

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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"WHAT THEY SAY."

Wouldst thou know what troubles many,
What annoys them night and day?
Not a frightful myth or robber,
But the spectre, "What they say."

"What they say!" It haunts the maiden
When the hat or dress she buys,
Goads the matron till she maketh
Husband's purse a sacrifice.

To the orator it clingeth,
Daunts the statesman in his dream,
With the pulpit-teacher stealeth
'Tween him and his highest theme.

"What they say!" Well let them say it,
Airy echo, fleet as dew,
When they've breathed it, 't is forgotten,
They who hear, forget it too.

Wouldst thou know what rules the million?
Themis, with her ancient sway?
Pomp and tramp of banner'd legions?
No—the bubble, "What they say!"
—Mrs. L. H. Sigourney.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 9.

BY ELD. J. H. WAGGONER.

PERPETUITY OF SPIRITUAL GIFTS.

No truth of the Bible can be more clearly proved than this, that the signs following the believers, spoken of by the Saviour in the great commission, are identical with the gift of the Holy Spirit which was promised by the apostles who first preached under that commission on the day of Pentecost; and these signs were designed to continue in the church as long as the commission is of force; or as long as the gospel is preached.

But some object that the commission itself was limited to the apostles, and expired with them, and, therefore, they say that promise is no longer extended to believers. Let us look at the result of this affirmation. The commission included two prominent points: a duty and a promise. The duty is baptism; the promise is of the signs or gift of the Holy Spirit. When the apostles first preached under this commission, these two were associated together. Now, if the promise is annulled by the expiration of the commission, then the duty enjoined has also expired. This cannot be controverted, that the apostles baptized under this commission, and by no other authority. Therefore, if the commission was for the apostles only, and expired with them, then there has existed no authority to baptize since their day; for no other authority in the gospel can be shown by which they or any others ever baptized. And it is a noteworthy fact that they who deny the perpetuity of the gifts, and of the commission under which they were promised to believers, yet go directly to Acts, to that day of Pentecost, for authority to baptize, both of precept and example. Such inconsistency on their part is evidence that they are in error. This thought should lead to more carefulness in taking their positions; for all can see that they are in error in regard to the commission and the gifts, or else the baptism they administer is unauthorized and unscriptural.

The perpetuity of the gifts is the subject of direct remark by another apostle who acted under this commission, in 1 Cor. 13:9, 10:—

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

It is a truth to be deplored that men are sometimes so blinded as to rest their cause on the very texts which testify against them, as this has often been quoted by those who deny the perpetuity of the gifts. It is easy to catch at the sound of the words, "done away," but quite another thing to point out the time when this shall be fulfilled. In regard to that we read further:—

"For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Verse 12.

This shows that Paul looked forward to a time when he should know more and see more clearly than he then did by the inspiration of the Holy Spirit. And when we consider that he had been caught up to the third heaven, and by "visions and revelations" had heard unspeakable words which it was not possible for a man to utter, and which, of course, exceeded in wisdom and glory all that he could speak or write, we see at a glance that the time is not yet in which that perfect is come, for the church has not yet attained unto wisdom and knowledge greater than that which the apostles possessed by inspiration. Therefore, "that which is in part" is not done away.

On this text, as on Eph. 4:8-11, an erroneous position is taken in reference to the object of the gifts. It has often been asserted that the gifts were conferred for the sole purpose of establishing the gospel in perfecting the canon of Scripture, and when the Revelation was completed they were withdrawn. But it is worthy of special notice that, when the apostles speak of the reasons of their being bestowed, that is never mentioned as being one of them. They are not given for the perfecting of a system of divinity, but, "for the perfecting of the saints, for the work of the ministry." And so in 1 Cor. 13, Paul is not speaking of the establishment of a perfect system of theology by revelation, but of a time when the inspired ones shall see more clearly and know more perfectly than they could by that inspiration. Surely the church has not yet reached that time nor attained unto that position. We cannot know more nor see better by the aid of the revelation given than they could see and know who were inspired to give it. And especially is this true in regard to Paul, who saw and knew more than it was possible for him to write. And yet he knew only in part, and prophesied (for our instruction) only in part, and saw through a glass, darkly, by the spirit of prophecy, compared to the way we shall see and know when that which is perfect is come. Language could hardly be framed more clearly than 1 Cor. 13, to teach the perpetuity of the gifts, and to show that the time is not yet come for them to be done away.

The sum of all objections will be found to amount to this: They have ceased; therefore it was the design of the Lord that they should cease. But this is no reason at all; certainly it is no valid argument in favor of their having been abolished. In that manner a great declension of piety might be offered as proof that it was not designed that the spirit of piety should be perpetuated in the church. But where is the evidence that they have been done away? Where is the evidence that they have not been in existence since the days of the apostles? It does not exist. In favor of a position involving such consequences some clear and decisive evidence should be produced.

On the other hand, it is shown that the Scriptures contemplated their perpetuity. And in harmony with their teachings there is evidence clear and strong that they have existed since the days of the apostles. Moreover, there is proof that they exist even in our own generation. And why not? If they existed for a single century after the apostles, there is no reason, except the unbelief in the church, why they should not still exist. We call special attention to the following proposition: If a single well-attested instance of the man-

ifestation of the spirit of prophecy, or of any gift of the Spirit, can be produced this side of the apostles, then the force of every argument and of every objection against their perpetuity throughout the Christian dispensation is entirely destroyed.

We have no sympathy with the course of those who quote history and offer the opinions of uninspired men to prove points of doctrine. But when we come to facts of existence we must appeal to history. And more especially are we warranted to do so in this case; for history attests the continued existence of that which the scriptures inform us should continue to exist. Now we are brought to the question, Is there evidence that the gifts of the Spirit have existed and have been manifested in the church since the days of the apostles? The field is a very wide one. Testimony to almost any extent might be given; but we shall content ourselves with giving a few cases which we believe to be well authenticated.

Milner, speaking of the third century, says:—

"Though the miraculous dispensations attendant on Christianity form no part of the plan of this history, I cannot but observe on this occasion how strongly their continuance in the third century is here attested. Pionius affirms that devils were ejected by Christians in the name of Christ; and he does this in the face of enemies, who would have been glad of the shadow of an argument to justify their bitterness, resentment, and perfidy."—*Milner's Church History*, p. 143.

Cyprian speaks thus of the gifts of the Spirit:—

"Hence, an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of distempered minds, to speak peace to the hostile, to give tranquillity to the violent, and gentleness to the fierce, to compel, by menaces, unclean and wandering spirits, to quit their hold of men, to scourge the foe, and by torments bring him to confess what he is."

Upon which Milner remarks:—

"The testimony here given to the ejection of evil spirits, as a common thing among Christians, even in the third century, deserves to be noticed as proof that miraculous influences had not ceased in the church."

* * * Indeed, the testimonies of the fathers in these times is so general and concurrent, that the fact itself cannot be denied without universally impeaching their veracity. We may safely, therefore, infer that such things were frequent among Christians."—*Church History*, Am. Ed., p. 254.

Mosheim, speaking of the progress of Christianity in the third century, says:—

"Among the causes which belong to the first of these classes we do not only reckon the intrinsic force of celestial truth, and the piety and fortitude of those who declare it to the world, but also that special and interposing Providence, which, by such dreams and visions as were presented to the minds of many who were inattentive to the Christian doctrine, or its professed enemies, touched their hearts with a conviction of its truth, and a sense of its importance, and engaged them without delay to confess themselves the disciples of Christ. To this may also be added the healing of diseases, and other miracles which many Christians were yet able to perform by invoking the name of the divine Saviour. The number of miracles, however, we find to have been much less in this, than in the preceding century; nor must this alteration be attributed only to the divine wisdom which rendered miraculous interpositions less frequent as they became less necessary, but also to that justice which was provoked to diminish the frequency of gifts, because some did not scruple to pervert them to mercenary purposes."—*History*, vol. i. p. 78.

This diminution of the frequency of the gifts in the third century is just what might have been expected in view of the "falling away," of which Paul prophesied, and which was then fully in progress; of the "grievous wolves" who should enter the church, the "false prophets" and the "damnable here-

sies," of which Peter wrote, and whose "pernicious ways" so many followed by which the Spirit of God was grieved away. But we cannot see the reasonableness of the historian's conclusion that the gifts were "less necessary" under such circumstances. Inasmuch as they were given "for the perfecting of the saints, for the edifying of the body of Christ," they were really more necessary, but less frequent because of the unbelief and worldliness of the church.

Much more reasonable than the conclusion of Mosheim is the answer of Mr. Wesley to the question: "If you allow miracles before the empire became Christian, why not afterward?" He replied as follows:—

"Because after the empire became Christian, a general corruption both of faith and morals infected the Christian church; which, by that revolution, as St. Jerome says, 'lost as much of her virtues as it had gained of wealth and power.' And this very reason St. Chrysostom himself gave in the words you have afterward cited: 'There are some who ask, Why are not miracles performed still? Why are there no persons who raise the dead, and cure diseases?' To which he replies that it was owing to the want of faith, and virtue, and piety in those times."—*Wesley's Works*, p. 700.

Again, of the fourth century, Mosheim speaks thus:—

"But I cannot, on the other hand, assent to the opinions of those who maintain that, in this century, miracles had entirely ceased; and at this period the Christian church was not favored with any extraordinary or supernatural work of a divine power engaged in its cause."—*Church History*, vol. i. p. 105.

In the time of the Reformation it was the belief that the Spirit of God was yet in the church, in its gifts, and in special answers to prayer. D'Aubigne says:—

"John Huss did more; prophetic words issued from the depths of his dungeon."

Huss saw the Reformation about one hundred years before Luther came, and was, says D'Aubigne, "the John Baptist of the Reformation."

Martin Luther not only believed in the direct interposition of God by the power of the Spirit, but he recorded the following remarkable case:—

"A woman at Isenack, lying very sick, had endured horrible paroxysms, which no physician was able to cure; for her indisposition was directly the work of the devil, and an unnatural thing, occasioned by devilish frightenings, inasmuch that she fell into a faint swooning, and thereupon had four paroxysms, each enduring the space of three or four hours; her hands and feet bended in the manner of a horn. She was chill and cold, her tongue rough and dry; her body, by reason of the disease, was much swelled; she, seeing Luther, who came to visit her, was much rejoiced thereat, raised herself up and said, 'Ah! my loving father in Christ, I have a heavy burden upon me. Pray to God for me;' and so she fell down into her bed again—whereupon Luther fetched a deep sigh and said, 'God rebuke and command thee, Satan, that thou suffer this his creature to be in peace!' Then, turning himself to the standers-by, he said, 'She is plagued of the devil in the body, but the soul is safe and shall be preserved. Therefore, let us give thanks to God and pray for her.' And so they all repeated aloud the Lord's prayer, after which Luther concluded with these words, 'Lord God, Heavenly Father, who hast commanded us to pray for the sick, we beseech thee through thy only beloved Son, that thou wouldst deliver this, thy servant, from her sickness and from the hands of the devil. Spare, O Lord, her soul, which together with her body thou hast purchased and redeemed from the power of sin, of death, and of the devil.' Whereupon the sick woman said, Amen. The night following she took good rest, and the next day was graciously delivered from her disease and sickness."—*Table Talk*, p. 359.

Zuingli, of Switzerland, the great reformer, was seized by the plague called "great death,"

which was sweeping off its thousands; and he was so near gone that he was supposed by some to be dead; but he was miraculously restored in answer to prayer. D'Aubigne says:—

"The believers cried to God night and day, earnestly entreating that he would restore their faithful pastor. The prayer was answered and the news was soon flying everywhere that Zuingle had been snatched from the brink of the grave."—*Hist. Ref.*, vol. ii. p. 331.

Mr. Wesley records the following case of the healing of a Mrs. Jones, an eminently pious woman:—

"She had various physicians but still grew worse and worse; still perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a *prolapsus uteri* as soon confined her to her bed. There she lay two months helpless and hopeless; till a thought came one day into her mind, 'Lord, if thou wilt thou canst make me whole! Be it according to thy will!' Immediately the pain and the distress ceased. Feeling herself well, she rose and dressed herself. Her husband coming in and seeing her in tears, asked, 'Are these tears of serious joy?' She said, 'Of joy!' On which they wept together. From that hour she felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of his flesh."—*Wesley's Journal*, vol. iv. p. 748.

The Christian Sabbath.

OCTOBER 17, I listened to a sermon at Essex Junction, in vindication of the "Christian Sabbath," delivered by the Methodist minister who preaches in this place. Considering the ability of the speaker, and his familiarity with our views on the Sabbath question, he certainly had the advantage of many who oppose us on this subject. The Sabbath question had been thoroughly investigated, the arguments from the word of God sustaining this ancient institution presented, and the objections to it candidly examined and answered by Eld. D. M. Canright, in a series of sermons delivered during our tent-meetings here.

These sermons by Eld. C. had awakened an interest in the subject and led to an investigation of it throughout this community, and deep and solemn conviction bore heavily upon the minds of many that the seventh day is the Sabbath of the Bible, and that its observance is binding upon Christians. Furthermore, some ten or more have, in this section, commenced to hallow the Sabbath of the fourth commandment since our camp-meeting last August, some of whom formerly held an honorable connection with the Methodist church.

Now it seems but just and reasonable if the flock of this pastor were being led into pernicious errors in doctrine and practice, that at this late date, he should be prepared to terribly shake the foundations of Sabbatarianism, expose and refute their unwholesome doctrines, and present a scriptural basis for the Christian Sabbath. For in the Judgment, the watchman must not only meet those over whom he is set to watch, but he must meet the record of his warnings, of the truths or errors he has taught his people.

The text to which our minds were directed, called by the speaker "a golden text," reads: "And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord God." *Eze.* 43:27.

The help claimed from this text was that the term "eighth day," fairly intimates a change of the Sabbath. The reader will observe that this vision of the prophet has reference to the temple, the altar, and the services connected therewith. The verse preceding the text reads, "Seven days shall they purge the altar and purify it; and they shall consecrate themselves." And the eighth day in the text manifestly has allusion to the day succeeding these seven. And even if it could be proved that an eighth day can be forced into a cycle of seven days, and that that eighth day, so pressed into the cycle, should be, and is, constituted the first day of the seven, what any or all of these facts have to do in elevating the eighth day to the rank of the Christian Sabbath, theologians must explain; for the common people cannot comprehend it. And when explained and received, if received at all, it must be on the ground of the little boy's great confidence in the declarations of his good mother, which led him to exclaim: "What my mother says is so, is so, if it is not so."

Again, it was argued that the Sabbath might be changed from one day to another, and yet remain the Sabbath owned and approved of the Lord. This proposition was supported by

reference to the fact that the church of God has passed through various forms of government, and passed from one dispensation to another, and yet remains the true church.

In connection with this, we were informed that the fourth commandment does not enjoin the observance of the seventh day, but of the Sabbath! "Why, then," said he, "be such sticklers for a particular day?" We answer, simply because the word of God enjoins a definite day, and that is the seventh day. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." "But the seventh day is the Sabbath of the Lord thy God; . . . wherefore the Lord blessed the Sabbath day, and hallowed it."

It was the day that God rested upon, the day that he blessed, the day that he commanded to be kept holy. Remove from the fourth commandment of the decalogue the day, and the Sabbath institution at once disappears. Again we were informed that we cannot determine the true seventh day. That there is no certainty of arriving at the seventh day by commencing the count of days on Sunday more than by commencing the count on Monday.

Yet, it was affirmed that as Christ lay in the grave on the seventh day, that day could no longer be a day of joy and gladness to his people, but that the day of his resurrection was one of triumphant joy, and that this day had from that time forward been regarded by Christians as the Sabbath. The propriety of such a change was maintained on the ground that if the physical creation needed a memorial, much more did the redemption of the world. Now admitting, as was claimed, that the work of redemption far surpasses that of the creation of the world, where in the Bible is there one intimation given that the first day should be kept sacred for this reason? This point demands attention from the advocates of this theory.

But to return to the statement that the seventh day has been lost while the first day has been religiously observed from the resurrection. How can this be true, while we learn from inspiration, of a portion at least of Christ's followers, that the Sabbath on which he lay in the tomb they rested "according to the commandment"? *Luke* 23:56. Can the first day be traced with certainty back to the resurrection? Why, then, can not the seventh day?

But in the very heart of the argument to prove the Sabbath changed to the first day, and that day clothed with all the distinguishing honors of the Sabbath institution, the speaker waived the tenor of his reasoning, and summoned to his aid those texts of Scripture appealed to by the advocates of the no-Sabbath or no-law theory, in proof of the abolition of the holy Sabbath. Laboring as though sustained now by correct premises and logical conclusions, God's memorial of his creative works seemed to sink away and pass out of existence with the Jewish rites, ceremonies, and shadows.

That the ceremonial law, with its numerous burdensome rites, was "abolished," taken out of the way, nailed to the cross, the Scriptures do abundantly prove. But if the Sabbath of the Lord was abolished, with the types and shadows of "the former dispensation, it seems the height of incongruity to talk of a change of the Sabbath. An intelligent audience cannot comprehend this mode of reasoning. If the Sabbath has been changed by divine authority, we ask for the proof from the word of God. If it has been abolished, having served its time and object, why speak of it as still living and binding upon saint or sinner?

Mr. Webster defines abolished to mean "annulled," "repealed," "abrogated, or destroyed." Abolition, he defines, "utter destruction; as the abolition of laws, decrees, ordinances, rites, customs, debts, &c." This morning I put this question to a very intelligent lawyer: If at the next session of our legislature some one of our statute laws should be repealed, could we with propriety speak of that law as having been changed? His answer was, "No, sir; a law that is repealed, is dead."

I think the candid reader cannot fail to see that our friend in maintaining the abolition of the Sabbath, completely nullified his claim for its change to the Christian Sabbath. The Bible Sabbath, like its twin sister, marriage, comes down to us from the glory of Eden, before the fall of man; and on the earth made new, and "full of the knowledge of the Lord, as the waters cover the sea," it will be honored and observed, by the saved of all "nations, and kindreds, and people."

Now, if it be claimed that under this dispensation another day is to be kept from that blessed and sanctified in the beginning, with another reason for its observance, to the advocates of this theory, we submit the following questions:—

1. Where and when was the Sabbath changed from the seventh to the first day? 2. Who

made the change, and where is the record of it? 3. Why was this change made? 4. When, where, and by whom was the first day blessed and sanctified, so that it is now holy time? 5. Where is there one blessing pronounced upon Christians for observing the first day as the Sabbath, or one curse threatened for not keeping it holy, or one intimation given that man stands condemned as a sinner in the sight of God for its non-observance? "For where no law is, there is no transgression." *Rom.* 4:15. "Sin is not imputed when there is no law." *Rom.* 5:13. We do not ask for inferences in settling such important questions, nor a claim for apostolic example unaccompanied by plain precept. We want as direct and positive evidence for the change of the Sabbath to the first day, as we have of the institution of the Sabbath in the beginning. And we ask, If by divine authority the Sabbath has been changed, what event now commemorates God's creative works, as does the Sabbath of the fourth commandment, by which his "eternal power and Godhead," are made known?

A. S. HUTCHINS.

Irassburgh, Vt.

The Issue of the Near Future.

THE Rev. L. L. Rogers, Vice President of the Methodist Educational Society, said in a recent speech:—

"It is my candid opinion that our common schools must eventually be Bibleless and prayerless. So long as all do not believe in Christ and the Scriptures, I do not see how we can stand by our principles as Americans, and yet force people to hear the Bible read as the word of God. In the interests of Christianity, I advise that Bible reading and prayer be discontinued in the public schools where persistent objection is made to them by lawful patrons."

The above language called forth the following remarks from a writer in the *San Francisco Weekly Post*, in which he speaks the sentiment of many leading minds of to-day, and shows the position they may be expected to maintain in the coming conflict:—

"To analyze the opinion of the reverend gentleman, and weigh it by the old, the heroic, standard of American faith, we become more convinced than ever that Gladstone was correct when he lately announced that 'the marked want of the church to-day is the want of great men as leaders'—men, we will add, who have a supreme faith in God, in his word, and in his provinces—men who have the nerve to 'stand by principle,' though 'all do not believe in Christ and the Scriptures'—men who, discerning the indissoluble relations between the Bible and free government, are ready to labor at any cost to interweave its ethics and its republican sentiments into the early education of the citizen."

"Our institutions to-day are mainly resting upon the moral credit of our republican ancestry—the credit of a period when the Bible was the text book of ethics in the public school, the sole volume of inspiration at the hearth-stone; when an American Congress did not deem it beneath its dignity to have the Scriptures printed and circulated as a moral and political necessity among the people. Ordained expositors of the divinity, the sublime philosophy, and the prepotent influence of the Bible, may practically ignore their professed faith in their recommendations to exclude the Sacred Writings from our schools as a reading book; but they may as well arouse themselves first as last to the overshadowing fact that a crisis is approaching on this very question, in which they must either advance and take a more consistent stand, or retreat and make a more consistent profession."

"The prophecy of a 'coming revolution,' uttered by the eloquent Rabbi at the Mason street synagogue on Saturday last, is no less inspired than were the words of the old Hebrew seers. He who cannot hear the tread of 'coming revolution' is deaf to the footsteps of the future. The foundations of free government with us are not yet securely laid, and will not be until out of the fires of another revolution—moral at least—there springs up a purer national faith—a faith that draws its inspiration from the Bible. The re-establishing of the early custom of reading and chanting portions of the Scriptures in the public schools, and the complete rescue of our system of municipal instruction from anti-republican influences, is the dominant question of the near future, destined to force to the front, unmasked, every element of our national life, and lead to a decisive and permanent solution of the American idea of government and of its auxiliaries. The Bible in the schools is a question we cannot evade if we would. It embodies a principle too vital for us to entirely ignore, and as a result it is gradually but irresistibly crowding upon us as if by divine necessity."

"We, however, rest in the faith that every great emergency, involving sacred public inter-

ests, calls up at the right hour its hero to inspire and to lead. So, in the coming conflict of Bible or no Bible in the public schools, of national loyalty to the revealed law of God, or national apostasy, we are sure that in the fullness of time, regardless of ecclesiastical opinion or decree, the hero will come who shall be instrumental in leading the Republic to a higher and a grander plane."

Thus we hear the distant muttering of the elements, presaging the storm which is destined soon to break upon the inhabitants of this country with overwhelming force; at least to those who do not watch the gathering cloud. But the careful student of prophecy looks steadily forward with an eye of faith, calmly awaiting the issue which he knows is but one more of the numerous waymarks given as precursors of the coming reign.

J. O. CORLISS.

Things that Trouble Israel.

"ART thou he that troubleth Israel?" was the language addressed to Elijah the prophet by Ahab, a wicked king in Israel. But Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

There was trouble in Israel, and there was a cause for the afflictions which they suffered. The chastening hand of God was heavy upon them. Three years and six months there had been neither dew nor rain. This was a fearful judgment, and Ahab ascribed it to the prophet of the Most High, and held him responsible. But the prophet met him boldly. "Thou and thy father's house" have brought this calamity upon Israel, "in that ye have forsaken the commandments of the Lord." The record of Ahab is that he exceeded all that were before him in wickedness. When the law of God has been set at naught there ever has been trouble, and such will ever be the result of its violation.

In this interesting portion of sacred history an important point is illustrated. It is that great and continued wickedness will be followed, sooner or later, by judgments. The destruction of the old world by the flood and the fearful doom of the cities of the plains, together with the fate of empires and cities that once flourished, and were notorious for their wickedness, but have now passed away, afford unmistakable evidence that sin will not go unpunished. Whatsoever is sowed that also must be reaped. Like causes produce like effects. If the curse of God at different periods has rested upon the world because of sin, is it strange that such should be the case now when the earth groans beneath her load of accumulated crime and moral pollution? And not only is Israel troubled, but the world at large is reaping the whirlwind and the storm. There are calamities by sea and by land, drouths and floods, famines and pestilences. Then come the armies of grasshoppers, leaving desolation, want, and ruin in their wake. Truly they are a burden, and men's hearts fail for fear and for looking after the things that are coming on the earth.

What do these things portend? Has God ceased to be gracious? Are nature's laws reversed? or do all these things happen by chance? Nothing of the kind. There is an almighty and gracious Ruler who holds the reins of universal government, and who does not permit even a sparrow to fall to the ground without his notice. He is long-suffering to us ward; but when mercies are slighted and trampled upon, when no just return is rendered, and when light is rejected until it becomes darkness, then in the end the judgments of God will overtake the guilty.

"Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Thus does God address his erring and rebellious people. And the mission of the church, is set forth in the following words of the infallible Teacher: "Ye are the light of the world; 'the salt of the earth.'" The church, the Israel of God, were to receive and reflect the true light from the great Head. But the church has conformed to the world, to its spirit and its practice, until the line of demarkation, once so clearly defined, is nearly faded out. And yet the church has increased in popularity until she feels that she has need of nothing. Not long ago, one of the eloquent, popular teachers of the day said, "Another hundred years of religious prosperity like the past, and this world will all be converted to Christ." Oh, blind, indeed, to the teachings of the sure word of prophecy, and the signs of the times! The tares are taking deep root and ripening for the harvest of the last day. Iniquity abounds, and the love of many waxes cold. And yet the cry of "peace and safety" is heard on every side.

Teaching for doctrines the commandments and traditions of men, and thus making void

the law of God troubles Israel. As it was in the days of Elijah and Ahab, so it is now, in these latter times. Sin, which is the transgression of the law, and a reproach to any people, is the cause of all our trouble. Every pang that has ever wrung the human heart has been in consequence of the violation of law. Handling the word of the Lord deceitfully, putting darkness for light, and light for darkness, teaching that the law is abolished and fables for truth, these are what trouble Israel.

What, then, is truth? and where found but in the word of inspiration? Where, then, is the objection to that law which is holy, just, and good? The objection is found only in the carnal mind which is not subject to it, neither indeed can be. Let the old leaven of iniquity be purged out, and Christ formed within the hope of glory, and our eyes will be opened to behold wondrous things out of the law. It is to the obedient "the perfect law of liberty," and their song while in the house of their pilgrimage. THOS. J. CROSS.

Arrangements for the Centennial.

THE Director General of the United States Centennial Commission has sent us the following with a request that we publish it for the purpose of laying before our readers much-needed information in reference to the coming exhibition. We give it not alone on this account, but because it will be of interest to all our subscribers to learn more of the gigantic preparations which are being made to celebrate the hundredth year of American independence.

The Act of Congress which provided for "celebrating the one-hundredth Anniversary of American Independence, by holding an International Exhibition of Arts, Manufactures, and Products of the Soil and Mine," authorized the creation of the United States Centennial Commission, and entrusted to it the management of the Exhibition. This body is composed of two Commissioners from each State and Territory, nominated by the respective Governors, and commissioned by the President of the United States. The enterprise, therefore, is distinctly a national one and not, as has sometimes been stated, the work of a private corporation.

The Exhibition will be opened on May 10th, 1876, and remain open every day, except Sunday, until November 10th. There will be a fixed price of 50 cents for admission to all the buildings and grounds.

The Centennial grounds are situated on the western bank of the Schuylkill River, and within Fairmount Park, the largest public park in proximity to a great city in the world, and one of the most beautiful in the country. The park contains 3160 acres, 450 of which have been enclosed for the Exhibition. Besides this tract, there will be large yards near by for the exhibition of stock, and a farm of 42 acres has already been suitably planted for the tests of ploughs, mowers, reapers, and other agricultural machinery.

The Exhibition buildings are approached by eight lines of street cars, which connect with all the other lines in the city, and by the Pennsylvania and Reading railroads, over the tracks of which trains will also run from the North Pennsylvania and Philadelphia, Wilmington, and Baltimore railroads. Thus the Exhibition is in immediate connection with the entire railroad system of the country, and any one within 90 miles of Philadelphia can visit it at no greater cost than that of carriage hire at the Paris or Vienna Exhibition.

The articles to be exhibited have been classified in seven departments, which, for the most part, will be located in appropriate buildings, whose several areas are as follows:—

DEPARTMENT.	BUILDINGS.	ACRES COVERED.
1. Mining and Metallurgy,	Main Building.	21.47
2. Manufactures,		
3. Education and Science,		
4. Art,	Art Gallery,	1.5
5. Machinery,	Machinery Building,	14.
6. Agriculture,	Agricultural Building,	10.
7. Horticulture,	Horticultural Building,	1.5
Total,		48.47

This provides nearly ten more acres for exhibiting space than there were at Vienna, the largest International Exhibition yet held. Yet the applications of exhibitors have been so numerous as to exhaust the space, and many important classes of objects must be provided for in special buildings.

An important special exhibition will be made by the United States government, and is being prepared under the supervision of a Board of Officers representing the several Executive Departments of the Government. A fine building of 4½ acres is provided for the purpose, space in which will be occupied by the War, Treasury, Navy, Interior, Post Office, and Agricultural Departments and the Smithsonian Institution.

The Women's Centennial Executive Committee have raised \$30,000 for the erection of a pavilion in which to exhibit every kind of women's work. To this collection, women of all nations are expected to contribute.

The list of special buildings is constantly increasing, and present indications are that their total number will be from 200 to 250. Most of the important foreign nations—England, Germany, Austria, France, Sweden, Egypt, Japan, and others—are putting up one or more structures each, for exhibiting purposes, or for the use of the commissioners, exhibitors, and visitors. Offices and headquarters of this kind, usually of considerable architectural beauty, are provided by the States of Pennsylvania, Ohio, Indiana, Illinois, Michigan, New Jersey, New York, Connecticut, Massachusetts, New Hampshire, Missouri, Kansas, Virginia, West Virginia, Nevada, Wisconsin, Iowa, and Delaware; and it is likely that others will follow the example.

A number of Trade and Industrial Associations, which require large amounts of space, will be provided for in special buildings. Among these are the photographers, the carriage builders, the glass makers, the cracker bakers, the boot and shoe manufacturers, besides quite a number of individual exhibitors. The great demands for space will probably render this course necessary to a considerable extent, especially for exhibitors who have been tardy in making their applications. In the Main Exhibition Building, for example, 333,300 square feet of space had been applied for by the beginning of October by American exhibitors only; whereas, the aggregate space which it has been possible to reserve for the United States Department is only 160,000 square feet, about one-third of which will be consumed by passage ways.

The Machinery Building, like the others, is already fully covered by applications. There are about 1000 American exhibitors in this department, 150 English, and 150 from other European countries—which is about 250 more than entered the Vienna Machinery Exhibition. Extra provision is being made for annexes to accommodate the hydraulic machinery, the steam hammers, forges, hoisting engines, boilers, plumbers, carpenters, etc.

Power in the Machinery Hall will be chiefly supplied by a pair of monster Corliss Engines. Each cylinder is 40 inches in diameter, with a stroke of ten feet; the fly-wheel is 31 feet in diameter, and weighs 55 tons; the horse-power is 1400; and the number of boilers is 20. This engine drives about a mile of shafting.

For the Art Exhibition, the most eminent American artists are understood to be at work, and it may be confidently stated that, especially in the department of landscape painting, the United States will present a finer display than the public has been led to expect. Quite aside from the contributions of American artists, applications from abroad call for more than four times the exhibiting space afforded by the great Memorial Hall. Provision for the surplus will be made in temporary fire-proof buildings, though all exhibiting nations will be represented in the central Art Gallery.

The Secretary of the Navy has arranged that a United States war vessel shall call next spring, at convenient European ports, to collect and transport hither to the Exhibition the works of American artists resident in Europe. Among the ports thus far designated are Southampton for England, Havre for France, Bremen for Germany, and Leghorn for Italy, to which, if desirable, others may be added.

Mr. Bell, the eminent English sculptor, who designed the groups for the plinth for the great Albert Memorial in Hyde Park, London, is reproducing in terra cotta, at the celebrated works in Lambeth, the one which symbolizes America. The figures in this group are colossal, covering a ground space of 15 feet square. It will probably be placed in the great central gallery, opposite the principal entrance.

The Art Exhibition will include, in addition to the works of contemporary artists, representative productions of the past century of American art—those, for instance, of Stuart, Copley, Trumbull, West, Alston, Sully, Neagle, Elliot, Kensett, Cole. These, as well as the works offered by living artists, will be passed upon by the Committee of Selection, who will visit for the purpose, New York, Boston, Chicago, and other leading cities, in order to prevent the needless transportation to Philadelphia of works of art not up to the standard of admission.

A large number of orders and fraternities have signified their intention to hold gatherings at Philadelphia during the period of the Exhibition. Among those which may now be enumerated are the Grand Lodge of Pennsylvania, Independent Order of Odd Fellows; the Grand Encampment, Independent Order of Odd Fellows; Grand Lodge, United States, Independent Order of Odd Fellows; Grand Commandery Knights Templar; Grand Army

of the Republic; Presbyterian Synod; Calceonian Club; Portland Mechanic Blues; Welsh National Eisteddfod; Patriotic Order Sons of America; California Zouaves of San Francisco; an International Regatta; the Life Insurance Companies; National Board of Underwriters; State Agricultural Society; 2nd Infantry, N. G. of California; Philadelphia Conference, Methodist Episcopal Church; Cincinnati Society; California Pioneer Society; American Dental Convention; Catholic Total Abstinence Union of America; Independent Order of B'nai Berith; National Alumni Association; Salesmen's Association; 5th Maryland Regiment; American Pomological Society; Maltster's Association of the United States; Army of the Cumberland; Humboldt Monument Association; Christopher Columbus Monument Association; Board of Trade Convention; International Typographical Congress; Rifle Association of the United States; Centennial Legion; Philadelphia County Medical Society; International Medical Congress; Old Volunteer Fire Department of Philadelphia.

The Commentary

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M. Cheyne.*

NOTES ON DAN. 7.

VERSE 5. This beast "raised up itself on one side;" for the Medes and Persians extended their conquests almost wholly to the west of their own countries; or "it raised up one dominion," i. e., the Medes and Persians united to form one kingdom; or the Persians, who were the inferior people, acquired the chief dominion. The "three ribs" are interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered, and grievously oppressed; thus taking the prey, as it were, out of the mouth of the Chaldeans. Those standing by, who called on the beast to "arise and devour much flesh," may be explained of the providential dispensations which excited the Medes and Persians to attempt extensive conquests; and of the cruelty of the Persian kings, which hardly ever was exceeded or equalled; but may it not also denote their attempts to subdue the Thracians, Macedonians, Greeks, and other European nations, which at length occasioned the ruin of their monarchy? "Their success made them still more greedy of dominion."—*Louth. Scott.* "Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations."—*Past.*

VERSE 6. The swift leopard was used in hunting. "By the swiftness of Alexander's progress, and the victories which he obtained by small forces, it appeared that Providence gave him the empire of the world."—*Louth. Scott.*

VERSE 7. Some expositors have explained this fourth beast, of the successors of Alexander, and have endeavored to make out that Antiochus Epiphanes was "the little horn." But were any of Alexander's successors, or even all of them together, more powerful and dreadful than he had been? Were their conquests more extensive and destructive than his? For it is most evident that those of this fourth beast were. The "ten horns" were "kings," or kingdoms (according to the language of prophecy), all existing at once, and not individual princes rising in succession. "The little horn" was not one of the ten, but arose among and after them.

These reasons have induced almost all modern Protestant expositors to look elsewhere for this "fourth beast;" and the emblems are so apposite that there can be little danger of mistake, or reason for hesitation, as to the grand outlines. This "fourth beast" evidently accords with the legs and feet of iron which were seen by Nebuchadnezzar in his visionary image and which were at length divided into ten toes. It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions; and no animal could be found so terrible and furious as to lend it a suitable name. This was doubtless an emblem of the Roman State, the invincible fortitude, hardness, and force, of which perhaps were never equalled.

This fourth empire was governed in another manner, and by other maxims, than any of the preceding, and in process of time, it was divided into ten kingdoms. These are indeed reckoned up in several ways, by different writers, according to the date assigned to the enumeration; but in general it is clear that the principal kingdoms in Europe at this day sprang from them, and comprise them, excepting some of the more northern regions, and those possessed by the Turks.

Faber's remarks on this point are well wor-

thy the accurate student's attention, and his conclusion from it seems well grounded. The historian Machiavel, little thinking what he was doing, reckons up the *ten primary kingdoms* as follows: 1. The Ostrogoths in Mesia; 2. The Visigoths in Pannonia; 3. The Sueves and Alans in Gasgoine and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgunda; 7. The Heruli and Turingi in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary, and 10. The Lombards, at first upon the Danube, afterward in Italy. The same catalogue is exhibited by that excellent chronologer, Bishop Lloyd, who adds the dates when these ten kingdoms arose: 1. The Huns, about A. D. 356; 2. The Ostrogoths 377; 3. The Visigoths, 378; 4. The Franks, 407; 5. The Vandals, 407; 6. The Sueves and Alans, 407; 7. The Burgundians, 407; 8. The Heruli and Rugii, 476; 9. The Saxons, 476; 10. The Lombards in the north of Germany, 483; in Hungary, 526.

"These, then, upon the concurring testimony of an historian and a chronologer, are 'the ten kingdoms,' into which the Roman Empire was originally divided; and consequently they are the first 'ten horns' of which we are in quest."—*Faber*, vol. i. pp. 170, 171.

The Western Empire was at first divided into *ten* kingdoms; as the regions conquered by Alexander the Great were into *four*; and whatever alterations took place in subsequent ages, the one still continued, in the language of prophecy, the ten horns of the fourth beast, and the other, the four heads of the third beast. The Western Empire was broken into ten kingdoms; this, therefore, must be exclusively intended. And John, before he enters on the state of the church in the West, during the reign of the ten-horned beast and the two-horned beast, gives an account of the Eastern Empire, and the subdivision of it by the Saracens and Turks, in a distinct chapter. Rev. 9: 11-13.

It is, however, certain, that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western Empire, which suffices for our general purpose. For though the Romans subdued those countries in the East which had successively belonged to the Chaldeans, the Persians, and the Macedonians, yet their empire (or the body, head, and horns of the beast) was in the West. All the four beasts are still alive, though the dominion of the first three has been taken away. The nations of Chaldea and Assyria are still the first beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe, on this side Greece, are still the fourth.—*Sir Isaac Newton. Scott.*

VERSE 8. While the prophet was considering these ten horns, he saw "another little horn," springing up among them. This evidently points out the power of the church and bishop of Rome, which from small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms and at length got possession of three of them, having turned out those who held them. "If ever three kingdoms were 'plucked up' before a little kingdom which arose imperceptibly among the ten *primary* kingdoms, they must be the three, the names of which occur in the preceding list of Machiavel, and Bishop Lloyd. Accordingly we find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the *little papal horn*, which at length became a *temporal*, no less than a *spiritual*, power, at the expense of these three depressed primary States."—*Faber.*

This seems a better-founded opinion than that the Exarchate of Ravenna, the kingdom of the Lombards and the State of Rome (owned) the authority of the Roman Pontiff, of which two, the Exarchate of Ravenna and the State of Rome, were not among the ten primary kingdoms. In this *horn*, were "eyes like the eyes of a man." This circumstance denoted the policy, sagacity, and watchfulness, by which the little horn would spy out occasions of extending and establishing its interests and advancing its exorbitant pretensions; and the court of Rome has ever been remarkable for this, above all states in the world, as every person at all acquainted with history must know. It had also "a mouth speaking great things;" and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great, swelling words of vanity, of this horn. The style of "his holiness," "our Lord God, the Pope," "another God on earth," and the claims of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into Heaven, may serve for a specimen of the great things which this mouth has spoken.—*Comprehensive Commentary.*

SEARCH the Scriptures.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 18, 1875.

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

Bro. Haskell writes that the meeting of the N. E. Tract and Missionary Society, held in So. Lancaster, Nov. 7, was the most interesting meeting of the kind he ever attended. The report will appear next week.

Our call for reports from those who had been reclaimed from infidelity by S. D. A. teachings, is calling in some telling and interesting responses. Let them still come in. One of the marked features of the last Iowa Camp-meeting was the number of testimonies from those who had been involved in skepticism before hearing on the views of S. D. Adventists. We know there are many of this class. Let us hear from them all.

The Salisbury Press, published at Salisbury, Mo., by Bro. J. M. Gallemore, in its issue of Nov. 5, 1875, contains an able review of a sermon by one Eld. Davis, against the Sabbath of the fourth commandment. It is by this continual agitation of the truth that the public mind is to become enlightened. Let the good work go on.

By the report of the Association meeting given in another column, it will be seen that Bro. White has been put into his usual and appropriate position, as President of the Publishing Association, and Editor-in-chief of this paper. All the members of the Association will concur in this action. It was in anticipation of this move that we have made no change in the prospectus on our first page and the editorial board at the head of our first editorial page since the election at the annual meeting in August last. They now express the facts in the case.

Sunday and the Centennial.

Nothing, perhaps, more plainly shows the wide-spread interest beginning to be felt upon the Sunday question in this nation than the fact that at this early day, the subject is greatly agitated, whether or not the Centennial Exhibition shall be opened on Sunday. And the friends of that day are jubilant over the assurance given by Gen. J. R. Hawley, President of the Centennial Committee, that it will not be open on the first day of the week, and that he would resign if it should be voted thus to open it.

A Sad Commentary.

The following item from the Detroit Evening News, describing a scene that occurred in the celebrated Ward will case, just tried in Detroit, gives just cause of alarm at the evident demoralization going on in the tastes of those who have been supposed to be the better classes of society. During the argument of one of the lawyers, who was showing up the awful revelations of this case, the News says that

"The occupant of the pulpit of the finest church and the worst criminal of the Potomac, shoulder to shoulder, eagerly listened to the torrents of obscenity and abuse as they flowed in one continuous stream from the lips of the leading criminal lawyer of the universe. The intense interest the ladies took in the portions most given to filth, and things that grate harshly on moral sensitiveness, was a sad commentary on their natures."

Fast Trains.

In this lightning age, the saving of a day's time in travel, or the transmission of mail matter, seems to be regarded of immense consequence. From a late paper, we clip the following item:—

"The Baltimore and Ohio Company proposes to put on two lightning mail trains between Chicago and Washington. It is promised that by these trains a gain of one day in time will be realized by points west of the Mississippi."

We are glad to see all these enterprises prosecuted to success. They will aid in the transmission of the last message of mercy.

Prayer.

The following impressive description of the nature of prayer, and for a secular paper, very remarkable description, is from an article in the N. Y. Tribune:—

"The attitude and act of prayer are beyond all other things in life invested with solemnity and clothed in mystery. It is the supreme act of faith; approached by the penitent with doubts and questions and infinite wondering; only slowly apprehended, and so immeasurably vast in its meaning to the helpless soul struggling upward on it that man at his very best can only throw himself upon it in utter self-distrust and leave the rest to God."

The Storm Gathering for Turkey.

The Chicago Times of Nov. 8, 1875, has a long article, headed, "Hostile Attitude of Russia toward the Ottoman Empire," from which we take the following opening and significant paragraph:—

"The unfortunate state of affairs in the Herzegovina has greatly agitated the Russian officials at St. Petersburg. The revelations made by the insurgent committee at Metkovich, the descriptions of Herzegovinian life under Turkish rule, the desecration of the church, the altar, and the most sacred rights of marital existence by the Ottoman officials, appear to have rekindled the smoldering sparks left unquenched by the Crimean campaign. The official and semi-official journals are publishing dispatches and governmental condemnation of the violence practiced in Bosnia and Herzegovina. Russia appears to hold the Turk in anything but the high esteem stated in the insurgent memorandum to the great powers, and covertly hints that it may be necessary to take from Turkey the power she now possesses of embroiling the whole of Europe in war. The Voice, an official organ, makes a strong excuse beforehand for any acts that Russia may feel called upon to commit in order to protect the Christians in Turkish provinces, and to place the Porte without the pale of European dynasties."

At the same time that this appears in the Times, the Detroit Evening News contains the following paragraphs, which look in the same direction:—

"Europe is a chess board, and if you watch closely you will probably see some masterful play this winter on the part of the Czar."

"It is very significant that the fate of Turkey seems to rest in the hands of the emperors of Russia, Germany, and Austria, and that Great Britain's interest and influence in the business is the very subordinate one of protecting the moneyed interests of English bondholders."

"Coincident with the designs against Turkey (for such beyond question is the meaning of all this hob-nobbing of the three emperors) comes a demand for the British occupation of Egypt, as a step necessary, so the argument runs, for the preservation of the British Empire in India. If Turkey is a 'sick man,' as the cant phrase goes, Egypt is by no means in the best of health; and it seems not unlikely that the present generation will witness the absorption of both lands, England to take the country of the Khedive and the pyramids, and the three powers to partition Turkey as they did Poland eighty years ago."

And still another paper has the following paragraph upon this question:—

"It is reported that the Northern Powers of Europe will interfere in the Eastern question, and insist upon Turkey's according needed reforms to the insurgent States. Count Andrassy, the Austrian Prime Minister, will draw up and present to the Sublime Porte the propositions agreed upon."

These paragraphs show a movement on foot in reference to Turkey, which evidently has not been entered upon to be abandoned, till it is pushed to its ultimate results. The steps taken are not merely like straws showing which way the wind blows, but like uprooted trees and drift-wood borne down by the flood, showing that an irresistible current is setting in to press the Turk out of Europe. The closing sentence of the first of the preceding quotations, gives the key-note to this whole movement: "To place the Porte without the pale of European dynasties." This means, to drive the Turk out of Europe; and this means, further, the soon drying up of the great river Euphrates, Rev. 16:12, the signal for strife and trouble which shall involve all nations, and the setting up of an everlasting kingdom by Him whose right it is to reign.

Meeting of the Publishing Association.

ACCORDING to appointment in REVIEW, No. 16, a special meeting of the Publishing Association was held in our house of worship in Battle Creek, Nov. 12, 1875.

After the usual opening preliminaries, the business was called up according to the statements in the written notice of the meeting. Resignations were presented from U. Smith as President of the Association, from L. McCoy as Vice-president, and from J. H. Waggoner as one of the editors of the REVIEW. These were acted upon singly and accepted.

A nominating committee was then called for to nominate persons to fill the vacancies made by the foregoing resignations. The chair, being empowered by vote to make the appointment,

named Burleigh Salisbury, G. W. Amadon, and J. G. Whipple, as said committee.

Having conferred together a few moments, the committee reported an informal nomination as follows:—

For President, Eld. James White.

" Vice-president, U. Smith.

To fill vacancy on Editorial board, Eld. James White.

The meeting then proceeded to ballot upon the names presented, whereupon the persons named were unanimously chosen to the positions designated.

No one having any further business to introduce, the meeting adjourned sine die.

U. SMITH, Pres.

MRS. FREDDIE H. SISLEY, Sec.

The Review and Voice.

THE present volume of the VOICE is drawing to a close. Forty-eight numbers will complete it. As recently stated in the REVIEW, it will then cease to be published, the SIGNS OF THE TIMES, Oakland, Cal., taking its place as a pioneer paper. Those whose subscriptions extend beyond that time will be supplied with other papers, of the same general matter.

We wish to ask all who have sent in names to the VOICE, to now recanvass the ground, learn how the paper has been received, what is thought of the views presented, and to see how many they can secure as subscribers for the REVIEW. Enough doctrinal matter has been presented in the VOICE to show to those who have read it, our views on many points, and the reasons therefor. They are now prepared to continue their investigations by becoming readers of the REVIEW.

The discontinuance of the VOICE, which has been published under unfavorable circumstances, will enable more time and energy to be concentrated upon the REVIEW. The editors design to make this the very best church paper ever published. A series of articles will soon be commenced in the paper, on the subject of the Sanctuary, to fully set forth the truth on that great subject now of such absorbing interest to every student of prophecy and to all the world. Every reader of the VOICE should have it. How many of them will subscribe for the REVIEW? Will our brethren who have canvassed for the VOICE give this question a fair trial, and thus carry forward the work they have already begun? We would like to see our subscription list doubled by the commencement of the new year, 1876.

U. S.

The Signs of the Times.

THE first volume of the SIGNS OF THE TIMES is in the past, and the second volume has already commenced. This excellent and live paper, laden with precious, golden truth from the golden State, deserves our liberal patronage just now, in the period of its infancy. I have two or three suggestions for my brethren in Ohio especially.

1. At our last camp-meeting, quite a good many of us subscribed for the SIGNS at \$2.00 a year. For reasons clearly set forth in the REVIEW, the subscription price has been raised to \$3.00. Now I suggest that we all pay \$1.00 more for the second volume of the SIGNS. Inclosed, with a note stating what it is for, in a good envelope, securely sealed, and plainly directed, SIGNS OF THE TIMES, Oakland, Cal., it will no doubt reach its destination safely.

2. I suggest that every subscriber make diligent effort to obtain at least one \$3.00 subscriber before Dec. 1, and thus double the present subscription from our Conference.

3. I suggest that all who possibly can, pay half price, and send the SIGNS to some friend or relative, one or more, who thereby may be brought to rejoice in the light of present truth.

There is but a short time in which to work, so let us go about it at once. The T. & M. Society should take hold of the work soon.

H. A. ST JOHN.

The Condition of the Kan. & Mo. Conferences.

It was my privilege to attend the camp-meeting of the Missouri and Kansas Conference, held at Mound City, Kansas, Sept. 9-13, 1875. I found all the preachers and most of the leading brethren in these two States at this meeting, besides some three hundred brethren and sisters gathered from all parts of the Conference. From these I learned the financial condition of the cause in that new Conference. I felt very much distressed at their destitution, and promised to do my utmost to help them. I therefore waited anxiously for Bro. White to say

something on the subject through the REVIEW; and was glad that he called attention to it in No. 18, of present volume. He was there himself last spring and knows something of their circumstances.

The brethren there feel that Bro. White has done his whole duty by them, and they are thankful for the means that have been sent them in the past by brethren generally; but still the preachers are in pressing need of money with no possible way of raising it.

In the first place, both these States are new. Money is always scarce in newly settled countries. The brethren have been consumed by the drouth one year, and entirely eaten out by the grasshoppers twice. Still they had to live, pay their taxes, buy their clothing, &c. This has necessarily involved many of them in debt. This season they have raised an abundant crop, much larger than usual, so that they will not suffer for food. But what they have raised is so exceedingly cheap that they can raise no money with it to speak of. The finest peaches I ever saw sold for twenty-five cents per bushel. We bought corn on the camp-ground at the rate of about ten cents a bushel. Other things are in proportion, so that the chances for raising money are very poor.

There are about a dozen preachers in these two Conferences, and nearly all of them have families. I looked over their accounts for the last season, and I cannot see how, with the strictest economy, they have managed to live on what they have had. But nearly all of them wore the cheapest clothing, and with several of them this was faded, threadbare, and patched. At first the auditing committee decided to pay, as the highest wages, six dollars per week, and the lowest, five dollars, for time actually spent in the field. But even these figures run several hundred dollars above what there was in the treasury, or what there was any probability of raising for months to come, so we cut them down again all around from twenty-five to fifty per cent. This seemed hard, but it was no use to make a pretense of giving them what we had not to give. Then we paid out the last cent in the treasury, raised about a hundred dollars among the more fortunate brethren, and borrowed over one hundred dollars out of the bank to pay even these small allowances. Yet, with all these discouragements, the cause has been rapidly gaining in these two Conferences.

I have visited no part of the field where labor has been more successful than here. God has evidently blessed the spirit of sacrifice with which these brethren have labored. There were preachers among them who had given their whole time to the work for a year, receiving only from twelve to sixteen dollars per month, who could have earned from thirty to thirty-five dollars per month teaching school.

Now, brethren and sisters, what shall be done for these needy preachers? Must they be compelled to leave the work for want of means to sustain their families this winter? I often think of them as I see in other places the abundance, and even luxuries, with which many of our brethren and sisters are surrounded in their comfortable homes. We appeal to these friends to open their hearts and divide with those who are just now in such urgent need of even the very necessities of life. Do not put it off for weeks and months. What you do, do now. What is done should be done immediately.

What you wish to contribute, perhaps can best be sent to the REVIEW Office and forwarded from there. While at the camp-meeting, I gave ten dollars to aid these preachers. Myself and wife now forward twenty-five dollars more for the same purpose. There are quite a number of brethren and sisters in Kansas and Missouri who have not been eaten out by the grasshoppers. Some of them are in very comfortable circumstances. These friends should feel a special responsibility at this time in this matter to raise their s. b. fully up to the Bible plan, and then pay up promptly. If they do not, God may visit them next.

D. M. CANRIGHT.

Vassar, Mich., Nov. 6, 1875.

Constitution of T. & M. Society.

I do not say that it is perfect; but it is certainly very excellent, and very comprehensive. It seems to embrace about our whole duty to a world lying in wickedness. I admire it. Reader, are you a member of the T. & M. Society? and do you inquire, "What is duty?" Allow me to briefly express what I conceive to be the duty of its members and officers.

1. DUTY OF PRESIDENT: To understand and support the Constitution.

2. DUTY OF VICE-PRESIDENT: To understand and support the Constitution.

3. DUTY OF SECRETARY: To understand and support the Constitution.
4. DUTY OF TREASURER: To understand and support the Constitution.
5. DUTY OF DIRECTORS: To understand and support the Constitution.
6. DUTY OF LIBRARIANS: To understand and support the Constitution.
7. DUTY OF AGENTS: To understand and support the Constitution.
8. DUTY OF MEMBERS: To understand and support the Constitution.

To understand is one thing, and to support it quite another thing. Both complied with, we shall be found at our post. What would we think of a man in a responsible place in our government, sworn to support the Constitution, who yet knew nothing about it, perhaps had never read it. Now if our duty is plain, I am sure we shall find the greatest need of divine grace, that we may have a heart to do it. Let us come up to the help of the Lord against the mighty.

H. A. ST. JOHN.

Lack of Knowledge.

SAYS the prophet, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4: 6.

There never was a time when the above specifications were more fully met in the condition of the religious world than at the present time, though there was never a time in the history of the church when prosperity, as indicated by numbers, wealth, and popularity, seemed to attend it as at present. There never was a time when there was such a surplus of religious teachers as to-day; never a time when greater facilities were afforded for an education than now; and never a time when more talent and education were displayed in the pulpit than at the present day. Yet, notwithstanding this, God says his people are destroyed for lack of knowledge.

The deficiency spoken of by the prophet cannot be a lack of knowledge of the arts and sciences; for surely the world is steadily gaining information in that direction; but of the will of God—a knowledge which can only be gained through the study of his word. We would not ignore education, neither would we trust wholly to it in teaching the word of truth; for a liberal education, well seasoned with common sense and sanctified by the Spirit of God, we believe to be a great help in the propagation of the gospel.

The tendency of the human mind has ever been toward extremes, especially in teaching the way of life and salvation; for while one class of teachers discard the work of the Spirit in conversion and cling entirely to the word, another class reject the word and hold up the "blessed Spirit" as a sufficient guide. By thus separating the word and the Spirit, which are mutually indispensable as a pilot to man, they are left to pursue a course of their own, which generally leads to discord and every kind of fanaticism.

A few days ago it was our lot to attend a quarterly meeting of a sect holding the latter view. And as we had been holding meetings in the neighborhood, their discourses and many of their exhortations, were but a series of warnings against false teachers who were able to turn from Genesis to Revelation and produce a plausible argument from the Bible. Reason: A knowledge of the Bible is not necessary to the life of a Christian. In proof of this position, Phil. 3:16 was made to testify as follows: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." The rule and thing were explained to be the Spirit, without reference to the context.

To strengthen this position, Col. 2:6 was quoted: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." But according to the explanation of the text, we were not to walk at all, but stand still just where we received the Lord, and we were not to try to understand his word, as that would lead to infidelity. It was enough to have the blessed Spirit in the heart. The same minister, on being asked where the dream of the metallic image was recorded, said he thought it was in Jeremiah or Daniel, but he was not certain which.

We have no faith whatever in a Spirit that keeps one in such profound ignorance. "Search the Scriptures" is a plain command of our blessed Saviour, and if we heed this requirement, sincerely desiring to know the truth, the Spirit of God will accompany the word, and our hearts

will be impressed with a sense of our obligation to obey its written precepts. This is in harmony with Paul's second letter to the Thessalonians (chap. 2:13), in which he says that God has chosen us to salvation through sanctification of the spirit and belief of the truth. Peter says we become the elect through sanctification of the spirit unto obedience.

The word is the sword, which, being wielded by the Spirit of God, is quick and powerful to show us our sins, and teach us the ways of righteousness. The apostle, exhorting the Ephesians to faithfulness, said, "Wherefore take unto you the whole armor of God." The pieces which compose this armor, enumerated in their order, are, the girdle of truth (the law of God. See Ps. 119:142, 151), the breastplate of righteousness (right doing), shoes the preparation of the gospel, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. Add to these a life of prayer and watchfulness, and we shall be able to conquer the adversary of our souls, and receive at last a welcome at the gates of the city of God.

J. O. CORLISS.

A Sensible Spider.

THE subject of the intelligence of the lower animals and of insects has become one of great interest since the assumed evidences of the natural immortality of man have been more closely examined. A few years ago no argument was more ready than this: "Matter cannot think; matter cannot reason. Thought and reason are attributes of spirit, and evidences of immortality." But as the evidences accumulate that the lower animals, and even insects, do think and reason, this argument loses all its force. One by one the props of superstition give way, and the truth is being acknowledged by thousands that Jesus Christ "brought life and immortality to light through the gospel."

Among the incidents which have been published of late years we have seen none more interesting than the following:—

"Some years ago, when living in a lonely way, I took pains to cultivate the acquaintance of a remarkably well-developed spider, who had formed a beautifully symmetrical web in one corner of my room. In order to propitiate his favor, I fed him regularly with such food as I thought adapted to his taste, and after a while he seemed to rely upon me entirely for his supplies, relapsing, as human beings often do under similar circumstances, into a condition of luxurious ease and inactivity. One morning, by way of testing his temper, I threw a small bit of wet tobacco into his web. He, supposing it to be his usual morning fly, rushed toward the tobacco with hungry avidity, and instantly ran away to a remote quarter of his premises with still greater velocity.

"I was aware that the presence of such a nauseous substance as this in his domicile would be very offensive, and I also knew that he would not venture as near to it a second time, as would be necessary in order to remove the article; and my curiosity was excited to see what course he would pursue. After a while he crawled to the upper part of his web and shook it with all his might, but was unsuccessful in dislodging the offending substance. He then returned to his accustomed place in the center of the web, and for a few minutes appeared to be thinking the matter over. At last he stepped out with an air of confidence that satisfied me he had hit upon something, though I was unable to conjecture what it would be. True enough, he had solved the problem, and accordingly he went to work at once to saw away a circle round the tobacco, some two or three inches in diameter, until the whole concern fell out together, after which he repaired the damage and all was right again. I think, however, that from this time my spider-friend never gave me his entire confidence."

We admire, not only the method and calculation displayed, but the good sense to so apply skill as to get rid of such a filthy enemy without coming in direct contact with it. How much wiser than many human beings! How many dwellings there are in the land which ought to be served as the spider served his, broken up to get rid of this abominable nuisance. Until our senses become so blunted and our taste so perverted that we should prefer a scorpion to an egg, or a serpent to a fish, we too would withhold our confidence from him who would try to satisfy our wants with tobacco. We would banish it from our household even if we had to break up a board or remove a beam. Noble spider! how many "half-reasoning" humans must profit by your example.—J. H. W., in SIGNS OF TIMES.

Justified by Faith.

THOSE who deny the perpetuity of the law of God plead that we are "justified by faith." A no-law Adventist, at the close of a discourse on the Sabbath question, said, "Knowing that a man is justified by the faith of Christ, and not by the deeds of the law; for 'by the deeds of the law there shall no flesh be justified in His sight.'" These words were spoken with an air of triumph, as though that settled the question. In reply, a passage from the same apostle was quoted as follows: "For not the hearers of the law are just before God, but the doers of the law shall be justified," Rom. 2:13, and the friend was requested to harmonize the two passages with his view of the subject. Of course, he could not do this.

Justification by faith would never have been needed had man always kept the law of God; but having become involved in sin, or transgression of the law (1 John 3:4), and there being nothing in the law to justify him, he flees to Christ for pardon. His faith takes hold of the great sin offering, who came not to put away the law, but the transgression of it, by the sacrifice of himself.

The sinner believes that he is able to save him from his sins, not in them; and that he is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Having received remission for his past sins, he stands justified by faith. But how shall he retain his justification? By obedience to the law that proved him a sinner, and showed him his need of justification.

After declaring that none are justified by the works of the law, Paul adds these forcible words, "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" Gal. 2:17. That is, after you have been justified by Christ, if you are then found a sinner, or transgressor of the law, you make Christ the minister of sin, but, says Paul, "God forbid." Again, men are to be judged by the law. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

But we are told that the law here spoken of is Christ's law, and that the law of ten commandments has been abolished. Let us briefly examine this position. It is admitted by all that it was the ten commandments which proved the Jew a sinner. This fact is too plain to be denied. Now carry it a little further. The Judgment was a future event when Paul wrote. Now, when the case of the Jew who died in his sins comes up in the Judgment, by what law will he be proved worthy of the second death? It cannot be the ten commandment law, the one which proved him a sinner in the former dispensation; for that has been abolished, and so he must be acquitted because the law which showed his guilt has passed away; hence the universal salvation of all who died before the first advent of Christ becomes a fixed fact. These are some of the absurdities that follow the terrible position that the law of God is abolished.

May you, dear reader, be found among those of whom it can be said, "Here are they that keep the commandments of God, and the faith of Jesus;" and may you, by obedience to the righteous, holy, just, and good law of God, have a right to the tree of life, and an entrance through the gates into the city. Rom. 7:12; Rev. 22:14.

D. A. ROBINSON.

Mattapoisett, Mass., Oct. 23, 1875.

Resolutions.

So far as the accomplishment of good is concerned, with most of us, life is largely made up of resolutions made and resolutions broken. Certainly it is better not to vow than to vow and not pay. Perhaps all organized bodies at regular meetings pass resolutions, and not unfrequently these resolutions involve future action. Wants and failures are discovered, and resolutions are made to meet them. These resolutions are not thought of again, perhaps, until the secretary reads the minutes at the next regular meeting; then failures are discovered and resolutions made, to fail again.

I have no thought that S. D. Adventists are free from this reprehensible custom. Reader, have you voted for resolutions not yet redeemed? If so, do you bear them distinctly in mind? Do you say that the body will carry them out? Ah! here is the deception. You must remember that the body is made up of individuals and individual responsibility must be felt, or

the body surely fails. The business of our State Conferences, including resolutions, is published in the REVIEW, and it appears to me that we all should preserve these for frequent reference.

How gloriously would the cause of the Lord prosper in almost every Conference, if excellent resolutions, unanimously adopted, were only remembered, and faithfully carried out. Now I propose, brethren, that we do better. Who says, Amen?

H. A. ST. JOHN.

The Plague.

ITS RE-APPEARANCE IN THE MARSHY DISTRICTS OF WESTERN ASIA—WILL IT SPREAD?

AN old and very unwelcome visitant has made its appearance in the marshy districts between the Tigris and Euphrates. It is the old-fashioned plague, which, under the name of Black Death, destroyed in Europe, between 1348 and 1351, about 25,000,000 of people, Italy losing half of its inhabitants; Germany about 1,240,000 souls, and London alone 100,000 of its residents. In China, 13,000,000, and in the other countries of the east 24,000,000, persons are said to have fallen victims to this epidemic, which seems to have extended to Africa in the south and to Greenland in the north. No such destructive scourge had been known, and, as usual in the Middle Ages, the Jews in Europe were held responsible. It was said that they had poisoned the wells, and at Mayence 12,000 of them were massacred.

The plague has since spread into Europe at different periods, but its ravages have been confined to narrower limits. In 1576, Titian died from it at Venice. In 1665, it raged in London, nearly 70,000 having fallen victims to it. In 1720, not far from one-half the people of Marseilles were swept away, and, about 1790, it was very fatal in Russia and Poland. The later visitations of the plague have mainly been confined to the countries lying on the eastern shores of the Mediterranean. The disease is fatal in the majority of cases, death occurring in less than a week after the first attack. Nowhere have its symptoms been more faithfully and vividly described than in Defoe's wonderful description of the plague-year in London, which is true to reality, though the basis of the narrative is imaginative.

About thirty years have elapsed since the last violent inroad of the plague into Egypt and Asia Minor. Its ravages in the former country are briefly, yet eloquently, portrayed in Kinglake's Eothen. People were beginning to hope that it had died out, when in 1867 some cases appeared in the low and malarious districts of Mesopotamia. The spread of the disease was quite slow, and it did not attract much notice until the close of 1873. From that time until now cases have multiplied, and the area of infection has been widened. Some localities have suffered frightfully. The future alone can tell whether the malady will be confined to sections to which it appears almost endemic, or whether, as at former periods, it will overleap its limits and advance toward the civilized centers.

It may be aided, as are other diseases, by dirt and poverty, but, on the other hand, the channels through which infection may be spread are largely increased. Medical skill, as yet, has discovered no specific against it, and, like small-pox, which half a century ago seemed likely to be stamped out, it may be entering upon a new cycle of vigor. As yet there is no reason for alarm, but there certainly is need of watchfulness on the part of European officials and physicians. Travel in the east will doubtless grow into disfavor, and the quarantine regulations of the Mediterranean ports will be very vigorously enforced.—Cincinnati Gazette

On This Line.

SHALL the Sabbath be desecrated in the management of the Centennial Exposition next year? Shall the display go on without regard to the Sabbath? We have scarcely regarded it possible that so gross an offense to the American people is seriously contemplated. If it is, and the earnest protests which are rising on all sides are disregarded, then we say, Let a National Sabbath League be organized, and a straight battle be fought on that issue in Philadelphia next year. Let us test the question whether or not the laws of the State of Pennsylvania can be trampled upon with impunity in the face of an on-looking world. The friends of our free institutions cannot afford to stand by and see our nation disgraced in that manner, and more, they will not. There will be no lack of money to support a defense of the right, by resort to every means of legal redress that the law and the courts afford. One of the chief things that good citizens mean shall be on exhibition in Philadelphia is a well-observed Christian Sabbath.—Interior.

THE LITTLE FLOCK.

THE days are evil; light
Has come, and men regard it not;
Another light hath blinded them—
This world their chosen lot,
Its flowery paths but lead astray,
And turn the soul from God away.

There is a little flock;
There is a golden thread that binds
Thine own in love, and all to Thee;
Where'er the true light shines,
Where'er the word takes root, and grace
Finds in the heart a resting-place.

And we are gathered there,
Within the circle of Thine arms;
Within the fold of Christ we meet,
Safe from the world's alarms;
Without, men's passions rage and swell,
But here is peace, no words can tell.

Our Father, unto thee
We lift our hearts, our voices raise,
In full assurance of thy love—
In songs of grateful praise,
Weary of ill, to thee we turn,
And lessons of sweet patience learn.

The Spirit helps our need,
We look to him to aid and guide,
To take of Christ, and unto us
Rightly the word divide;
His blessed presence cheers our souls,
And all erratic thought controls.

Around thy table, Lord,
In faith thy saints are gathered now,
Thy death remembering, thy death,
To whom all knees shall bow—
The risen One, so soon to come,
And take His ransomed people home.

—Sound Words.

Progress of the Cause.

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

Meetings in Michigan.

AFTER parting with Bro. Smith at the Indiana Camp-meeting, I went to Quincy, Michigan, and held meetings Sabbath and Sunday. This little company started well, and probably would have got along nicely till the present time had it not been for the wrong course of an old Sabbath-keeper who moved among them. By his fair promises they were induced to build a meeting-house when they were utterly unable to do it. He promised to assist them liberally, but wholly failed to do so, although abundantly able. He has now gone to California. We hope he will not be allowed to curse some other church as he has cursed this. The brethren have a very neat little house. It will require a great effort for them to save it, but we think they will do this by giving them time. I like the appearance of the brethren and sisters here very much. They need to be more prompt in their attendance at meeting, i. e., to be there at the time appointed. A failure to do this hurt my meetings much. I have seldom seen a company where they were so slack upon this point. I baptized three who were taken into the church. Two of them were my cousins, whom I have known from infancy. It was a precious privilege to me.

I took a few days the next week to visit my old home, in the southern part of Branch Co., where I was born and lived till about the time I began to preach present truth. I had not been back for fourteen years. I was most urgently solicited to give them a course of lectures. It would be a great privilege for me to do this sometime.

The next Sabbath I spent at Springport. My wife and children joined me here, after an absence of ten weeks. They were all in usually good health. We hope to be together some of the time this winter.

A good number of brethren and sisters came together on the Sabbath, and quite a number of outsiders came in on first-day. We felt very much at home with Bro. and sister Bramhall and our good aunt, sister Betsey Landon. Several in the neighborhood embraced the truth a short time ago, under the labors of Bro. Jones. This is a very large church, but it is much scattered. We were happy to find them all in harmony and in good working order, so far as we became acquainted with them. In the two places above mentioned I did not try to accomplish much, as I was simply resting and visiting among our friends.

October 17, we came to Tuscola village and labored one whole week. The weather was exceedingly bad—rainy, dark, and muddy—so that many who designed to attend could not. Still we had a fair audience all the time. Several times our house was well filled. I believe that if the proper course is taken the time will soon come that a course of lectures here would bring

out a good number in the truth. One embraced the Sabbath at this time.

On the Sabbath, seven young persons came forward for prayers. We re-organized s. b., raising the figures from \$44 to \$85. But I am sorry to say that we found things in a very low condition here. The spirit of sacrifice has nearly died out of the church, with some exceptions. Systematic Benevolence was down far below what it ought to be, and is much lower still than it should be. Several have allowed their pledges to go unpaid for months and years. Very little stock has been taken in our institutions generally. Their meeting-house has been suffered to remain unpainted and in a dilapidated condition. I am satisfied that God has been dishonored by these things; that he has been displeased with them; and that the church has greatly suffered on account of their negligence. A spirit of watching, and of comparing themselves among themselves had taken possession of some. This is not true of all, however.

One dear sister, who was a mother in Israel, has fallen asleep since I was here before. They have deeply felt the loss. Another one, however, who was then back-slidden, we were now happy to find zealous for the truth again. We labored the best we knew how to have all realize their present condition, and I think most of them do to some extent.

I obtained several subscribers for the REVIEW. The brethren resolved to repair their meeting-house, and raised a subscription sufficient to do it, though it is too late to accomplish it this winter. Since this church was organized, two good members have died, and ten have moved away who are still strong in the truth. Very few have apostatized. They have no reason to be discouraged here. If they will put their house in good shape, a course of lectures can be given here which will be quite sure to double their number.

D. M. CANRIGHT.

Vassar, Mich.

Maine.

LEFT Battle Creek for this field of labor the 26th of last May, and since that time have labored as the way seemed to open. I started out with the tent in company with Bro. R. S. Webber, and we held our first meeting June 13, continuing the lectures until Aug. 15. Our meetings were broken up a number of times by the frequent storms of the past season, so that the people could be brought together only a little more than half the time. Ten, however, embraced the truth as the result of this effort.

After our excellent camp-meeting, I went to Solon, and remained three weeks. Here, again, it stormed almost continually, which kept the people away from the meetings, so that but little could be done except by visiting, which we did as the way seemed to open. The result of this effort is that two whole families, numbering nine in all, are keeping the Sabbath of the Lord, and we believe they love the truth. They will keep up meetings on the Sabbath, and we expect to see others unite with them soon. May the Lord help them to be faithful that they may grow in the truth.

I have labored under a great disadvantage since coming to this State. The damp air of this climate has affected my lungs and throat, and brought a hoarseness upon me, which it has seemed almost impossible to throw off. But I am not discouraged; for I know the Lord is able and willing to sustain those who try to discharge duty and trust in him. I believe there are precious souls in Maine that may, by faithful and judicious labor, be found and brought into the fold. I want to be found among the faithful workers. May the Lord give wisdom and guide in judgment is my prayer.

My address for the present will be South Norridgewock, Me., from which place mail will be forwarded to me.

J. O. CORLISS.

Leaving Wisconsin.

SINCE reporting the progress of the cause in Green Bay and Fort Howard, the following results have been reached: Two more of the French have taken their stand on the truth, regular weekly prayer-meetings have been established, a Bible-class and Sabbath-school have been organized, eight have been baptized, and Systematic Benevolence has been organized amounting to about \$60 a year. Much more remains to be done for this company. We hope their needs will be supplied by faith-

ful men who will throw their whole energies into the work.

Last week, besides holding meetings at three points, we took a trip among the French brethren in Bay Settlement, and called on a number of families that were favorable to the truth. To meet the spiritual wants of the French brethren, etc., we have ordained a judicious and tried man for elder, and left him a good supply of our French works, encouraging him to visit families, pray with them, and talk the truth to them. We have organized, as far as practicable, systematic labor. We expect to learn of success in the French branch of the work, if the farewell advice we gave last night in a three hours' talk is heeded.

D. T. BOURDEAU.

Nebraska.

Two weeks ago, I commenced meetings near Salem. When I arrived here I was not well, but now God has blessed me with health sufficient to do duty. Three have already determined to obey God's law. One of these was in great trouble before I came on account of near and dear friends who had fallen victims to death. None could comfort her. They feared she would lose her mind, and some protested against her attending these meetings or studying the Bible for fear she would. But she attended, and now is as composed in mind as any of them. She delights to think of the glorious resurrection.

There has been a good interest thus far. If all who are convinced of the truth will obey it, meetings can be held every Sabbath by enough to make them really interesting. Never before have I felt so great an interest in people, or such a desire to see them embrace precious, saving truth, which will be a shield and buckler to the saints when the storms of unmixd wrath come upon the ungodly. I earnestly desire all who love God to pray earnestly for the prosperity of the cause. Let us never hold our peace "day nor night." Let those "that make mention of the Lord keep not silence."

My address is Salem, Richardson Co., Neb.
G. V. KILGORE.
Oct. 31, 1875.

Davies Co., Missouri.

AFTER Conference I visited my brother who is keeping the Sabbath in Labette Co., Kan. Spoke twice to the people there; but the attendance was small, on account of sickness. I returned home Sept. 22, and spent a few days there.

Oct. 1, I commenced a course of lectures at Pleasant Hill, Mo. The meetings have been hindered some by meetings of the grangers and good templars, and a few rainy evenings, but I have given twenty-nine discourses, and eleven have decided to keep all the commandments of God and the faith of Jesus. Eld. Martindale (Methodist presiding elder) preached against us on the Sabbath question, taking the Sunday-seventh-day position. I had freedom in reviewing the discourse. At the close, a call was made for any that would keep all the commandments of God to come forward, when five of the most substantial citizens in the community responded. Several more are interested, and may yet decide in favor of the truth. I am of good courage, and my health is good, for which I praise the Lord. I shall still strive to do the Master's business, looking to him for grace. I desire the prayers of God's people.

C. H. CHAFFEE.
Pleasant Hill, Davies Co., Mo., Nov. 2, 1875.

The Truth Appreciated.

I WANT to tell how precious the REVIEW is to me. Though I have taken it but a short time, I prize it next to my Bible, and hope I shall never miss a single number while I have need of earthly comforts. To those who hear but little preaching, and are separated from Sabbath-keepers, as is the case with myself, it is a welcome visitor, imparting reproof, instruction, and encouragement. The names of some of the writers have grown very familiar, and we should be disappointed if we did not find words of counsel from them. Indeed, we sometimes fancy that we can almost hear their earnest voices urging sinners to repent while probation yet lingers.

I do not believe anything but the present truth could have reclaimed me from infidelity, the principles of which I believed, though it is not common or popular for a woman to advocate such views, and I never did so publicly. The Lord, through his truth, wrought the mighty change last spring, giving me glorious light in place of impenetrable darkness. I can make no compensation to him for his

wonderful mercy to such a rebellious sinner, but I have promised, with his help, to give myself to the service of the Master.

The word of the Lord has said that the prayers of the righteous avail much, and I ask the readers of the REVIEW to pray earnestly that the labors of his servant, about to commence in this place may be greatly blessed; and that honest souls may be brought to the truth, such as will be faithful workers in the vineyard of the Master. I feel that there are many worthy people here, whom God would have doing and teaching all his commandments.

A. L. POTTINGER.

Kankakee Co., Ill.

A Testimony.

DEAR EDITOR OF THE REVIEW: I feel to thank God for the privilege of testifying in favor of his truth as brought to view in the three messages. For nearly three years before God in his mercy turned my eyes toward the light, I had been a poor, benighted infidel, yet, I believe a sincere, one. My dear mother (who now sleeps in Jesus) at length prevailed on me to read the REVIEW and other S. D. Adventist publications, in which the doctrines of the Sabbath, the sanctuary, the coming of Christ, the Judgment, end of the wicked, &c., are so clearly set forth, making God's blessed book so harmonious in its teachings. His Spirit took hold of my heart, and I was more than willing to accept it. For five years I have tried to live out the principles of the truth, and to obtain true godliness, that I may be prepared for the things that are coming on the earth.

When I hear scoffers scoff, and when I see the terrible declension from piety in these days, coupled with the bitter spirit against the plain scriptural doctrine of Christ's soon coming, I am the more firmly convinced that the Bible is of divine origin. That worldliness and infidelity are the legitimate offspring of a popular theology which has for its most attractive feature the cry of "peace and safety" I have no doubt.

I may add that before the truth found me I was almost hopelessly, as I felt, addicted to several vicious, soul-destroying habits, such as gambling, using ardent spirits, chewing tobacco, and taking the name of God in vain; from these, and many more, I am now free, for which I praise the God of our blessed Bible.

Yours for the truth, S. O. JAMES.

An Acknowledgment.

I LEFT home Sept. 19, for Beloit, Mitchell Co., Kan., intending, on the way, to visit the church in Richland, Shawnee Co., in connection with Bro. J. N. Ayres. On the 20th, I was taken sick. I traveled three days in an open buggy when I should have had treatment and rest. On the third day we reached the hospitable home of Bro. Kennedy, and remained there until the fever abated. Bro. and sister Disney then came and took me to their home, where I was helpless two more weeks. To care for me during my sickness, was a tax on both these families, but they showed me every kindness. And the Saviour says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Others appeared to be equally kind.

We felt drawn out in love and Christian sympathy for these dear brethren, yet we found it necessary to bear to them a straight testimony, especially on health reform and the testimonies. The Lord helped, and we felt we had victory in his name. They made new resolves on these points and I trust they will draw nigh to God as they carry out their convictions of duty.

J. H. COOK.

Beloit, Mitchell Co., Kan., Oct. 29, 1875.

The Closing Message.

IN Rev. 18:1, an angel is seen to come down from Heaven having great power; and the earth is lightened with his glory. This we understand is symbolic of the power and glory which is to attend the closing work of the third angel's message.

But think of it! The earth is lightened by the sun. Now suppose the third angel's message to lighten the earth, not a part, but the whole earth, as the sun now lightens it, only substituting gospel light for sun light. Truly this message must forget its feebleness, and become a mighty power.

We have looked for a general interest to be awakened here which should spread to other lands, but God has gone ahead of his appointed agents, and has dropped here and there in distant countries rays of light which are being reflected back on our own land and people, thus reproving the lack of faith, zeal, and energy, in his chosen people, and beckoning them on to fill his opening providence.

We hail with joy every sign of advancement, every token that God's hand is in this work in laying plans and putting them into execution. These plans are partially, and but partially as yet, commensurate with the great work yet to be accomplished by the third angel. We rejoice in the evidences that the message is rising, that from comparative obscurity our work and influence are to become all-pervading.

But are we individually prepared to stand the testing rays of such clear light? Why, yes, responds every lover of the truth; we long for it, we pray for it. But remember, my brother, my sister, my own heart, remember, that the same light that lightens the world and gives your cherished faith the publicity and influence which you covet for it, will reveal to angels and men the deformities of personal character; and shall we, after having loved and labored for the truth, be set aside by its clear light as work not brought to perfection, and so be cast away, and miss the reward which is to be given the overcomer when there is a mighty shout of victory over the beast and his image? Let him that thinketh he standeth take heed lest he fall.

But while we rejoice that the message is rising, we remember that another and a mighty work is also progressing in every nook and corner of our earth. Darkness, made more dense by the power of evil angels, is binding in chains of delusion the unsuspecting masses, and agents are not wanting, bold, zealous, and persevering agents, who laud this darkness as the clearest possible light, and are pressing its claims as such wherever an ear can be found to hear.

And others there are—God pity them, and open the eyes of the professed church that they may not act over again the work of the people who have in past ages been highly favored of God, and become blind leaders of the blind. Oh! that they could see that sanctification without the truth is a spurious work, calculated to deceive but not to save. Oh! that they would read the history of the past conflicts of Christianity with the errors of the corresponding times and learn lessons for their own times. Oh! that they would stop and consider that we must be somewhere, somehow, connected with God's plan that reaches from creation to the consummation of the gospel, and laying aside prejudice, would search his word and see where *their* work is foretold, its nature, extent, and end—see, too, where abides the ark of God—see where lies the truth in the controversies of their own day.

They laud past reformers. They thank God and Luther too for the light that broke the strong power of the papal dominion and gave us back the free word of God, a free conscience, and to our land a free government. But will they prove themselves worthy of such noble predecessors, or will they stand at last with the church of which it will be said, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

But whether they will consider it or not, we are somewhere in the great stream of time that is spanned by the prophetic word, and whether we consider or not, in the end the truth will find us all out; and how should this consideration help to chasten our hearts and steady our nerves as we are going over a road we can never retrace, and yet the choice of which will decide our destinies.

Wisconsin.

N. G. SANDERS.

Patience.

"Here is the patience of the saints." Rev. 14:12. We believe the above language applies to a people living in the last days. We find, then, that this people must have a Christian grace called *patience*; and we inquire, What is patience? The definition is, "Calmness of spirit under trials, constancy in labor, or exertion" (*Webster*), and the word of God does not contradict this definition.

The period of the third angel's message is a time of patience with the people of God. Paul says on this subject, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Then patience is necessary in order to receive the promise. James says, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. Why do we sometimes become discouraged and grow cold in the cause of truth? Is it not because we lack patience? I have known some to embrace present truth under the third angel's message, accept all the reforms connected with it, and work energetically in the cause. I have seen these grow indifferent, and have heard them say that this part of the reform or that part of the truth was not essential to salvation, and that they could have much more influence among their neighbors if they would discard it. I have watched their progress in Christian life. They were among those who always bore stirring testimonies in the conference meetings in former times, but as soon as they began to con-

form to the ways of the world, the scene changed. Their testimonies were cold, and often they attended meeting without giving in a testimony. Such persons sleep at their post, instead of watching as the Saviour has commanded. Those whom they thought to influence by deviating from the path of duty mock at the truth they profess, and point them out as examples. Oh! is it not time for us to awake to the requirements of the Master?

In this age of the world, when there are trials and difficulties many, let us not doubt God's truth, but look at the promises he has given us. "For God is not unrighteous to forget your work and labor of love, which ye have shown toward his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 10:12-13.

When we are tempted to complain, let us look back to Calvary and see the patience manifested by our Saviour. When he was buffeted and spit upon, he prayed the Father to forgive his persecutors. Should not this encourage us to bear the trials of the way, "in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses?" 2 Cor. 6:4. But the Lord assures us, "If any man draw back, my soul shall have no pleasure in him." Fearful words! While some believe to the saving of the soul, others doubt the work of God in the Advent movement, become impatient, cast away their confidence in the way the Lord has led his people, and give up their experience as the work of man or Satan. The apostle continues in behalf of the faithful: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." These words are the language of saving faith. Having sufficient evidence that God has led them out from the world, and from a fallen church, to wait for his Son from Heaven, they stand fast. They see the chain of truth, as set forth in the three messages of Rev. 14:16-12, which explain and harmonize the past, give certainty to the present, and light up the glorious future, and they joyfully receive the truth.

J. H. DURLAND.

Sigourney, Iowa.

The Truth Rejected.

I do not believe the wicked receive their full punishment for a course of sin in this life, yet I am confident that justice sometimes overtakes those who will not obey the plain requirements of God, even in this life. If men will persist in opposing right and truth, when they know, or might know, that by their acts they defy the claims of God, and set aside his authority, he will give them over to their own ways, to commit some act that will bring a stain upon them never to be wiped out.

There is a man in jail, in Oswego Co., N. Y., charged with the murder of his wife. Several years ago I visited the neighborhood in which this man's father resided to hold meetings. I called the attention of the people to the claims that God has upon them as revealed in his law. I showed them that the law was holy, just, and good, immutable, eternal, that to break it was wrong; that to do the things forbidden, or leave undone the things required, was sin; and that sin would in time bring upon the sinner the punishment due his crime.

The interest was good. The house was filled with attentive hearers. There was good order. The father of the man now charged with murder was the first to come out against the law of God. He got his minister to come and oppose the truth. He came, and caused confusion. He turned a part of the people against the truth. They went very far in this bad work, and tried to break up the meetings. There was a man living in the neighborhood who claimed to be a minister, but had no reputation for honesty, of whom it was reported, and generally believed, that he was given to stealing. By his wrong course he had fallen so low that none would hear him preach; but when this man gave out that he could put down the law of God and show that God's Sabbath need not be kept, the people turned out to hear him. The man whose son is now under the law for one of the darkest crimes on record was first in the crowd to hear and learn, and to correct one of his sons for making some little noise, although the same boy was allowed to attend my meetings and make confusion of all kinds.

Five years have brought changes. The minister has given up preaching and is partially insane. The son of the man who

opposed the truth so violently is charged with the murder of his wife, and morals generally are low in the neighborhood. It might have been different. The Lord says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Justice sometimes lingers, but it is sure. It comes at last, and when it does come it falls heavy. Beware, you that turn away from God's authority. His law cannot be trampled upon and divine justice never overtake you. "Vengeance is mine; I will repay saith the Lord."

C. O. TAYLOR.

Afflictions.

"I AM the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." These are the words of the Saviour, yet how often we fail to see the hand of God in our afflictions! How often we are impatient under the pruning knife! How often we fail to realize in times of trial that our afflictions are according to God's holy will, and that, rightly borne, they will purify us and make us meek and humble.

When our union with the true Vine is perfect, we shall bear in our lives the fruits of the Spirit. We shall abound in good works. The sick, the afflicted, and the poor, are always with us. Have we hearts of deep gratitude for the privilege of being co-workers with Christ, and of ministering to their needs?

Would you know whether you are being grafted into the true Vine? Here is the test, given by the high and holy One, "If ye keep my commandments, ye shall abide in my love." The disciples who met Jesus as they went to Emmaus said, "Did not our heart burn within us, while he talked with us by the way?" It is our privilege to live so that we may know for ourselves that the love of the dear Saviour warms our hearts. We may enjoy great peace and comfort in communion with him. We may have Him for our friend, who owns the cattle upon a thousand hills. He will provide for all our wants, and sustain us in every trial. The pruning knife may wound, but it cannot destroy as long as we "abide in the Vine."

MARY M. COOK.

Vaticanism in America.

THE conflict at the polls this fall will be more than ever before between the Roman Catholics voters, led on by Tilden, O'Connor, Kernan, and their associates, and the people of New York. The pope and the Cura demand a repeal of the American law of education, and an enormous throng of ignorant and half-savage Irish Catholics and ultramontane Germans will cast their vote without reflection on the side of the Democracy. It is possible that the papal priests may not instruct their people openly, as in Ohio, to vote for Bigelow and Robinson, or use their churches, as in New Jersey, for the distribution of ballots and election circulars. But no one can doubt that the same process will be carried on in secret, and that every cathedral and convent will be a rallying point for "Democratic" clubs. Foolishly blind as we have chosen to remain for so many years to our dangerous condition and the swift spread of a papal party among us, we can continue so no longer. We have suffered the Catholic voters to rob the city, the State, the nation, until recently without a murmur. They have purchased the press, bribed legislators, terrified the timid, and cajoled the weak. But our bleeding and outraged city cries out against our negligence.

Once more fallen into the hands of thieves by the connivance of Tilden and O'Connor, what have we before us but ruin if we are silent? If Governor Tilden were a prudent politician, he could never consent to consort with the ruffians of Tammany Hall. If he had any real projects of reform, he would first labor to sweep away the thieves who hang ominously around our city treasury. But here the priests warn him away, and he tardily labors to hide the chains that bind him in a pretense of activity. Had the Republicans remained in power, the canal thieves would have suffered long ago the punishment of their crimes; and only the energy of the Republican Senate saved the city of New York from an unparalleled robbery. Would it not be madness to trust the schools of the State to the care of the men who sought to destroy them when they were last in power, or to invite the dishonest leaders of Tammany Hall to conduct the management of the city and State treasuries? Yet this is what the Democratic Convention requires us to do.

The same odious and ominous names appear everywhere on the Democratic committees. Behind them stand a thick array of papal priests. They make no secret of their design to fasten their sectarian institutions upon the public treasury, and to propagate their faith at the cost of the State. This they attempted to do in New Jersey, and were defeated. For this they opened clamor in every other State. For this every cathedral and monastery among us will this autumn be converted into a Democratic club-house, and for this the people of New York will administer in the fall election so grave a rebuke to Messrs. Tilden, O'Connor and Kernan as shall prove the impotence of the foreign priests.—EUGENE LAWRENCE, in *Harper's Weekly*.

The Last of Earth.

THE Paris correspondent of the *Traveler* has the following:—

"Never envy any man! All have their burdens; and He 'who tempereth the wind to the shorn lamb,' has endowed him with the power of alleviating the heaviest loads. The other day there was a funeral in this street, a few doors below the home in which I live. All the hideous pageantry which increases the horrors of death was assembled. The crowd was numerous. The luxurious mansion of the great banker was one great funeral chamber. The banker is worth a million of dollars. His average income is a hundred and twenty thousand dollars. He is the head of a joint stock company, which enables him to dispose of ten millions of dollars at his pleasure. He is one of the lions on 'Change.' Do you not envy him? Oh! no; do not envy him; he has his sorrows as well as anybody; for only six months ago the undertakers laid his third son, then nineteen, in the grave. The other day his second son was carried away by the somber tradesman to the graveyard, though the boy was but twenty-one. His eldest daughter is a hunchback, and is in declining health. His second daughter is bed-ridden with consumption, and will surprise the doctors if she outlives the winter. The banker himself is blind from over-labor. He has been known to pass twenty days without undressing or sleeping in a bed; all his repose being a few hours of feverish slumber snatched from corroding cares, a respite passed on a sofa! Oh! do not envy the rich banker, though his coffers overflow with gold; for it avails little to him; and though, as I grant ye, the resonant chimes of coin tossed about as so much trash in his cash office, sounds musical to the ear, yet the oft-heard passing bell and doctor's tread, common in that house as the resonance of gold, destroy all the effects, except the painful contrast between that and the emptiness of human vanity and ambition. So, envy no man!"

Love, Honor and Obey.

ON the whole, married women, that is, real women, prefer to be ruled rather than ruling. It is scarcely in her nature to go speechlessly on doing what she has to do without aid or counsel. Almost any one of our sex is happier if she can "talk things over" with some man upon whose discretion she relies; and in married life most wives do, even in the smallest things, what "he" likes, and fancy that they like it themselves. Since independence has become the fashion, and strong-minded women have sneered at their more gentle sisters, there is a great affectation of despising the opinion of the men, but it is all sheer pretense. Almost every wife chooses her gloves and her ribbons of the tint that her husband admires, and the man she loves almost inevitably gives her her political opinions, and biases even her religious views. Her speech, her dress, her manner change under his influence. What he desires her to do she does in nine cases out of ten. The tenth case we find in the divorce courts. You may rule your wife as you please, good married reader, if you only love and pet her enough. Haughtiness and fault-finding alone will make restive. And you, dear girl, remember that it will be well to choose a husband good and noble and upright, so that you may obey him to your heart's content without losing your own self-respect; for you will obey him if you love him; and if he be low and mean you will sink to his level slowly but surely in the course of years.—*Sel.*

WATCHING unto prayer is the life of the Christian.

Obituary Notices.

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

DIED, in Quincy, Mich., Sept. 25, 1875, sister Susan S. Dally, wife of Nicholas Dally, in the sixty-eighth year of her age. Sister D. resided in Quincy 31 years previous to her death. She embraced the truth when presented in that place.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 18, 1875.

The Signs of the Times.

VOLUME ONE of the SIGNS OF THE TIMES cost, postage paid, only \$6,190.93. But this has been accomplished by economy, such as using the wheelbarrow instead of the express-wagon, night-work, and working for nothing, and for sums near to nothing.

The lowest estimate we shall make for 5,000 copies of the SIGNS, postage paid, is \$9,000. We hope for 1,000 full-paying subscribers at \$3.00 each, a year, which will amount to \$3,000. And the next 4,000 copies at \$1.50 would amount to \$6,000, making the sum of \$9,000 for the first 5,000 subscribers. The next 2,000 copies could be afforded for \$3,000, and at the rate of \$1.50 a year to any amount.

We ask our friends in the Pacific Coast States and Territories to give us 500 full-paying subscribers, and 2,000 at half price. And let our numerous eastern friends make up the other 500 full-paying subscribers, and also furnish 10,000 at half price. Our eastern friends may object to these suggestions on the ground that the VOICE OF TRUTH has been furnished for \$1.00 a year. But they should here understand that a paper the size of the VOICE, the SIGNS, and the REVIEW, in which there is not a single paying advertisement, cannot be sent out, postage paid, for \$1.00 a year. Such a hazardous proposition will never be made again. And it may be objected that the REVIEW is only \$2.00 a year, while the full price of the SIGNS is \$3.00 a year. Very true; but the REVIEW has 5,000 regular subscribers at \$2.00, which amounts to \$10,000 for 5,000 subscribers, and we have estimated 5,000 copies of the SIGNS at \$9,000, which is \$1,000 less. Why the price of the first 1,000 copies is put at \$3.00 each is to make up for furnishing the next 4,000 copies at \$1.50 a year.

The REVIEW is self-sustaining at \$2.00 a year. When the SIGNS shall have 5,000 regular subscribers it can be furnished, postage paid, at \$2.00 a year. We do not ask any person to take the SIGNS in exchange for the REVIEW. We do not want those who are too poor, or too stingy to take both papers, to take the SIGNS at all. But what we do ask of our friends who are able, and who wish to help the SIGNS Office just \$1.50, is to take the paper one year at \$3.00. If you have both papers, then after you have gleaned the good of both, you can hand them to your neighbors and friends.

During the year 1875, we have sacrificed \$3,000 in the cause on the Pacific Coast. And we ask the friends of our general cause everywhere to show their sympathy with us in our efforts and sacrifices at this time by things tangible in the way of gold, silver, and greenbacks.

The VOICE OF TRUTH has not been what we intended that it should be. It has been but little more than the REVIEW with a new heading. It has not contained the reasons of our faith, covering the whole ground, as we designed, and as the SIGNS shall. And it has contained many things of a local nature, and which could not interest any only our people. Bro. Smith has been from the Office a part of the time, and when in Battle Creek he cannot do everything.

Mrs. W. and the writer feel that we have light for the people. We are confident that God has committed a ministry and mission to us through the press, and we ask his living people everywhere to help us. Before the middle of December we shall issue our first large edition of 13,000 copies of the SIGNS, so as to be able to furnish it to all new subscribers at and after that time. With that number we shall commence sketches of Mrs. W's life and experience, and also a series of sermons on the reasons of our faith and hope, which shall extend one year from that time.

We shall commence at first principles, and continue the several branches of the faith of Seventh-day Adventists in order, as our experienced ministers give a course of lectures in a new field. By the grace of God, nothing shall deter us from this grand object. Should we fail to give matter from our own pen, then we shall select from books written by others. Our people will not be disappointed this time. Those associated with us are awake to the wants of the cause, and have shown themselves competent to carry out our plans should we fail. But God will help us to accomplish all his Spirit impresses us to do.

JAMES WHITE.

How to Send Money.

SOME are anxious to know how to send money for the SIGNS OF THE TIMES. We would state for the benefit of such that drafts on New York or Boston are as good at Oakland, Cal., as at Battle Creek, Mich.

But the best way to send money to us is by money order, payable to SIGNS OF THE TIMES. Money sent to Oakland, Cal., in drafts, money orders, or currency, is as safe as when sent to Battle Creek, Mich. The distance does not increase the risk.

Sums of \$3.00, or less, properly enveloped, and plainly directed, may be forwarded in currency, at our risk. Larger sums should be forwarded in money orders.

Address, SIGNS OF THE TIMES,
Oakland, California.

JAMES WHITE.

KATE FIELD writes that the sailing of the Serapis for India, with the Prince of Wales on board, was delayed because, among the \$15,000 worth of wine put aboard, it was discovered there were no pint bottles of champagne. And this prince is from the most intelligent kingdom of the world.

A WIDOW in Hutching, Iowa, whose drunken husband froze to death, sued the proprietors of four saloons that furnished him the liquor, and gained a verdict of \$2,800 against each.

THE London Times estimates that 200 mariners and others were drowned in the North Sea during the gales of the past month.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting at Mt. Hope, Grant Co., Wis., Nov. 27 and 28, 1875. All the brethren and sisters of adjoining churches are cordially invited to attend. A minister is expected.

JOHN PROCTOR.

QUARTERLY meeting of the T. & M. Society of the churches of Dist. No. 1, Western N. Y., will be held in connection with the church quarterly meeting at Akron, December 4 and 5, 1875. Teams will be at the stations on the Central Railroad as usual.

W. H. EGGLESTON, Director.

No preventing providence, there will be a union meeting for Illinois and Wisconsin, at Monroe, Wis., Dec. 4, 5, 1875. We hope there will be a general attendance of all the brethren in Northern Illinois and Southern Wisconsin. Bring blankets and bedding, as the weather may be cold. Brn. Andrews and Colcord are expected, and also Bro. Olson and others from Wisconsin. Come, brethren, prepared to work for the Lord.

O. H. PRATT, Elder.

THE Wells and Blue Earth City churches will hold a general meeting at Wells village, Minn., Nov. 27 and 28, 1875. A general invitation is extended to the members of all the churches within reach, to all the scattered brethren, and all interested persons, to come and get a refreshing from the presence of the Lord. It is expected that Brn. Grant and Ellis will be present.

D. P. CURTIS.

MONTHLY meeting at Parkville, Mich., Nov. 20, 21, 1875. Scattered Sabbath-keepers in the vicinity are invited. There being but few Sabbath-keeping families in this place, those who come will please make provision as far as possible, to care for themselves. Eld. M. B. Miller is expected.

By request of church.

R. ALDRICH, Clerk.

PROVIDENCE permitting, I will meet with the church in Oceana Co., Mich., in the town of Hart, in the school-house near G. W. Newman's, Nov. 27 and 28. I will be at Mears' Station the 26th, at noon.

J. BYINGTON.

QUARTERLY meeting for Dist. No. 2, of the N. Y. & Pa. T. & M. Society, in connection with the State meeting, at Roosevelt, Dec. 11 and 12, 1875. It is desirable that pledges to the Society should be paid at or before this meeting.

DANIEL BOWE, Director.

THE Lord willing, Mrs. Bourdeau and myself will meet with brethren West and East as follows:

St. Anne, Ill.,	Nov. 13.
Kankakee, "	" 20.
Battle Creek, Mich.,	" 27.
Bordoville, Vt.,	Dec. 4.

As this is our last opportunity of seeing our friends before leaving for Europe, we hope there will be a general turnout at these meetings.

D. T. BOURDEAU.

THE next quarterly meeting of the T. & M. Society of Dist. No. 5, Iowa, will be held in connection with the monthly meeting, at Monroe, Jasper Co., Iowa, Nov. 20, 21, 1875.

Director.

QUARTERLY meeting for Dist. No. 2, Iowa & Neb. Tract and Missionary Society, at Marion, Iowa, in connection with the State meeting, Dec. 4, 5. Let every member report at this meeting. Come, praying that the Lord may send the true missionary spirit into our midst.

D. T. SHIREMAN, Director.

Mr. MORRIS, Mich., Sabbath and first-day, Nov. 20, 21, to continue during the following week, if necessary.

Pine Run, Nov. 28 and 29, and the week following.

Flushing, Dec. 4 and 5, and the week following.

Saranac, Dec. 11 and 12.

R. J. LAWRENCE.

QUARTERLY meeting for Dist. No. 10, N. Y. & Pa. T. & M. Society, will be held with the church at Ulysses, Pa., Nov. 27, 28, 1875. Members will please be prompt in reporting in season for the meeting.

WM. COATS, Director.

PROVIDENCE permitting, there will be a meeting at the North Rogers School-house, Eaton Rapids, Mich., Sabbath, Nov. 20, 1875.

J. E. TITUS.

QUARTERLY meeting of the T. & M. Society of Dist. No. 7, Iowa, will be held at Adel, Nov. 20, 21, 1875.

A. J. STIFFLER, Director.

QUARTERLY meeting, Dist. No. 4, of the Iowa T. & M. Society at Mount Pleasant, Iowa, Sabbath and first-day November 20, 21, 1875. Bro. Nicola will be with us, and expects to see the friends from Brighton and Richland.

W. G. BRALLIAR, Director.

No providence preventing, there will be a meeting of all the churches of Dist. No. 11, Mich. T. & M. Society, at Le Roy, Mich., Nov. 20, 21, 1875. All the members are urgently requested to attend as far as possible. Meetings to commence Sabbath 10¹/₂ A. M. Come prepared to pay all of the back pledges. Will Bro. Root meet with us?

ALEX. CARPENTER, Director.

THE next quarterly meeting of the Iowa & Neb. T. & M. Society, Dist. No. 3, will be held at Pilot Grove, Nov. 27, 28. We hope to have a report from every member. Will the librarians please see that they are ready for the meeting?

J. W. ADAMS, Director.

QUARTERLY meeting of the N. Y. & Pa. Tract Society, Dist. No. 4, where Bro. Green may appoint, Nov. 27, 28. Dist. No. —, at Akron, Erie Co., N. Y., Dec. 4, 5. The general quarterly meeting will be held at Roosevelt, Oswego Co., Dec. 11, 12. A general attendance of the directors is specially requested as there are matters of importance that require consideration at that time.

B. L. WHITNEY.

No providence preventing, we will hold a general meeting with the Wells church, where Bro. Kelsey may appoint, Nov. 27, 28, 1875. We hope to see the brethren and sisters from Mankato and Blue Earth City at this meeting. Elds. Curtis and Ellis expect to be present. Come prepared to take care of yourselves as far as possible, as the brethren are very much scattered.

HARRISON GRANT.

QUARTERLY meeting of the N. Y. & Pa. T. & M. Society, Dist. No. 3, will be held at Adams Center, Nov. 27, 28, 1875. We desire to see a general gathering at this meeting. Eld. B. L. Whitney will be present.

D. B. GREEN, Director.

East Saginaw, Wednesday and Thursday, Nov. 17 and 18, where the brethren may appoint. Meetings commencing Wednesday night at 7 o'clock.

Jay, Sabbath and Sunday, Nov. 20, 21. We expect all the friends from Williamstown will meet with us at this meeting.

Edenville, Sabbath and Sunday, Nov. 27, 28. St. Charles, Sabbath and Sunday, Dec. 4, 5. Preaching will commence at each place on Friday evening. Social meeting at 9¹/₂, Sabbath morning. Preaching, at 11 and 2¹/₂ and in the evening, and three times on Sunday. Preparations should be made for baptism and the ordinances in each place. We hope there will be a special effort with all the friends in and around each of these places to attend all these meetings.

D. M. CANRIGHT.

THE next quarterly meeting for Dist. No. 1, of Iowa & Neb. T. & M. Society, will be held at West Union, Iowa, Nov. 27, 28. Let the librarians see that a full report is sent in. Members of the T. & M. Society, let us have a full report. Be sure and report what money you receive or give during this quarter. Send your reports to J. Farnsworth, Waukon, Iowa, or to me.

F. H. CHAPMAN, Director.

QUARTERLY meeting of Dist. No. 1, Kansas Tract and Missionary Society, will be held at Mulberry school-house two and a half miles west of Beloit, Mitchell Co., Kansas, commencing Friday evening, Nov. 19, and continuing to the 21st. Come, brethren, prepared to make a full report. Eld. J. H. Cook will be present, and wishes to make this meeting a general gathering for all the scattered brethren in this part of the field.

O. O. BRIDGES, Director.

QUARTERLY meeting for Dist. No. 9, N. Y. & Pa. T. & M. Society, will be held with the church at Farmington, Tioga Co., Pa., Nov. 27, 28, 1875. Hope to see each church in the district represented. Let there be a full report of the labor the past quarter.

J. W. RAYMOND, Director.

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, and that an earnest invitation is extended to you to renew at once.

My P. O. address, at present, is Claylick, Licking Co., Ohio. WM. COTTRELL.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Wm Cottrell 48-20, S Zollinger 48-20, S W Hastings 48-20, Rusa Evans 49-8, J S Rogers 48-18, Anna Austin 48-18, Mrs S Hatch 48-20, Amanda Shumway 48-19, J Morrison 48-16, Maria L Butler 48-16, Mrs W Grant 48-6, J B Mock 48-18, M W Kerns 48-18, W H Hall 48-17, I W Cook 48-17, Susan E Wood 49-3, Mrs Anna M Green 48-19, J B T Nichols 48-19, Ira Abbey 48-20, P W Van Houten 48-18, Eveline Cole 48-22, Mrs J Morrison 48-16, Wm Haviland 48-17, Wilson Webster 48-19, Eld Jacob Wilbur 48-18, A P Bump 48-11, Mrs O Lawton 48-22, Z W Leach 48-18, John Congdon 48-18, H W Pierce 48-17.

\$1.00 EACH. L D Bedgood 48-19, Henry Sutherland 48-19, Mrs M C Batchelder 48-19, Eliza Klingerman 48-19, Mrs E O Chase 47-19, Mrs A Mathews 48-19, H C Miller 47-17, John Whidden 47-19, A J Gardner 48-17, Lewis J Cook 47-18, Henry C Norris 48-19, Susan Pier- sol 48-19, Hugh McLarned 48-19, Mahala Jackson 48-19, T S McDonald 47-18, Mrs M J Adams 48-19, Geo Mathewson 47-19, Margaret Farmer 47-20, H P Ritchey 48-19, B G Martindale 48-8, I Stone 48-8, J R Albert 48-12, Joel Yeager 47-18, F J Wilkins 48-19, R R East- man 47-19, F T Wales 47-20, J W Clayton 47-24, M S Kellogg 47-16, Mrs Chas Strong 47-18, J H Heggie 47-16, Laura Henderson 48-19, Norman Dewey 48-19, En- sign Taber 47-19, Mrs Wealthy Mc Pitt 47-14, E Boley 48-19, H O Schneider 48-19, H S Priest 47-18, Mrs E M Decker 47-19, Samuel Leavitt 48-19, Harriet N Blake 48-19, John Roushey 47-18, Chas Schneider 48-19.

MISCELLANEOUS. Katie Shedd 50c 47-19, H C Crumb 35c 48-24, Fanny Housan 50c 47-19, W J Hardy 50c 49-1, H H Fisher 75c 47-1, Mrs J Mc Mann 50c 47-8, Joseph Glen 50c 47-19, Thomas E Lane 50c 47-19, Samantha Lyon 50c 50-1, T Hutchins 50c 47-19, C A Washburn 50c 48-1, D Huggan 1.05 48-12.

Books Sent by Mail.

Geo H Webster 15c, W E Cornell 10c, Geo M Booth 1.50, Jno A Myers 10c, N P Hanson 95c, Mrs J T Mc Millan 1.10, D H Nutting M D 25c, H O Miller 1.50, Asa T Robinson 1.50, R E Reed 10c, Mary Hoag 10c, Arthur H Barnaby 30c, Wm Dawson 1.50, D W Sprague 5.00, Mary Clark 1.35, W S Dailey 60c, Mrs Alfred Taylor 25c, M White 10c, P Marvin 50c, A Hazeltine 35c, J P Hunt 1.60, W Snyder 1.75, L P King 1.50, Eld John G Matteson 1.50, Mrs Hannah Crow 1.50, Kathrena Hale 1.50, J L Baker 1.50, Frank Oyen 1.00, A S Gillet 2.00, C E Cole 50c, Mrs S A Hanghawont 25c, Lucius Sanborn 1.00, Mrs Flavel Simonson 25c, Mahala Jackson 10c, D R Marvin 40c, Z T Beachboard 35c, C E Hathaway 60c, Wm J Boynton 15c, Joseph Clark 1.50, G Rosser 1.50c, Robert Murray 50c, L H Densmore 1.00, L J Dunscomb 10c, Wm H Wild 1.75, Geo A King 2.67, Wm Fenner 2.50, Mark Vanderbilt 1.50, W H Hall 1.00, F S Stebbins 1.61, H W Knight 10c, David Thayer M D 1.00, J R Purinton 30c, H H Fisher 50c, Edwin H Shaw 60c, Mrs Hannah Clough 1.00, J S Milton 50c, H W Young 2.50, A B Capp 25c, S S Rizer 25c, John Leland 1.50, Sarah Law 10c, Sabrina Simonson 15c.

Books Sent by Express.

Thomson Lowery, Woodburn, Clark Co., Iowa, \$2.50, Daniel Glunt, Osceola, Clark Co., Iowa, 2.50, J L Syp. Afton, Union Co., Iowa, 2.50, A Caldwell, Leon, Decatur Co., Iowa, 1.37, Joel Lock, Salem Centre, Ind., 1.25, R Hoag, South Bend, St Joseph Co., Ind., 1.25, John Graham, Ligonier Noble Co., Ind., 1.25, Samuel Bristol, Bourbon, Marshall Co., Ind., 1.25, P Webber, Rochester, Fulton Co., Ind., 1.25, Allen Jones, Bunker Hill, Miami Co., Ind., 1.25, Isaac Zirkle, Middletown, Henry Co., Ind., 1.25, N Carahoot, Patricksburgh, Owen Co., Ind., 1.25, Joseph Rees, Kokomo, Howard Co., Ind., 2.50, Arthur W Bartlett, Indianapolis, Ind., 3.00, R A Underwood, North Bloomfield, Ohio, 8.98, A M Mann, M D, Woodview, Morrow Co., Ohio, 14.28, Eldon H Pullen, Atwater, Minn., 21.82.

Books Sent by Freight.

O A Olsen, Lodi, Wis., \$66.00.

Mich. Conf. Fund.

Blendon (s. b.) \$7.00, Orange (s. b.) per A O Bur- rill 20.00, Ransom (s. b.) 102.50, Lapeer (s. b.) 37.50, Wright (s. b.) 81.58.

Mich. T. & M. Society.

Dist No 3 20c, Dist No 8 per J W Wright 4.00, Dist No 5 per J S Wicks 202.85.

Cash Received on Account.

Ind T & M Society, \$20.89 (Wm Carpenter 15.00, Eliza Carpenter 3.50, Mrs Webber 2.39), Kan Conf (aid to ministers), A sister 3.00, Rusa Evans 1.50, S W & A E Harris 20.00, Mo Conf S W & A E Harris 20.00, Rusa Evans 1.50, Ill T & M Society (Rusa Evans) 2.50, T S McDonald 4.50, Mo Conf (aid to ministers) E B Lane 5.00, Kan Conf (aid to ministers) Mrs E S Lane 5.00, New Eng T & M Society 25.00, S N Haskell 25.00.

Book Fund.

— Hornedy \$10.00, — Wisel 10.00, L M Chandler 3.50, A friend 10.00.

Swiss Mission.

A sister \$5.00,

S. D. A. Educational Society.

J O Smith \$10.00, Mrs D R Palmer 50.00, D R Palm- er 37.58.

Pacific Mission.

H H Bramhall \$11.50, Hannah Sawyer 11.50, E B Lane 11.50, Mrs E S Lane 11.50, H O Miller 11.50, A friend 10.00, L W Hastings 11.50, A M Wheelock 11.50, C A Nichols 5.00.

Review to Poor.

Samuel Zollinger \$1.50.