

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE REST THAT REMAINS.

There is a home above the skies,
Where sin and sorrow never come—
A home unseen by mortal eyes,
The Christian's everlasting home,
There is a home
Where sin and sorrow never come.

Within that home a rest remains,
For those who reach that land of rest;
Where all shall sing immortal strains,
The habitation of the blest.
There is a rest
Where those who live are ever blest.

No chilling blasts, nor ice, nor snow,
Shall ever reach that happy shore.
Nor summer noontide's scorching glow,
Where friends shall meet and part no more.
That happy shore
Where we shall meet and part no more.

A glorious crown of righteousness
Shall be the lasting, sure reward—
The purchase of redeeming grace—
Of all who love and serve the Lord.
The sure reward
Of those who love and serve the Lord.

—Sel.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4: 1, 2.

A SHORT SERMON ON DOING GOOD.

BY ELDER ALBERT STONE.

TEXT: "Without not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3: 27.

The Scriptures are the development of the divine benevolence. The above text is a gospel sentiment. But the gospel is not alone in manifesting the goodness of God. The same principle that moved the Father to give his Son to redeem the world, moved him to dispense the law as a rule of government of his creatures. God requires of men that they should imitate him in doing good to mankind.

And this requirement has a moral basis, and rests on the relations we sustain to God and our fellows. The obligation to do good to others is not a mere compliment, but a necessity. It is interwoven with all our interests that pertain to this world and the next. Nor is it left to us to measure the extent of our benevolence by any standard which our own feelings may erect. To possess real value it must be exercised according to a rule which God has prescribed.

The extent of benevolent action definitely set forth in the text that stands at the head of this article, "when it is in the power of thine hand to do it," is an exact measure. It requires no more and can accept of no less.

To do good to others, then, to the extent of our power is not an act of complaisance merely, but a debt as verily as a note of hand for value received.

A note of hand is based on certain relations existing between the parties. The obligation to benevolent action is based on the relation we sustain to God and our fellow-men, and is made plain, in both testaments, and is enforced by the law of God, and the example of Christ. The motive that moved the Saviour to the greatest acts of self-denial and suffering ever witnessed on earth, was, "The joy that was set before him." Heb. 12: 2. In view of saving lost men and honoring his Father's law, the sufferings and shame of the cross became endurable.

It will not be denied that the love and benevolence of Christ were to the extent of his power. Let the same motive move us in our spheres of action.

The field for benevolent effort was never greater than now nor the calls more pressing. Men are perishing for lack of knowledge. The masses are in darkness. Honest-hearted men and women are ensnared in the entanglements of sects and creeds, and the traps of Satan. Have we power to do them good? Is there any light to which we can point them? Can we do anything that will help them break the snare of the devil and discern the signs of the present time?

There certainly is something we can do for them, and instead of a burden should it not be our joy to do it, and that to the extent of our power? Will there be any excuse for us in the Judgment if we fail to do all that is in the power of our hand to do? Doing a little in the direction of duty will never accomplish what God requires us to do.

When shall we wake to the testimony of the Spirit, "Not one half done that should be?" Has the angel recorded this testimony in Heaven, and shall we meet it in the day of God?

Oh! when will the message, "Thou must prophesy again," be fulfilled at this poor, dying rate? But this work is moving and some are doing more, perhaps, than would be required, or than they have power to continue to do, because others are not doing what they should. I have no spirit of fault-finding while I write, but I would stir up the minds of young men and others to feel more deeply in regard to their own individual and respective duties in this work.

Volunteers! volunteers are called for. Who will volunteer, yield to conviction of duty and take hold of the work just as God would have them to do? It is not a drudgery, but a privilege to work in the vineyard of the Lord.

There is a joy set before the faithful servants of the Lord as there was before Christ. His joy consisted in saving others; ours consists in sharing in that work; his, in reigning on the throne of David; ours, in being subjects of his righteous government, in the prospective gift of immortality, and in seeing the King in his beauty.

Christ endured and overcame in view of the joy set before him. Let the same motive stimulate us to endure hardness as good soldiers, and afflictions as seeing him who is invisible, and to sacrifice and labor for others' benefit to the extent of our power.

My heart goes out after the dear workers in the cause as I read the weekly reports from the broad and whitening field. If encouragement from my poor pen could reach them, I would cheer their hearts and make them glad. I would say to each, Fear not, for God is with you; be not dismayed, for he is your God. Jesus in the sanctuary pleads for your success, the third angel with a host of associates watches over you, soon victory will come, and then the golden gates will welcome you.

Thanks be to God, Joel's trumpet is being blown in Zion. The alarm is sounding in God's holy mountain, and soon the day of the Lord—the dark and cloudy day to all the wicked of the earth—will be here.

Morality of the Sabbath and its Importance.

WHEN the claims of God's holy Sabbath are presented, and its observance is urged upon the people, then every effort is made by its opponents to belittle the Sabbath as an institution of but trifling account. It is said to be only a ceremonial precept given simply for man's convenience, and that its observance or non-observance is a matter of little importance. While it is admitted that all the other precepts of the decalogue are moral, and their observance all-important, yet it is asserted that the fourth commandment is of a very different nature, containing no test of moral character. The only

importance that is attached to it is as a day for physical rest and religious gatherings.

While the Sabbath is regarded in this light, of course men will not feel very particular about observing it. We propose, therefore, to show that the nature and design of God's Sabbath day is as much higher than this view of it as heaven is higher than the earth; that it is not only a moral institution, but that it is the most important precept in the whole decalogue. In proof that the Sabbath is a moral precept we offer the following facts:—

I. *Moral duties and precepts are such as grow out of the attributes of God. Creative power is the distinguishing attribute of the living God, and the Sabbath grew directly out of the exercise of this attribute in the creation of the world.*

I do not see how the truthfulness of this proposition can be denied by any one. Why are we morally bound to serve God? Because he created us and all the blessings which we enjoy. None will deny that this is the basis of all our duties to God. A little reflection will show that it is not so much the wisdom, or the justice, or the holiness, or any other attribute of the Deity, as it is his act of creating us, which makes it our moral duty to obey him. Notwithstanding God is infinitely wise, just, holy, &c., yet could we bring ourselves into existence and sustain ourselves without his aid, we would be under no obligation to serve him. This is an important fact which we wish the reader to weigh carefully. It is, then, God's attribute of creative power above all others, that is the basis of all our moral duties to him. He made us by his power as a Creator, and by his power he can destroy us; hence he has a perfect right to say what we shall, or shall not, do. So Paul argues in Rom. 9: 20-23. Now the very basis of the Sabbath was God's act of creating the world in six days and resting upon the seventh. "Remember the Sabbath day, to keep it holy. * * * For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11; Gen. 2: 1-3.

The foundation of the Sabbath precept, then, is the same as that of all other moral precepts; and hence it must be moral.

II. *The Sabbath, like all other moral precepts, rests upon eternal and unalterable facts.*

In creating the world, God worked the first six days of the first week of time. He then rested upon the seventh day. That act made it his rest day, or Sabbath day. Sabbath is a Hebrew word, signifying rest. Hence the Sabbath day of the Lord signifies the rest day of the Lord. Therefore, when God had rested upon the seventh day, that day had thus become distinguished from all the other days of the week as God's rest, or Sabbath, day. When a man is born upon a certain day, that day becomes his birthday. No other day in the year is his birthday. So the day upon which God rested, the seventh day, and no other, is God's Sabbath day.

These facts of creation are just as true now as they were when the Sabbath was first given, six thousand years ago. Is it not as true now as it was then that God did work the first six days of the week? Certainly. Then these are still only working days, as the Lord has properly named them. "Thus saith the Lord God, The gate of the inner court that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46: 1. Is it not also just as true now as it was then that the seventh day is God's Sabbath day? Is it not still the day upon which he rested, and hence his rest day? Can you change your birthday from the day upon which you were born to one upon which you were not born? Of course not. Neither

can the Lord's rest day be changed from the day upon which he did rest to one upon which he did not rest. Has the first day of the week become the Sabbath (rest) day of the Lord? Impossible, because no day can become God's rest day till he has first rested upon that day. But God never did rest upon any day except the seventh. Hence the Sabbath day of the Lord is unchangeably fixed to the seventh day. This will always remain a fixed fact while the earth stands, which will be eternally. For this earth is to be purified and become the everlasting abode of the righteous. Isa. 65: 17-25; 2 Pet. 3: 7-13; Isa. 66: 22, 23. So long as days shall continue to succeed each other, so long must the seventh day continue to be the Creator's Sabbath day. And so we read in Isa. 66: 22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This evidence proves my proposition true, that the Sabbath is founded upon unchangeable and eternal facts, the same as all moral principles are. Here, also, it seems to me that all must admit the truthfulness of this proposition.

III. *The principle of every moral precept existed before the fall, and would have existed if man had never fallen. This is true of the Sabbath. But all ceremonial precepts were introduced after the fall, to shadow forth redemption.*

Here again we find that true of the Sabbath which is true of all moral commandments, viz., that it was a primary institution existing before the fall of man. But this is not true of any ceremonial statute. Idolatry, image worship, profanity, lying, stealing, &c., would all have been as morally wrong before the fall as after. Hence moral duties may be defined as those resting upon primary principles, or those which did exist before man fell, or before any remedial system was instituted. Ceremonial precepts are those which came in consequence of the fall, and which would never have existed but for sin. They grew out of the creature's action as a sinner, and shadowed forth his coming redemption. This is a plainly marked and undeniable distinction between moral and ceremonial precepts. Now we only have to ask to which of these two classes the Sabbath belongs, in order to determine whether it is a moral or a ceremonial precept.

Only one answer can be given to this. Every fact and principle upon which the Sabbath ever was based did exist before Adam sinned. Creation's work was ended, and the Lord's rest upon the seventh day was in the past. God had placed his blessing upon the seventh day and had set it apart to a sacred use. Thus the record reads: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day, from all his work which God created and made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." Gen. 2: 1-3.

This is a plain, chronological narration of what occurred in Eden. God worked six days, rested the seventh day, blessed it, and then sanctified it. Sanctify is thus defined by Webster: "To separate, set apart, or appoint, to a holy or religious use." Then the Lord did set apart to a holy use the seventh day in Eden. Every reference afterward to the origin of the Sabbath always points back to Eden. See Ex. 16: 23; 20: 8-11; 31: 17; Mark 2: 27. The Sabbath is a memorial of creation as I will soon show; and hence became necessary as soon as creation week was ended. But what were types, and shadows, and ceremo-

nies for? To point to redemption through Christ who was to come. Col. 2:17; Heb. 10:1 But these were not given until man needed redemption; and he did not need redemption till after he had sinned.

But the Sabbath was given before man sinned, and hence was not a typical or ceremonial institution. So we find that the Sabbath is a primary institution, all the reasons for which, like every moral precept, existed before the fall. The following established principle in law applies in this case: "Where there is no law by statute, but a reason for such law exists, the law itself is presumed to be in force."—*Broom's Legal Maxims*.

Every fact and reason upon which the Sabbath was founded did exist before man fell in Eden. Hence the record in Gen. 2:1-3 is true and reasonable, which says that God made, blest, and set apart, the Sabbath day in Eden. Hence it cannot be typical or ceremonial. D. M. CANRIGHT.

"Gone to Jesus."

I WAS conversing with a gentleman a few days ago, who had recently buried his wife, who made use of the following language: "My dear wife has gone to dwell with Jesus. She is now an angel in Heaven, occupying a mansion prepared by Jesus." &c. If this is true that our friend's wife is now enjoying the society of God, of Christ, and the holy angels, it must have been by a special manifestation of God's power, for it is contrary to the teaching of our divine Lord.

Jesus, after comforting his sorrowing disciples, says, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, so that when you die you may come where I am." Is that the way it reads? Let us look at the third verse: "And 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 14:1-3.

In the preceding chapter Christ says: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." But why not go to Christ at death? According to the great plan of salvation, they who die in Christ must wait until Christ comes for them. And as there can be but one second coming of Christ, it would be preposterous to affirm that the second coming of Christ was at death.

Christ's second coming will be no private affair; for every eye shall see him. Rev. 1:7. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Says the inspired writer, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Paul, the great apostle, had no idea that he should go to Jesus at death; for, said he, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. And unto them that look for him shall he appear the second time without sin unto salvation.

The second coming of Christ, is not a mystical, spiritual coming, but a personal appearing. Acts 1:9-11. The last testimony of Jesus is, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

If our friend's wife has received her reward, and gone to those bright mansions above, she is more favored even than the patriarch David, whose sepulcher is with us unto this day. Acts 2:29. These are but a few of the many texts of Scripture that plainly and definitely speak of Christ's second coming and the time of the saints' reward. We find no scripture which teaches us that Christ leaves the heavenly sanctuary, where he now officiates as our high priest, and descends to this earth every time a soul dies, to take it to the realms of bliss. But we do find Scripture proof that, when Christ finishes up his work in the holiest of all, he will appear in the clouds of heaven with

power and great glory, and will then send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds. Matt. 24:30, 31. This is the time for the sleeping saints to be taken to the "home over there." One sign more to be fulfilled, then shall be seen coming in the clouds Jesus with his retinue of angels. Then, if our sister's works are found perfect before God, will she be changed to immortality. M. WOOD.

Boston, Mass.

Prophecy.—No. 12.

WITH a brief examination of a few facts concerning a line of prophecy commencing with Rev. 14:6, we shall now bring this series of articles to a close. Three angels are here brought to view, each bearing a distinct message of truth to the inhabitants of earth. These messages are immediately followed by a representation of the Son of man after taking his seat on the great white cloud upon which he comes forth to reap the harvest of the earth. Verses 6-16.

Instead of wild and ferocious beasts, we here find symbols of holy angels; therefore we may rightly conclude that the work here predicted must be of an entirely different character from that of the other lines of prophecy previously examined.

We understand that each of these messages is designed to symbolize an important work and movement in which the people of God will be engaged at the time to which the prophecy relates, and it is not unreasonable to suppose that literal angels will have charge over that work. From this we may at once see that the symbols used are peculiarly appropriate.

To what period of time do these messages apply, and when may their fulfillment be properly expected?

That the last of the three applies to a period just prior to the second coming of Christ is evident from the fact that it is immediately succeeded by a representation of that event. Verses 9-16.

The message of the first angel as given in verses 6, 7, reads as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This is called another angel, not because there were any in this series that preceded him, but because John had previously seen an angel flying in a similar manner. Chap. 8:13. From the fact that this angel preaches the gospel to them that dwell on the earth, we see that this must refer to a movement which takes place here on earth during probationary time.

This everlasting gospel which he preaches is the same gospel that is called, in Matt. 24:14, the gospel of the kingdom; but as proclaimed by this angel it has the additional truth that the kingdom is near at hand. An eminent writer on the prophecies says: "The burden of this angel was to be the same gospel which had been before proclaimed, but connected with it, was the additional motive of the proximity of the kingdom. No mere preaching of the gospel without announcing its proximity could fulfill this message."

The apostles did not preach this message. They reasoned of righteousness, temperance, and a judgment to come. Acts 17:31; 24:25; and they cautioned any against entertaining the idea that the day of Christ would come till after the great apostasy and the predicted career of 1260 years of papal supremacy. 2 Thess. 2:1-4. And the prophecies upon which this proclamation is based, are closed up and sealed to the same time, 1798. Dan. 12:4; 11:31-35. The first angel's message can therefore be given only by a class of people who live in the generation when the end is just at hand.

This message met its fulfillment in the great Advent proclamation, especially from 1840 to 1844, as set forth by William Miller and others. The class of people who fulfilled this message, showed from the prophecies by unanswerable arguments that the hour of God's judgment was at hand. This fact they proclaimed to the world. In so doing, they were giving the first angel's message. This message was true, and in preaching that the hour of God's judgment was at hand, they were preaching the truth. The judgment here announced is the *investigative*

judgment, which *must* take place prior to the second coming of Christ; for when he comes, the righteous dead are raised, and the righteous living are changed to immortality, in a moment, in the twinkling of an eye; 1 Cor. 15:51, 52; 1 Thess. 4:16, 17; therefore it must be determined before Christ comes, who of the dead shall have part in the first resurrection, Rev. 20:4-6, and who of the living are worthy to be changed to immortality.

This work of judgment was what was announced by the angel of Rev. 14:6, 7, and this work has been going on in the courts of the heavenly sanctuary since 1844. Though this message in regard to the time when this work of judgment would commence was correctly preached by the Advent people, yet by an improper understanding of the work of judgment, and the closing work of our great High Priest in the heavenly sanctuary they came to the conclusion that Christ would come to this earth in 1844,—an event which the message did not show would take place at that time.

The fact that they were disappointed in not witnessing the coming of Christ as they expected, affords no reason for rejecting the great truths proclaimed by them in regard to the ending of the prophetic periods, and the beginning of the work of judgment at that time. We learn that in the days when Christ was here on earth, though his disciples understood some of the great truths concerning him and his work, and though they accepted him as the promised Messiah, yet they did not understand all the truth concerning him; they did not see that he must be crucified and rise again; thus they were led to believe that when he rode into Jerusalem, he was going to be established as temporal king; Matt. 21:8, 9; but in a short time they met with a sore disappointment, when they saw him taken and crucified. But as they received further light, the subject was divested of all difficulty, and they could clearly see in what their mistake had consisted, and rejoice again in the blessed hope as the further light dawned upon their minds. Luke 24:13-53; 1 Pet. 1:3.

So in regard to the Advent movement from 1840 to 1844. Those engaged in that message understood a part of the truth concerning the setting of the judgment and the second coming of Christ—but not all; thus they came to a wrong conclusion in regard to the coming of Christ in 1844; but further light upon the subject as obtained from the Scriptures concerning the investigative judgment and the closing work of Christ in the sanctuary above, has caused those of the Advent people who have received that light to greatly rejoice in the beauty and harmony of the great truths concerning the work predicted in the three messages here brought to view.

Thus we see that this line of prophecy commences with the great Advent movement to which we have referred, and reaches to the second coming of the Son of man on the great white cloud.

The Second Angel's Message. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

What is meant by Babylon? The figure is taken from the ancient city of Babylon which took its name from the confusion of tongues that occurred there. Gen. 10:10; 11:9. We therefore think it is evident that by "Babylon" is here meant the great mass of confused and corrupt Christianity, and that her fall was a moral fall, caused by rejecting the great and important truths of the first message.

One writer on this subject says: "We unhesitatingly apply the Babylon of the Apocalypse to all corrupt Christianity. The term, signifying confusion, is perfectly applicable to the many different creed-bound sects, each holding different sentiments, and all united with the world."

The same writer also says: "It is a fact that the announcement, 'Babylon is fallen,' was made in 1844, and that the burden of that message, which called out fifty thousand from the different churches, closed in the autumn of 1844. This movement being local, the angel is not said to make his proclamation with a loud voice. The first and the third being world-wide messages, are said to have been given with a loud voice."

Much testimony might be given from many leading church journals published in 1844, to show that the churches themselves were at that time conscious of their fallen condition.

We give two brief extracts on this point:—*The Christian Palladium*, of May 15, 1844, speaks as follows: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation, are distressing the borders of Zion." *The Philadelphia Sun*, of Nov. 11, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the spiritual dearth in our churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission, to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our city, our country, and the world."

From this fallen condition they have never arisen. Pride, formality, and a love of the world, are still ruling characteristics of the mass of the popular Protestant churches of this country and the world.

This fallen condition of the churches was seen by the Advent people, and they raised the cry, "Babylon is fallen." Thus did they fulfill the message of the second angel.

W. H. BAISDELL.

(Concluded next week.)

The Law the Standard.

"HOWBEIT in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death; but ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition." Mark 7:7-13.

We think that this scripture is as applicable to-day as when it was first spoken. It was for violating one of the ten commandments, or changing one of them, that the Lord condemned them. He said, "In vain do they worship me, teaching for doctrines the commandments of men." Is not "Remember the Sabbath day to keep it holy" as positive a command as is the command, "Honor thy father and thy mother"? They are each one of the ten commandments delivered on Mount Sinai by the great Law-giver.

Let us apply the foregoing to our time. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the traditions of men, as the keeping of Sunday, the first day of the week, and sprinkling, and such like things [which God has not commanded]; full well ye reject [margin, frustrate] the commandment of God, that ye may keep your own tradition; for God commanded, saying, Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath. Ex. 20:10. But ye say, If a man keep Sunday, the first day of the week, he is free to violate the Sabbath, the seventh day, or do common labor on that day, thus making void the commandment of God by your tradition. Says James, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. Let us see how it will read if we apply it to the violation of the Sabbath: for it is the same law. For whosoever shall keep the whole law, and yet offend in one point, is guilty of all; for he that said, Do not commit adultery, and, Do not kill, also said, Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath. Now if thou dost not kill nor commit adultery, yet if thou dost not remember the Sabbath day, to keep it holy, thou art become a transgressor. Why not? Let us so speak and so do as those that shall be judged by the law of liberty.

P. W. BAKER.

Kellogg, Iowa.

"Knowing the Time."

In the prophetic numbers and signs of the Scriptures, there is so much definiteness that many have thought it was duty to try to ascertain the very day or year for the end of the world.

Martin Luther remarks: "It would, therefore, seem as if God would somewhere raise up a Noah who shall be able to calculate the identical day, and to strike it unmistakably."—*Watch's Luther*, Vol. 6. Beryleias and Wesley limited it to 1836. Hobershon and others fixed on 1844. Wolf and others on 1847. Hales and others on 1850. Faber, Scott and others on 1866.

In 1787 Wood, of Ireland, suggested that the 70 weeks of Dan. 9, formed part of the 2300 days of the preceding chapter, which as he judged by a natural inference would bring their termination in 1843. Of this view Dr. Hales remarked that "it is the most ingenious of the class," and he considered it worthy of being republished in the "*Inspector*" in 1789, and again in the "*Orthodox Church Magazine*," in 1803, and afterwards in his great work the "New Analysis of Chronology," vol. 2, p. 66. These calculations carried out, resulted in the great Advent movement of 1840 to 44.

In his letter to Mr. Miller, Prof. Bush says, "Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or in fact to be very wide of the truth. In taking a day as the prophetic term for a year I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith and a host of others who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire about this age of the world, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines." Prof. Chase speaks as follows:—

"We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfillment of certain predictions in the book of Daniel. The way for this was prepared by some of our standard English writers on the Prophecies, men of former ages, venerated for their piety and erudition." Prefatory Remarks on Daniel, p. 5. Prof. Stuart more than admits the same. See *Hints*, pp. 8, 38.

Scores of the most learned writers on eschatology have penned similar sentiments to the above. Why, then, should it be regarded as a criminal thing for Adventists to be expecting the second coming of Christ about this time? Though we may not know the day or the hour, yet we are commanded to know when it is near, even at the doors. We are also told to "Look for and haste unto" the coming of that day.

Bishop Russell of Scotland says: "The tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of 6000 years, has been detected in the writings of pagans, Jews and Christians. It is found in the most ancient of those commentaries of the old Testament, which we owe to the learning of the Rabbinical school."

Rabbi Gedaliah says: "At the end of 6000 years the world shall return to its old state, without form and void, and after that it shall wholly become a Sabbath."

Henry D. Ward says: "This view of the course of time in six days of a thousand years, appears not to have been confined to the Jews. The Chaldeans, according to Plutarch, believed in a struggle between good and evil for the space of 6000 years; and then hades is to cease, and men are to be happy, &c."

Prof. Bush, speaking of this ancient tradition says: "At the same time it is but fair to admit that as there is nothing in the Scriptures which directly contradicts it, the tradition may be well founded."

In a volume of the German Bible, in the British Museum in the autograph of Melancthon, in German, is found the following most interesting statement:—

"THE PROPHECY OF THE PROPHET ELIAS."

This world endures six thousand years, then it will be burned. Two thousand years it is waste; two thousand years the law of Moses; two thousand years the day of Messiah. And because of our sins, which are many and great, the years will

be lessened (*i. e.*, of the last period), and will not have their full measure.

"Written in the year 1557 after the birth of our Lord Jesus Christ of the Virgin Mary; and in the year from the creation of the world, 5519.

"From this number is to be seen that this very inflammable world is not very far from its end. May the only blessed Son of God, Jesus Christ in this bitter distress, mercifully keep, govern and save with his protection his poor little flock. Written by the hand of Phillip 1557." [Translation made by Prof. C. L. Loos in 1868.]

The above date for the age of the world is from the commonly received chronology of Usher. But this chronology, though generally correct, is at fault on the period of the judges. The apostle Paul gives about one hundred and thirty years more than is given by Usher, which would bring the 6000 year period about this time. The extreme of the disputed time would all expire in ten or fifteen years more. The prophetic periods reaching near to the end have all run out. All the signs given as a basis for faith in the near coming are now fulfilled. We are therefore shut up to the conclusion that the crowning events of the whole world's history will come in the present generation. Though the definite year is not revealed, yet a bound is fixed beyond which it cannot pass. Heaven and earth will pass away, but the immutable word which has fixed this bound cannot fail. After giving the signs to be witnessed by the last generation (Matt. 24: 29-35), he says, "Verily I say unto you, THIS GENERATION SHALL NOT PASS till all these things be fulfilled."

If the generation is to be reckoned from the first sign in 1780, when the sun was supernaturally darkened, then verily the generation can last but a few years at most. There are but few persons left on the earth who were old enough at that time to be witnesses of that sign. And these are fast passing away.

The oldest person in America is now in his one hundred and twenty-fourth year. He is a colored man in Tennessee. The following interesting account of this man may not be out of place in this connection:—

"THE OLDEST MAN IN AMERICA."

"Dr. A. A. Davidson, of Mayfield, Kentucky, writes as follows to the *Louisville Courier-Journal*:—

"Seeing an extract from the *Newport News* in your paper concerning the death of 'Aunt Hannah,' colored, who was one hundred and twenty-two years old, has induced me to write you the following:—

"On the farm of Dr. Scott, on the headwaters of Forkydeer river near Milan, Gibson County, Tenn., there lives an old negro named Fortune Snow, who is in his one hundred and twenty-fourth year! In June, 1872, I went to see him; and I will tell you what I saw when I got to the house. I met an old snaggle-toothed gentleman sixty-five years old, who told me his 'grandpap' was in the house, and he soon came tripping down the stairs as nimble as a fifteen-year-old boy. He told me he was twenty-five years old when the Revolutionary war began. He belonged to Capt. Snow, who served during the war under General Marion; was born in South Carolina, and fought through the war under his master in nearly every battle. Yet he never has received a pension from the 'best government the world ever saw.'

"He said when he was about ninety years old he went totally blind and remained so two years. His hair, which was as white as wool, all came out. Subsequently his eyesight returned, and a new growth of hair came out, which is now about gray. He enjoys fine health. On examination with the ophthalmoscope and otoscope, I found his sight and hearing to be good. He opened his Bible at the eighth chapter of Revelations and read the chapter distinctly without glasses. He goes hunting, and shoots squirrels and birds without glasses. He is very religious, and believes strongly in the 'good God' who preserved his life through the 'old war' and reads his Bible very constantly. He is the father of thirteen children, the oldest of whom would be over one hundred years if living, and he is living with his youngest child, who is fifty-three years old.

"Old Fortune said he was never sick in his life, and never took a dose of medicine from a doctor. He never has the toothache, and has not an unsound tooth in his mouth, nor any other kind.

"He moved from South Carolina to Ala-

bama, where he lived fifty-three years, then came to Tennessee. Captain Snow, at his death, gave Mr. Chapman, his son-in-law, \$500 to support old Snow the balance of his life; and Mr. Chapman lived on for forty-seven years, and died, and left old 'Nig' still living.

"I have been precise in giving his location, so that any one who doubts this may go and see him. Hundreds of people go to see him, and he is always glad to see company, and talks fluently and readily.

"He certainly is the last of the Revolutionists. He is about five feet six inches, weighs about one hundred and fifteen pounds, and is very black."

But if this view of the generation should not be considered the true one, take any other view extant, and still we must come to the same conclusion, namely, that the end is near, even at the door. When the signs are fulfilled, then all the warnings against looking for it too soon are removed, for the danger now is in putting it off. So we now are warned against putting far away the day, and saying, "The Lord delayeth his coming." "The wise shall understand." Dan. 12: 10. Those who are awake to the subject will "discern the signs of the times." "And that *knowing the time*, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Rom. 13: 11.

"Yes, he will come, no longer fear,
Though earth and hell assail:
His word attests the moment near,
And that can never fail.

"Not many years their round shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our admiring eyes."

M. E. CORNELL.

Battle Creek, Mich., Nov. 19, 1874.

Sunday in New York.

UNTIL recently, theaters and opera houses have not been open on Sundays in New York; but the rising tide of corruption has broken this barrier of Sunday restraint, and now sets on toward the Sundays of Paris and Berlin. Some of the preachers are decrying this innovation; but it will be of little use. The Protestant churches have lost about all the power they once had over the people by their inconsistency. They have made their Sunday services partake largely of the nature of a performance, by the introduction of operatic music sung by hired choirs; and, under these circumstances, it is somewhat difficult for people to see why they might not as well hear a more extended and better representation in the opera house.

In this matter, the Protestants are patterning more and more after the Catholics. Dr. McGlynn (Catholic), of New York, "wished to be put on record as emphatically against Sunday performances." In reply, one of the leading opera managers calls the attention of the public to the following facts:—

"First. That the Rev. Dr. McGlynn at service last Sunday morning, November 8, advertised to his congregation that they could hear on Sunday night in his church, for \$1 and \$1.50, Verdi's requiem for which they would have to pay \$4 at the Academy, next Tuesday evening, when I proposed to produce it in its entirety; and,

"Secondly. That a version of the requiem arranged for the organ, whereas the score demands a full orchestra, was sung in Dr. McGlynn's church on Sunday evening last by hired artists, for which admission fees were charged, the profits going to St. Stephen's.

"Is the craft in danger? Let Diana and Dr. McGlynn answer."

Again, the dramatic style of the sensational preacher which now so largely occupies the pulpits, and the frequent substitution of Shakspeare for the gospel, is so very suggestive of the theater as to create a desire to go there, the few protests of conscience being silenced by the knowledge that "other church members go."

Thus corruption increases. The form of godliness is joined to a denial of the power thereof, for they are "lovers of pleasure more than lovers of God." And one of the most astounding evidences of blindness is that, while these innovations are constantly increasing, and the power of so-called Christians waning, it is said that the world is growing better, and that the "millennium is about to dawn!" A day of wrath is about to dawn which shall sweep away the refuge of lies, and purge the world of sin and sinners.

Let us find in our "blessed hope," and in

communion with God, that happiness which, by its satisfying nature, shall keep us from the "pleasure of sin;" and, heeding the admonition of the apostle, "turn away" from such as thus dishonor the name of Christ.—*Herald of Life*.

Barbarism or the Millennium?

EVERY city, nearly every village in the land, is set thick with saloons. In the large cities they are numbered by the thousand. Besides the ruin they inflict upon the persons and property of individuals, and the distress and degradation they bring upon families, they are a powerful factor in politics. To a deplorable extent they debauch the character and destroy the integrity of government, municipal, State, and national.

The influence of the rationalistic foreign element was never so great in this country as it is now. It boldly defies the Christian character of our institutions, and seeks to replace them with the license which prevails, so far as it is not restrained by the strong hands of strong governments, on the continent of Europe. Possessing the ballot, the mere politician will never offer any resistance to this foreign influence. Wherever the direct issue is made in any of our large cities, or other locality, where the German element is strong, the distinctively Christian institutions of our country go to the wall. The secular press is mainly rationalistic or infidel, and misses no opportunity to sneer at the Christian faith, to travesty Christian doctrine, and to assume as established facts the baseless theories and assumptions of rationalism. Scarcely a day comes and goes without its revelation of official corruption, and as for crimes and misdemeanors, the daily budget of them is more than any of us have time to scan, and they are passed over without an emotion.

If we look into the church, by which we mean the aggregate of professed Christians, expecting to see the Bride, clear as the moon, bright as the sun, majestic as a host, we shall be disappointed; and it may puzzle us to tell where the line of religious principle and that of worldly morality begin and end. Do not all these elements of the situation, taken together, give a gloomy aspect to the future, and threaten the defeat of religion, the subversion of moral principle, and the destruction of the freedom of the State? Certainly, if intemperance, license, dishonesty, disbelief in man's responsibility to God, oppression, and inhumanity are to prevail, society will plunge into anarchy and chaos, and it will not be the first time in the history of civilization that such a plunge has been taken. In fact, civilization seems to rise, like the wave, to a beaded and snowy crest, visible from afar, and then to sink from view. So rose Judea, crowned with its golden temple on Moriah; Greece, with its marble Parthenon gleaming over its delightful valleys; Egypt, with its Karnac and Luxor, and America, with its Mitla Palenque and Uxmal. Taking a sweeping view of the past of civilization, the scene is best illustrated by the incoming of a tide,—the waves rising and receding, but each one striking higher than its predecessor, and not falling so low. What promise is there that our Protestant Christian civilization shall not recoil, leaving its impress as the highest reach of a flood-tide which had been rising for a thousand years?

Abundant reasons why this should not be so may be offered: The greater volume of intelligence, of practical and abstract knowledge; the greater force of moral principle; the stronger and steadier adhesion to justice, equity, individual and national honor, and such like conservative influences. But not one of these was wholly lacking in the civilizations of the past. If our own nation is not to relapse into barbarism, it will be only because the disintegrating and destructive forces are determinedly resisted and overcome. We must press forward for education, temperance, purity, individual integrity, and all the virtues of Christian character. If eternal vigilance is the price of liberty, indefatigable labor is the price of Christian civilization.

Let our free school system succumb to the assaults made upon it; let our churches yield to indolence, selfishness, and irreligion, and go into decay; let the press cease to battle for purity, morality, honesty, and piety; let the immoral classes carry the elections in our cities, States, and nation, as they strive with all their force to do; let all those who are striving for righteousness fold their arms and cease from their labor—and we shall, as a people, rush to barbarism as the avalanche dashes down the mountain side.—*Christian Statesman*.

The Review and Herald.

"Sanctify them through thy Truth; Thy Word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DEC. 1, 1874.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } EDITORS.

LEADERSHIP.

TEXT. One is your Master, even Christ; and all ye are brethren. MATT. 23 : 8.

JESUS addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the head and leader of the church.

The prophetic eye of the Son of God could look forward to the close of the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman church, which has set one man over the church whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence from the words of Christ, and from the teaching and practices of the early apostles, that Christ is the leader of his people, and that the work and office of leadership has not been laid upon any one person, at any one time, in the Christian age. And for the views presented in this discourse we wish to be alone held responsible.

At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the sea of Galilee, he saw "two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men." Matt. 4 : 18, 19. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me." Chap. 9 : 9. "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me." Luke 5 : 27. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 27, 28.

The transfiguration was designed, not only to illustrate the future kingdom of glory, after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the "voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17 : 5.

And at no time during his public ministry does Christ intimate that any one of his disciples should be designated as their leader. He does say, however, that he that is greatest among you shall be your servant." Matt. 23 : 11. And on the occasion of submitting the great commission to his first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, "Lo, I am with you alway, even to the end of the world." Matt. 28 : 20.

Christ's ministers have ever had a world-wide message. "Go ye therefore and teach all nations." And wherever their footprints have been seen upon the mountains, or in the valleys, there Christ has been by the ministration of his holy angels, and the teachings of the Holy Ghost. "I am with you" is the soul-inspiring promise to every true minister. Christ proposes to lead his servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters.

And there is no intimation that the apostles

of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." 1 Cor. 11 : 1, 2. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse. "But I would have you know, that the head of every man is Christ."

Christ's ministers are shepherds of the flock, and leaders of the people in a subordinate sense. Peter exhorts the under shepherds in these words, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." He not only shows the relation which ministers sustain to the flock in the foregoing, but he also plainly states in the following the relation which they sustain to one another. Mutual submission is demanded of all in the spirit of humility, in all their labors and councils, while age and experience are regarded as worthy of especial respect by the younger. The apostle continues, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end [object or subject] of their conversation. Jesus Christ, the same yesterday, and to-day, and forever." Chap. 13 : 7, 8. Again he says in verse 17 of the same chapter: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership, in Heb. 12 : 1, 2. He would have the church benefitted by the experiences of the heroes of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader or pattern of the Christian life, in these three words: "Looking unto Jesus." Paul says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All true ministers are Christ's ambassadors.* "Now then we are ambassadors [embassadors] for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

The apostle compares two faithful leaders in

* An ambassador is "a minister of the highest rank, employed by one prince or State at the Court of another, to manage the public concerns of his own prince or State, and representing the power and dignity of his sovereign." Webster.

his epistle to the Hebrews. Are they Moses and Peter? or Moses and Paul? or Moses and Luther? or Moses and Wesley? or Moses and Miller? We need not say that they are Moses and Christ.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3 : 1-6.

The points clearly stated in the foregoing quotation, to which we call close attention, are as follows:—

1. As prophets, or teachers of the people, Moses and Christ were alike. Deut. 18 : 18; Acts 3 : 22. It is also stated that both were alike faithful. But in other respects they were unlike. Christ was counted worthy of more honor than Moses. How much? Here a figure of a builder and the house he builds is given to illustrate. The carpenter represents Christ, and the house he builds represents, not the physical system of Moses by any means, but rather what is called the Mosaic system, the typical system of the Jewish religion. This proves just what we have often affirmed, and again here repeat, that Christ is no less the author of the Jewish system than he is of the Christian.

2. Moses was simply a faithful servant in the Jewish house, while Christ is a son over his own house. Moses was not a lord in the Jewish house. He was servant, while Christ was lord.

The typical system related to redemption no less than the Christian. And everything in the Bible, whether in the figures of the Old Testament, or in the facts of the New, has been revealed to a lost world through our adorable Redeemer.

Christ, then, is the leader of his people in all the ages. At the opening of the Jewish system, he chose one man as a subordinate leader of the people. At the beginning of the Christian church, he chose twelve. Moses was a faithful servant in the former. And Christ said of the twelve in the latter, "He that is greatest among you shall be your servant." As a servant in the Jewish church, Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the angel that was with him in the church in the wilderness. Acts 7 : 37, 38. And Christ leads the Christian church, by his ambassadors, through the ministration of angels, attended by the Holy Spirit, in harmony with the written word.

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which his ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and his apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted "liberty for a cloak of maliciousness."

The remedy, however, for these deplorable evils is found in the proper use of the simple organization, and church order set forth in the New Tes-

tament Scriptures, and in the means Christ has ordained for the unity and perfection of the church. That he has appointed officers, and also other means by which to lead his people, and for the good order, purity, and unity of the church is abundantly proved by such texts as 1 Cor. 12 : 28-30; Eph. 4 : 11-13. And no man can show proof that these have been removed from the church by the authority that placed them there, or give any good reasons why they should be removed.

But here we wish it distinctly understood that officers were not ordained in the Christian church, to order, or to command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as Judge. Christ will lead his people, if they will be led. He came into that assembly by his Spirit, and found apostles, elders, and all the brotherhood in a teachable frame of mind and at once led them out of their difficulties. In this case, at an early date in the Christian church the true doctrine of the leadership of Christ and the equality of the ministerial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men.

The report of that meeting at Jerusalem to settle a festering difficulty, commences on this wise: "For it seemed good to the Holy Ghost and to us." And the brethren which were from among the Gentiles in Antioch, and Syria and Cœlicia, "rejoiced for the consolation." Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

But when we say that the ambassador for Christ cannot yield his judgment to any but Christ, we do not mean that a young minister, or any one whose ministry has been marked with serious imperfections, and even grave mistakes, should exalt his opinion above his brethren, and turn away his ear from their entreaties and admonitions, under the plea that Christ is his leader. And, on the other hand, the minister who submits his ministry to a superior, the bishop, the president, or one in authority in the church, to be sent out and directed in his ministry, cannot in the fullest sense, be Christ's ambassador. Again we repeat the golden text: "One is your Master, even Christ; and all ye are brethren."

Between the two extremes we find the grand secret of unity and efficiency in the ministry and in the church of God. Our attention is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his time. "The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5 : 1-6.

When Christ's ministers sustain the relation to each other as exhorted in the foregoing, Christ, their glorious head and leader, will be with them in power, and lead them on in unity and in love.

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our time, where ministers distinguish themselves by a spirit of strife and debate, and in the use of language which would be regarded as ungentlemanly, not to say unchristian, in all other respectable associations.

We affirm that there is not a single apology in all the book of God for disharmony of sentiment or spirit in the church of Christ. The means are ample to secure the high standard of unity expressed in these words of Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1 : 10. Again he appeals to the church at Rome: "Now the God

of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15 : 5, 6.

We can find no better words to close our remarks upon this subject than the triumphant appeal of the great apostle. Hear him, as he sets forth the proper condition of mind of the true disciple, and the oneness and efficiency of the ample means to secure the unity and perfection of the church of Christ.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4 : 1-6.

The more definite means ordained in the church of God for her perfection and unity, should by no means be overlooked. Let the reader bear in mind that these were all given at the same time, for the same purpose, and all to cease at the same time. Have a part ceased? all have ceased. Do a portion continue? then all continue. Paul speaks of Christ's endowment of the church thus: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Verses 11-13.

J. W.

How Many Sunday Meetings Are Mentioned in the Bible?

In the REVIEW of June 2, 1874, it was stated that our brethren who were holding a tent-meeting in Oakland, Cal., had offered a reward of \$500 for one text to prove any one of five propositions respecting the first day of the week, among which were the following:—

"4. That the disciples of Christ ever had a religious meeting in the day time of that day.

"5. That the disciples ever had more than one meeting even in the evening of the first day."

A correspondent in New Jersey thinks she finds texts to prove more than one evening meeting on the first day of the week, and in addition to Acts 20 : 7, refers to John 20 : 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Was this a religious meeting? Had the disciples assembled on this occasion for religious worship? This is the point to be decided. What was the occasion of the disciples assembling at this time? Was it for fear of the Jews? Then certainly it could not have been a meeting for religious worship. The Lord had a little before been crucified and the disciples were in fear for their own lives. This was natural. But it is incredible to suppose that that fear would lead them to do the very things which had so excited the malice of the Jews. They might perhaps hold a religious meeting in spite of fear of persecution, but hardly because of it. They would very probably shut their doors on account of their fear, as John records.

We then come back to the question. What was the occasion of their assembling? Mark and Luke tell us plainly. In Mark 16 : 14 we have a record of the same meeting, and he says that it was as they sat at meat, or were partaking of their evening meal. And Luke (Acts 1 : 13) further explains by telling us that they had one common abode, and so would of course be together at the time of meals.

The facts then are simply these: The disciples had lost their Master by the fearful scenes of the crucifixion a short time before. They felt their own lives to be in peril. And they had shut themselves up in the upper room where they had one common abode, having bolted the doors for fear their enemies would seek them out to slay them. And they were there together partaking of their evening meal when the Lord appeared in their midst. It was not a religious meeting at

all. Acts 20 : 7 still stands as the only record we have of a religious meeting on the first day of the week, and that only an evening meeting.

U. S.

The Biblical Institute.

THIS is designed to be an important gathering. We hope it will be made a great blessing to the cause. It comes in to help supply our greatest lack. We want laborers more than anything else. We trust this will help to supply them. The fields are white for the harvest. We must have men to gather it. Calls for labor come from all directions. We want men to fill them. How reasonable, then, that special instruction should be given to those who can be useful? To meet this want the Biblical Institute is planned. We expect a large attendance of our young men who are anxious to work for the Lord. Some who are older can also attend profitably. An effort will be made to furnish just that instruction which is needed to qualify persons to labor in this cause. Those of experience in the work will do their best to instruct those who are younger.

This movement, although in one sense an experiment, is so clearly demanded by the wants of the cause, and is so reasonable in the nature of things, and intended to supply a lack so apparent among us, and to be conducted by those of such experience, that we have every reason to believe in its success. We hope it may result in giving many active laborers to the cause, and thus be an important step toward the accomplishment of this work.

It is important that we secure the greatest possible good from this movement. Efforts should be made to secure the attendance of all who ought to be present. The presidents of our State Conferences, if they know of persons who ought to attend, and who are liable to be kept away, should correspond with such, and take all reasonable means to secure their presence. There may be some who should receive pecuniary assistance to enable them to be present. Such, however, should be special cases, and those in which the duty to be present is clear. This is a matter of sufficient importance to warrant careful and judicious efforts by those in leading positions. The addition of one efficient laborer to the cause is of great importance. When there are those in any locality who should be assisted in coming, that burden properly belongs to their own friends or Conference, rather than upon those at headquarters. Let the friends in each locality look after such cases, since their section is the one to be benefited specially by their future labor.

We desire and expect a large attendance at the Biblical Institute. It must be made an occasion of great importance in regard to spiritual and mental improvement. The Health Institute has more patients than common at this season of the year. There will be many scholars remaining over from this to the winter term of school, and many will be coming in to attend that term, who will want to be here at the Biblical Institute. This church want to do all they can to help make this movement a success. They are willing to open their houses, and bear all proper burdens; but they cannot do impossibilities.

We therefore advise all who come to bring bedding ticks &c., as far as possible, sufficient for their own accommodation. Those who are ready to consecrate themselves to the work of the Lord, and are eager to receive the instruction necessary to fit them for this great work, will not complain if they receive only plain and substantial fare, which we know is always best for those engaged in hard study. If there are others who wish for luxuries, there are excellent hotels in Battle Creek, where they can be obtained at reasonable prices. Neither could we advise those coming to bring their wives and friends with them, unless they themselves are preparing to be laborers also; for, however proper it might be on ordinary occasions, the crowd present at this time would make it improper.

If there are those who think they need assistance to come and have not the means to attend. They should apply to the officers of their own State Conference rather than to the REVIEW Office, seeing they are best situated to understand all the circumstances, and are specially charged with responsibilities in those sections.

We believe these considerations will appear reasonable to all candid persons. We truly hope they will not deter any from attending, who should come. We want to see large fruits of this effort, and to see many laborers going forth,

prepared to present this great truth to others. We trust it may be an epoch in the cause, of no small magnitude. Come, friends, prepared to enter into the work of mental and moral improvement with ardor, and thus be ready to labor for God.

GEO. I. BUTLER.

Battle Creek, Mich., Nov. 27, 1874.

"There Is One Lawgiver."

WE would not by any means underate the objections urged against our faith. Though very many of them prove only the strength of prejudice, or how far people may be led from the plain truth of the word of God by tradition, they have all the force of *real objections* in the minds of those who put them forth, and are therefore entitled to a fair examination.

Many suppose our application of the above text is wrong, because Christ was raised a prophet "like unto" Moses, who was both a lawgiver and mediator; and in the Scriptures we have the phrases, "Law of Moses" and "Law of Christ."

We accept the facts, but insist that they prove the correctness of our application of the text. In the first place, inasmuch as the text is in the New Testament, our opposers should show, if possible, that it may be harmonized with their interpretation. Should they attempt to do this we think they would fail.

There is not in all the Old Testament a law which Moses gave on his own authority. As direct a testimony as the Bible contains is found in John 7 : 23, which ascribes circumcision to "the law of Moses," and this is an example or illustration of all. Yet the Lord gave circumcision directly to Abraham long before Moses; and in the following manner it was given by, or really *through*, Moses:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying," Lev. 12 : 1-3.

Then follows the order for circumcision. Inasmuch as all those laws came directly from God, the text of James was strictly true in the time of Moses. Jehovah was the "One Lawgiver," and Moses gave no law except as the instrument through whom the Lord spake to Israel. This being so, a becoming reverence should check the sneering manner of all those who are wont to speak so contemptuously of "the law of Moses."

And the same is true, also, of Christ. He never claimed any independent authority, nor to speak for himself or in his own name. Everything is ascribed to the Father. "God was in Christ, reconciling the world unto himself." Therefore Jesus said, "My doctrine is not mine, but his that sent me." "I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "I do nothing of myself; but as my Father hath taught me I speak these things." All is summed up in the following words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Now as "God cannot deny himself," and "with him is neither variableness nor shadow of turning," he could not send his Son to contradict him, or to speak contrary to the revelation of his own will. The morality of both Testaments must necessarily be the same. A moral precept once proclaimed must ever remain the same until God denies himself, or until with him is variableness.

A mediator has respect, in his work, to moral law; such as God proclaimed with his own voice, and himself declared to be the rule of holiness in life. Instead of mediating for positive laws, they are severally parts of the plan of mediation and redemption. It is manifestly true that if Christ gave a *new moral law* (the very idea of which is an absurdity), or gave any law on an independent basis, that is, by his own sole authority, he could not mediate in respect to that law, for "a mediator is not a mediator of one."

J. H. WAGGONER.

MINISTERING.—Pure religion and undefiled is "ministering;" not the other thing—"being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa-corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind

when the sun's rays stream in too brightly upon some face in the circle. It is giving your comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practice this self-sacrificing, beneficent, and "ministering" graciousness of spirit and conduct.—*Rev. A. L. Stone, D. D.*

Progress in America.

GLANCE for a moment at the increase in population and material resources on this continent. In the year 1700 the total population of the Anglo-American colonies was 262,000. In 1749 and 1750 the population was a million. In 1775, upon the eve of an open rupture with Great Britain, it became necessary to ascertain the numbers of the people, and the result of the most careful estimates that could be made, as the basis of taxation and raising armies, was that the total population then amounted to only 2,389,300. In 1789, the year in which the Constitution went into operation, the total property valuation for taxes was \$519,977,259; the number of dwellings at that time, 276,659. In the year 1860 our population had reached to 31,443,321, while, according to official and individual returns, the real and personal property of the country in that year was in value upwards of nineteen thousand millions of dollars. In the year 1870 the inhabitants of the Union had risen in numbers to forty millions, with, by estimate, six millions of comfortable abodes. The crop of bread-stuffs in that year having reached 1,200,000,000 bushels, valued at \$1,000,000,000 the country possessing fifty thousand miles of railway, with a domestic trade over six times the amount of our national debt. The increase in the power of labor and improvements in machinery have been equally wonderful. Engines of colossal size and amazing strength and intricate contrivance have been multiplied beyond precedent or conception. These iron giants, moved by the agency of steam, upon sea and land, yield instantly to the command of man, dashing on with impetuous fury or pausing at his touch. The capacity of these engines of power is far in excess of the manual strength of the human race; they traverse the railways and water-courses of the globe, crossing oceans and visiting distant seas. The elements of life are breathed into them from the coal fields, which in the United States have a discovered area eight times the extent of the whole of the coal fields of Europe, besides extensive regions of like material, yet but partially developed between the Mississippi and the Pacific Ocean.

Now, gentlemen, turning from these great mechanical results, look at our own great State, stretching leviathan-like along the bold shores of the Pacific, and covering a surface of 180,000 square miles. In less than a quarter of a century she has risen to the full proportions of a majestic State seven hundred miles in length, with an average width of over two hundred. Her vast industrial, agricultural and mineral resources are beyond estimate. In skilled labor and every department she is rapidly advancing to a prominent rank in the industries of the country. She has contributed to the metallic circulation of the globe nearly a thousand and four hundred millions of dollars. Her commercial capital is adorned with massive edifices, in finishing style of architectural taste. The number of vessels annually arriving is 3,400, with a million one hundred thousand tons. She is united by railway to the great railroad system of the Republic, and by the electric telegraph to all important points at home and on the globe. Splendid steamers run from San Francisco to all prominent points on the coast, to the Islands of the Pacific, to Japan, China, New Zealand, and Australia. In the near future this State will command the Asiatic commerce, will be the great mart of trade, distributing it over the wide surface of the Union, turning the tide of wealth to our shores, and placing us in enviable relations to our common country, with whose interests we are linked for all time, by an inevitable destiny.—*From an Address by Hon. M. S. Latham of California.*

In a recent address before the Union Theological Seminary, Mr. Cuyler said, "My brilliant neighbor, Beecher, has unwisely said that 'doctrine is only the skin of truth set up, and stuffed!' Just imagine St. Paul writing to Timothy, 'Give attendance to—stuffed skin of truth.'"

THREE ANGELS.

THEY say this life is barren, drear, and cold,
Ever the same sad song was sung of old,
Ever the same long, weary tale is told,
And to our lips is held the cup of strife;
And yet—a little LOVE can sweeten life.

They say our hands may grasp but joys destroyed,
Youth has but dreams and age an aching void,
Which Dead Sea fruit long, long ago has cloyed,
Whose night with wild, tempestuous storms is rife,
And yet—a little HOPE can brighten life.

They say we fling ourselves in wild despair
Amid the broken treasures scattered there
Where all is wrecked, where all once promised fair,
And stab ourselves with sorrow's two-edged knife;
And yet—a little PATIENCE strengthens life.

Is it then true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the laurel leaf:
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope, and Patience cheer us on our way
Love, Hope, and Patience form our spirit's stay,
Love, Hope, and Patience watch us day by day;
And bid the desert bloom with beauty vernal
Until the earthly fades in the eternal.
—*Frazier's Magazine.*

Progress of the Cause.

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

Grant Center, St. Clair Co., Mich.

BRO. LAMSON and myself commenced meetings in this place Oct. 21. Though the way at first seemed nearly hedged up, we felt strongly inclined to open the work here if possible. It is three and a half miles south of the Sanilac County line. The school-house is large and well finished, but preaching, prayer-meetings, and class meetings filled so much of the time that we stood some time in doubt as to our duty. After holding a couple of meetings we found an interest to hear, and the prayer-meetings gave way, so that we occupied every evening except Friday and every other Sunday evening.

The director of the district is a Catholic, and was opposed to our meetings soon after we commenced. After nearly four weeks, he arose and announced that the house would thereafter be closed against us. Knowing that his action was illegal, that there was a great interest to hear, and that he would not be sustained by the rest of the board, we felt it duty to announce our appointments as usual, which greatly increased his anger. He ordered the teacher to lock the house, which, of course, he was obliged to do, but it was opened by the other members of the board in time for meeting the next night. The Methodist and Christian ministers then joined their forces with the Catholics, and the excitement produced is such as we have rarely seen. All their appointments were renewed, and thus we are cut down to three nights in the week. Fortunately we have the truths relating to the third angel's message fully before the people, having preached nearly five weeks, the house being crowded nearly all the time.

It was our intention, and so we announced, to spend this week in examining the immortality question; and we think the concerted movement was intended to prevent this. As we had arranged to close up with this week, it is impossible for us to present that subject under present circumstances.

We held a Sabbath meeting yesterday. Nearly thirty attended. Several confessed the truth, and more would have done so, but were hindered from speaking by the course of a man who came in with the evident intention to break up the meeting. He has been turning from one church to another to get a chance to preach, but without success. He now belongs to the Methodists (Protestants), and his course disgusted all who were present.

How many have decided to keep the Sabbath we cannot tell. Between fifteen and twenty have told us they should, and others are deeply interested, of whom we have hopes. We shall visit all we possibly can this week. And Bro. Lamson will leave an appointment to meet with them soon again. I hope to return to this section as soon as I can make some preparation for winter, which seems to be fully set in. During our meetings, the weather has been unusually favorable; not a single appointment lost on account of storm, and no mud to trouble.

The Lord has signally blest us in these meetings. Our association in this labor has been very pleasant, and we hope to resume work together for the winter, probably going farther up the Lake Huron coast when we leave this neighborhood. We are not discouraged by the opposition. Although unusually violent, it has manifested itself in such bitterness and in such an unreasonable manner that it has opened the eyes of the candid to the position of some who ought to be leaders "in every good word and work." They have proved the truth of what we have preached in regard to the present times. And we are confident that it will all turn to "the furtherance of the gospel."

Yesterday the district director circulated a petition to shut the house against us, leaving it open for others! Of course that cannot be done lawfully, and as there is no other good place in

which to hold meetings in the neighborhood, we have no fear that it will be closed. If it is, it will be shut against all, and they will lose more than we can.

The other two members of the board deserve our thanks, and the thanks of the community for the manly stand they took in favor of justice and freedom of speech. May the Lord reward them. Brethren, pray for us.

J. H. WAGGONER.
Grant, Mich., Nov. 22, 1874.

Hardin County, Kentucky.

PERHAPS the reader of the REVIEW would like to know what is being done for present truth in this State. Brother Osborn came to our county Nov. 8, 1874, with the expectation of lecturing at Locust Grove, where he organized our little church about twenty months ago. The Disciples had the house; so he commenced at Glendale the 10th, and spoke three nights with considerable interest. Last Sabbath we met at Bro Barr's at Locust Grove, and had our social meeting. Also on Sunday evening, celebrated the ordinance of the Lord's house; and it was a precious season to us each. Truly, the Lord blessed us with some of his Spirit. Praise his name! Yesterday Bro. Osborn returned, and spoke last night with much freedom. He designs holding meetings as long as the interest continues.

I was brought to the verge of the grave last March. Had dyspepsia in its worst form. Was nothing but an emaciated invalid; could neither eat nor take drugs. My father, being a eclectic physician, had no faith in the hygienic way of treatment. But as I was an only daughter, and he thought there was no possible chance for my recovery, he finally gave his consent for me to go to the Health Institute at Battle Creek. I remained almost six months. And through the providence of our dear Lord, the kind physicians were able to send me away with my health much improved. I believe my restoration at the Institute has had much to do with the removal of prejudice. Some of my friends during our meetings scarcely recognize me with the reform dress on. The Lord has done a great work for me. I pray to be more humble; that I may have a saving influence over my former associates.

BETTIE COOMBS.

Hardin Co., Ky.

Northern Iowa Tent.

At the time of our last report, the tent was pitched in Rockford. We continued meetings there about two weeks, but then decided there was not sufficient interest to remain longer. The people used their best argument against the truth, viz., the "stay-away" argument. At the close of this meeting, Bro. M. Miller was called home by sickness in his family.

We next pitched the tent in Frankville, Winneshiek Co., and commenced meetings Aug. 28, and continued with good interest till Sept. 20. The weather then being too cold for meetings in the tent, we occupied the school-house in closing our meetings. Many were willing to admit that we have the truth, though but two voted to obey it.

Bro. E. W. Farnsworth was with me till the close of this meeting. He is now engaged in school teaching for the winter. At this place books and tracts were taken quite freely, and we obtained a few names for the REVIEW.
C. A. WASHBURN.
Waukon, Iowa, Nov. 8, 1874.

Kankakee and Iroquois Cos., Ill.

THE cause here is steadily gaining. The friends in Kankakee and St. Anne continue to love the truth and seem to prize it more and more. I am now holding meetings three miles east from St. Mary's, in Iroquois Co. The people seem to be much interested. Some attend who have not been to meeting before in six years. The evidences in favor of God's holy law and Sabbath have been presented, and the people generally acknowledge that it is the truth.

Last night we asked for all who believed that the word of God enjoined the observance of the first day of the week as a holy day, to arise to their feet. Not one arose. Then we called for all who believed that the ten commandments were obligatory upon us just as God spoke and wrote them, the Sabbath not excepted, to arise to their feet. The entire congregation arose, with the exception of two or three boys who were too young to understand.

We have good hopes of raising up a small church here. The Lord gives us some of his blessing, and we feel his help as we stand in defense of his truth. Brethren, pray that the truth may be made a "savor of life unto life."
R. F. ANDREWS.
Beaverville, Iroquois Co., Ill., Nov. 18, 1874.

To the Lonely Ones.

I CAN sympathize with lonely ones as I seldom meet with those of like faith. God is my strength and wisdom. He has known my heart and purpose and his strong arm

has kept me from falling. It is sweet to shut ourselves away from the world and all its sorrows and cares, and commune alone with God, who knows all our troubles. I am aware that unless I make religion my great and engrossing theme I shall be a stranger to all peace and enjoyment. I have at times some enjoyment, and comfort when I resolve to have no will of my own separate from God's. I feel assured that this renunciation of self and entire devotion to God's service would give a simplicity and grandeur to my existence—would throw an unclouded sunshine over all my ways—would raise me above the cares and provocations of life, and hold forth to my acquaintances the example of righteousness, conform me to the gospel economy under which I sit, that as Christ died for my sin, I may die to it; that as he rose again, I may rise to newness of life, and feel that it is my meat and drink, to do his will.
J. A. RHOADES.

Protestantism and Popery.

CROLY, in the preface to his work on the Apocalypse, sets forth in very striking contrast the influence of Protestantism and popery upon a nation's prosperity, in an epitome of the history of England for the past three hundred years. During this time, more or less, Protestants and papists have ruled alternately, the administration being sometimes Protestant and sometimes papal; and it is a matter of wonderful interest to mark how under papal rule England invariably sunk in national rank, and under Protestant rule as invariably recovered herself. There is an impressive lesson in this. We quote from Mr. Croly's work above referred to, pp. 1-14, as follows:—

The original Revelation declared the one true God; paganism was its corruption, by substituting many false gods for the true. The second Revelation, Christianity, declared the one true Mediator; popery was its corruption, by substituting many false mediators for the true. Both paganism and popery adopted the same visible sign of corruption, the worship of images.

The Jewish history opens to us a view of the acting of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honors of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

A glance at the British history since the Reformation must show how closely this providential system has been exemplified in England. Every reign which attempted to bring back popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance that almost every reign of this popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the Protestant sovereign, it *always* sank under the popish: let its loss of honor, or of power, be what it might under the popish sovereign, it *always* recovered under the Protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth. Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigor but popery. Elizabeth, at twenty-five, found her first steps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe.

But the cause of Elizabeth was PROTESTANTISM; and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home, she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed in the

vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of the empire. But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple.

She died in the fullness of years and honor; the great queen of Protestantism throughout the nations; in the memory of England her name and her reign alike immortal.

Charles I. ascended a prosperous throne; England in peace, faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He formed a popish alliance, with the full knowledge that it established a popish dynasty. He lent himself to the intrigues of the French minister stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to popery, he was madly regardless of its hazards to the constitution.

Ill-fortune suddenly gathered upon him. Distracted councils, popular feuds met by alternate weakness and violence, the loss of the national respect finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

Cromwell's was the scepter of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; and furious partisanship still tearing the public strength in sunder.

Cromwell was a murderer; but in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. Whatever was in the heart of the protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which popery made to seduce him into the path of the late king.

England was instantly lifted on her feet, as by the power of miracle. All her battles were victories; France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her colonial empire, and of that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability that "before he died, he would make the name of an Englishman as much feared and honored as ever was that of an ancient Roman."

Charles II. came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigor of the protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic. He attempted to introduce his religion; the star of England was instantly darkened; the country and the king alike became the scorn of the foreign courts; the national honor was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

James II. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty forever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William was called by PROTESTANTISM. He found the throne, as it was always found at the close of a popish reign, surrounded by a host of difficulties; at home the kingdom in a ferment; popery, and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations England nothing!

But the principle of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the popish persecutor. Before that

war closed, the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years!

The Brunswick line were called to the throne on the sole title of Protestantism. They were honorable men, and they kept their oaths to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honor and power, until the throne of England stands on a height from which it may look down upon the world.

Yet in our immediate memory there was one remarkable interruption of that progress; which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of popery into the Legislature will be visited as a public crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the popish Continent had delivered it over to be scourged by France; but the war of England was naval; and, in 1805, she consummated that war by the greatest victory ever gained on the seas. At one blow, she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration. They were men of acknowledged ability, some, of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of popery soon or late into the Legislature. They were emphatically "The Roman Catholic Administration."

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could assail a government; in war, finance, negotiation. All their expeditions returned with disgrace. The British arms were tarnished in the four quarters of the globe.

And, as if to make defeat more conspicuous, they were baffled even in that service in which the national feeling was to be the most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her fleet disgraced before a barbarian without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British Empire was not to be thus cheaply wasted away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner. It at length made its promised attempt to bring popery into the Constitution. A harmless measure was proposed, notoriously but a cover for the insults that were to follow. It was met with stern repulse; and, in the midst of public indignation, perished the popish ministry of one month and one year.

Their successors came in on the express title of resistance to popery; they were emphatically "The Protestant Administration." They had scarcely entered on office, when the whole scene of disaster brightened up, and the deliverance of Europe was begun, with a vigor that never relaxed, a combination of unexpected means and circumstances, an effective and rapid success, that if a man had ventured to suppose but a month before, he would have been laughed at as a visionary. Of all countries, Spain, sluggish and accustomed to the yoke of France, with all its old energies melted away in the vices of its government, was the last that Europe could have looked to for defiance of the universal conqueror.

But if ever the battle was fought by the shepherd's staff and sling against the armed giant, it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led up step by step to the first place of glory on another; and that Protestant ministry saw, what no human foresight could have thought to see, Europe restored; the monarch of its monarchs a prisoner in their hands; and the mighty fabric of the French Atheistic Empire, that was darkening and distending like an endless dungeon over the earth, scattered with all its malignant pomps and ministers of evil into air!

It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause and a purpose. Through almost three hundred years, through all varieties of public circumstance, all changes of men, all shades of general polity, we see one thing alone unchanged, the regular connection of national misfortune with the introduction of popish influence, and of national triumph with its exclusion.

Rome-Ward Tendencies of the Children of the Reformers.

WE are frequently told of the onward march of progress, and of the destruction which it is destined to work in every thing Catholic; but

the observance—even the outward observance—of Christmas, and other signs, betoken something different. We are reminded now of a sermon we heard preached by a Catholic priest on Christmas day. "The world," said the preacher "knows how, three centuries ago, 'reformers' went into the churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of the Sunday and calling it the 'Sabbath,' the name that properly belongs to Saturday, and abolishing by force the observance of any festival that would release the mind or uplift the heart of the pilgrim, weary with the cares of the world."

"How different is it to-day! The simple meeting-house which these 'reformers' set up, as a protest against our magnificent churches, is passing away in fact and in name; and the descendants of the 'reformers' borrow the forms of our architecture from those Catholic ages that they call 'dark'; they spend their wealth upon the construction of those churches, they embellish them with statuary and painting, and try to heighten the effect of their religious worship by elaborate music and all other sorts. They are foregoing the use of the word 'Sabbath' as applied to Sunday, and are re-learning to call things by their proper names."

"At the same time they are claiming our priestly privileges, they are imitating our ritualistic forms, and even adopting our titles. Let our Protestant friends take notice that all this is an acknowledgment that the work of the 'Reformation' was one of mad destruction, and that itself needs to be repaired."

The above, copied from the *Freeman's Journal*, originally from the *Boston Pilot*, both Catholic papers, is a just and fair statement of facts. The Baptist minister in this place, a few Sundays since, stated, that the word "Sunday" was good enough for him, and the term "Sabbath" he freely gave to the S. D. A. friends, as he had no use for it.

Leslie, Mich.

Holiday Digressions.

LAST month we offered a few thoughts respecting "Thanksgiving Dinners." The same will apply to Christmas and New Year's dinners with equal force. We do not intend to recapitulate those remarks, however, but wish to call attention to some further considerations of moment which have a bearing upon the subject of diet.

Every really sincere and thorough-going reformer has often noticed with regret the tendency so frequently manifested by those who call themselves hygienists, to allow themselves to make occasional digressions from what they know to be the proper mode of action as relating to diet. Especially is this tendency manifested on festive occasions in celebration of the holidays. As an illustration, we will suppose a case, the exact counterpart of which has often fallen under our immediate notice, in which the whole family have for some months wholly discarded the use of animal food in any form. As the result, they have experienced an increase of mental and physical vigor, and have enjoyed freedom from sickness. Sufficient time has elapsed to allow the usual changes in the system consequent upon the change of diet to be fully completed, so that there can be no physical necessity for the recurrence to use of meat. So, also, the use of cakes and rich pastry has been likewise abandoned with manifest benefit to health, and the taste has been in a good measure restored to a normal, healthy condition. But upon the advent of some popular holiday or anniversary, a departure is made from the "better way" which has proved to be so much superior to the unwholesome and pernicious mode of life for which it was substituted. The parents feel as though their duty to their children demanded that they should in some manner recognize the day which has been anticipated so eagerly; and, flattering themselves that "just this once" will do no harm, they make provision for a holiday feast very much like those in which they indulged before becoming enlightened upon the relation of diet to health, and spread before their family a tempting array of "mince pies," "short-cakes," roast beef, and kindred dishes. All indulge their appetites without restraint, regardless of the slight remonstrances which offended stomachs may offer.

Let us consider the results of this course. Are they so harmless as was unwisely anticipated? By no means. Both physical and moral injury of a most serious character has been wrought. We will notice, first, the physical results.

PHYSICAL EFFECTS.

As the result of indulging in the use of the highly seasoned and stimulating viands once discarded, the old tastes are renewed. Old ap-

petites which had been overcome, are revived in all their tyranny. The simple food, unadulterated with irritating condiments is rendered insipid, when contrasted with the pungent, savory compounds which, though tempting and palatable, are well known to be injurious. In short, the whole disagreeable experience which made the escape from the thralldom of appetite so arduous at the first, must be again renewed if the individual would re-instate himself in the way which reason and experience have taught him is the best.

Again, the direct damage to the vital organs of the system is not inconsiderable. The task of digesting unwholesome food imposed upon the stomach is a stupendous one, and impairs its function. And, furthermore, the extraordinary labor of eliminating from the body the irritating foreign matters introduced, results in more or less damage to the organs of excretion.

The notion so commonly entertained that an occasional departure from dietetic rectitude cannot result in any material damage, is a wholly mistaken one. The truth in the matter is that these occasional departures are often more fatal than habitual transgression. Thus, it is well known that individuals who are habitual opium-eaters often take, several times a day, doses of the drug a single one of which would be surely fatal if given to the same individual after an abstinence of a few weeks. The same principle holds true with reference to tobacco and other poisons, and is readily explained by certain well-established physiological laws. Just so it is in matters of diet. The system, after a time, learns to tolerate substances which from their nature are of necessity unusable, and hence deleterious, but which seem to lose their injurious properties solely from this toleration. But when they have been once discarded, they cannot be again renewed without producing the full effect of their injurious qualities.

MORAL EFFECTS

These are quite as important as the physical effects, though less noticeable. It is most apparent in the children. Aside from the detriment to morals which always results from impairment of physical health, the actual and immediate damage to the conscientiousness of a child is almost irreparable. Let us view the case as it really is. By an infinite amount of patient labor the little ones have been weaned from the use of those articles which their infant tastes had so early learned to love. Hundreds of times have they been told that pepper and spice and rich pies and cakes are bad, and not fit to be eaten, although the assertion has always seemed to them a very hard saying. As many times have they been assured that meat is an article which was never designed by the Creator for the food of man; and they are told of the great liability of animal food to disease, and contamination with poisonous products. They are, also, again and again assured that simple food is not only more healthful, but also more palatable than the hurtful food commonly used, and that they will find that oatmeal pudding is every way superior to beef-steak or roasted turkey.

By the time they have come to partially believe these oft-repeated statements, Christmas, New Year's, or the birthday of one of the little ones approaches. Of course all are jubilant at the thought of "something good" to eat on the expected day; and they are assured by their parents that they shall have "something good." The day arrives and they receive such a dinner as we have already described. Now what must be the conclusion of those children? Their sagacious minds will not fail to arrive at the thorough conviction that their parents do not themselves believe a single word of what they have been teaching them; for have they not plainly declared that pies, cakes, rich sauces, and meats are better than simple food healthfully prepared? The answer is obvious, and the effect certain.

Too much cannot be said respecting the importance of constantly instilling into the minds of children, by example, as well as precept, the great truths of health reform. If a feast is to be prepared, in celebration of any day or event, make it "rich" with wholesome food. Does not the vegetable kingdom supply an abundance of truly wholesome "good" things? Surely no one could wish for more delicate or toothsome articles than the ingenious housewife can provide without the slightest transgression of the laws of hygiene. A few varieties of foreign fruits and nuts, added to our domestic productions, would make a "feast of fat things" which would tempt an epicure.—J. H. K. in *Health Reformer*.

Consecration.

WE frequently express a desire, to be more completely consecrated to God, that by this means our zeal and earnestness may be increased. We often pray for this spirit of consecration, yet we seem to understand very little of the nature and requirements of such a spirit and what its fruits must be. Our daily lives must furnish the proof of the sincerity of our desire, and if our prayers are the expression of the true sentiments of our hearts, then will our actions testify thereof. We must not wait in patient expectation for

the bestowal of this coveted blessing, but must strive as earnestly as we pray, and season our petitions with faith. We must also endeavor with divine assistance to overcome and expel those carnal affections which are the offspring of a spirit of evil, and foreign to a regenerate nature.

Let us note some of the preparatory steps necessary to the attainment of the desired state of consecration. Our blessed Saviour says, "Whosoever will come after me, let him deny himself, take up his cross, and follow me" Mark 8:34. Then in order to come after him, or be consecrated to his service, we first must practice self-denial; and this is to be accomplished as our various positions and relations demand. In order to obey all God's commands it sometimes becomes necessary for us to endure much in the way of inconvenience or even persecution. We must not allow our love of ease to influence us in any degree, but be willing to sacrifice self on the altar of duty. We should look to God for strength to endure and overcome.

If social or financial interests conflict with duty, we should not hesitate to sacrifice these as of minor importance compared with the eternal interests that are at stake. The trial may be a severe one; but Jesus endured, for our sakes, trials much more severe; and it becomes us to deny ourselves, and thus manifest our gratitude.

Next comes cross-bearing. It may be profitable to note the rendering which Luke gives this interesting passage, "Let him deny himself, and take up his cross daily." Certainly, no day passes without bringing to every one of us at least one opportunity to give evidence of the completeness of our consecration by bearing our cross in the discharge of some apparent duty. It must be borne humbly, to emulate the meekness of Him who is our example; also promptly and cheerfully; for thus only can we bear it profitably and acceptably.

"And follow me." How much is comprised in those few words! How can we fully and entirely follow our dear Leader? Only in such measure as our finite natures compare with his infinity can we do this. We may yearn for the salvation of our fellows with something of the spirit that caused our Lord to weep over the perverseness of Jerusalem, and may devote our powers entirely to the work of pointing sinners to the "Lamb of God that taketh away the sin of the world;" we may pray with and for the inquiring and despondent; we also may weep over the heedless and the ungrateful, and thus in some measure follow Jesus. We may also follow him in the exercise of a spirit of meekness remembering that, when reviled, he reviled not again, but maintained before his false-hearted accusers his patience and his dignity, being "led like a sheep to the slaughter; and as a lamb dumb before his shearer, so he opened not his mouth."

The necessity of being consecrated becomes plainly manifest when we view the magnitude of the work to be accomplished and the fast approaching end; and whatever we may endure of care and trial here will only the better prepare us to enjoy the pleasures of that blessed state. To manifest our appreciation of Christ's love for, and mercy toward, us, we, in turn, may devote our lives fully and entirely to him, ever denying ourselves as occasion requires, bearing cheerfully every cross that is presented—faithfully, humbly, trustingly following Jesus. And God grant that we may finally be accounted worthy to obtain eternal life, "which is the gift of God through Jesus Christ his Son."

J. C. CLEMENS.

The Man who Thought he Never Prayed.

THE Rev. Mr. Kilpin passed a very profane man, and having omitted to rebuke him he awaited him in the morning in the same place. When he approached, Mr. Kilpin said:—

"Good morning, my friend; you are the person I have been waiting for."

"Oh sir," said the man, "you are mistaken I think."

"I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken; it could not have been me. I never saw you in my life before, that I know of."

"Well, my friend," said Mr. Kilpin, "I heard you pray last night."

"Now I assure you that you are mistaken; I never prayed in all my life."

"Oh!" said Mr. Kilpin, "if God had answered your prayer last night you had not been here this morning. I heard you pray that God would destroy your eyes and ruin your soul."

The man turned pale, and, trembling, said:—

"Do you call that prayer? I did, I did."

"Well, then, my errand this morning is to request you from this moment to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer."

The man from that time became an attendant on Mr. Kilpin's ministry, and it resulted in his early conversion to God.—*Seel*.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 1, 1874.

This Week's Paper.

BRO. STONE, in the short sermon on the first page, makes a stirring and convincing appeal for workers in the cause of truth.

In the REVIEWS of Nov. 10 and 17, Bro. Waggoner very clearly set forth the spirituality of the Law of God.

"Knowing the Time," by Bro. Cornell, presents some startling facts, which all should ponder well.

"Sunday in New York," shows the still further giving away of restraints upon the Sunday institution.

"Barbarism or the Millennium," from the Christian Statesman, shows the fearful condition of society at the present day.

The leading editorial, on Leadership, in substance, was written by Bro. White, in California, immediately after the publication of the tract upon the subject.

"Progress in America" contains facts which our brethren will find of use in their expositions of Rev. 13: 11-17.

Let the reader strive to secure the constant presence of the "Three Angels" set forth in the gem of poetry on p. 182.

Reports in our Progress Department are not numerous, but all contain something to encourage. The report from St. Clair Co. shows a little of that which is sure to follow the progress of this work.

In the article headed Protestantism and Popery, the reader will find that which is instructive as well as exceedingly entertaining.

"Holiday Digressions," from the Reformer, is a timely topic for this season of the year.

Other items might be noticed; but the reader will find them all, and we trust will appreciate each one without further mention.

The Biblical Institute.

A COMMITTEE was chosen by the B. C. church evening after the Sabbath Nov. 28, to ascertain the number that could be provided with boarding places during the lectures.

The Secret Out.

In the World's Crisis of Nov. 4, is published a lengthy vision by Mrs. Phebe Palmer, editress of the Guide to Holiness relative to the second coming of Christ.

Our Health Almanac.

WE have now printed two editions of the Hygienic Family Almanac of 23,750 copies each, making in all 47,500 copies.

000 copies have been shipped from this Office at this early date. Agents and canvassers say they sell quick.

One Hundred Dollars Each.

THREE years since, when a call was made for means to put up a second office building at Battle Creek, and to pay a heavy debt on the Health Institute, the few friends then in California cheerfully and confidently sent \$3,000 in gold over the mountains and across the plains in response to the call.

In return, their eastern brethren with the pleasure of furnishing an office complete, with a fine press, engine, and all other material necessary, which will cost from six to eight thousand dollars.

We here give the names of those east of the plains who have paid one hundred dollars each.

Table listing names and amounts: James White \$100, L. McCoy 100, E. H. Root 100, B. M. Berry 100, R. M. Pierce 100, N. G. Raymond 100, C. W. Comings 100, D. R. Palmer 100, Thos. Bickle 100, Amy Dart 100, Wm. Harper 100, P. S. Marshall 100, P. W. Baker 100, Betsy Landon 100, Ellen G. White 100, J. H. Bennett 100.

The Reformer for 1875.

ONLY ONE DOLLAR A YEAR AND POSTAGE PAID.

THE new postal law, regulating the postage on periodicals, which will take effect at the beginning of the year 1875, requires that the postage shall be prepaid.

We observe that some publishers are taking advantage of this change, and are adding to the prices of their periodicals a sum equal to the amount of present rates of postage.

We therefore offer the Health Reformer to the public, one year, postage paid, for the small sum of one dollar a year.

We therefore offer the Health Reformer to the public, one year, postage paid, for the small sum of one dollar a year.

Fifty Thousand Copies.

FIVE HUNDRED FIRST-CLASS CANVASSERS WANTED!

THE publishers of the HEALTH REFORMER are determined to raise their subscription lists to 50,000.

Notice.

ANY one knowing of any Sabbath-keeper's children without homes and obliged to go among those not in the faith, please address, S. THURSTON, Randolph, N. Y.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand

Services in Chicago, every Sabbath (seventh day), at 209 West Erie St.

General Quarterly Meeting in Iowa.

THERE will be a General Quarterly Meeting of the Tract and Missionary Society at Sandyville, Warren Co., Iowa, Sabbath and Sunday, Dec. 4 and 5.

THE quarterly meeting for Allegan County, will be held at Otsego, Sabbath Dec. 5.

QUARTERLY meeting of the T. and M. Society of Dist. No. 5, Iowa, at State Center, Dec. 12 and 13.

T. & M. meeting in N. Y., Dist. No. 10, at Nile's Hill, Alle. Co., N. Y., Dec. 12 and 13.

QUARTERLY meeting for Dist. No. 5 of the Ohio T. and M. Society will be held with the church near Bowling Green, Dec. 12 and 13.

MONTHLY meeting of the Jackson church at Bro. H. H. Bramhall's in Springport, Mich., Sabbath, Dec. 5, 1874.

QUARTERLY meeting of Ohio T. & M. Society, Dist. No. 2, at Waterford, Knox Co., Ohio, Dec. 12 and 13, 1874.

QUARTERLY meeting of Dist. No. 9, of the T. and M. Society, N. Y. and Pa., at Wheeler Center, Dec. 12 and 13, 1874.

MEETING for Dist. No. 11, N. Y. and Pa. T. & M. Society, at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20, in connection with the general meeting.

QUARTERLY meeting at Avon, Rock Co., Wis., Sabbath and first-day, Dec. 5, 6.

THERE will be a meeting of the friends of the cause of present truth held at West Bolton, Vt., where Bro. Smith may appoint, Dec. 8, 1874.

I WILL meet with the friends at Eston Rapids, Sabbath and first-day, Dec. 12, 13.

QUARTERLY meeting of the church at Fremont, Wis., Dec. 5 and 6, 1874.

Table of Quarterly Meetings in Minnesota: OTRANTO, Dec. 12, 13, 1874; Riceland, Dec. 19, 20; Pine Island, Dec. 12, 13; Concord, Dec. 19, 20.

THE Vermont Tract Society will hold its quarterly meetings as follows: District No. 4, Bristol, Dec. 12, 13; District No. 5, Jamaica, Dec. 19, 20.

In connection with the Jamaica meeting will be the general quarterly meeting.

QUARTERLY meeting Dec. 12, and 13, 1874, with the Irvin church in Howard Co., Ind.

THE monthly meeting for December will be held with the church at So. Norridgewood, Dec. 19, 20.

THE T. and M. Society of Dist. No. 2, Maine, will hold its next quarterly meeting Dec. 12 and 13, at Allen's Corner, Deering, Maine.

THE next State T. & M. Society quarterly meeting for Ohio will be held at Clyde, Dec. 26, 27.

THE next general quarterly meeting of the New England Tract Society will be held in connection with its annual meeting at South Lancaster, Mass., Dec. 12 and 13, 1874.

THERE will be Tract Society meetings in Dist. No. 3, Michigan, as follows: Hastings, Thursday evening, Dec. 10.

Subscriptions for T. and M. Society, and pledges for the school will be received, and Systematic Benevolence will be considered.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 3, at North Bloomfield, O., Dec. 19 and 20.

State Meetings of the N. Y. & Pa. T. & M. Society.

THERE will be two general meetings of the Society this quarter; the first for the central and north eastern districts at Adams Center, Jefferson Co., N. Y., Dec. 12 and 13.

THERE will be a general meeting at Leon, Monroe, Co., Wis., Dec. 5, 6, 1874.

Business Department.

Not slothful in Business. Rom. 12: 11. A blue cross on the margin of your paper signifies that your subscription will expire in two weeks.

Eld S. Pierce has removed from Minnesota to Iowa. His present address is Washington Wash. Co., Iowa.

RECEIPTS

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays.

- \$1.00 EACH. T B Parker 45-20, Mrs Wm Henkle 45-20, Mrs M W Smith 46-23, Jacob Glascock 46-23, M Wonsor 46-20, Richard S Longley 46-23, J F Klostermyer 46-1, M A Reed 45-18, Chas Osborne 45-6, J A Snow 45-22, Eld E N Morse 46-22, John D Jones 46-22, S T Moore 45-13, Mrs Jennie Hatfield 46-22, S A Wheeler 45-22, D Watson 45-16, H M Andrews 45-22, Jacob Carlisle 45-22, P Chaffee 46-1, J J N Allard 46-22, F W Kuehnoff 45-17, Fred Walter 45-22, Elizabeth Crawford 45-22, Julia Hawkins 45-22.

- \$2.00 EACH. J D Clark 46-23, L G Kidder 46-18, Levi Marsh 46-22, Judith Morrison 46-14, James M Daniels 46-22, Adaline Lamb 46-22, Sarah A Miller 46-21, Miss Mary Cosert 46-1, Mrs W Ayers 47-1, Sarah A Simmons 46-19, Lucy Mott 46-21, Joseph Mesraull 46-20, R J Foster 46-19, Elizabeth J Connet 47-1, E Engels 46-21, M E Goodwin 47-1, Mrs L C Foster 46-20, Geo Lambert 46-22, B M Hayes 46-18, F H Wakeman 46-22, Alfred Boynton 46-14, Jackson Rail 46-22, John Rail 46-22, Mary Beach 50-1, Rebecca Adams 47-1, John Estes 46-18, Joseph Redonte 46-17.

- MISCELLANEOUS. A Caldwell \$2.10 46-26, H L Hudson 50c 45-23, P G Fernelius 2.15 47-1, Samuel J Hersum 3.00 46-1, Sarah Scoville 50c 45-23, Mrs C Hemenway 2.10 47-3, L M Showers 25c 44-24, Geo Barrett 60c 45-20, Mrs Dr Sylvester 50c 45-22, Benton Haynes 2.15 46-24, A G Chapel 50c 45-22, M Howard 50c 45-22, Mrs H L Cox 50c 45-22, R P Stewart 60c 45-11, I B Jenney 50c 45-22, Willis R Chase 50c 45-11, Delilah Dawley 50c 45-13, Hugh Prentice 1.50 46-22, Lydia Pettis 1.50 46-22, S D Campbell 1.50 46-22, Wm Thomas 1.50 46-22, John Hunter 1.50 46-22, C B Brackett 1.50 46-22, Christopher Black 1.50 46-22, Elizabeth Scrales 1.50 46-22.

- Books Sent by Mail. Mrs Truman Wildman 50c, Jennie Tracy 25c, I A Logan \$2.00, Thomas Rice 25c, Mrs Samuel Smith 2.00, A Weden 10c, F J Payne 2.00, Abraham Conell 1.00, C D Boisseau 3.00, Harmon Bartlett 25c, O M Andrews 1.00, Benton Haynes 25c, J R Whitham 2.00, Enos Bell 50c, C M Johnson 20c, Mary A Ross 2.00, Albert Stone 1.10, Nicholas E Boyd 10c, A F Kellogg 50c, Mrs Fanny Glascock 25c, W R Young 10c, Wm Cleaver 10c, Mrs Wm Henkle 25c, Leander Kellogg 1.00, C M Rhyder 10c, L A Kellogg 1.50, Jacob Hedrick 10c, Mrs A F Cornell 10c, Mary E Phinney 1.00, A W Chaffee 1.00, E H Gates 20c, Mary L Smith 10c, John Fisher 1.00, C R Ogden 2.00, J Magee 20c, H M Clinton 1.00, John R Webster 1.00, L H Bingham 30c, S H Russell 1.00, P G Fernelius 25c, J W Gould 1.00, D F Quinby 6.00, Thomas Craig 10c, G O Keeney 65c, S N Lane 50c, Sadie C Reaser 1.00, Wm Wills 79c, John Villiers 2.11, Mrs M W Chapman 50c, A W Davis 1.15, A Caldwell 3.00, T B Parker 10c, H P Cassel 30c, J Bartlett 2.50, C W Cook 20c, Eliza J Connet 1.25, J L Lewis 25c, Libbie W Randall 25c, Olive Mc Kean 10c, Mrs Mattie J Sloan 30c, Wealthy McNitt 50c, D C Dodge 1.35, Cassius M Clay 50c, J P Hunt 1.00, A F Brem 10c, Mrs D Sterling 1.00, D B Welch 1.00, C N Ford 25c, R P Stewart 10c, J A Steere 10c, Eliza Van Deusen 20c, E Engels 10c, G McMahan 20c, J C Wright 20c, Mary E Middlekauff 1.00, C M Batcher 10c, C E Naylor 50c, Joel Gulick 20c, Solomon Honsberger 1.00, Mary E Green 1.00, Daniel Nettleton 50c, B Blake 10c, Susan A Brown 20c, John Cook 2.50, D Dawley 10c, C G Daniels 10c, Mrs D Inman 20c, I A Thornton 10c, Harmon Bartlett 25c.

- Books Sent by Freight. G S Honeywell, Wilmington, Del. \$27.64, T S McDonald, Melrose, Stearns Co., Minn. 18.55, Charles F Higgins, Yates City, Knox Co., Ill. 10.00.

- Books Sent by Express. John Wight, Coopersville, Mich. \$15.00, S N Haskell, So. Lancaster, Mass. 26.75, B L Whitney, Kirkville, N. Y. 8.25.

- Cash Received on Account. Indiana T & M Society per James Harvey, \$50.00, John Matteson 8.00, S N Haskell, 190.00, A A Hutchins 44.45, T S McDonald 16.45.

- Michigan T & M Society. Dist. No. 3, (Hastings) \$10.00. Hygienic Book Fund. Friend R \$5.00. Book Fund. C R Ogden \$2.00, D A Owen (Free-will Offering) 5.00, Chas E Buck, 25.00.

- Danish Monthly. J C Peterson, \$1.00, Ole Peterson, 1.00. General Conference Fund. Mrs Mary Beach (s. b.) \$1.00, Michigan Conference \$1000.00.

- Michigan Conference Fund. Received from the church at Hastings, \$38.82. Foreign Mission. Wm Pepper, \$10.00. S. D. A. Educational Society.

- \$500.00. Ellen G. White. \$200.00. J. H. Bennett. \$100.00. Richard Godsmark. \$50.00. E P Butler. \$25.00 EACH. Wm S Wheeler, Jesse Dorcas. \$20.00 EACH. S M Holly, P A Holly. \$15.00. Maria L Reed. \$10.00 EACH. James Sawyer, Chas O Holly, Frank G Holly. \$5.00 EACH. Clarence W Holly, Clara L Holly, Wm Pepper, R A Damon.