contains, on an appropriate monument, a life-size statue of Dr. Isaac Watts. On last Sunday I went to the same church where Dr. Watts maintained a life-long membership. There I listened to the first sermon I have heard in England. It was a very impressive discourse from Dr. Carlisle, B. A., who has been for many years pastor of the church, from the words, "Jesus Christ, the same yesterday, to-day, and forever."

Southampton is also the point from which the May Flower set sail for America with the Pilgrim fathers, who landed at the famous Plymouth Rock, Mass., and among whom, as many of our readers are aware, were the ancestors of our beloved brother, Eld. James White, of Battle Creek, Michigan. Of the many interesting items connected with Southampton and its history, I hope to write more at length in the *Youth's Instructor* ere long.

After arriving here, noting the situation, and learning from Bro. Ings of the interest already awakened in this vicinity, we decided, for the present at least, to make this place the headquarters of the mission. We have rented "Stanley Cottage," on Stanley Street, near Shirley road, Freemantle, Southampton. It is a brick house, slate roof, with five rooms and an outside brick store-room 16x20 feet. The house is well supplied with cupboards, thus furnishing us ample facilities for book and mission rooms. There is a fireplace in each room, which is quite essential in a climate subject to so much fog as South England has. We have been in the place only ten days, but our house is settled, the two large boxes of books we brought with us are all arranged, and we are taking hold of our work as fast as possible.

Last Sunday evening I spoke, by request, to one hundred and fifty in Shirley Hall, from Heb. 5:8-9. I had good freedom. Many of the

congregation were moved to tears, and wished me to speak again. The hall is under the control of a society calling themselves "Free Evangelists."

Bro. Ings is distributing tracts and papers, visiting from house to house, and gathering names of persons who will read our publications with candor. Those he visits give him names of their friends, and thus he obtains the addresses of persons from all parts of the kingdom, and elsewhere. This furnishes us the names of more individuals than we can correspond with; we have therefore to-day sent a number to various vigilant missionary societies in America that have requested us thus to do.

We are now engaged in writing to those whose names we have in Great Britain whom we know to be specially interested in the truth. If any of the missionary societies in America have sent papers and tracts to persons in England, Scotland, or Ireland, and have received favorable responses, please write us here, giving the names and the facts in the case. There is no difficulty in obtaining the names of thousands of persons here who will read with interest, and will then loan the papers and tracts to others to read. Out of these thousands God will move scores and hundreds to obey the truth; this is our faith.

In opening this branch of the work we found ourselves short of copies of the *Signs*. Bro. Ings had only a club of ten copies. He immediately sent to Oakland for another club of ten, and I sent for a club of ten, making us in all thirty copies. This is hardly a drop in the bucket. One sister in Massachusetts offered us a club of twenty-five; and we have written to her accepting them. This will make us fifty-five a week. For the next six months, we could use weekly at least five hundred copies of the *Signs*.

There are persons who said to me, while in the United States, that if we found interested readers in England they would like to send the *Signs*. I would say to such, If you wish to invest the sum of \$6, \$12, or even \$24 in clubs of the *Signs*, to be sent to my address as given in this article, we will see that as many as five hundred copies are judiciously distributed each week; and as fast as we find worthy readers who are unable to pay, we will transfer names from the club to such readers.

Even outside parties here are willing to help us in the matter of distributing the papers. The way is already open to send a number of copies nearly every week to the English inhabitants of the East Indies. We see such a field open before us, and so much to be done, that our souls are stirred within us to do all we can.

We are negotiating for a hall in which to hold public meetings. In all probability we shall be engaged in our first series of meetings in Old England before this article is read by the readers of the REVIEW. We shall have a meeting of interested ones in our own house next Sabbath.

We are, well, though somewhat affected by the change of climate from California to England, a distance of six thousand miles. The weather just now is quite cold. The public prints say it is the most severe that has been known here in thirty years.

We long to be speaking to the people. We shall commence with about four meetings per week, and increase the number as health and strength will permit. We believe God will sustain us. We know we have the prayers of God's people everywhere. J. N. LOUGHBOROUGH.

Jan. 9, 1879.

LETTER FROM ITALY.

THE Lord has given us great consolation and encouragement in the past month, both in Egypt and in this country. Praised be his name. And as I think the brethren in America will share the pleasure I have experienced, I here-with send a report.

First with regard to my visit to Bari, Dec. 19. There were several circumstances which showed clearly that it was my duty to visit the brethren at Bari previous to starting for Egypt. I had not had any news from there for a considerable time, and began to fear that the work among them was growing slack. But I received a letter from their minister, Bro. V., saying that he had been subjected to the most brutal and outrageous treatment at the instigation of the priests. He was arrested on a charge of being an Internationalist, a revolver was presented at him by the brigadier of the police, and he was conducted in chains through the streets to the jail. I resolved to go at once. I had expected to enjoy pleasant communion with a few Sabbath-keeping brethren, but was not prepared for the surprise which God had in store for me. The whole Baptist church, from the minister down, have accepted the Sabbath of the Lord, and are en-

deavoring to walk in the observance of his commandments. And not only this, but at another small town called Aquavia, some distance in the interior of the country, another body of believers has been formed, who recognize the sacred day of rest.

It was in the month of March last, about the time of Bro. Bertola's departure for Egypt, that I wrote to Bro. V. (as well as several others) on the subject of the Sabbath, sending some copies of the "Sabbath of the Bible," a tract which our brethren at Bale had just printed in Italian. Then ensued a long correspondence. I sent the other Italian tracts as they came out, and the result has been as I have stated. Blessed be God for the good work these tracts have done.

I was truly gratified with the enthusiasm which these brethren displayed in the cause of God's commandments and of his sacred day. One of them, a hale old man having seen sixty-five summers, whose ears were adorned with a pair of large and glittering rings according to the custom of the country, greeted me with a real apostolic kiss. "Fratello," he said, "you have been an angel to me; you have brought me out of darkness into the knowledge of God's commandments."

On Sabbath evening, Dec. 20, I preached in their chapel to a most attentive audience on 2 Tim. 2:19: "Let every one that nameth the name of Christ depart from iniquity." On the next evening we had a very interesting discussion on the Sabbath question. Finding the brethren so well established in the Sabbath and the commandments, I thought it right to bring before their notice the subject of the approaching advent of our Saviour, and with this object I employed every available moment in reading with them those portions of Scripture that demonstrate the nearness of Christ's coming, and the manner in which he will come. Their eyes sparkled as they listened to the description of the new earth, where "they that be wise shall shine as the brightness of the firmament." And as we celebrated the ordinances, I reminded them that the act of breaking bread not only points back to the body of our Lord broken for us, but that it also looks forward to the coming glory; for it was to be done in remembrance of him "till he come." 1 Cor. 11:26. "Yes," exclaimed a dear sister, "I will in future think not only of the cross, but also of the coming glory."

I could have spent a week most profitably with these brethren, who are very desirous to study the things of the coming kingdom, but my imminent departure for Egypt obliged me to return quickly to Naples. I promised to return to them if possible. From this journey I learned two things: that for the diffusion of the truth much traveling is very necessary, and also that a large assortment of well written tracts such as we have in the English language is indispensable. These brethren expressed a great desire to read an interpretation of Daniel and the Revelation; but alas! they can read only Italian. If God wills, I hope we may be able to multiply our tracts in Italian, and also to issue a journal. The translation of "Elihu on the Sabbath" has contributed powerfully to the conviction of many.

It is with much gratitude to God that I have to relate that our brethren here and also at Naples, who have received the truth, have not hidden the talents entrusted to them, knowing that for them they will one day have to render an account. In a former letter I mentioned a deist who had received Christ with us, and then commenced a work of evangelization in his own country. He has now been shut up there in a college that is a sort of convent, where he cannot see or speak with any one without permission. An uncle of his who had shaken hands with him, on learning that he had embraced the gospel immediately took a towel and wiped his hands. Notwithstanding this, another of our brethren, a student, has commenced the same work in another country further south. He writes to me as follows: "Many have harkened to the word of life. Five have requested me to procure Bibles for them. There is quite an important work to be done here, and had I not to return to Naples, I would open a meeting soon. I hope to do so when I return home finally."

I have received letters from Bro. Bertola at Constantinople, and from Bro. Rupp at Alexandria, urging me to lose no time in coming to Egypt, and I have arranged matters to start by the steamer which leaves this day. Our brethren here are firm in their profession, and can stand alone for a time, but they will be without a leader or head, and have no hall for meetings on the Sabbath. When Bro. Andrews comes, he will have to see what can be done for the church at Naples. H. P. RIBTON.

MEETING-HOUSES AND EASY SPEAKING.

EVERY public speaker knows that there is a great difference in houses and halls so far as easy speaking is concerned. Some houses have such a ring that it is almost impossible to make yourself distinctly understood; others are so constructed, having just the right proportions, that they seem to aid the speaker in his work. In such houses the slightest whisper or the loudest tone can be distinctly heard. I always dread to commence meetings in a new house, from the fact that I have found so many of them very poorly constructed in this respect. In some houses I can speak for hours, day after day, with scarcely any feelings of weariness; but in other houses I am tired out with a half hour's effort. Other speakers are aware of the same fact.

Now as our brethren are building meeting-houses all over the country, this is a matter that should engage our attention. Probably not less than twenty Seventh-day Adventist meeting-houses will be built in 1879. And if the work is not done more carefully than in the past, one-half or two-thirds of these houses will be almost utterly ruined, simply because they are not properly proportioned. Carpenters undertake to construct a house, who have not the least idea as to the proper proportions. They are simply guided by the means of the builders or their own taste. When the house is up, it is found that it rings like an empty hoghead.

I have just held meetings in two new churches in Ohio, and both of them are defective in this respect. One of them rings so badly that it almost ruins their social meetings and Sabbath-school. They cannot hear each other twenty feet apart. Now we suggest that our brethren who have meeting-houses to build, should use more caution about this matter. An experienced draftsman or architect should always be employed to draw up the plan of the house. This may cost twenty-five dollars; but it is worth several hundred dollars in the end. Thus far, our meeting-houses do not vary much in size. Three or four sizes would cover about all the meeting-houses built by our people. It is also a matter of importance to have a house of the right proportions outside, so as to look well. Then the construction of the seats, the pulpit, the location of the stoves, and the ventilation, are matters of much importance.

To aid our brethren in these matters, drafts of different sized houses are being made in Battle Creek by competent architects. Those who wish to build should send for these before commencing their houses. State about the size of the house and the expected cost; then full drawings of such a house will be sent for a reasonable price. D. M. CANRIGHT.

TRACT SOCIETY INSTITUTE.

AT WELLSVILLE, N. Y.

OUR Institute thus far has been successful beyond the most sanguine expectations of those who have felt interested for its prosperity.

The Institute was organized Monday, Jan. 27, sixty-five members being present at the first meeting. This number has increased until to-day we have seventy-two names on the roll. This number includes every director and district secretary in the Pennsylvania Tract Society, and the larger proportion of the librarians, while some of the officers and members of the New York society are also present.

The Spirit of God seemed present at the State quarterly meeting held the Sabbath and first-day preceding the opening of the Institute, and the meeting was well calculated to prepare the minds of those who came to attend for the work before them.

A remarkable degree of interest has thus far been manifested in all the exercises, and though four regular meetings have been held each day, besides the prayer and social meetings which have been regularly held, the interest does not in any degree abate. We feel that the special blessing of the Lord has been with us thus far, and trust that this will continue to be the case, and that this effort will prove a great blessing to the cause in this Conference.

B. L. WHITNEY.

Wellsville, N. Y., Jan. 31, 1879.

GLEANINGS FROM KANSAS.

VICTORIES gained at Oswego are retained. In a report which was lost, I stated that among those who received the truth at Elihon were France French, Canadian French, Scotch, and two Mennonites. The director who had charge of the school-house, an infidel who stood by us to help us secure our rights, was converted.

An American Baptist preacher opposed our work in two discourses. At the close of his second discourse, an intelligent Baptist arose and said, "I have something to say. I came here expecting to hear something in favor of the first-day Sabbath, but what I have heard is against it. When next Saturday comes I shall keep the Sabbath." This testimony was followed by a dozen loud amens from new converts. The Lord gave freedom in replying. God bless the work in Western Kansas! D. T. BURDEAU.

WHAT'S DONE FOR GOD CAN NEVER DIE.

Ho, ye who spend your strength for naught,
And loathe the prize so dearly bought;
Toilers of earth, and time, and sense,
O what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth fails by-and-by,
What's done for God can never die.

Ho, ye who join the eager strife
For gold, or fame, or pride of life;
Who pamper lusts of flesh and eye,
And for the world with worldlings vie,
Death will undo your toil so vain,
And leave you no abiding gain;
What's done for time ends by-and-by,
What's done for God can never die.

Cheops may crumble back to dust,
Scepters and crowns deceive our trust,
And fail desire and perish lust;
By moth, or rust, or thief, or fire,
Our treasures fail; our hopes expire;
What's done for sense fails by-and-by,
What's done for God can never die.

When comes the King in royal might
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of Heaven,
Oh! in that heavenly by-and-by
What's done for God can never die.

Then do for God, do what you can,
O mortal and immortal man!
A wasted life—ah me, to grieve!—
Eternity cannot retrieve!
A fruitful life for man and God
Eternity will well reward;
Probation ceases by-and-by,
What's done for God can never die.

—E. P. Marvin, in *Messiah's Herald*.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

CHRISTIANA, NORWAY.

THE disturbance mentioned in last week's report, and the articles that have appeared in leading papers, have greatly increased the interest. No less than five hundred people have pressed into our hired house, occupying every apartment within reach of my voice as well as the hall and stairs. Sunday evening at least twelve hundred people attended in the large hall. Every foot of room was occupied, so that there was only room left for me to stand on a box. Yet crowds went away because they could not get in, and some climbed up in the windows outside, so that all the windows presented faces of such as were determined to hear. I spoke on the two covenants, and the best of attention was given to the very last.

About a month ago I was invited to take a leading part in a Sunday-school. The number of children increased very much, but also the number of opposers. At last the school was expelled from the hall formerly occupied on account of my presence, and we will now take the whole thing in hand. The teachers got up a Christmas-tree yesterday for the children in our rooms, and no less than one hundred and twenty-six children were present. We shall hereafter endeavor to get suitable teachers for these children.

(More than forty friends signed the covenant last Sabbath, and we intend to take further steps this week to fully organize a church in harmony with the Scriptures and with the law of this country.) Most of our books are gone except some four-page tracts. In view of the hard times, the friends have donated quite liberally toward the expenses of the meetings. Their donations amount in all to nearly \$100. Up to the present time, I have paid out about \$25 more than this for the meetings.

The truth is working on hundreds of honest minds. A number of Swedes have embraced the truth. Many other places in Norway and Sweden seem to present just as good fields of labor. May the Lord direct. Pray for us.

JOHN G. MATTESON.

Osterhausgaden 12, Jan. 6, 1879.

OHIO.

East Norwalk.—Eight souls are now obedient to the faith. H. A. SR. JOHN.

Norwalk, Jan. 30.

Corsica, Jan. 27.—Thirty or thirty-five have decided to keep the Sabbath, and a large number more are deciding. Last evening all could not find seats in the hall. In many places, when we begin to present the Sabbath some become frightened and remain away; but it is not so here; for the more we say about the Sabbath the more they come to hear. This surprises us. At our meeting last Saturday it did us good to hear the testimonies of those who were keeping their first or second Sabbath. We confidently expect the Lord to do a great work here.

A. O. BURRILL.

A. M. MANN.

Uniopolis and Spencerville.—On returning to Uniopolis I met Bro. T. F. Emans. We preached three discourses, and visited from house to house. One man and his wife embraced the truth, making fourteen in all. Regular meetings were appointed, a Sabbath-school

was organized, and the tithing system adopted and a treasurer appointed. Some brethren who are running a saw-mill, since adopting the tithing system have commenced to keep new books, and say the Lord is the third partner.

I commenced meetings in Spencerville, Jan. 13. Bro. Emans has been with me part of the time. The interest is good, but opposition is bitter. The post-master, who is one of the leading merchants of the place, has embraced the truth. He has sent in his resignation of the office of post-master, giving his reason for doing so. Four others observed last Sabbath, and a number more are on the point of decision. Our publications have been sent here, and they have prepared the minds of some of the people to receive the truth.

G. G. RUPERT.

MINNESOTA.

Dassel, Jan. 30.—The interest at this place is still increasing. Twenty-five are now keeping the Sabbath, and a great many are interested, and are investigating.

JOHN W. MOORE.
J. L. HOUSE.

KANSAS.

Clinton, Jan. 24.—As the result of my meetings south of Clinton, one influential family has taken a stand on the Sabbath. The brother who is the head of this family can speak three languages.

GEO. KENNEDY.

NEBRASKA.

Scott, Jan. 29.—I have given thirteen discourses to good audiences. The subject of the nature of man made quite a stir among the people, but I have had no opposition as yet. Commence on the Sabbath question to-night. I feel my need of the help of the Lord.

H. A. JENKINS.

Fremont, Dodge Co., Jan. 28.—Since the 25th of December I have labored among the Danes eight miles north of Fremont. The truth was presented here three years ago, and six commenced keeping the Sabbath, two of whom have moved away. We have had good, attentive audiences. At our last meeting twenty-two expressed their belief that the seventh day is the Sabbath. The Spirit of the Lord has been with us in these meetings. I visited forty-three families, and obtained thirty subscribers for our periodicals. Sold books to the value of \$7.50, and received \$3.50 in donations.

JOHN JOHNSON.

NEW YORK.

Aurora, Erie Co., Jan. 31.—A house of worship has been fitted up in this place by an individual who belongs to no church, and it is to be free for all denominations. I am here to make arrangements for a series of meetings and a course of lectures. There are a few Sabbath-keepers here who embraced the truth from the efforts of Bro. Reynolds last May with the tent.

R. F. COTTELL.

Lindley, Steuben Co.—I held meetings in a school-house four miles from Lawrenceville, in the town of Lindley, until Jan. 22. The snow has been very deep; but the interest has been good. Three have commenced to keep the Sabbath, two of whom never made a profession before. Bro. T. M. Lane came to continue the meetings here while I attend the meeting at Wellsville.

D. T. FERRO.

MAINE.

Cornville, Jan. 28.—Twelve have commenced to keep the Sabbath here, and others are interested. Our meetings, which have been very interesting, have been broken up at times by severe snow-storms. This has made it necessary for us to remain longer than we otherwise should have done, and has kept us from visiting other churches. Our brethren and sisters in Cornville are greatly encouraged at the result of the meetings. May the Lord still give the increase.

J. B. GOODRICH.

MICHIGAN.

Report of Labor.—From Jan. 7 to Jan. 27, I labored with the church at Freeland. The church in that place numbers from thirty to forty members, and though it has been greatly afflicted in time past by internal dissensions, it is still in a situation to accomplish much good provided the members shall appreciate their opportunities. Greatly to my surprise, I found that there was little or no prejudice existing in the community against our views. Night after night their commodious house of worship was well filled with attentive hearers. During my stay three adult persons commenced the service of the Lord, and several who had backslidden entered again the Christian course. All things considered, my visit with them was very pleasant, and I trust profitable to all concerned. I left them much encouraged, and very hopeful for the future.

W. H. LITTLEJOHN.

Pottersville.—We have had nine very interesting meetings with the church at Pottersville. Sabbath their house of worship was well filled. Nearly two hundred Sabbath-keepers were present, and we seldom attend meetings where the Spirit of God affects hearts more than it did

at these meetings. Nearly all the congregation were in tears during the discourses. The attendance from without was excellent. The church here have come up nobly on the tithing system and other church business, and about sixteen of their T. and M. members raised their club of *Signs* from nineteen to seventy-six copies. After an absence of seven years it was truly encouraging to meet with this dear people, and find them so zealous and willing to labor on. May God bless their labors to great good.

E. B. LANE.

J. F. CARMAN, Director.

Sidney, Montcalm Co., Jan. 28.—Meetings at Sidney closed the 26th. A few embraced the Sabbath, and regular Sabbath meetings will be held. I expect to meet with them often. Many are convinced; but as this is a lumbering district, men are slow to obey, fearing that they cannot make a living.

Jan. 27, I commenced meetings at Nevin's Lake, two and one-half miles from Sidney, with a good attendance.

ORLANDO SOULE.

Sparta, Kent Co., Jan. 27.—I held meetings every evening last week, and spoke three times yesterday. I have had a fair congregation of interested hearers at each meeting. Four of these discourses were in the Swedish language, and the rest in English. The Swedes that attend are interested, and indorse everything I have yet said, which has been on man's nature and destiny. Many of the American families seem interested.

The Swedish Lutheran minister does not like my presence here. I have obtained another subscriber for the *Harold*, and distributed several hundred pages of tracts in the settlement.

G. A. CARLSTEDT.

DAKOTA.

Elk Point, Jan. 27.—Circumstances prevented my visiting Big Springs last week as I intended, so I have been here all the week. Have held meetings every evening but one, and have succeeded in getting matters in the church and Sabbath-school into better order than they have been. I set the subject of tithing before the church, and all that were present acknowledged its correctness, and most of them pledged themselves to adopt it.

I go from this place to Big Springs.

S. B. WHITNEY.

IOWA.

Clarence.—After the discussion at Olin, I came to Clarence in company with Brn. Hart and Pegg. This little band, with the help of a large circle of friends, has completed a very neat little meeting-house. The house was built under the energetic supervision of Bro. Russell Hart. I remained about ten days, and enjoyed some good meetings with the brethren here.

I then came with Bro. Pegg to Bro. Nelson Mitchell's, about four miles from Olin, and through his influence secured the Baptist church, where we have been holding meetings for about two weeks, with a good hearing.

I may leave in a few days, but I hope that God may bless Bro. P., and crown his labors with great success.

J. H. MORRISON.

Garden Grove.—A note from this little company speaks of good meetings on the 4th, 11th, and 18th of January. On the first Sabbath in the new year, all resolved to live nearer to God. Their little meetings are a source of encouragement and strength.

PACIFIC COAST.

BRO. WOOD has commenced a series of meetings at Hanford, Tulare county, Cal., and Bro. J. D. Rice at Willows, Colusa county, each with encouraging prospects.

At Temperance Colony, Fresno county, Cal., where Brn. Wood and Morton have been laboring, nine more have commenced to keep the Sabbath, and have signed the church covenant, and as many more have promised to do so.

Jan. 11 and 12, Bro. B. A. Stephens organized a church of seven members at Reno, Nevada. The ordinances were here celebrated for the first time in the State of Nevada by Seventh-day Adventists. Bro. Stephens commenced a series of meetings at Genoa, Nevada, Jan. 15.

KENTUCKY.

Elizabethtown.—All who attended our good quarterly meeting here pronounced it the best we ever held. The weather was inclement, yet one team came fifty miles, others twenty-five, etc. The Lord seemed to be near from the very commencement. We celebrated the ordinances, held one T. and M. meeting, dis-fellowshipped one member, and received three members. We also held a Sabbath-school meeting, and took ten copies of the weekly *Instructor*. A subscription of \$9.55 was raised for the Tabernacle at Battle Creek, of which \$5.35 was paid; 45 cents was donated to the Oakland church. The tithing system was adopted. Quite a number of copies of the *Signs* were taken.

While we were speaking Sunday evening on the subject, "Will it Pay to be a Christian?" a sister was taken very ill. All the hygienic remedies at hand were applied without any good results, and about midnight she requested us to present her case to the Lord. At the close of the season of prayer she remarked, "I am well; the Lord has healed me. It will pay

to be a Christian." She arose, and sat up quite a while. The next morning, when we left, she was well and rejoicing in the Lord. This is the work of the Lord.

S. OSBORN.
Knob Lick, Metcalfe Co., Jan. 22.

ILLINOIS.

Morrison, Aledo, and Belvidere.—Early in January I held a few meetings in and near Morrison. Sabbath-schools, social meetings, and missionary work show increased life. They take a club of the *Signs*, and we trust the V. M. workers will reap. I spoke three times in the Universalist church in M.; and they offer it to me for future use. Should be glad if there could be a tent effort here this year.

I held nine meetings at Aledo, Jan. 9-12. Several said, "In the future we shall strive to accomplish more for the cause of God." I trust some will be saved from Aledo; but before the great gift of eternal life can be bestowed the trials must be put away, and preparation must be made for the "shaking time" upon which we are soon fully to enter. Pray, watch, endure, and be saved! On the Sabbath we had a good meeting. At the tract meeting on Sunday two workers were added to Dist. No. 4. Friends, other considerations being equal, it is the laborer, and not the idler, who is happy.

I came to Belvidere Jan. 17, and attended nine meetings. All were encouraging. The Sabbath-school ranks among the best in our Conference. A larger number of brethren and sisters were present than had been expected. The tract meeting was a source of encouragement. Brethren and sisters in Northern Illinois, be devoted to God, and he will continue to bless you.

G. W. COLCORD.

Jefferson Co.—Jan. 1, I commenced meetings at the Williamson school-house, and continued them until the 10th. The interest was good. Several were convinced on the Sabbath and nature of man. I was obliged to leave on account of hoarseness, but return to-day, Jan. 19.

J. B. LOGAN.

INDIANA.

Springfield, Wolf Lake, Ligonier, and Rochester.—Jan. 8 to 11, I labored at Springfield, Noble county, where Bro. J. S. Shrock was completing a series of meetings. The Lord blessed, and some have embraced the truth.

Jan. 12 to 16, I was at Wolf Lake and Ligonier. The outside interest at Wolf Lake is good. The attendance was large. At almost every quarterly meeting some are added to the church. Steps were taken toward the erection of a meeting-house. At Ligonier all the members present adopted the tithing system but three, and they pledged \$67 for the year. A club of thirty-one copies was raised for the *Signs*. Some very interesting letters received by the V. M. society were read at this meeting. Souls are rejoicing in the truth through their labor. The report of labor for the last quarter was large.

The State T. and M. quarterly meeting at Rochester, Jan. 17 to 20, was largely attended. On Sabbath and first-day our house of worship was well filled. As we saw nearly one hundred rejoicing in the truth, we could but praise the Lord for the progress of his cause in the north-western part of the State during the past three years.

The T. and M. quarterly report for the State was encouraging. Enough money has been raised during the quarter to pay over one-half of our State debt at the publishing houses. This is as it should be, and we hope by another quarter to get out of debt, and thus have our State library paid for, and some means on hand. Let all our T. and M. members work to that point.

First-day, after the business meeting, we had a general class, or school, for instruction in T. and M. work, business letters, and reports. Much interest was manifested. All felt that the occasion was very profitable.

The past few days I have been laboring at New London. I am holding a class, or school, in the interest of the T. and M. work. All seem anxious to learn and to act.

S. H. LANE.

Mechanicsburg.—Held meetings at Mechanicsburg, Jan. 18, 19. Five or six have discarded tobacco, pork, etc.; others will soon follow, and a church will yet be organized. We obtained six subscribers for the *Signs*, two for the *Review*, and four for the *Instructor*.

Jan. 25.

J. P. HENDERSON.

MISSOURI.

Macon City and Sedalia.—I spent Sabbath and Sunday at Macon City, and spoke four times to small audiences. There seems to be very little religious interest in this place, and the same is true of many other places all around us. I do not judge thus because few attended our meetings; for we are little known here, as the present truth has never been preached near by. But very few seem to attend church anywhere, and quite a number of churches have no preaching, and those that do are slimly attended. This state of things shows the terrible religious apathy prevailing everywhere. Fun and nonsense will draw people, however.

I stopped at Macon more especially to see Bro. H. D. Clark, the director of this district, who lives there. Bro. C. embraced the Sabbath in Nebraska, and was acting as station agent, telegraph operator, etc., with a salary of from \$65 to \$125 per month, all of which he gave up

for the truth's sake. Being a lame man with a wooden limb, he cannot do every kind of work, and he has had much sickness to contend with, and has been brought into straightened circumstances. He could have a salary any time were it not for the Sabbath. His heart is in the work, and he is most anxious to find some position of usefulness, where his past knowledge of business will be of some use to the cause and to his family. He is willing to do anything honorable. May God open some way before this dear brother. He could run an engine and do many kinds of business which usually command good wages. If our brethren know of any good chances, they will please address him or me.

After quite a lengthy absence, I am again at Sedalia, and am rejoiced to find a goodly number still loving the truth. Some have gone back, as usual, and one more has commenced to keep the Sabbath. Though the night was dark and very disagreeable, and the roads muddy, yet nearly all our old congregation were out to hear the word spoken. They are circulating tracts, and doing what they can. We expect a good church in Sedalia. GEO. I. BUTLER.

THE CAUSE AMONG THE FRENCH.

FROM ELIVON, KANSAS, I went to Serena, Illinois. Here our lamented Bro. J. E. Morin died in bright hope of eternal life when Jesus comes. In his dying testimony he said, "Tell Bro. and Sr. White I died in the message."

From Jan. 22 till last Monday, in company with several true workers of Serena, and greatly aided by Bro. G. W. Colcord, president of the Illinois Conference, I labored for the upbuilding of the cause among the French brethren of St. Anne and Kankakee. At St. Anne we had the largest gathering of French Sabbath-keepers ever held in America.

The only person lost to the cause in our absence, a man of ability and moral worth, was regained; the tithing system was introduced; the Sabbath-school was reorganized; and a T. and M. society was formed. It is encouraging to see how these dear brethren and sisters have persevered with hardly any ministerial help. They will have more hereafter. Eleven more copies of the French paper were taken.

I return to Illinois to conclude the work which now needs to be done for the French, give more attention to physical exercise, self-examination, and prayer, preparatory to laboring in America or Europe, in harmony with indications of an opening providence, and the counsels of my brethren.

D. T. BOURDEAU.

Battle Creek, Mich., Jan. 29.

IOWA T. AND M. INSTITUTE.

THE T. and M. Institute at Sigourney, Iowa, was opened Jan. 13, 1879, and closed Jan. 24. The school occupied eleven days, two sessions of three hours each each day. Eld. S. N. Haskell was chosen president and L. McCoy secretary. L. McCoy and W. H. Hankins were appointed a committee on supplies.

Eld. Haskell set forth the necessity of more thorough work in our tract societies, and stated that the object of this Institute was to give instruction in the proper manner of doing missionary work.

The class was organized with forty members, and afterward increased to fifty. The exercises consisted in the actual transaction of business. The librarian's, district secretary's, and State secretary's work was taken up in order. The class was instructed in making lists of members, taking inventory of supplies on hand, ordering supplies, writing letters, reports, etc., balancing books, and sending statement of accounts. Although this was a sham, yet it proved to be real work before we got through with it. All letters and reports were criticized by a committee appointed for the purpose, and lessons were illustrated on the blackboard.

The regular attendance was interrupted by a kind of epidemic influenza, which attacked a greater part of the members, and kept quite a number from attending.

At the closing session the following resolutions were unanimously passed:—

Whereas, In the providence of God Eld. Haskell has come to our State to hold this Institute, which has been ably and profitably conducted, therefore

Resolved, That we hereby express our gratitude to God for sending him to give us instruction in the tract and missionary work, and that the thanks of the members of this Institute are due him for his untiring labors in our behalf.

Resolved, That we recognize in the T. and M. Institute a long-felt need, and that we feel no hesitation in recommending the same to other tract societies as the most efficient means within our reach of obtaining a thorough and practical knowledge of this branch of the work.

Resolved, That we who have attended this meeting from abroad extend our hearty thanks to the Sigourney church for their kind and generous hospitality.

At a subsequent meeting, the members of the Sigourney church passed the following:—

Resolved, by the Sigourney church, That we express our gratitude for the privilege we have had of throwing open our doors to brethren and sisters from abroad during the T. and M. Institute.

Winter weather, long distances, and scarcity of money, kept many from attending who would gladly have come. Our time was well occupied, and two weeks more could have been profitably used in similar exercises. All were pleased, and felt the blessing of God upon them. S. N. HASKELL, Pres.

L. McCoy, Sec.

Sigourney, Jan. 28.

DISCUSSION IN IOWA.

By request of Eld. L. McCoy, the president of our Conference, I came to Olin to hold a discussion with Eld. Bowman. Bro. Pegg held meetings here last fall, and did a good work, which seemed to call from a distance the heaviest artillery that could be secured. Eld. Bowman, of the M. E. church of Cedar Falls, Iowa, was selected, as he was considered, both by the people and his brethren, as the champion of that system of theology which he represents, and had claimed the victory in many bloodless battles. He came at the close of the tent-meeting, and preached a few discourses against our views on the Sabbath, the kingdom, the nature of man, etc., and then challenged for a discussion.

We agreed to discuss the four following subjects, viz., the Sabbath, the kingdom, the nature of man, and the end of the wicked. Two days and two sessions a day were allotted to each proposition. He affirmed two of the propositions, one of which was the Sabbath upon Scripture authority. He had frequently met the First-day Adventists, but had never met one of our ministers; hence the Sabbath was a new subject to him, and he unconsciously fell into all the absurdities consequent upon their theory. Having failed to establish the Sunday from Scripture, he resorted to history. I called him to order, showing that the proposition contemplated the Scriptures as our ultimate appeal. The Elder was very much confused, and almost, if not quite, lost his equilibrium; but in a few moments he recovered, and closed with an exhortation. He tried to give the impression that I was not willing to meet the historical facts on the subject; but I told him that if he would extend the time and have an extra session, I would allow him to bring in his proof from history. He was not so willing then, and I pressed the matter, and the audience decided in favor of an extra session.

I think the discussion made a good impression upon many. Six or seven have since taken their stand upon the truth, and many more are interested. J. H. MORRISON.

A REQUEST.

DEAR brethren of Minnesota, I wish you to make my case a special subject of prayer, that God will restore me to health. I am in such a condition that unless I have help I shall be obliged to leave the work. I love this work and cannot bear the thought of giving it up. I have tried to look over my failures and wrongs, and humble myself before God, and I feel to covenant with the Lord to live more for his glory. Will all the churches make my case a special subject of prayer, Sabbath, Feb. 8.

GEO. M. DIMMICK.

TO THE BRETHREN IN KENTUCKY.

WE have in this State some live workers; but there are many who seldom attend our quarterly meetings. If they have no excuse to stay at home, if they do not wish to go somewhere else, and if they can make it pay in a worldly point of view, they will go to meeting. Dear brethren and sisters, let me appeal to you on this point. At these meetings the ordinances of the Lord's house are celebrated, the business of the church is considered, and the wants of the cause are canvassed. No church can prosper without attending to these necessary duties, and the Bible plainly enjoins them upon us. Yes, says my brother, but there are others; let them attend to these duties. I do not think it right to leave my home affairs to suffer, while I go to meeting. Stop, my brother; think a moment. You say it is right to have these church matters attended to; but who is to attend to them if all who have home duties are exempt? This idea would break up these meetings entirely; for it is a rare thing to find a member who has no home duties, and all think their own duties more pressing than those of others.

There are duties to be done in financial matters. Read 2 Cor. 8:13, 14: "For I mean not that other men be eased, and ye burdened; but by an equality," etc. The point is that there should be equality. Can there be equality unless each bears his part of the burden? There surely cannot be. But some insist that they do help financially, whenever they have anything to spare. Read Lev. 27:26-30; Neh. 10:35-38; Mal. 3:8-11; Matt. 23:23. These texts plainly show our duty in this matter.

The ordinances of the Lord's house are celebrated. The duty of attending to these ordinances is clearly set forth in the Bible. See Matt. 26:26-28; John 13:14, 15. Can your brother or sister, who, you think, has not quite so many home duties as you have, eat the bread and drink the cup of the Lord for you, and thus supply your spiritual wants? No. Then let your reasons for not attending these meetings be weighed well. If they will not stand in the Judgment, you had better go to meeting.

At our last quarterly meeting, the subject of reports from absent members was considered. Brethren and sisters, if you are in full sympathy with this work, it will be but little trouble for you to report to the church at these meetings. This is an important matter; and if you do not report hereafter, we shall be obliged to deal with you according to the suggestion of the General Conference Committee. S. OSBORN.

DOM PEDRO furnishes another illustration of the enlightening influence of his studies of history and his personal observation, in the new measure he has introduced providing for the total suppression of the religious orders in Brazil. He proposes to pension the monks and

nuns, now only forty or fifty in number, and to apply their property, amounting to \$2,500,000 or \$3,000,000, to the reduction of the national debt. With his energy and enterprise he cannot patiently submit to have his beloved country afflicted with those mischievous brotherhoods who fatten on its industry and disturb its peace by their plotting and intrigue.—*Christian Weekly*.

THE government has intrusted the education of 70 Indian boys and girls to General Armstrong, of the Hampton (Va.) Agricultural Institute. The General says that 250,000 of our 350,000 Indians are anxious to educate their children in the learning and arts of the whites. It would be a much more consistent policy for a Christian people to educate these sons of the forest than to exterminate them. The tenth annual report of the Board of Indian Commissioners states that the 250,864 partially civilized Indians in the United States, instead of roving about and living in huts, now own 33,060 houses, while ten years ago they had only 8,646 houses. The schools have increased from 148 in 1868 to 366 last year, with pupils in proportion. Ten years ago they cultivated 179,071 acres of land; last year they cultivated 373,018 acres. There is a corresponding increase in the number of cattle, sheep, and swine owned by the Indians.

Tho' losses and crosses
Be lessons right severe,
There's wit there, ye'll get there,
Ye'll find no other where.

—Burns.

Notes of News.

—ENGLAND has 2,759 periodicals.

—CUBA spends nothing for public education.

—IN Thibodeaux, La., there are 50 lepers. The original one arrived there 20 years ago.

—THE national debt of Great Britain is £775,000,000; that of France is £940,000,000.

—CHICAGO and Indianapolis, 210 miles apart, converse by telephone.

—A SAPPHIRE, weighing two pounds and worth \$50,000, has been discovered by two boys in Ceylon.

—THERE is a serious famine in upper Egypt. Relief has been forwarded.

—THE Russians are taking active measures to prevent the spread of the plague.

—THERE has been an increase of 439 schools in South Carolina the past year.

—7,000 miners are idle in Durham county, England. The distress is the greatest experienced since the great strike in 1844.

—Nearly 95 out of every 100 of the 138,407 children of Connecticut between four and sixteen years of age, attended school last year.

—THE Coroner reports for 1878, 95 suicides and 27 homicides for San Francisco, a city of 320,000 inhabitants.

—A SAN FRANCISCO paper estimates that from 50,000 to 100,000 boxes of raisins were put up in California last year.

—A CINCINNATI engineer has just completed a contract with French capitalists to build a narrow-gauge railroad from Jerusalem to Jaffa.

—AMONG the 19 who united with the church at Amherst, Mass., the first Sabbath of the year, were a Japanese and an Armenian.

—IT speaks poorly for domestic felicity in San Francisco, that last year there were 284 divorces there, or one to every eight marriages.

—THERE has been skating lately in Atlanta, Ga., for the first time in twenty years, and a thousand pounds of ice were cut and packed for the first time in that neighborhood.

—THE new French Protestant daily paper is to be started in Paris, April 16, with Mr. Leon Pilatte of Nice, as editor. Its title is to be "Le Réformateur Anti-Clérical et Républicain."

—ABOUT \$20,000 has been received in voluntary subscriptions for building a church in Berlin to be called a "Church of Thanks," to commemorate the escape of the emperor from the assassin.

—POPE LEO is proposing to create a Scotch cardinal. Scotland has now six Roman Catholic bishops, 272 priests, and 264 churches and chapels; in 1851 it had only 118 priests and 97 churches and chapels.

—THERE has been an unusual amount of sickness and death among the members of Congress this session, four having died since the beginning of the holiday season. Drunkenness and late hours, it is believed, are in part responsible.

—THE government of Samoa has sent this country a mat six feet square, made of coconut fiber. It is 300 years old, and valued at \$2000. Inside of it, as a token of good-will, was wrapped up the recent Samoan treaty with our government.

—A RECENT ruling of the Post-office Department excludes matter printed by the papyrographic process, electric pen, and type-writer, from the mails, except on payment of the first-class or letter rate of postage. Some firms say that this order will increase their postage bills \$1,000 a year.

—DURING the late war 594,000 Russian soldiers poured down through Roumania into Turkey. Of these 58,800 were sent back by rail wounded, and 62,150 ill; 31,000 sick went home to Odessa by sea; 29,000 are still in hospital; 31,000 laid their bones in Roumania, and 99,000 perished in Bulgaria.

—THE most powerful microscope ever constructed was recently exhibited before the New York Academy of Sciences by Dr. E. Cutter, of Boston. It was made by R. A. Tolles, with "a one seventy-fifth objective," requiring a working distance of only one

two hundred and fiftieth of an inch, and magnifies 6,250,000 times!

—THE alphabets of the world vary from 12 letters in the Sandwich Islands to 202 in the Ethiopic, the Burmese having 19, the Italian 20, the Bengalese 21, the Hebrew, Syriac, Chaldean, and Samaritan 22 each, the French 23, the Greek 24, the Latin 25, the German, Dutch, and English 26 each, the Spanish 27, the Arabic 28, the Persian 32, the Russian 41, and the Sanscrit 50.

—DR. GARRETT, of England, has invented a novel torpedo-boat. This boat, constructed of iron, can be made to sink, rise, move forward or backward, above or below the surface of the water, at the will of the manipulator. By means of long, straight waterproof bags, the operator gets the free use of his arms outside of his boat to work the torpedo.

—THE *Christian Weekly* records an example recently set at a funeral, which is worthy of extensive imitation. A young and lovely lady died, and her father, instead of spending a large amount of money on an ostentatious funeral, buried her plainly, and presented a liberal check to a benevolent institution in which his daughter was much interested.

—IN Dublin, at a conference between some gentlemen who were planning for a library for working men, and a delegation of working men, several of the latter, who were Roman Catholics, vigorously opposed the censorship of the priests in regard to the books to be selected for the library. This looks as though the Irish mind were rousing.

—A DISPATCH from Rome says that in addition to the proposed appointment of several Vicars Apostolic in parts of America destitute of episcopal churches, the Vatican intends to establish several new bishoprics in the United States. The pope has sent a circular to bishops outside of Europe, with the view of extending the collection of Peter's Pence in all countries of the world.

POPE LEO XIII. is reported to be engaged in drawing up the plan of an agreement to be entered into by all the European Powers with a view to the repression of Socialistic and International tendencies. The Vatican authorities are working out the details, and the whole will, when completed, be dispatched to the Papal representatives abroad for submission to the governments to which they are accredited.

—THE HUMAN AND EQUINE POPULATION OF THE GLOBE.—A recent number of Petermann's "Mittheilungen" contains fresh information regarding the population of the globe. According to these new researches the globe has now about 1,489,145,300 inhabitants. Europe contains 310,398,480; Asia, 831,000,000; Africa, 205,210,500; Australia and Polynesia, 4,413,000; America, 86,116,000. This gives an average of 500 inhabitants per square mile of the surface of the globe. After calculating the number of human beings on the globe, the German statisticians turn their attention to the number of horses. This is estimated at about 58,000,000; of which number the contingent of Russia is about 21,750,000; that of the United States, 9,504,000; the Argentine Republic, 4,000,000; Germany, 3,352,000; Canada, 2,264,000; Great Britain, 2,255,000; Hungary, 2,179,000; Austria, 1,367,000; Turkey, 1,100,000; France, nearly 8,000,000, etc.

Obituary Notices.

"Blessed are the dead which die in the Lord, from hence forth." Rev. 14:13.

FELL asleep in Jesus, Jan. 9, 1879, at Wolf Lake, Noble county, Ind., Bro. Jacob Karr, aged 94 years and 6 months. Father Karr made a profession of religion sixteen years ago, but never united with any church until about one year since, when he became a member of the Seventh-day Adventist church at Wolf Lake. He listened to and embraced the truth about three years ago. Although he was nearly ninety-two years old, and had been addicted to the constant use of tobacco for more than seventy-five years, he gave it up entirely. He was baptized last spring. He seemed devoted, and often spoke in the social meetings. He leaves a large circle of children, grandchildren, and great-grandchildren to mourn their loss. Funeral discourse by the writer to a large and attentive congregation.

S. H. LANE.

(Signs of the Times, please copy.)

BRO. JOHN McDONALD, of Beaverville, Ill., died Sept. 19, 1878, in the 76th year of his age. With his companion and their three youngest daughters, he embraced the truth in 1875 under the labors of Eld. R. F. Andrews, and he loved the truth ever after. He died in hope. A large family mourn their loss. T. M. STEWARD.

N. S. ELLIOT died of consumption at the home of his father, John R. Elliot, in Mechanicsburg, Henry county, Ind., Jan. 17, 1879, aged 22 years, 11 months, and 7 days. He was an earnest worker in the church and Sabbath-school, where he will be greatly missed. But the afflicted parents and sorrowing friends do not mourn without hope. Sermon by the writer. Text John 11:25.

W. W. SHARP.

FELL asleep in Mooresville, Mo., Dec. 4, 1878, Anna H., infant daughter of P. and H. Dawson; also in Corrunna, Shiawassee county, Mich., Dec. 31, while on their way home from Missouri, their son, Floyd A., aged 4 years, 11 months, and 17 days. These sweet buds of promise sleep to wake at the voice of Jesus. S. LUCINDA CRANE.

DIED at his residence near Davis City, Iowa, Jan. 18, 1879, George Rockwell, aged 45 years. He joined the Mormon church fourteen years ago, but on hearing part of a course of lectures, he commenced keeping the Sabbath. About a year ago he was baptized by Bro. C. A. Washburn. A wife and four children mourn his loss. We believe he sleeps in Jesus. Funeral discourse from Job 14:14.

A. P. SCOTT.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Feb. 6, 1879.

The regular quarterly Supplement to the REVIEW will appear next week, giving reports of T. and M. meetings, and other interesting matter.

The reader will find in this paper many stirring reports relative to the progress of our cause. We call especial attention to the reports from the foreign fields. The letter from Bro. Ribton will rejoice many hearts. And the news from Norway and England shows how the Lord is opening the way for the progress of his work in these fields. Truly we are seeing the fulfillment of the prophecy that this message is to go to many people, nations, tongues, and kings.

Coming up from the interior of Asia, a fearful plague is approaching Europe like the shadow of a dark cloud. Germany and Russia have sent their wisest men to the borders to investigate its nature, and if possible devise means to stay its progress. With the late yellow fever scourge in our own country, the famine and small-pox in Brazil, the cholera in Algiers, small-pox in Ireland, and the plague now approaching Eastern Europe, it cannot be said that so far as pestilence is concerned, men have any occasion to cry peace and safety.

And just as we go to press, news comes that the black plague is breaking out in the province of Ceara, Brazil, that the deaths from small-pox in Rio de Janeiro average six hundred daily, and that the people are going mad amid their appalling suffering and destitution, and devour carrion and corpses. All remedies prove unavailing to check the spread of the Russian plague, and the infected villages are given to the flames.

The fearful condition of Cincinnati, viewed from a temperance standpoint, is well shown in the following item, which we clip from the *Inter-Ocean*. One hundred and eighty dollars, on an average, for strong drink, from each of the fifty thousand families of the city, is hideously suggestive, not only of the enormous waste of means, but of the crime, poverty, and suffering which must be the inevitable concomitant of this tide of intemperance. It reads:—

Cincinnati seems to have demonstrated the truth of the conclusions reached by the *Gazette* some weeks ago, that the city is very wicked. One of our exchanges, the Council Bluffs *Nonpareil*, credits this wickedness to the enormous consumption of liquors at Cincinnati, and says: "Not less than twenty-five thousand persons depend upon the profits of saloons for a living, and it is estimated that the 50,000 families which comprise the population of the city expend on an average \$140 each per annum for beer alone, or \$23.20 per capita, counting six persons to a family. The expenditure for strong drink of all kinds is put at \$9,000,000 a year, or \$180 per family, equal to \$30.12 per capita." That is a pretty bad record to have so far from home.

"Shall we go straight to Heaven?" is the subject of a sermon recently delivered by H. W. Beecher, a newspaper synopsis of which has been sent us. It is of no sort of consequence what Mr. B. believes on this subject, in itself considered; but it becomes a matter of interest, painful many times, to see what views of the Bible some of these men hold, who have had so much influence with the masses, and to whom some perhaps still look as spiritual guides. Mr. B. disposes of Saint Paul's testimony in the following summary manner: "Paul at the beginning of his preaching held that Christ would reappear during his time; and during three hundred years this more sensuous belief lingered in the church. Every succeeding letter of Paul, however, showed that other ideas had arisen and were growing in importance in his mind."

Could Mr. B. tell us at just what point Paul became so wise that his teachings could be taken as completely reliable? We wonder if he ever reached that point? If anything in Paul's writings doesn't suit us, can we not set it aside at once on the ground that it was written when he was in his puerile state, his thoughts immature, and his belief "sensuous," notwithstanding he takes pains to assure us that the gospel which he preached he received by direct revelation from God? Gal. 1:11, 12. Eternal shame on such contemptible handling of the word of God! Open infidelity is a saint by its side. That does its work in a way that is comparatively manly. That would never be guilty of such a slipshod, emasculated method of trying to get around the language of Inspiration.

PREPARING FOR A SQUALL.—The *Independent* of Jan. 30, 1879, says:—

"Look out next week for an irruption of seventh-day arguments from the *Sabbath Recorder* and other seventh-day journals. A Sunday-school lesson on Sabbath-keeping is close at hand."

HOW NOW!

Is the *Herald of Life* among the prophets? In its issue of Jan. 29, it publishes from A. Sage the following question relative to the Sabbath:—

Are believers living in the gospel dispensation under any law from God to observe as a day of rest, the first, or any other day of the week?

In response to this it gives an article from L. H. Rowe, of about two-thirds of a column in length, which, though comparatively brief, is a straight out-and-out argument in favor of the seventh-day Sabbath. Score one for the *Herald*.

NOTICE.

MANY of our brethren, and sometimes Conferences and tract society officers, do not realize the amount of money that will lie idle by withholding small sums that might be paid on pledges, and by allowing small sums to lie in the various treasuries.

In many leading enterprises like the Dime Tabernacle and the foreign missions, and in carrying out the plans of the General Conference, where means are required faster than they are received from the brethren, it has become necessary for the Publishing Association to advance money. Besides this, it is necessary for the Association to carry a large stock of books to meet the constant demands of our tract societies and others; and the providence of God is continually opening before us new fields of labor which we cannot enter properly without the immediate use of means which our brethren have pledged and are making arrangements to pay. All these things make the necessity greater and the duty plainer that those who have money should loan what they can to the Association without interest.

We are dependent on the friends of the cause, and we ask their help in the following manner:—

1. Let all indebtedness to the Association be immediately paid as far as possible.
 2. Let our Conferences and brethren that have money on hand that they have no immediate use for, deposit it at the Office.
 3. Let wealthy brethren loan large sums, secured by the Association's notes.
- This will help the cause in all its branches. But in no case should this take the place of donations to important and worthy enterprises.

S. N. HASKELL.

DIST NO. 1, KANSAS.

As Reuben Worick, your former director, has resigned, and his resignation has been accepted by the district, thereby leaving your district without a director, I hereby appoint James A. Ashbaugh, of Salem, Jewell county, Kan., director of Dist. No. 1, Kansas T. and M. Society, till the next annual meeting of the society. Bro. Reuben Worick will see that all books, tracts, papers, and other property belonging to said district, are promptly turned over to Bro. James A. Ashbaugh, who will give a receipt for the same, and at once enter upon the duties of director of said district.

J. N. AYERS, Pres. Kan. T. and M. S.

NOTICE TO ILLINOIS.

THE next quarterly meeting of the Illinois T. and M. Society is appointed for Serena, the third Sunday in April. Before you read this, January will be in the past. Time is passing. How soon the appointed date will arrive! Dear co-workers in the tract cause, will you not all work earnestly, and then report early? Let every officer be on duty. We want a better report at our next meeting than we have ever yet had. Shall we have it? Time will tell.

G. W. COLCORD.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

PROVIDENCE permitting, I will meet with the friends in Illinois as follows:—

Sodus, Bro. Craw appoint,	Feb. 7-16.
Lovington, Bro. Newlan appoint,	" 18-23.
Oakland, Bro. Ritchey appoint,	Feb. 25 to March 2.
Near Ashmore, Bro. Bitner appoint,	March 3-5.
Martinsville, Bro. Kittle appoint,	" 7-16.
Greenup, Bro. Welker appoint,	" 17-19.
Webber Grove, P. O. Mt. Vernon, Bro. Herald appoint,	March 21-23.
Du Quoin, Bro. Morrison appoint,	March 25 to April 6.
Carbondale, Bro. Train appoint,	April 11-13.

I earnestly request friends at Cerro Gordo to meet me at Sodus, Feb. 14-16; those at Dalton, please come to Lovington, Feb. 21; those at Greenup, come to Martinsville, March 14; Keenville and Mt. Vernon friends, come to Webber Grove to stay

through the series of meetings. I shall be glad to aid Bro. Morrison and Foster, April 7-10.

Now, brethren and sisters, I expect to work harder than ever, and hope for God's blessing. Come to meeting. G. W. COLCORD.

ALMONT, Mich., at Bro. Foster's, Sabbath, Feb. 15, at 10:30 A. M.; Inlay City, at Bro. Albro's, Sunday, Feb. 16, at 2 P. M.; Dryden, Feb. 22, at 10:30 A. M.; Romeo, Feb. 11, at Sr. Welstead's at 6:30 P. M.

We wish to finish up all matters pertaining to T. and M. and Sabbath-school work that have been left from past meetings, leaving everything in good working order; hence we would like to see all present that can make it convenient to come.

WM. H. MILLS, Director.

If nothing in the providence of God prevents, I will meet with the friends at Pleasant Grove, Minn., Feb. 7-11.

S. N. HASKELL

Publishers' Department.

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

OHIO BOOK DEPOSITORY.

A LARGE assortment of all our books, pamphlets, tracts, blank reports, stationery, etc., etc., has now been shipped to the secretary and treasurer of the Ohio T. and M. Society, J. B. Gregory, Bowling Green, Ohio. We will now furnish not only our tract society, but our ministers also, anything in this line which they may want. We design to keep a full supply on hand all the time. Send in your orders.

D. M. CANRIGHT, Pres.

THE permanent address of Lizzie Hornby, the State secretary of the Iowa T. and M. Society, will be 204, West 16th St., Davenport, Iowa.

WANTED.—A good cabinet-maker to take an interest in a steam manufacturing establishment. Please correspond with Bisbee & Hare, Knoxville, Iowa.

WANTED.—I would like all the names of the S. S. secretaries and superintendents in the Pennsylvania Association immediately. ANNA M. OYER, Sec. East Otto, Catt. Co., N. Y.

The address of the Secretary of the Pennsylvania Conference is D. T. Ferro, Wellsville, Allegany county, N. Y.

A YOUNG married man wishes to work on a farm by the day or month, for some Sabbath-keeper in Michigan. He would be glad to find work in Battle Creek. Address, W. H. Griffin, Denmark, Tuscola county, Mich.

The address of Wilson Pottinger, vice-president of the Illinois Tract Society, until further notice, will be Kankakee City, Kankakee county, Ill.

To the New York Sabbath-School Secretaries.—We urgently request each Sabbath-school secretary in the State, who has not already reported, to send at once the name and address of both the superintendent and the secretary elected in his school for the present quarter, to the State secretary, Mrs. N. J. Walsworth, Adams, Jefferson county, N. Y.

BRO. R. PETERSON, Marne, Cass county, Iowa, would like to find employment among Sabbath-keepers. He is a young man, and can furnish good references if desired. For particulars, address as above.

Will those in Canada or in the States with whom I have through mistake or otherwise left French sheets entitled, "Adresse au Public" forward these to me immediately at St. Anne, Kankakee county, Ill?

D. T. BOURDEAU.

To the T. and M. Officers of Iowa.—Will the directors, district secretaries, and librarians endeavor to dispose of the Health Annuals remaining on hand in the State? They should be used by all means. Please make an effort in this direction. Order all you can possibly dispose of, from Mrs. P. A. Holly, State Center, Iowa. All other orders for tracts, and books, and periodicals should be sent to the State secretary, Miss Lizzie Hornby, Davenport, Iowa. All business of the tract society must be done through her. All tracts and books belonging to the State society should be sent to the State secretary at once. If each member of the tract society in the State would take one Annual at ten cents it would pay for all we have, and the balance could be given away. They can be had at three cents each. Come, brethren, do not let these go to waste.

L. McCOR, Pres.

Books Sent by Express.

J B Gregory \$4.00, Alfred Nettlesingham 4.00, Loyd Caldwell 1.80.

Books Sent by Freight.

J N Loughborough, England, \$394.84.

Cash Rec'd on Account.

Wm Ings per H J Spicer \$6.00, N Y T & M Society 689.78, Wis T & M Society per M A Kerr 95.50, Ira J Hankins 20.58, E W Farnsworth per J J Hankins 41.50, Geo A King 20.00, Iowa Conf Fund John I Abbott's 6.00, S B Whitney 8.90, Maine T & M Society per R J Goodrich 50.00.

English Mission.

R F Barton Thank-offering \$12.50, R D Benham 10.00.

European Mission.

J S Hoyt Egypt \$5.00, Anna Banks 1.00, H W Decker 25.00, Samuel Reash 25.00, Susan Shively 25.00, Chester Pomeroy Italian 2.00.

Gen. T. & M. Society.—Donations.

Judith Foster \$2.00, Wealthy Mcnitt 50c.

Mich. Conf. Fund.

Blendon per A Smith \$7.00, Gaines per H M Kenyon 17.80, West Plain 1.65, Vergennes 51.18, Bushnell 1.00, Muir & Lyons 7.50, St Charles per J M Wilkinson 20.00, Otsego per J M Green 25.00.

Mich. T. & M. Society.

Dist 7 per Willet Reynolds \$19.00, Dist 14 Potterville per E B Lane 9.80, Dist 6 per F Howe 22.20, Dist 6 added 21.84, Dist 12 per M F Mullen 11.4, St Charles added per D 8.800, Dist 14 per T K Henry 7.63.

S D A. E. Society.

A H Wentworth \$10.00.

Mich. Camp-Meeting Fund.

John B Buck 50c.

STANDARD BOOKS

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

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Elder J. N. Andrews. 528 pp. \$1.00.

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This question has developed the people known as the Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pp. \$1.00.

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00.

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00.

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00.

The Biblical Institute. Containing a synopsis of the lectures given at the Institute held at Oakland, Cal., in April, 1877. These cover the main points of our faith, giving facts and dates. 352 pp. \$1.00.

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00.

The Spirit of Prophecy: or the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each 400 pp.

Vol. I. Old Testament Facts to Christ. \$1.00.

Vol. II. Life and Ministry of Christ. \$1.00.

Vol. III. The Death, Resurrection, and Ascension of Christ, with the Lives of His Apostles. \$1.00.

Vol. IV. (In preparation). \$1.00.

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. \$1.00.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the word of God. 300 pp. 80 cts.

Revised edition (in preparation). \$1.00.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time, this is a portion of prophecy which should possess surpassing interest for every American reader. 200 pp. 40 cts.

Paper covers, 20 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. A careful examination of the subject of Christian Baptism in the light of history and the Bible. It presents strong arguments against the notion of Trine Immersion. 186 pp. Bound in flexible cloth, 35 cts.

Paper covers, 25 cts.

BOOKS IN PAPER COVERS.

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 cts.

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

The Spirit of God, its gifts and manifestations to the end of the Christian Age. By Elder J. H. Waggoner. 144 pp. 15 cts.

The Three Messages of Revelation 14:6-12. Particularly the third angel's message and the two-horned beast. By J. N. Andrews. 144 pp. 15 cts.

The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By Elder D. M. Canright. 104 pp. 15 cts.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. By Elder James White. 64 pp. 10 cts.

The Sunday Seventh-Day Examined. A refutation of the teachings of Mede, Jennings, Akers, and Fuller. By Elder J. N. Andrews. 88 pp. 10 cts.

The Seven Trumpets. An exposition of the subject, as set forth in the eighth and ninth chapters of the Revelation. 96 pp. 10 cts.

The Truth Found. The nature and obligation of the Sabbath of the fourth commandment. By Elder J. H. Waggoner. 64 pp. 10 cts.

Vindication of the True Sabbath. By Elder J. W. Morton, formerly missionary of the Reformed Presbyterian Church, to Hayti. 68 pp. 10 cts.

Sermon on the Two Covenants. By Elder J. N. Andrews. 48 pp. 10 cts.

Hope of the Gospel. By Elder J. N. Loughborough. 80 pp. 10 cts.

Refutation of the Age to Come. By Elder J. H. Waggoner. This is a most decisive refutation of the view that men may find forgiveness of sins after the Saviour has closed his work in the Sanctuary above. 168 pp. 20 cts.

The Morality of the Sabbath. By Elder D. M. Canright. 96 pp. 15 cts.

Christ and the Sabbath; or, Christ in the Old Testament and the Sabbath in the New. By Elder James White. 56 pp. 10 cts.

Redeemer and Redeemed. By Elder James White. This work sets forth the plan of Redemption in its three stages. 40 pp. 10 cts.

Systematic Benevolence. Setting forth the Bible plan of giving for the support of the ministry. 64 pp. 10 cts.

The State of the Dead. By John Milton, author of "Paradise Lost." This work shows that Milton was a decided believer in, and an able defender of, the doctrine that in death man is unconscious. 32 pp. 5 cts.

THE ADVENT REVIEW

FEB. 6.

SUPPLEMENT TO VOL. 53, NO. 6.

1879.

THE MISSION TO NORWAY, SWEDEN, AND DENMARK.

ELDER MATTESON MUST HAVE A PAPER AND LIVE HELPERS.

Times are hard, and we have opposed the publication of papers in Europe in any language in which we now publish papers at Battle Creek, until those American papers had sufficient patronage to support them, and until enough friends should be raised up in the Old World to sustain papers there. But we had no just idea of the extent and strength of the work in Norway, Sweden, and Denmark.

We are in receipt of letters from Bro. Matteson which stir the soul to the very depths. He must have our sympathy and support. The faithful, working men who, like Bro. M., have ability and a heart and nerve to work, must not be crippled for want of a few hundred dollars. It is no small thing for a man to leave the field of his former labors, where he has spent the best of his strength, to suffer the toils, cares, and responsibilities of a Foreign Mission; and he should be cheered by letters from his friends. Especially should those at our houses of publication be very attentive to his letters, and his requests.

Elder Matteson has charge of the Scandinavian Mission in Europe, under the supervision of the General Conference. He should let his wants be known. Does he want means and live men? He should call for them. He can appropriate means raised in his mission to help those laborers who need help and are worthy of it. No means can be sent from this country to help such. The following letters from our dear Bro. M. will be read with deep interest, and we hope they will stir the hearts of all who read them, especially the Scandinavian brethren in this country, as they have ours.

The first is dated, Osterhausgaden 12, Christiana, Norway, Dec. 10, 1878.

"ELDER JAMES WHITE: DEAR BROTHER,—I will again send you a few lines, that you may know how we are getting along. I think Bro. Jaspersen will be a good man to labor in Denmark. But he needs a young brother there to help him, and I need one here if the work shall be carried on successfully. Could not Bro. Martin Olsen, of Wisconsin, come here to my assistance? I know him well. He fears the Lord, and is willing to work. And if he came here to help in the mission in Norway, I think some of our good Norwegian brethren in America would open their hearts and pockets much wider for this mission. For I notice that they have done but little up to the present time.

"I must say a little about a paper. We very much need one here now, and means to

publish tracts. Without this the work will be cramped. The Lord has never before opened so large a field before me. I have never had so good an interest on my hands. Do not forsake me. Oh! give me help now, when the cause in this far Northern country needs it most. From three hundred to one thousand people listen with marked attention to the preached word every week. I have to move cautiously and slowly, and get as many souls converted as possible as we move along. The mere theory of the truth without a thorough conversion to God will not do in this country. We have had one interesting weekly prayer-meeting, and have now started one more in another part of the town. Last night about twenty souls (mostly Baptists) came to me and wanted to get all the light I had on the Sabbath question. All were fully satisfied, and some will begin without delay to keep the Sabbath. One of these is their leader. He is a Christian man, and publisher of a small monthly paper. He has about one thousand subscribers in this town. I think he could be persuaded to join his interest with ours.

"Many of those who are most interested are Swedes. The truth would naturally work out from this city into Sweden as well as into all parts of Norway. There is ten times more religious interest in this country than in Denmark. And in Sweden religious subjects are still more agitated. Thousands of souls are willing to hear and read. A monthly paper will cost about \$427 a year. And our small tracts printed in the paper first, as you do in the SIGNS, would not cost much.

"Can you not help us now? You know that my work is arduous,—furnishing three-fourths of the matter for the TIDENDE every month, besides much correspondence, and preaching four times a week (with other meetings) to intelligent people, often preachers, I have to study my subjects thoroughly, and not be behind others, in order that the truth may advance against all this tide of superstition and hoary theology. Give me a good earnest fellow-laborer. Do send me help. God grant it, and direct your mind for Jesus' sake.

Yours in Christ,

"JOHN G. MATTESON."

Bro. Matteson's second letter is dated Osterhausgaden 12, Christiana, Norway, Dec. 17, 1878.

"DEAR BRO. WHITE: Please excuse me for visiting you again so soon. I have a few things on my mind which I would like to tell you. We need very much a paper here for 1879. The new year is coming on, and yet we are not ready to make this important move. If our dear brethren in America could see the necessity of it, they would send the lightning to speak for them, saying, Here we are, ready to sustain you in this enterprise; go on!

"I am still waiting to hear from you. I have myself ordered and paid for one hundred copies of the ADVENT TIDENDE this year wherewith to supply those who want to read and become acquainted with our paper. Besides this, the Office has sent me thirty copies each month to supply new subscribers with the first two numbers. We have obtained about fifty new subscribers the past month, and all our specimen copies are gone, besides all the old ones. Now we are get-

ting subscribers on the bare promise of securing them a paper by and by. But this is a hard way of canvassing. If we had a paper here we could get five subscribers where we get one in this way. And just now, when from three hundred to a thousand souls will listen to our lectures in the capital of this kingdom, is the time when we could work to the best advantage. Truly, the opening providence of God is far ahead of our preparations.

"Would to God we had suitable publications here. And then a live fellow-laborer—oh! how much I need one such to help me here; not one that is asleep, and does the work with one hand in his pocket, having no burden for anything but to eat and get plenty of sleep and take things easy.

"The new paper (The Danish SIGNS OF THE TIMES) will be best accepted by the people of this country if it is folded up so as not to be much larger than the ADVENT TIDENDE. It would be very convenient to have two columns, each exactly the width of our tracts. Then any article desired could easily be put into tract form. On account of the expense we want no cover, no stitching, or paring.

"Five hundred dollars a year will more than cover the whole cost, and at two crowns [53 cents] a year, we will soon (by the help of God) be able to get five hundred subscribers. Then several hundred copies more would soon be taken by friends, for missionary work.

"Our dearest child is dead. The next one (Tina) was dangerously sick and not able to write when we last heard from there. Our children cannot stand the Michigan climate. It seems to us that they would not have been sick if they had stayed in Wisconsin. They never were sick before, to speak of, and those that remain there are all well.

"I have never in my labors left my field of interest on account of my family, though they have sometimes suffered. But I think the cause of present truth is more than parents, or children, or any earthly interest. I shall also now remain at my post, though I am weak and somewhat failing in strength on account of so many important things pressing unusually hard on my mind at present. I have never before had such an interest on my hands as now. Thirty good souls commenced last Sabbath to keep holy the rest-day of Jehovah. We now have prayer-meetings in three different places in town, where souls are awakened to seek the Lord and love the message, and calling most earnestly on the Lord.

"Now I have spoken freely to you, for I think I have no better friend in America than yourself, and my confidence in you is stronger than ever before. I know that you will do the best for me that you can, and may the Lord bless you and your dear companion much, and give you strength of body and mind.

Yours truly,

"JOHN G. MATTESON."

"If you say publish, I can get money here to begin the paper. I can borrow enough without interest to pay for two months.

"If there was some way to get a picture for each number from the INSTRUCTOR, it would help the paper much. The people here think a great deal of pictures.

"J. G. M."

AN APPEAL FOR NORTHERN EUROPE.

In my last vision I was shown the importance of the work in Northern Europe. The people are awakening to the truth. The Lord has given Elder Matteson a testimony to reach hearts. But the work is just entered upon. With judicious, self-sacrificing labor, many souls will be brought to the knowledge of the truth. There should be several unselfish, God-fearing workers in this missionary field, who will labor for souls as they that must give account in the day of Judgment.

I have been shown that not all is being done by our Swedish, Norwegian, and Danish brethren that they might and should do for their own countrymen. As soon as they embrace the truth, they ought to feel the fire of missionary zeal kindled in their hearts for their brethren in the darkness of error. Many are looking for help from their American brethren while they do not do their duty and feel the burden God requires them to feel for those of their own nation. They may do very much more than they are now doing if they will. These brethren must overcome selfishness and arouse to a sense of their responsibilities to God and their fellow countrymen, or they will lose the precious reward they might secure by putting their talents of means into the treasury of God, and by wisely-directed personal effort, thus being instrumental in the salvation of many souls.

Young men should be educated to become missionaries to their own nation, to teach the truth to those in darkness. Publications should be printed in Europe. But at the present time there is altogether too much ease and too little zeal among the Danes, Swedes, and Norwegians who believe the truth in this country to sustain such a continual drain upon their funds. And for this reason I urge upon them the necessity of coming up into working order, feeling even a greater interest for their own people than their American brethren have shown. God requires that these brethren should come up to the help of the Lord without delay.

The Lord is the great benefactor of the universe, a being of infinite love. His tender mercy is over all his works. He sees the great want of those in different countries who have not the truth. Thousands are not satisfied with their present state, and desire to learn a better way. They are hungering and thirsting for light, and longing for greater surety and deeper spirituality. Minds are deeply stirred, and yet how few there are to bear the message to them!

Brethren, we need a deeper work of the Spirit of God in our own hearts. Jesus was rich in Heaven; but for our sakes he became poor, that we through his poverty might be made rich. The life of Christ, his self-denial and self-sacrifice, rebukes the indolence and inactivity of those who might and should engage in this great work of doing what they can to save their fellow-men. God requires that we should be like Christ, bear his image and imitate his example.

I was shown that many in Northern Europe had embraced the truth through reading.

Their souls were hungering for light and knowledge when some tracts or papers came into their hands, and they were represented to me as reading. The wants of their souls were met; the Spirit of God softened and impressed their hearts; tears were in their eyes, and sobs came from burdened hearts. They knelt with the leaflets in their hands, and with earnest prayer besought the Lord to lead them and help them to receive the light as it was from him. Some surrendered themselves to God. Uncertainty was gone; and as they accepted the truth upon the Sabbath of the fourth commandment, they felt that they were indeed standing upon the Rock of Ages. Many persons scattered all through Northern Europe were presented to me as being ready to accept the light of truth.

I also saw Bro. Matteson at work among this very people. A cry comes to us from him across the waters for help. Shall we let him call in vain? We want to invest one hundred dollars in this mission. We do not want to hide our talents in the earth where they will do no one any good, but we wish to put them out to the exchangers where they can be used for the salvation of the souls for whom Christ has died.

We do not feel in the least discouraged to have these calls come in from foreign countries. They will not be made in vain. There are noble, self-sacrificing men and women in our ranks who only wait to know their duty, and they are ready to engage in the work personally, or to help with their money. In doing this they are not only blessing others, but they are blessing themselves. Said Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." It is for ourselves we are laying up treasure. I would not, for my right hand, do as some of our brethren have done. They make but little distribution of their means to sustain the cause of God, and excuse their consciences by resolving that when they shall have no further use for it they will will it to the cause of God. Will such poor, faithless souls have credit for laying up treasure in Heaven? No, no. Satan, through his agents, begins to work to secure the means in his cause, and he generally succeeds. This should be a standing rebuke to those unfaithful stewards, who are acting over the same plan hundreds have acted before them.

Men are too faithless to use their talents themselves and put it out to the exchangers, and so they would throw all the burden of their stewardship upon some one after they are gone. How much better for them to use the means which God has loaned them to be used for the advancement of his cause and to glorify his name on the earth.

The time is near when we shall be called to give an account of the manner in which we have spent our means. When the great white throne comes down from Heaven, and He sitteth thereon from whose face the heavens and earth flee away, then the dead,

small and great, will stand before God, and the books will be opened, and all will be judged according to the things written in the books. We are trying to send our means beforehand into glory, and we call upon the selfish and penurious to arouse and do their duty before it shall be too late.

Put the means God has lent you out to the exchangers yourselves. The Lord will require of us personally a faithful record of how we have used our talents of means. Can we show a wise and faithful stewardship? How will you who hide your talents in the earth answer in that day? How will you answer who spend money upon your idols, tea and coffee? How will you, my sisters, answer, who spend much of the Lord's money in needless, expensive dress, when plain, modest apparel would be more in accordance with your faith?

You who would imitate your self-denying Redeemer, should deny the appetite, take the money formerly expended for tea and coffee and many other hurtful indulgences, and put it into the treasury of God. You should have a missionary box, and put the money into it which you have been in the habit of spending for these wicked indulgences which ought long ago to have been laid aside.

Is it not high time that we begin to make some little sacrifice for Christ, when he has sacrificed his life for us? Let the tea and coffee money, and money that is spent so freely for dress and ornaments, be sent in to the treasury, and God will bless you for whatever sacrifice you make for his cause. Shall these important calls for means to carry forward this missionary work come to us across the broad waters in vain? No, no; let every voice answer, No!

E. G. W.

We recommend that Eld. Matteson commence to publish a paper without delay, and we direct that one hundred dollars be sent to him immediately.

We now call for one thousand dollars to be raised, to assist Bro. Matteson in publishing the paper, in issuing another edition of his European hymn book, and to meet other expenses of the mission during the present year. Our American brethren, who are able, are urgently invited to follow our example in this good work; but the Scandinavian brethren, who have taken but little stock in our Publishing Houses, College, and Sanitarium are our main dependence in promptly raising this sum.

We pledge to pay monthly for this purpose, J. and E. G. White \$5.00, and of this sum we now pay for present relief \$15.00.

Brethren, send in your pledges and money as soon as possible. And with your alms, let your prayers come up before God for perishing souls in Northern Europe.

JAMES WHITE.

ELLEN G. WHITE.

"The liberal soul shall be made fat: and he that watereth shall be watered also himself."