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

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ASPIRATIONS.

A CHILD crept up a winding stair
With merry look and glee,
And as he older, stronger grew,
Would fain climb forest tree.

A youth sought light and knowledge true,
With earnest look and wise,
Bright glory, fame and worldly lore,—
A dazzling far-off prize.

A man upon the summit stood,
Yet longed to higher rise;
He looked around, beyond, above,
And fain would reach the skies.

O restless heart of mortal man!
Forever and for aye
Thy aspirations upward tend,
All through life's fleeting day.

'Tis ever thus, and God has given
His saints a hope all bright,
That soars afar from earth to Heaven,
And darkness turns to light.

O heights draw near! O Jesus come!
These longings satisfy;
Our future life knows no unrest—
Blest immortality.

And far above, on "sea of glass,"
The tired feet shall stand;
The weary heart find endless rest
In higher life and land.

ELIZA H. MORTON.

Allen's Corner, Me.

Our Contributors.

PERIHELIA OF THE GREAT PLANETS, INDICATING COMING PERIL.

AN article on the subject presented below, and containing the substance of it, was given some time since in the REVIEW. But such is the attention this subject is commanding at the present time through the public prints, and such the interest manifested in it by the people, that another reference to it may not be out of place. The word of God has predicted great judgments upon the last generation; and if they should be brought about by the means here indicated, it would not alter the fact that they were subjects of prophecy. The writer does not seem to wish to have any one think that these things, should they occur, indicate the nearness of the end, and hence says, "The time for the earth's destruction will not occur in the present generation." And no doubt multitudes will feel so assured in this respect, that whatever judgments may herald its speedy coming, the day of the Lord will still overtake them as a thief. Unbelief will find some pretext upon which to base the cry of peace and safety; but the child of God will regard the warnings of prophecy, and earnestly prepare for whatever may come. The article is from the Providence Journal, copied by the Maine State Press of Jan. 23, 1879.

It seems unnecessary to have incurred the expense and trouble of a commission to investigate the causes of the pestilence that raged during the last summer in the Southern States, when astronomers tell us that the yellow fever was only a premonition of the dire calamities to be expected from physical disturbances shortly to be inflicted. The four great planets of our solar system, Jupiter, Saturn, Uranus, and Neptune, have a mighty

influence in the solar economy, even though they revolve at immense distances from the center of the scheme. When one or more of these planets are at their nearest point to the sun, great disturbances are sure to take place from the increased attraction of the masses upon each other. Agitation on the solar surface is reflected to the system's remotest bounds, and our planet bears witness to the solar outburst in terrific storms on land and sea, long-continued drought, failure of crops, and consequent disaster, and pestilence in myriad forms. Jupiter, being the largest and nearest of the giant brotherhood, produces the greatest disturbances. So well is this fact established, that the sun's maximum year for spots and general commotions is coincident with Jupiter's nearest approach to his surface. Many observers will remember the last recurrence of this period about 1869, when brilliant auroras illuminated the heavens, rosy protuberances flashed from the sun's photosphere, and huge spots dotted his disc; while evidences of intense excitement were visible on the Jovian surface, and terrestrial tempests, hurricanes, and all manner of physical ills, bore evidence to the malignity of the celestial conjunction.

It takes Jupiter less than twelve years to complete a revolution around the sun, Saturn a little less than thirty years, Uranus about eighty-four years, and Neptune about one hundred and sixty years. The year of maximum sun-spots coincident with Jupiter's perihelion is looked upon as an epoch when all manner of evils afflicting humanity may be anticipated, and this direful period is near at hand. A much more lamentable period is also near at hand; one of those eras that occur at intervals counted by thousands of years is about to take place. The four great planets reach their perihelia very nearly together, and the mighty planetary quartette will pull upon the sun with one accord. They will be at their nearest approach in the year 1880, or soon after, and the influence of their unwelcome union may continue for several years. Such a conjunction of forces has not occurred since the Christian era. What will the sun do, with his blazing surface tossed into such fiery commotion? What will the earth do as she responds to every troubled pulsation of the great luminary? There is a fearful prospect ahead, and it may be that the pestilence of last summer was but the shadow of events to follow in its train. There is nothing for poor mortals to do but to take wise precautions, and await results. Seed time and harvest have not yet failed, and the time for the earth's destruction will not occur in the present generation.

A careful observer announces that the perihelia of three of the great planets took place at the same time in the sixth and also in the sixteenth century, and that the epochs were marked by the occurrence of the most pestilential periods on record. Every sensible person will understand that when Jupiter, a planet whose volume is thirteen hundred times that of the earth, reaches its perihelion, being then forty-six millions of miles nearer the sun than when in aphelion, the increased attraction must create a commotion in the sun's seething mass, as well as in the chaotic elements of the planet. It is just as certain that our atmosphere and temperature will be disturbed, and that the disturbance will be unfavorable to health and prosperity. In the same way it will be seen that the coincident perihelia of the four great planets will vastly increase the untoward influence. This period we shall enter upon before another year closes, and we can only trust that science and observation will do their best to avert the calamities threatened by the malignant influence of the sun and the four remotest members of the system.

COVETOUSNESS.

In a recent address at a missionary meeting of the M. E. Church, New York, Rev. Dr. Fowler, editor of the Christian Advocate, gave utterance to some very plain truths

about penuriousness. What he said of his own (the Methodist) church is equally true, we fear, of almost, if not every other church. He said: "Brethren, I desire you to bear with me. I wish to utter a deep conviction in great gentleness and sorrow of spirit. It is this: While I have full faith in our people as compared with any other people in this vital matter of giving, I am yet persuaded that more men will go from the Methodist church to hell for the sin of covetousness than for all other sins put together. It is a respectable sin. It kills in the dark. It strikes with dry rot. It consumes the center, leaving the outer appearances unscarred. May God save us from the sin of covetousness! In this great cause God gives you a chance to secure the gold of Heaven. Actual giving is the only cure for penuriousness. If you feel that it is hard work to give, that is a bad sign. The enemy is eating out your spiritual life. You must awake, and cast him forth. Giving is the sure remedy. Keep giving till you like it; then you will keep giving because you like it. Then God will open the windows of heaven, and pour out upon your heart all wealth."—Selected.

IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

ONLY FABLES.

THAT the popular descriptions of hell were mere fables of poets, designed to scare the common people into obedience, was freely confessed by all writers. That great historian and geographer, Strabo, thus gives the reason why the torments of hell were invented by the lawgivers. He also shows the influence poets have had in the matter. He writes thus:—

"So numbers of our citizens are incited to deeds of virtue by the beauties of fable, when they hear the poets in a strain of enthusiasm recording noble actions, such as the labor of Hercules or Theseus, and the honor bestowed on them by the gods, or even when they see painting, sculptures, or figures bearing their romantic evidence to such events. In the same way they are restrained from vicious courses when they think they have received from the gods, by oracles or some other invisible intimations, threats, menaces, or chastisements, or even if they only believe they have befallen others. The great mass of women and common people cannot be induced by mere force of reason to devote themselves to piety, virtue, and honesty. Superstition must therefore be employed, and even this is insufficient without the aid of the marvelous and the terrible. For what are the thunderbolts, the ægis, the trident, the torches, the dragons, the barbed thyrses, the arms of the gods, and all the paraphernalia of antique theogony but fables employed by the founders of States as bug-bears to frighten timorous minds? Such was mythology."

Yes, indeed, such it was, a mass of frightful fables and bug-bears to scare the people into submission.

Of the ancient Brahmins, this writer says, "They invent fables also after the manner of Plato, on the immortality of the soul, and on the punishment in *hades*, and other things of this kind."

What Plato and others said about the immortality of the soul, punishments in *hades*, etc., were understood to be only fables.

Another eminent Greek historian, Polybius, B. C. 203, bears a similar testimony thus: "Since the multitude is ever fickle, full of lawless desires, irrational passion, and violence, there is no way to keep them in order but by fear, and terror of the invisible world, on which account our ancestors seem to me to have acted judiciously, when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions."

Dr. Horne bears this testimony: "For, though the poets have prettily fancied, and have portrayed in beautiful and glowing verse, the joys of elysium, or a place and state of bliss, and the miseries of tartarus, or hell; and though the ancient philosophers and legislators were sensible of the importance to society, and also of the necessity of the doctrine of future punishments, yet they generally discarded them as vain and superstitious terrors."

Watson says the same. Says Warburton, "They enforced the belief of a future state of rewards and punishments, by every sort of contrivance."

Referring to the punishment of the wicked in *hades*, or hell, Cicero says, "If these things are false, as all men understand them to be, what has death taken from him but a sense of pain?"

Gibbon, the historian, says: "The description of the infernal regions had been abandoned to the fancy of painters and poets, who peopled them with so many phantoms and monsters who dispensed their rewards and punishments with so little equity that a solemn truth, the most congenial to the human heart, was oppressed and disgraced by the absurd mixture of the wildest fictions. The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as a fundamental article of faith."

PRIESTS AND LAWGIVERS.

Another cause, and perhaps the chief one which aided in developing and supporting a belief in this doctrine, was the interest and authority of priests and lawgivers. Commonly these two offices were united in one person. Of course, the more importance the priest could attach to the soul, and to rewards and punishments after death, the greater influence he would have with the people, and the more readily would they support him. Hence it was for the interest of the priests to build up this doctrine at every opportunity, and history shows that from the Egyptians to the Roman Catholic priests they have not been slack in doing this. So also the magistrate found that to threaten the people with the wrath of the gods and future torments for disobedience to his laws, greatly aided him in controlling them, and in keeping them under. "Hence also," says Dr. Horne, "the most celebrated legislators of antiquity, Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, etc., etc., all thought it necessary to profess some intercourse with Heaven in order to give the greater sanction to their laws and institutions, notwithstanding many of them were armed with secular power. Hence he also united his interest with the priests in helping forward this doctrine." Volumes might be and have been written showing that this was the case.

The very learned bishop Warburton, in his "Divine Legation of Moses Demonstrated," has abundantly proved by copious quotations from ancient writers that what was said about the infernal regions, elysium, etc., was all invented by the priests and lawgivers to frighten the people, and keep them in subjection.

Alger truthfully observes: "The doctrine of the soul's survival and transference to another world, where its experience depends on conditions observed or violated here, conditions somewhat within the control of a select class of men here—such a doctrine is the very hiding-place of the power of priestcraft, a vast engine of interest and sway, which the shrewd insight of priesthoods has often devised, and the cunning policy of States subsidized."

The above author thus sums up the causes which operated to establish the heathen nations in these doctrines: "Finally," says he, "by the combined power, first of natural conscience affirming a future distinction between the good and the bad; secondly, of

¹ Strabo, book i. chap. ii. sec. 8, p. 80.

² Ibid., vol. iii. book xv. chap. i. sec. 59.

³ Book vi. p. 56.

⁴ Intro., vol. i. p. 19.

⁵ Leland's Rev., vol. ii. p. 371.

⁶ Decline and Fall, vol. i. p. 529.

imperfect conceptions of God, as a passionate avenger; thirdly, of the licentious fancies of poets drawing awful imaginative pictures of future woe; fourthly, of the cruel spirit and ambitious plans of selfish priesthods; and fifthly, of the harsh and relentless theories of conforming metaphysicians—the doctrine of hell as a located place of manifold terrific physical tortures, drawing in vast majorities of the human race, became established in the ruling creeds, and enthroned as an orthodox dogma.”

EGYPT THE MOTHER OF THE DOCTRINE.

That such a doctrine is now largely believed is well known. That it is not taught in the Bible has been fully shown many times; hence it did not originate there. Then where did it originate? All evidence, both ancient and modern, points to Egypt as the mother of this doctrine. Here are a few testimonies. The first is from the historian Herodotus, than whom there could be no higher authority on this question. He was a Greek, born B. C. 484, and is regarded as the father of profane history.⁷ He traveled in Egypt and many other countries, and carefully studied the customs and doctrines of those ancient nations; hence he was well qualified to speak the truth on these points. He says, “*The Egyptians were also the first who asserted the doctrine that the soul of man is immortal.*”⁸

Bunsen, in his learned and elaborate work on Egypt, says, “The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments.”¹⁰

This declaration from such high authority should be well considered by all lovers of truth. Bishop Warburton confirms these testimonies thus: “The Egyptians, as we are assured by the concurrent testimony of antiquity, were among the first who taught that the soul survived the body, and was immortal.”¹¹

Egypt, then, and not the Bible, is the mother of this doctrine. So says the voice of all antiquity. Balfour bears this testimony: “Mr. Stanley says the Egyptians were the first who asserted that the soul of man is immortal, and cites in proof Eusebius, Diodorus Siculus, and Hecataeus.”¹²

Ralph Cudworth, D. D., is probably the highest authority we could quote upon this subject. Mosheim says of him that he had all the ancient authors by heart. In his immortal work, “The True Intellectual System of the Universe,” he says of the Egyptians, “They were the first assertors of the immortality of souls, their pre-existence, and transmigration.”¹³ Again: “The immortality, pre-existence, and transmigration of souls, which doctrine was unquestionably derived from the Egyptians.”¹⁴

Here, then, is the fountain-head from whence the doctrine of the immortality of the soul first flowed. Its origin is heathen, not divine; Egyptian, not Biblical. He that denies this assertion must do it with all the evidence from history against him.

THE LIFE OF THE SOUL DEPENDENT UPON THE PRESERVATION OF THE BODY.

Generally, no error is born into the world fully grown and perfectly developed; but it has a gradual growth, and passes through different stages of development till it becomes a regular system. Some truth, either natural or revealed, is always taken as the foundation on which to build up a system of error. The counterfeit must at first be very nearly like the genuine, or it would not be received as all would detect the fraud; so we may expect to find this the case with the doctrine under consideration.

It is a doctrine relating to future life. Let us look a moment at the doctrine of a future as revealed in the word of God. The Lord told man in the beginning, that if he sinned he should surely die. (Gen. 2:17.) When man had sinned, God said to him, “Dust thou art, and unto dust shalt thou return.” Gen. 3:19. Christ came into the world, died, went into the grave, and rose again, that man might have a resurrection from the dead. (Rom. 14:9; 1 Cor. 15.) A future life could only be had by a resurrection from the dead. For this resurrection all the ancient worthies, from Abel to Paul, looked with earnest anticipation. (Heb. 11:4-13, 32-40; Phil. 3:10, 11.) This resurrection, the angel in the bush taught Moses. (Luke 20:37.) Job, and David, and in short all the ancient people of God, rested all their

hopes upon it. (Job 19:25-27; Ps. 17:15.) This was the first and true doctrine of a future life as revealed by God to man.

Now it is an undeniable fact that the first theory, which finally led to the doctrine of the immortality of the soul was that the soul would live as long as the body was preserved. If the body perished, then the soul was destroyed too. If the body could be preserved, it would be resurrected, and live again some time in the distant future. They thought the soul would live in the body again; hence the immense expense and untiring pains to embalm the dead body so that it should not decay. It is a well-known fact that the ancient Egyptians, and after them many other nations, embalmed the dead. This they did at great expense, and so effectually that many bodies are preserved in quite a perfect condition to the present day. Their object was to preserve the body so that it would live again. On this point all the best authors agree, as witness the following:—

Calmet, in his Dictionary of the Bible, article “To Embalm,” says: “The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. . . . The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of embalming bodies, and rendering them incorruptible.”

In harmony with this, Kitto's Biblical Cyclopedia, article “Embalming,” says: “The feeling which led the Egyptians to embalm the dead, probably sprung from their belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the ‘Book of the Dead.’”

So Chamber's Cyclopedia, article “Embalming,” states: “This art [that of embalming] seems to have derived its origin from the idea that the preservation of the body was necessary for the return of the soul to the human form.”

Bunsen, in his elaborate work on Egypt, bears this decisive testimony: “The real meaning of the celebrated passage in Herodotus (II. 123) about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body.* . . . This doctrine we may now read in every page of the sacred books. Thence the popular notion in Egypt that unless its old human envelope was preserved, the soul would be subject to disturbances and hindrances in performing its destined course.”

Again: “It is only by considering how very deeply this sense of immortality was engrafted on the Egyptian mind, that we can comprehend the passion for the monstrous and colossal proportions of the pyramids, and at the same time the glorious emblematical and artistic character of those works of the old empire. As animal worship is merely the Egyptianized African form of an early Asiatic conception, so is also the combination of the care for the preservation of the body, and if possible its protection from destruction, connected with the doctrine of immortality. *The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on the preservation of the body.* The destruction of the body, consequently, involved the destruction of the soul. We assuredly owe the stupendous fabric of the pyramids to a superstitious fear of the destruction of the body, rather than to mere vanity or love of display on the part of the builders. . . . This inability, combined with the artistic impulses of the Egyptians, led to the colossal preservatives which arose out of a superstitious adherence to the notion of the value of the body, and which clung with a rigid grip to the materialistic principle.”¹⁵

Several facts worthy of attention are stated in the above testimonies.

1. “The belief in a resurrection of the body” was what led the Egyptians to embalm the dead.

2. The belief that the soul would return to the body, and thus begin a new life as man. This shows that they connected the idea of a future life inseparably with the life of the body.

3. It was “a popular notion in Egypt that unless the old human envelope was preserved,” the soul would not be happy. Here, again, the soul depended upon the body.

4. The preservation of the body from destruction was connected with the doctrine of immortality, there being no immortality without the preservation and reliving of the body. “*The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on the preservation of the body. The destruction of the body, consequently, involved the destruction of the soul.*”

The soul was immortal only as connected

with an immortal body! This is so near the scriptural idea of immortality that we may easily recognize its origin. We have reason to thank God that in those early ages we can find so clear an idea still retained of the divine doctrine of a future life only by the resurrection of the body.

5. These writers say that the pyramids looked to the same object,—a preservation of the dead.

6. The old Egyptians were materialists.

Mr. Mitchell, in his “Ancient Geography,” confirms the above testimonies. He uses this language: “The priests adopted the doctrine of the transmigration of the soul, while the belief that it will continue as long as the body endures obtained with the people. Whence the care displayed in the preservation of embalmed bodies, or mummies, and the vast expense of excavating tombs in the solid rocks.”¹⁶

One more testimony upon this important point must suffice: “Immortality is plainly taught, but bound up with the idea of the preservation of the body to which the Egyptians attached great importance as a condition of the soul's continued life; and hence they built vast tombs, and embalmed their bodies as if to last forever.”¹⁷

Here, then, we have the object of embalming, the object of the pyramids, and the first idea of the immortality of the soul as taught by the Egyptians,—quite different from the present doctrine of the soul's immortality.

ORDINATION.

ELD. G. I. BUTLER.

ORDINATION is the formal act by which a person is set apart to an office in the Christian church, and it is usually performed by the laying on of hands, and prayer. There has been a diversity of views held by individuals and churches concerning the manner of ordaining, the authority conferred by ordination, and the persons who have the authority to perform this ceremony. Some churches do not consider the imposition of hands at all necessary, but nearly all professed Christian churches have ordained by the laying on of hands. It is certainly in accordance with Scripture.

For ages there has been a conflict among professed Christians concerning the authority of different classes of ministers, or between Episcopacy and Presbyterianism. Those who put forth the high claims of the former hold that the bishops of the church succeeded to the authority held by the apostles; that they alone are to ordain priests, ministers, pastors, and deacons; and that in the act of ordination these receive the Holy Spirit through the laying on of the hands of the bishops, and are thus qualified to perform their work. The Roman Catholic and Greek churches have defined this subject with great minuteness, and other Episcopal bodies follow their views to a greater or less degree, in proportion as they approximate to the mother from which they sprung. Holding their view, we should be constrained to accept the conclusion that unless we could trace the ordination of the ministry back through an uninterrupted succession from the time of the apostles to our time, we should have no well-grounded assurance that they were properly authorized to act as ministers of the Lord Jesus Christ, however sound they might be in the faith, or faithful and devoted in their lives.

In the latter view it is claimed that bishops and elders are of the same rank, and that the two original words from which these words are rendered refer to one and the same office; that all ordained ministers of Jesus Christ are of the same spiritual rank so far as their office is concerned, though of course some may possess greater ability and influence than others; and that ordination is but a solemn ceremony marking the point when the candidate steps from the ranks of the laity into those of the ministry, his brethren by this act recognizing him as a proper person to fill the position of a minister of Christ, and by the act of ordination installing him in that position. It certainly becomes a matter of considerable moment to us to know which of these views is true.

If the former position be the true one, in order that a person may be properly ordained, and thus qualified to perform the office of the ministry, those who ordain him must necessarily have been properly ordained, and their predecessors must be able to trace their ordination in an uninterrupted line back to the apostles and to Christ. It would indeed in that case become a matter of great difficulty to ascertain what ministers were properly qualified. We should need tables kept with all the care with which the Jews anciently kept their genealogical tables, stating explicitly when and by whom every minister in the

whole church had been ordained; for if the matter be of any importance at all, it must be one of great moment. For instance: if, in order that his baptism may be valid, a man must know that the minister who performs this ordinance has been ordained by properly ordained ministers in uninterrupted succession from the apostles, surely it would require considerable labor and much knowledge of history to trace this matter up in every part of the world, and thus satisfy his conscience. And so of every other duty or ordinance to be performed by the gospel ministry. The establishment of this episcopal claim of lineal succession would throw the whole Christian world into the direst confusion, unsettle the consciences of Christians everywhere, and make it utterly impossible to be sure we have a properly authorized ministry unless we acknowledge the strongest claims of the Roman Catholic Church. And even taking the claims of that church for a standard, it is exceedingly doubtful if such a succession as we have referred to can be established. We have never heard of tables being kept wherein the ordinations of a tithe even of the Catholic clergy were recorded. Guessing and probabilities in such a matter would not answer. If it be necessary that there be an uninterrupted succession from the time of the apostles till our time in order to a properly qualified ministry, and in order to the valid performance of Christian ordinances, then we must know we have such a succession; and to know it is really impossible; for during the past ages of darkness the connecting links have been lost, at least so that they cannot be found with certainty.

Again, those lines which can be traced up, perhaps through the popes or possibly through some of the most important bishoprics, have come through some notoriously bad men, monsters indeed some of them were. Would the ordination of a wicked man who happened to occupy the papal chair or the position of a bishop be a valid Christian ordination, and necessary to the authenticity of the ordination of his successors? We are very thankful that we are under no necessity to accept such conclusions, and are driven to no such extremities. We claim that those who hold such views have simply made a mistake in reference to the design of ordination. They attach a meaning and importance to it which God and the Bible never meant it to have.

Ordination is simply an outward ceremony by which a body of believers set apart or install a person into some official position, as that of minister, local elder, or deacon. If a person is to be separated from the ranks of the laity, and placed in an official position, there must be some act by which this is done; and ordination is this act. As there is order in the church of Christ, and as there should be proper ceremonies, such as would strike the mind of the candid beholder as being fitting and proper, connected with every act of an official character in the church, this act has connected with it prayer, and the laying on of hands. In the case of the minister, the church, through its official authority, whether of a conference, synod, presbytery, council, or association, designates the person whom it considers worthy of receiving such a position. Then a sufficient number of individuals properly representing that body, proceed to perform the ceremony. The official act of ordination shows that the person is now entrusted with the authority of the church to act in this capacity.

The same principle, as regards ceremony, applies in other things, as marriage and baptism. When two persons choose each other as companions for life, to associate together in a new and important relation, the laws of God and man prescribe that there shall be some public act, or ceremony, which shall mark this point. Hence the marriage ceremony. When a person leaves the world and its pleasures, and espouses Christ for his master, to follow him for time and eternity, this is an important step. Baptism is the divinely appointed ceremony to mark this point; it shows faith in the burial and resurrection of the Master, and in the final resurrection of all who sleep in him.

So in ordination. A man is considered by his brethren to possess the proper character and qualifications for the ministry, and he is chosen to take upon himself the important position of a public teacher, a shepherd of the flock. This new relation marks an important era in his life. How reasonable that appropriate ceremonies be connected with it. Prayer is most fitting. He will need divine help. If God does not help him, he will surely make a failure. Earnest prayer in his behalf is most proper, to solemnize the minds of all, and to call down the blessing of God. And how often a special blessing is then and there bestowed. Such a blessing may not be granted in every case, but very often it is,

⁷ Doctrine of a Future Life, pp. 39, 512.

⁸ Antiq. of the Jews, i. c. 18, art. Herodotus.

⁹ Herod. i. c. 123.

¹⁰ Egypt's Place in Universal Hist., vol. iv, p. 639.

¹¹ Divine Legislation or Moes. Dem., vol. ii, p. 239.

¹² Essays on the Intermediate State, p. 73.

¹³ Vol. i, p. 527.

¹⁴ Vol. i, p. 535.

¹⁵ Egypt's Place in Universal Hist., vol. iv, pp. 641, 642, 651, 662.

¹⁶ Lesson 24, p. 60, art. Egypt.

¹⁷ Chamber's Ency., art. Immortality.

The blessing comes from God in answer to prayer, not through the laying on of the hands of the poor mortals officiating, though it should come even at the moment the hands are imposed.

What significance is there in the laying on of hands? Through the hands we bestow blessings upon others. Gifts are usually presented by the hand. In early ages and in oriental countries, before the age of writing, many gestures, as a shrug of the shoulders, or a bowing of the head as a mark of respect from an inferior to a superior, had a symbolic meaning. So the laying on of hands signified by an outward sign the imparting of something to another, whether a good gift or a bad one. Thus Jacob laid his hands on the heads of the two sons of Joseph. Gen. 48:13. Moses laid his hand on Joshua's head when Joshua took his position as leader of the hosts of Israel. Num. 27:18. The sinner, by laying his hand on the head of the victim he was about to offer, implied that his own sin was transferred to the victim. Lev. 3:2. The high priest confessed the sins of the people over the head of the goat on the day of atonement, thus in figure imparting to the scapegoat the sins of the people which had been transferred to the sanctuary during the preceding year. Lev. 16:21. And our blessed Saviour placed his hands upon the children's heads. Mark 10:16. In all these instances the transference of something to another is implied. Hence we conclude that the laying on of hands in ordination is but an outward symbol of the bestowal of blessings through the church.

Great blessings come to individuals and the world through the church of Christ. Those who officiate in ordination represent the authority of the church. When they thus lay their hands upon the head of the candidate, it is an outward symbol of the bestowal of authority upon the person to act in the position to which he is being set apart, and as a symbol of the blessings coming through the church to others by his means. What could be more fitting to symbolize these than the ancient ceremony of the laying on of hands? Because God has often chosen the moment when hands are imposed as the very point when he sends his Holy Spirit upon the candidate and all concerned, many have concluded that the laying on of hands is the essential condition necessary in order that the Spirit might be given, and hence that there must be an uninterrupted succession from apostolic times through which this special blessing should come,—a position involving a host of absurdities.

In that case, in every great reform from previous corruptions it would be necessary that the servants of God leading out in such reforms should have been ordained by the old leaders in those corruptions, in order to be properly qualified for their work. God's true people are not to be identified by a lineal descent from good men of past ages; but they are to be known by the possession of the truth of God, and the Holy Spirit of God. All that the true disciple will care to know about the setting apart of the ministry will be, Has it been done by the properly constituted authority of the people having the characteristics of the true church? and was the man himself worthy to occupy the position? Indeed, we boldly take the position that tracing back ordination into any past generation is a matter wholly useless, of no consequence whatever. Where do the Scriptures intimate that after generations must trace the ordination of the ministry back to the apostles, or back to anybody? The ministry then existing were to ordain faithful men to take charge of the affairs of the church, and this God's faithful ministers are ever to do. But they are not made "faithful ministers" by an ability to trace their ordination to previous generations.

Some of the most important ordinations recorded in Scripture were not only not performed by the apostles, but were performed by those who held a less, exalted position than that which the candidates were to fill. We notice those of Paul, and Barnabas, and Timothy. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:14. It seems, then, that Timothy did not receive ordination through the laying on of the hands of the apostles, but of the "presbytery." The common presbyters, or elders (for the same Greek word is used for both), ordained this celebrated minister, who was a fellow-laborer with the great apostle Paul, and acted as his special representative after Paul's imprisonment.

But how was Paul himself ordained? Acts 13:1-3: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with

Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Here was the ordination to that brilliant ministry of labor which Paul gave to his Master and to the church. One would suppose on hearing the high claims of Episcopacy set forth, that the whole conclave of apostles would have been present at Jerusalem; that a grand round of ceremonies would have been exhibited; and that Peter, James, and John, at the least, would have laid their hands on the heads of Paul and Barnabas, and that thus the needful unction would have been bestowed upon them. But no. In distant Antioch a few devoted souls were humbly seeking God by prayer and fasting, that they might be qualified for the ministry of the word. With the exception of Paul and Barnabas, we know very little about these persons. They were not apostles. Most likely they were simply teachers, persons of no great authority. But there were some particulars connected with this ordination of great interest. The men to be set apart were those who were "called by the Holy Spirit," and these humble representatives of the church sanctioned this call of the Spirit of God by laying their hands on these apostles' heads, to show by an outward ceremony that the Spirit, and the church which they represented, were in unison in calling these men. This was enough, and this constituted a valid ordination. No doubt these men were qualified to represent the church, so that their act was really the act of the church itself; and this was all that was necessary.

The most important thing was the evidence that God's Spirit sanctioned their act. God would not have his ministers go out independent of his church. If he represents the church, the church should show, by the act of ordination, that the minister goes out by their concurrence, and this, we believe, is all that ordination signifies. Hence we conclude that in the Christian dispensation, wherever a body of Christ's faithful disciples assemble, and there is found among their number a man blessed with the necessary qualifications to enable him to teach the truth, and with a good moral character and sterling sense, one who gives clear evidence of having the Spirit of God with him and a burden of saving souls upon his heart, should those of good judgment in that church, after humbly seeking God in prayer for light, feel that the Lord called this brother specially to the work of the ministry, and lay hands upon his head with prayer to God for his blessing, it would be to all intents and purposes a valid Bible ordination. This, in short, is what the brethren at Antioch really did in the case of Paul and Barnabas. Bishop Watson says, "It is a well-known fact that presbyters ordained their own bishops in the church of Antioch for more than two hundred years after Christ."

We conclude that the high claims of Episcopacy, as put forth by Catholic, Greek, and some of the Episcopal writers, as well as by some Baptists who try to trace their ordination through the Waldenses and others, are wholly baseless so far as scriptural foundation is concerned. In this way Catholic writers have perverted most of the simple ordinances of Christ's church, and founded the high claims of Catholicism upon them. These ordinances, when properly understood, will be found simple, plain, sensible, and every way fitted to accomplish the object Christ had in view in their institution.

FOR HUSBANDS.

Don't think when you have won a wife that you have also won a slave.

Don't think that your wife has less feeling than your sweetheart. Her relation to you is changed, not her nature.

Don't think that you can dispense with all the little civilities of life toward her on marrying. She appreciates these things quite as much as other women.

Don't be gruff and rude at home. Had you been that sort of a fellow before marriage, the probabilities are that you would be sewing on your own buttons still.

Don't make your wife feel that she is an incubance on you by giving her grudgingly. Give her what she needs as cheerfully as though it were a pleasure so to do. She will feel better, and so will you.

Don't meddle in the affairs of the house under her charge. You have no more right to be poking your nose into the kitchen than she has to walk into your place of business and give directions to your employees.

Don't find fault with her extravagance in

ribbons, etc., until you have shut down on cigars, tobacco, beer, etc.

Don't leave your wife at home to nurse the children on the score of economy, while you bolt down town at night, to see the show, or spend a dollar on billiards.

Don't bolt your supper, and hurry off to spend your evenings lounging around away from your wife. Before marriage you couldn't spend evenings enough with her.

Don't prowl in the loafing resorts till midnight, wasting your time in culpable idleness, leaving your wife lonely at home to brood over your neglect and her disappointment.

Don't think that board and clothes are sufficient for all a wife does for you.—*Selected.*

"YOUR LIFE IS HID WITH CHRIST."

"Your life is hid with Christ in God," oh, blessed happy thought, What comfort to the aching heart hath such assurance brought!

Your life is hid with Christ in God, and only he can give Back to the silent clay its breath, and bid it rise and live.

O ye who mourn for loved ones, and over still forms weep, The Lord hath power to waken them from out their dreamless sleep.

When Christ shall leave the Father's house and take his earthward flight, The brightness of his presence shall dispel the shades of night,

And every eye shall see him, and every heart shall fear

Save those who wait his coming—these shall gaze without a tear.

With joyous hearts and happy they shall hear him say, "Well done,

Ye blessed of my Father, now your earthly race is run." And, oh, marvel of the ages! the graves shall opened be,

The people of the Lord come forth, from Death's dominion free;

Come forth to life immortal, while these the words they sing,

"O Grave, where is thy victory; O Death, where is thy sting?"

And land and sea, and death and hell shall render up the trust Committed to their keeping. O ye that dwell in dust,

Awake and sing; for God hath cast away thine enemy,

The King of Israel, e'en the Lord, is in the midst of thee;

And through the endless ages no tears shall dim thine eyes,

Ne'er shall thy feelings vent themselves in groans and heavy sighs.

Ye shall run and not grow weary, ye shall walk and shall not faint,

For everything of good is yours that human heart can paint.

Ay, more: for eye hath never seen, nor sinful heart conceived

The things that God has treasured up for those who have believed;

And finite minds can never think of half the beauties blest,

That shall delight the saints of God when entered into rest.

Romeo, Mich.

M. BODEN.

RULES FOR HEALTH.

We should not leave our souls to the ministers nor our health to the doctors. So the following simple rules for the preservation of health, especially through the changeable seasons of autumn, winter, and spring, should not be left entirely to health journals. We are right in the midst of the time when they apply:—

Never lean with the back against anything that is cold.

Never begin a journey until breakfast has been eaten.

Never take warm drinks, and then immediately go out into the cold air.

Keep the back—especially between the shoulder blades—well covered; also the chest well protected.

In sleeping in a cold room, establish the habit of breathing through the nose, and never with the mouth wide open.

Never go to bed with cold or damp feet; always toast them by the fire ten or fifteen minutes before going to bed.

Never omit regular bathing; for unless the skin is in an active condition the cold will close the pores, and favor congestion and other diseases.

After exercise of any kind, never ride in an open carriage nor near the window of a car for a moment. It is dangerous to health and even to life.

When hoarse speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by a fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating.

When going from a warm atmosphere into a colder one, keep the mouth closed, so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise; and always avoid standing upon ice or snow, or where the person is exposed to a cold wind.—*Albany Argus.*

THE DISCIPLINE OF SORROW.

If the block of marble that lies before the sculptor was capable of feeling, how it would deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance. It would deem its lot a pitiable one indeed. Yet the hammer and chisel are transforming the rough and shapeless stone into a form of life, grace, and beauty, fit to adorn the palace of a king.

So it is with us. Our characters are like unheavened blocks of marble, rude, misshapen, comparatively worthless; and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy blow of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the Great Sculptor is seeking thus to perfect for his celestial temple?—*Selected.*

Our Basket.

"A little balm, and a little honey, spices, and myrrh, nuts and almonds." Gen. 43:11.

ALL the evil that is in the world is owing to our having broken and to our still breaking God's commandments.

THE possession of religious knowledge may be fatally but easily mistaken for the possession of real religion.—*Bickersteth.*

It was Edmund Burke who beautifully said, "Taxes for education are like vapors, which rise only to descend again to beautify and fertilize the earth."

It takes time to be unhappy. It is impossible to be unhappy while we are lovingly serving Christ. Therefore he who thus serves Christ all the time is always happy.

THAT man who is very passionate, not only passionate and ugly, but brutal, should never become the owner of any living thing which should be subject to his control or dependent on his care.

A RICH but parsimonious old gentleman, on being taken to task for his uncharitableness, said, "True I don't give much; but if you only knew how it hurts me to give anything, you wouldn't wonder."

If it is a boy's duty to enter the ministry, he should strive hard to enter it, as well as he should strive hard to enter Heaven; and he should pray for the Lord's guidance in the one case, as well as he should pray for it in the other.

THINK about yourself, about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in Heaven either.

THERE are some duties which should be done to-day, yet they will wait as patients in the ante-room of a physician. The ante-room of many souls is filled with duties that have been waiting, one two hours, another a month, a third a year, and one old, gray duty, leaning on his crutch, says, "Ah, I have waited forty years for audience, and have not yet found it!" Some duties come at last, like the bailiff with his warrant, or the sheriff with his writ; they will follow you and dog your footsteps until you shall give them attendance. There are some duties that can only be done to-day—to-morrow's duties being those of reparation.—*E. J. Haynes.*

HAPPY is the man who can find solace and poetry at home. Hearty and warm greetings from loving hearts, fond glances from bright eyes, and welcome shouts of merry-hearted children, the many thousand little arrangements for comfort and enjoyment, that silently tell of thoughtful and expectant love,—these are ministrations that reconcile us to the prose of life. Think of this, ye wives and daughters of business men! Think of the toils, the anxieties, the mortification and wear that fathers undergo to secure for you comfortable homes, and compensate them for their toils by making them happy by their own firesides.

The Review & Herald.

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

BATTLE CREEK, MICH., FEBRUARY 13, 1879.

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

THE WORK IN NORWAY.

ELDER MATTESON writes from Christiana, Norway, Jan. 9, 1879, as follows:—

"About twelve hundred people attended the meeting last Sunday evening, and crowds went away for lack of room. Between forty and fifty people are keeping the Sabbath. The most prominent public papers have spoken of the meetings in the highest terms. Priests and professors attend, and study how they may oppose the truth of God. Hundreds of souls are really tired of the old theories, and are hungering to hear and search the truth.

"Under these circumstances, I have deemed it duty to commence the printing of a small weekly paper about two-thirds of the size of one-fourth of the REVIEW.

"This is simply a temporary paper, like a tent paper. I take no subscriptions, but sell them at 5 Ore, or 2 cents, a piece. I ask for no pecuniary help on this undertaking. I trust, by the blessing of God, this paper will pay its own way. I ask simply for permission to print it, and subject the contents to your counsel and supervision. I print two thousand copies this week. The people are hungry for reading. We will soon see how it goes.

"Now the spring will soon come on, and then we shall need a tent and men to work with it. If the interest is followed up here, Sweden will also soon be affected. There is ten times as much religious stir in Norway and Sweden as in Denmark.

"I trust and pray that Bro. Jaspersen and Martin Olsen may come right here in the spring, and be furnished with means for a tent that will accommodate at least one thousand people. I would like to sell my home in America, and get our children over here when Bro. Jaspersen comes. He can take them along. I submit this respectfully to you and the Conference Committee. If we shall continue to labor here, it would serve the cause best to have our children with us.

"If you favor this move, you might say a word in the REVIEW about buying my place. It has cost me \$2,000. I will sell it no lower than \$1,500. There is a large, comfortable house, garden with fruit trees, and 20 acres of land. It is situated in Oakland, Jefferson Co., Wis., opposite to the meeting-house. There is a prosperous church in that place. I will write to Bro. Smith to put a notice in the REVIEW, provided the Conference Committee think best.

"Now may the Lord direct and abundantly bless his precious truth and cause, both in America and other countries."

The Spirit of God is moving the people mightily in old Norway. The word of God, set home to the hearts of the people by the Holy Spirit, is doing a great work in the Old World. Let God be praised. We think that the suggestions of Bro. Matteson will meet the minds of his brethren.

1. We see no reasons why he should return to this country, therefore his entire family should be with him.

2. We see no reasons why Brn. Jaspersen and Olsen should not go to his help. And we appeal to the Scandinavian people in America to raise the means to help them to Norway with a tent, ready to work in early spring. And

3. We see no reasons why Bro. M. has not done well in starting a temporary weekly paper.

JAMES WHITE.

A SINGULAR CONFESSION.

We had hoped that Christendom would awake by-and-by to the fact that they have no right to use the term Sabbath to designate the first day of the week; for it does not belong to it, viewed from any standpoint, either human or divine. So used it is a misnomer and a falsehood; and if this distinction could come to be clearly recognized, it would go far toward setting the Sabbath question in its true light before the world. But the reader will see how far this is from being the case when he learns that *The Christian Instructor* comes out with a humble confession that it has committed an "unpardonable oversight," and been guilty of conduct that is "flagrantly offensive," because it has in two or three instances applied to the first day of the week the "semi-barbaric and wholly heathenish name Sunday," instead of "the beautiful and scriptural" name Sabbath.

This is one of the most remarkable instances in which an action which is just right has been confessed as "an unpardonable oversight" and "flagrantly offensive." We can assure the *Instructor* that its confession is wholly uncalled for and out of place. When it applies the beautiful and scriptural name Sabbath, which belongs to the holy rest-day of God and to that only—when it applies this sacred name to the first-day Sabbath which is half semi-barbaric and heathen and half papal, it may then come down with a confession of something which is an unpardonable oversight and flagrantly offensive. No man has any more right to call the first day of the week by the name Sabbath, than he has to call Jehovah Beelzebub, or Christ Mohammed.

SABBATH DESECRATION INCREASEING.

THE complaint of religious papers all over the land is that Sabbath desecration, especially in American cities, is largely increasing. Now we say that this is all a mistake. Sabbath desecration is not increasing. There is not so much of it this year as there was last. In fact, there are not so many by some thirty thousand, now desecrating the Sabbath, as there were a few years ago. But with the exception of this comparatively small number, all Christendom, priests and people, ministers and laymen, alike, are desecrating the Sabbath, trampling it beneath their feet, riding over it rough shod, making it the pack-horse of the drudgery of the week, and in every way, so far as its claims to sacredness are concerned, consciously or unconsciously, heaping upon it every dishonor. We do not expect this desecration will cease while sin reigns, and the first great apostate is still at large; but we do expect that multitudes more will turn away their feet from trampling it down before the Lord appears.

The mistake our friends make when they complain of increasing Sabbath desecration is, that they take Sunday for the Sabbath. Let any one who has taken only his A B C in the investigation of the Sabbath question read the following from the *Commercial Advocate* of San Francisco, Cal., and be astonished at the utter confusion which still exists in some minds in regard to the Sabbath and Sunday:—

"That we are fast becoming Europeanized as it regards the observance of the Christian Sabbath, there is no shadow of doubt. This has, in reality, become, with all our large cities, the great holiday of holidays. This is the day when the millions resort, with display of banners and bayonets, to the target fields, to the beer gardens, the dog and prize fights, and to the theaters. The old usages and conventionalities of the men and women who founded the Republic, and who guided it for the first half century, are trodden under foot as the fossilizations of the bygone or relics of the antique, ill adapted to the advanced ideas of European materialism and modern American atheism. . . . To strike from the ethical code of the nation any one of the ten commandments, is to repudiate the whole. And a people, the pillars of whose political and moral edifice do not rest upon these everlasting corner-stones of human government, is momentarily tottering to its fall. Though promulgated to the Hebrews long centuries ago, still the impress of the signet of the Eternal is as fresh upon them to-day, as a governmental code for the Gentiles, as when they were being written amidst the flashings and thunder shocks of Sinai. These ten great moral postulates cannot be abrogated by civilized society without revolution and dissolution. And the American who attempts this is guilty of civil as well as moral treason."

Think of this! the impress of the signet of the Eternal fresh upon the ten commandments to-day, as a code for the Gentiles, and yet the fourth commandment taken to enforce Sunday! And think of what is more wonderful still—that this extract, as given above, is printed in *The Christian Statesman*, whose editor, since his recent debate with Eld. Littlejohn on the Sabbath question, is without a shadow of excuse for thus confounding the sacred and the profane.

IS IT CROOKEDNESS?

THERE is no little excitement in religious circles in New York and Brooklyn just now, but not, however, of a nature very creditable to the parties concerned. The disturbing question is whether the pastor of the Brooklyn Tabernacle, T. De Witt Talmage, has acted an honest or dishonest part in his effort to raise the debt of his church. The *Independent* of a recent issue gave utterance to a scathing criticism of Mr. T.'s course. In its issue of Feb. 6, 1879, it makes the following additional allusion to the subject, which will explain itself:—

"Dr. Talmage is entitled to his own defense of his telegrams, as reported in *The Tribune*.— 'I have been found fault with by one or two religious papers, but by no secular papers yet,

concerning a telegram that I sent last spring to Baltimore. I sent a dispatch to a brother, who was in Baltimore, for a large subscription, as we were anxious to raise our church debt. He telegraphed back that he could not afford it. Then I sent another one, saying: 'Will you and Mr. Hobbs allow me to pledge you each for \$5,000, if I make up the difference between this amount and your actual subscription privately?' Signed T. De Witt Talmage." The president of the board was in Baltimore, and I thought if he gave a large subscription it would inspire the whole congregation, and I asked for \$5,000 from him and Mr. Hobbs. Any man of common sense can see the meaning, which was that if these men could not make up the \$5,000 asked for, I would out of my own pocket make it up to them; and, indeed, that was the amount of my final subscription. Let me say, in passing, that any man who can twist any other meaning out of that telegram is either a villain or a fool. [Loud applause]."

The *Independent* adds:—

"We can, at least, shrug our shoulders when asked to choose between the two designations. But T. De Witt's nephew and trustee, John F., ought to have been able to catch the meaning; and he thought it was the uncle that was something other than a fool. Put on it the best possible construction; forget that Dr. Talmage's subscription was met by raising his salary; and then it remains that, for the purpose of persuading other people to subscribe liberally, on the ground that the trustees were well disposed and were doing the most they could, these two men were asked to pretend that they gave what the pastor was going to give himself. The man who can twist any honesty out of that proposition is either—but we forbear."

TO CORRESPONDENTS.

E. HADLEY: You will find all the points mentioned in the sermon on the Sabbath to which you refer, fully examined in the different works on the Sabbath published at this Office. If you want the whole thing in a tolerably good-sized nutshell, we refer you to the *History of the Sabbath*, by Eld. Andrews.

N. J. BOWERS: We consider a farm, team, etc., when rented, the same as temporarily sold; and to any person to whom it would be right to sell, it would be equally right to rent. A thing rented for a certain length of time, as we view it, is the same as sold for that length of time, and out of our control, and outside of our responsibility.

Is there any proof in the Bible, either by precept or example, for family or public prayer? G. D.

Ans. Abundance. See back volumes of the REVIEW. If brief reference to particular texts is inquired for, see those scriptures which state that Noah, Abraham, Jacob, etc., built an altar unto the Lord, and called upon him. Here was family prayer. See also Jer. 10:25, where God is called upon to pour out his fury upon the families that call not upon his name. See 1 Kings 8 and 2 Chron. 6:12, 13. Here is public prayer. See Acts 20:36 and 21:5. Here is public prayer again. See 1 Tim. 2:8. Here is an injunction applying to all kinds of prayer, but referring especially to public and family prayer.

J. R. WRIGHT: For an explanation of Rom. 14:5 and Colossians 2:16, see the *History of the Sabbath*, published at this Office.

F. WINCHESTER: The Waldenses were never put to death for observing Sunday. Instead of this, they kept the seventh day. A full account of their origin, views, and worship is given in Eld. Andrews' *History of the Sabbath*, pp. 403-415.

In a recent number of the *Journal and Messenger*, in an article on the Sabbath, the editor says: "In the original Hebrew the word rendered *seventh*, in Gen. 2:3, is not that meaning seventh, but that meaning Sabbath or rest." "And the same is true in Ex. 20:11." Of course this does not affect our position one way or the other, but I would like to ask if his assertion is true. E. H. GATES.

Ans. The word rendered seventh, is, according to the Englishman's Hebrew Concordance, *sh'v'eegee*. This is the word rendered "seventh" in Gen. 2:3. It occurs in the Old Testament 96 times, and is in every instance rendered seventh, never Sabbath. It is the word used in the fourth commandment where the word seventh occurs in our version. On the other hand, the word for Sabbath is *shabbath*. It occurs in the O. T. 108 times, and is always rendered Sabbath, never seventh. We have never yet seen an honest criticism from ministers or laymen, on either the Hebrew or Greek in opposition to the Sabbath.

Card from Carson, Mich. No name, hence ruled out.

Is it a fact that the hare does not chew the cud, as stated by eminent naturalists? If so, how shall we understand Lev. 11:6? G. D. B.

Ans. McClintock and Strong, in their *Cyclopedia*, say that the original in this passage "should be understood as merely implying a second mastication more or less complete, and not necessarily that faculty of true ruminants which derives its name from a power to draw up

aliment after deglutition, when worked into a ball, from the first stomach into the mouth, and there to submit it to a second grinding process." This latter the hare does not do. the former it does.

T. AND M. OFFICERS, WHO SHOULD THEY BE?

THE more I learn of the tract work, the more I examine books and become acquainted with the workings of the society, the more I am impressed with the fact that great care ought to be taken in selecting proper persons to fill the offices of librarian, district secretary, and State secretary. There is so much penny business to be done by these officers that unless they are very careful and prompt, mistakes will be made. It is not every one that is able to fill these offices, try as hard as he may. It is not every man that can preach, nor every person that can teach school successfully. There must be natural qualifications for these offices. So in selecting tract and missionary officers, it is very important that we have persons who are the best adapted to the work. Let us notice some of the necessary qualifications.

1. Keeping books is one of the principal duties of each of the officers except the director; hence either the librarian, the district secretary, or the State secretary should write a good plain hand. If these officers cannot do this, the books will present a very bad appearance, and in a short time they will be blotted, and scratched, and blurred. They will not look neat and business like. Good penmanship, then, is the first requisite.

2. These officers should be very particular to do the business on time. If this work is laid aside to be done when convenient, it discommodates everybody, and throws everything into confusion. Therefore these officers should be persons who are quick, and ready to attend to their business.

3. They should be persons who are courteous and accommodating. As they will have to deal with so many brethren and sisters, necessarily they will have to put up with a great many little annoyances. This cannot be avoided; hence if they are snappish, and irritable, and easily provoked, they will soon make trouble somewhere. They should be persons of a gentle, amiable temper, and then they should cultivate affability.

4. It is very important that these persons be located in a proper place. It would not do to have a church librarian live in the country, where no one can get at him. As far as possible, the librarian should live very near the place of meeting, so that members can get books whenever they come to meeting. The secretaries should live near the post-office, that the business may be done promptly.

5. After a person has filled one of these offices for a time, has got the run of it, and has learned how to do it, he should not be allowed to go out of office lightly. It is no small matter to get a new set of officers, who have everything to learn, to do the work correctly; hence if an officer has done his duty tolerably well, every encouragement should be held out to him to retain his position, and to learn his business more perfectly. As few changes as possible should be made.

6. No one should be put into office simply through favor, nor to distribute the offices around, and so please everybody. The most efficient person is the one to put in office. The responsibility of selecting these officers comes largely upon the directors and the president. When they have selected a person, it is their duty to see that he is thoroughly instructed in the duties of his office. D. M. CANRIGHT.

SOUTHAMPTON, ENGLAND.

ANOTHER week has passed, giving us still further opportunity to learn the situation, and to do a little missionary work. It has been the coldest week known in this part of England for thirty years, still we have been able to do something. We realize to some extent the importance of improving the time in our Master's cause.

We find almost as great a variety of sects in England as in America, although they are of a different kind, and have different names. Some of these sects, near Southampton at least, seem to be passing through a state of fusion just at present, and some of their devoted members are specially interested in the present truth. There is much complaint in England of a lack of audiences at the churches; but the people say there is a lack of imparting instruction on the part of the ministers. The following, clipped from *The Week*, an English paper, will speak for itself:—

"Clergymen complain more and more of the tendency of the male portion of their flocks to absent themselves from church. This they attribute to a want of 'spiritual-mindedness,' whereas—painful as it is to say so—it is largely owing to their own want of sincerity or their incapacity. Men like Dean Stanley in the church or Mr. Spurgeon out of it have never lacked hearers. But men who cannot express what they have to say so that another person can understand it, who insult their hearers by repeating empty platitudes and foolish common-places, who cannot even read a chapter out of the Bible distinctly, who make mummeries of the prayers, who treat religion as a plaything, and whose first and last thought is to trick themselves out in fine clothes so as to impress the 'silly women'—what right have such persons to expect rational men to place themselves under their tuition? If religion suffers, is it not in too many cases through the direct or indirect acts of ministers of religion? Men will not go to church to listen to sermons which are beneath the level of schoolboys' exercises, especially when the prayers are rendered unintelligible by reason of elaborate accompaniments and loud-mouthed choirs. This being the time of year for sermons, we would be glad if some of the preachers would ponder over the foregoing short discourse."

During the past week, Bro. Ings has visited about two hundred and fifty families, and left tracts and papers with them. Among these he found another person, an intelligent lady, who had commenced the observance of the Sabbath as the result of reading, since his visits last summer. Last night we received a letter from a sister twelve miles away who had brought another into the truth by loaning her books and papers. The willingness of those who are embracing the truth, and of those who are interested but have not fully taken their stand with us to help us circulate tracts and papers, and to supply us with names of those who, they think, would be interested readers, is encouraging to us. There seems to be the greatest eagerness here to read the *Signs*, and it is pronounced by many the best and most instructive paper they ever saw. We are anxious to get the supply of papers we have ordered. It is a grief to us to have the people literally begging for them when we have none for them. One of our sisters loaned her *Signs* to a minister in Southampton, and his verdict was, "Those papers are marvelous." Especially do the readers speak in the highest terms of Sister White's articles in the papers, pronouncing them "wonderful."

Last Sabbath, Jan. 11, we held our first Sabbath meeting in our own house, "Stanley Cottage." It was a very bleak day, the coldest of the week, still a few came in. After a brief discourse upon the work of Christ, and the Way of Life picture, encouraging responses were made by those present.

There is much sickness in these parts, and several of the sisters who are keeping the Sabbath have large families to care for, and could not meet with us. We expect more next Sabbath, and as the weather gets more mild we hope for much larger Sabbath congregations. We shall do all we can to help those who are interested, and those who are taking their stand with us. We labor in hope, knowing that our "labor is not in vain in the Lord."

Our place of residence borders on the line of Shirley, which with its two villages, Old and New Shirley, contains six thousand inhabitants. Last Saturday evening we engaged the Shirley hall for two evenings per week. We regretted that we could not find a place to occupy on Sunday evenings, but we thought it better to hold meetings Monday and Wednesday evenings than not to hold any. The hall we have rented is one-half mile from our place of residence. It is a good hall near the center of New Shirley, with seating capacity for two hundred and fifty. We pay for the hall, heated, and well lighted with gas, \$1.00 each evening. Next week we can have it three evenings, and we are in hopes to get in once in a while a Sunday evening discourse.

Monday evening, on short notice, we held our first meeting in the hall. Notwithstanding it was very dark, and so foggy that some lost their way in getting to the place of meeting, we had a fair audience, and marked attention was given as we spoke from Dan. 2. On Wednesday evening we had an increase in our audience, as well as an increase in the interest on the part of the people. We are forming some interesting acquaintances. Those who are keeping the Sabbath are becoming more and more settled in the truth.

We have gathered up nearly two hundred names during the past week for our T. and M. societies. We expect that some out of this number will obey the truth. We feel more and more need of daily help from God, that we may rightly perform our part in this last message of

mercy, knowing that the Lord on his part is ready to bless when we come into a position where he can bless us.

Jan. 16. J. N. LOUGHBOROUGH.

READ; YES, READ.

I FEEL like supporting the advice which has been given to our people to read; particularly to read the volumes entitled, *Spirit of Prophecy*, *Testimonies*, etc. Every church should have the volumes recommended as a circulating library, so that all, the poor as well as the more wealthy, can have the privilege of reading them.

Nelson, in his work on infidelity, states two facts as causes of infidelity; the first is the depravity, or wickedness, of the human heart; the other is lack of knowledge, or ignorance. The wickedness of men makes them averse to that revelation which condemns it, and for this reason they love darkness rather than light, and as a consequence they remain from choice in ignorance of the teachings of that revelation, and the evidences on which it is based.

It seems to me that there is something similar to this in respect to the confidence, or want of it, in the books of which we are speaking. Those who read them most have the most confidence in them. It is simply because they know what they teach, and, knowing, they cannot oppose them. And those who are the most skeptical are those that know the least about them.

Some years ago I was conversing with one who had decided objection to the *Testimonies*, and desiring to ascertain the cause, I found to my surprise that he had never read them and knew nothing about them. It was not for want of opportunity, but because he had no desire to know what they taught.

Let all have the opportunity to read and know the contents of these volumes. It will be a source of much comfort and encouragement to believers; and if opposers will read, they may learn what it is which they oppose.

R. F. COTTRELL.

ENGLAND.

THE following letter from Bro. Wm. Ings relative to the encouraging prospects for our cause in England, written to the Vigilant Missionary Society of Battle Creek, we take pleasure in laying before the readers of the REVIEW. It is dated Jan. 23, 1879:—

"DEAR FRIENDS: After an absence of three months I returned from Switzerland to follow up the missionary work commenced here. The friends who accepted the truth last summer are strong in the faith. Bro. Loughborough and wife reached here a few days after my return. All were ready to give them a hearty welcome. Bro. L. is full of hope and courage, and enters upon his work with zeal. He had not been here a week before an invitation was sent him to speak, which he accepted. He has continued meetings to the present time, with interested hearers, and a fair prospect that some will accept the truth. Bro. L. expects to use a tent for the summer campaign, and he will thus reach a greater number of hearers. Every effort is put forth by him to extend the work by correspondence as well as by getting the addresses of interested readers, preaching, visiting, etc.

"I find no abatement of the interest to read on present truth. During the past ten days I have visited three hundred families, and out of this number only one refused to receive tracts. Angels are preparing the way, and minds are impressed that some great event is just before us. As the result of reading, three more good, substantial souls are now rejoicing in the truth. In this country as well as in America those receiving the truth catch the missionary spirit, and watch every opportunity to extend the light to others; and thus it will continue until the third angel's message shall roll with a mighty swell through the land. I am now visiting from house to house, loaning tracts, selling our publications, and obtaining subscribers for our periodicals. Yesterday I sold five *Annals*; to-day I sold 'Spirit of Prophecy Vol. I,' and I am requested to deliver the three other volumes as soon as the money can be saved up. This sale is the result of reading Sister White's articles in the *Signs*. Her articles are read with interest, and I find none but that speak highly of them.

"The *Signs* takes with the people, and we hope to get many subscribers. None need be afraid to send papers to friends or others in this country. They will be read with interest, and will be loaned. Hundreds of copies could be used to good account in Southampton, if we only had them. Thousands of copies would be read with the greatest of interest all over England. It is interesting to hear the people tell

how earnestly their friends and neighbors ask the privilege of reading their papers when they are through with them. In many cases the people wish to mail them to their friends, and thus they are sent to all parts of England and to other countries.

"There is no reason to be discouraged, but we have everything to encourage us. I am thankful I can have some humble part in the closing message."

FINANCES.

BELOW we give the amount due the REVIEW Office one year ago from the various tract societies, compared with their present indebtedness, also the amount of business done and money paid by the various societies during the year, and their present standing as near as we can determine.

| CONFERENCES. | Indebtedness, 1878. | Publications purchased. | Cash paid. | Present indebtedness. | Books on hand, unpaid pledges, &c. |
|---------------------|---------------------|-------------------------|-------------|-----------------------|------------------------------------|
| Iowa,..... | \$556 40 | \$2,938 26 | \$2,493 06 | \$225 60 | \$688 95 |
| Indiana,..... | 186 82 | 730 55 | 672 18 | 245 19 | \$688 95 |
| Illinois,..... | 707 10 | 765 18 | 706 29 | 566 72 | 1,488 61 |
| Michigan,..... | 817 10 | 4,417 86 | 4,451 62 | 732 74 | ..... |
| Maine,..... | 84 71 | 385 86 | 308 86 | 261 83 | ..... |
| Massachusetts,..... | ..... | 639 90 | 590 21 | 48 89 | ..... |
| Minnesota,..... | ..... | 89 70 | 85 65 | 4 05 | ..... |
| Missouri,..... | ..... | 112 32 | 69 31 | 42 01 | ..... |
| New England,..... | ..... | 717 71 | 458 50 | 259 21 | ..... |
| New York,..... | ..... | 30 10 | 17 50 | 12 60 | ..... |
| Ohio,..... | 108 64 | 29 51 | 60 68 | 115 65 | ..... |
| Pennsylvania,..... | 70 17 | 1,001 66 | 415 00 | 92 84 | 2,332 06 |
| Quebec,..... | 287 96 | 877 92 | 875 27 | 479 98 | 511 80 |
| Texas,..... | 477 33 | 539 03 | 1,700 25 | 418 03 | ..... |
| Wisconsin,..... | 49 25 | 1,096 68 | 1,150 75 | 1,068 03 | ..... |
| Wyoming,..... | 1,096 68 | 3,060 04 | 2,386 70 | 1,195 21 | ..... |
| ..... | 941 87 | 1,321 19 | 1,041 67 | 689 39 | ..... |
| ..... | 439 87 | 3,006 19 | 4,834 07 | 732 70 | 2,021 68 |
| ..... | 816 43 | 3,068 15 | 4,825 76 | 112 08 | ..... |
| ..... | 2,144 84 | 8,068 15 | 4,884 07 | 338 92 | ..... |
| Total,..... | \$9,189 82 | \$24,370 12 | \$26,727 37 | \$8,551 49 | \$7,223 05 |

Not having received a statement from the *Signs* Office, the above only relates to the REVIEW Office. New England, New York, Iowa, Missouri, Indiana, Texas, and Kansas, have a fund of one thousand dollars or more capital, in books or good pledges, as a reserve fund, to pay for a depository of publications. Other Conferences have made a beginning. All tract societies should have a reserve tract fund which should not be credited to any district by entitling them to draw publications from the same. The reserve fund is a State fund, which will enable the societies to pay cash for their depositories of publications. As the districts draw publications from the depository, the State secretary charges them for the same as though there was no reserve fund. This will give the State societies a capital to work on, so they will not become embarrassed.

Every tract society will accomplish twice the amount of missionary labor with this fund that they could without it, besides greatly relieving the Publishing Association. When such a fund is established, the various societies can at once engage in enterprises for the advancement of the work without embarrassment to themselves or to the Publishing Association.

At the Iowa camp-meeting it was voted to raise a two thousand dollar fund. Five immediately pledged one hundred dollars each for this purpose. A portion of the pledges there made are paid. Now look at the result. Their indebtedness to the REVIEW Office at that time was \$1,626. Since then they have ordered publications to the amount of \$678, making a total of \$2,304; yet their present indebtedness is but \$326. They have also cancelled their debt at the *Signs* Office.

There should be as many one hundred dollar men in nearly every Conference in the country as here. Maine and Vermont, two of the poorest conferences, have started out with fifty dollar pledges. We wait to see which of these States will raise five hundred dollars first to pay toward the two thousand dollars' worth of publications to be kept on hand in South Lancaster, Mass. Already the New England Conference has nine hundred dollars invested.

This depository supplies these States with everything furnished at the Office at Office prices, furnishes a book room, and pays the secretary. All it asks in return is that these States will invest five hundred dollars each in the depository and pay their indebtedness at the close of each quarter.

May God bless these efforts until the tract societies can place the *Signs of the Times*, or any other pioneer paper that may be published, in hundreds of thousands of families yearly. This should be done by remailing them, and corresponding with individuals who become interested. Such a move is preparing the way for the earth to be lightened with the glory of the third angel. Could we realize what is just before us, and the importance of the work which can be accomplished by us, there is not a tract society in the country that would not raise a fund of from three to five thousand dollars before 1879 closes. We thank God that such a good commencement has been made.

S. N. HASKELL.

SELF-DENIAL AND SACRIFICE.

A MOST important crisis in our work in the cause of God is upon us. God has led us step by step in our work, until the light on duty is made very clear from the word and Spirit of God. Plans have been laid and organizations have been effected, so that all that will can do something in the work. And as relates to giving, the tithing system, the Bible plan of equality, has been reached, and is being adopted by our people. It is to count one-tenth of our income the Lord's, a portion that we have no right to appropriate to our own use. A pledge to do this faithfully in the sight of God is proper for every one of our people. Many are making this pledge, and besides this, they are giving one-third as much for the T. and M. work to cancel, perhaps, past indebtedness, and they are making other free-will and thank-offerings.

There is danger now that some will not fulfill their vows. And there is also danger that some will not willingly give to God his tithe, even some who have thought themselves liberal. They will perhaps evade their duty, and not deal honestly before God, by substituting increase for income. They have a family to support, hired help to pay, and debts besides. So they will argue to themselves that all that God requires of them is one-tenth of their clear profits, or what they have received above their expenditures.

If all should act upon this plan, many would be exempt from giving anything, who now contribute considerable sums, and who have been, in fact, the reliable burden-bearers in the cause. Take, for example, a minister who has no source of income but the two or three hundred dollars which he receives from his Conference. If he receives \$200, one-tenth is \$20, and the added one-third \$6.67, making \$26.67. Then two or three free-will offerings for different departments of the cause will leave him only about \$150 with which to clothe and support himself, and help those who may be dependent upon him. It will be seen that if he makes the ends meet, it will be by strict economy, and perhaps some self-denial beyond that. A tenth of his "increase," and that of many other laboring persons who help considerably in the support of the cause, would be a very small sum indeed; and it might truly be marked with the sign minus.

The rule for tithing, as expressed by Jacob, is, "Of all that thou shalt give me, I will surely give the tenth to thee." In paying tithes we do not give of our own to the Lord; for "the tithe is the Lord's;" therefore to withhold it and to appropriate it to our use is to rob God. After paying to the Lord his tenth, we have nine-tenths with which to meet our obligations and pay our expenses; and this, with economy, denying ourselves of useless and injurious luxuries, so called, will always, by the blessing of the Lord, carry us through.

We can talk of self-denial, and never taste it; and of sacrifice, while our worldly wealth is constantly increasing. On the contrary, a sacrifice consumes away.

The Lord's blessing is promised to those who bring in all the tithes and offerings. Those who give to his cause a tenth of what they receive from his providence, and then use enough economy and self-denial to make the nine-tenths support themselves and meet all their obligations, making liberal free-will offerings to the various branches of the one universal cause, will be blessed of the Lord.

Those who have faith, implicit faith, can trust in the Lord and believe his promise. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Let us have faith sufficient to trust in the promises of God.

R. F. COTTRELL.

THE SABBATH.

O HOLY Sabbath day,
The time of sweet repose,
May we this day a rest enjoy
From all our cares and woes.

O lift the soul above,
Thou who in love hast given
This kindest covenant to man,
This prelude of our Heaven.

May we be truly blest
With every passing hour,
And trust the Saviour's cleansing blood,
And feel its cleansing power.

P. ALDERMAN.

Ashtabula Co., Ohio.

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 past week has been full of interesting events to us. Our rooms are crowded at every lecture. About five hundred persons will come in, and nearly half of them stand up, while the rest, who come late, have to go home again.

Last Sabbath we formed a church under the law of dissenters in this country. We went before the authorities, and were by them acknowledged as a Christian church agreeably to law. Thirty-three persons had signed their names. Our Bible-class Sabbath afternoon was attended by about sixty persons, and was full of interest. There is a general desire to learn from the Scriptures.

I got a little sheet printed this week called the *Signs of the Times*, and intend to continue to print one every week. It is no subscription paper yet. We sell them by the piece. We sold about five hundred copies on Sunday. The people must have the truth in print, and our tracts are nearly all gone.

Sunday evening I spoke of the Sabbath of the Lord. About twelve hundred people were present, and many others went away who could not get in. Friday evening I attended a lecture by Professor Bugge in the University hall. He tried to establish some divine authority for Sunday. There is a great stir among the people. They seem determined to hear the truth. It is unreasonable the way they crowd together. There is hardly room left for me to stand.

The professors in the University and the bishop are preparing for a discussion. After the 15th of February I cannot have the large hall in the Latin school any more, and it is doubtful whether I can get any other hall of suitable size. I pray that God may direct the minds of our dear brethren in America so that we may have a tent and a man with it as soon as spring opens, and the weather permits us to use it, so that all in this city who desire to hear the truth may be given an opportunity.

JOHN G. MATTESON.

Osterhausgaden 12, Jan. 13.

NEBRASKA.

Nebraska City, Feb. 4.—I am now holding meetings ten miles south of Nebraska City. The attendance is fair and the interest good. Some who have been strangers at the house of worship are in constant attendance. An interest in the prayers of the brethren is solicited.

CHAS. L. BOYD.

Halifax, Greeley Co., Jan. 27.—Most of the company here are growing in all points of the faith. They are laying aside tobacco, tea, coffee, and pork, and are adopting the health reform. A few are not in sympathy on this point, but say they will still keep the Sabbath. Two of the original number have broken the covenant, but the Lord has added four good souls in their stead.

I held nine meetings. The Lord gave liberty in presenting the messages and practical workings of the truth. For the manifest presence of the Holy Spirit we all feel to thank God.

Feb. 3.—At Halifax, Greeley Co., one good sister has accepted and obeyed the message. I commenced meetings at Eldorado yesterday. The way seems all prepared for a good work. For the present my address will be Eldorado, Greeley Co., Neb.

GEO. B. STARR.

ILLINOIS.

Harvel.—I closed a series of meetings in Harvel last evening. I continued the meetings about five weeks, and spoke about thirty-five times. Several commenced the observance of the Sabbath. A Bible-class was organized, and placed in care of a brother whose correct deportment before those without has won him the esteem and confidence of all his neighbors. One discourse was preached against the Sabbath, which confirmed some on the Sabbath question. On account of poor health, I reluctantly leave the field awhile.

C. H. BLISS.

MICHIGAN.

Edenville, Midland Co.—After the close of my labors at Jay, I visited the church at Edenville, where I remained from Jan. 28 to Feb. 3. I was very much encouraged at finding the brethren in that place quite generally holding on to the truth, and manifesting a zeal in the maintenance of public worship which could hardly have been anticipated by one who had been acquainted with their unfortunate sur-

roundings as they existed about three months ago. Happily their former dissensions have largely disappeared, and there are now good reasons for believing that harmony and concord will eventually be restored among them, and that they will become a useful church. I found their Sabbath-school in a prosperous condition, and operating as a bond of union between them. While there, two more started in the service of the Lord. One of them has been an unhappy victim of strong drink. May God strengthen him for the conflict which is before him, and grant him complete victory in the end.

W. H. LITTLEJOHN.

Rapid River, Jan. 28.—The cause of present truth is slowly advancing in Northern Michigan. A church of nine members has been organized at Rapid River. Others are waiting to unite with this church. The brethren take hold of the missionary work with a zeal which betokens a live interest in the cause. They have purchased the circulating library, and are perusing its volumes with much profit.

The deep snow, rendering the roads almost impassable, has hindered in holding meetings. I held a short series near Rapid River, and a few embraced the truth. I am now holding meetings four miles south of Elk Rapids, with a good interest.

JOHN SISLEY.

WISCONSIN.

Embarrass, Waupaca Co.—I closed my meetings at this place Feb. 2, after laboring here two weeks. One family accepted the truth. I have since labored in Clintonville and vicinity. Have obtained four subscribers for our periodicals, and organized a Sabbath-school in a family that accepted the truth under my labors last fall.

S. S. SMITH.

Vernon Co.—I assisted Bro. Hoen in meeting at Bloomingdale. We spoke in English and Norwegian, and about half a dozen decided to keep the commandments. At Mt. Pisgah several who were in a backslidden state made a new start to serve God.

Jan. 3-5. I attended the quarterly meeting at Leon. We enjoyed much of God's blessing. Several united with the church.

Jan. 7 to 26. I was at Debello. The truth is gaining ground at this place. Several made a start in the service of the Lord. The brethren expect to build a house of worship soon.

Jan. 26 I spoke twice to good congregations at Pine River, about ten miles from Debello. The people are anxious to hear the truth, and I expect to return in about two weeks.

O. A. JOHNSON.

DAKOTA.

Big Springs and Sunny Side, Feb. 3.—I came to Big Springs Jan. 27, and was there two evenings, and held a meeting the day between to organize a tract society. Eight out of eleven members joined. Others purpose to do so as soon as they get their dollar. Raised a club of twelve for the Swedish paper and three for the *Signs*. The outside interest was good, which was especially cheering to the church, as they have had much bitter opposition.

I came to Sunny Side the 29th, and held one meeting. The outside attendance was large, the school-house being crowded. Here I obtained a club of eighteen for the *Tidende* and four for the *Signs*.

The 30th I came to Swan Lake to attend to some business with the acting State secretary of the T. and M. society, and make preparations for a course of lectures in Finlay, Turner Co., which is to commence this evening. Spent the Sabbath at Swan Lake, and held two meetings. Bro. Olsen was with me at the above places, and rendered efficient aid among the Scandinavians; but he goes this week to Lincoln Center to give a course of lectures.

S. B. WHITNEY.

IOWA.

Flint, Feb. 3.—I resumed meetings here last Wednesday. Have spoken five times. The interest is deeper than I thought it was when I left. Last night the house was full of attentive hearers.

G. V. KILGORE.

Hampton and Cedar Falls.—I labored at Hampton about a week, and think some good was done. Sold Danish books to the value of \$1.00, and obtained one new subscriber for the *Tidende*. This is the first copy of the *Tidende* ever taken in this place.

I held eight meetings with the church at Cedar Falls, Jan. 22 to 27. These were held at three different places, so as to call in the neighbors. The condition of this church is improving. Some of the members have made an excellent start during the past six months. As the elder has left, I ordained a brother to fill his place.

JOHN F. HANSON.

Onawa, Jan. 30.—I am now at home, but have been laboring in Guthrie and Greene counties. The opposition was strong, but the Lord worked, and some good people came out on the truth. A prominent Disciple minister gave five discourses on the subject of the Sabbath. He took the position that the law was nailed to the cross, and the new law came in force at Pentecost. Thus the world was fifty days without any law! Then he said the Sabbath was a type of the rest that remains to the people of God after the Judgment. I asked him if the type did not reach to the antitype, if the shadow did not reach to the substance.

Last winter the Congregationalists permitted us to use their meeting-house, which is two miles from my home in Onawa. But Bro. Mc-

Coy preached in it, and exerted so great an influence over some of the members of the Congregational church that the minister refused to let us use the house. Their refusal causes considerable disturbance in the church. We are now trying to get the school-house, as the people here want me to hold meetings with them. I wish Bro. McCoy could come here and preach. The people were very much interested in his discourses.

J. BARTLETT.

MASSACHUSETTS.

Athol Center.—We began meetings here Jan. 18, and to date, Feb. 5, have held nineteen. Our audiences have averaged about 75, but the same ones attend nearly every time. Six have decided to keep the Sabbath, yet we have not fully canvassed the question. The consistent Christian course pursued by Bro. Crandall and family, who have lived here for some years, helps us much. It is not because they have argued the various points of our faith on every street corner, but because they have tried to represent correctly the truth we profess.

Athol is in Worcester county, and there are places all around here where the truth has never been preached, the South Lancaster church being the only church of S. D. Adventists in this county. A letter from the secretary of the V. M. society at South Lancaster reports a deep interest in the work of sending out the *Signs*. Encouraging letters are received. They now have a club of 275 copies, and yet their cry is, "more papers." Are they rich? says one. Yes; see Jas. 2:5. Brethren, go ye and do likewise.

D. A. ROBINSON.

KANSAS.

Report of Labor.—I went to Sumner county about the middle of December, and labored two weeks near Caldwell. This is a new field of labor; but very little has been done in the missionary work. I tried to encourage the few brethren who have moved there. They subscribed for four copies of the *Signs* and two of the *Review*, and are going to keep up meetings. Some of their neighbors are much interested. I was with the Canola church on fast-day. All who were present pledged the tithe for 1879; they also pledged for the Dime Tabernacle.

Attended the quarterly meeting at Bloomfield, Elk Co., Jan. 4, 5. The weather was extremely cold, and only a few were out to the meetings.

Jan. 9. I went to Chautauqua county, and held meetings near Peru till Feb. 2. Nearly all who attended the meetings regularly acknowledged the truth; but only four or five had the courage to practice it. These, with the few Sabbath-keepers who lived there, will keep up regular meetings, also Sabbath-school. A leader was appointed.

I have great reason to thank God for returning health; I desire to spend it in the Master's service. I expect to commence meetings near Emporia, Lyon Co., next week, which will be my address for the present.

FEB. 6. CHAS. F. STEVENS.

Elivon, Jan. 30.—The Lord is blessing the work at Elivon. We had a good meeting last Sabbath, and five were baptized by Bro. Barton.

While helping here, I have been lecturing in an adjoining school-house. A few are interested and acknowledge that we have the truth, but have not yet committed themselves.

The little company at Bennington, Ottawa Co., is doing well. One more has signed the covenant.

MARSHALL ENOCH.

ONTARIO.

Chatham, Feb. 3.—I came to this place Jan. 8. One was keeping the Sabbath and others were interested as the result of Bro. Black's missionary labors. I have held eighteen meetings. Ten are keeping the Sabbath, many others are convinced, and some are preparing to obey. In this city of 9000 inhabitants, we believe the Lord has many people. Thus far in our work he has seemed very near. Bro. Black assists in meetings and in visiting. We have sold books to the value of \$15.75.

I would be glad to have a call from any of the brethren who are passing through on the G. W. R. R. My address, until further notice, will be Chatham, Ontario.

J. FULTON.

Belleville, Feb. 1.—During the past three months I have been canvassing in Ontario. This is a hard field, but prejudice seems to be giving way. I have obtained one hundred and twenty-five subscribers for our periodicals; and in subscriptions and for book sales have received \$145. Many are becoming interested in the truth, and some have expressed themselves satisfied with our position on the Sabbath question. Some have subscribed for *Good Health* and the *Signs* too. We believe that good will result. I am now canvassing in the city of Belleville, a very central place, with good success. We have learned by experience that a judicious circulation of our reading matter is necessary in British territory before attempting to hold meetings, as people are often prejudiced against anything coming from the States without knowing what they are prejudiced against; and they are at first slow to believe that our views come from the Bible.

GEO. A. KING.

TEXAS.

SINCE my last report I have visited Rockwall, Terrell, and Cleburne. I came home Dec. 24, after being absent nine months, except a few days in August. Commenced meetings with the church here the 28th, intending to hold a

protracted series. But here, as with the above churches, the Texas "Northerners" prevented a general turnout of even our own people. This, with the sickness of some, prevented us from accomplishing the work we designed. I hope, however, that when our people learn that foul weather will not prevent us from filling our appointments, they will be willing to endure it also, and make some sacrifice of ease and comfort in order to meet us on such occasions, especially as our visits are necessarily so limited.

Jan. 11, 12. I attended the district quarterly meeting at Cleburne. The brethren and sisters there show, according to their ability, a commendable zeal in the T. and M. work; and although their own house of worship had been blown down and demolished, and they are yet in debt since its second erection, they were not unmindful of those abroad, but raised about fourteen dollars for the Oakland church. The ordinances were celebrated. The S. B. pledge was re-arranged, every one signing the pledge recommended by the General Conference.

The following Monday evening the meetings at Peoria were resumed. The next Sunday the general quarterly meeting and the dedication of our meeting-house occupied the time. The building stands on a good cut-stone foundation. It has a substantial frame 26x38, is ceiled inside, painted within and without, furnished with a good stove, and ten good lamps, and there are 20 cents in the treasury.

During these meetings the ordinances were celebrated. Systematic benevolence was reorganized on the Bible plan, and every brother and sister thus far has signed the pledge. Eight more have been added to the church, and five were baptized.

R. M. KILGORE.

Peoria, Hill Co., Tex.

OHIO.

East Norwalk.—I have closed meetings here for the present. Regular Sabbath meetings and Bible-class will be held. Bro. Beebe and myself will meet with them alternately, he one Sabbath and I the next. Ten copies of the Bible Lessons are taken, and ten subscribers for periodicals were obtained. We expect that two or three others will sign the covenant soon.

H. A. ST. JOHN.

Markley's Corners, Jan. 23.—Seven have commenced the observance of the Sabbath. As far as I can learn, all acknowledge the truth. I have sold three dollars' worth of tracts. I design to preach for the friends here once in two weeks. Have commenced a course of lectures at Hamler, a small town on the B. & O. R. R.

A. A. BIGELOW.

Corsica, Feb. 3.—The third angel's message is taking a strong hold on this people. Almost every day I find some who have been praying for the truth, and who rejoice as they find it. The first of last week the roads became very muddy, but every evening we had a good congregation.

Fifty were out to the Sabbath meeting, and thirty testimonies were borne by those who have embraced the truth. This was a very encouraging meeting. Our friends are sending reports of the meetings to the papers around, and this is awakening a deep interest to hear the truth in adjoining towns.

A banker five miles from here said to one of our hearers: "What's going on over to Corsica? Who is preaching there? What are the strange things they say? Can't you furnish me something to read? Haven't you got some tracts with you? I'll read anything you have. I'd like to know what it is that stirs the people so." We shall see that his desires are all fulfilled.

The following is an extract from a letter which Sister M., the wife of "the good old granger," has just received from her sister in Illinois. After the introduction, which we omit, she says:

"I was somewhat surprised at the contents of your letter, but nevertheless pleased. This is just what I have been hoping and praying for the last six months. Some S. D. Adventists were here last July, and I knew they would be around your way in due time, so I was just patiently waiting to hear about them from some of you. We had an interesting time when they were here. I tell you they shook the M. E. church to the center. Almost every one that could throw away his or her prejudice enough to go and listen once, went again."

"One year ago a lady came to visit us who had left the Christian church and joined the Adventists, and she was so enthusiastic that she got me to promise to go and hear them if they came to —. Last summer they pitched the tent in the town park; but the weather was so warm, and I had so much to do, that I paid but little attention to them till they had been here a month. One day the M. E. minister and his wife came out to spend the day, and something was said about the Adventists, and I remarked, 'I have not been to hear them yet.' She said, 'That is strange, but I am glad that there is one Methodist who has not gone to hear them.' That evening we went to town to take them home, and had to pass by the tent, and since I had promised to go once anyway, we went. We got in in time to hear the last of the sermon. The result was, we wanted to hear the next evening, and the next, and the next, for four weeks. What do you think of that for going to meeting in August? It was the most interesting preaching I ever heard, and if it was not that immersion is their mode of baptism, I don't know but I should become a member. I believe the seventh-day Sabbath is right, and any time that A — wants to join that church, I believe I am ready to say that I will go with him, if it does take me clear under the water. . . . Now I want to hear from you on this point. I should not wonder if baptism would be a sticking point with many of you. But you all have my consent to join the Adventists, even if you have to be buried in the watery grave, and I will say, Amen. Notwithstanding, I shall feel sorry for the dear old M. E. church. 'They have thirty or forty members, and a reg-

ular minister, but I have not attended much since the tent ministers left; but I must confess that I have not enjoyed myself spiritually so well since that time, and I sometimes think I shall not until I fully obey the truth."

This shows the power of this message, and if this sister in Illinois would do as her friends here are doing, she would soon be free. We are getting the REVIEW into every interested family. We shall remain here for some time yet.

A. O. BURRILL.
A. M. MANN.

TRACT AND MISSIONARY INSTITUTE AT SIGOURNEY, IOWA.

I HAD the pleasure of spending a week at this Institute, and it was a very profitable season to me. The instruction given by Bro. Haskell was just what was needed by those who design to act the part of laborers in our noble tract and missionary work. I deeply regretted that more of our people were not out. Iowa greatly needs instruction of just the kind furnished, that our society may take that position of usefulness which the Lord has for it to fill. As it was, we trust much good will result from the Institute, but much more might have been done. I was sorry I could not be there all the time it was in progress; but I am grateful that I had the privilege of spending a week there, and trust I shall be much better qualified to impart instruction to others in keeping accounts straight and creating a greater interest in the T. and M. work. We hope all our people will feel these institutes are seasons of great profit.

GEO. I. BUTLER.

WHAT THEY SAY.

SISTER WEALTHY MCNITT, an aged lady residing in Broome Co., N. Y., thus gives her testimony in favor of the tithing system:—

I received the message about twenty years ago, and paid s. b. awhile; then I was left a widow, and did not pay my dues as I should have done. I did not get along well. I was in Wisconsin then. Nine years ago I came to York State. There are no Sabbath-keepers near me, so I send one-tenth of what I earn to the Office. Since I have adopted this plan, I have had money to take the REVIEW, the Health Reformer, and the Signs, and to buy quite a number of books and help the cause some, and I have had all I needed besides.

Bro. J. H. Dostch, writing from Henry Co., Tenn., Jan. 28, says:—

I commenced keeping the Sabbath about twelve months ago, by reading. Two brothers and my father are now with me in keeping the Lord's Sabbath. We want a preacher very much, as many are anxious to hear the truth. I think the way is open here. I have been distributing tracts and the Signs, and I know of at least a dozen persons who are almost or quite convinced.

MORE ABSURDITIES.

DURING my absence from Flint, Iowa, Eld. Cornell (Christian) preached eleven sermons on the law and gospel; but instead of injuring our cause he helped it; for every one I have talked with says he declared the law abolished and left them without any Sabbath. They all say that is too bad a doctrine to believe.

The following statements by Eld. C. were noted by a gentleman of this neighborhood: "If a man should attempt to hallow a day that God has not hallowed, it is not only presumption, but folly." At another time he said: "We have a day [the first day] that is as far superior to the seventh day as Christ is superior to Moses."

I have in my possession the above notes, and the following remarks which this gentleman wrote in reply. The only regret is that he did not address the audience in reply to Eld. C.; but he is a farmer, not a minister.

His remarks are these: 1. "Moses was man; Christ is God, or equal with God. Then Christ's superiority over Moses is infinite, and the superiority of the first day over the seventh is infinite."

2. "Moses was not responsible for the Sabbath; God sanctified and blessed it, and in the hearing of all the people commanded it to be kept holy, and then wrote the command on a tablet of stone (that the hand writing of God might be proof of its divine authority)."

3. "We have no evidence that God blessed, sanctified, or hallowed the first day. He did not command it to be kept holy. Christ did not command it to be so kept. The apostles did not command it to be kept in any way different from the ordinary working days. Then when man attempts to hallow the first day of the week, he attempts to hallow what God has not hallowed; hence it is folly."

4. "Conclusion: Man's folly is infinitely superior to God's wisdom."

G. V. KILGORE.

THE PROMISE VERIFIED.

"ALL the promises of God in him are yea, and in him Amen." 2 Cor. 1:20. And we are glad to know that the people who are looking for the speedy advent of their Lord are arousing to the importance of believing that he is, and that he is a rewarder of them that diligently seek him. When we seek God, we desire to know his will; and if we are faithful subjects, loyal to the government of the Great King, we shall delight to do those things which please him, and bring the promised blessing to the obedient.

There is a most remarkable promise in Malachi 3:10, and, like all other promises in the Bi-

ble, it has clusters of conditions to make the promise the more brilliant. That which can be obtained for naught is of little value. The blessing of God is of priceless worth, and yet how easily we may obtain it. "Prove me," says the Lord. How? by bringing half the tithes into the storehouse? No. Two-thirds? No. But prove me by bringing all the tithes. What will follow? God says, I will pour you out such a blessing that there shall not be room enough to receive it.

The church at South Lancaster, Mass., has just had a sprinkling of this promised blessing. A recent Sabbath meeting was one long to be remembered on account of the wonderful manifestation of the Spirit of God. For several weeks there had been a special burden resting upon this church for the young. And since we adopted the Bible plan of paying s. b., at times God has been very near to us. The hearts of the fathers have turned to the children, and the hearts of the children have turned to their fathers. Truly God's promises are yea and Amen. They were verified to us at this Sabbath meeting. Fathers confessed to their children, and the whole congregation wept before the Lord. It was good to be there, and hear the sweet testimonies of the children who were just starting for the kingdom.

One little girl of eleven summers, with deep feeling begged the privilege of praying, and as Christ says, "Suffer little children to come unto me, and forbid them not," we bowed in humble prayer with this little child to lead. God came divinely near; it was a solemn place on account of his presence. We take this great blessing as an evidence that God is well pleased with his people when they prove him in deed and in truth. One little boy who had not paid any s. b. for a long time came on first-day and paid up his dues, \$1.20.

This is not caused by excitement, dear reader, nor by might, nor by power, but by the Spirit of God. Try a little of the remedy, brethren; it will warm you up, and unloose your purse strings. It is an effectual cure for a dead church or a backslidden people. Try it.

M. WOOD.

AFFAIRS IN FRANCE.

ANOTHER French revolution, but with no violence, and with hardly more noise or excitement than the ordinary advent of the morning makes. Yesterday President MacMahon; to-day President Grevy. The "crisis" which the provisions of the Constitution proved competent to cover, was this, as briefly stated by President MacMahon in his letter of resignation: "Being in disagreement with the Ministry, and being hopeless of forming another Cabinet, and unwilling to assent to the measures which he regards as contrary to a good army organization, he withdraws from power." The measure proposed by the Ministry was the dismissal from the army of a number of Generals in command who are known not to be in sympathy with the Republic. This President MacMahon positively refused to do. As the Ministry in presenting to the President the demand were acting under instructions from the Chambers, nothing remained but for the Congress to accept the resignation and elect a successor. This was immediately and quietly done. M. Jules Grevy receiving 536 votes out of 670. According to the Constitutions, the term of the Presidency is seven years. The orderliness, dignity, and grace with which, obedient to the popular voice, this presidential transition has been effected, reflects the highest honor upon the French people of to-day, and affords a happy omen for the future "government of the people, by the people, and for the people" in France. May God's own voice give verity to the enthusiastic shouts of the people: *Vive le Republique!*

Gambetta, who was too wise to allow himself to be elected, now, President of the French Republic, has been elected President of the Chamber of Deputies (the popular legislative assembly). Dufaure was chosen President of the Senate, but declines to serve; and M. Waddington has been called upon by President Grevy to form the new Cabinet, himself being Minister of Foreign Affairs. The Ministry, which consists of nine members, are as a body responsible to the Chambers for the general policy of the government, and individually for their personal acts. The salary of the President is \$100,000, with \$60,000 extra for household expenses. President Grevy is in his 76th year, was born of poor parents—farmers—near the Swiss frontier. He is described as "the French Aristides, with a dash of Franklin." He is a lawyer by profession, of a judicial cast of mind and manner; terse and lucid in his style of oratory; from his youth an unwavering advocate of Republicanism; and since 1848 a prominent leader of the "moderate Left." In his own curt phrase, which was in 1868 a kindling watchword throughout the country, he has been "neither dupe nor accomplice" to imperialism. Prime Minister Waddington is a Protestant, born in Paris of English parents, in 1826; and educated at Rugby, Cambridge, England. His wife was an American lady, Miss King, of N. Y. How much is due in this new era of French Republicanism to the timely infusion of the Anglo-Saxon element cannot be exactly told. It is at least remarkable that a man of English birth and education should, in these eminently critical years—since 1875—have given him positions of such peculiar responsibility. It was due to M. Waddington, three years ago, when Minister of Education, that measures were inaugurated which tend to detach the public education from the control of the Romish authorities.—*The Advocate*.

A PHENOMENON IN THE GULF.—A statement which at first made its appearance in a somewhat untrustworthy manner has at last gained the credence of trustworthy authorities, to the effect that an extraordinary change has taken place in the waters washing the western coast of Florida, whereby the Gulf of Mexico is poisoned to the distance of 150 miles from the shore. The fish are killed in enormous numbers, and the pestilential stench which arises threatens serious consequences. The poisonous outflow seems to come from the inland waters of the everglades, and spreads in strata of dark reddish color into the blue gulf. The fishermen, who carry cargoes of live fish in wells to Havana, find it impossible to make successful voyages, as their fish invariably die in transit. The only explanation offered is that the poisoning is the result of volcanic action, and the recent earthquake reported in Florida would seem to give color to this theory. At all events, the matter deserves investigation, and the U. S. Coast Survey officers whose winter stations are in that vicinity would seem to be the proper persons to search out the mystery.—*Christian Union*.

PRAISE as well as pray. If you would arm yourselves for trouble and duty, recount the marvelous acts of the Lord, as well as supplicate the communications of his grace. Before they parted—the Redeemer to the terrible agony, the disciples to the dreaded separation—the last thing was to sing a hymn, a chant of thankful psalms.

Notes of News.

—CIVIL strife has broken out in Cabul, Afghanistan.

—THE American Home Missionary Society is out of debt.

—YALE COLLEGE has a daily paper, *The Yale Daily News*.

—THERE is a Baptist church with a congregation of a hundred at the "city of Samaria," where was Jacob's well.

—A DISEASE has appeared at Xanthi, Thessaly, which is thought by the sanitary board of Trieste to be identical with the plague.

—"HOODLA" is classical Californian for the plural of "hoodlum." There are 600 of him in San Francisco, according to the latest estimates.

—THE Anti-Chinese bill has passed the House by a vote of 155 to 72. It prohibits the importation of over 15 Chinese on a vessel owned by a United States citizen.

—No liquors, wines, or lager beer may be sold in any part of the new Connecticut State House. The resolution passed the Assembly with decided enthusiasm.

—THE Japanese churches connected with the Presbyterian, Reformed, and Scotch United Presbyterian Missions propose to send a pioneer missionary to Corea.

—A COMPANY of 22 young Japanese meet weekly in the Chinese Methodist Mission House in San Francisco, to study the Bible and to discuss religious questions.

—THE pope has sold the last ship of his navy. Sensible! What does the head of the church want of a ship of war? St. Peter, from whom he claims descent, was a fisherman, not an admiral.

—PROFESSOR COX, of Indiana, who recently examined the Arizona mining region, says that the mining property of Southern Arizona once developed, would supply the world with precious metals.

—A DISPATCH from Copenhagen says that the Danish ministers at Berlin and Vienna will probably be recalled. There have been previous rumors of trouble between Denmark, and Germany and Austria.

—ENGLAND wants to purchase, out-and-out, certain crown lands in Cyprus, and offers Turkey £15,000 for them; but Turkey discounts the advance in consequence of British occupation, and demands £55,000 for them.

—THE pastor of the First Presbyterian church, Easton, Pa., has printed a pocket list of prayer-meeting topics, interspersed in which, in attractive style, is this suggestion, which members of many other churches might accept: "Take a front seat."

—THE English language is spoken by 87,000,000 of people over the world, the Spanish by 63,690,000, the German by 53,000,000, and the French by 43,000,000. The Spanish thus stands second in importance as a commercial language as it regards the numbers reached by it.

—THE military cordon around the Russian districts infected by the plague, is 1,000 miles long. According to the investigation made by the German Board of Health, the plague has existed in Astrakhan since May, 1877. Even paper money in the district has been ordered burned.

THE *Christian Union* says: "A good many people write to the city dailies that they are greatly annoyed when out sleigh-riding Sunday afternoons by boys who pelt them without especial care in selecting soft snow. Strange that these people do not understand that this is the boys' way of intimating that there may be two opinions about the propriety of sleighing on Sunday."

—THE city of Bagdad, in Asiatic Turkey, says Grattan Geary, in his journey from Bombay to the Bosphorus recently published by Harper & Bros., is remarkable for a mysterious malady which affects everybody, whether citizen or stranger. It is a dry, eating sore, which comes generally upon the face, lasts for a year, and then goes away forever, leaving an indelible mark about the size and shape of a date. The spot looks as though the surface had been seared by caustic or a hot iron. European and American physicians have tried in vain either to ascertain the cause of the malady or to find a cure.

—A RECITAL recently held in the Chapel of St. Paul, an elegant American church opened in Rome on Christmas day, was attended by many of the Roman and foreign aristocracy, including the crown prince of Sweden, the American Minister, the Ambassadors of England, Germany, Holland, Bavaria, Switzerland, and Japan, and several ladies and gentlemen of the royal household.

—THE new capitol building at Albany, N. Y., it is said, will mark a new era in building on the Western Continent. It is a vast pile, expensive and complicated in its interior arrangement. A fire occurred in one part of the building the other night, and a company of firemen got lost in the building. They could neither find the fire nor their way out. Many millions have already been expended upon it, and it will require about \$4,000,000 more to finish it.

—THE Legal Committee of the Federal Council of Germany have eliminated the most obnoxious provisions of Bismarck's disciplinary bill, and have toned down other provisions. The bill, as amended, limits the power of the Reichstag over its members to their conduct as members, that is, while exercising the privileges or discharging the functions of members; and a warning is in every case to precede an official reprimand. But though the bill is now harmless enough, the feeling among the members continues opposed to it. They think that a measure curtailing their privileges should originate with themselves, and not with the government.

—MR. PENTECOST, who has recently entered upon evangelistic work in Chicago, stepped into an entanglement on "the woman question" about the middle of the week. He was given the conduct of the daily noon prayer-meeting in Farwell Hall. In the course of the meeting an excellent Christian woman, well gifted in prayer, rose and took part. As she closed, Mr. Pentecost requested that "women should hold their own separate prayer-meetings, and not pray in Farwell Hall." His course has aroused too much opposition to justify any expectation of a Pentecostal blessing from his preaching, though he put his request on the ground that women could not make themselves heard.

—THE Rev. Monsignor de Haerne, of the English College of Bruges, has prepared a statistical work on the progress of Catholicism among the peoples of Anglo-Saxon origin. He states that in the year 1855 the number of Roman Catholic sees existing in the British colonies, including British America, Australia, India, and the West Indies, was forty-four. In 1876 the numbers had doubled, being then eighty-eight. Taking the ten dioceses of Canada, it is found that in 1869 the number of churches in these dioceses was 779, while in 1876 the increase had been 913, the Roman Catholic clergy increasing from 768 to 1,171, and the number of religious houses from 73 to 196.

—THE celebrated cathedral of Cologne is said to be threatened with ruin. The stone of which it is built is a prey to atmospheric ravages, turns soft, and crumbles. In the oldest part of the noble southern tower, the cornices, moldings, and fillets are so much injured that the original profile is no longer to be seen. Some large square stones, which are being withdrawn, fell into crumbs at the lightest stroke of the hammer, and experts fear that decomposition is going on in the gigantic arched buttresses. The cathedral was commenced about the beginning of the ninth century, and completed A. D. 873. This structure was ruined by the Normans, was rebuilt, but in 1248 was almost wholly destroyed by fire. The new choir was consecrated in 1322. The cathedral, which is in the form of a cross, has a length of 480 and a breadth of 282 feet; the height of the central aisle is 154 feet; that of each of the towers, when completed, will be upwards of 500 feet. The heaviest of the six bells weighs eleven tons.

Obituary Notices.

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

DIED of diphtheria, at Edenville, Midland Co., Mich., Feb. 1, at the age of 3 years, 10 months, and 4 days, Clark W., son of Wm. and Josephine Bowman. Funeral discourse delivered by the writer on Sunday, Feb. 2. W. H. LITTLEJOHN.

DIED, at Richland, Dakota Territory, Jessie May, youngest child of Edwin L. and Mary E. Pettis. Funeral discourse by the writer from 1 Cor. 15:54. M. M. OLSEN.

DIED at our home, near Oswego, N. Y., Dec. 28, 1878, my dear father, Abel Tuttle, in the fifty-ninth year of his age. Father was far more than thirty years a believer in the Advent doctrine, and was among the first in this State to commence the observance of the Sabbath. He dwelt much on the coming of the Lifegiver, and the resurrection. We believe he is of the blessed dead mentioned in Rev. 14:13. SUSAN E. T. KINGSBURY.

DIED of a cancerous affection, at Mechanicsville, Vt., Jan. 22, 1879, Sister Caroline Hemenway, in the sixty-ninth year of her age. Sister H. was a member of the Methodist church until the sound of the present truth reached her ears and heart, when she readily turned her feet into the way of the testimonies of the Lord. She united with the little church of Sabbath-keepers in Andover of which for nearly eleven years she was a valuable member. In her death her husband and children have lost a faithful wife and mother, and the church a worthy member; but we sorrow not as those without hope. M. B. PIERCE.

THE funeral services of sister M. Jane Lyon were celebrated Feb. 2 at the Congregationalist church ten miles south of Nebraska City. With her parents, Sister Jane embraced present truth under the labors of Bro. Cook and Rogers, in Missouri about six years ago. Though in the tender age of youth, she chose the people of God as her associates and Jesus as her all, and till her death lived a consistent Christian life. In confidence of soon meeting their loved one the parents say, "Thy will be done." Services by the writer. CHAS. L. BOYD.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Feb. 13, 1879.

WANTED.

To assist in preparing a work on the "Signs of the Times," I am in want of such works as the pamphlet entitled, "The Signs of the Times." Those who can assist me in collecting them, or to facts from papers or books containing statements, paragraphs, and items as to the increase of crime, amount expended for liquors and tobacco, record of famines, pestilences, wars, and the spread of spiritualism, or any other facts bearing on the subject in the scientific, political, moral, or religious world, will confer a great favor. Address,

ELDER JAMES WHITE.
Denison, Texas.

TESTIMONY NUMBER 28.

We have received copies of this work and are pleased with its appearance. The subject matter we had read before it went to press. We only regret that the press of work at the REVIEW Office, which always comes at the beginning of the year, made so long a delay unavoidable. The contents, "Experience and Labors, General Testimony, Appeal to Ministers, Epistles Number One, Two, Three, Four, Five and Six," give a general idea, to those who have read the preceding numbers, of the reading matter of No. 28. Will Bro. Haskell arrange to have the tract societies circulate this important little work without delay. Single copies, post-paid, 25 cents; five copies for \$1.00, one-fourth discount by express or freight.

Address, REVIEW AND HERALD, Battle Creek, Mich. JAMES WHITE.

The friends in Minnesota will please notice the change in Bro. Haskell's appointments as given in this number.

Having more matter for the SUPPLEMENT than the four pages would contain, we make room for some of it in the REVIEW by leaving out other matter which was prepared for this week's issue. With the REVIEW and SUPPLEMENT together, the reader will find a rare treat of interesting and encouraging reading.

Bro. S. S. Smith had his charts stolen while he was laboring at Embarrass, Wis. This is one of those exhibitions of pure and unadulterated spite which the laborer sometimes has to meet; for any one who really wants the charts for the instruction they contain has enough regard for the commandments not to steal, and any one who is so far down in the scale of morality as to steal, does not want the charts for any good purpose. We trust the miscreant will find himself in imagination by day and in dreams by night pursued by heads, hoofs, and horns till he will be glad to make amends for his malicious misdeed.

In our news column last week we noticed the decision of the P. O. department that matter printed by the papyrographic process, a process now beginning to be used quite extensively by our T. and M. societies, would be rated as first-class matter and subject to letter postage. On application from the president of the Papyrographic Company, the Post-Master General has suspended his ruling till the fourth of March next. We quote the following from his letter:—

"I therefore hereby agree to suspend so much of my orders, as published in the ruling quoted, as relates to matter (which is not in the nature of correspondence) produced by the electric pen and papyrographic process, and permit the same to pass in the mails as heretofore at rates for third-class matter, until March 4, 1879, unless earlier action shall be taken by Congress in the premises."

"NOT TO SEND PEACE."

CHRIST declared emphatically that the result of the preaching of his gospel would be strife and confusion, and not peace; but his gospel is not responsible for the strife. Truth has the right of way, and the first claim. Error is the intruder and the usurper. Truth only is legitimate, having a title in its own right to exist; and if error and worldliness, by disputing and opposing this claim, make disturbance, truth is not to be held responsible for this.

Perhaps there are no religious questions discussed at the present day over which people seem more inclined to give way to hostile agitation than over the views advocated by S. D.

Adventists. And the root of all this is not in the truths presented, but in the individual passions and prejudices of men.

According to a report received from Bro. J. Bartlett, of Iowa, he has been the innocent occasion of the exhibition of some feelings not very amiable, to say the least, on the part of some of the members of the Presbyterian church of Onawa in that State. The question came up among the Presbyterians, as reported in another column, whether they should longer permit him to use their house in which to lecture. A division at once arose. Some were in favor of his having it, and others opposed. The excitement at length ran so high that one of the trustees took off his coat to fight one of his brethren, and, calling him an unquotable name, declared that he could whip him.

When a church reaches such a condition that scenes like this can take place among its members, it is evident that a reform is sorely needed.

DAKOTA.

BRO. S. B. WHITNEY reports that he finds brethren all ready to co-operate in steps for the advancement of the cause; that he has succeeded beyond his expectation in getting T. and M. societies into working order, finding persons for officers who are capable and interested in the work, and bringing T. and M. matters into a tangible shape. But he thinks the American brethren should reach a higher degree of spirituality, or the cause will suffer loss in consequence.

ALL ABOARD FOR JERUSALEM.

A RAILROAD from Jaffa (ancient Joppa) to Jerusalem seems now to be well assured. Capital has been secured for its construction, a builder has been found, the contract has been completed, and the man is now in Europe making preparation for the immediate commencement of the work. Modern progress is to produce strange scenes in that land of old-time ways and customs. But we remember that from this land came the first prophecy of these wonderful chariots with which we are now so familiar. Nearly twenty-six hundred years ago Nahum gave his glowing description of these chariots jostling one against another in the broad ways, and dashing through the land like flaming torches, with the speed of the lightning. And the world waited more than twenty-five hundred years to catch a sight of these marvelous objects which the prophet described; but they came at last, as will the fulfillment of all other prophecies. And what is a striking co-incidence is that the supposed site of the prophet's tomb is at a little village now called Gibbin, near Emmaus, probably in the direct line of the proposed railroad.

Particulars in regard to this enterprise are given in the following paragraph from the Cincinnati Enquirer:—

"Ohio is again honored—Ohio in general and Cincinnati in particular. This time it is in railroad building. General T. D. Lovett, of this city, formerly Chief Engineer of the Southern Road, has just completed a contract for the building of a narrow-gauge railroad from the city of Jerusalem to the port of Jaffa, in the Holy Land, and has written to Major John Royle, also of this city, the champion narrow-gauge railroader of Ohio, to join him in the enterprise. The road will be some forty miles in length, the air-line distance between the two points being something over thirty miles. Joppa is a small maritime town of Palestine, on a tongue of land extending into the Mediterranean, and lies in a north-westerly direction from Jerusalem. It was formerly the port of Jerusalem, and was the landing place of the cedars and stones of which the temple in that city was built. It has a considerable trade in cotton, corn, and fruit, as has also the country lying back toward Jerusalem, through which the road will run. A large factor in the business of the road, however, will be in the annual visits of the pilgrims at the Easter season, and travelers at all seasons. The proposed road is backed by a party of French capitalists, and is to be pushed forward to an early completion. Mr. Lovett is now in Paris preparing for the work."

Appointments.

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

No providence preventing, I will meet with the friends at Pleasant Grove, Minn., Feb. 14-18; at Hutchinson, Feb. 21-25. These meetings will commence Friday evening, and continue until the following Tuesday. We hope to see a general rally of the friends of the cause in the vicinity of these places. These gatherings will be of especial interest.

Will meet with the church at Index, Cass Co., Mo., Feb. 22 and 23, if the Lord will.

J. G. WOOD.

Publishers' Department.

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

SPECIAL NOTICE.

As my field of labor is now in Europe, I wish to dispose of my place in Oakland, Wis. I will give any one a good bargain on it. It has cost me \$2000. I will sell it for \$1500. It contains 20 acres of land, including garden with fruit-trees, a new commodious two-story frame house with cellar, situated opposite the meeting-house in Oakland, Jefferson Co., Wis. Bro. A. Olsen, Busseyville, Jefferson Co., Wis., will give further particulars.

JOHN G. MATTESON.

BOOK NOTICE.

A pamphlet of 32 pages, entitled "Seed Thoughts," has just been placed upon our table by its author and compiler, Miss A. C. Hudson. The nature of the work is clearly suggested by its title; and it fully meets all it promises. It is partly original, partly selected, partly prose, partly poetry, but all good, readable, and practical. It deals with the fundamental principles of financial, mental, and moral success; and he must be remarkably dull who does not find many thoughts springing up in his mind suggested by its well-filled pages. Price 10 cts.

Address Miss A. C. Hudson, Allegan, Mich.

WANTED, a man to work on a farm; will pay \$15.00 per month for eight months. Have land for sale or rent. Apply to Henry Versey, Sauk Center, Stearns Co., Minn.

Any Sabbath-keeper in Michigan who wishes to rent his farm of 80 or 100 acres for a term of 3 or 5 years, will please correspond with E. L. Rathbun, Allegan, Mich.

A young man would like a place to work on a farm among Sabbath-keepers. For particulars, address Wm. H. Bolter, South Amherst, Mass.

The address of H. H. Wilcox is West Pierrepont, St. Lawrence Co., N. Y.

W. H. RITCHIE, as noticed in REVIEW, No. 5, wants to work for a harness-maker who is a Sabbath-keeper, not to set up the business.

LIBRARIANS of Dist. No. 3, Michigan T. and M. Society, will till further notice send their business to Nellie M. Sawyer, Battle Creek, Mich., REVIEW and HERALD Office, who will hereafter act as secretary, the former secretary being absent from the place.

R. SAWYER, Director.

FOR SALE.—Bro. L. R. Long, of Half Rock, Mo., being desirous to be more free to give himself to the work of the Lord, desires to dispose of his farm. Address him as above for particulars.

NOTICE.—The change of figures on the address labels, will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.

W H Crawford \$10.75, Geo Foreman 13.80, Eli Osborn 9.00, B L Whitney 9.98, J W Tait 1.92, J G Holroyd 18.75, I E Wilson 5.00, Julia Burdoin 4.00, G S Honeywell 11.27.

Books Sent by Freight.

Signs of the Times \$240.43, A J Stover 24.94, J B Gregory 259.86, Andrew Brorsen 12.94, S N Haskell 159.94, J G Matteson 152.68, Lizzie Hornby 70.56, C Black 13.40, John Fulton 23.73, A J Stover 20.20.

Cash Rec'd on Account.

Kan T & M Society per A J Stover \$86.48, Wm Ings per J M Rhodes 50.00, Signs of the Times Wm Ings 12.00, J Fargo 17.47, Iowa T & M Society per Lizzie Hornby 100.00, John Fulton 10.00, A O Burrill per Wm R Evans 3.00, Me T & M Society per J Sawyer 8.57, N Y T & M Society per B L W 364.50, N Y T & M Society B L W 155.69, Pa T & M Society B L W 69.31, Neb T & M Society per A E S 265.95, A P Van Horn F D Allen, rent 4.00, G S Honeywell 8.60, Neb T & M Society per C L Boyd 25.00.

Gen. T. & M. Society.—Donations.

M L Dean \$1.00, Calverton, Md 19.45.

Gen Conf. Fund.

N Y Conf per C E Green \$40.50, Calverton, Md 26.60.

Mich. Conf. Fund.

Bushnell \$93.97, West Plains 11.70, Carson City 5.12, Greenville 49.55, Alaiedon per D Hale 47.22, Battle Creek 200.00.

Mich. T. & M. Society.

Dist 6 per F Howe \$64.59, Dist 11 per D Hale 18.50, Dist 14 per E B Lane 11.35, Dist 1 per M B Miller 7.25, Dist 4 per Alex Carpenter 7.10, Dist 15 per L G Moore 2.00.

M. O. Reserve Fund.

H H Bramhall \$1.25, F D Starr 1.25, Calvin Green 5.00.

S. D. A. E. Society.

Alfred and Emma Bostwick \$5.00.

Danish Mission.

D A Owen for press \$10.00, Annie Rasmussen 100.00, Niels Jensen 2.00, Ole Hansen 1.75, Jens Hansen 1.00, Peter Jensen 1.00, Rasmus Nielsen 1.00, Ellen Christensen 1.00, Ole Jorgensen 50c, Jorgen Jensen 50c.

Swedish Mission.

C Youngquist \$1.00.

English Mission.

W H Snook \$1.00, J E Lewis 1.25, Noah Hodges 25.00, J T Mitchell 10.00, Laura Buck 3.00, J B Vaughn 24.66, Mary Conklin 2.00, B C Chandler 1.31, Joseph Sutherland & wife 25.00, Hattie Gilmore 5.00.

European Mission.

Wm H Hanks \$50.00, James Rentfro 10.00, A C Hardy 25.00, Noah Hodges 25.00, Jacob Adams 5.00, A L Brown 5.00, Jane McLaughlin 5.00, Jacob Noble 2.00, S O James 1.00, Ruth Nichols 2.00, Rebecca Giunt 5.00, J D Chapman 1.00, L Hackett 3.00.

NEW BOOKS.

THE SOUL AND THE RESURRECTION, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. This work is the outgrowth of an address delivered by request before the S. D. A. General Conference held in October, 1878. By J. H. Kellogg, M. D. 224 pp. 75 cts.

TESTIMONY FOR THE CHURCH, NO. 28. Containing appeals to ministers and people, with valuable warnings and instruction to individuals and to the church. It also contains a sketch of the writer's experience for a period of two years. By Mrs. E. G. White. 192 pp., paper covers. 25 cts.

THE SONG ANCHOR. A choice and popular collection of both old and new songs for the Sabbath-school and praise service. In preparing this book, the object has been to present a collection of music which has become popular throughout the world, and to add to this new music which is equal to anything published. Over seventy of the pieces in the Song Anchor are entirely new. 160 pp. 50 cts.

THE BIBLE FROM HEAVEN. By Elder D. M. Canright. This work is 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, tint paper, (in preparation) \$1.00.

THOUGHTS ON BAPTISM, being an examination of Christian Baptism: its Action, Subjects and Relations. Also a Brief Consideration of the Historical Evidences for Trine Immersion. By Elder J. H. Waggoner. 190 pp., Flexible Cloth, 35 cts. Paper Covers, 25 cts.

DIPHTHERIA. A concise account of the nature, causes, modes of prevention, and most successful mode of treatment of this now prevalent and fatal malady. A most carefully written and reliable popular treatise on the subject. By J. H. Kellogg, M. D. Board covers, 25 cts.

CONSTITUTION OF THE T. AND M. SOCIETY, with instructions to Officers and Members. 86 pp. 5 cts.

OXFORD BIBLES.

AFTER a careful and thorough examination we are convinced that the "Oxford" S. S. Teacher's Bible is the best for the use of ministers, teachers, and Bible students. We cannot get from Canada the style of Bible that we have sold heretofore; this, with the fact that the Teacher's Bible is in every way superior to the plain, has led us to adopt the "Oxford" and offer it to our customers. These Bibles are celebrated for Clearness of Type, Strength, Excellence, and Finish of Binding, Compactness (for though containing a mass of matter not generally bound with the Bible, they have been kept within the limits of a handy volume), Fullness and Comprehensiveness of Notes and Tables, and Prices which place them within the reach of all.

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- Parables Recorded in the Old Testament.
- The Miracles of Our Lord.
- The Parables of Our Lord.
- Names and Titles of Our Lord.
- Prophecies Relating to Christ.
- Special Prayers found in Scripture.
- Harmony of the Gospels.
- Missionary Journeys of the Apostle Paul.
- The Apostle Paul's Voyage to Rome.
- Jewish Sects, Parties, etc.
- Chronology of the Old Testament.
- The Divided Monarchy.
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- Supposed Chronology of the Acts and Epistles.
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- Ethnology of Bible Lands.
- Historical Summary.
- Symbols used in the Bible.
- Tables of Weights and Measures, and Time and Money.
- The Jewish Year.

II. An Index to the Holy Bible.

III. "The New Oxford," or Cruden's Complete Concordance.

IV. Dictionary of Scripture Proper Names, with their Pronunciation and Meanings.

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- Canaan in the Patriarchal ages.
- The Peninsula of Sinai, with Part of Egypt, illustrating the Journeys of the Children of Israel.
- Canaan, as divided among the Tribes.
- The Dominions of David and Solomon.
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The Advent Review

February 13.

SUPPLEMENT TO VOL. 53, NO. 7.

1879.

EIGHTEEN HUNDRED SEVENTY-NINE.

We've bid farewell to many a cherished dream
That rose amid the shadows of the year agone,
And which we fondly hoped would realized have been,
Ere yet the old year rested in the silent tomb.

But God has kindly spared our ill-spent life,
And stand we yet upon the shores of time;
With new resolves to battle mid the strife,
And higher up life's toilsome ladder climb.

Oh! Eighteen Seventy-Nine, what record wilt thou
bear

Of all we've planned and purposed now to do?
Some angel softly smiles who hears our prayer,
And whispers gently, "To thy God be true."

MRS. ELIZA W. JONES.

MISSIONARY WORK IN THE THIRD ANGEL'S MESSAGE.

THE work in which we as a people are engaged is, in many respects, unlike all other denominational enterprises. It is not a work which presents one or two main features merely, but every point of practical Bible truth is made a specialty. It not only inculcates the Sabbath reform, but every good principle contained in the Bible. We believe in heeding the instruction of the apostle to eat and drink to the glory of God, and to dress modestly, as becometh the church of Christ. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

These truths are presented before the world as a *specialty*, having in view a definite object, namely, a preparation to meet God. To this generation it is said: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9-11. This truth is not of such a character that it makes no difference whether men believe it or not: but it presents as a warning against its rejection the most awful threatenings found in the Bible. It restores every lost or downtrodden truth of past centuries as presenting salvation to the receiver, and condemnation to those who reject it.

The message is given in haste. Men and women who listen to this solemn warning will be witnesses of the outpouring of the vials of God's wrath; and those who reject it will receive the same, and be destroyed thereby. "And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2.

This is a warning which will never be given but once. There are prophecies which refer to events like the rise and fall of nations, which are repeatedly fulfilled, as those concerning "wars and rumors of wars"; but not so in this case. Like the rising of the sun as it lights up the eastern horizon, dispelling the fog and mist until the whole earth is lightened with its cheering rays, so it is with this work. It is represented in prophecy as small in the beginning, but gradually increasing as it gathers truths from every part of Inspiration, until it goes forth in majesty and power, arresting the attention of people and nations, from the king on his throne to the humblest peasant in his cot. It will present itself before the world as embracing every genuine reform. And when the message has gone to every nation, kindred, tongue, and people, has gathered together in the truth the meek of the earth, and they have enlisted under the blood-stained banner of Prince Immanuel,—then the curtain drops upon the scene, and the wicked are destroyed from the face of the earth.

This people will have a different experience from those who have seemingly learned everything necessary to their advancement, and graduated in spiritual things. They will have the experience of genuine reformers; not learning to-day that the light of yesterday was darkness, but gathering additional light, and thus growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Ways and means will be devised to carry forward this work upon a larger and still broader scale, until the influence of it will be felt to earth's remotest bounds.

The commandments of God and the faith of Jesus embraces all the practical truths applicable to the present time. God will honor this message. Those who have no other earthly interest, and whose lives are devoted to the promulgation of this cause, although they may be despised by men, will be honored in Heaven. It is not a high-sounding title which gives vitality and power to this work, but the spirit of our Lord Jesus Christ witnessing to every unselfish act. It may be the sending of the *Signs of the Times* to some unknown person, if it be done in love and faith, that the Spirit of God will make fruitful of good results. Therefore the first inquiry of the heart should be, How much can I do? How much of means, or of physical and mental strength, can I put into this cause during the few remaining days of my probationary time? How much of my past life can I redeem by using what I have acquired of means, experience, learning, and ability in this closing work?

It is solemn but still glorious to live in these closing moments of the world's history. May God give us wisdom, integrity, and courage to finish our work, that with joy we may exclaim with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

S. N. HASKELL.

TRACT SOCIETY INSTITUTES.

OUR experience thus far has fully convinced us of the utility of these Institutes. We believe the Seventh-day Adventists are the most willing people in the world, when they learn just how to work, notwithstanding there is so little accomplished in comparison with what might and should be done. The present magnitude of the work is such that but little can be accomplished without systematic effort in the missionary work. The time has fully come when there must be a co-operation of all our leading brethren and sisters; for without this, no tract society can prosper. Not only should clubs of *Signs* be taken in every church, but there should also be canvassers, both brethren and sisters, for each of our periodicals. These periodicals will accomplish far more in awakening a permanent interest than tracts alone.

Let our ministers encourage this work, and co-operate with our leading brethren in the same, and in less than six months as many as twenty thousand copies of the *Signs of the Times*, and more than that number of *Good Health*, will be taken this side of the Rocky Mountains. Unless there is systematic action in each society, from the librarian to the State secretary, worse confusion will exist than if there were no tract society organization. In those conferences which have no correct system in doing business, should the brethren undertake to perform twenty times the present amount of missionary labor, in obtaining subscribers, remailing the *Signs*, etc., a large share of their business would be misunderstood, and not transacted correctly.

NOW WHAT SHALL BE DONE?

First, instruct our brethren and sisters, especially tract and missionary officers and any that may become such, to do their business correctly. Ministers and lay members who labor in our churches, or in new fields, should become so thoroughly acquainted with the correct system of missionary work that they will be qualified to instruct members and officers

respecting their duties. They should never leave a church, either new or old, without understanding what is being done in that church to forward all branches of the cause, and giving suitable instructions in regard to laboring successfully. The apostle Paul writes: "Teaching every man in *all* wisdom [or wisdom in all things]; that we may present every man perfect in Christ Jesus." This is the duty of each teacher among God's people. To teach men to pray, to repent and believe, to speak in meeting, etc., is a great and essential work; but if instruction ends there, the church will be much like Jonah's gourd. If you would have a strong church, one that can stand amid the fiery darts of Satan, teach them how to labor for others in an understanding manner, how to correctly transact business in the missionary work, etc. An understanding of these things will give them confidence in the work. They should be instructed to endure hardness as good soldiers, and learn from practical experience the meaning of these words: "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." To thus endure for the sake of the cause of Christ, will keep men and women from backsliding, and they will be partakers of the divine nature, having escaped the corruption which is in the world through lust.

In regard to conducting T. and M. Institutes, we design to practically illustrate every principle in the missionary work, and show one great cause of discouragement that has existed in the tract societies. At these Institutes we can teach one hundred and fifty or two hundred as well as ten. The time is short, and we cannot hold a number of Institutes in any one conference, but there should be at least one held in each State. We have but little heart to visit church after church, and endeavor to stir up our brethren to take hold and work in the missionary cause, when we have every reason to believe that the business will be done in a manner which will in a few weeks bring a greater discouragement on them than before. At present we are inclined to visit those conferences where they can give us at least a two weeks' meeting with the leading brethren of the State, including tract society officers and as many more as can attend.

OUR MEETING IN SIGOURNEY, IOWA,

was well attended considering the time of the year, and other circumstances. Ten ministers who were laboring in the field were present, besides "honorable women not a few." Quite a drawback was experienced in consequence of an epidemic which prevailed during the entire time. Some of the time nearly one-third of the number were detained at home on account of sickness. We were cheered with the presence of Eld. Geo. I. Butler during about a week of the time.

One great source of encouragement was, that at the close of the Institute many seemed determined to go to work to advance the interests of the various church societies to which they belong. One sister who lives where there has been no tract society organized, took with her a set of Librarian's books, a set of the Testimonies for a circulating library, and an agency to obtain signers to the temperance pledge. Many others did the same; but she was the only one who represented a company where they had no organized tract society. She was from a company recently brought into the truth under the labors of Eld. McCoy.

Seventeen churches were here represented, and ten districts, besides one in Kansas. At the tract meeting, Jan. 26, some important steps were taken which if judiciously carried out will prove a great blessing to the Iowa Tract Society.

About sixty meetings were held, twenty-two Institute meetings of three hours each, twenty-two sermons were preached by the different ministers present, and, much of the time, two social meetings were held each day. We hope that good will result from these meetings. The resident brethren and sisters manifested great joy in having the privilege of caring for those from abroad; especially did they do all in their power to minister to those

who were sick. Eld. McCoy did much to add to the interest of the Institute.

S. N. HASKELL.

WHAT ARE WE DOING?

WHAT are we doing to save souls? What effort are we making to advance the truth? Had we half the faith that characterized the infancy of this cause, the willingness to sacrifice our time, means, and comfort, that those had who entered upon the work twenty-five or thirty years ago, we should see souls turning to the truth by scores and hundreds, on every side.

But what excuse have we? The truth is ready, so to speak, to our hand; the complete chain of evidence as to the correctness of our position is before us. We have only to take our place in the ranks, bear our own responsibility, and do our own duty. The way is opened through the tract society organization for us each to work, and there is no excuse for even the feeblest to stand idle. Any one who has a mind to work has the material within reach, and the experience of others to help him.

But what are we doing? The Spirit of God answers, Not one-twentieth part of what we ought to do. The thickening signs on every hand portend the dreadful events of the near future, and are attracting the attention of every thinking mind, even among the world. In this strange, unsettled state of the atmosphere, social, political and natural, they see the shadow of some momentous event,—we recognize the footsteps of the Son of man, who is near, even at the door. Can we sleep on amid all this, making such half-hearted efforts for the spread of the truth as we have done?

Not that the truth needs us so much. God need not wait for us to do his work. He who holds the hearts of men in his hand need not delay for us to move on. But he has called us, and is willing to prove us, waiting that he may be gracious. Not much longer can he wait. The work must move on; and if we will not go with it, it will move on without us. The long years which to the view of angel watchers seemed but a little while have almost passed, till even to us whose days are as a handbreadth there seems to be but a little while remaining. Soon it will be over, and then what account shall we have to render of wasted opportunities, golden moments forever lost through negligence, talents buried through lack of faith and energy, means hoarded, or spent upon ourselves, because we were too selfish and faithless to trust the loving hand that gave them to us, and give the Lord back his own again? Souls around us, hungering, and stretching out their hands for the truth,—soil that needs but the seed scattered and watered with prayers and tears to bring rich sheaves for the Master's garner,—oh! friends, shall these rise up in judgment against us?

Had we half the excuse for backwardness in the Lord's work that his faithful servants have had in the past, had we half the difficulties to meet, the crosses to bear, the privations to undergo, the punishment of our sloth might be lighter than it will be if we fail of duty now.

What if we do not always see the seed springing up where we have scattered it, shall we become discouraged, or will it be any less our duty to sow beside all waters? Our experience will be none the less genuine if we do not always see the result of our labors. We may never know, here, all that we have accomplished—it may not be best for us to know; but if we do all we can, not waiting for results, there may be some joyful surprises for us on the other side.

Some earnest word for the truth, dropped when the heart was warm with communion with God, a tract chosen and given when we felt most conscious of our own weakness, may be the seed which, with God's blessing, will spring up and bear fruit many fold to his glory. If we are faithful in every place, it cannot be but that good will be accomplished. But it is ours to be faithful in our work,—His to look after the results.

Resolved, That we recommend each director and minister to make the completion of the work of taking pledges for the reserve fund a

articles from the pen of sister White, published in the REVIEW, beginning with No. 24, Vol. 52. Aided by the Holy Spirit, she represents in its true light, the great importance of the work,—what it has done, what it is doing, and what it will accomplish if conducted in a systematic manner. I would earnestly recommend each member of our conference to carefully and prayerfully read these articles, and then go to work as never before, in spreading present truth as set forth in our publications. And I would suggest to our ministers the propriety of urgently inviting persons to become members of the T. and M. society as soon as they are brought into covenant relation with the church.

Our State is not doing what it should in the T. and M. work. In a membership of 700, only about 284 belong to the T. and M. society. And of this number, only about 126 reported last quarter. Some of the districts failed to give the number, so they were credited with but one. We hope for a better state of things in the future. Having opened a correspondence with the officers and some of the members of our society, and having visited in several localities, I will say by way of encouragement that the "outlook" is decidedly better than it has been. A few of the directors have failed to respond to my letters of inquiry. But I hope to hear from all, as I wish to make myself acquainted with the work as far as possible. We must labor together if we would succeed. To this end, brethren, let us make one grand effort. Let us raise our T. and M. membership to at least 500 during the year 1879. This can be done. Illinois must come up and take her place among her sister conferences in the T. and M. work.

May God bless the Illinois T. and M. Society.
WILSON POTTINGER, Vice-Pres.

TO T. AND M. CANVASSERS.

As you go from place to place obtaining subscribers for our periodicals, be sure to find all the Sabbath-keepers, and see that they are taking the REVIEW and Good Health. Many who have just moved into our State, and are living in out-of-the-way places, do not know how the message is spreading. Hunt them up, call on them, talk with them, pray with them. Many of them are nearly or quite asleep. They must be aroused to a sense of duty, or they will be lost, and the blood of their neighbors will be found on their garments. When you have succeeded in thoroughly awakening them to their danger, and in getting them to read our publications, you can begin to work for outsiders, with hopes of doing them some good. But there is little hope of benefiting the latter while there are those in the same community who profess to be S. D. Adventists, and yet live like the world around them, eating swine's flesh, chewing tobacco, or drinking tea and coffee, but not taking our publications, not belonging to the T. and M. society,—living outside of the church, perhaps with letters in their pockets. If you cannot arouse them from their stupor, you had better leave that community and go where we are not known, or where there is a live S. D. Adventist, who reads and keeps up with the times. Let our canvassers and T. and M. workers, make an extra effort this month to hunt up all Sabbath-keepers who are not taking the REVIEW and Good Health, and induce them to subscribe. Let each director take hold of this work in his district, and not stop until he knows that every family has these periodicals to read. Let the worthy poor be supplied through the T. and M. society, if the church to which they belong cannot help them. Do not put this off, for next month all will be busy with the spring's work; and if you do not attend to it now, a great many of our people will know nothing about our general meetings next spring, and the appeals that will be made through the REVIEW, while they are the ones above all others that should know. We are anxious to see the cause in Kansas prosper this year. In order to see prosperity, we as a people must arouse and put on the whole armor, and make steady advancement. May we be found with oil in our lamps when Jesus comes.
J. N. AYERS.
Garnett, Kansas.

A WORD TO THE WISE IS SUFFICIENT.

It is frequently remarked that the T. and M. society of S. D. Adventists has proved a grand success. It has exceeded the most sanguine expectations of those who first launched out in this noble enterprise about eight years ago. By untiring efforts, hard study, judicious management, and strict economy, the tract society has been raised to the position it now occupies in the promulgation of the glorious truths pertaining to earth's closing scenes. And while we feel to praise God for past blessings and present favors, let us bear in mind the fact that the work must be sustained by us. Through God's providence we are permitted to assist with our means in carrying forward the last message of mercy.

From the first, our tract society has been conducted by devoted men and women who have manifested a spirit of sacrifice and self-denial which commends itself to all. They have the full confidence of the brethren, who feel assured that when they make offerings and donations to the tract society, their money is appropriated where most needed.

Those not intimately connected with the work cannot have an adequate idea of the responsibility which rests upon our State secretaries, and the amount of labor performed by them. Those who were favored with the privilege of attending our late Missionary Institute at South Lancaster, were surprised to find so much being accomplished by one individual. We believe a

good work is begun in the establishment of missionary institutes. The brethren will not only learn how to work, but will be better prepared to sympathize with those who are bearing heavy burdens in the work.

The secretary who has the cause at heart, feels a constant responsibility in regard to the financial condition of the society. The tracts and pamphlets ordered cost the society a large amount of money. The secretary feels anxious to know how the expense is to be met. Some churches are poor, and can distribute more reading matter than they can pay for. Here is a most excellent opportunity for our more wealthy brethren to show their liberality, and, as Paul says, "the proof of your love." Some of the brethren and sisters, more especially the sisters, have adopted the plan of selling tracts, thus obtaining readers, and at the same time keeping the missionary fund good. Others act as colporteurs, going from house to house and loaning publications to interested readers, taking them up in a few days and loaning to others. While there are still others who are very profuse in their demands upon the tract society, but never realize that Paul's "filthy lucre" is a most excellent commodity in carrying forward the missionary work.

South Lancaster, Mass.

M. W.

MISSIONARY WORK.

The life of Christ well illustrates missionary labor. The poor, the lame, the blind, the sick, and the suffering ones of earth were the objects of his special care. He was kind, gentle, and merciful, ever seeking to alleviate woe and to cheer the desponding. His example illuminates with dazzling brightness the path which his disciples must tread. Those who have the spirit of Christ will have the missionary spirit. Their hearts will be filled with tender solicitude for others, and, forgetful of self, they will seek to help bear the burdens of humanity.

Missionary work includes visiting the sick, caring for the destitute, and speaking words of hope to discouraged souls. The true missionary is ever on the alert seeking ways to reach the hearts of men.

God is gradually giving his people light in regard to the prophecies and other portions of the Bible; and as that light is revealed to the church, it becomes the duty of individual members to spread its rays, and thus enlighten the world. As we near the close of time, light will increase, and opportunities for this kind of labor will multiply. A single tract, accompanied with prayer, may touch the hearts of many individuals and lead them to rejoice in the truth.

Missionary work develops character, and blessings which we design for others will react upon ourselves and give spiritual strength. We may toil early and late, and heap up piles of earthly treasure, but it will "perish with the using." Work for the Master transfers our treasures "where moth and rust cannot corrupt." It is true that no laurel wreath may deck our brows, but in the future we shall receive "a crown that fadeth not away, and 'they that turn many to righteousness shall shine as the stars forever and ever.' If we wisely improve our talents and time, and walk in the footsteps of the Great Missionary, rich will be our reward, and many our sheaves, when the harvest is gathered.

ELIZA H. MORTON.

GENERAL FIELD ORDER.

TO THE OFFICERS OF THE KANSAS DIVISION OF THE ARMY OF S. D. ADVENTISTS.

RALLY your men. Call in those on furlough. Call for volunteers. Fill up your ranks. Run the artillery to the front. Bring up the reserve. Lead your men to the front—don't send them. There is a battle to be fought. No time for red-tape display. The enemy is gathering his forces in front of our works for a grand charge. They must be met. Our works must be protected. The fort must be held. The enemy must be driven from the field, or captured. Unfurl your colors, and to the work. Our skirmishers are already pressing down on the enemy's line, the clash of arms is plainly heard all along the line,—they are fighting valiantly. The enemy's lines are being broken in several places. At Oswego, Ward, Elivon, Spring Valley, Peru, and all along the Northwestern frontier, comes the cheering news of victories won; but they must have help. We have twelve divisions reported for duty. Which will be the first to respond? Which will lead the charge? See that your men are all armed with the sword (the Bible), repeating rifle (the Signs) and revolvers (tracts), and that each company is supplied with a full battery of artillery, (the eight volumes by sister White); and if you have not enough to supply all, make out a requisition on the ordnance officers at once, and direct it to A. J. Stover, Oswego, Labette Co., Kansas.

To the division commanders I would make this suggestion, Don't trust too much to your subordinate officers. Inspect every company yourself (the sooner the better), and see that they are well drilled and armed. Always have a good supply of arms with you, and if you find a company not well furnished, supply them. See that they are armed with a complete "battery of artillery," that they know how to handle the pieces, and that they are manned and ready for service. If it is impossible for them to pay for them at half price (only four dollars for a full set of eight pieces), let them have them on time till the next "quarterly muster." A great struggle is just before us; and when Jesus our King shall take command, all who are not perfect then, will get a dishonorable discharge and lose their pay and bounty (eternal life).

See that each subordinate officer arms himself with a sharp shooter (the REVIEW), and broadsword (the bound volumes of the True Missionary), so he can always be ready to defend himself at a long range, or a close hand-to-hand encounter. As you love eternal life and the cause for which we are fighting, don't fail to carry out the above suggestions, and at the close of this quarter send in your report showing just what your divisions have done (be sure that it is on time), also complete muster and pay rolls, giving number of men in each company with names and addresses of all officers, the number of recruits, number discharged, transferred, or having died, number on sick list, and the number in actual service; the amount of arms, ammunition, camp and garrison, equipment on hand, amount disposed of during the quarter, and how; also the amount needed, etc.

A DISABLED SKIRMISHER.

In Hospital, Jan. 31, 1879.

TO SABBATH-SCHOOL SUPERINTENDENTS.

THE position you occupy is one of the most responsible in the church. The Sabbath-school is the church nursery, the place to discipline the youth and prepare them to fill stations of usefulness in society and in the church, and finally to have a place in Christ's everlasting kingdom. Then how important that their training should be correct; for "as the twig is bent, the tree inclines." And Solomon says, in Prov. 22: 6, "Train up a child in the way he should go; and when he is old, he will not depart from it." In order to be successful in this responsible position, you need the best assistance to be found, and I know of no better help (outside the Bible) than the weekly Instructor.

The Sabbath-school should be made attractive and interesting to the children, so that they will delight to come; and there is nothing that will accomplish this like having a nice pictorial paper to distribute among them every Sabbath. This will cause them to look forward with delight to the Sabbath, when they expect to receive their paper. Children like to have a paper that they can call their own, and they will manifest more interest in reading it than they would if it belonged to some one else. The Instructor is in every respect what its name indicates; it is truly an instructor of the youth, giving them from week to week just the kind of instruction they need to make them useful members of the Sabbath-school, and of society, and to prepare them for eternal life when Jesus comes.

We all have a responsibility in this work, parents and teachers as well as superintendents, and the Lord will hold each of us accountable for the manner in which we discharge our responsibility. We have over forty Sabbath-schools in Kansas, and I do not know of a single school that should not take a club of at least ten copies of the weekly Instructor; while there are some that ought to take fifty copies. At least, each school should take enough to supply every family that attends with a copy, and whenever children come into the school who are not of our faith, they should also receive a copy. This might interest them to come again, and, with the blessing of God, might induce their parents to come also.

Here is a grand field for missionary labor, and one that should not be neglected. Then there are families so far from any church that their children do not have the benefit of the Sabbath-school. These especially should have the weekly Instructor not only to read but to learn the lessons from, so as to have a family Sabbath-school each Sabbath.

I am sorry to say that there are a great many Sabbath-keepers who do not take the REVIEW, so that it will be difficult to get these suggestions before some of those who most need them. Will every superintendent read this in his school, and send it to those who do not attend, and then do not fail to have a club ordered at once for the school. Don't put it off till next week. Now is the time. Be persevering, and do not give up because some complain of hard times, scarcity of money, etc. Eternal life is worth more to our children than anything this world can afford. Do not let your eyes be blinded to the infinite value of eternal life; but be more earnest in your efforts to have your children obtain a moral fitness for Heaven than you are in securing for them food and raiment. "Behold the fowls of the air; . . . your heavenly Father feedeth them." Are our children not much better than they? "Consider the lilies of the field; . . . I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 26-33.

The Publishing Association offers us the weekly Instructor in clubs of five at 60 cents, and in clubs of ten for 50 cents, only \$5 00 for ten copies for the year. Certainly there is no school that cannot raise that amount if they try, and the papers may be the means of accomplishing much good. Don't fail to send in your orders at once for a club.
J. N. AYERS.
Garnett, Kansas.

THE WEEKLY INSTRUCTOR.

THE success of the weekly Instructor, although far below what it should be, and what we expected, is quite encouraging. It has at the present time about 3,000 subscribers, and still the number of subscribers for the monthly

is but slightly diminished. There are probably 8,000 children in S. D. Adventist families, and these should have at least 6,000 Instructors.

The Lessons make them of indispensable value to every family and Sabbath-school. The Instructor contains Lessons for all grades of scholars except the very little ones, the Lessons for Bible Classes being issued as a supplement once a month.

Valuable articles on Sabbath-school work are now issued in the Instructor, and these lose half their effect if only half of our Sabbath-schools read them.

Eight numbers of the Instructor have been printed, and it is sad to think that over half of our schools will be eight lessons behind.

If you are convinced that your school needs the Instructor, subscribe at once, if you can pay for only three months in advance.

The number of Instructors taken in the various Conferences are as follows:—

| Conferences, | No. in Clubs. | Scattering. |
|---------------------|---------------|-------------|
| New England,..... | 118..... | 103 |
| New York,..... | 60..... | 100 |
| Ohio,..... | 105..... | 52 |
| Indiana,..... | 87..... | 57 |
| Illinois,..... | 31..... | 34 |
| Wisconsin,..... | 88..... | 92 |
| Iowa,..... | 119..... | 117 |
| Michigan,..... | 541..... | 180 |
| Minnesota,..... | 101..... | 61 |
| Kansas,..... | 12..... | 48 |
| Missouri,..... | 20..... | 19 |
| Nebraska,..... | 6..... | 28 |
| Kentucky,..... | 2..... | 19 |
| Virginia,..... | 12..... | 2 |
| Texas,..... | 90..... | 7 |
| Other States,..... | 32..... | 44 |
| California,..... | 396..... | 55 |
| Nevada,..... | 37..... | 5 |
| North Pacific,..... | 61..... | 16 |
| Total,..... | 1,913..... | 1,039 |

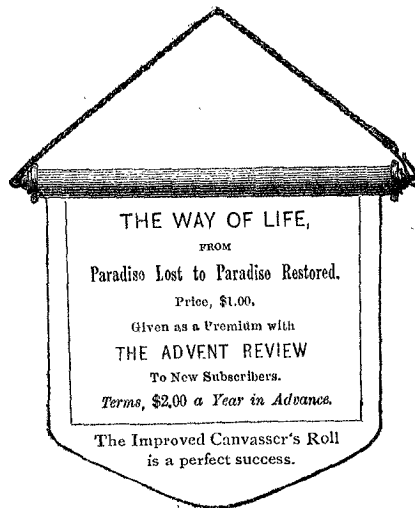
THE NEW CANVASSER'S ROLL.

THOSE who have made a thorough trial of all branches of the missionary work, find that one of the most efficient means of doing good is to secure subscribers for the Signs and the REVIEW.

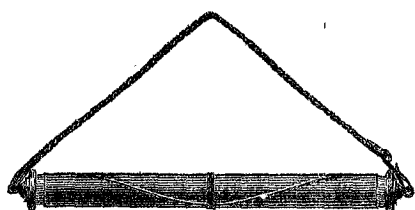
To each new subscriber the publishers will give for \$2.00 the REVIEW for one year, and the beautiful picture, "Way of Life, from Paradise Lost to Paradise Restored."

Thousands of subscribers have been obtained by means of this premium, notwithstanding the great inconvenience to the canvasser of carrying the picture without any proper protection, sometimes rolled up in a paper, and sometimes folded in a large book. This inconvenience, and the consequent loss of a picture now and then by its being soiled or torn, has greatly discouraged canvassers; and to remedy this evil we have studied to produce a canvasser's roll that would be at the same time cheap, light to carry, convenient to handle, and a perfect protection to the picture.

The roll is hollow and therefore very light. The cord by which it is carried is fastened to the black walnut ends of the roll by swivels, making it easy to open or roll up the picture without any kinking or twisting. The picture is fastened firmly to the roll with an enamel cloth some larger than the picture as a covering and protection.



When open, the enamel cloth covering hangs at the back of the picture as shown in the above cut. It is enough wider and longer than the picture to be a thorough protection when rolled up, as shown below.



When not open for examination it is rolled and held in place by a rubber band as shown in this cut. To open it the canvasser has only to move the elastic band to one end of the roll, and then, holding it by the cord, the weight of the picture will cause it to unroll, the swivels allowing it to turn simply by its weight.

CANVASSERS, TRY THEM.

To be successful you should have a complete outfit consisting of sample copies of the REVIEW, a Receipt Book, a Canvasser's Roll, and Circulars to distribute.

We are anxious to see canvassers at work, and shall furnish the complete outfit for \$1.50, post-paid. Address, REVIEW & HERALD.