

# 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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### WHITER THAN SNOW.

Original man in God's image created,  
sin and pollution had fallen so low,  
he was no eye to pity, no arm to save him,  
then a cleansing was offered, whiter than snow,  
whiter than snow, whiter than snow,  
as can cleanse us whiter than snow.

Though the wounds are all deep, and the stains  
are all dark,  
and blindness, and palsy, and fullness of woe,  
lets out all the light from the suffering soul,  
let Jesus will cleanse us whiter than snow,  
whiter than snow, whiter than snow,  
as will cleanse us, whiter than snow.

When fiery temptation comes in like a flood,  
and tells us our safety we never can know,  
in the spirit of promise, so loving, so sweet,  
whispers, Jesus does cleanse us, whiter than  
snow,  
whiter than snow, whiter than snow,  
as does cleanse us, whiter than snow.

This great blessed truth we all may possess,  
and hush unto death each internal foe,  
the prayer of the Son hath power to prevail,  
and keep what is cleansed whiter than snow,  
whiter than snow, whiter than snow,  
as can keep us whiter than snow.

—Mrs. C. B. Allen.

### THE LAW OF GOD.—NO. 3.

BY J. H. WAGGONER.

#### THE SABBATH A SIGN.

AN important part of the evidence for the Sabbath is that which presents the Sabbath as a sign. This testimony is often perverted by the assertion that it was a sign between the Jews and the Gentiles to keep up distinction between them. This is not true further than it is true that obedience to and distinguishes his people from others who are disobedient. But in this sense the Sabbath is no more a sign than is any other duty. The Scriptures never present the Sabbath as a sign in any such light. In Ex. 31:17, the Lord said, "It is a sign between me and the children of Israel forever." The Bible never presents it as a sign between the Jews and the Gentiles. To take the name of God out of this text and insert "the Gentiles" in its place, is presumptuous as it is to take the name of the Lord God out of the fourth commandment and make it read, "The seventh day is the Sabbath of the Jews." In either case the name of God is taken away to destroy the force of the Scripture evidence for the universal obligation of the Sabbath. Perhaps this we find a fulfillment of Isa. 30:9-11, which speaks of a rebellious people, "children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy delights; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." We do not think this is a harsh application of this scripture, we know of no offense more daring than to expunge the name of the Lawgiver from the instrument of his own writing, and to insert in its stead an epithet of reproach, in order to evade the obligation which his words so plainly revealed, and for which his signature is the authority. The Sabbath has the superscription of the Most High. The most daring would tremble to heap reproach upon it, as is often done, if the name of the "Holy One of Israel" had not been removed from it, and the name of Jew, or Gentile, as most conveniently served the purpose, substituted for it.

Having seen that it is a sign, not between Jews and Gentiles, but between God and his people, we inquire, Why is it a sign? and, Of what is it a sign? The first question is answered in Ex. 31:17: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed." It is a sign between God and his people because he rested in it from all his work of creation. As a sign it points only to creation. Of its peculiar significance we are informed in Eze. 20:20: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

When we learn that the Sabbath is a sign of creation, we are prepared to appreciate the declaration that, as a sign, it perpetuates the knowledge of God, the Creator. The power to create is that characteristic which is given in the Scriptures to distinguish the true God from false gods. In Jer. 10:1-9 is found a description of the gods of the heathen, which are "the work of the workman, and of the hands of the founder." The distinction between them and the true God is thus introduced: "The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens. He hath made the earth by his power," etc. When the apostles made supplication to God because of their enemies, they thus addressed him: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." When Paul would point out the true God to the idolatrous Athenians, he said: "God that made the world and all things therein."

Commemorative institutions are the very best means of imparting and perpetuating a knowledge of important events. Books of history and monuments of stone are but feeble reminders compared with a memorial day. Take our own national memorial as an illustration. No other event in our struggle for independence from Great Britain is so well and so generally known as that of the declaration made on the fourth of July, 1776. And this because the fourth of July has been celebrated as a memorial day. And so long as this is celebrated, so long will the patriotism, the sufferings, and the triumphs of our fathers be kept in remembrance.

And so of the Sabbath of the Lord. He declared it is a sign that it may be known that he is the Lord God, the Creator of heaven and earth. Had it been universally and uninterruptedly observed, the knowledge of the true God—the Creator of heaven and earth—could never have been lost to the nations of the world.

The significance of the Sabbath of the Lord as a sign of his power, of his supremacy and authority, is lost to all those who advocate the change of the day. No day is a memorial of the Creator but that which commemorates the work of creation—the seventh day. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." It was blessed and sanctified because it was his rest-day from the work of creation. No other day could be his memorial day; no other day was consecrated as such.

#### THE ABRAHAMIC COVENANT.

The promises which God made to Abraham are often dwelt upon with great emphasis and apparent delight, by some who never inquire on what these promises are based, or how we may be made partakers of the same promises. First, then, we must ascertain why the promises were made to Abraham.

When God renewed to Isaac the promise of the land, he said, "I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:3-5. We have already shown that not only Abraham, but mankind in general before and after his day, had a

knowledge of the same precepts which we now call *moral law*. But this testimony of God's own words to Isaac is still more explicit, as the scriptures inform us that all God's holy commandments were observed by Abraham. In 1 Chron. 16:14-18, it is said: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant, the word which he commanded to a thousand generations; which he made with Abraham, and his oath unto Isaac."

Here is something brought to view entirely distinct from the promises made to Abraham; it is a "covenant commanded." But the scripture continues: "And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

Here again the promise of the land cannot be the covenant commanded, or the law. Both are embraced in the Abrahamic covenant, according to this scripture. And this is also shown in Gen. 26:3-5, as above quoted. There the Lord said he would perform the oath which he swore unto Abraham, to give him the land, because Abraham kept his commandments. And in 1 Chron. 16:14-18, the promise of the land is connected with the covenant commanded, even to a thousand generations.

And, as a means of identification, we have not only the promise to Abraham twice based upon the law or commandments, but of this it is said he "hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

We find in the word of God many covenants as *promises*, or *mutual agreements*. See Gen. 9:8, 13; 17:7; Ex. 19:3, 8; Deut. 5:2; 2 Sam. 23:5; Ps. 89:3, 4; Jer. 31:31-35; Heb. 8:7-13; but only one covenant as a law, or commandment, namely, that upon which the promise to Abraham was based. Every promise of a blessing must be based upon some condition or command; for God's gracious purposes are toward the righteous, (doers of right, 1 John 3:7,) and it cannot be determined who are righteous and who are wicked, unless we have a law for a standard of judgment. Rom. 3:20; 1 John 3:4. Whatever may be the opinions of men respecting this covenant commanded, the word of God is safer and more satisfactory, and to this alone we appeal. In Deut. 4:12, 13, Moses said to the children of Israel: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice, and he declared unto you his covenant which he commanded you to perform, even ten commandments."

There is a difference between *enacting* and *confirming* a law. The covenant commanded, which was kept by Abraham and Isaac, was confirmed to Jacob and to Israel. And Moses said the covenant commanded to Israel was the ten commandments.

We are also informed that God's holy covenant, which he confirmed to Israel and wrote on two tables of stone, contained only ten precepts or commandments. In Deut. 5:22, it is said, "These words the Lord spake unto all your assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me." This shows that God's covenant or law of the ten commandments is not to be confounded with those statutes which were given through Moses, and were not spoken by the Lord nor written on the tables of stone.

The same is referred to in the words of the Lord by the prophet. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Obey my voice," &c. This expression, Obey my voice, having respect to that which he commanded them when he brought them out of Egypt, yet being specifically separated from the ordinances of offerings and sacrifices,

is thus referred solely to that which God spake with his voice, the ten commandments.

All this makes it very certain that the commandments which Abraham kept, and by the keeping of which he obtained the promises, were the ten commandments which were afterward confirmed as a law to Israel. And this is still further proved by the words of Paul; "Christ hath redeemed us from the curse of the law; . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ." We do not now stop to notice the proof that this text affords of the law having jurisdiction over the Gentiles, a subject for future consideration, but call attention to the one point, that the curse of the law must be removed before we can receive the blessing of Abraham. If the promises to Abraham had no relation to the law, as some say, how could the curse of the law stand between them and the blessing of Abraham?

It must appear plain to all that the curse of the law falls only on the transgressors of the law, and only on account of the transgression. Hence, the curse of the law rests on any one as long as he transgresses. And if the curse be removed by pardon, it will return again if we transgress. This must be true unless the pardon gives liberty to continue in transgression. But the gospel of Christ is not a system of indulgence or license, but of forgiveness, and salvation from sin. Christ died "to put away sin;" not to make the way of sin easy and secure. And as Abraham received the promises by obeying God's commandments, and he would not have received them if he had not obeyed, even so we may be heirs with him of the same promises if the curse of past transgression is removed, and we walk in future obedience.

It may be, and often is, objected that this idea frustrates grace, and rests our salvation upon our obedience; whereas Abraham received the promise through faith. But this objection is based on wrong ideas of the object of grace and of the nature of saving faith. Grace is opposed to sin. "Shall we continue in sin that grace may abound? God forbid." And "faith without works is dead." As the spirit vitalizes the body, so do works give life and power to faith. It was the obedience of faith which justified Abraham; and if we would be blessed with him we must "walk in the steps of that faith" which he had. The steps which he took were in obedience to God's commandments. Sin frustrates grace, and forfeits the favor of God under the gospel, as well as in the past dispensation, for Christ is not the minister of sin, but of righteousness. "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And every man shall be rewarded according to his works.

INTERESTING ORIENTAL DISCOVERY.—Our European exchanges state that it has been the good fortune of Mr. El Kery to discover a record, kept by the priests of the Samaritan synagogue at ancient Sychar, that reaches back hundreds of years before Christ. It contained a record of interesting events connected with the synagogue, and always kept by the leading priest.

It occurred to Mr. El Kery, who is a native of Samaria, educated in England, now a missionary physician there, to search this record. He argued that so great a religious commotion as was occasioned by Jesus' visit to Sychem would arouse the anger of the priest, and he accordingly should find some bitter record in this ancient register. He ascertained that the priest in Christ's time was named Shaffeer. On examining the record he did not find what he expected, but instead of it the following statement: "In the 19th year of my priesthood, and the 4281st year of the world, Jesus of Nazareth, the son of Mary, was crucified at Jerusalem."

This discovery was made last April, and is a wonderful testimony from an unexpected quarter.—N. Y. Paper.

## A Crisis Coming.

For twenty-eight years Seventh-day Adventists have believed and taught that in this government oppressive laws would be enacted in religious matters as brought to view under the symbol of the image of the beast. Rev. 13:11-18. Yet some professed expositors of prophecy have ridiculed this part of our faith, as a thing too incredible to be entertained for a moment.

But that which we have believed and taught for so many years, and which was a matter of faith, now begins to show signs of fulfillment, and we now can walk almost by sight. We think no one will deny the following statement, that unrestrained human nature is tyrannical and persecuting, that it is not safe to give too much power into the hands of any body of religionists. It becomes then a very interesting question, Do the nominal churches of our day aspire to this end? and to this are their labors directed? The following from the *Church Union* shows what is aimed at:—

"If we are not Christians, let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us have them incorporated in the basis of our government and the national policy shaped to them. Let no one hold an office of trust or profit whose life has not been conformable thereto."

From the above we see that it is proposed that the Christian principles of the people be incorporated into, and become an integral part of the Constitution, and that these principles shall form the basis upon which our government shall rest; and then it is proposed that the national policy be shaped according to them, so that no person can hold an office of trust or profit whose life has not been conformable thereto.

So far has the agitation of this question already progressed that public documents are everywhere circulated. A national association has been formed to carry forward the movement, and national conventions are being called in all parts of the country, and all American citizens without distinction of party or creed, who are willing to pledge themselves to secure, under God, an open communion and the recognition of our evangelist ministry; by the interchange of pulpits, trust to make visible the unity of the church, are called upon to unite heartily in the work proposed. They say they do not propose to form a Christian, nor even a Protestant, political party; but the position is taken that "good men throughout the nation should be thoroughly organized and prepared to act promptly and unitedly in opposition to everything that would endanger our free institutions."

Among the things which they set down as endangering our free institutions they mention "the destruction of the Christian Sabbath." And so minds are working and the agitation moves on. Who can fail to see that such a condition of things would be a virtual union of church and State—a going back to the religious despotisms of the Dark Ages.

No one but Christians to hold any office! But who shall determine who are Christians? Why, the ruling churches, of course. All others will be branded as heretics, and all rights denied them. The success of the proposed amendment virtually destroys one of the first principles upon which our government was founded, viz., "All men shall have the privilege of worshiping God according to the dictates of their own consciences." When the time shall come as predicted in prophecy; Rev. 13:11-18; when the Constitution of our country enforces the observance of the first day of the week as the Sabbath, what will be the fate of those who conscientiously believe and lay hold of the Sabbath of the fourth commandment, and dare to keep it?

Rev. 13:15 says, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." The image is to be an image to the papal beast. That was a church clothed with civil power. We therefore understand that the image will be a religious organization in this country, clothed with power to punish heretics, and enforce its dogmas under a threatened penalty of death. And now let us notice how the way is prepared, and preparing for this last great act of the two-horned beast. Under the mild influence of the Protestant principle that all have liberty to worship God according to the dictates of their own consciences, churches have multiplied in the land. But these churches have rejected light and truth, and, as a body, have met with a moral fall. A catalogue of twenty immoral features, with no good ones, is the photograph which Paul gives in 2 Tim. 3:1-5, of the popular church of these last days.

"But the people of God are yet to be found mainly in connection with these churches, and are yet to be called out. Rev. 18:4. And when the good have all left the nominal churches, and the saving influence of such is all withdrawn from their communion, then they will be ready for any desperate and oppressive movement that Satan can induce those who are led captive by him at his will to enter upon. Now out of this material, let an ecclesiastical organization be formed, and let the government grant it power to enforce its dogmas under the pains and penalties of the civil law, and what do we have? An exact image to the first beast, a church clothed with power to enforce its doctrines upon dissenters with fire and sword."—*Thoughts on Revelation*, pp. 235, 236.

And such is the issue before us. The 13th chapter of Revelation leaves the people of God a small, and apparently weak and defenseless, company, in deadly conflict with the mightiest powers of earth; with the decree of death and banishment from society out upon them; and all this for their adherence to the truth. A decree is passed, backed up by the supreme power of the land, that they shall all receive the Antichristian mark, under pain of death if they refuse to comply.

"What can the people of God do in such a conflict and in such an extremity? What will become of them? Glance forward with the apostle to the very next scene in the programme, and what do we behold? The very same company standing on Mount Zion with the Lamb, Rev. 14:1-5, a victorious company, harping on golden harps their triumph through the courts of Heaven. Thus are we assured that when the time of our conflict with the powers of darkness comes, deliverance is not only certain, but will immediately be given, being the next event in our history, the glorious rest after the weary pilgrimage, the glorious consummation of a life of toil, suffering, and ceaseless conflict here."—*Thoughts on Revelation*, pp. 242, 243.

CHARLES P. WHITFORD.

Berkshire Center, Vt.

## The Fierce European Struggle at Hand.

The following passages in some of the speeches at the great meeting against Ultramontanism in Glasgow show how observant thinkers foresee a great conflict to be impending:—

Colonel Macdonald, the chairman, said, "We cannot forget that it was here we heard but a few months ago those remarkable utterances, which struck so sharply on the ear of Britain, from the present Premier. Speaking in this hall of what he called 'the contest commencing in Europe between the spiritual and temporal powers,' he said: 'I think we ought to be prepared. The position of England is one which is indicated, if dangers arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation, which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoom of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion.' Another statesman of modern days, as eminent as the present Premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on our side the principles of order, of justice; on the other of darkness, of error, of anarchy."

Rev. Dr. Begg said: "Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of papal infallibility, arose from a desire to crush Protestantism in its mightiest continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered, Germany was triumphant, and the pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this; and so soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted, no doubt, by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of St. Sebastian, ready to take part in the bloody fray."

Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis' Rooms, London, on January 25, 1874: "The excited antagonism of the nations of Europe is founded on a fact (the temporal power of the pope) full of consolations. Instead of being alarmed, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign. Now, when nations have revolted, and when they have dethroned, as far as men can dethrone, the vicar of Jesus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution I fear, impending, and that is, the terrible scourge of continental war—a war which will exceed the horror of any of the wars of the First Empire. I do not see how this can be averted."

Rev. Dr. Wylie of Edinburgh said: "I have long felt and often said that when there would come the day of the Church of Rome's extremity would come the day of our peril. It was easy to enforce that, so long as she was permitted to retain her temporal sovereignty, and the pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that she should be stripped of all, and driven forth crownless and kingdomless, then woe to the nations; she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what? For wrapping her mantle gracefully around her and dying? No! She tells us that the hour is come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? She has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see."

Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force—the strongest confederacy on the face of the earth. If she can manage to raise Don Carlos to the throne of Spain, and the Prince Imperial to the throne of France, she will have the fleets and armies of at least two kingdoms at her service. But even failing of this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria; five millions in Ireland; and millions more in Canada and the United States; millions more scattered up and down in Europe? Has she not, at a moderate calculation, some fifty millions which the doctrine of papal infallibility gives her the means of uniting into one phalanx, of setting in motion by a single hand, and of precipitating, like an avalanche, upon Christianity and liberty. Rome may well say to the Protestant, "Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?"

"We shall soon see," says the *Voce della Verita*, the organ of the Jesuits, "all Christendom divided into two camps; on the one side the champions of Christ and his church; on the other, the servants of Belial." "We shall pass," continues that paper, "through severe conflicts, but the history of eighteen centuries assures us of final victory." I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it, save at the cost of accepting something harder still—of accepting revolution and ruin."

## "Take."

THERE was a poor man, meanly and shabbily dressed. A friend, loving, rich, and great, paid all his debts, bade him leave his poor house, and come into his own beautiful home, and live with him. "All mine is thine," he said; and he gave him rich clothing, that he might adorn himself, and the key of his coffer, that he might never want for gold.

But it so happened that the man brought a little of his own money with him when he went to his great friend's house, and he kept trading with that, and it made him very miserable, for he could never make it go far enough.

He went again and again to his friend, telling him he wanted money for such such a purpose. His friend loved to see him come, and he welcomed him gladly and graciously, and, though it was with the same request, he never grew weary. He said, "Here is the gold in my coffer, take it and use it, for all mine is thine."

The poor man—poor every way, in the midst of boundless wealth—went to the coffer once or twice when in great extremities and timidly took away a small piece of gold, and it was marvelous what he was able to do with it; but generally he stood and looked at it, thinking in his heart how thankful he was to be saved from his friend's house; then he pulled out of his own miserable little purse, counted the worthless coins, and planned and vexed himself, trying to make the most of it.

And yet when he was asked if he had entirely given up his past life, he answered, "Yes—that he was now in his friend's house forever; but still he kept his little money and people outside wondered that he did all was his own—such a friend and boundless wealth—they heard that he always seemed to be something amiss with him, something wanting still. Sometimes they had thoughts of joining him; but he reflected that the life did not seem to answer altogether, and they fancied he was not so much better off than themselves."

And the great friend looked with pitying eyes of love, and often wondered how much longer it would be before the poor man would throw away the handful of gold, and come running with glad face to return his love by using the money he had supplied.

Dear friend, may I ask if you are something of such a life as this—not earthly, but in a spiritual way?

You are "bought with the price of Christ's blood; you know your sins are pardoned, and yourself to be his, and you are in trouble. Your life is—shall I say it?—unsatisfactory."

In great trouble and trials you put your trust in God and rely upon him, and that he does deliver you; but it is a small, common thing of every-day life that you fail. There is not that same quietness, that patience, and gentleness, and self-forgetfulness in you as you know ought to be there as a trademark to yourself, to your family, and to the world, that you are truly a follower of Christ. The graces of Christianity, "fruits of the Spirit," do not shine in you. You are irritable, uncertain, dogmatic, harsh sometimes; giving way to indolence and ease. Your very relaxations and recreations you do not thoroughly enjoy, there is ever a "something still" that prompts the eternal sigh "in your heart." In a word, you do not feel that you are pleasing God, nor that he is smiling upon you.

You have within you the witness of the Holy Spirit that you belong to God, and have the witness that you desire to be with him in all things according to his commandment. But you have not the witness that you "are mortifying the members of the flesh," nor are you always sure that you are "led" by the Holy Spirit.

The spirit in which you live is more the spirit of bondage to fear than "the spirit of adoption, crying, Abba, Father," which last two words there seems to me to be hid—nay, revealed—the utter confidence and hope to God, in God, which will carry us through all.

But why is there this failure? How can it be? Are there not, perhaps, two things needed, willingness to see and receive God's way for us, and obedience to that way?

In the little illustration (which, almost all illustrations, is inadequate, cannot be pushed to its furthest limits) the man had entered his rich friend's house and was living with him; but he was unwilling to give up everything of his own, nor was he willing to take everything from his friend's.

You have really given yourself to God, and know yourself to be his; but is there something you are keeping back, and not willing to surrender to him? If you are not honest, you are not well hearted. In God's loving command, "Give me thy heart," is included life, hope, possessions, circumstances, will, all that you know he cannot rule, and govern, and you, if you are keeping a portion of your life away from him. Settle this point. Are you willing to give up all, and to be his leading?

Perhaps you say, "I am willing. It is not a thing I would not, and have

decreated to him. Yet that is not enough: and I see in the lives of others a power, a power over sin, a power of which I have no experience. Have you ever thanked God that you thus willing? We ask much; do not forget the thanks for what we have received. And then, having given all up, the provision which God has ordained apply your daily, momentary wants. Is not that provision the presence of within us? \* \* \*

Oh, poor, tired, unsatisfied soul, cannot God—almighty, powerful, condescending—cannot he satisfy you? Cannot he one as this supply all your need? When you have such a provision, why do you not use it? Him whom you have need to work in you to will, trust also in you to do; that is, simply to put will into action.

Do you say, "Ah, that is faith; faith is a gift of God, and I have not received a gift of faith. I must wait till it be given me?"

And yet, when some great trial or trouble has been laid upon you, have you trusted God, and has he not brought you through safely? And do you think he is so merciful, and himself tells us "he knoweth our frame," and that remembers we are dust," will he give you a supply of faith for a large need, and withhold a small supply for a small need?

Will you look once more at the illustration above? There was a great supply of gold ready for the poor man's use, but he would not take it. Why do you not take the "gift" that God has for you? Faith is a gift of God; but is not a gift a free one? God does not say that faith is his because he will not give it to us; but tells us it is his gift, that we may take it on his kind and gracious hand.

Well, then, there was also the reason why man did not take his rich friend's money. He had a few poor little moneys of his own; and although he had left his own, he was still trading with them.

Are you, perhaps, still trading with something of your own? Are you trading your strong desires, with your little "gold" or have you brought your very "gold" and poured it out on that heart, tenacious as a mother's to comfort, and yet the strength of Israel in war and battle, and there, refusing to look at anything, not of it even, and taking in its place, not a man, not even faith, but God himself.

You are willing; be obedient. Unbelief and doubt is a great sin. It is not a misfortune; it is not a trial from God, but a sin; and we are just as wrong to live with unbelief as if we were to parley with thieves or hatred. Put it right away. "God be true, and every man a liar."

Endless, how fathomless, are the desires he has given us! They just meet our wants and desires, and are full of promise and hope; but are they also full of falter? So long as you look at yourself, your unbelief, your want of faith, they will not be. So long as you look to God, the One who can do all, they will be daily and daily fulfilled in you and for you.

Do not be always thinking of what you cannot do; think instead of all that God can and will do for you and in you. He will do all that you find so impossible, all that Satan is longing, trying, to stop you from doing. Very likely you will find it a very effort at first to look away from yourself, or, in other words, away from the possibility of things; but trust the effort to God, and the blessed Holy Spirit will guide you even into "all truth," and "all things," and will glorify Jesus in your soul.

Be gentle and obedient, and God will guide you with his eye! Are you still about the life that lies before you? Have nothing to do with that; it is in the hands of Jesus. All you have to do is this. Are you willing to trust him in this present moment? Then trust him; spend this moment with him. Don't think about the long days that may or may not be before you; they are not yours yet. Take this one day, will you not for this one day, or yet remains of it, look straight to God throughout it? Give your unbelief, your expectations, to him. Leave them, occupy yourself with himself.

You need not be always analyzing your mind and ferreting within. Having put yourself into God's hands, leave yourself to him, and, as it rises, bring all to him—ambition, your desires, your ideas, your hopes, your fears. They do not need to be crushed out of you, but to be brought

to Christ, that he may sanctify them and put them in their right channel, that is, show you how to use them for his service. Just live in the sunshine and pleasure of his presence. You know how searching the bright sun-rays are; so will the Sun of Righteousness and love search in your heart, and under his beams it will grow tender—"a heart of flesh, and not of stone;" quick to see, quick to obey.

When we walk in this world's sunlight, we need to look at the way and at our feet to see that they go right, and keep from stumbling; but with the Sun of Righteousness we just need to look at him; and so looking he will take care that we neither stumble nor fall. "Mine eyes are ever toward the Lord; for he it is that shall pluck my feet out of the net."

You do not know what a life is before you. Do not be afraid if you get a sudden glimpse at your own utter vileness and sinfulness. Carry it to the Lord Jesus; he knows it better than you do; and leave it with him, just as you leave your unbelief with him; and looking only, only to him, you will receive your life moment by moment from him, and live it moment by moment with him. He who is love will lead you gently on over any rough, stony places that may be before you—gently, because close to him—"I in you, and ye in me;" and the Holy Spirit will show you many things, "as you are able to bear them;" and surely, yielded up and obediently following, his "fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," will appear in us, to glorify God, and bear testimony for Jesus.

Let it be thus. Let us take the good gift of faith. You know it says, "Taking the shield of faith."—Author of "How to Enter into Rest."

Cannot Come Down.

BY MRS. E. G. WHITE.

"I AM doing a great work," says Nehemiah, "so that I cannot come down. Why should the work cease whilst I leave it, and come down to you?"

God's people, in this important time for the church, should not relax their watchfulness or vigilance for one moment. Satan is upon our track. He is determined to overcome God's commandment-keeping people, with his temptations. If we give no place to the devil, but resist his devices steadfast in the faith, we shall have strength to depart from all iniquity. Those who keep the commandments of God will be a power in the land, if they live up to their light and their privileges. They may be patterns of piety, holy in heart and in conversation. We shall not have ease, that we may cease watchfulness and prayer. As the time draws near for Christ to be revealed in the clouds of Heaven, Satan's temptations will be brought to bear with greater power upon those who keep God's commandments, for he knows that his time is short.

The work of Satan will be carried on through agents. Ministers who hate the law of God will employ any means to lead souls from their loyalty. Our bitterest foes will be among this class of persons. Their hearts are fully determined to make war against those who keep the commandments of God and have the faith of Jesus. This class feel that it is a virtue to talk, to write, and act out, the most bitter hatred against us. We need not look for fair dealing, or for justice, at their hands. Many of them are inspired by Satan with insane madness against those who are keeping the commandments of God. We will be maligned and misrepresented, all our motives and actions will be misjudged, and our characters will be attacked. The wrath of the dragon will be manifested in this manner. But I saw that we should not be in the least discouraged. Our strength is in Jesus, our advocate. If we, in humility and humble trust, hold fast to God, he will give us grace and heavenly wisdom to withstand all the wiles of Satan, and to come off victors.

It will not increase our influence, or bring us into favor with God, to come down from our great work to their level in meeting their slanders. There are those who will resort to any species of deception and gross falsehood, to gain their object and deceive souls, and to cast stigma upon the law of God and those

who love to obey his commandments. They will repeat the most inconsistent and vile falsehoods, over and over, until they make themselves believe that they are truth. These are the strongest arguments they have to use against the Sabbath of the fourth commandment. We should not allow our feelings to control us, and divert us from the work of warning the world.

The case of Nehemiah is a forcible illustration. He was engaged in building the walls of Jerusalem, and the enemies of God were determined that the walls should not be built. "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it."

In this case, a spirit of hatred and opposition to the Hebrews formed the bond of union, and created the mutual sympathy among different bodies of men, who otherwise might war against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. This is especially seen among those who seem to be famous in hating and slandering each other, when they can spare time from their efforts to misrepresent, slander, and in every way abuse Seventh-day Adventists. "Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them."

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and, like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong.

The Lord's people are seeking to heal the breach which has been made in the law of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This disturbs the enemies of our faith, and every means is employed to hinder us in our work. And yet the broken-down wall is going steadily up. The world is being warned, and many are turning away from trampling under their feet the Sabbath of Jehovah. God is in this work, and man cannot stop it. The angels of God are working with the efforts of God's faithful servants, and steadily the work advances.

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem; but if we watch and pray, and work as they did, God will fight our battles for us and give us precious victories. Nehemiah "clave unto

the Lord and departed not from following him, but kept his commandments which the Lord commanded Moses, and the Lord was with him."

Messengers were sent repeatedly, soliciting a conference with Nehemiah; but he refused to meet them. Bold threats were made of what they proposed to do, and messengers were sent to harangue the people engaged in their work of building. They presented flattering inducements, and promised them a freedom from restraint, and wonderful privileges, if they would unite their interest with them, and cease their work of building the walls of Jerusalem.

But the people were commanded not to engage in controversy with their enemies, and to answer them not a word, that no advantage of words might be given them. Threatenings and ridicule were resorted to. They said, "Even that which they build, if a fox go up, he will even break down their stone wall." Sanballat "was wroth, and took great indignation, and mocked the Jews." Nehemiah prays, "Hear, O our God; for we are despised; and turn their reproach upon their own head."

"And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner. Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand."

We shall receive the most fierce opposition from that class who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate his truth.

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith. This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to his truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth.

We do not understand the faith and confidence we may have in God, the great blessings which faith will give us, as is our privilege. An important work is before us. We are to obtain a moral fitness for Heaven. Our words and our example are to tell upon the world. Angels of God are actively engaged in ministering to the children of God. Precious promises are upon record on condition of our obedience to God's requirements. Heaven is full of the richest of blessings, all waiting to be communicated to us. If we feel our need, and come to God in sincerity and in earnest faith, we shall be brought into close connection with Heaven, and shall be channels of light to the world.

The warning needs to be often sounded, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

DESERVE friends, and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your own bosom to call out goodness and friendship from others.

HONEST and courageous people have very little to say about their courage or their honesty. The sun has no need to boast of his brightness, nor the moon of her effulgence.

## The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, JAN. 28, 1875.

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

EDITORS.

### The Work in Europe.

THE friends of the cause in America are no doubt deeply interested in the prosperity of the work in Europe. Our friends here are by no means indifferent to its advancement. In coming to Europe I have tried to prepare my heart to work for God by seeking his help and by solemnly covenanting with him to be faithful in his service. I have endeavored to review my past life, and to mark every error that if possible I may here labor for God to his entire acceptance. I feel strong assurance that he will enable me to do it.

My first important work here is to become master of the French language so as to speak it correctly and to write it grammatically. It is not a light task to accomplish this. I have toiled early and late, and have made some progress. I feel certain of success with God's help. It is now the great desire of my heart to preach Christ in the French language with freedom, and to see sinners converted to him.

When I began to think seriously of this mission one of the first things which suggested itself to my mind was to advertise in the most widely circulated papers of Europe. While laboring to master French I have with the approval of our friends here begun this work. The *Journal de Geneve* is the leading French paper of Suisse. In this journal I have advertised the nature of my mission, and have invited the correspondence of any who hallow the Bible Sabbath or who are willing to investigate its obligation. My advertisement will be inserted every other day during sixty days. For this I pay 75 francs, or \$15. I have received letters from a professor of languages at Geneva, and from the proprietor of one of the largest watch manufactories in that city. I have answered these as wisely as I could, and have sent them Sabbath publications. I hope to find some seventh-day Christians by means of this journal. But if I find none now observing it, I shall at least make known the fact and object of my mission, and shall probably find some persons who may have an interest to examine the claims of God's holy law.

I wish also to advertise in the leading German paper of Suisse, for the German language is as extensively spoken in this country as is the French. I have heard that there are seventh-day Christians in Holland, and I mean as soon as possible to advertise in one of the principal papers of that country. And so with respect to Russia.

As to Prussia, something further must be done immediately. I have mentioned the fact that there is a company numbering forty who have within a short time embraced the Sabbath. These persons call earnestly for help. Nothing has held me back from visiting them except the difficulty of finding some suitable German helper to go with me. I think that within a few days this help will in some way be supplied. They are situated about two hundred and fifty miles north of this place. I should prefer to let German alone till I have mastered French; but circumstances seem to compel a different course.

The difficulties in the way of the work here cannot be fully realized in America. If each State of the American Union spoke a different language, things there would so far correspond with things in Europe. In America, the power of custom and of forms is comparatively weak. In Europe, custom and tradition are all-powerful. But here are multitudes in perishing need of the bread of life. They must have it. I cannot doubt that there is as great moral honesty with the people here as in America. They only need to understand their duty in order to obey it. I have an intense desire to witness their salvation. There can be no more precious thought suggested to my mind than that by God's help I may be the means of saving some. Our Lord is coming. I pray that he may find me faithful to the work which he has committed to my charge. If this may be my record in the coming day it will be enough. J. N. ANDREWS.  
*Neuchatel, Suisse, Jan. 1, 1875.*

### Strength of the Sunday Sentiment.

AN attempt has recently been made by the post-master in N. Y. city to deliver letters in that city by carriers on Sunday. A storm of indignation at once arose against the innovation. The carriers were forbidden by large numbers

to leave their letters, and "even a Roman Catholic priest," says the report, "refused to receive his letters, and told the carrier that of all the recent attempts which the devil had made to overturn Christianity, this would be received with the least favor, and would react with tremendous force against the infidelity and irreligion which he was seeking to establish in its stead."

An indignation meeting was about to be called, when the post-master, seeing the state of feeling, revoked his order, and stopped the delivery of mail matter on Sunday.

On this the *Christian Statesman* of Jan. 16, 1875, has an article from which we make the following extract, to the closing statement of which we call the reader's attention:—

We hail with joy this evidence of regard for the Sabbath, and of the existence of a conscience among the inhabitants of our great and corrupt city. We see in the sudden reversal of this iniquitous order, an immediate answer to the united prayers of the Christian church. We recognize, too, the irresistible power of Christian public sentiment, when brought to bear with united energy upon the officers of the Government. There is in this result a demonstration that if the Christian people of the United States were to agree in the demand for the ceasing of the transportation and distribution of mails upon the Sabbath, instant compliance would follow. For New York city has probably a larger proportion of the foreign and anti-Christian element which is making war upon the Sabbath and other Christian features of our national life than any other part of the land. It is just as evident, also, that if our Christian citizens were to-day convinced of the importance of our Christian Amendment to the Constitution of the United States, and would with one voice say, "It must and shall be adopted," it would be carried in Congress, and in the Legislatures of the States with an enthusiasm such as characterized the adoption of the 15th Amendment.

### Sunday Observance in Canada.

THE Conference of the Methodist church of Canada requested all their ministers to preach on Sabbath (Sunday) observance, on Sunday Jan. 17, 1875. There is, it appears, an organization in Kingston, Ont., called the Kingston Sabbath Reformation Society. The secretary of this Society, Dr. Mair, under date of Dec. 23, 1874, addressed the following letter to the *N. Y. Witness*, which will explain itself:—

MY DEAR SIR: I am afraid, from what I see in an article in the *Montreal Witness* of the 20th ult., headed "Sabbath Observance," that there is danger of your losing your Sabbaths in New York, if things go on as at present. Operas, theaters, military bands in full blast, low buffoonery, etc., with a spice of so-called sacred concerts; what a strange jumble! Yet this seems to be the order, or rather disorder, of the day of sacred rest in that great city! Can nothing be done to counteract this appalling state of Sabbath desecration?

Let me solicit your attention to the annexed notice, trusting that you may deem it right to recommend preaching on "Sabbath Observance" by ministers of the United States on the day chosen by the Conference of the Methodist Church of Canada, viz.: the 17th of January, 1875. The preaching of ministers of different denominations, with the prayers of thousands of Christians on that day, could not fail to draw down rich blessings from "the Lord of the Sabbath" upon both countries.

"Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1. Sam. 2:30; Isa. 58:13, 14; Ps. 118:24; Neh. 13:15-22.

I remain, with esteem and respect, my dear sir, yours faithfully. JOHN MAIR.

[We have already inserted Dr. Mair's notice, and have the pleasure of assuring him that the Sunday theaters here are being closed up.—Ed. *Wit.*]

### Lotteries.

THE *Advance*, Chicago, a Congregational paper, contains the following:—

"The sudden death of ex-Governor Bramlette, who has furnished a figure-head sort of respectability to the Public Library Lottery in Louisville, lets in a little light upon that great rascality. The lion's share of receipts from previous drawings have gone into the pockets of the managers, and what little money was put into the library went in under a cunning provision of the charter that permitted the stockholders to close it up and divide the assets whenever they chose. More than that, there has been systematic lying

about the number of tickets already sold for the next drawing,—which has been so many times postponed, and the money received from those that have been sold,—over a million dollars,—instead of being in bank, as represented, has been loaned out to speculators in pork! It is safe to conclude that a man who gets up a lottery is a knave. His patrons are certainly fools."

The Kentucky Lottery was a semi-charitable educational affair, by which it was proposed to give to the State University, we think, a valuable library. Those who bought the tickets, of course, cared for their own gains, and not at all for the State or the library. And now it comes to view that the managers were of the same mind! And who could not have told them so? Who ever knew a lottery that was conducted by honest and honorable men of good motives? This greed of gain is undermining the morality of the age.

But the *Advance* should bear in mind that the lottery is almost a "peculiar institution" of the churches of the age. Games of chance, and devices whereby to obtain "something for nothing," are the special means of raising money to support worship in almost every denomination. If all who get up lotteries are knaves, and all their patrons are fools, there is a large percentage of the membership of American churches in these questionable classes. "Ye are the light of the world," is turned to a mockery by them. But the day of account is fast coming, and they who have served self and Satan in the "livery of Heaven" will be put to shame. May the warning call soon bring all the honest from such associations. Rev. 18:1-5. J. H. W.

### The Benefits of Knowing the Times.

THE farmer who raises grain or other produce for profit, understands well when the proper time comes to plow his fields, when to sow his grain, when to hoe his potatoes and when to gather in the fruits of the earth. Thus he attends to the proper kind of labor at the right time, and meets with success in so doing. And all the children of this world who act wisely, are close observers of times and seasons. They adapt their labors to the wants of the times. They who have been wise as the servants of God in ages past, have had some knowledge of the peculiarities of their own times, and have turned their knowledge to good account.

It was well for Noah that it was revealed to him that God had purposed to withdraw his Spirit from the world and send a deluge upon it which should destroy all the wicked. He listened to the word of God; he believed that it was true; he "prepared an ark for the saving of his household." They outlived the flood. But how was it with the unbelieving multitudes? "They knew not till the flood came and took them all away." Sad indeed were the consequences of their unbelief and ignorance.

So it was well for Lot, that he believed the testimony of the angels, and left Sodom before the fire of God burned up the city and its guilty inhabitants. But how dreadful was the fate of these. They were not expecting the awful catastrophe. They kept about their ordinary business till the time came. "They did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed them all."

Well was it for the people of Egypt and Canaan that God had a prophet in those days, Joseph by name, to whom he made known his design to send upon those lands seven years of famine; so that during the years of plenty they could lay up corn to supply the want of coming years.

The Saviour, in discoursing to his disciples about the coming destruction of Jerusalem, said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." "Then," adds he, "let them which are in Judea flee to the mountains, and let them that are in the midst of it depart out: and let not them that are in the countries enter thereinto." When the fearful time arrived, the disciples remembered his words; they believed them, they obeyed, fled to the mountains, and were safe. What the Saviour told them was of great advantage to them. But how was it with the unbelieving multitudes of the Jews? He told them with deep emotion what their fate would be. Said he, "If thou hadst known, even thou, in this thy day the things that belong to thy peace; but now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee." Luke

19:42-44. The distress and wrath, the rage and bondage, which our Lord foretold came upon that people. Why was this? Because they "knew not the time of their visitation."

How precious to that people were the years of the Saviour's ministry; but they were not aware that they were of more importance than other years; so they let them pass unproved and met their awful fate.

Although in the above-mentioned instance and others, attention to the prophecies been a light, a safeguard to those who heeded them, and the frown of God has been upon those who have not heeded them, there are many now who think that we are so much further advanced in the history of the world have but little use for the light of prophecy; that there is no need of our discerning the signs of the times. Is this so?

If it was important that God should reveal men his purpose to drown the world, and was necessary for people to understand it, we expect that the greatest of all events, the coming of our Lord Jesus Christ, to save people, and to destroy the ungodly, will be upon the world without any warning? Is it like the dealings of God with men in the past? When the disciples asked our Lord, "What shall be the sign of thy coming and of the end of the world?" he did not tell them that there should be no sign; but he kindly answered them by telling them that there should be signs in the sun and moon and stars, and upon the earth, and what kind of signs they would be. The darkening of the sun and moon, the falling of the stars, the roaring of the sea and waves, have been fulfilled.

Our Lord further said, "When these things are fulfilled, then know that he is near, even at the door." If the Saviour thus defined pointed out the signs of his coming, it is imperative duty to take particular notice of them. The last days were to be days of peril. Then Christians need to know what these times are and what these perils are, that they may avoid them. "Iniquity shall abound, the love of many shall wax cold." They see. The influence of the world is more corrupting than ever. The love of the world greatly increased. Luxury, extravagance, pride, greatly abound. A corrupt spirit points the wrong way to Heaven. Satan commencing to work "with all power, signs, and lying wonders," so that "if possible he would deceive the very elect." At such a time as this, while the multitude are asleep in the midst of awful danger, it becomes imperative that we be not ignorant of the times, nor of the devices of Satan, but to be wide awake, that we make a speedy and thorough preparation for the glorious advent of the Son of God. C. A. Osgood.

Mallory, N. Y.

### Sayings of Christ.

WHATEVER claims may be presented for change or abrogation of the law of God, or the introduction of a Sabbath into the present dispensation other than that taught by the fourth commandment of the decalogue, it is certain that Christ's sermon on the mount contains no such a view. Neither does he per- silence the subject of the law, the commandments, and righteousness.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall no wise pass from the law, till all be fulfilled. Matt. 5:17, 18.

If, as Greek scholars here admit, "till all be fulfilled," signifies till every prediction of the word should be accomplished, how very near and easy the conclusion of the 19th century. "Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." "Whosoever" covers persons and all time. If the scriptures quoted do not teach the perpetuity and the mutability of the commandments, the law of God, it would be difficult to use language that would so teach.

Again, he says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Righteousness qualifies us to participate in the joy of Heaven—never dwell in that holy, happy abode.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in. Doing and teaching the commandments are

a passport to the heavenly mansions. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

To be righteous is to be in harmony with divine law. This is clearly taught by inspiration. Speaking of the commandments of God, Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. This is in harmony with the sermon of the great Teacher on the mount. He teaches nothing contrary to his Father's holy law, but magnifies and makes it honorable as he applies its sanctifying principles to the heart. He abrogates no moral precepts; he institutes none.

"Whosoever heareth and doeth these sayings" stands justified by him as a wise man who builds his house upon a rock. His righteousness is approved. His hope will stand the terrible storm, the raging gale, the swelling flood, which will sweep away every sandy foundation. It stands

"A temple on the rock."

But not so with that man who knows neither reverence for, nor obedience to, the law of God. His righteousness will soon be weighed in the balances and found wanting. His house is built upon the sand; it will assuredly fall, and great will be its fall.

In view of the purity of heart and life requisite to properly represent the religion of Jesus Christ and to stand before the Judge of all the earth, the language of my soul is; "Open thou mine eyes, that I may behold wondrous things out of thy law."

"Nothing but truth before His throne  
With honor can appear;  
The painted hypocrites are known  
Through the disguise they wear."

A. S. HUTCHINS.

Fayston, Vt.

Encouraging Reports.

[Our Progress Department having gone to press when the following encouraging reports from Lapeer, Mich., and Monroe, Wis., were received, we give them in this place.]

LAPEER, MICH.

Commenced meetings here Jan. 13. Our congregations were small at first, but have been steadily increasing, until now, Sunday night, our house of worship is well filled, and those present listen with the deepest interest. The spirit of God is with us in a wonderful manner.

It is not uncommon to see a large part of the congregation in tears. Several of the young have taken their stand with us already, and many others seem under deep conviction. Some outside have arisen for prayers. Last evening in conference meeting nearly thirty testimonies were borne in about fifteen minutes, and largely from those not in faith with us. I never attended a meeting where there seemed to be more Christian union from those not identified with us than here. We hope for much good. We specially invite brethren living near here to attend and help us as often as possible. We expect to continue some time.

E. B. & E. S. LANE.

MONROE, WISCONSIN.

After attending the Biblical Institute, I returned to Monroe, Wis., and commenced a protracted meeting in a new field, five miles southwest of Monroe, on Sunday, Jan. 10, 1875. I had given nine discourses, when the Methodist minister threw in appointments for a protracted meeting, and cut me off from using the house, all after he gets through.

I then commenced meetings in Monroe, on Thursday evening, the 21st, and continued through the quarterly meeting which closed Sunday evening, the 24th. Quite a number came in from other churches. The heart-searching truth of this last message was presented. Eld. Downer, on his way to Grant Co., reached the place in time to preach to us twice on Sunday.

The power of God attended all the preaching and was in social meetings. And as the result fifteen were baptized, and fifteen were received into the church. Last evening three more came forward for prayers; and promised to commence the work of preparation to meet the Lord in peace. Others were deeply convicted of sin; and the church were much encouraged.

This week, the Lord willing, I expect to commence a course of lectures, or a protracted meeting, eight miles west of Monroe, in a new field. And when I get through there, the Lord willing, I will follow up the interest in the

neighborhood where the Methodist minister crowded me out.

Pray for me, that success and the power of God may attend all my efforts to spread this holy truth. I solemnly dedicate myself, my means, and all there is of me, to this most holy work.

I. SANBORN.

Monroe, Wis., Jan. 25, 1875.

"Believest Thou the Prophets?"

At the close of his bold and able defense before King Agrippa, the apostle Paul put this question to him. Having seen something in him that indicated that his judgment was convinced, Paul confidently answered the question himself, "I know that thou believest." Then said Agrippa, "Almost thou persuadest me to be a Christian." But like many of our day he probably deferred his decision in favor of the religion of Jesus of Nazareth, from sinister motives. It required some independence of character, as well as a good degree of humility to embrace it. The rulers of that province seemed to regard the good will of the Jews as of some moment to them, and they wanted to conciliate them, and did so, as far as possible. For the seeming safety of themselves and their territory they must do this. In their blind zeal of persecuting the believers in Christ, the Jews had become so blood-thirsty that they would revolt, and perhaps cause them to lose their thrones even, so all care must be taken to keep them quiet. The convictions of Felix as well as Agrippa were stifled for the sake of secular interests. Oh! how many like Esau prefer to sell their birthright for that which is of no more value than a morsel of meat.

The Jews thought that they believed the prophets. Every Sabbath Moses and the prophets were read in their synagogues. There they read of one that should come as a king, and deliver Israel. While the same prophecies told of the humiliation of his birth, life, and death, these were entirely overlooked; and thus they were led by this sad mistake to reject him to their own destruction. As the prophet Isaiah had written, Christ became a stumbling-stone to them as a people. In their blind party zeal they put him to death, and persecuted all who believed on him. Where was now their claim to be the peculiar people of God? They clung so tenaciously to the commandments contained in ordinances, as to let slip from them those virtues which were the weightier matters of the law of God. As they backslid in heart from God, they were left to make obedience to the letter of the law their only dependence, thereby making works their salvation. Self-deceived, they went to ruin over the very means that God sent for their help. Poor, blinded, deluded human nature, how oft hast thou fallen!

The prophecies were given as a light in a dark place, to guide mankind through the labyrinths of the six thousand years of time that must elapse before the consummation of the great plan of redemption.

Overlooking these, and putting them back in the shade, millions of earth's inhabitants are groping their way without the aid of that which would prove as sure a light to them as did the visible cloud by day and pillar of fire by night to the Israelites in their flight from the land of Egypt. By as wonderful a power of self-deception they are shutting out the only light that would pilot them through the perils of the last days.

The Jews had their minds on a king who should come in triumph and glory, and establish with them an everlasting kingdom and place them at the head of the nations of earth. They could see nothing else. Their views did not embrace the full scope of the plan of salvation. The sacrificial offerings that were instituted to be a constant reminder to them of the one great offering of the life of the Son of God became darkness to them. Did God will it to be thus? Nay! Did he not with the wisdom becoming his character shadow forth his great plan so plainly that a wayfaring man, though a fool, need not err therein? It was through pride and hardness of heart and the deception of the devil that they were led to stumble.

It would seem that their example would be a sufficient warning to us to be very careful that we do not by the same process, work our own ruin. But what says the prophet? Does it not read in the eighth chapter of Isaiah that Christ should be for a stone of stumbling and rock of offense to both the houses of Israel? As the Hebrew people were the first house of Israel, and stumbled over the prophecies concerning the first advent of Christ, so the Gentile churches which were grafted in, must be the second house of Israel; and they are to stum-

ble at the prophecies relating to the second advent. The fulfillment of this scripture must have its application this side of their time; consequently, we may look for it now, when the messages of Rev. 14, are being given as foretold by the angel of Jesus Christ.

The various prophecies extending into the future which speak of his coming in power and glory to establish his kingdom on the earth, should be rightly understood, and they will be at the proper time; for Daniel the prophet said, "The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Here must be where the stumbling of the second house of Israel has its location. The time and place where Daniel bore this testimony was at the close of his prophecy. Having taken up the history of the earthly kingdoms in advance (for prophecy is history in advance), and by different symbols representing these kingdoms and their acts, he carries us forward to the standing up of Michael, the time of trouble, and the resurrection of the dead.

That, then, of which he says the wicked shall not understand, but the wise shall understand, must be the subject which he has written out—shown to him in vision, and by the direct teaching of the angel Gabriel, concerning the duration of these earthly kingdoms; and the time when the stone cut out of the mountain without hands, which symbolizes the fifth universal, or God's everlasting, kingdom, should be established under the whole heavens, or fill the whole earth.

These prophecies which were so important for us to understand as to be necessary for the God of Heaven to send one of the chief angels from Heaven to the man "greatly beloved," must certainly be of vital importance to us; and we shall be far more inexcusable than the Jews, if we refuse to search and dig deep to get the correct understanding of them.

As it is light on the very point over which the second house of Israel is to stumble, should we not give all diligence, and with earnest, humble prayers seek divine aid for a perfect understanding of this subject? God wills that his people shall not be in darkness on this momentous question, and has taken care to set up one waymark after another so that there need be no mistake made by us while traversing the last sands of probationary time. With infinite love he has sent messenger after messenger from the courts of Heaven to enlighten his prophets, and they have written out what has been shown them for our learning upon whom the ends of the world are come.

Then let us with childlike humility investigate these things, that we may stand in the counsel of the Almighty, and receive the never-ending blessing pronounced on the obedient when Christ shall appear the second time. Reader, let me ask in the words of Paul, at the head of this article, Believest thou the prophets?

A. M. LINDSLEY.

That Old Skull.

THE article referred to by Bro. Cottrell in his article on the "Antiquity of Man," published in last week's REVIEW, will be found below:—

[The following is a capital hit on that popular farce and prime minister of skepticism, geological guess-work.]

A few weeks ago, a society of scientific men met in the city of Chicago, to discuss a great variety of questions pertaining especially to the natural sciences. Pure mathematics, astronomy, chemistry, botany, geology, and some other sciences furnished themes for some truly learned papers and discussions.

It was a noticeable fact that in some of the discussions—such as astronomy and chemistry—the lecturers were very positive, as if aware their footing was sure; while in some others they were subdued and modest in tone, as though not so sure that all they said was true. The spirit and deportment of the association were worthy of men exploring God's secret things in nature.

One lecture was noteworthy. It was read by Prof. Whitney, in the elegant Baptist church on Wabash Avenue. The lecturer had his black-board and crayon, to illustrate the geological character of the place in which was found the fragment of a skull which has become famous all over the scientific world. Aside from the skull itself, the lecture was charming in the definiteness with which it described places and phenomena of a truly extraordinary character. No one could surmise that the lecturer had any theory or pet notion to be cared for, so carefully and candidly did he state all he had learned about the locality, the strata, the mining-shaft, who owned it, who found the skull, and when, what was

done with it and said about it, how it came into his hands—and, indeed, as candid and dispassionate a statement of all he knew about the relic as he could have made concerning a proposition in geometry.

The general fact thus stated and evidently believed by the professor was that this skull of a human being was found in a much lower and earlier geological formation than is usually assigned to man. He did not make the inference, but others did, that, inasmuch as human bones have at last been found in this early geological formation, they must have been there long prior to the date usually assigned as the origin of the race. The usual account, in harmony with the records of Moses, asserts that man was created about six thousand years ago; and the weight of scientific testimony thus far has been in favor of this account. Now, if human remains are found in the tertiary—when the usual account can be justified by finding them only in the post-tertiary—then we shall be compelled to give up that common theory, and with it the first and second chapters of the book of Genesis. It is a grave matter.

Some of the learned gentlemen at Chicago quite put the blush on the common theory of six thousand years as defining the time of man's origin; and talked of thirty, forty, and even seventy thousand years in place of six.

Meanwhile, that old skull sat ghastly and silent on the table at the lecturer's side. Not a word did it speak; and yet I fancied I detected a smile on its unclothed cheek-bones and jaws, to hear what the credulous savans—not the lecturer—were saying about it, as having come down from such a distant age to tell them "Moses did not know what he wrote about!"

Yes, that old skull, found down in tertiary in that volcanic region, could not have got there by any little eccentricities of the earthquakes' cracking the strata of the earth, to let it down where it did not belong. There it belonged, and nowhere else; and, therefore, etc.

Speaking of earthquakes. In 1755 occurred that which destroyed Lisbon. When it began to rock the earth, and the solidest buildings began to fall, thousands of the affrighted people rushed to "the marble quay which had just been constructed at great expense. It suddenly sunk with them, like a ship foundering at sea. But, when the water closed over the place, no fragments of the wreck, none of the vessels and boats near by that were drawn into the whirlpool, and not one of the thousands of bodies carried down, reappeared upon the surface. Over the spot the water stood six hundred feet deep, and beneath this, locked in the fissured rocks, in chasms of unknown depths, lie the relics of what was the life and wealth of this portion of the earth in the middle of the eighteenth century. These rocks are the clayey and other comparatively soft strata of the tertiary formation. When, in some future epoch, they are raised again to the surface by a convulsion of the same nature of that which engulfed them, the vestiges they contain may reappear, converted, in part or wholly, into stone, like fossils entombed when the strata were deposited."

There sat the silent old skull on the lecturer's table, and seemed to me to be trying to say: "By-and-by, a few hundred years hence, some diver or miner will find an old skull down in the tertiary under where Lisbon quay sunk in 1755; and some very wise men, meeting in Chicago, will say, 'Here it is in the tertiary! It is at least seventy thousand years old! Moses wrote what he did because he did not know any better.' And yet, gentleman savans, that skull belonged to a live man on the 1st of November, 1755, who sunk down in an instant into the tertiary from as good post-tertiary as what you now stand on! Do not be deceived, gentlemen, for Moses will yet beat you all!"

Who knows but Prof. Whitney's California skull found its resting-place in the same way, and as quickly? In that awful earthquake, last spring, at one of the Sandwich Islands, as our missionary, Pogue, declares, a huge volume of red mud was thrown out of the crater, at the rate of a mile a minute, three miles, and buried a whole village, in an instant, fifty feet deep. Perhaps it was tertiary mud; and by-and-by some miner may find under it some old skull, seventy thousand years old, to bear testimony against Moses! Who knows?—Pres. Tuttle.

THERE is a curious Chinese proverb which says, "In a cucumber-field do not stoop to tie your shoe, and under a plum-tree do not wait to settle your cap on your head," which means, if you do so, some one may think you are stealing the cucumbers or plums. Never forget that the apostle says, "Abstain from all appearance of evil."

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DEATH'S DOINGS.

DEATH treads all abroad in the land;  
He strikes both the low and the high;  
His victims are falling on every hand;  
He passes no favored ones by.

In the storm and the tempest he rides,  
On the shining and peaceful hour,  
In the earthquake's shock, and the ocean's tide,  
In the battle's terrible roar.

He comes in the silent night,  
He comes at the morn's first ray,  
He comes in the noonday's glaring light,  
And he comes at the close of day.

He comes when the festive throng  
Is merry with pleasure and mirth;  
And he lays alike the weak and strong,  
Back to their mouldering earth.

Oh he heralds his coming with pain  
Through many long, wearisome hours;  
We break his chill stroke a gain and again,  
But yield us at last to his power.

Death holds high carnival now,  
Throughout every nation and land;  
All alike to his merciless scepter bow,  
All times are at his command.

We fall like the "flower of the grass,"  
Melt away like the "dew in the sun;"  
Our years may be scores, but they quickly pass;  
Our life-work is speedily done.

But there cometh a time when Death's reign  
Will be finished, his gleaming be done.  
We shall know no more sorrow, sin, sickness or pain  
When Christ our life-giver shall come.

Hebron, Wis.

J. E. G.

Progress of the Cause.

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

Oakland, California.

FROM the last number of *The Signs of the Times*, published in Oakland, Cal., we take the following cheering account of a meeting now in progress at that place:

The Conference Committee decided at the time of the State quarterly meeting that it was best to give another course of lectures in Oakland. Accordingly, 5,000 bills were circulated, stirring notices put in all the dailies, a bulletin board placed in the principal thoroughfares of the town, a large lighted transparency hung evenings in front of the hall, and meetings opened with a good audience on the evening of January 7. Already six lectures have been given. There is good attendance, good interest, and books are taken quite freely. We look for good results, with God's blessing. Believing in advertising, we put out to-day 5,000 more bills, advertising to speak on spiritualism this evening.

The cause is still onward in San Francisco and vicinity. Two more kept their first Sabbath in San Francisco last Sabbath. They were persons who had heard at the tent and read our books. They thought they would write to their parents in Iowa to see what they thought of it, when, lo! they learned that their parents had heard a course of lectures, and had come out on the truth there. So the truth goes.

Bro. Knud Brosen called last week on a Danish family, in Alameda County, who had read some Danish tracts, and talked and prayed with them. They took their stand and kept last Sabbath for the first.

We had a most interesting baptism in Merritt's lake, Oakland, last Sunday morning. There were four candidates, representing four different nations; one Russian, one German, one Swedish lady, who embraced the truth by reading the *Harold* and Swedish tracts in Sweden. She moved to San Francisco and married a Swedish brother here. She is now a member of the San Francisco church. She and her husband are sending documents and letters to Sweden. The other candidate was an estimable English sister. After baptism, we joined in singing the verse,

"Let every kindred, every tribe on this terrestrial ball," &c.

God blessed. Praise his name. Thus steadily on the cause advances.

J. N. L. & D. M. O.

The Truth among the Deaf and Dumb.

BRO. E. M. KIMBALL, deaf mute, has written us quite a lengthy account of his experience in embracing the truth, and his efforts to teach it to others of that unfortunate class, from which we condense the following report:

Bro. K. received his education in the Deaf and Dumb Institution, at Hartford, Ct., from 1831 to 1835. In 1852 he visited a deaf mute in Indiana, who told him that

man did not possess an immortal soul, and gave him a pamphlet on the subject. He searched the Scriptures carefully on this point, and soon became convinced of the truth on the immortal question.

He was at Anamosa, Iowa, in 1860, when Eld. M. E. Cornell gave a course of lectures there. At this time he procured some publications on the Sabbath question, and by carefully studying them and comparing them with the Scriptures, became satisfied that the seventh day is the Sabbath of the Lord, and commenced its observance.

About 1868 he, with his deaf-mute wife, visited their two children in St. Joseph, Mo., and Leavenworth, Kansas, where they remained two years. Here Bro. K. lost his companion, who had observed the Sabbath with him for nine years and six months. Six months after this, he entered more particularly upon the work of searching up mutes in different States, and endeavoring to instruct them in the truths of the gospel.

One who visited him in St. Joseph embraced the Sabbath, and two to whom he carried the truth in Southern Nebraska. He has since visited New Hampshire, Massachusetts, Connecticut, New Jersey, Rhode Island, and the cities of New York and Brooklyn, being now at work in the State of Maine.

Three mutes, in Connecticut, are keeping the Sabbath; and there are two others who desire to keep it, but are restrained by their parents who are Episcopalians.

Three in Massachusetts, are observing the Sabbath, and others interested to learn more of these views. In New Hampshire there are five now observing the Sabbath.

Bro. K. has been laboring in Maine since last spring; and while some are interested to learn about these things, others oppose, and do what they can to hinder their children or friends from embracing them. As any one can see, this must be a hard and laborious field; and he who has so zealously entered it, deserves the prayers of God's people.

Bro. K. designs to spend the remainder of the season in Maine as the way may open. His address will be South Lancaster, Mass., care of S. N. Haskell, from which place all letters will be forwarded.

Vermont.

SINCE my last report, we have seen some omens of good. In the months of October and November, a short course of lectures was given at Berkshire Center. Seldom under similar circumstances has the interest to hear the truth continued so even to the close. Yet but one fully decided to keep the Sabbath. She remains firm with a growing interest. Others are examining candidly. Considering the freedom that the servants of God had in presenting the truth, and the convicting influences of the Spirit, there was reason to hope others would have decided to obey and live.

I accompanied Bro. Bean in filling the appointments of Bro. Haskell, as far as Bristol. It was no small disappointment to the brethren that Bro. Haskell could not meet with us in this part of the State. But they generally seemed to realize that to secure the needful blessing they must themselves do duty.

The Sabbath evening meeting at Bordoville opened with deep and solemn convictions of the necessities of seeking God with all the heart. The Sabbath meeting was characterized by the same spirit. Hearts melted, and burdened souls moved forward for prayers, joined by nearly all the church. This was a season of refreshing. We are also sure that the meeting at Irasburgh and Wolcott left a good impression upon the minds of those who attended them.

The meetings at West Bolton were not as fully attended as we could have desired, but we think those who attended took courage in the Lord. We were gratified to see the readiness with which the almanacs were taken here, even to the last one carried there. Work on, brethren.

We remember the meeting at Bristol with much gratitude. Brethren and sisters, with those who have no hope in God, were melted to tears as the word was spoken. Several made a strike for victory in this meeting which we hope they will continue to reach out for till they are conquerors. Usefulness, happiness and eternal life may be theirs. We hear good reports from this section. Souls are inquiring for a knowledge of the truth, and want to hear our views. Calls for help also come up from different parts of the State. Several have embraced the Sabbath since the camp-meeting. Our works are being read with interest. As everywhere, here is room for laborers. May the Lord raise them up.

A. S. HUTCHINS.

South Troy, Vt., Jan. 10, 1875.

Quarterly Report of the Wis. T. & M. Society.

THE sixth general quarterly meeting of the Wis. T. & M. Society, convened at Oakland, Jeff. Co., Friday morning, Jan. 8, 1875. Meeting opened with prayer by Eld. S. N. Haskell. He then gave us a history of the beginning and progress of the T. & M. and Vigilant Societies.

Voted, That this Conference buy a sixty-foot tent before the next camp-meeting.

Voted, That the means be raised by apportioning a share to each district to be paid by the middle of June next.

Voted, That we recommend that the number of names apportioned to each district for *The Voice of Truth* and *Reformer*, be raised.

Remarks by the president and others in regard to choosing a situation for the camp meeting.

Voted, That the next camp-meeting be held at Sparta, Monroe Co. Meeting adjourned to call of the Chair.

SECOND SESSION.

Prayer by Bro. Pratt.

Voted, That the time and place of the next general quarterly meeting be left to the president to appoint.

Voted, That we pay our secretary \$25.00 for services for the past six months.

Voted, That the old sixty-foot tent be disposed of by the Conference Committee as they may think proper.

Voted, That Bro. Jordan's bill of \$11.57 against the T. & M. Society be allowed; also that Bro. O. A. Olsen's bill of 11.18 be allowed. Adjourned to call of the Chair.

THIRD SESSION.

Minutes of the previous meeting read. The brethren approved of the measures taken by the committee in reference to the buying a new tent and the place of camp-meeting.

Report of the last general quarterly meeting called for, read, and accepted.

Report of the present quarter read, which shows the following results:—

No. of districts, 13; No. of districts reported, 9; No. of members at the beginning of the quarter, 425; increase of members during the quarter, 22; whole number of members, 447; No. of members reported, 127; families visited, 496; letters written, 136; No. of new subscribers for REVIEW, 8; *Instructor*, 48; *Reformer*, 361; *Voice of Truth*, 198; *Advent Tidende*, 20; REVIEWS distributed, 319; *Instructors*, 57; *Reformers*, 109; *Advent Tidendes*, 80; *Signs of the Times*, 14; *True Missionaries*, 45; Almanacs, 1030; pages of tracts and pamphlets distributed, 100,375.

Encouraging and interesting remarks concerning distributing tracts, raising subscribers, &c. Adjourned to call of the Chair.

FOURTH SESSION.

Prayer by Bro. Decker. Treasurer's report called for, which stands as follows:—

Money on hand at the commencement of the quarter,	\$610.10
Rec'd for membership,	52.00
“ donations,	130.66
“ book sales,	48.18
“ delinquent fund,	5.00
Total,	\$845.94
Paid out during quarter,	513.21

Balance on hand, \$332.73  
The financial standing of each district read.

Voted, That a camp-meeting fund of \$100.00 be raised.

Voted, To raise \$450.00, to buy a tent. Meeting adjourned *sine die*.

O. A. OLSEN, Pres.

MATTIE A. BABCOCK, Sec.

N. Y. T. and M. Society, Quarterly Report.

THERE were two general meetings of the Society this quarter, the first at Adams Center, Jeff. Co., N. Y., Dec. 12 and 13, 1874; the second at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20, 1874.

The following is the report of labor for the quarter. No. of families visited, 560; letters written, 91; new subscribers for REVIEW, 20; *Instructor*, 59; *Reformer*, 12; No. of REVIEWS distributed, 692; *Instructors*, 205; *Reformers*, 221; pages tracts and pamphlets distributed, 130,902.

Money received during the quarter

On membership,	\$ 18.00
Donations,	343.49
Book sales,	26.89
Widow and orphan fund,	8.72
Total,	\$397.10

The office of secretary being left vacant by the resignation of Nettie T. Holt, E. H. Whitney was elected to fill the vacancy. It was decided that the special effort of the Society for the coming quarter be directed to the distribution of health publications, and furnishing libraries with our bound books. It was also decided that this Society furnish its quota for *The Voice of Truth* and *Health Reformer*.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

A Letter to the Sisters.

DEAR SISTERS: I cannot longer refrain from writing out some of the feelings with which my mind has, for a long time, been exercised.

As I have witnessed, from year to year, the growing tendency among us as a people to imitate the fashions of the world, and to unite with them in their pleasures and vanity, my heart has been pained. I can but look back a few years and contrast that time with the present.

Who can fail to see that just so far as pride, popularity, and love of the world have come in, the spirit and love of the truth have departed, and cold formality has taken its place? Where is that peculiarity that once marked the people of God? Where are the earnestness and consecration to God, and the manifestations of his power and love that then existed? I fear that the love of this world has in a great measure taken their place; and that the time which should be spent in secret prayer, study of the Scriptures, and self-examination, is spent in needless adornings, studying this or that fashion, or engaging in worldly amusements, which shut Jesus and love out of our hearts.

While it is a Christian duty to be neat and tasty in our dress, the word of God plainly forbids needless adorning and ornaments: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3:3-5. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

We have also been warned repeatedly upon this point through the testimonies of the Spirit. Have we heeded these messages sent to us from Heaven?

O dear sisters, is there not need of humbling ourselves before God, laying aside our idols and love of the world, that which has driven the Spirit of God from us, and seeking him with all the heart? "A day of heart-rending anguish is before us, when we shall need a firm hold upon God. And can we expect him to be our refuge, if we fail to live up to his requirements? Our actions plainly tell which we love most, God or this world; and if our time and attention are all taken up with the world, will he not leave us to perish with the world?"

God means just what he says, and if we do not heed his word, but pass lightly by his warnings, he will leave us to our own ways, to reap, at last, the bitter reward of disobedience.

The Lord has in great mercy sent us warnings from time to time. Let us heed them. Let us study them carefully. Who can tell the souls that might be saved by a right use of the means spent in superfluous ornaments and trimmings? And were the time spent in this useless adorning spent in working for the salvation of others, how many might be the means of saving. God will hold us responsible for these things.

Jesus has set us an example of self-denial and sacrifice. How far do we follow it? His whole life was spent in doing others good. He suffered everything that mortals can endure. "was despised and rejected of men, a man of sorrows and acquainted with grief." He was a homeless wanderer. His adornment was a plain, seamless coat, while he received on his face cruel insults and mockery from those he came to benefit. He bore the shameful cross, and at last died a most shameful death. And he did all this to purchase our salvation; yet we are so fearful of bearing the cross and enduring the reproach!

If we reign with Christ we must also suffer with him. If we deny him, he also will deny us. God will purify unto himself a peculiar people, zealous of good works; Titus 2:14. And if we are not willing to become such a people, he will not acknowledge us as his children.

May the Lord help us to realize these things as we should, and seek the Lord with all our hearts, to "seek righteousness, seek meekness," that we may "be hid in the day of the Lord's fierce anger." V. O. Cross. Bordoville, Vt.

A SWEDISH brother writes as follows, from Neosho Co., Kansas, Jan. 10, 1875, to the Advent Herald. Bro. Sawyer, at our request, translates it for the REVIEW. Thus evidence is coming in from every quarter of the good work the papers are doing, not only in English, but in foreign tongues:—

I had an opportunity to read your paper last spring, and the conclusion was that I must, contrary to my former customs and feelings, keep the Lord's Sabbath, the day which was instituted at creation.

We have a number of papers (Heralds) and read them with joy. It is my wish to have the paper for the year. I frankly acknowledge that there are no resources whereby I can obtain money. It makes me feel burdened and sorrowful to come and beg in this way; but if I have any success, I will send the money afterward.

We have lived here five years, and have not obtained much of anything to live upon. We are in a large settlement of Swedes. Many read the paper with pleasure; and again others dislike it. It does not come in vain. It will do what the Lord has designed it shall. It is sent out by and from him.

ANDREW ANDERSON.

The Profit.

MALACHI speaks of a certain class who are inclined to think that it is vain to serve God, and they inquire what profit it is that they have kept his ordinance. Such facts as are stated in the communication given below from Bro. Best, of Andrew Co., Mo., will answer:—

I thank God for the light of present truth, and for his mercy in bringing to us the health reform. We scarcely ever have anything to complain of, while our neighbors around us are sick and suffering. Truly God has verified his promise to us since we have been keeping the Sabbath in showing mercy unto us. I am fully persuaded that your views of prophecy are correct, and that the image to the beast will soon be set up. Truly, we are living in the last days. Iniquity abounds on every hand, and even professed Christians are growing worse and worse, becoming blind and leaders of the blind. It is my greatest desire to honor the religion of the Bible. I would have the Spirit of Christ, so that I can say, "I will do thy will, O God; yea, thy law is within my heart."

The Biblical Institute.

WITH reluctance I returned to my home after having attended the lectures of the Biblical Institute, at Battle Creek, for a few days. I was edified and encouraged. I shall never forget the interested class of intelligent hearers, earnestly seeking after the truth and more of the Spirit of God, and learning the best manner to present the third angel's message to unbelievers, from the lips of those of experience.

How solemn the times in which we live, I am more than ever convinced that the loud voice of the third angel is about to be given, and the Lord is calling after those of other nations. They are prayerfully seeking after the truth. May they be filled with the Spirit and power of the Holy Ghost, that they may render to their people and present the present truth with acceptance. This is not the doing of men, but the work of the Lord. The gathering call is sounding. We will praise his name what we have seen and heard.

ANGELIA J. EDMUNDS. Bedford, Mich.

Pilgrim Standfast.

A STAUNCH old pilgrim he was as ever set for the celestial city. No persecutions and allurements of pleasure could turn him from the right way. Such a pilgrim is the sturdy John Knox, who, when the lords of Queen Mary's court bade him stop his preaching, giving him but one alternative— "either on the gallows"—would make answer: "My lords, you are mistaken if you think you can intimidate me by threats to do as you please; God tell me I never shall do. Be it known to you that it is a matter of no importance to me, when I have finished my work, whether my bones be bleached in the winds of heaven or rot in the bosom of the earth."

The same Standfast blood beat strong in the heart of the martyr Hooper when he went with a firm step to the fatal stake. "I am come hither to end this life," he said, "because I will not gainsay the truth I have formerly taught you." And when a pardon from the queen was set before him, he cried out with a determined voice, "If you love my soul, take it away, take it away!" The price of that pardon, he well knew, must be a denial of the faith. So Bishop Latimer, when summoned before "the bloody Mary," said, "I go willingly to London, to give an account of my faith, as ever I went to any place in my life." As he rode through Smithfield—that spot which had such a baptism of martyr's blood—he said: "Smithfield has groaned for me a long time."

Perhaps it is quite as hard for Standfast to preserve his integrity amid the temptations and pleasures of the world as in the fires of persecution. Where persecution has slain its thousands, worldliness has slain its tens of thousands.

A poor woman in India, who had embraced Christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion; but she replied: "Oh! no; I would rather be a poor Christian than a rich heathen."

And still another, Mr. Judson tells us of, one who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for his sake, she was for a time disturbed; but at length, taking off the gay necklace, which was her special pride, said, with sweet and touching simplicity, "I love Christ more than this."

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her, "I love Christ more than these?"—Bible Standard.

Forming Habits.

HABITS should be formed with care and consideration. The consequences which necessarily will and must follow their formation should be well weighed. Our habits form our characters, and character shapes our destiny. On this subject my mind was considerably impressed a few days since, while conversing with a young man smoking a fifteen-cent cigar, when he said, "I cannot leave off smoking."

In gratification of an unnatural appetite he could afford to indulge in this expensive and ruinous practice, and thought he was unable to free himself from it. Young men should take warning here, and beware how they consent to become slaves for life at such a terrible expense of means, waste of health, and even the shortening of life itself.

It is painful to hear men, bound with iron chains of evil habits, say, "I would gratify my appetite in this or that direction if I knew it would shorten my life several years." What record can be rendered to the Judge of all the earth for thus knowingly shortening life, the gift of God, and to whom we are amenable for its proper use and its preservation as far as we have power?

The command, "Thou shall not kill," must necessarily apply to those acts in which we voluntarily and needlessly shorten and gradually cut off life, as well as to those which deprive us of it at once.

A. S. HUTCHINS.

Thy Will Be Done.

How many among professed Christians can say from the heart, Thy will, not mine, be done. I fear that very few of the followers of our divine Lord and Master offer up the prayer which he taught his disciples, ages in the past, with a realizing sense of its deep import. It is an easy matter to talk of surrendering all to God; but when we really come to the point of giving ourselves and all that we have and are a living sacrifice without any reserve, it costs a struggle that requires all the powers of our being to maintain. The reason why so few Christians make a success of their profession is because, like Ananias and Sapphira, they keep back a part of the price. We cannot know ourselves until we are proved. It is the fiery ordeal of God's discipline that will bring to light our secret faults, and expose the frailty of human nature.

Oh! how many times do we need to go down into the garden of Gethsemane, and there agonize in prayer as did our beloved Saviour, when he sweat great drops of blood, that we may be enabled to gain the victory over selfishness in every form, and be his disciples in deed and in truth. We hear people speaking very indifferently of

the Christian life. They seem to have very little sense of the importance of everlasting salvation. I would that a compelling power might get hold of these careless souls and arouse them to a sense of their terrible danger.

Is eternal life of so little value that it is not worth all the efforts that can be made to obtain it? Is this brief life, filled up with care and toil and sorrow, to be weighed in the balance with the glorious hereafter? But some will tell us that they have no realizing sense of any world but this; that what is hidden in the mysterious future, cannot take hold of their minds or rouse them to action. If such would take the word of God and search for truth as earnestly as they do for the treasures of this world, their minds would become transformed, and there would open before their view a scene surpassing in beauty and purity all that human tongue or pen can describe.

It is an age of great moral darkness. The majority of people are entirely dead to a sense of the terrible time in which we live. Even among professed Sabbath-keepers, how few there are entirely devoted to God, having no desire but to do his will. It seems as though the great portion of us have but just begun to learn of the great sacrifices we need to make in order that we may be overcomers, and have right to the tree of life. What shall we do? Because that of ourselves we are weak and helpless, and in our blindness so often stumble and make crooked paths, shall we settle down and give up the struggle? My soul cries out, Never! never! While life lasts I will strive to pursue the Christian course. It may be that for me is laid up a crown of glory, and a palm of victory.

With these thoughts to stimulate me to action, I will gird the armor anew, and keep repeating, Thy will, O God, be done, until I can shout victory over everything pertaining to a selfish nature, and become so entirely the Lord's that it shall be more than my meat and drink to do his pleasure. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. Heb. 3: 14.

A. S. NASON.

Ipswich, Mass.

Ecclesiastical "Dead Beats."

THE commercial world has a significant term which it applies, not to the unfortunate and the distressed, but to those who are exertionless in their mishap, and who succumb to adversity, expecting others to do for them what they ought to do for themselves. They have a genius for borrowing money. They are persistent bores. You know them a block away, and wish they would always stay at that distance. They are among business men called "dead beats."

Almost every church has an element corresponding with that. These are they who, notwithstanding they have means, pay no pew rent where the pews are let, or contribute nothing where everything is voluntary. They are voluble in prayer, mighty in religious gab, make a big wash, but do nothing for religious institutions. They pray that the pastor may "be blessed in his basket and store," but do nothing to keep him from starving to death. They do not recognize the fact that there is a religion in giving and a wickedness in withholding. The furnaces would go out for lack of coal, and the lamps for lack of oil, and the church be shut in six weeks, if it depended upon their contribution. The poor must have the gospel preached to them, and the penniless must be welcomed; but there are not more than ten people in any church who cannot give something. If a man cannot give a hundred dollars a year he can give three cents. Woe, then, be to him if he does not give the three cents. We never like to hear a man pray who takes it all out in prayer. It is all folly for a man to pray for the world's conversion unless he gives something toward it. The man whose income is not more than two hundred dollars a year ought to give some of it to God. One of the great wants of the church everywhere is to get rid of its "dead beats."—T. De Witt Talmage.

Religion in the Constitution.

THE Convention of New England friends of the movement to secure a religious amendment to the Constitution of the United States, met in Boston, Dec. 16, 1874, between 200 and 300 delegates being present. Charles G. Nazro was chosen President; and among the Vice-Presidents were Judge E. H. Bennett, of Boston University, Drs. Webb and Miner, President Cummings of Wesleyan University, and Dr. Dows Clarke. Addresses were made by the President and Secretary M'Allister on the

object and methods of the movement, and by President Cummings on the influence of the perversion of truth, in regard to the connection of religion and State. Judge Bennett reported a set of resolutions:—

First. That the connection which has hitherto existed and still exists, in fact, between our government and Christianity, now demands expression in our fundamental law.

Second. That such an expression and authentication of the connection of our government with Christianity is now required fully and explicitly to harmonize our National Constitution with our State Constitutions, with our common law, and with the Christian usages of our common life.

Third. That the recognition of Christianity in the National Constitution does not involve a union of church and State, but rather the opposite, since it enables the nation to express its own relation to Christianity without the intervention of any church organization.

Fourth. That as the Christian institutions of this nation do not infringe upon the rights of any citizen, but are a bulwark and safeguard of all rights, the securing for these institutions an explicit legal basis in our fundamental law can be in no manner intolerant or proscriptionary.

Fifth. That this constitutional recognition of the connection of our Government with Christianity is necessary, not to sustain the Christian religion, but to aid in preserving and maintaining Christian institutions and usages of our nation.

Sixth. That recognizing the importance of this subject, we pledge ourselves to present and advocate it until the nation, by the voice of the people, shall declare its Christian character, as it has already asserted its freedom, in the charter of our rights and liberties.

Obituary Notices.

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

DIED, at West Union, Iowa, on the evening of Jan. 10, 1875, Anseline S., wife of Aaron South, in the 45th year of her age. The morning before her death, she was peaceful and happy, and said that all was well. Her only regrets were to leave her little children. Sister South has been about eight years a believer in all the truths of the third angel's message, and has tried to live them out. Before her death, she called her husband and children, one by one, and faithfully warned them to get ready to meet her in Heaven, and obtained a promise from most of them that they would do so, which we hope they will not delay to fulfill. She leaves a husband, eight children, and numerous friends to mourn their loss.

NASON HOYT.

DIED, Dec. 14, 1874, of black erysipelas, our dear sister Alice, wife of Bro. J. M. Kilgore, in the 27th year of her age. She leaves motherless four little ones with her husband and many warm friends to mourn their loss. But we do not sorrow as those who have no hope. She embraced the truth in the summer of 1869, under the labors of Bro. Canright and Butler when the tent was at Winterset, Iowa. Since that time she has tried to live it out in her life, and died in full hope of having a part in the first resurrection when the Life-giver shall return again. Words of comfort were spoken by Bro. Stephen Pierce.

R. M. KILGORE.

DIED, at Pekin, Niagara Co., N. Y., Jan. 17, 1875, John E. Timothy, aged 22 years and 3 days. This dear brother had loved God from childhood. He was baptized, when in his seventeenth year, by Eld. J. N. Andrews, and maintained a strict Christian integrity until the last. He graduated at Lockport, N. Y., with honors, and was pursuing his studies at the Michigan University until broken off by quick consumption. A noble young man has fallen at his post, beloved by all who knew him. Funeral service was held in the Methodist church at Pekin. Sermon by the writer, from Rev. 14: 13.

M. E. CORNELL.

DIED, in Northville, Ill., Jan. 3, 1875, little Hattie, adopted daughter of Bro. and sister H. Stimpson, in the 5th year of her age. Sermon by the writer, from Jer. 31: 15-17.

T. M. STEWARD.

DIED, in Northville, Ill., Jan. 15, 1875, Bro. Thos. Nettlesham in the 77th year of his age, after a few hours of intense suffering. He leaves good evidence that he will share in the first resurrection. His aged companion, with whom he had lived 48 years is left to finish her journey alone sustained by the grace of God. The writer spoke to a large and attentive congregation convened in the Methodist meeting-house in Northville, from the words of Paul, 1 Cor. 25: 20.

T. M. STEWARD.

FELL asleep in Jesus, Jan. 14, 1875, in Decatur City, Iowa, of asthma and lung fever, sister Mary Jane, wife of W. B. Heath, both deceased, aged sixty-four years three months and twelve days. Sister Heath embraced Christianity forty-four years ago. Years after, becoming acquainted with the doctrine of the soon coming of the Messiah, she embraced the same. In 1872, she embraced the Sabbath of the Lord, with all her heart. Since that time, she has lived a faithful and devoted Christian, and was beloved by all who knew her. She died in hope of the first resurrection. Discourse by the writer, from 1 Thess. 4: 13.

A. CALDWELL.

DIED, of typhoid fever, near Quarry, Iowa, Jan. 5, 1875, America J., daughter of Samuel and Catherine Drury, aged 2 years and 9 months. The mother of this little child was buried in November last, and the father left his child without her future home. But death soon claimed her as his own. Prayer and a few remarks at the funeral by Father Murry, German Baptist.

A. T. & L. C. LEACH.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Jan. 26, 1874.

Bro. and sister White, accompanied by Mary E. Kelsey, left Battle Creek for California, Wednesday, Jan. 27, 1875.

To Correspondents.

PLEASE harmonize 1 Tim. 2:4, with 2 Pet. 2:12. The first text reads, "Who will have all men to be saved, and to come unto the knowledge of the truth."

ANSWER. The word rendered "will have," in 1 Tim. 2:4, is thelo (θέλω), and is defined by Greenfield, "To, will, to be willing; Latin, volo; in the sense of, to desire, to wish; to require, demand, permit."

To M. A. B.: For comments on Matt. 10:28, see "Man's Nature and Destiny," pages 105-8; Job 14:22, do., chapter 6, especially page 52; Phil. 1:23, do., pages 200-10, and tract by J. N. A., entitled, "Departing and Being with Christ."

Who are the host of high ones, in Isa. 24:21?

The text reads, "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." In place of punish, the margin reads, "visit upon."

W. PENNIMAN: In reply to your question, whether Sabbath-keepers can consistently engage in the butchering business or not, we would say, that we could not.

A. B. GRIGGS: Your letter, containing queries, is received. It would hardly seem worth while to answer more questions till we can agree on what have been answered.

GEO. A. KING: The commentators take the case of the rich man and Lazarus to prove consciousness and rewards and punishments in death. The Greek was originally written without punctuation marks.

M. E. S. S.: Our advice would be to touch not, taste not, handle not, anything that pertains to a secret society. Have no part nor lot with any secret organization.

ARTICLES DECLINED: "What Man Will Do," a review of Eld. Senscott, on the Sabbath. This follows the Elder's arguments well, shows up his contradictions, and demolishes his positions.

ARTICLES ACCEPTED. Isa. 28:10—A Suggestion—What is Righteousness?—What Shall We Do with our Daughters?

Increase of War.

ONE million, eight hundred and twenty thousand, eight hundred and forty, more soldiers to-day under arms in Europe than there were fifteen years ago!

The following table taken from the London Times shows the military forces of the principal European powers in 1859 and 1874, and the increase between those dates, covering a period of fifteen years:—

Table with columns for Country, 1859, 1874, and Incr'se. Includes Austria, European Russia, Asia, Italy, Germany, France and Algeria, Belgium, Holland, Great Britain, Denmark, Sweden and Norway, and Totals.

Testimony Number 24.

I HAVE read this Testimony with interest. It contains matter of importance to every believer in present truth. The perils increase and dangers thicken as we near the close of probation.

AN English jury lately returned a verdict of manslaughter against a tug-boat captain, who, in a violent gale, cast off his hawser, and allowed six vessels he was towing to shift for themselves.

Notice. WHILE attending the lectures at B. C. one copy of Thoughts on Daniel, got into my satchel through mistake and I brought it home with me.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand. Services in Chicago, every Sabbath (seventh day), at 269 West Erie St.

MONTHLY meeting of the Jackson church, at Bro. H. H. Bramhall's in Springport, Mich., Sabbath, Feb. 6, 1875.

THE T. & M. quarterly meeting for Dist. No. 2, Minn., will be held at Mankato, in connection with Bro. Haskell's appointment, Feb. 6 and 7.

QUARTERLY meeting of the Dell Prairie, Wis., church will be held on the second Sabbath and first-day of February next.

I WILL meet in quarterly meeting with the church at Burnside, Buffalo Co., Feb. 6, 7; meeting with the friends at Modena, Buffalo Co., Monday evening, Feb. 1.

QUARTERLY meeting of the T. & M. Society for Dist. No. 2, Mich., at Pottersville, Sabbath and first-day, Feb. 6, 7.

QUARTERLY meeting at Victory, Wis., first Sabbath in February. Brethren and sisters from other churches are invited, and Elds. Atkinson and Olsen, especially, we hope may be present.

GENERAL quarterly meeting of the T. & M. Society for Minnesota, at Stewartsville, Feb. 13, 14, 1875. All directors are expected to hold their district quarterly meetings, and be ready to report all the work done in each district at this meeting.

GENERAL quarterly meeting of the church and T. & M. Societies of Dist. No. 10, Mich., at Lapeer, the first Sabbath and first-day in February. Librarians are requested to be prompt, in making their report, in time for this meeting.

GENERAL quarterly meeting of the T. & M. Society of Mo. and Kansas, at the Lincoln school-house in Johnson Co., Mo., Feb. 6 and 7, 1875. This place is north of Kingsville on the Mo. Pacific 5 miles, 8 miles N. W. of Holden.

GENERAL meetings as follows: Mankato, Minn., Feb. 6, 7. Stewartsville, " " 13, 14.

THE next general quarterly meeting of the T. & M. Society for Michigan will be held at St. Charles, Feb. 20, 21, 1875.

HOOKS POINT, Hamilton Co., Iowa, Feb. 6 and 7, 1875.

DRYDEN, Lapeer Co., Feb. 6, 7; Smith's Creek 13, 14.

No providence preventing, there will be a meeting of the friends of the Cause near Hooper, Dodge Co., Neb., Sabbath eve. and Sabbath, Feb. 13. All the scattered brethren in this part of the State are invited to be present.

QUARTERLY meeting of the T. & M. Society of Dist. No. 4, Mich., in connection with the quarterly meeting for the churches of Allegan Co., at Monterey, Feb. 13, 14, 1875.

QUARTERLY meeting of the T. & M. Society of Dist. No. 9, of the Mo. and Kansas Conference, at Hamilton, Caldwell Co., Mo., Jan. 31, 1875.

GENERAL quarterly meeting of the T. & M. Society of Dist. No. 4, St. Lawrence and Franklin Counties, N. Y., at Buck's Bridge, the second Sabbath and first-day in February, 1875.

QUARTERLY meeting of Dist. No. 7, at Iowa, Feb. 13 and 14, 1875.

Dedication.

WATERFORD, Knox Co., Ohio, Feb. 6, 7, 1875. Dedication services will be held on Sunday the 7th. It is to be hoped that the friends of the cause in this vicinity will be present at the meetings.

Business Department.

Not slothful in Business. Rom. 11:12

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, that an earnest invitation is extended to you to renew at once.

THE P. O. address of J. N. Andrews and Ademar Vuilleumier is Lacoudre, Neuchâtel, Suisse.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the name and number of the REVIEW and HERALD TO which money received pays—which should correspond with the bills on the Pastors. If money for the paper is not in due acknowledgment, immediate notice of the omission should be given.

- \$2.00 EACH. David Robbins 47-4, Wm Penniman 12, Williamson Vancil 47-3, Norman Hallack 47-3, Allen 47-7, Mrs Elizabeth Steer 47-1, J. M. Porter, J. C. Smith 47-1, Carl Zwerneman 46-17, Stephen W. er 46-25, A. D. Galuta 47-1, Rebecca Evans 47-1, Emans 47-4, Mrs Hattie S. Davis 47-4, John Hurd, Mary Rowell 47-1, P. S. Marshall 47-1, Mary F. Aldrich 47-10, Fanny Glascock 47-1, P. Palmira 47-1, H. Youngs 47-1, L. Gotfredson 47-17, Warren Coon, Isaac Kaufman 47-1, G. W. Amadon 47-1, E. O. Hamer 46-23, Elijah A. Poud 47-1, H. S. Guilford 47-5, Buton 44-1, Edwin Fisher 47-6, Lorenzo Sweet 47-1, G. Ranger 47-1, Robert Niles 47-8, Peter Nichols, J. P. Lewis 47-3, R. B. Lucas 47-3, Edwin Berry 47-1, P. Newman 47-2, Charles Gilbert 46-25, Peter B. B. 1, L. Spencer 47-1, Frank Stewart 46-25, L. P. Ball, man Hannah Soule 46-5, Daniel McAlpine 47-3, man Kibbie 47-1, James Frazier 47-6, M. H. Bates.

- \$1.00 EACH. Mary Bicker 47-1, Mr Comstock, Nason Ganson 46-1, Ann Bringle 46-1, Mrs S. S. 46-7, W. H. Wild 46-4, Wealthy McNit 46-14, W. Justice 46-1, S. W. Harris 46-1, Isaac Alexander 47-1, Evaline Barber 47-9, Jennie Chapman 47-1, Starmer 46-1, Rachel Daly 46-1, Mrs Susan M. 46-1, D. N. Jones 47-1, M. D. C. Russell 47-1, H. J. 1, R. W. Bullock 45-26, Fred J. Hall 45-24, A. D. 46-1, John Atkinson 46-5, R. S. Johnson 46-1, M. S. son 46-4, Joel S. Wheelock 46-1, D. A. Jones 47-1, White 47-1, Isaac H. Thompson 47-1, J. B. Shaw, W. H. Ward 47-1, C. C. Putnam 47-1, S. D. Bar, Eleanor Eaton 46-9, Maria Campbell 47-4, P. C. R. W. Barker 46-1, Mrs Mary A. Robinson 46-1, Wood 46-1, Benjamin Green 46-1, William Phillips, Caroline Jennings 47-1, Archibald Smith 47-1.

- MISCELLANEOUS. Lucius Sauborn \$2.25 47-3, Smith 3.00 40-19, Mary R. Marsh 1.25 47-8, M. Hayward 4.00 52-20, William Hunt 2.70 46-15, 50c 46-1, Anna Barber 50c, 46-1, J. T. Bosworth 47-13, H. C. Miller 50c, 46-1, B. G. Williams 50c, M. Showers 50c 45-11, Mrs H. A. Brooks 3.00 47-2, Johnson 1.50 46-8, Thomas H. Griffith 1.50 46-1, McCall 50c 46-1, Jeremiah Ludington 50c 46-1, T. Campbell 50c 46-1, Mrs Lydia Lyon 50c 46-1, Packard 6.00 48-10, Mary D. Salby 2.10 47-25, M. Shollenbarger 2.10 47-8.

Books Sent by Mail.

- Daniel Nettleton Jr 45c, D. F. Saunders 60c, D. bert \$1.00, E. D. Hurlbert 85c, D. A. Babcock 20c, Petersen 2.10, Vol Suggert 1.05, Susan Conk, Emma Dymond 60c, J. P. Logan 1.30, John H. William Freed 20c, Wealthy McNit 1.50, Chas. Gregg 25c, Lydia Fields 2.50, George F. Babcock, Wm Justice 45c, Chas. W. Barber 1.20, A. N. All, O. P. Patterson 10c, Wm. H. Hartman 30c, Sammie 35c, W. H. Hall 3.00, Abraham Corvill 60c, 30c, erts 2.00, Martha A. Jenkins 10c, Evaline Bar, Z. B. Chipman 20c, J. R. Sealey 1.00, J. H. Harrison, Kilgore 6.50, Daniel Glunt 25c, Sue M. Trison 50c, Glascock 50c, M. A. Hayward 50c, Alden G. R. Rebecca Evans 10c, W. W. Kidwell 50c, S. D. B. Libbie Brubaker 25c, John I. Shaw 10c, C. W. L. 45c, L. Spencer 10c, David Stone 20c, Judith 50c, H. M. Neidham 25c, W. T. Umekles 60c, J. T. 50c, W. I. H. Robinson 40c, J. Corlison 35c, Frank 50c, R. H. Cowles 1.00, C. C. Ellis 25c, Rev. Jose 10c, Lizzie Work Grainger 10c, L. G. Rangan, C. Henrys 30c, Eliza A. Randolph 20c, Warren 25c, C. Reesor 50c, Griffith Davies 20c, William 1.00, Samuel Treat 10c, T. Worthington 1.00, loway 30c, D. D. Stillwill 10c, Geo. N. Knowlton, Twist 50c, J. P. Sanders 3.00.

Books Sent by Express.

- James M. Raker, Allegan, Mich., \$12.25, Wolf, St. Johns, Clinton Co., Mich., 10.00, O. White Hall, Trempleau Co., Wis., 9.60, Fayette, Sauk Center, Minn., 7.27, H. M. Kenyon, Albia, 7.01, C. N. Ford, Wapello, Louisa Co., Iowa, 9.

Books Sent by Freight.

- J. N. Loughborough, San Francisco, Cal., \$3.

Michigan Conference Fund.

- Received from the church at Blendon \$8.00, ville, 75.00, Orange 25.22, Parkville, per Job don, 15.00, Alma, 15.25.

Book Fund.

- Mary F. Aldrich \$18.00, Chas. R. Davis 3.

Danish Monthly.

- C. Nielson and wife \$1.50, Thee, Anna, and son 1.50, P. Nielson and wife 1.50, Matilda, N. Ida Nielson 50c, Hans Nielson 2.00, A. Christ, wife 1.50, Christ Rasmussen \$10.00.

Michigan T. & M. Society.

- District No. 8 \$6.85.

Donation to Mo. & Kan. Conference.

- Jacob Shively & wife \$15.00.

S. D. A. Educational Society.

- \$105.00. Isaac Kaufman. \$100.00. D. F. Randolph. \$50.00. Daniel Glunt. \$35.00. Reuben Loveland. \$25.00. R. J. Foster. \$20.00. I. W. Barker. \$10.00. Thomas Lane. \$5.00 EACH. Carl Zwerneman, Wm. Staff.