

The Advent Review

AND SABBATH HERALD.

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

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DEPENDENCE.

"I rejoice at thy word, as one that findeth great spoil." Ps. 119:162.

GIVE me, Lord, the grace I need,
To thyself my heart incline;
As thy holy word I read,
Let me gather strength divine.

Not my reason, but my faith,
I desire to exercise,
So that what thy Spirit saith
I may ever dearly prize.

There the deeper lessons learn
Of thy wisdom, love, and skill!
There with readiness discern
What thy purpose—what thy will!

That the movements of my heart
May be under thy control,
Let thy holy word impart
Health and vigor to my soul.

Till thy loved ones thou shalt raise,
Be thyself my heart's delight;
Rule that heart, and all its ways,
By thy truth's unerring light.

—Selected.

Our Contributors.

THE PROSPECTS OF THE CAUSE.

ELD. S. N. HASKELL.

THERE never were such indications that the special providence of God is going before us, as now. Italy, down-trodden by the Man of Sin, is furnishing such evidences of the reigning of Omnipotence as we see nowhere else. Entire churches are embracing the truth and standing firm, while their ministers are led in chains to the jail, confined in convents, and their lives are threatened, because of teaching the Sabbath of the Lord. Four companies are now witnesses to the perpetuity of the law of God in the very shadow of the temple of him who thought to change times and laws.

Egypt also, the birth-place of Moses, and the nation that cradled our Saviour and guarded him from Herod's wrath, is testifying to the truthfulness of the Saviour's words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Direct communication from Greece shows that there are Sabbath-keepers there. The isles of the Mediterranean send forth the Macedonian cry, "Come over and help us." The Baltic Sea has the living preacher of present truth upon its waters. The Hollanders say, "Give us help;" and thus we might say of Germany, France, Denmark, Norway, Sweden, and many other places that have not been visited by the living preacher. Russian representatives in our own land send forth a cry for help which should move the hardest heart.

Where are our brethren to whom God has intrusted talents of means and ability? One would think some of us believed in a temporal millennium. These openings are the voice of God, bidding us arise in the strength of the Author and Finisher of our faith, and show our anxiety to have a part in the closing work upon earth, ere the night cometh in which no man can work.

RELIGION OR DRESS, WHICH?

CHAS. G. FINNEY, long president of Oberlin College, in his advice to Christian women, says:—

"Are you going to walk in the street? Take care how you dress. What is that on

your head? What do that gaudy ribbon, and those ornaments upon your dress, say to every one that meets you? They make an impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' They say, 'Give me dress, give me fashion, give me flattery, and I am happy.' The world understands this testimony as you walk in the streets. You are 'living epistles, known and read of all men.' If you show pride, levity, bad temper, and the like, it is like tearing open the wounds of the Saviour. How Christ might weep to see professors of religion going about hanging up his cause to contempt at the corners of the streets. Only 'let the women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works;' only let them act consistently, and their conduct will tell on the world. . . . But oh, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments, and their fingers with rings; let them put feathers in their hats and clasps on their arms, lace themselves up till they can hardly breathe; let them put on their 'round tires, and walk, mincing as they go,' and their influence is reversed."

IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

THE GREEKS BORROWED THIS DOCTRINE FROM EGYPT.

THE next point to be noted is that Greece, Rome, and other nations borrowed their systems of religion, especially the doctrine of the soul, from Egypt. To this fact all historians testify.

Enfield, in his well-known history of Philosophy, says: "Egypt is unquestionably to be ranked amongst the most ancient civilized countries, and was very early famous for wisdom. Many eminent philosophers among the Greeks, such as Orpheus, Thales, Pythagoras, Democritus, and Plato visited Egypt in search of knowledge."¹

Saint Hippolytus says that the Egyptians "were the first to proclaim to all the rest of men the rites and orgies of, at the same time, all the gods."²

Bishop Warburton, who has studied and written so largely upon this subject, says of the heathen mysteries, that they "all have their common origin from Egypt." Again: "It is very certain they came first from Egypt." He declares, and truly too, that "the Magi of Persia, the Druids of Gaul, and the Brahmins of India," were all "the genuine offspring of the Egyptian priests."

Of the terrors of the infernal regions, Dr. Good says, "Egypt is generally said to have been the inventress of this important and valuable part of the common tradition."³

Rollin, the historian, says: "It is to Egypt that Pythagoras owed his favorite doctrine of the metempsychosis, or transmigration of souls."⁴

Mr. Watson also says that it was from Egypt that the other nations borrowed many of their religious doctrines. Another says, "Pherecydes taught those opinions concerning the gods and the origin of the world which the ancient Grecian theologians borrowed from Egypt."⁵

In harmony with this Alger writes: "It seems plain that the Greeks derived many of their notions concerning the fate and state of the dead from Egypt. . . . Besides, Herodotus positively affirms that they were derived from Egypt. Several other ancient authors also state this, and nearly every modern writer on the subject agrees in it."⁶

The evidence is clear and abundant that the Greeks obtained their first notions of the soul's immortality from the Egyptians, though, as we shall soon see, they altered this doctrine and added to it. The doctrine of the immortality of the soul, as we have seen, was a leading notion in the Egyptian religion. The Greeks received this with the rest, but at a later date than most other parts of their system. Says Herodotus: "The Egyptians also were the first who asserted the doctrine that the soul of man is immortal. . . . Some of the Greeks have adopted this opinion, some earlier, others later, as if it were their own."¹⁰

This is very plain testimony as to where the Greeks obtained this doctrine; also that it was not known among them till learned from Egypt; and that even then all did not at once receive it. Pherecydes, who lived about six hundred years before Christ, was the first who taught the Greeks the notion. He received his learning and doctrine from the Egyptians. Josephus, in his book "Against Apion," says: "But then for those that first introduced philosophy [among the Greeks], and the consideration of things celestial and divine among them, such as Pherecydes the Syrian, and Pythagoras, and Thales, all with one consent agree that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks. And they have much ado to believe that the writings ascribed to those men are genuine."¹¹

The reader will notice that the teachings of Pherecydes and Thales are among the oldest things taught the Greeks, and that they hardly knew whether to believe them or not. This was only six hundred years before Christ. Moses had legislated for Israel about one thousand years before that, and even David and Solomon had slept with their fathers for about four hundred years when this philosopher first taught the Greeks about the soul's immortality. So this doctrine was not very ancient among them. Enfield says: "Another tenet which is by the universal consent of the ancients ascribed to Pherecydes is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. Cicero says that he was the first philosopher in whose writings this doctrine appeared. He is also said, and not improbably, to have taught the doctrine of the transmigration of the soul; for this was a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras."¹²

This history points out the very first man who wrote in favor of this heathen dogma. Pherecydes not only borrowed the doctrine of the immortality and transmigration of souls from the Egyptians, and taught it to the Greeks, but he added to it a refinement of his own, which was unknown till he first broached it; this was the idea that the soul is a part of God.

Mr. Warburton has argued this point at some length, and shown that this doctrine was of Grecian, and not of Egyptian origin, and that Pherecydes and his cotemporary, Thales, were the inventors of it. He says, "The Greeks having thus given the soul one of the attributes of the Divinity, another Egyptian doctrine soon taught them to make a perfect God of it."¹³

Here we find the date of another important step in the history of this doctrine. All agree that the Greek philosophers much improved the doctrines which they learned from Egypt. This was one of the first of these improvements.

PYTHAGORAS.

The next great name in antiquity that appears in the history of this doctrine, is Pythagoras. He was a Greek, born about B. C. 550; the exact date is not certain. He was a disciple of Pherecydes. He passed twenty-two years in Egypt, and used great diligence in learning the doctrines of the priests.

After traveling through many cities of Greece, he finally went to Crotona, in *Magna Græcia*, where he established a flourishing school, which was attended by hundreds.¹⁴ The school, or sect, thus founded by him, was called the *Italic* or *Pythagoric* sect.

Of his visit to Egypt, and the result, Warburton says: "The last sort of people who went to Egypt for instruction were the *philosophers*, properly so called. . . . The first (as well as the most famous) of this class, and who gave philosophy its name and character, was Pythagoras. He and Plato, with others, traveled into Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their bringing away with them all the secret science of the priesthood. The result of all was, and it is worth our observation, that, from this time, the Greek sophists (now called philosophers) began to cultivate the belief of a future state of rewards and punishments."¹⁵

Yes, these observations are important. 1. Pythagoras went into Egypt. 2. There he and Plato learned the doctrines of the priests. 3. The result was, that from that time the Greek philosophers began to cultivate this belief. Then they had not cultivated that belief before, much less had the people. There is an abundance of evidence to show that he is correct in these statements.

We will now briefly inquire into Pythagoras' doctrine concerning man and the soul. He seems to have made some advancement upon the doctrine of his master, Pherecydes. He taught that God was the great fountain, or the universal mind, from whence emanated the minds, or souls, of all intelligent beings; that the soul existed before it animated this body; that it will transmigrate through different bodies till it returns to God, its original source, and is reabsorbed into his essence. Like all before him, he still held the soul to be material. With regard to his idea of God, Enfield says, "He does not seem to have had the idea of a pure spirit."

Enfield has thoroughly discussed the whole subject, so I glean the following facts from him: 1. We learn that Pythagoras retained all the advance steps which his master, Pherecydes, had made on the ancient faith. 2. He added much of his own theorizing. 3. He introduced a subtle mode of philosophizing, which confused the mind more than it enlightened it. He used many subtle divisions and distinctions, which were unknown before. He was the first one who assumed the name of philosopher. 4. He began to decry "gross matter" as corrupt, and far removed from God. 5. Yet he still held God, demons, and souls to be material; but they were of subtle, ethereal substance.¹⁶

ANAXAGORAS.

The discovery that mind is entirely independent of matter was reserved for another philosopher, born about 50 years later than Pythagoras. This was Anaxagoras, one of the successors of Pythagoras in the Ionic school. Of this fact Enfield testifies thus:—

"Plutarch confirms this account of the doctrine of Anaxagoras, and shows wherein it differed from that of his predecessors. 'The Ionic philosophers,' says he, 'who appeared before Anaxagoras, made fortune, or blind necessity, that is, the fortuitous or necessary motion of the particles of matter, the first principle in nature; but Anaxagoras affirmed that a pure mind, perfectly free from all material concretions, governs the universe.' From these and other concurrent testimonies, it clearly appears that Anaxagoras was the first among the Greeks who conceived of mind as detached from matter, and as acting upon it with intelligence and design in the formation of the universe. The infinite mind, or Deity, which his predecessors had confounded with matter, making them one universe, Anaxagoras conceived to have a separate and independent existence, and to be simple, pure in-

¹ P. 36.

² Anti-Nicene Christian Library, vol. vi. p. 134.

³ Div. Lega. of Moses Dem., vol. i. pp. 194, 233.

⁴ Ibid., vol. ii. p. 108.

⁵ Book of Nature, p. 378.

⁶ Auct. Hist., vol. i. p. 10.

⁷ Theological Inst., vol. i. pp. 43, 52.

⁸ Enfield's Hist. of Philo., p. 210.

⁹ Doctrine of a Future Life, part i, chap. v. p. 101.

¹⁰ Herodotus, Euterpe II. 123, p. 144.

¹¹ Book I. sec. 2.

¹² Hist. of Philo., p. 210.

¹³ Div. Lega., vol. ii. book iii. sec. 4, p. 240.

¹⁴ Enfield's Hist., p. 212.

¹⁵ Div. Lega., vol. ii. pp. 108, 109.

¹⁶ Hist. of Phil., p. 238 &c.

telligence, capable of forming the eternal mass of matter according to his pleasure."¹⁷

The learned Cudworth says, "Anaxagoras was the first who affirmed a pure and sincere mind to preside over all."¹⁸

These facts are worthy of our notice. They show the gradual tendency among the ancients to condemn matter, separate the mind from all dependence upon it, and finally to arrive at the conclusion that it is purely spiritual and immaterial. But it required ages of philosophizing to arrive at this conclusion. Anaxagoras broached his opinion, as above stated, about 450 B. C. Even he did not arrive at the notion that the soul of man is purely spiritual and immaterial. This was reserved for another great philosopher, as we shall soon see. These things show what thorough materialists all the ancients were, and how long it took to philosophize them out of it. It was not till common sense and sober reason were laid aside for "vain philosophy" and subtle sophistry, that they arrived at this sublime conclusion!

¹⁷ Ibid., p. 87.
¹⁸ Intel. Sys., vol. ii, p. 30.

ONLY A SUNBEAM.

I HAD been sad and heavy-hearted
That dull November day,
When suddenly the dark clouds parted—
A sunbeam found its way
Into my room.
My heart grew lighter in a minute;
I thought, There's still some joy left in it;
'Tis not all gloom.

Strange that a little sunbeam, shining
Into my heart's dark night,
Should bid me cease my sad repining,
Look up, and see the light
Of God's own sun;
Remind me of the God in Heaven,
Who has the blessed sunlight given
To every one.

O messenger, Heaven-sent thou comest,
Thou dost my faith renew;
God speed thee, as o'er earth thou roamest
With message sweet and true,
Telling to me
That "though to-day be dark with sorrow,
Hope's cheering ray still gilds the morrow
With joy for thee."
—D. Denison, in *Westerly Weekly*.

EDUCATION A CHRISTIAN DUTY.

PROP. S. BROWNSBERGER.

THE strongest argument against general education is advanced by some of the friends of monarchical government. It is founded upon the apprehension that education will lift the lower classes above their sphere in life, and make them dissatisfied with their station. This very thing which they fear is the object that education is to serve in the world, especially among its degraded classes. We want them to become dissatisfied with their degrading ignorance and soul-debasing habits, and take a higher seat in the moral, intellectual, and business world.

This is the end for which many nations are laboring at the present day. Many States of our own country are attempting a compulsory education of their citizens. No less than eleven of our States and one of the territories (Arizona) have passed laws compelling parents to send their children to school during a specified number of years. These laws are based upon the principle of self-protection, and are, therefore, just and right. Nothing in reality renders legitimate governments so insecure as extreme ignorance in the people.

The State reasons as follows: "Ignorance in a republic is a crime against the State, and should be punished as well as prevented. A child is entirely dependent upon his parents. He has a right to his life, clothing, and food. If his parents should deny him any of these, the State would interfere for his protection. He also has a right to some kind of training which will enable him to live after he passes from the control of his parents. In this country a free education is offered him; and as education is continually improving in quality and is becoming more universal, without it he will be at a great disadvantage in the struggle of life. Therefore he has a right to demand that his parents shall not deprive him of it, either before or after he is old enough to appreciate its value. But if his parents should do so, some higher power should interfere in his behalf."

And what is true of a State is true of the church and family. Ignorance breeds corruption. It is the most productive soil for prejudices and false alarms. No doubt the devil finds entrance into humble churches through the door of ignorance more frequently than through any other.

Still there are thousands of professed Christians in the church, and perhaps there has been a corresponding number during all its history, who believe that mental culture, derived from a close study of books or nature, forms no part of Christian duty. They would

neglect the development of the purely intellectual faculties as unimportant, while they would recommend a thorough development of the moral powers.

If this avowed opinion were really based upon an error of judgment, with the motive still pure, a course of argument might suffice to convince them of their error; but there is no doubt that many of these are influenced almost wholly by selfish considerations. Not having the perseverance, the stamina, and the natural taste to undertake and complete the difficult work of obtaining an education, these persons must find some apology for their own ignorance and that of their children in depreciating the value of mental culture. Some are absorbed in the desire for money-making, providing temporal comforts, and administering to physical wants. These argue that they can make as much money without an education as with one, perhaps even more. With this saying they console their defrauded children. Argument will never molest such, unless it be of a purely selfish character. But the other class, who act from pure, though mistaken motives, may be led to correct views by appeals to reason and revelation.

Though the Bible is not a scientific treatise, even of morals and religion, it, nevertheless, embodies all the principles that may be taken as the basis of a complete and systematic treatise on the cultivation and development of man. The fact that the Omniscient God himself dictated this book for the alleged purpose of instructing man in all right-doing, that he may be thoroughly furnished unto all good works, is in itself sufficient evidence that no principle has been left out of the Bible that has any bearing upon the duty of man, though the development of these principles, the particulars in matters of conduct, and, in some things, the manner and time of doing, are all left to the judgment and discretion of man himself. In some way or other, whether by inference, precept, or by the example of men whose conduct has honorable mention in the Bible, the finger of God's word points man to a perfect development of body and mind and moral principles. All the history of the church shows, beyond a doubt, that God is trying to lead men upward, step by step, to an heirship with his Son, and finally to a perfection no less in its sphere than that of God himself.

Some ignorant yet honest people suppose that the Son of God did not favor education because, 1. It was said of him that he had never learned his letters; 2. He chose those as his disciples who were afterward called unlearned and ignorant; 3. He treated with contempt the doctors of the law, and others, who professed such profound wisdom and knowledge. Answer: 1. Christ had no need to be taught of men, for his knowledge as the Son of God far surpassed that of any mortal. Though he had never learned his letters, as was alleged, he no doubt read better than any of the doctors. 2. He chose these fishermen, not because he despised learning, but to avoid error. The fact that he afterward chose Paul, a very learned man, as an apostle after the doctrine was fully established and attested, and the manner of making the choice, is sufficient proof of the truth of this assertion. The learned were, in all probability, steeped in the popular errors of the day, and these he treated with contempt. He sought minds untrammelled by the doctrines of man, which he would educate as only the Son of God could do. These he drilled three years in his school before he dared send them forth, a longer period than most of our young men, right from the farm, are willing to spend in close application to study before entering upon their vocation. 3. It was not the knowledge of the doctors which he despised, but their errors and insufferable conceit, their hypocrisy and deception of the people.

Moreover, every reference in the Bible to true mental culture and knowledge is made with respect and approval. But some are ready to assert that this wisdom and knowledge and understanding referred to in the Bible has to do only with a knowledge and understanding of moral duty. This assertion seems to carry with it the appearance of truth, inasmuch as man's greatest errors arose from his moral degeneracy and ignorance, and, consequently, to correct this evil, more prominence is given to the instruction in morality and religious knowledge than to that pertaining to the general culture.

The parable of the talents is sufficiently broad to cover all that man has received from his Creator,—moral, mental, and physical capacities. If he does not improve these to the best of his ability, he will be held responsible to his God.

The excuse for neglecting opportunities for self-culture on the plea of fear that one would fare worse for the improvement of his talents, or that he has so few that it will hardly pay,

or that he regards it wholly unnecessary, will not make him innocent before Him whose hired servant he is. God will never condemn a man because he is poor, for riches are a snare, and, exposed to fire, flood, or sword, often take wings and fly away; but true riches, which consist in the proper cultivation of the mind and the faculties of the soul, are permanent, and, if increased by proper using, will prove a sure anchor of the soul forever.

QUESTIONS ON S. B.

At the present time a change is taking place among our people in reference to the plan of giving for the support of the ministry. The plan now recommended is the tithing system as set forth in the Scriptures, which evidently possesses many advantages over any other system that has ever been in use. If properly carried out, it will give each, according to his ability, a chance to help send the truth to the nations. Each individual adopting it pledges himself to conscientiously place in the Lord's treasury a tenth part of all his income. But without a proper understanding of things, will there not still be room for inequality?

What is a man's income? The business relations and circumstances of men now, are not such as they were in the Jewish age. The equality of the system depends very much upon the interpretation given to the word *income*. To illustrate, we will suppose that Bro. A. labors at some trade for daily wages, which amount to seven hundred dollars a year. This is a clear case. His tithe would be seventy dollars. But the case of Bro. B., a farmer, is not so clear. In order to work his farm to its full capacity, he must hire help. He employs young Bro. C. to work for him by the year. The yearly product of his farm amounts to one thousand dollars in value. Of this it takes three hundred to pay C. for his services, which leaves him seven hundred. Now, does B.'s prosperity differ any from A.'s, and should he pay a tithe of one thousand, or of seven hundred dollars? If B. tithes the one thousand, then it is evident that three hundred of it will be tithed twice; for the three hundred is C.'s income, and he is under obligation equally with B. to "lay by him in store as God hath prospered him." If it is B.'s duty to tithe the gross profits of his business, then it is possible for a person's business relations to be such that it will take a large portion of his real gain to pay the tithe.

Suppose that Bro. D. is engaged in merchandising. It takes two-thirds of his profits in trade to pay rent and clerks. If he tithes the gross profits of his business, it will take three-tenths of his net gain to pay the tithe. If D. acts upon established principles, he would not tithe more than the net proceeds of his business. Why, then, may not B. have the same privilege? Judging from James 5: 4, the three hundred dollars in B.'s case are not his in any sense. How, then, can he be required to tithe it? These are not exceptional cases; for there are persons among our people whose circumstances are similar to those of B. and D. And there are, doubtless, quite a number of our brethren at this time who would like an explanation of such points as these. If it is required to tithe the gross profits of one's business, irrespective of circumstances, then it is possible to give good, scriptural reasons for the support of such a theory. The truth is what is wanted, and our love for the cause will lead us to put it into practice.

Salem, Oregon.

ANSWER. Bro. Starbuck reasons correctly. A person should take out of his gross income what he has to pay to hired help, for interest on hired money, and the like. Then he should pay a tenth of what his own labor or his own property brings him.

A large number of such questions on S. B. have been received from all parts of the country. As they were put into my hands, I answered them the best I could and sent them to Eld. James White, Denison, TEXAS, for examination.

D. M. CANRIGHT.

HEARTS OVERWORKED.

It is not by overwork so much as by worry and anxiety that our hearts are disorganized. "Laborious mental exercise is healthy, unless it be made anxious by necessary or unnecessary difficulties. Regular mental labor is best carried on by introducing into it some variety. New work gives time for repair better than an attempt at complete rest, since the active mind finds it impossible to evade its particular work unless its activity be diverted into some new channel." Business and professional men wear out their hearts by acquiring habits of express-train haste, which a little attention to method would render unnecessary.

We speak now of the heart-breaking effect of passion; and first of anger. A man is said to be "red" or "white" with rage. In using these expressions we are physiologically speaking of the nervous condition of the minute circulation of the man's blood. "Red" rage means partial paralysis of minute blood-vessels, and "white" rage means temporary suspension of the action of the prime mover of the circulation itself. But such disturbances cannot often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and brain.

Envy, hatred, and all uncharitableness, exercise almost as destructive an influence on a man's physical nature, and particularly upon the heart, as they do upon his moral character. To say that "sorrows grieve the heart" is more than a metaphor. Cromwell hears that his son is dead, and "it went clean to my heart, that did," is his physiologically correct description of his experience. Whenever, from undue excitement of any kind, the passions are permitted to overrule the reason, the result is disease; the heart empties itself into the brain; the brain is stricken, and both are ruined.—*Chambers' Journal*.

THE PROPHECIES.

MANY say the prophecies should not be interpreted literally, but "spiritually," and especially those that refer to Christ's second coming, which some say is at "death," others at "conversion." If the prophecies concerning his second coming are to be taken spiritually, how can you condemn the Jews for rejecting Christ at his first coming, which was in such literal fulfillment of prophecy? This is not consistent, and while we believe Luke 1: 31 to be literally true, let us likewise believe verses 32 and 33. Luke 1: 31-33: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

The inconsistency of interpreting verse 31 literally and spiritualizing verses 32 and 33 is clearly illustrated by the following account of a conversation between a Christian minister and a Jew. Opening a New Testament at Luke 1: 32, the Jew asked, "Do you believe that what is here written will be literally accomplished, 'The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever'?" "I do not," answered the clergyman, "but rather take it to be figurative language, descriptive of Christ's reign over the church." "Then," replied the Jew, "neither do I believe literally the words preceding, which say that this Son of David should be born of a virgin; but I take them to be merely a figurative manner of describing the remarkable character for purity of him who is the subject of prophecy." "But why," continued the Jew, "do you refuse to believe literally the 32d and 33d verses, while you believe the far more incredible statement of verse 31?" "I believe it," replied the clergyman, "because it is a fact." "Ah!" exclaimed the Jew with an inexpressible air of scorn and triumph, "you believe Scripture because it is a fact, I believe it because it is the word of God."

And now, dear reader, was not the argument of the Jew candid and forcible? Think of the many prophecies descriptive of the Messiah which we have seen literally fulfilled, and upon which we rest the proof of our hope of salvation. The following are prophecies concerning his first coming:—

The Messiah was to be born of a virgin, Isa. 7: 14; at Bethlehem. Micah 5: 2. He was to be called out of Egypt. Hosea 11: 1. He was to be preceded by a messenger, John. Malachi 3: 1. The Spirit of God was to rest upon him. Isa. 11: 2. His entry into Jerusalem was predicted. Zech. 9: 9. He was to be betrayed by a friend. Ps. 41: 9; 55: 12-14. His disciples were to forsake him. Zech. 13: 7. He was to be sold for thirty pieces of silver. Zech. 11: 12. The potter's field was to be bought with the money paid for his betrayal. Zech. 11: 13. He was to be spit upon and scourged. Isa. 50: 6. Not one of his bones was to be broken. Ex. 12: 46; Ps. 34: 20. He was to be given gall for his meat, and vinegar to drink. Ps. 69: 21. His hands and feet were to be pierced. Ps. 22: 16. His garments were to be parted, and for his vesture lots were to be cast. Ps. 22: 18. He was to endure poverty, suffering, and death patiently. Isa. 53.

All these predictions were *literally* fulfilled when Christ came. Do not, then, reject the literal fulfillment of those numerous prophecies which describe his future coming, and his

glorious reign upon the earth; viz., that he shall come himself, 1 Thess. 4:16; that he shall descend from Heaven with a shout, 1 Thess. 4:16; that the dead will hear his voice, John 5:28; that the raised and changed believers will be caught up to meet him in the air, 1 Thess. 4:17; that he will receive us unto himself, John 14:3; that he will come to the earth again, Acts 1:11; that he will come bodily, Acts 1:11; that he will be revealed in flaming fire, 2 Thess. 1:8; that he will come in the clouds of heaven with power and great glory, Matt. 24:30, 31; that he will stand upon the earth, Job 19:25; that every eye shall see him, Rev. 1:7; that he shall sit in his throne, Matt. 25:31-34; that the people of the earth will not be prepared to meet him, Rev. 6:14, 17; that his church, a chosen few, will be prepared, 1 Thess. 5:4; that his throne will be upon the earth, Jer. 23:5, 6; that he will have a kingdom, Dan. 7:13, 14, and rule over it with his saints, Dan. 7:18, 22, 27; Rev. 5:10; that the kingdoms of this world shall become his kingdom, Zech. 9:10; Rev. 11:15; that every knee shall bow to him, Isa. 45:23; that his throne shall be in Jerusalem, Jer. 3:17; Isa. 33:20, 21; then the wilderness will be a fruitful field, Isa. 32:15; and the desert will blossom as the rose, Isa. 35:1, 2.

We might mention many other predictions, but surely there is no symbolism in these plain prophecies which gives us any authority to "spiritualize" them; rather let us expect that these will be as literally fulfilled as were the others at his first coming.

Again, the second coming of Christ is not at death. Jesus makes a clear distinction between death and his coming in John 21. He told Peter how he should die, and then, speaking of John, he said, "If I will that he tarry till I come, what is that to thee?" And from this remark the disciples understood and reported that John should not die.

Death is an enemy. 1 Cor. 15:26. At Christ's coming the dead are raised, and shout victory over death and the grave. "O death, where is thy sting? O grave [hades], where is thy victory?" 1 Cor. 15:23, 54, 55. If we are faithful unto death, we are promised a crown of life, Rev. 2:10; but we do not receive it until Jesus comes. 2 Tim. 4:8; 1 Pet. 5:4. Nothing is promised us at death except to beat rest, Rev. 14:13; Job 14:6, 13, 14; but we are promised all things at the resurrection, when Jesus comes. Luke 14:14; Rom. 8:32; 1 Cor. 15:23. Paul's great hope was that he might be accounted worthy to appear at the resurrection of the just. Phil. 3:11. He did not want to be unclothed by death, 2 Cor. 5:4; but clothed upon by the resurrection. 2 Cor. 5:4; 1 Cor. 15:53, 54. And when the time for his departure had come, he expected, as a reward for his faithful service, to receive his crown when Christ should come to reward all those who love his appearing. 2 Tim. 4:6-8.

The grandest fact in history is that Jesus Christ, the Lord of glory, has been in this world. The most important fact of the present is that he is now in Heaven, making intercession for us. Heb. 7:25; Rom. 8:34. And the greatest prophesied event of the future is that he is coming again.

These three appearances are beautifully set forth in the 9th of Hebrews. First, he appears upon earth "to put away sin by the sacrifice of himself," verse 26; then he enters "into Heaven itself, now to appear in the presence of God for us," verse 24; "and unto them that look for him shall he appear the second time without sin unto salvation." Verse 28. While he was here he said, "It is expedient for you that I go away." John 16:7. He said, "I go to prepare a place for you." But he promised, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:2, 3. He gave us this promise as our hope and comfort while he is away, "and he that hath this hope in him purifieth himself, even as he is pure." SCOTT KILGORE.

FEARFUL WASTE.

In 1794, with a view of raising public revenue, the United States Congress recognized and taxed the liquor traffic. From that time till the close of 1873, the beginning of the Woman's Temperance Crusade, the liquor business of the country gradually increased, till in that year the annual drink bill of the nation had reached the enormous sum of over \$600,000,000.

We can hardly comprehend a sum so vast. Many of us never had one million of dollars in all our lives, and so cannot well comprehend how much six hundred million is; but we must try to count out the money. Suppose that this \$600,000,000 was yours to invest, and you should buy flour with it at \$6 a barrel. If you should load this flour

into wagons—ten barrels in each wagon—and start the procession on a roadway, crowding two hundred wagons into each mile, the train of wagons would extend twice around the world; the procession would be 50,000 miles long.

And yet such is the obliquity of their vision that statesman cannot see this fearful waste. Mr. Grow, of Pennsylvania, accounting for the hard times, says that in the three years, 1871, '72, and '73, there were built in the United States 19,398 miles of railroad. But if we had the amount that passes over the liquor dealers' counters each year, we could build twenty thousand miles of railroad and stock the whole line each year.

Mr. Grow, speculating as to the causes of hard times, and with enough of the old Adam in him to try, as did his distinguished predecessor, to throw the blame on woman, says that, "in the three years preceding 1873, there were imported \$98,432,165 worth of silks, which, to the consumer, would amount to not less than \$200,000,000." Two hundred millions of dollars in three years seems to us women a small sum as compared with the drink bill in those years, which was over one billion eight hundred million. It is astonishing that Mr. Grow and other statesmen can see the little sums, and pass by the larger ones.

But this is not all. The honest, hard-working people are taxed to support the thousands made paupers and criminals by this traffic. Nearly two-thirds of the amount collected in the shape of taxes is expended to take care of the results of the liquor traffic. Add two-thirds of the taxes to the \$600,000,000.

The amount raised annually by taxation upon the people in several of the principal cities is as follows:—

New York.....	\$33,000,000
Boston.....	10,000,000
Cincinnati.....	3,000,000
Philadelphia.....	12,080,000
Chicago.....	4,000,000
New Orleans.....	1,800,000
Baltimore.....	4,100,000
Cleveland.....	1,800,000

With these facts and figures before us, is it any wonder we have hard times?—*Christian Woman.*

CAN SAINTS APOSTATIZE?

ELD. S. OSBORN.

THE doctrine of the final perseverance of the saints, or the impossibility of apostatizing, as taught by Richard Beard, D. D., Professor of Systematic Theology in Cumberland University, Lebanon, Tenn., is based upon the fact that Christ is the Christian's "Advocate and Intercessor." "Lectures on Theology," vol. ii., pp. 486, 488. He says:—

"As Christ loved the sinner so much as to suffer and die for him, he loves the Christian inconceivably more, and will not suffer him to be finally lost."

Now while all Christians can agree with the first part of the proposition as above expressed, all cannot so readily agree with the conclusions and deductions drawn therefrom. For if Christ's love for the Christian is so great that it will forbid the possibility of apostasy, why not forbid the possibility of backsliding or sinning at all? Certainly the backslidden state of the Christian is not so agreeable, nor sin committed by him so necessary to his spiritual growth, that Christ could allow it on this ground. Neither does the Saviour take any pleasure in sin at all. Then I ask again, Why does not the unbounded love of Christ forbid sin in any form in the Christian?

This seems to me to destroy at once the very idea of the final perseverance of the saints. It is replied, "This will destroy the free agency of man." I answer, Would it not destroy free agency just as much to turn his will to keep him from a final fall, as to prevent him from sinning at all? It surely would.

To support the above proposition many texts are adduced. We will examine the leading ones.

Rom. 8:32-35: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

This text is triumphantly quoted to sustain the foregoing theory. The first point they make is, that the love of Christ is so great that none of these things can separate his love from us; second, that none of these things can separate us from the love of God, etc. It is evident that if Christ's love will not be separated from us, nor ours from him, we can never fall; but is this true in an unconditional

sense? We can learn something on this from the connection. Notice the contrast Paul draws between the carnal and the spiritual mind. Verse 1 states that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Verse 4 states the same in substance. Verse 9 states the reason they are not in the flesh. It is because the Spirit of God dwells in them. Next he says, "If any man have not the Spirit of Christ, he is none of his."

But it is asserted that the once truly converted man will always have Christ's Spirit. Let Paul answer. Verse 13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Notice the condition. Read also 2 John 8, 9: "Look to yourselves that we lose not those things which we have gained [margin,] but that we receive a full reward." Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

It is still asserted that they will abide. Then we ask what sense there would be in the caution. It reminds me of the man who left his infant child in his house and bolted and barred every door, so that it was impossible for him to get out, and then, looking in through the crack of the door, said, Unless you stay in there you will be devoured.

The same contrast is kept up to verse 38, and then Paul says: "I am persuaded," etc.; (that is, if we have the Spirit and walk in it) none of these things will "separate us from the love of God, which is in Christ Jesus our Lord." Verse 39. Thus all depends upon continual condition on our part.

John 10:27-29: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand."

This text is considered incontrovertible. "The main points in it are these: 1. Sheep (believers) hear the voice of the shepherd; 2. They follow him; 3. Thus following and being obedient to him, they will never perish nor destroy themselves; 4. No one shall pluck them out of the Father's (or the shepherd's) hands." p. 496.

True, if every requirement thus named is complied with, they are safe. But this text proves too much for our friends; for it makes no allowance for backsliding (and they say the converted man can backslide); but if they continue to follow Christ as the text contemplates, then surely they are safe. Now let us consider this carefully in the light of other texts. John 1:11: "He came unto his own [that is, his sheep], and his own received him not." Here it is stated that the Jews were his own, but they would not receive him. Now if the Jew, being Christ's, fails to receive him, and thereby suffers rejection, why not the Gentile too? They both have the same natures. The same idea is contained in Matt. 21:43. They were his people sufficiently to have the kingdom, but on account of their lack of fruits they were rejected, and the kingdom was taken from them. Again, John 6:66: "From that time many of his disciples went back, and walked no more with him." Notice the following: 1. They were Christ's disciples, the same as sheep; 2. They walked with him for a time; but the idea of eating the flesh and blood of our Saviour, as taught in verses 53 and 54, was too much for them, and they finally apostatized; for it is said they "walked no more with him." This seems to me to be conclusive on this point.

Job 17:9: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."

The claim here put forth is that if a man is once righteous, he will always remain so; and that if a man once has clean hands, they will never become dirty. How contrary this is to the daily experience of every one, we all very well know. But let Job himself decide this matter. Job 9:30, 31: "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me." This needs no comment. Again, Eze. 33:18: "When the righteous turneth away from his righteousness, and committeth iniquity, he shall even die thereby." This shows that they can turn from their righteousness, and even die in that condition. The facts are, if the righteous continue to do their duty, they will hold on; but failing to do their duty, they will drift back so far as to die and be lost.

John 4:13, 14: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The point in this is, that the water that Jesus gives will not be followed by thirst; but it is intended as a description of experimental religion. "It is a well—a fountain not affected by heat or drouth, but springing up unto everlasting life." p. 500.

We can agree with our author so far as the agency of Christ is concerned. But to make this text help his theory, he must show that once drinking is sufficient, and then that Christ does the rest. This is so contrary to facts and the faith of this people in other respects, that he will not attempt it.

It seems that in all the texts brought forward to support their theory, they overlook the fact that they only describe the agency of Heaven for the salvation of men; that is continual and unceasing. God is "not willing that any should perish." 2 Pet. 3:9. Hence Christ on his part withholds not a particle of the water of life from any one that will drink of it. Therefore these texts in the widest latitude of meaning only half prove the point.

Ps. 94:14: "For the Lord will not cast off his people, neither will he forsake his inheritance."

This is like the rest. It is all on the part of God alone. Right here let us look at the agency of man in this matter. 2 Chron. 15:2: "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah, and Benjamin. The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." Again, 1 Chron. 28:9: "And thou Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." This shows the other side. It is a testimony that the child of God may be finally lost.

(To be Continued.)

Our Basket.

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

CHARACTER dictates destiny.

REPENTANCE is the heart's sorrow.

CHEATED men have long memories.

THE worst of heresies is the lack of love.

GOD has his eye on your heart, and your tongue cannot deceive him.

PEOPLE look at your six days in the week to see what you mean on the seventh.

GENIUS finds its own road, and carries its own lamp.

NEVER find fault until it is perfectly certain that a fault has been committed.

THAT which could break a proud man's heart will not break a humble man's sleep.

WE waste our time in moments, our money in dimes, and our happiness in trifles.

THE elements of success are within a man, but the chances are outside of him.

IN giving us Christ, God has given all grace—a fullness of grace for all times and seasons, if we have only faith to use it.

THE force, the mass of character, mind, heart, or soul, that a man can put into any work, is the most important factor in that work.

IF infidelity succeeds in teaching a man that he will die like a beast, it will at the same time succeed in teaching him how to live like one.

A CLERGYMAN in Boston recently aroused his sleepy audience by asserting in the most positive manner that, "notwithstanding the hard times, the wages of sin have not been cut down one iota."

THE BRAVE.

THEY are brave who dare to speak
For the fallen and the weak;
They are brave who dare to be
In the right with two or three.

To do good to men, as God sends his rain and sunshine alike upon the just and the unjust; to look for what is good in them, as he draws us by our nobler selves and blots out our transgressions; to pity what is bad, as—while we were yet sinners—Christ died for us,—these are the ways by which we may grow to love one another as he loved us.

DARE to do right! dare to be true!
Keep the great judgment-seat always in view;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

Dare to do right! dare to be true!
Cannot Omnipotence carry you through?
City, and mansion, and throne all in sight,
Can you not dare to be true, and be right?

The Review & Herald.

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

BATTLE CREEK, MICH., FEBRUARY 20, 1879.

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

A NEW DEPARTURE.

LOUISVILLE, Ky., is agitated over the question of a better Sunday observance. It has been thought heretofore by the friends of this institution, that they could best uphold it by an appeal to the religious element among the people, setting forth the day to be sacredly observed as a divine institution, and bringing to its support the sanction of the law of God. But the agitation of the Sabbath question during these later years has largely dispelled this idea from candid and thoughtful minds.

A day concerning which Christ has left on record not a single word; a day which cannot show when, where, nor by what means it was made a Sabbath; a day concerning which there is in the Bible no law, commandment, exhortation, or admonition, except to use it for secular purposes; a day never called in the New Testament by any sacred title; a day which cannot show the first example of Sabbatical rest during its hours by any divine being or inspired apostle,—such a day does not do well to set up any very high claim to a divine character, nor to urge its own observance very strongly on religious grounds.

The people of Louisville seem to be aware of this fact, and hence in the call for a mass-meeting, which was to be held Feb. 10, "for the purpose of securing a better observance of our weekly rest-day," they say:—

With regard to the Sabbath as a religious institution, we purpose to do nothing whatever in this meeting. We withdraw from the discussion every religious question. Your attention will be called exclusively to the Sabbath as a civil institution—a day of rest from labor and public amusement—set apart for that purpose by the immemorial usage of the American people and the laws of the land.

To make this clear distinction, and put the first day of the week on a civil and not a religious basis, is a step in the right direction so far as it relates to the Sabbath controversy. It will be something to have this great fact acknowledged, that there is no religious element in it, but that it is an arrangement made by man alone, and resting on the same basis as any other legislative enactment. But this does not make it a Sabbath. This does not alter the requirements of God's law, nor do away with his Sabbath.

Only on the ground of being a civil institution can Sunday claim legal support. Those who called the mass meeting above mentioned, say, "We seek no new legislation." But we apprehend that in nearly all, if not all, the States, Sunday legislation recognizes the day either as "the Lord's day," which it is not, or as "the Christian Sabbath," which it likewise is not. This should be so changed as to eliminate the falsehood, and show that Sunday is only such a day of rest as the people are able to make it, and that it is such a day solely and alone because they make it so.

TEMPERANCE—SECRECY.

THE question is sometimes asked us whether we consider it advisable for a person to join a secret temperance society. We are so much in favor of pushing on the cause of temperance in any and every permissible way, that we would be willing to "stretch a point" to its utmost limit if good could thereby be accomplished. But we have always regretted that the element of secrecy has in any degree been fostered in the temperance movement. We can see no reason for it, no good in it, no end to be gained by it. What is there about this movement that should be covered from the public gaze? What reason is there to conceal anything? Why work in the dark? If the deeds are good, why not let them be known? If they are evil, they should not be encouraged.

Mark: we do not say that there is anything evil in the secret lodge; we do not say that these societies have not done a great deal of good, for they certainly have; but it is our firm conviction that the same amount of effort necessary to form and maintain these societies would have accomplished many times the amount of good if it had been put forth, not in darkness and secrecy, but in the light of day. Therefore, while we advise all to work with their might in behalf of temperance, we cannot advise them to half paralyze their efforts and ex-

pose their good to be evil spoken of by entering into these organizations. Do what you do, not to be seen of men, but do not do it as though you were afraid to be seen of men.

COMMUNISM.

FROM a sermon by T. De Witt Talmage, published in the *Advance* of Jan. 9, 1879, we take the following statement concerning the origin, the different forms, and the nature of Communism:—

Communism was born in France, April 10, 1792. It was born again in France, March 18, 1871. It invaded Germany in 1844, and was called "socialism." Trouble arising among the Silesian weavers about their wages, it was supposed that socialism would cure the trouble. It invaded England in 1862, and was called the "International Party," and it has come to this country under various titles, and unless our American people find out its true character, the time will come when it will build barricades across the streets of New York, and Brooklyn, and Boston, and New Orleans, and all the streets of our great American cities will run red with the blood of our best citizens. I can tell you its true character. Instead of being the friend of the workingmen, it is their worst foe. I arraign it to-day, not only as the worst foe of the workingman, but as the robber, the despoiler, and the murderer of nations. Robespierre, Danton, and Marat projected it. The party in France was called the Committee of Public Safety, the National Guard, the Mountain because of the elevated seats in which they sat in convention. On the night between the 9th and 10th of August, 1792, suddenly the bells of Paris rang, and indiscriminate wholesale cut-throatery began. The depraved people of the city marched up to the Tuileries, took it, captured the prisons, took off the heads of 1,500 people that were incarcerated, guillotined the king, throwing his body into a trench and covering it with quicklime, so that no future funeral ceremony might be expected; after the sham trial of beautiful Marie Antoinette, they rolled her head into the sawdust; and without any opportunity of appeal or trial, they arrested and put to death all those who were suspected of being friendly to law, and order, and government. Communism ruled the hour in assassination.

TO CORRESPONDENTS.

ED. REVIEW: The statement is made by one A. T. Call, that a S. D. Adventist held a tent meeting in Delhi, Michigan, last season, and held a discussion in the Presbyterian church for three successive evenings with a young student by the name of Wm. Rise, and that in the last evening he admitted that Mr. Rise was more than a match for him on a scriptural discussion. Who was that Adventist?

E. R. ELLENWOOD.

ANS. No S. D. Adventist that we know of ever held a tent-meeting in Delhi, certainly no one the past season. Brn. D. H. Lamson and M. E. Cornell held a meeting in Delta Oct. 21 to Dec. 13, 1870, but there was no discussion, nor any of the circumstances mentioned above. Pass it over to Rev. 22:15.

Will you explain Mark 7:15, 18, 19, and harmonize with it the custom of S. D. Adventists in making the use of tobacco a test of fellowship? E. R. J.

ANS. We presume our correspondent asks this at the suggestion of some inveterate tobacco-user, who would fain sustain himself in his filthy and degrading habit by a perversion of the words of the Lord of temperance and purity himself. But these words are against him. They cannot be even perverted to the support of such a practice. If a person is disposed to give a rigidly literal interpretation to the words which speak of those things which enter into a man, let him interpret verse 20 in the same way: "That which cometh out of the man, that defileth the man." Does not the tobacco-user see that he cannot use this text? Does he not see that it is not half so good a text for tobacco as it is for whisky? For is not the tobacco mostly ejected from the mouth? Is any one so besotted as to swallow it? Does it not, then, come out of the man? And according to his fearfully literal construction, is he not defiled thereby?

If an explanation of the passage is required it is only necessary to say that Christ is evidently rebuking the ceremonial scrupulousness of the Jews, who were continually washing their hands, cups, and platters, and straining out gnats, lest they should partake of some visible or invisible mite, as food, which might be unclean according to the ceremonial law. And while they were so scrupulous in this respect, their hearts were full of evil thoughts, thefts, covetousness, etc. Christ says that it is by these they were defiled, not by the former.

"THE SECOND ADVENT."

UNDER this title, which is in perfect harmony with numerous expressions of Scripture, a writer in the *Buffalo Christian Advocate* presents views which are very much at variance with his chosen title. A second implies a first while it does not disprove a third, but there can be but

one second in any series of events. The sacred writers would have the Christian church look for a second advent of Christ. Says Paul, "So Christ was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation." Christ had once appeared to men, and he is to appear a second time to those who look for him according to the promise, "I will come again, and receive you to myself." Again signifies once more, or a second time.

But this writer, after referring to several instances of the Lord's appearing to his disciples in vision, proceeds to the following expressions: "The 'coming' seems a matter of course, a common occurrence, a stated feature of the dispensation." "He did 'come in the glory of his Father,' and has not ceased to come. His promise is sure, and in the recorded fulfillments we have a revelation of what is yet to come. A notable instance of his advent was to John on the Isle of Patmos." He inquires, "Was this the only coming of the Lord to the 'beloved disciple'?" The whole character of Christ, and the current of the gospel, forces the conviction that it was merely one of many; a representative occurrence, illustrating the certainty and mode of advent, which began soon after the descent of the Spirit, and is to continue to the final catastrophe, at the end; a personal coming to spiritual vision."

What does all this mean? How many second advents are there? What is the final catastrophe of which he speaks? and in what relation to other events is it to come?

Speaking of the disciples when they saw the Lord ascend from the Mount of Olives, our writer says, "Still they hoped to see him again, and stood gazing, when two angels came to say, 'This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.' This agreed perfectly with the promise, 'Lo, I am with you always, even to the end of the world.' How could he be present with them, if he did not come?"

The promise to the apostles and the church, that he would not leave them, but be with them *always*, to the end of the world, by his Spirit, is made, by this writer, to agree perfectly with the promise that, though he was about to leave them and go to the Father, he would come again and take them to himself, or the assurance to the disciples by the angels, that "this same Jesus shall so come in like manner." What a good thing it is that we have the Bible, and that the poor have the gospel preached to them! If they depended upon such expositors, they might well be pitted.

R. F. COTTRELL.

THE DEVIL'S IRON WEDGE.

[Republished by request.]

SATAN is no fool; he is a good mechanic. Long experience has taught him just what kind of tools to use. A small, sharp, iron wedge is a great favorite with him.

Probably most of our readers know how to split rails. It is a trade, like anything else. An experienced man can split the toughest log, one which the green hand would pronounce a hard case, impossible to split. I have split a great many rails in Western New York. Let me describe the process. Here lies a white oak log, ten feet long, two feet through, gnarled, winding, and tough. It looks like a hopeless job to lay that out into rails; nevertheless it can be done. The old log lies there, and laughs in your face, and says, "Touch me if you dare; take the rails out of here if you can." And the rails say, "See how united we are, see how we stick together, see how we love each other. Divide us? no, never. We are not at all afraid of that." But the old rail-splitter walks around it, looks it all over, and deliberately lays his plans, and goes at it.

Reader, how do you suppose he commences? Does he begin with a large, clumsy, wooden wedge, trying to drive that in first? He might try forever without success. There lies an iron wedge; he takes that up. How does he use it? Does he commence by trying to drive it in the largest end first? Oh! no; he would not succeed very well that way. No, sir; the first thing he does is to take his little, light, sharp-edged ax, and strike a few blows marking out where he wants the log to split. The ax does not penetrate an inch deep, and bounds out quickly; and the old log sneers at the futile attempt. But the woodman knows that he has made a beginning. Now he looks around, and finds his smallest, brightest, and sharpest little iron wedge. He places the sharp point of this in one of the little gashes made by the still sharper ax. The rails, however, lie there very

quiet and unconcerned. They say, "What does that little thing amount to? Suppose, Mr. Woodman, you get that little wedge clear in, it won't amount to much; that will never split this great log, and divide us, and get us separated." But the rail-splitter views the matter differently. So he lifts his maul, and lays on blow after blow till the little wedge is entirely buried in the end. Not much of an opening has been made, just a little crack a few inches deep. But that is a beginning. He follows this up now with a larger iron wedge placed in the opening made by the little sharp-edged tool. Again he lifts the maul—listen! crack, snap, go the splinters, and soon you have an opening an inch and a half wide and perhaps two feet deep or more.

Now the old log begins to groan. It did not care anything about the strokes of the little ax, nor the work of the small wedge; but this large wedge troubles it some. But the work does not end here. The rail-splitter now brings forth a large wooden wedge. He inserts the blunt end of this clumsy tool into the opening made by the smaller wedges. Now listen; crack, snap, twing—see how very rapidly that rent grows in the old log! It creeps along down the sides and into the heart, while every splinter cries out in alarm, "What shall be done? Let us out with that big wedge, or we are ruined." But it is too late now. A still larger wedge follows each preceding one, till finally twenty rails lie there each one separate from the other.

Now let us transfer this to the church. The devil's work is to separate the members one from the other, as a man separates a log into rails. But how is this to be done? Look at that little church just brought into the truth. They are all rejoicing in the light, and happy in the Lord and in each other's confidence. They love to associate together, to pray and talk and sing together. It is the delight of their lives. They are perfectly united. They feel as though nothing could ever separate them. But the devil has succeeded so many times that he never despairs of even the most united church. But where shall he commence? How shall he get his wedge in? He knows it is useless to commence with some great affair. It would be impossible for him to get these brethren or sisters into a real hand to hand fight. No; they would be frightened at the very idea. He could not get one of them to steal from another. They would never think of it. He knows that he must commence with some small matter. Like the rail-splitter, he must begin with his smallest and brightest iron wedge.

The devil looks the church all over, and studies each member carefully. Pretty soon he finds his tool. Quite generally it is that little, smooth-tongued, talkative sister. He watches. Now he prompts her to commence tattling a little, or surmising or magnifying some small thing. Then he finds another tool in some silly one who will run and carry this to another member. There! the work has begun. The devil has got his little iron wedge in; but now it must not be left there. It must be driven clear in. So he induces every member that comes along to take up the maul and hit it a blow. At every stroke it enters deeper. The work is now encouragingly begun. Now the devil is ready for something larger. He soon finds occasion to follow up this little opening with a more grave matter. A larger wedge is put in.

Now the members forget the other affair, and turn their attention to pounding this wedge, and in it goes, deeper and deeper. Now the church is in trouble. It begins to groan and sigh and shed tears, while the devil laughs. But he does not let it rest there. He must keep following it up. By this time he has managed to provoke some one to say some very harsh thing of another. All right, this is just what he wanted. This is his big wooden wedge. He puts that in the rent, and now sets every one lustily to mauling this, when the work is done. Like the old oak log, the church now lies split right in two. The balance of the work is easy. It is a small matter now to split them up into factions.

My brother, my sister, is your church in trial? How did it come about? The devil did it, of course, but who was his tool? He could not have done it without his little iron wedge. Where did he find that? Have you unwittingly submitted yourself to do this work of Satan? Are you the devil's iron wedge?

D. M. CANRIGHT.

THEY tell us that any one day of rest after six days of labor is all that the Sabbath commandment requires. If this is so, we shall certainly be safe and shall not fall from grace, if we keep the day named in the commandment, the seventh day.

BROKEN VOWS, AND BACKSLIDING.

In this age of backsliding it would be well for us to consider the causes which lead to it. No doubt these are very many. A backslidden state is one of the most dangerous into which humanity can fall. The sinner who has never tasted and found the Lord precious can often be more easily aroused to a sense of his danger than the cold backslider. The heart becomes callous and unfeeling through backsliding. The more we backslide the greater the effort required on our part to arouse, and the less feeling we have to seek God. Our ears become dull of hearing, our eyes sleepy, and our hearts worldly and gross, and religion loses its charms for us. We have a name to live, but we are spiritually dead. The religious world is largely in this condition. And, alas that we are forced to say it! thousands of Seventh-day Adventists are in the same state.

A state of backsliding is a most wretched state in which to live. The non-professor may possibly find some pleasures in the world which afford a momentary gratification, though they are but little more satisfactory than the apples of Sodom, which, though beautiful without, are ashes within. Such pleasures never can satisfy the aching void in the human soul, which longs for something better than this world can give. The true Christian who lives in the enjoyment of God's blessing has sweet peace of mind most precious indeed. He enjoys religion. I love that phrase, it is so expressive. The apostle expresses it most forcibly when he speaks of that "peace of God which passeth all understanding." The Christian living in the light has the promise of God's blessing in this world, and of a glorious home in the world to come.

But the poor backslider, what happiness can he find? He knows something of the blessedness of religion, but has lost it. He lives in condemnation. A weight of sadness drags at his heart. He looks with longing at worldly pleasures, but hardly dares to enjoy them, and if he tries to do so condemnation seizes his soul. All his religious duties are drudgery to him, and yet he dares not wholly neglect them. He tries to keep up a show of religion to satisfy his conscience and meet the expectations of others. At times his soul hungers for something better, but he does not find within himself the energy necessary to reach it. He is like a man on the fence dreading to jump either way, and afraid to remain. A sad and wretched life is that of the backslider, and may God pity those who are living it.

God often seems to leave men who have grieved his Spirit away in this condition a long time, to teach them an important lesson. He wants them to reach a higher platform, a more noble Christian life, and leaves them to feel the wretchedness of backsliding till they will see the need of God's special help, and plead with him mightily for it. If they really do this, he will set their feet in a large place, and fill their hearts with courage and joy.

It would be profitable for all backsliders to consider carefully the causes which have brought them into this sad condition. Broken vows, no doubt, would be found one potent cause of it. A vow is a solemn promise made to God, or in reference to something we will do in his service or for his cause. It is surprising how little regard many professing Christians show for the promises made to God; many seem never to think of them afterward. Such have read what the Scriptures say concerning vows with little attention. Let us consider some of the texts bearing on this subject. "If a man vow a vow unto the Lord, . . . he shall not break his word, he shall do according to all that proceedeth out of his mouth." Num. 30:2. And so sacred were vows regarded that if children or wives made them, and fathers or husbands knew of it and made no objection, they themselves as well as the others were bound by them. So the connection shows. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." "That which is gone out of thy lips thou shalt keep and perform." Deut. 23:21, 23.

When we consider the many solemn promises which are made to God and broken with little thought, is it any wonder souls are stained with sin and God's Spirit is withdrawn, till they are left for long periods in darkness and discouragement? Is there not a cause? And how could God give his Spirit to those who look upon their promises with so little care? He would be leading them to their own ruin should he bestow it under such circumstances. He withholds it till we see our sins and repent of them,

and it is best that he should. Here is a precious promise to those who pay their vows: "Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:14, 15. God is pleased to have us make vows if we keep them. He makes this a stepping-stone to great blessings. "Vow, and pay unto the Lord your God." Ps. 76:11. "I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66:13, 14. How few there are in this world who imitate this noble example. They make solemn promises to God when in trouble and distress. He hears them, and gives them blessings, and prospers them. Then they forget all about their vows, and wonder why barrenness of soul has overtaken them. Had they been faithful to carry out these vows, they might have been full of light, and strong in God. The only course God can take to save such from final ruin is to leave them in distress till they shall see the sinfulness of such conduct, and repent of it heartily.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:4-6. This is a remarkable testimony. The sacred writer teaches that those who vow to God, and do not regard their vows, are "fools"; i. e., they act very foolishly; they bring sin on themselves by the words of their mouths; and the recording angel, who makes a record of our words and acts, records this transgression. It also teaches that when we excuse ourselves in the presence of the angel for this violation of our word, it causes him to be angry at such a course; it violates his high idea of justice to see those who profess to serve God pursue such a course,—a course which may result in their destruction, and will stand in the way of their prosperity.

The same writer says, "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25. That is, after we have made a solemn promise to God to do this or that, then to begin to question about it so as to avoid the performance of what we agreed to do, is a snare to our soul,—a snare of Satan into which many poor souls have fallen, that will be lost forever. God is a God of truth. He hates lying, deception, and falseness of every kind. When his professed people so far forget themselves and so mistake his character as to wholly disregard their solemn promises, with the impression that God cares very little for it, as little, perhaps, as they themselves, thus concluding that God is such a one as themselves, what can he do but withhold his blessing, or visit his judgments upon them to arouse these souls to a sense of the sinfulness of such conduct, and bring them to a better course.

We cannot doubt that slackness in keeping our promises is one great cause of backsliding. God never changes in his character; hence all he has said concerning our vows to him stands just as it was written ages ago. But man is very changeable. At times when the importance of sacred things is set before the mind, he promises to do such and such things for God, and at the time he means it; but other scenes surround him, and his promise is forgotten. This course is pursued over and over again. God is very merciful; he does not inflict chastisement at once, and so this course results in a slow process of hardening the heart, benumbing the conscience, and perverting the mind, till tenderness is banished from us. We are then, in the full sense of the term, backsliders; and many times we wonder what is the cause of our backsliding. Other causes may be numerous, but here is one surely.

We neglect our promises made in meeting. How many when they arise to speak commence with a confession of living far from God, but promise to live better lives, and be more faithful. Such testimonies are good, if only lived up to; but how many speak them who never consider them again till they speak the next time, and then they say about the same thing. This process must harden the conscience. We promise God in times of affliction and distress of mind, when we feel that we must have relief, and God often brings peace to our souls. Then we forget our sacred vows. How sad that we should do so; what blessings we might enjoy if we did not.

We neglect the vows we make to the cause,

our s. b. pledges and pledges to various enterprises connected with this great work. It is a cause of great regret that some among us pay but little regard to what they pledge, but we are glad that these are comparatively few. Such will not prosper in the Lord, and we know they do not usually prosper pecuniarily. Why should God bless them? Some, no doubt, through disappointment, find it almost impossible to fulfill their promises, but such should do the very best they can.

Some violate vows made to leave off wrong habits, such as using tobacco or gratifying other depraved appetites. I know some who for years made solemn promises to quit such habits, who returned to them like the "dog to his vomit," or the creature which was washed to the mire again. And yet they seem to regard it as a light matter. May God pity such, and rouse up their consciences to vigorous action before they shall be forever stilled into silence by the benumbing influence of narcotics. Such, indeed, are to be pitied, and so is every one who falls into a wrong course. But sins must be put away, and our vows must be regarded.

This subject is a great one, too great for an article like this. Nearly all of us have come short in fulfilling the promises we have made to God. We suffer a great want for this, the want of God's Spirit. We need a revival of genuine religion. How it would quicken all our activities, open our hearts, and strengthen us in our work. Let us look over our lives, take up the stumbling-blocks we have left in our tracks, "pay our vows to the Most High," repent of our sins, and strive for a higher conversion.

GEO. I. BUTLER.

Appleton City, Mo., Feb. 5.

THE CAUSE IN OLD SWEDEN.

EXTRACTS from letters from different parts of Old Sweden show that the Spirit of the Lord is at work upon the hearts of the people in that land. A brother writes, Dec. 17, 1878, as follows: "I wish to express my thanks for the *Harold*, which comes to us regularly. I inclose money for the year 1879. May the Lord's blessing rest upon the sacrifices which our friends in America have made for us. There are four here who meet together on the Lord's Sabbath, and his blessing is with us."

A brother in the northern part of Sweden writes, Jan. 12, 1879: "I have received the *Harold* four months, and have been much instructed on important truths. I have accepted the Lord's Sabbath. There are some here who would be glad to take the *Harold*, and I am in hopes of obtaining some subscribers soon."

Another writes: "I wish, with all my heart, that some brother would come here to preach the truth in its purity; for I believe there is a large mission field in this vicinity."

Another who lately embraced the truth writes: "I am now shut out of the Baptist church upon the following confession: 'The truths I have embraced are in accordance with the Scriptures; I shall follow them, and do what I can to induce others to embrace them.' When the chairman of the meeting heard this, he said, 'The church cannot recommend such a member.' The *Harold* is liked by nearly all. It is sent from house to house. I have obtained four subscribers, and hope to get more. I have been out and delivered a few lectures."

In another letter from the same brother he says: "I thank you for the books you sent. Inclosed is money for the *Harold*. To-day I have written to Eld. Matteson in Norway. It will be a great satisfaction to get a letter from him. During the present year I think there will be an interest in Sweden to hear the truth. The editor of the *Evangelist*, a leading Baptist paper, designs to publish articles on the Sabbath question. The editor of *Tidens Tecken*, *Signs of the Times*, I understand, has accepted the Sabbath. I have a desire to visit Eld. Matteson, and act as colporteur for him."

Other interesting letters showing progress might be given.

Through Eld. Matteson's reports we have seen what a great interest is now manifested in Norway. In one report he says that the interest in Norway is ten times greater than in Denmark, and it is said that in Sweden there is still greater interest manifested. This fact, together with the encouraging letters we from time to time receive from persons who are becoming interested and embracing the truth simply by reading the *Harold*, inspires us with new courage and zeal to labor on in this good cause.

In view of these impressive tokens, our faith in the work of the third angel's message grows stronger, and we believe the day is not far distant when we shall see the Swedish cause rise to

success and prosperity. We are very thankful to our American brethren for the interest they have taken in us, and we would still humbly plead for your prayers, benevolence, and hearty co-operation in this branch of this one grand and glorious work.

May God bless the cause among the Swedes.
A. SWEDBERG.

VIGILANT MISSIONARY SOCIETIES.

We are surprised to notice the slow progress made by our brethren in taking the *Signs* in clubs, remailing them to the addresses of others, and then writing to them in regard to the paper. What led to the organization of vigilant societies was, first, the fact that the sisters would more especially take the responsibility of seeing that the papers were sent out, and thus they would not be so likely to be laid upon the shelf unused; second, to develop talent which would otherwise be of no use in the cause of God; and third, to thus place our reading matter before thousands of families that otherwise would have no knowledge of present truth. We here take the liberty to insert a portion of a private letter, dated Jan. 19, from a secretary of a vigilant missionary society. This society is trusting in God for monthly donations to pay for one hundred and fifty copies of the *Signs*. Last year they ventured on God's promises for a smaller amount. They first secure all they can on the monthly installment plan, and when they fail of means, they unitedly pray to God; and I understand that they have never yet been disappointed in making their monthly payments. The means comes in by donations. The following is the letter:—

"I know you will be interested to know of the prosperity of the V. M. society. I am more than happy to inform you that there is a commendable zeal manifested on the part of all that attend the meetings in sending out the *Signs*. We have sent out our first two hundred and seventy-five copies. I really believe that we have undertaken the work this year in the fear of God, more than ever before. We have ventured out by faith. We believe God will help us through. It is his work, and is it not safe to trust him to help us temporally, physically, and spiritually? The more I do, the more of the blessing of the Lord I enjoy, and the better my health is." (This sister had been given up by physicians to die.)

After speaking of other matters she continues: "Perhaps you would like to know how many papers each one takes weekly." Then follow the names of fifteen sisters, which we omit, but give the number they take respectively each week, as follows: 50 copies, 30, 26, 12, 20, 18, 10, 7, 10, 5, 10, 10, 4, 4, 59. The one that takes fifty-nine copies says:—

"Probably there will be times when they cannot take care of so many, and I have volunteered at such times to help them through. I found a book to-day that contains the names of hundreds of ladies and gentlemen, of all classes and from all parts of the country. I feel sure God is leading us. Already \$5.50 has come in outside of pledges. We are constantly pleading with God to help us to means. I received a card from a student in — University, N. C., stating that he is interested, and wants more papers. Another wants to know if we would like to have him act as agent. He says several of the students to whom I have sent the papers like them. — writes from —, N. C., that he and one other brother were expelled from the Baptist church in November for believing and preaching the seventh-day Sabbath, in consequence of which three others, real worthy individuals, came out and took hold of the Sabbath with them. There is now a company here who have organized a Sabbath-school, and are using Bro. Bell's 'Lessons for Little Ones.'"
S. N. HASKELL.

PULPIT KINDNESS.

THE language of the sermon should always be kind. During the preparation let the soul be filled with love. Make no concealed or sharp thrusts, intended to wound feelings or resent some fancied insult. That may be the wisdom of the serpent; but not the harmlessness of the dove. I think it is Sir Francis de Sales who says: "I would give one hundred serpents for one dove."—*Simpson*.

ECONOMY VS. EXTRAVAGANCE.

ECONOMY saves money, but that is not its highest recommendation: it saves reputation, health, and life. On the contrary, extravagance squanders money on useless things, hurtful indulgences, and health-destroying luxuries, blights reputation, and ends in premature death.
R. F. C.

DUTIES.

'Tis good to do the Master's will,
Though tears and sighs our lives may fill;
No work or word of love is lost
When given standing at our post.

Duty compels us oft to tread
Upon the thorn and briar's bed;
But weak and weary, torn and sad,
One smile from Jesus makes us glad.

No fear of foe, no dread of care,
Can make us cease the cross to bear;
For soon in realms of bliss we'll be,
From every mortal care set free.

How can we falter by the way?
What answer can we give, oh, pray?
When such a sacrifice was given,
To purchase us a home in Heaven.

O Christian, think no more thy lot
Is hard to bear; thou hast forgot
Thy Saviour's care, thy hopes most dear
Of Heaven, our home which is so near.

Mrs. M. F. GOULD.

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.

OUR work in this place has called forth a great deal of opposition. The whole clergy of the State Church, including the bishop and the professors of the State University, have arisen like one man to crush this new doctrine. The Methodists have commenced a most bitter attack in a daily paper, besides writing in their own paper. And other preachers hold meetings to discuss the Sabbath and immortality questions, and to counsel as to the best way of opposing and hindering us. Nevertheless the people crowd in, and for want of room many go away at every lecture. The number of our friends is increasing. I have never seen so great an interest, neither have I ever had such a strong opposition to meet; and there is as much need of using the pen as the tongue. We have nine meetings every week.

The second number of our small paper, *Tidernes Tegn*, has been printed. About seven hundred copies have been circulated in the city, and we have two days in which to distribute more before the next number is printed. I hope, also, to get access to the daily papers, at least to reply to the attacks.

This battle for the truth in Christiana is of the greatest importance for the Scandinavian kingdoms. If it is carried through successfully, we have gained a strong foothold in these northern countries, and the influence will be felt throughout. But if we lose here, we lose much. I have but a little strength, which is far from being sufficient and proportionate to this great work. I cry unto God for help, and he has graciously helped us hitherto. Yet we need more sanctified talent to aid in the work, and some means. May the Lord remember this part of the great harvest field also.

There have been but few meetings held among our friends in Denmark this month. The roads have been impassable on account of snow.

JOHN G. MATTESON.

Osterhausgaden 12, Jan. 20, 1879.

OHIO.

Nova, Ashland Co.—Our church held a meeting on New Year's day, and pledged \$9.00 for the Oakland, Cal., house. This is called the Troy church.

JOHN SPRINKLE.

Wakeman, Huron Co., Feb. 11.—Have had seven meetings. We have a good house, good bell, and a good organ and player. The attendance is not large; but there is good attention and some interest. I am alone.

H. A. ST. JOHN.

East Norwalk.—Bro. H. A. St. John and myself have just held a series of meetings in this place in the church of the late Eld. Vail. Eight signed the covenant to keep the commandments of God, and the faith of Jesus. We organized a Bible-class, and made arrangements for Sabbath meetings. Obtained three subscribers for the REVIEW, ten for all our periodicals, and sold some books. We feel to praise the Lord, and take courage.

WM. BEEBE.

Van Wert and Hamler.—The church at Van Wert was raised up and organized by Bro. H. A. St. John about a year and a half ago. It now consists of seventeen members, the most of whom are firm in the truth. When Eld. Canright was here he spoke of the tithing system, and made the duty of paying one-tenth of our income to the Lord so plain that the entire church, with one exception, entered into it heartily, and have since been living up to the light they received on the subject.

I have spoken five times at Hamler, in a small meeting-house belonging to the citizens of the place. The interest is increasing.

A. A. BIGELOW.

Corsica, Feb. 10.—Several valuable additions have been made to the cause of truth during the past week. Those who have begun to keep the Sabbath are receiving new life. The opposition is becoming very bitter, yet it is all underhanded. The truth has been making such roads into the best society here that by an un-

derhanded effort we have been shut out of the hall, and we now have to hold our meetings in a private house. Last Sabbath one of the trustees of the M. E. church took his stand for the truth, saying, "I must surrender myself to it."

Last evening, as we were holding our last meeting in the hall, I introduced the subject of building a meeting-house, and in a few minutes we had half enough pledged; and before this reaches the readers of the REVIEW we expect to have the other half, and begin work.

The Methodists are trying hard to get up a revival. They are very strong here. Somebody writes bitter things about us and our work for the local papers, but our friends are ready with their pens to reply. This is opening the way for us to labor in many places around here. Miles Grant's work against the Sabbath and Sister White has been introduced. It is the greatest bundle of falsehoods I have ever seen. I have reviewed it, and this has helped us much. Every effort against the truth has been turned into a victory for it. We are happy when we see souls turned from darkness to light.

A. O. BURRILL.

NEW YORK.

Pierrepont.—We held meetings here Feb. 1, 2. The church seemed encouraged, and resolved to live nearer to God. Two joined them.

On the evening of Feb. 2, a church of nine members was organized at South Pierrepont; others that could not be present will unite soon. An elder and deacon were chosen and ordained; and the church adopted the tithing system. This church will be known as the South Pierrepont church. The clerk's address is Mrs. A. W. Smith, Colton, St. Lawrence Co.

A. H. HALL.

H. H. WILCOX.

MINNESOTA.

Winstead, McLeod Co., Feb. 5.—We commenced labor at this place Jan. 15. The interest has increased as our work has progressed. Seven kept last Sabbath, and as many more are convinced. The interest continues. The large school-house in which our meetings are held is often filled with attentive hearers.

H. W. BABCOCK.

E. A. CURTIS.

Todd Co.—From Dec. 13 to Feb. 4, I held meetings with the brethren at Burnhamville. The outside interest was small and prejudice strong.

I am now holding meetings at Birch Dale, Fuller's school-house, with a good interest, and an almost general turnout. Plenty of doors are opened to me. Four Catholics attended meeting once, and expressed their feeling against the truth by saying that that man should be arrested.

JAMES S. BROWER.

Maple Plain, Feb. 7.—A few here, we do not know how many yet, have decided to obey the truth. Prejudice has been bitter, and the undercurrent of opposition strong. We were driven from the school-house after holding meetings two weeks, but our friends hired a hall, and there was no interruption of our meetings. Have given the prophecies, the law, the Sabbath, and the messages. Our congregations have been small, but are now on the increase. The Lord has given strength and clearness, and we think the spirit of inquiry is widening and deepening.

Our courage is good, and our faith in the message stronger than ever before. We believe the Lord will give some fruit, and we labor on in hope.

D. P. CURTIS.

W. WALKER.

WISCONSIN.

Little Prairie.—At our business meeting Jan. 1, in addition to what we had before pledged and paid, we pledged for the Tabernacle \$14.00, for the Oakland house \$20.25. For the Tabernacle \$6.40 was paid down, and for the Oakland house \$4.65.

PLINY POTTER, Elder.

Spring Lake, Pierce Co., Feb. 7.—We commenced to hold meetings in this vicinity about the first of January. The attendance has been good. Nine were keeping the Sabbath when we came, and fifteen have been added to that number, making twenty-four in all. The interest is still good, and many are deciding. Bro. E. E. Olive has joined me this week.

S. FULTON.

ILLINOIS.

Among the French.—Feb. 1 and 2, Mrs. B. and myself attended Bro. G. W. Colcord's meetings in Kankakee for the Americans and French. These meetings were profitable. A V. M. society was organized.

Last Sabbath we were at St. Anne, and enjoyed a sweet season in attending to the ordinances. Several Americans were present. Two were received as candidates for baptism. Here also a V. M. society was organized.

I have held two interesting meetings at Papineau, near St. Anne, where is a family of French Sabbath-keepers. Am now giving a short course of lectures among Americans and French at Pitwood, eleven miles from St. Anne. The interest is good. We look for at least a good reinforcement for the St. Anne church, that have been diligent in doing missionary work here. We hold our first Sabbath meeting next Sabbath.

I am strengthened and encouraged while taking physical exercise.

For the next two weeks my address will be St. Anne, Ill.

Feb. 12.

D. T. BOURDEAU.

NEBRASKA.

York Co., Feb. 9.—My meetings at the Pleasant Hill school-house, which have just closed, were held in the vicinity of the Waco church. This church was much encouraged, and received three additional members. Several took hold of the truth for the first time. May the Great Shepherd lead them.

H. SHULTZ.

Taylor Valley.—I held meetings here from Jan. 15 to Feb. 2. Sold books to the amount of \$7.65. The scattered brethren have been strengthened, and a few are interested. We held two Sabbath meetings in which the Lord greatly blessed us. A few attended from Raville. Six are keeping the Sabbath here as the result of my meetings last winter, and some have moved away. DANIEL NETTLETON, JR.

Tekama, Burt Co., Feb. 9.—The past three weeks I have been holding meetings at a place three miles west of Tekama. The interest is good, and a few have commenced to keep the Sabbath. Rev. 12: 17 is being fulfilled here.

Jan. 27 I met with the brethren at the Thompson school-house. They are entering heartily into the T. and M. work, and are adopting the tithing system. Four were added to their number.

A. J. CUDNEY.

DAKOTA.

Finlay, Feb. 10.—Having visited all the churches in the territory, and got our tract society matters into as good a condition as possible for the present, I made arrangements to give a course of lectures in this place, and began them on Monday evening last. The interest has been good from the first. We held the first few meetings in the school-house, but that proving too small for the congregation, and being occupied several evenings in the week, we soon moved to a commodious hall about a mile away. This hall was freely offered us by the owner, especially as we were requested to occupy it by some in the community. Our audiences are large for the territory; there were nearly a hundred out last night.

S. B. WHITNEY.

VERMONT.

South Troy, Feb. 13.—I began a course of lectures here Feb. 1, holding them in the Baptist meeting house in which I spoke twice on the Sabbath question last May, while on my way from Massachusetts to the West. The result of those two meetings is that many have been inquiring into the truth. One began to keep the Sabbath soon after, and another about two weeks ago. The interest is very good.

C. W. STONE.

MISSOURI.

Rockville, Appleton City, and Nevada.—Held four meetings in Rockville, Feb. 2 and 3. On account of sickness, our meetings were not so well attended as I had hoped. God helped me in the preaching, as I tried to set before the church the principles of our holy religion to help them out of their difficulties.

Eld. J. G. Wood and a few other Sabbath-keepers live at Appleton City, seven miles from the Rockville church. At the request of Bro. W. I gave a few discourses there in the Methodist church. Bro. W. held a tent-meeting and a debate there a year and a half ago. I am convinced that the seeds of truth thus sown will, if properly nurtured, yet grow up into a church. There is an interest to hear and to read.

At Nevada I gave six discourses in a little over two days. There was much sickness among our members, which hindered. But there is a very encouraging interest among the outsiders, and this interest seemed to me to be rapidly growing. The seats were all full the last evening; many more people were present than have ever attended our meetings before since the lectures were given. I believe a harvest of souls will yet be gathered in Nevada, if the church live right.

I have felt to praise God of late for the gift of his Spirit, and the freedom I have felt in proclaiming his truth. How good the Lord is to those who seek him, when they seek him with all the heart. I am now commencing a course of lectures in Salisbury, Chariton Co., Mo., and shall be here several weeks.

GEO. I. BUTLER.

KANSAS.

Ward, Wilson Co., Feb. 9.—Since our last report, there has been a strong and determined effort to destroy our work. Four ministers of the New-light Christian church, in a protracted effort of about ten days, have made every effort to demolish us. We were called "spiritualists of the worst type," etc. We were compared to a flowery serpent, and the people were warned against the poison. They refused to invite us into the desk, because they said I had called the people heathens (which was not true). The amusing part is that they were preaching charity nearly all the time they were not fighting us. As we listened to their tirade we remembered with pleasure Matt. 5: 11.

They were antinomian on the law, and as I heard their strong expressions I wished that good old Bro. Summerbell could have been here to rebuke his degenerate sons. I doubt not but his voice would have been heard uttering the same truth that his pen has recorded: "It [the Roman Church] has reversed the fourth commandment, doing away with the Sabbath of God's word, and instituting Sunday as a holiday."—"History of the Christians," p. 418. They told us that nine of the commandments were natural laws, and then explained that natural laws govern the animals. The arguments on the Sabbath are not worthy of repetition, as we meet them wherever we go.

The concluding meeting was worthy of note. The speaker arose and announced his text: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." I thought this a grand conclusion after more than a week's persistent effort to destroy the law of Jehovah. Thank the Lord that many in this place are coming to the same conclusion. Yesterday we organized a church here, and our prospects are cheering.

We have just received an urgent request to come to Chanute and labor. Bro. Stevens has spoken a few times in that vicinity, and there is a deep interest.

L. D. SANTEE.

MICHIGAN.

Seville, Gratiot Co., Feb. 11.—I have held thirty-six meetings, besides listening to four opposition discourses, which were so contradictory that they served to strengthen our positions. We think a good work is begun here. Fifteen have commenced to keep the Sabbath. Bro. Arthur Dexter is with me, assisting in visiting and in opening the meetings. There are urgent calls for labor in many districts; the minds of the people seem to be preparing for the reception of the truth. The Lord's hand is in this work.

L. A. KELLOGG.

INDIANA.

Noblesville and Patricksburg.—From Jan. 28 to 31, I was with the church at Noblesville. Spoke four times, and held a business meeting. The outside interest is still good, and the room in which the meetings were held could not hold the people. Two embraced the truth, and united with the church. The organization of this company was further completed by electing an elder and deacon. The \$4.00 church library of Sister White's works was purchased. A committee was appointed to see about the erection of a new meeting-house, which is greatly needed by this young church.

Since Feb. 1, I have been holding meetings at Patricksburg, Owen Co. The first summer we labored in the State the tent was pitched here, and some faithful souls embraced the truth. During the past season they have built a good, plain, substantial meeting-house, 30x40, which is complete in every respect. The church have sacrificed time and means, yet at the dedication not one dollar was due to any one outside the church, and there was but a small debt among the members. At the dedication last first-day (Feb. 2) a large congregation was present. The Lord gave freedom; and all seemed interested. The house pleased, and several donated toward the small remaining debt. This is the first meeting-house erected by our people in Southern Indiana. To the Lord be all the praise. Meetings have been well attended since the dedication.

S. H. LANE.

KENTUCKY.

Summershad.—Sabbath and first-day, Feb. 1 and 2, was a profitable occasion for the brethren and sisters here. With one exception the members worked to the best of their ability. They all voted to adopt the tithing system, and six copies of the weekly *Instructor* were subscribed for. They are doing what they can in the T. and M. work, and are anxious to do more, but they find it difficult to get money to buy tracts.

S. OSBORN.

MASSACHUSETTS.

Athol Center, Feb. 14.—Our meetings still continue here with a fair interest. A few more have taken hold of the truth the past week. Last Sunday the Orthodox minister came to the rescue with a sermon on the Sabbath question. But it was so radically reckless that those of his people who had heard the truth preached found no consolation in it.

A brief synopsis of his faith is as follows: 1. The Sabbath was instituted at the falling of the manna—no evidence that it was kept before that time. 2. God designed that man should keep the Sabbath from the beginning, since we see indications of a weekly cycle through the book of Genesis; and also it meets a universal want. 3. It never was commanded till the law was given, and the reason assigned for keeping it was because God rested. 4. The Sabbath was Jewish, and commemorated the deliverance of Israel from Egypt. 5. Christ kept the Jewish Sabbath. 6. He was no observer of days. 7. He was no legalist. 8. He is the Christian law-giver. 9. We should not judge in respect to a Sabbath, etc. 10. If we are Christians, we shall keep the first day. (Thus judging those who do not keep it.) 11. The fact that the apostles met many times on the Sabbath (seventh-day) proves nothing. 12. Paul's one meeting on the first day proves beyond question that the first day was the Sabbath. 13. The keeping of a day was left a matter of perfect indifference. 14. The idea that the fourth command is now binding is

unsound. 15. The ten commandments are all binding. 16. The Sabbath is a shadow; don't linger in it. 17. The change came gradually, being made by Christian emperors (Constantine was cited). 18. It was left for them to select any day they chose, and they finally chose Sunday. 19. A Sunday law would be a good thing, and we ought to have one. 20. The testimony of the fathers settles it forever.

We haven't time to show a harmony between the above points, but the reader can try his hand at it if he desires. Bro. Haines had freedom in reviewing the discourse on Wednesday evening before a full house. We shall be here at least another week. D. A. ROBINSON.

IOWA.

Toledo, Feb. 11.—I leave in this place, as the result of labor here, five who are keeping the "Sabbath of the Lord our God," seven almost decided who express a firm determination to continue the investigation till the Bible evidence on the question is clear to them, and many others favorably impressed. This is the field where B. F. Snook made his great blunder; and the minds of the people were more terribly prejudiced against present truth than in any other place I have ever labored. Most arrogant contempt was exhibited by all the churches, and especially by the pastors of the place, of whom there are five.

I now return to Kansas, praying God to keep this little company through grace unto salvation when the dear Lord shall come. Those taking hold of this work are the most influential and devoted of the Baptist church.

GEO. H. ROGERS.

Sigourney, Afton, and State Center.—Our meetings in Sigourney have already been mentioned in the report of the T. and M. Institute. The Sabbath school was quite interesting. They have black-board illustrations each Sabbath. The brethren here take a club of thirty copies of the Signs. They formerly had a V. M. society, but as their few copies of the Signs are used up by those paying for them, an organized society was deemed unnecessary. Owing to the hard times, the brethren being mostly poor, they did not feel able to enlarge their club. We hope, however, that before long they will be able to do so, and to procure maps for their Sabbath-school. They seem anxious to do all they can.

Eld. McCoy and myself were in Afton the first four days in February. The brethren here are much scattered, but they manifested a commendable zeal in attending both day and evening meetings during the time we were there, and expressed a desire for them to continue. The time Monday and Tuesday was mostly occupied in setting before them the progress of this work, and the importance of health reform, tract and missionary work, spiritual gifts, etc. This was meat in due season. Some of the Spirit of God was in our midst. This is the poorest church, financially, I have found in Iowa, yet they took two church libraries consisting of Sister White's bound books, and fifty copies of the Signs, desiring to pay for them in canvassing for Good Health. They have an interesting Sabbath-school at this place.

We commenced meetings at State Center Friday evening, Feb. 7, and shared a degree of God's Spirit while the meetings continued. The brethren came each morning prepared to remain through the day. At noon a temporary table nearly the length of the meeting-house was arranged; and as the bread and fruit were bountifully placed upon it, we were reminded of the time when a table many miles in length will be spread, and the saints will gather around it, and Christ will come forth and serve them.

Monday was occupied in explaining the nature of the work, including the tract and missionary enterprise, etc. There was no money in their treasury; and a lively discussion with reference to "Sabbath offerings" for the Sabbath-school, took place, lasting about two hours. To show that it was morally right to make Sabbath offerings under certain circumstances for a special purpose, the Saviour's words in Matt. 12:5 were cited in connection with Num. 28:9, 10. At one time when all the offerings had been applied to the priests, and there was nothing in the treasury with which to repair the house of God, "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests which kept the door put therein all the money that was brought into the house of the Lord." 2 Kings 12:9. This was a wise provision at that time, and God's blessing followed it. See 2 Chron. 24.

This church had been taking a club of thirty copies of the Signs, but at this meeting they added over one hundred copies. They also organized a V. M. society, and purchased thirty dollars' worth of maps for their Sabbath-school. The friends manifested a desire to take hold anew in the work of the Lord. May God bless the cause in Iowa. S. N. HASKELL.

A CARD OF THANKS.

We are again, with our dear children, beneath our own roof; and we wish to express our heartfelt gratitude to those dear friends who have aided us by their contributions and cheered us by their love and sympathy. Our house is neither plastered nor furnished; but despite lacks and inconveniences our hearts go out in thankfulness, and in earnest prayer to our Heavenly Father that each of the dear friends who have aided us in our time of need may, at

the glad morn of the first resurrection, receive the blissful welcome to a home in those mansions Jesus has gone to prepare.

CHAS. B. AND F. C. REYNOLDS.
North Parma, New York, Feb. 12.

WELLSVILLE, N. Y., INSTITUTE.

THIS meeting closed Sunday evening, Feb. 9, having continued two weeks and two days, including our State tract society quarterly meeting with which the exercises commenced. During this time there were held forty-five regular meetings of the Institute, the greater share of which were each two hours in length. Besides these, there were regular prayer and conference meetings each day, and thirteen sermons were preached during the session. Notwithstanding the fact that so many meetings were held, the interest continued good to the last, the steady and constant application of so many unaccustomed to study being one of the remarkable features of the Institute. The work was divided into five departments,—the tract society, the Conference, the Sabbath-school, the musical department, and the department for parliamentary practice. For each of these departments an instructor was appointed, who had the general charge and responsibility of the exercises for the time assigned to his department.

In the tract society department the Institute was organized into five districts, each having its director and district secretary, and being composed of three church societies with their librarians and membership. All the regular transactions of business, drawing publications, distributing tracts, obtaining subscribers for periodicals, writing letters, making reports, etc., etc., were carried out as actual transactions, while at the same time instruction concerning the method of keeping the proper accounts was given so that the business might be done in a systematic and thorough manner.

In the Conference department the entire membership was organized into churches, for which the proper officers were elected. Proper records of the organization were made by each church clerk; the regular church quarterly meetings were held, in which all the business pertaining to such meetings was transacted, including the payment of the tithes and one-third, receiving members, granting letters, etc., in fact, all the business actually occurring in our regular church work. Minute instructions were given on all these points, which were illustrated and enforced by the actual practice had in connection therewith.

In the S. S. department the entire Institute was organized into a school, after full instruction had been given as to how this should be done, and a practical illustration had been afforded by organizing schools in each district. It is to be hoped that this instruction, with the practical illustration of how the work should be done, will prove of great benefit to the work in this new Conference in establishing that order and system that should be seen in all these departments of the work of God.

The visit of Eld. J. N. Andrews during the last days of the session, will, we trust, prove a lasting blessing to those who were present. His earnest appeals to those who are engaged in the work to become possessed of the true missionary spirit were not without effect on the hearts of those who heard them, and we trust that our Institute will not prove a failure in this important particular, but that the work among us will be marked by more of that real spirit of zeal and devotion that should characterize so important a work as that in which we are engaged.

The brethren separated to go to their homes with a good degree of courage and determination to carry out the instruction they had received, and to labor earnestly to build up the work of God in our midst, and wherever their influence may reach. B. L. WHITNEY.

VERMONT T. AND M. MEETING.

THE session held at Wolcott Jan. 25 and 26 was opened Jan. 25 immediately at the close of the first S. S. meeting.

C. W. Stone was appointed secretary pro tem. Director present, C. F. Worthen.

Voted, That a committee be appointed by the Chair to draft resolutions for discussion. The Chair appointed C. W. Stone, R. S. Owen, A. O. Wilbur.

Adjourned to call of Chair.

SECOND MEETING, JAN. 26.

Prayer by Eld. R. S. Owen.

Committee on Resolutions reported as follows:—

Resolved, That we approve the action of the New England Conference in relation to the raising of a tract fund, and that we raise \$500 by contributions to aid in that matter.

Resolved, That every director in the Vermont T. and M. Society be appointed to solicit contributions in his own district for this purpose.

Whereas, It is the duty of every member of our T. and M. Society promptly to report his labor for each quarter, and

Whereas, This duty has not been well performed, therefore

Resolved, That we urge our members to renewed energy and diligence in this matter.

Resolutions discussed and adopted one by one.

Adjourned sine die.

A. S. HUTCHINS, Pres.

C. W. STONE, Sec. pro tem.

A STRONG lottery epidemic seems breaking out in Europe; the French Exposition has been followed by one in which all France has been

interested. An effort was made to establish a lottery in Glasgow for the purpose of relieving the unfortunate shareholders of the City of Glasgow Bank. The amount collected for their relief was only about \$1,800,000, and it was proposed to raise \$30,000,000 by lottery. The scheme at first met with much favor, but the opposition of influential ministers and members of the Scotch churches has prevented the execution of the plan. So many other schemes of this kind have been devised for relieving shareholders of insolvent banks that the British Government has been obliged to interfere, and to threaten those engaged in them with prosecution. There would not be much danger in this threat unless there is some difference between British laws and ours; for lottery dealers here openly advertise and carry on their illegal business, in spite of indictments, right under the eyes of the District attorney.—Christian Weekly.

Notes of News.

—A COLONY of Swedes intend to settle in North-east Georgia.

—FLORIDA orange-growers are experimenting in making wine from oranges.

—FLORIDA proposes to hold its first Sunday-school Convention during the coming summer.

—SHOEMAKERS in Japan are now making boots for the American market out of American leather.

—REV. R. W. McALL is about to open the twenty-third evangelical station in Paris.

MR. SANKEY has been having overflowing meetings in Newcastle, Eng., sometimes holding four a day.

—It is estimated that the snow in Scotland this winter has occasioned a loss to the Highland sheep-farmers of £100,000.

—THE French Evangelical Society has sold 400,000 copies of Scriptures among the 35,000,000 of France, besides what it has given away.

—THE total receipts of the recent Fair in aid of St. Patrick's Cathedral, New York city, where there was so much gambling, were \$172,625.48.

—THE German Reichstag was opened by the Emperor in person on the 12th of February. It is thought the present session will be a stormy one.

—CARDINAL GUIBERT, Archbishop of Paris, thinks that the Radicals, with President Grevy at their head, will insist on the separation of Church and State.

—THE Daily Inter-Ocean says: "Cincinnati has cut down the salaries of its school teachers, so as to meet the extra expense of lawyers' fees, etc., of the Southern Railroad. Nothing like economy."

—THE pope has sent 10 Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingston. The mission will cost \$40,000, and includes 500 porters, servants, etc.

—It is stated as a proof of the strength of infidel principles in Germany, that a weekly paper in opposition to Christianity, published in that country, has a circulation of 600,000 copies.

—A CHICAGO doctor recently prescribed for a baby a mile away, attacked with the croup, which was held up to a telephone so that he could listen to its breathing and hear its shrill cough.

—ENGLAND is again in trouble on the labor question. A dispatch from Liverpool dated Feb. 10 says that the number of strikers of all classes is estimated at from 50,000 to 60,000. There have been some riots, but they were promptly suppressed.

—THE directors of the City of Glasgow Bank have been tried and convicted of falsehood, fraud, and willful imposition with intent to defraud, and also of theft and embezzlement, and they have been promptly sentenced to imprisonment.

—THE Vatican, which contains so many choice works of art, was built by Pope Symmachus and has been beautified and enlarged by subsequent popes till it is now the largest palace in the world. It contains 11,000 rooms, the greater part of which are occupied by works of art.

—THE balance-sheet of our foreign trade for last year is an encouraging one. We sold abroad merchandise to the amount of over \$76,000,000, exceeding our imports by \$301,540,000, while our specie imported was nearly \$2,000,000 in excess of that exported.—Christian Weekly.

—ON the 22d of January a disastrous engagement occurred between a small body of British troops stationed at Rorke's Drift, Cape Colony, and an overwhelming number of Zulus. The British force was nearly or quite annihilated. Reinforcements sufficient to put down the Zulus will be promptly sent to Southern Africa.

—THERE will soon be no necessity for encountering the dangers of the St. Gothard Pass in winter. A tunnel through the mountain is being bored from Switzerland and Italy. It will be the longest tunnel in the world, having already reached 13,481 yards, and nearly 3,000 yards are still to be excavated, which will require another year.

—A PROMINENT feature in Henry Varley's new Tabernacle in Melbourne, Australia, will be a large coffee-house, where eatables will be furnished at a little over cost price. The whole edifice will cost about \$100,000. A "Working-man's Club" will find shelter under its roof, with reading-rooms and other ample conveniences.

—A DECIDED change has come over the morals of New England within the last decade. It used to be that that section of the Union was noted for its morality, and for the model deportment of its people. Occasionally a brutal murder was committed there, but such crimes were of rare occurrence. Of late years this happy state of affairs has undergone a marked change. Murders attempts at murder, poisonings, wife-beatings, burglaries, embezzlements, etc., have prevailed to an extent that is absolutely shocking, and which takes from New England all right to claim its pre-eminent morality.—Pitts. Star.

—It is a startling fact that in a single year fifty American preachers should have been found guilty of crimes or misdemeanors by the secular courts. The list of these reverend offenders, printed by the Cincinnati Commercial, is an interesting contribution to the statistics of 1878, and deserves the serious attention of the class chiefly concerned. Naturally the larger denominations furnish more black sheep than the smaller ones; thirteen of the fifty were Methodists, and eleven Baptists.

—A CORRESPONDENT sends the following item concerning the dark day, clipped from the Grand Rapids Eagle: "An old lady living on the little Colorado, says the Arizona Miner, who has attained to the comfortable old age of 128 years, was 30 years of age at the time of the dark day, of which she has a vivid recollection, and she recalls many interesting incidents which took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards buried all their saints, of which they had a goodly number, while the Indians took to feasting on dogs and other animals."

—IN St. Petersburg, Russia, there is general unhealthiness and predisposition to epidemic. In the government of Tver typhus fever and small-pox are increasing in an alarming manner. Of 2,000 head of cattle attacked by the cattle plague in the vicinity of Ekatermoslav, half have perished. Small-pox, the plague, and an unknown epidemic, have broken out in several other localities. The St. Petersburg Golos says that several hundreds of bodies of those who died from the plague in Astrachan last December are still unburied. The Russian army in the Balkan peninsula suffers much from spotted typhus. The President of the Board of Health at Rome predicts that if the plague enters Europe it will destroy one-third of the population.

—THE following extract shows what suffering prevails in the beautiful and fertile regions of Alsace and Lorraine: "From all parts we hear the same cry of desolation. Misery exists everywhere, and business has come to an end. The economical crisis which has generally affected Europe has not spared our country; trade languishes, and purses are closed. The same cause which leads to economy in high circles produces want a degree lower, and starvation lower still; and all this occurs at a moment when winter brings to the poor its ordinary increase of suffering and sorrow. Some time ago we stated that the Charitable Society of Strasburg had 3,200 families on its books, and this is now the case throughout Alsace-Lorraine, where the people are suffering as much as in the neighboring countries. In Lorraine it is stated that there never existed so much distress, and that there is every appearance of its being aggravated by the continuance of winter."

Obituary Notices.

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

FRANKLIN GOODMAN, of East Norwalk, Ohio, died of inflammation of the bowels. Jan. 29, 1879, in the tenth year of his age. A loving father and mother and two little brothers mourn their loss. Frankie, together with his parents and brothers, attended our meetings in East Norwalk, and all were much interested. He loved to read the Bible, and during his dying moments gave good evidence that he loved the Lord and had his blessing. He bade all the family and friends an affectionate farewell, and sweetly fell asleep in death. May the bereaved parents be ready to meet their dear little boy when Jesus comes to raise the dead. Funeral discourse by the writer to a large and attentive congregation. Text, 1 Cor. 15:26. H. A. ST. JOHN.

NOAH W. PERRINE died at Spring Arbor, Mich., Feb. 12, 1879, of congestion of the lungs, aged 31 years. Though never openly professing Christ, he in his last sickness expressed confidence in the truths of the Bible, and a wish to live them out. His friends laid him away, trusting in God who doeth all things well. Discourse from 1 Pet. 2:7, first clause. J. O. C.

DIED of scarlet fever, near Arago, Richardson Co., Neb., Feb. 1, 1879, Mary E., aged 4 years, 10 months, and 16 days; Feb. 2, Olive L., aged 3 years, 3 months, and 6 days; Feb. 2, Arthur C., aged 2 years and 7 days; Feb. 3, Alice A., aged 3 years, 3 months, and 7 days.—children of Sanford R. and Mary J. Twist. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." S. R. TWIST.

DIED of lung fever, in Defiance, Ohio, Jan. 9, 1879, Bro. Elisha F., son of C. G. Daniels, aged 28 years, 4 months, and 3 days. He was one of the members of the Defiance church when it was first organized by Eld. I. D. Van Horn in 1870. Much of the time during his short and painful sickness was spent in seeking a nearness to God. He expressed great anxiety to unite in prayer with myself and wife. We arrived there about one o'clock p. m., and had a sweet season of prayer, during which his responses expressed a confident hope that all was well. At the close of the exercises he responded, "Amen," and in about five minutes sweetly fell asleep in Jesus. He was loved and respected by all who knew him. WM. F. CROUS.

DIED of diphtheria, Feb. 6, 1879, at DuQuoin, Ill., James Stanhouse, aged 38 years, 7 months, and 27 days. Our dear brother embraced the truth last August under the labors of Brn. Colcord and Bliss, and he has since been a devoted, earnest worker in the cause of God. Funeral discourse by the writer, from Job 14:14. We miss the counsel and influence of our brother. C. H. FOSTER.

DIED of bilious pneumonia, in Matherton, Mich., Jan. 17, 1879, my mother, Mrs. A. C. Kellogg, wife of Leander Kellogg, in the 59th year of her age. We mourn for her but believe she sleeps in Jesus. Funeral discourse by Eld. Jordon, M. E. from 2 Tim. 4:6-8. E. BAINE.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Feb. 20, 1879.

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.

J. Abbot French, pastor of the Fourth Presbyterian Church, Chicago, preached in his church, Feb. 9, 1879, a sermon on The Lord's Tithes, taking the truthful ground that a tenth of one's income should be faithfully and conscientiously given to the cause of the Lord; and that the obligation to pay the tithe is more binding in the present than it was in the former dispensation.

There was a report given in the Supplement last week headed, "Report of N. E. V. M. Society;" it should have been "South Lancaster V. M. Society." To spread the work of one church over all New England makes it almost too thin to do it justice.

The pamphlet entitled, "Seed Thoughts," noticed last week, may be had by addressing Miss A. C. Hudson, Battle Creek, Mich., instead of Allegan, Mich., as there given.

Under the heading, "A Dreadful Picture," the *Inter-Ocean* of Feb. 15 gives the following description of the appalling situation in Brazil. In the midst of the ordinary blessings of health and prosperity, we can hardly realize the condition of the unfortunate inhabitants of the smitten districts of Brazil. It seems as if the worst inflictions recorded in history are to be surpassed in our own day. We may expect these calamities to increase and spread; for the world has grown old, and the Judgment is near. The *Inter-Ocean* says:—

NEW YORK, FEB. 14.—The *Herald's* letter from Brazil gives a frightful picture of the drought, famine, and pestilence raging in the northern portion of that country for more than a year past. It is said to be the greatest calamity in two hundred years. Half a million people have been swept away by starvation and disease. The small-pox and black plague carried off victims in appalling numbers, and thousands of bodies are rotting on the open trenches at Lagoa, Funda. Thousands of other corpses are torn and devoured by wild animals. The starving peasants eat up their own offspring. Some places, including the city of Cereia, are depopulated. There are terrible struggles for life. The children are abandoned, and the young souls sold for bread. Thousands of living skeletons were to be seen. Government aid is tardy. The letter presents a picture of woe such as can hardly be paralleled in history, except by the siege of Jerusalem and the black death which desolated Europe in the fourteenth century.

TO THE BRETHREN IN DAKOTA.

DEAR BRETHREN: Permit me once more to express my anxiety for the prosperity of the work in our territory. I have been pleased to see the readiness with which the suggestions that have been made to this end have been received; but I am desirous that in proportion to our numbers and ability Dakota should not be behind the foremost in our ranks in all the enterprises connected with our cause.

Especially would I appeal to my brethren that come from the East. I have already learned that in this new country it needs much watchfulness and prayer not to be overcome by the spirit of the world; and in view of the testimonies that have been given on this point, we should remember that our object in coming here should not be merely to advantage ourselves temporarily, but to spread the light of truth and be more useful in the cause. And I would also impress the minds of our American brethren with a sense of our responsibility in view of the fact that our work is eminently American, and in all its branches is under the supervision of our English-speaking people; and as the brethren

in the territory are three-fourths or four-fifths of foreign extraction, if we wish them to cheerfully acquiesce in this order of things we must take a course to command their confidence and respect. Consider, too, that our standing will give color and character to the work, and therefore should be of the highest type.

There are several enterprises to which I wish to call particular attention, and which should be immediately attended to. 1. The General Conference Committee advise us to procure a fifty-foot tent, which will cost, complete, about two hundred dollars. We expect all to be equally interested in this matter. 2. The Supplement from Bro. and Sr. White relative to a paper for Bro. Matteson is just at hand. Who can resist such appeals? Here we expect our Scandinavian brethren, as Bro. W. suggests, to be especially interested, and to nobly respond. 3. A reserve fund for our T. and M. society is needed, that we may have a supply of publications without getting into debt. Here, again, we expect all to be equally interested.

We would be glad to receive responses to all these calls in the form of remittances, or pledges to be paid monthly or otherwise. Pledges for the tent should be sent in immediately, that we may know what to do, and the funds for this purpose will of course be needed soon. Communications relating to these matters may be addressed to me, care of D. T. Biggs, our State secretary, at Howard, Turner Co., Dak. Let us hear at once. S. B. WHITNEY.

QUESTIONS ANSWERED.

"Has the plan of paying to the tract society a sum equal to one-third the systematic benevolence been given up?" No. Wherever this plan has been adopted, it has proved a perfect success; where it has not been adopted, the tract society fund is more or less deficient.

"Does the S. B. treasurer retain the 'one-third'?" No; he only collects it, as it is convenient for him to do so when he collects the systematic benevolence. The one-third is tract society money, and should always go to the librarian. It is always distinct and separate from the systematic benevolence money, and has no more to do with it than camp-meeting money, or money on any other enterprise.

"Can we draw publications on the strength of what we pay into the reserve fund?" We should not; for that is not given to be used up in this manner, but to keep a supply of publications in the State depository. S. N. HASKELL.

A STATEMENT.

THE statement of the financial standing of the tract societies last week should have given the value of publications on hand, amount of unpaid pledges, etc., in each society; but as most of the societies failed to report this item, it could be given only in a few cases. Have since received a statement giving the value of publications on hand in New England and Ohio, as follows: New England, \$1700; Ohio, \$116.87. M. L. H.

TESTIMONY NO. 28.

HAVING read this testimony, I feel like urging my brethren everywhere to obtain a copy and carefully study it. Although it is an occasion of the deepest distress that, as ministers and people, we should need instruction of the character contained in this book, yet it is also a reason for devout gratitude to God that, such being the case, God condescends to regard us with such mercy and love as to impart it. The reproaches are severe but just; and if we are led to sorrow "after a godly manner," we shall "receive damage by it in nothing." (See 2 Chron. 7:8-11); and the exhibitions of the love and power of God in the experience of his servants, as therein related, should inspire faith and courage in our hearts, that we may draw nigh to God by repentance and consecration, and enjoy the same blessings at his hand.

S. B. WHITNEY.

A SUGGESTION.

I suggest that the Sabbath-keepers in Illinois petition the legislature to change the school law so as to hold district elections on some day besides the Sabbath, as the law now requires. Let a correct form of petition be prepared, and due notice be given, so as to have concert of action in the circulation. If a good number from all parts of the State could be sent in, I think the change would surely be made. As it is, we are disfranchised, we, as well as the Seventh-day Baptists and Jews. A time should be fixed upon to send in petitions, so that all should come at once before an appropriate committee. J. B. LOGAN.

IS IT RIGHT?

"Is it right to have Christmas trees, and pattern after the world and nominal professors in their wickedness?"

No. But we wish to change this question a little. Is it right to appropriate to God's service any custom or practice that the devil has made use of in his cause? If it is not, men should not pray, attend church, or perform any act of worship whatever; for all these things are in some way perverted by Satan. No Christian will contend for a moment that Satan does not usually have the best talent, nor that he does not lead men and women to sacrifice their dearest objects in his service. Does he not cause them to become devotees of the goddess Fashion, in consequence of which they suffer pain and inconvenience during their whole lives? Now shall we refuse to devote ourselves to the cause of God, and to make sacrifices for it, because Satan requires talent and sacrifices in his service? Every good thing, whether in the worship of God or not, and every evil thing also, he has turned to his account. We should seize upon circumstances and customs, and make all tell for God and his cause. A wise general will make use of the enemy's guns, and what he cannot use he will spike. "The children of this world are wiser in their generation than the children of light." The devil gets up pleasure parties and pleasure scenes of every description for the young, and then strews a thousand snares for their unsuspecting feet. Shall we not interest our children in any manner that is lawful and right? Every Christian man and woman will say, Yes.

WAS IT RIGHT?

A Seventh-day Adventist church in the Eastern States obtained an evergreen tree, and placed it in their meeting-house. The children took an interest in decorating it with offerings for the Dime Tabernacle and the Oakland meeting-house. With every offering was a text of Scripture on the subject of liberality and the promises relating thereto, until the tree might well be called a scriptural tree. They met on Christmas eve, not because they believed Christ was born that night, but to celebrate the event of his birth with joy.

ORDER OF EXERCISES.

1. After singing and prayer, passages of Scripture containing promises of the coming Messiah were repeated. 2. Verses relating to his birth were repeated. 3. Declarations concerning his death, resurrection, and ascension were given. 4. Bible stories, such as that of David and Goliath, Christ's healing the sick, etc., were related. 5. The fruit was gathered from the tree, and the texts of Scripture accompanying it were read. Appropriate hymns were interspersed with these exercises, in the singing of which the children took a part, and the scene was very affecting. There was no levity, but all were edified and instructed, and went home with increased feelings of reverence for God and the Bible. Most of these little ones from eight to twelve years of age have since given their young hearts to God. Was it right?

S. N. HASKELL.

WHAT THE TRUE POET TEACHES.

He teaches love to suffer and be pure; That virtue conquers if it but endure; That noblest gifts should serve the noblest ends; That he is richest who the most befriends; That through life's journey, dark or bright the day, Fate's not unkind, whatever men may say, If goodness walks companion of their way.

Appointments.

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

MEETINGS in Wisconsin as follows:—
Maple Works, March 4-9
Loyal, " 11-16
Nelsonville, " 20-23
H. W. DECKER.

THE next quarterly meeting of the Tennessee Tract Society will be held at Edgefield Junction, April 19, 20. We solicit a general attendance of all the scattered Sabbath-keepers, as we want to attend to some very important business previous to our camp-meeting. Bro. G. K. Owen and wife will be present. Make every reasonable effort to attend. We need to get near the Lord and into better working order.

Will all the scattered Sabbath-keepers in the State send me their names and addresses at Edgefield Junction, Davidson Co., Tenn.

CLINTON OWEN, Director.

ARMADA, Mich., Friday evening, Feb. 21, to continue as long as the interest may demand. Any church or company in that vicinity needing help, please report to me at the above place.

J. O. CORLISS.

Publishers' Department.

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

JOHN MYERS, New London, Howard Co., Ind., would like to work on a farm for a Seventh-day Adventist. Address as above.

To the Ohio Sabbath-Schools.—Wanted, the names and addresses of the officers of the newly organized Sabbath-schools, that have not already reported to me. E. H. GATES, State Sec.

Peninsula, Summit Co., Ohio.

HELP WANTED.—Gorham Newcomb of Akron, Erie Co., N. Y., wants to hire a Sabbath-keeper, either married or single, to work on his farm or take it on shares. For particulars, address as above.

A FARM of 80 acres in Shelby Co., Iowa, to be let on shares to a Sabbath-keeper. For particulars, address H. W. Gotfredson, Elkhorn, Shelby Co., Iowa.

WANTED, a situation in a planing, jointing, and job sawing mill, or at carpentering, among Sabbath-keepers. Address, Henry S. Priest, Still River, Mass.

We hold a letter from Onawa City, Monona Co., Iowa, with name of writer blank, asking for Question Book, and for pay referring to a credit on our books of last spring. Should like name of the writer, so we can fill order.

WANTED, by a lad of 16 a situation for a few months with Sabbath-keepers, in a healthy locality, with a view to attending school at Battle Creek. Would like to work in a store or shop New England preferred. Address, Henry C. Wilcox, Kensington, Hart Co., Conn.

Who? A letter from Olivet, Mich., inquires for some reading matter on our views. We should be happy to send it, but no name was signed to the letter. Who is it?

FOR SALE.—A farm of 160 acres near the village of Sandyville, Warren Co., Iowa. For particulars, address Eld. Geo. I. Butler, Mt. Pleasant, Iowa, or Noah Hodges, Sandyville, Iowa.

PETER MOTT, of Wilmington, Will Co., Ill., a blacksmith and machinist of thirty years' experience, would like to find work where he will be with Sabbath-keepers. Address as above.

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.

Jennie Reid \$4.00, E H Winchester 8.00, B Hill 4.68, G S Honeywell 11.27, J M Gallimore 6.75, A M Fulton 4.00, Amos Snyder 11.50, E B Lane 4.50, A E Burrill 5.50, Ole Olson 17.18, Clara E Tomlinson 7.40, S N Haskell 9.88, August Rasmussen 4.00, A W Maynard 4.00.

Books Sent by Freight.

C A Washburn \$20.68, James White 74.25.

Cash Rec'd on Account.

S N Haskell per A W Jensen \$9.00, Ill T & M Society per Lizzie S Campbell 20.50, A H Clymer 5.00, Wm Ings per R G Lockwood 3.00, W Sharp 9.00, H A St John 33.66, Ky & Tenn T & M Society 95.00, D Morrison 1.50, Kan T & M Society 35.65, S N Haskell per A J Stover 6.15.

Mich. T. & M. Society.

Mrs J D H Camp \$2.74, Dist 8 per J McGregory 6.50, Dist 4 per M A Day 8.88, Dist 15 per A B Moore 2.00, Dist 5 per J S Wicks 17.00, Dist 12 per Berry 8.00, Dist 16 per M E Rathbun 10.70.

Mich. Conf. Fund.

Hastings per D A Owen \$11.56, Leslie, Wm Hunt (s b) 10.00.

Gen Conf. Fund.

Mrs A Chafee \$2.00, Alpha Chafee 4.00, Alma Chafee 4.00, M S Burton 50c.

S. D. A. E. Society.

A C Woodbury & wife \$75.00.

European Mission.

Nellie C Taylor \$5.00, R Evans 5.00.

English Mission.

Oscar Tait \$6.25, Mrs E Owen 5.00, R Evans 5.00, E C Eckhart 10.00.

Danish Mission.

J C Rasmussen \$4.00, J S Wicks 25.00, A friend 10.00, Peter Moore & wife 14.00, W H Hall & wife 25.00, Charlie Hall 1.00, Cleora Hall 1.00, Ethel Hall 1.00, Wm Morrill 8.00, Alexander Seymour 1.00, A H Clymer 2.00, E Zytoskee 5.00, C W & L D Comings 10.00, R Evans 5.00, C A & E M Just 2.00, Wm McMoran & wife 15.00, Henry Dixon & wife 5.00, N P Dixon & wife 10.00, Mrs L Messerve 50c, Mrs Judith Miller 50c, Wm Brundage 25c, Bert Miller 6c, August Rasmussen 6.67, Jacob Miller 5.00, J P Christensen 5.00, F Petersen & wife 3.00, Peter Nielsen 1.00, Niels Larsen & wife 1.00, Anna & Frank Larsen 15c, Gowen church 3.18, E Van Deusen 5.00, John F Chubb 5.00, C B Tower 15.00, Levi Wells 10.00, P D Flood 5.00, Charlie S Coon 50c.

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.

CONSTITUTION OF THE T. AND M. SOCIETY, with instructions to Officers and Members. 36 pp. 5 cts.