

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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COMING.

He comes, our Saviour comes. Long have we waited;

But now he comes on clouds of glory seated,
Throned on a cloud, in glorious majesty,
Returns to earth the "Man of Calvary."

Long has it been since first there did appear
The signs which showed his coming to be near—
Great signs in heaven, and earth, and roaring sea,
Distress of nations, with perplexity.

Long have we waited; our hearts did in us burn
When first we heard that soon he would return,
And take us to those many mansions, where
A place for us he said he would prepare.

Yes, soon he'll come, not come to give again
His life a ransom for poor fallen man,
But as a king, and seated on his throne,
Dominion, power, and glory are his own.

He comes for his dear saints, to bring them forth
From their cold beds within the groaning earth,
To raise them from beneath the heaving sea
And clothe them with bright robes of immortality.

He comes to judge, O sinner, mark thy fate;
The judgment he will render will be infinite.
Call on him early while he still is near,
And not on rocks and mountains when he doth appear.

My soul, prepare for that eventful day;
Revere him, love him, honor and obey;
So shalt thou then be found of him in peace,
And sing his praise where songs shall never cease.

M. E. KELLOGG.

Berkshire Center, Vt.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 10.

BY ELDER J. H. WAGGONER.

PERPETUITY OF SPIRITUAL GIFTS.

ALL who are not deeply prejudiced will acknowledge that there was much consecration among the early Methodists, and that the Spirit often witnessed to their work with great power. There were among them many godly persons of strong faith, and the fruits of faith were often manifested according to the gracious promises of the Saviour. The following case of curing of blindness is copied from the life of Bramwell:—

"William Greensmith, son of Thomas Greensmith, of Watnal, near Nottingham, when about nine years of age was severely afflicted with a scrofulous humor in his eyes, so that he was unable to bear the light even with a bandage upon them. Mr. Bramwell was then in Nottingham circuit, and went in his regular turn to preach in Mr. Greensmith's house. On one of these occasions he remained all night; and previous to his departure the next morning, when his horse was brought to the door, he asked where the boy was who had sore eyes. Mrs. Greensmith replied that he was in a dark room behind the door. He wished him to be called out. He came and stood near Mr. Bramwell, who put his hand on the boy's head, and looked upward as if in ejaculatory prayer. He then went out leaving the child standing, while the latter as if conscious of some important change, pulled off his bandages, looked through the window, and asked if Mr. Bramwell was gone. On perceiving that his eyes were perfectly healed, all the family were completely astonished. He is now about thirty years of age, and has never since had

any complaint in his organs of sight."—*Memoir*, p. 157.

The following is one of many cases of healing by faith recorded in "Wesley's Journal":—

"In returning to Canterbury I called upon Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago I so entirely lost the use of my ankles and knees that I could no more stand than a newborn child. . . . I could not move from place to place, but on crutches. All the advice I had profited me nothing. In this state I continued about six years. Last year I went on business to London, then to Bristol and Bath. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought, Asa sought to the physicians and not to God; but God can do more for me than any physician. Soon after, I heard a noise in the street; and rising up, found I could stand. Being much surprised, I walked several times about the room; then I walked into the square, and afterward on the Bristol road; and from that time I have been perfectly well, having as full a use of all my limbs as I had seven years ago.'—Vol. iv. p. 682.

The reader must not suppose that these things transpired without awakening some opposition in the minds of the unconsecrated. Prejudice was aroused which often manifested itself in bitter reproaches. To the charge of egotism and self-righteousness, Mr. Wesley made the following reply, which we would recommend to the consideration of all who think there is a lack of humility in claiming answers to the prayer of faith:—

"Now let the candid man judge; does humility require me to deny a notorious fact? If not, which is vanity? to say I by my own skill have restored this man to health, or to say God did it by his own almighty power?"

Bishop Hall, speaking of the good offices which angels do to God's servants, says:—

"Of this kind was that marvelous cure which was wrought upon the poor cripple at St. Marden's in Cornwall; whereof besides the attestation of many hundreds of the neighbors, I took a strict examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, the sinews of his legs being so contracted. Upon following an admonition in his dream to wash in a certain well, he was suddenly so restored to his limbs that I saw him able to walk and get his own maintenance. The name of this cripple was John Trebble."

Wesley remarks: "And were 'many hundreds of the neighbors,' together with Bishop Hall, deceived in so notorious a matter of fact? or did they all join together to palm such a falsehood on the world? O incredulity! What ridiculous shifts art thou driven to! What absurdities wilt thou believe rather than own any extraordinary work of God!"—*Wesley's Journal*, vol. vi. pp. 565, 566.

"Wesley's Journal," Dec. 20, 1742, says:—

"When I came home they told me the physician said he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact); before we had done, his sense and his speech returned. Now, he that will account for this by natural causes has my free leave; but I choose to say, This is the power of God.

Saturday, 25. The physician told me he could do no more. Mr. Meyrick could not live over the night. I went up and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down and called upon God with strong cries and tears. He opened his eyes and called for me; and, from that hour he continued to recover his strength till he was restored to perfect health. I wait to hear who will either disprove this fact, or philosophically account for it."—Vol. iii. p. 275.

Mr. Bramwell's biographer writes:—

"I was once attacked by a violent pleu-

ritic fever, when all around me despaired of my life. Many of our kind friends visited me in my affliction; and almost unceasing supplication was offered up to God for my recovery. But all prayers appeared to be without effect till Mr. Bramwell came home out of the circuit. He immediately came to see me, and on entering the room was quite astonished at beholding such a woeful change in my appearance. He thought I had all the marks of a speedy dissolution upon me, and, giving me a look of the greatest sympathy, he raised my head a little higher by means of a pillow. He then went to the foot of the bed and began to pray to God in my behalf. His faith seemed to gain ground as he proceeded. He continued his intercessions with the greatest fervency, and in agony asked, in submission to the will of God, that I might be restored. The Lord heard and answered his servant's prayers; for I immediately experienced such a sweet tranquillity and melting of soul as I am unable to describe. From that moment my recovery commenced, and I was soon strong enough to resume my ordinary occupations."—*Memoir*, pp. 163, 164.

Mr. William Carvosso, who was sixty years a class leader in the Wesleyan Methodist connection, gives an account of the healing of a sick woman as follows:—

"The next morning, a friend asked me to visit a woman who was sick, and offered to accompany me. When we arrived at the house, we were informed she was very ill. I went up stairs and found her, to all appearance, on the borders of eternity. Finding that she had been three years a member of the society and knew nothing of salvation by the remission of her sins, I felt no little concern for the salvation of her soul. . . . I explained to her the plan of salvation. . . . 'And now,' said I, 'it is a duty which God requires of you to believe in Jesus Christ and in the truth of his promises.' While I was thus speaking to her, she was seized in a strange manner; and it appeared to me and those present that she was dying. But in a moment or two she lifted up her hands and eyes to heaven, and cried out, 'Glory be to God, I am healed! I am healed!' And for some considerable time she kept on repeating, 'The Lord has healed me, body and soul.'

"The news of this was soon conveyed to her neighbors, who rushed into the chamber in such crowds that I was afraid the bears would give way. But she continued saying, 'The Lord has healed my body and my soul.' We then kneeled down to praise the Lord for what he had done; and while engaged in prayer, two of those who came in were awakened, and began to pray for mercy. With these distressed souls I was occupied four hours before I could leave the place. The next day Mr. Sibby, from Truro, came there to preach, and dined with us at the friend's house where I lodged, when the friend who had been with me the preceding day related the circumstance to him. Having expressed a desire to see the woman, I went with him to the house; and to our very great astonishment we found her down stairs, sitting by the fire. I visited her several times after this, and found her not only happy in God, but confirmed in her restoration of health. I have seen many of the mighty works of the Lord, both in convincing and converting sinners, but never before saw the body healed as well as the soul."—*Memoir of Carvosso*, pp. 73-75.

The memory of Hester Ann Rogers will ever be precious to the Christian world. In her journal of June 29, 1782, she says:—

"This day the Lord instantaneously removed a rapid mortification in my dear mother's limb, in answer to prayer. The doctor having given his opinion that in a few hours it would be fatal, I flew to my almighty Refuge, and felt I had power with God, through faith in the promise: 'The prayer of faith shall save the sick.' And when in half an hour I looked again at the wound, all the bad symptoms were gone; and the same doctor, standing astonished, said no danger now appeared. I could not forbear weeping

aloud for joy and gratitude, praising the God of my life.

"June 10, 1794. I had a peculiar season in wrestling prayer with my God this night, on account of my dear little Mary. The great weakness of her limbs for three months past, and her seeming total inability to walk, have caused much pain to my dear husband as well as myself. It appears to me I had used every possible means in vain. But this night I had power to cry unto my God, and tell him, 'Thou art the same yesterday, to-day, and forever. Thou art my God! Thou hast said, Call upon me in the day of trouble, and I will hear thee. Thou hast healed cripples, made the lame to walk, yea, raised even the dead in answer to praying faith! Lord, hear me now; stoop to my request; let the child's feet and ankle bones receive strength; give power to walk, and let me soon know thou hast heard my prayer;' and I had power to believe it would be done; my soul was filled with the divine presence.

"Thursday, the 12th. I already see in the child an answer to my prayer. She is greatly strengthened in her limbs. How good, how faithful, how condescending is the Lord! We may—I may, like Abraham, like Moses, like Elijah, ask and obtain."—*Journal*, pp. 116, 119, 120.

What has been said of the early Methodists may be said in truth of the people known as Christians. I mean those who are now bearing the nick-name of New Lights. Eld. William Kinkaid was a well-known writer, and minister, and missionary of that church. He said:—

"There have been in the bounds of my acquaintance many miraculous cures performed in answer to prayer. I have been acquainted with several of the people who were healed, conversed on the subject with the persons who were present at the time, and some of these cures I have seen myself. I as firmly believe that Eld. David Haggard had the gift of healing as that the apostles had. He has fallen asleep, but there are many alive who saw him perform cures, and what I saw myself puts the matter beyond doubt with me. I state these facts in honor to God, who, in every age of the world has shown a willingness to bless his creatures, in proportion to their faith and obedience."—*Bible Doctrine*, p. 341.

"Discerning of spirits" was set down by the apostles as one of the "gifts of the Spirit" which were "set in the church" according to the promise. The following instance of the exercise of the gift of discernment is recorded in the *Memoir* of Mr. Bramwell, whose sincerity, piety, and Christian graces, were questioned by none:—

"Mr. Bramwell was by no means of a censorious disposition; yet he had the gift of discerning the spirits and dispositions of men in a remarkable manner. I have frequently known him to detect impostors who have stepped forth to exercise in various meetings. On one occasion when he was desired to visit a dying man, I went with him. We beheld the wretched object without a shirt to his back. The few rags which hung on him scarcely covered his body. His habitation was a damp, miserable cellar, and a woman was attending him who was represented to be his wife. For some time after our entrance into this dwelling, Mr. Bramwell remained silent. At length he exclaimed, 'All is not right here! I am clear there is something amiss in this place!' Then turning to the woman he said, 'This man is not your husband. You never were married to him, but for several years you have been living together in sin and wickedness!' His word went with power to their hearts. They both wept exceedingly, acknowledging the charge to be true, and began to entreat the Lord to have mercy upon them."—*Memoir*, p. 155.

Other instances in his life might be given, but we omit them for the sake of brevity, promising to refer to facts which have occurred in the present generation as notable as any recorded in the times of the reformers, Luther and Wesley.

The following cases of deliverance from en-

raged enemies are recorded by John Wesley and Dr. Adam Clarke. While the facts cannot be disputed we must look upon them as direct interpositions of divine grace, and as truly miraculous as any case recorded in the New Testament:—

"The circumstances that follow I thought were particularly remarkable: 1. That many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands. 2. That although many strove to lay hold on my collar and clothes, to pull me down, they could not fasten at all; only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind struck at me several times with a large oaken stick, with which if he had struck me once on the back part of my head it would have saved him further trouble. But every time the blow was turned aside, I know not how; for I could not move the right hand nor the left. 4. That another came rushing through the press, and raising his arm to strike suddenly let it drop, and only stroked my head, saying, 'What soft hair he has!' 5. That I stopped exactly at the Mayor's door, as if I had known it (which the mob doubtless thought I did), and found him standing in the shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear garden. . . . By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulder. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing; for though one man struck me on the breast with all his might, and the other on the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."—*Wesley's Journal*, vol. iii. pp. 297, 298.

Dr. Clarke's account is as follows:—

"A missionary who had been sent to a strange land to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received impressions from the word of God, assembled. He began his discourse, and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house and began to throw stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises they scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him and snapped it, but it only flashed in the pan!

"As the house was a wooden building, they began with crow's and spades to undermine it and take away its principal supports. The preacher then addressed his little flock to this effect: 'These outrageous people seek not you but me; if I continue in the house they will soon tear it down, and we shall all be buried in the ruins; I will, therefore, in the name of God, go out to them, and you will be safe.' He then went towards the door, the poor people got around him and entreated him not to venture out as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for him and a young man who followed him to walk in. He passed on

through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob. The narrator, who was present on the occasion, goes on to say: 'This was one of the most affecting spectacles I ever witnessed; an infuriated mob without any visible cause (for the preacher spoke not one word) became in a moment as calm as lambs. They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose of destroying the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missionaries in this work?'

By reference to the "Life of Adam Clarke," it will be seen that the "missionary" referred to above was no other than Clarke himself. From page 209, we take the following:—

"During the whole time of his (Clarke's) passing through the mob, there was a death-like silence, nor was there any motion, but that which was necessary to give him a free passage! Either their eyes were holden that they could not know him; or they were so overawed by the power of God that they could not lift a hand, or utter a word, against him. The poor people, finding all was quiet, came out a little after, and passed away, not one of them being either hurt or molested! In a few minutes the mob seemed to awake as from a dream, and finding that their prey had been plucked out of their teeth, they knew not how, attacked the house afresh, broke every square of glass in the windows, and scarcely left a whole tile upon the roof. He afterward learned that the design of the mob was to put him in the sluice of an over-shot water-wheel, by which he must necessarily have been crushed to pieces."

The Beauty of Earth and Heaven.

ALL created things in Heaven and on the earth are the workmanship of God. The mighty and lovely works of God in creation, as well as his saving grace, are worthy of admiration. For this reason the Sabbath is a joyful memorial to us. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

It is true that the Christian may remember God and his wonderful works every day; but on the Sabbath, when all work is laid aside, and the mind, through prayer and reading of the Scriptures, or in the assembly of the saints, is filled with devotional reflections and is brought under the mild influence of the Holy Spirit, this can be done more exclusively and with greater solemnity. If we then at the same time remember what our Saviour has done for us, that he has bought us with his precious blood to be unto him a peculiar people, and to dwell forever with him in the beautiful mansions in which he is now preparing room for those who love him, then the Sabbath becomes a blessed foretaste of that glorious rest which remains to the people of God, when all flesh shall come to worship before the Lord from one Sabbath to another. Isa. 66: 22, 23. Thus we rejoice in a twofold manner every Sabbath, as we enjoy the peaceful rest of God's holy day and commemorate his wonderful works in creation.

1. *The earth contains many beautiful things.* When this earth came from the hand of the Creator, it looked like a glorious palace. It was perfect in every respect. Through the curse pronounced because of transgression, it has been greatly marred. Yet there is beauty enough left in nature to fill our hearts with gratitude and praise to God, if our eyes are open to behold the works of the Lord. How friendly the morning sun illuminates the earth, as it rises in majestic grandeur and looks down upon cities and farms, mountains and valleys, woods and prairies. Everything seems to be refreshed and to awaken to new life. Thousands of living creatures rejoice, and go forth to new activity. Truly, if the earth was full of righteousness, truth, and love, we might desire to live here always. God is good, and his mercy shines forth in all his works.

2. *In Heaven everything is beautiful and glorious.* "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." 1 Cor. 2: 9, 10. The Father sits on his throne of glory. All beauty and happiness are found in him. All power and wisdom and excellency proceed from him. All favor and mercy come from the Fountain of love. God is love.

Jesus, the only begotten Son of God, s

seated with his Father on the glorious throne of universal dominion. He is the brightness of his Father's glory and the express image of his person. Mighty angels worship and honor the Son, even as they honor the Father. Jesus still stands before the throne as a lamb slain. Rev. 5: 6. He shines with a peculiar glory as High Priest in the heavenly temple. His presence in the sanctuary awakens joy in our hearts. Yet this joy is mingled with sorrow—sorrow on account of our sins which made him a victim, and joy on account of his salvation. His wounds shine with wonderful glory. How blessed it is through faith to behold Him who has enabled me to say, "I was dead, and am alive again; I was lost, and am found"—found by the Good Shepherd.

"I would to be thy little lamb,
Saviour dear, Saviour dear!
Wilt thou take me as I am?
Hast thou room for me?
Wilt thou lead me all the day
In the strait and narrow way?
'Shall I never, never stray,
Blessed One, from thee?"

When a soul has found redemption through the blood of Jesus, and looks up to Heaven, holding sweet communion with Jesus, the treasures on high look very bright and attractive. And often blissful feelings are awakened when we sing with brethren and sisters:—

"Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see his face.
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in his grace."

The glory of God lightens the heavenly city, and the Lamb is the light thereof. The paradise of God is there, and the beautiful tree of life is still in the midst of Eden. Rev. 2: 7. The pure river of water of life flows clear as crystal from the throne of God and of the Lamb. And ten thousand bright angels surround the throne with their never-ceasing hal-lujahs. There the brain shall not grow weary, nor the voice hoarse. The praise of God and the Lamb will sound every day in sweetest harmony. Innumerable voices will join in the ascription: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Soon the redeemed host will join with every creature in Heaven and on earth in ascribing "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5: 12, 13.

3. *There is a great difference between the beauty of earth and that of Heaven.* Heaven is free from the stains of sin. All things are perfect there; but here the rust of sin has eaten and destroyed until the beauty of earth is dimmed and mixed with abominations.

a. *The beauty and joy of earth are continually exposed to destructive changes and commotions.* Mighty earthquakes and volcanic eruptions ruin men's works and destroy their lives. Internal fires have nearly turned Iceland into a wilderness. Whole cities have been swallowed up by earthquakes in South America, and 20,000 human beings devoured in less than a minute. Inundations have immersed large tracts of land and destroyed life and property. Hurricanes have turned the fruitful field into a wilderness. Hailstones have broken down the grain and cut off the grass for miles, leaving nothing for man or beast but the black, naked earth. Then grasshoppers gather like terrible armies and attack one State after another. They cannot be numbered. One county in Minnesota paid \$28,000 for 18,000 bushels of grasshoppers. Their treasury was exhausted, but not the grasshoppers. Curious and hitherto unknown diseases rage among man and beast. In many places the working animals are carried off, until the fields lie waste for want of animals to work them. Man has greatly corrupted and marred the handiwork of God. Sin and passion reign, and, as a consequence, the earth is full of pestilence and wretchedness.

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

In Heaven there are no such changes. Its beauty never fades. Its peace and joy can never be disturbed by sin and misfortunes.

b. *The beauty of earth is also cut off from us by death.* There is a great deficiency in earthly joys in this respect—they are short-lived. We are mortal creatures. "What is your life! It is even a vapor, that appeareth for a little time, and then vanisheth away." Soon we must leave all—parents, children, wife, friends, house, and home. That which cost us years of hard toil is no more ours.

The thought of death is not pleasant. Death is an enemy. 1 Cor. 15: 26. It comes unbidden, like a reaper with his sickle gathering rich and poor, old and young, sick and

well, into his storehouse. He will imprison all in the land of the enemy until He who has the keys of death and hades opens the heavy prison doors—until the mighty voice of the Life-giver in the last day shall awaken them from their long, deep slumber.

"But though earth's fairest blossoms die,
And all beneath the sky is vain,
There is a brighter world on high,
Beyond the reach of care and pain."

c. *All the beauty of this earth shall soon pass away.* The kingdoms of this world, with all their glory, must soon be broken to pieces together, and become like the chaff of the summer threshing-floor. "The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever." The last death-struggle of this poor, sin-cursed earth is drawing near. From generation to generation she has received man and beast—yes, all that she has produced—into her bosom. At last she must herself pass away like a moth-eaten garment. The earth shall melt with fervent heat. 2 Pet. 3: 10.

This cannot be said of the heavenly things. They are unchangeable. The kingdom of glory is an immovable kingdom. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 28.

4. *The beauty of earth shall be restored.* The Lord will create new heavens and a new earth wherein dwelleth righteousness. 2 Pet. 3: 13. Then shall all the earth be filled with the glory of the Lord. Num. 14: 21. "And let the whole earth be filled with his glory; Amen, and Amen." Ps. 72: 19. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14. Then the tabernacle of God will be with men, "and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 3, 4.

How glorious it will be to live on the earth when the Eden of God shall be restored, and the eternal city shall be the beautiful capitol of the kingdom of Heaven forever.

5. *It is now high time to prepare for the coming kingdom.* Sweet mercy will soon linger no more. The many wonderful events of which the prophets of God have spoken will soon be fulfilled. If we desire to be ready when the Master appears, we must not postpone our preparations. It is well for us to make decisions, but to delay carrying them out from week to week is dangerous. To-day is the day of mercy. Dear reader, prepare to meet thy God.

We must be fully in earnest in our efforts. Our Saviour says: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. It is not enough to seek. We must strive to enter in.

We must learn to suffer with Jesus and deny self. The angels of God want to point to a people on the earth in the last days of whom they can say, "Here is the patience of the saints." Let us therefore bear our cross without murmuring. Let us rather be thankful and praise God for his gracious providence. It causes pain to crucify the flesh, and to be chastened by the truth and Spirit of God. But it makes us partakers of the holiness of God and brings forth the blessed fruits of righteousness.

We must also learn to work with Jesus. The harvest is great, the laborers few. There is a great work before us. The earth is yet to be lightened with the glory of the last message of mercy. There is no lack of spectators, but we need workmen—faithful servants who will watch and pray and be diligent in the work of the Lord until he comes. "Here are they that keep the commandments of God and the faith of Jesus." They must live and work for others, and must themselves be quickened together with Christ. They must die to the world and live by the faith of the Son of God, who loved us and gave himself for us. Then the eternal glory of the new earth shall be ours, when all the beauty of this world has passed away.

JOHN G. MATESON.

IMPOSSIBLE.—Randolph said to Clopton, a neighboring Baptist clergyman, "When I was a young man, infidelity through the influence of Mr. Jefferson and the French Revolution, was common among young men of culture and rank. I sympathized with it; but I scorned to be an infidel without careful and thorough investigation. I thought it fair that I should first read the Bible; but I had not read it through before I became convinced that uninspired men could no more have written it than a mule could have composed the 'Principia' of Newton."

"THE GLOOM OF AUTUMN."

HAIL, ye sighing sons of sorrow,
View with me the autumnal gloom;
Learn from hence your fate to-morrow,
Dead—perhaps laid in the tomb!
See all nature fading—dying,
Silent all things seem to mourn;
Life from vegetation flying
Brings to mind the mouldering urn.

Of the autumn tempest rising
Makes the lofty forests nod,
Scenes of nature, how surprising!
Read in nature, nature's God.
See our Sovereign, sole Creator,
Lives eternal in the sky,
While we mortals yield to nature,
Bloom awhile, then fade and die.

Death or war my mind depresses,
Autumn shows me my decay—
Calls to mind my past distresses—
Warns me of my dying day.
Autumn makes me melancholy,
Strikes dejection through my soul;
Oh! to see my former folly,
Waves of sorrow o'er me roll!

Lo, I hear the air resounding
With expiring insect's cries,
Oh! their moans to me how wounding—
Emblems of my wretched sighs!
Hollow winds about me roaring—
Noisy waters round me rise,
While I sit my fate deploring,
Tears fast streaming from my eyes.

What to me are autumn's treasures,
Since I know no earthly joy!
Long I've lost all youthful pleasures,
Time must youth and health destroy.
Pleasures once I fondly courted,
Shared each bliss that youth bestowed;
But to see where once I've sported,
Now embitters all my woes!

Age and sorrow since have blasted
Every youthful, pleasing dream,
Quivering age with youth contrasted,
Oh! how short their glories seem
As the autumn frosts are cropping
Leaves and tendrils from the trees;
So my friends are yearly dropping
By old age and dire disease.

Former friends, oh! how I've sought them
Just to cheer my drooping mind!
But they've gone like leaves of autumn
Driven before the dreary wind!
When a few more years are wasted,
When a few more springs are o'er,
When a few more griefs I've tasted,
I'll greet them on the other shore.

Fast my sun of life's declining,
Soon would set in endless night,
But my hopes, pure and refining,
Rest in future life and light.
Cease, my soul, this mournful sighing;
Faith will break this sullen gloom;
And the resurrection morning,
Soon will burst upon the tomb.

—Sel.

The Prevention of Crime.

"THE extraordinary prevalence of crime in this country is a thing that must appeal to the most serious attention of statesmen, public guardians, and thoughtful people of every class. Not a newspaper but brings news of some rape, highway robbery, or terrible murder. This is becoming the age of crime, and that, too, of unpunished crime. The most horrid outrages known to man are committed; the criminals often escape detection, and go for years, and sometimes forever, unknown. A dozen murders have been committed in the last two years, the perpetrators of which are still unknown; a hundred outrages on females, and the scoundrels undetected; a thousand robberies, and the stolen property unrecovered.

"Nor is this all. When the malefactors are arrested and brought into the halls of justice, the chances are even that, by some legal quibble, they will escape the punishment due them. The case may be so plain that even the friends of the criminal admit his guilt, but he is by no means condemned on that account. A clerk may neglect to dot an 'i,' or cross a 't,' a fault in the indictment is found, and the accused, already condemned by public opinion, may, and often does, escape, to repeat his diabolical crimes elsewhere.

"Take a notable case. A little boy is playing with his mates. Two men come along, and persuade him to go with them. He does so, and that is the last known of Charlie Ross. If the earth had opened and swallowed him, he would not have been more completely lost. Two men have baffled the utmost efforts of a hundred detectives, and after a year of search they are forced to confess themselves as much in the dark as ever. Take another. An old man, living in a densely peopled part of a large city, is struck down by the hand of an assassin. His murderer opens the front door, goes out, perhaps brushes by the arm of a policeman, walks down the street in the glaring light of the gas lamps, turns a corner, and is gone. That is all; the world knows no more who he is, whence he came, and whither he has gone, than if he had never been born. The Corner's jury comes and sits with owl-like gravity; the police come, pry and smell in every corner,

go away, investigate, and accomplish nothing. "Take the Gad's Hill affair as a type of the other daring railroad robberies lately committed. Five men stop a crowded passenger train, rob the mails, steal the express money, rob the road agents and the passengers, mount their horses and ride off, and that is all. By this act it is clearly demonstrated that five men may, and with impunity do, dare the anger and defy the power of a traveling public, a rich railroad corporation, an express company, a State's authorities, and the United States government.

"Let the kaleidoscope turn again, and another scene comes to view—one that touches the heart of every father, mother and brother in the land. A little child lies silent in her coffin. Flowers are strewed around her, the solemn words of the funeral service are heard, amid the weeping of a disconsolate mother and the sobs of a stricken father; the little, cold body is laid away to everlasting sleep, the clouds cover the coffin, the turf is laid over the grave, and the sad act is over. Painful enough it is, if the little one has died in her mother's arms, if she has peacefully breathed out her last sigh on the loving breast of a father, and whispered her final words of love into his attentive ear. Sad enough when the patient hand of a sister has wiped the death-damp from the innocent brow, closed the eyes that never looked on iniquity, and composed the tiny limbs for their last resting place.

"But the little one has met a different fate. She knew no sin, and yet was made the victim of a human devil. She was subjected to the most damnable outrage that can be conceived, and then strangled to prevent its discovery. Every father deserving the name will feel his heart burn and his hands quiver if he thinks how he would feel and act if the case were that of his own innocent child. How long are such things to continue? Is there any efficiency in our police, or any justice in our courts? If so, why are not demons who perpetrate such outrages caught and hanged, as they ought to be? If such occurrences take place often, who can blame the people for taking judgment into their own hands, and administering a swift and terrible justice on such offenders? At this moment, every father who reflects on the circumstances would uphold and defend the action of any set of men who would summarily lynch such an offender, and nine hundred and ninety-nine out of every thousand in the nation would say, 'Well done!'

The foregoing, from the *St. Louis Globe Democrat*, of July 24, 1875, does not seem to indicate that we may look for the millennium very soon. It is no wonder that the writer says this is "becoming the age of crime." It is already the age of crime, because it is the age of selfishness. This age has been called the "age of covetousness," but covetousness and all the evils of the age can be traced to selfishness as the root. And this is why it is becoming an age of "unpunished crime." It is ascertained that juries can be bribed, and that gold will set the prisoner and the criminal free. Let those who cry out, "How long are such things to continue?" study the word of God, and they will learn that this wicked age is plainly set forth, and that "evil men and seducers shall wax worse and worse, deceiving and being deceived!" 2 Tim. 3: 13.

It will continue till God can no longer bear with a revolted and Heaven-defying world, and the earth shall be swept with the besom of destruction. Then shall the Prince of peace and righteousness begin his everlasting reign. Let us be thankful that this consummation, so devoutly to be wished, is near at hand.

W. PENNIMAN.

Missionary Workers.

[A paper read before the New England T. & M. quarterly meeting, Nov 7, as introductory to their Society paper, entitled, *The Missionary Worker*.]

To be a true missionary in the cause of Christ is the highest and noblest work in which mortals can engage. Nothing so elevates and adorns the character as the possession of that spirit that will enable us to be co-workers with Christ and angels in their mission of love to fallen man. None can successfully engage in this work until they have received the spirit of Christ into their hearts, and are willing to lay aside every selfish motive, and with ardent love for the precious truths of God's word, make his glory and the salvation of souls the great object of their labors. All who truly desire to serve God will esteem it a privilege to aid in the advancement of his cause, and they will wish to labor in such a manner that he can approve and bless their efforts.

Before entering upon this sacred work, we should seek Jesus in our closets, and earnestly plead with him for the baptism of his Spirit, that we may be actuated by pure motives and unselfish love for his truth and precious souls. We need such love for Jesus, who has done so much for us, that we shall cheerfully make

sacrifices and deny self for his dear sake. We need to contemplate his lovely character and unselfish life as he went about doing good, often meeting the scorn and derision of those whom he sought to bless, that we may become imbued with the same spirit. We need to plead for that moral courage that will enable us to encounter opposition and meet with disappointments and failures without becoming faint-hearted; for we must learn to endure hardness, as good soldiers of Jesus Christ. We need that hopeful spirit that will not be disheartened in the midst of trials. If we are Christ's, and are striving to educate ourselves for his service, we shall find it sweet to work for him.

But the heart that is wrapped up in selfishness and love of the world cannot appreciate the sweetness of such service. There is no responsive chord in the supremely selfish heart that is in unison with such service, nor with the motives that actuate it. We can but pity those persons who possess such an excess of self-love that they cannot enter upon this work; for they are strangers to the purest happiness mortals can ever know. And unless they are molded anew by the Holy Spirit, and made partakers of Christ's divine nature, they can never enter his heavenly kingdom; for no taint of selfishness can ever enter there. May He who sits as a refiner and purifier of his people enable us by his grace to attain pure, unselfish characters and become true missionaries in his cause.

There are many ways in which we may become missionary workers. If we are imbued with the spirit of the third angel's message, and with love to God and for our neighbor, we shall not be at a loss for something to do. There are golden opportunities offered us on every hand. Shall we improve them, and gain the Master's sweet approval? Or shall we idly let them slip, and meet his frown at last? Let us awake! Let us take hold of present duty. The past we cannot change; nor must we deceive ourselves with visions of future good while we overlook the duties of to-day.

Life is made up of small things, as drops make up the ocean. If we ignore the items, neglect the little opportunities of the present, we shall find in the end, to our sorrow and dismay, that we have wasted a life. There are suffering, perishing souls around us. Have we no words of warning, of love and sympathy, no prayers to offer for such as these? Shall we wrap our mantle of selfishness about us, and with folded hands sit idly at our ease, while they go down to ruin? We have but little time remaining in which to work. "For yet a little while, and He that shall come, will come, and will not tarry."

Earth is fast filling up its cup of sin and misery, and Satan is not idle. Oh! that we might more fully realize the fearful work he is doing, and the deceptive wiles by which he leads unwary souls astray. He watches every avenue to the human heart, that he may secure an entrance, and unless we have angels of God to guard us, and the strength of Christ in which to resist him, we shall be overcome; and unless we are engaged in the service of Christ, Satan will enlist us in his own cause. We either gather with Christ or scatter abroad. We must put on the whole armor of God if we would be able to stand against the wiles of the enemy. We must be whole-hearted in the service of our Master, if we would be accepted of him, and gain the overcomer's reward. There is no time for delay in this glorious work. "Behold, I come quickly," says our Saviour, "and my reward is with me, to give every man according as his work shall be."

NELLIE F. HEALD.

A Catholic's Opinion of Us.

WHILE in California, I became acquainted with an educated Catholic gentleman. This gentleman attended many of our meetings, subscribed for our paper, &c. He became much interested, and attended our late camp-meeting at Fairfax, California. Writing from the camp-ground to a friend of his, he gives his impression of our people. Being permitted to read his letter, I take the liberty to make the following extract from it:—

"But here I wish to say a good word in respect to S. D. Adventism, having with an unprejudiced mind closely watched the workings of the faith of these religionists, at this camp-meeting and elsewhere. There are eighty-eight camp tents on the ground; nevertheless the attendance is not nearly so large as I expected it would be, but the lack in numbers is made up in quiet deportment and respectability. And what sermons! based as they are on the plain meaning of the Bible, and delivered in an earnest and clear manner, they are peculiarly impressive and instructive, and are listened to with profound attention by all hearers. The ministers, or rather, as they are called, the elders, of the church are affable, cheerful, earnest men, whose lives are entirely devoted to preaching the gospel as they find it, editing their denominational papers and tracts, and patiently promulgating the doctrines of their religion, little by little, through-

out the world. Inasmuch as I fully believe in the sentiment, 'Peace and good will toward all mankind,' and as the ministrations of these elders and their co-laborers clearly point to a better understanding of the Scriptures, on which the Christian religion is founded, and as they perseveringly teach obedience to the ten commandments on all possible occasions, thereby fostering charity, harmony, propriety, uprightness, may God give them—these elders—I pray, all needful inspiration.

"The aged and middle-aged ladies, permanently on the ground, outnumber the young ones. Of the latter, I have not seen a single ill-behaved girl; they are all as sober-minded as their mothers and grandmothers. S. D. Adventism seems to have the effect of rendering sober-minded, but withal cheerful and amiable, all women who embrace that faith. Neither is there an unruly boy on the ground. In short, this religion is a good religion for all classes of society, from the fact that it certainly does have a benign influence over the characters of men. It renders rough natures affable; begets a feeling of brotherly love among the male members; and, wonderful to behold! it casts away fashionable extravagance in apparel among the female members, and creates gentle kindness among them, one toward another. You see, my friend, that I had excellent reasons for coming here. Go and hear the elders whenever you can. You will never regret the time thus spent."

I hope we may ever so live as to be worthy of the good opinion our friend has formed of us.
D. M. CANRIGHT.

Thoughts.

PROPHECY tells us that the long history of of this world is to be marked by two great events—the coming of Christ in human form as a "man of sorrows and acquainted with grief," and his second appearing in regal splendor as "King of kings and Lord of lords." The first prediction was fulfilled long, long years ago in Bethlehem of Judea. The second points its warning finger into the now not distant future. The destiny of a world is involved in these two events, and the loftiest strains of human eloquence cannot do them justice; not even the tongue of an angel is powerful enough to portray before our minds the associations which cluster around the one, and the events which will precede and accompany the other. No sublimer themes can occupy the mind of man, and no more exhaustless subjects can come before his notice. In the one we see the "length, depth, breadth, and height, of a Saviour's love;" in the other, the plan of salvation will be finished, the unsatisfied longings, dim hopes, and sad, bitter cry of the human heart after a life to come, will all be hushed, and the "mystery of redemption" solved.

Nearly two thousand years have rolled away since the Son of God walked the plains of Galilee and stood upon the hills of Jerusalem; and those years have been fraught with deep interest to the human race. "Jacob's promised star" has been shining, and the tiny flame, kindled so long ago, has spread its glorious light throughout the world. The time now draws near when He who was spit upon, reviled, and crucified, will once more visit this earth, not as a man, frail and mortal, but as a king, glorious and eternal.

In contemplation of this event we become wrapt in "holy enthusiasm," and long for the glad day to dawn when the last cry of human agony will be hushed, all nature breathe long and peacefully, and the smile of God rest upon a redeemed race. Whatever is deepest and most sublime in human nature is called out by these anticipations, and our aspirations are quickened for something purer, nobler, and more lofty, than this poor life affords. We know that the future holds hidden within its awful precincts that for which our restless hearts yearn. What matters it if the world is dark with tempests, and mists are on the hills, and the "blast of the north is on the plains!" Beyond, there is light and joy, and we have a promise yet to be fulfilled which is glorious—even the return of our Master and the setting up of his everlasting kingdom.

The love of God is as vast as eternity and as wide as the world; and though finite mind cannot fathom the mystery of human life, yet we know that our Father is tender-hearted, kind, and forgiving. If we take fast hold of that divine arm which reaches to the lowest depth of human woe while it grasps the throne of the Eternal, we shall be strengthened with everlasting strength, and finally we shall become pillars in the temple of our God, to go no more out forever.

ELIZA H. MORTON.

Allen's Corners, Me.

It is said that the tiniest quantity of musk will fill the room with its odor for many months, and so the impression which a lovely character leaves on the mind and memory lasts for a lifetime (yea, is not lost through eternity), but "the memory of the wicked shall rot."—*Dr. Hall*.

WE cannot escape the responsibility of liberty.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 25, 1875.

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

Battle Creek.

BATTLE CREEK, Michigan, has been a very important point for the Seventh-day Adventists during the past twenty years. In the autumn of 1855 our Office of publication was removed to that place from Rochester, N. Y. Many and hard have been the battles for truth and the right on that old battle-ground, and it is encouraging beyond expression to know that victories turn gloriously on the right side. There our first College, our Health Institute, and our main Printing House are located. There is a church of more than two hundred members who regard us as their pastor, though we are from them six months at a time, and are with them only a few Sabbaths in a year. We can never have as much interest at any other point as at Battle Creek. In building up our fine and prosperous institutions located there, we have spent twenty years of the very best of our life. And now good news from that locality wakes up emotions of love and regard for the great work well founded and begun there, which have inspired our efforts during twenty years of labor and care. An excellent letter from Bro. Wm. Ings, of Battle Creek, speaks of our labors with that church just before we left in September as follows: "There has been a great improvement since your labors here. Among the young a great degree of good is manifested. It can be seen in the deportment, and in the very countenance. There is more freedom in the social meetings, and the attendance is larger. The school, from what I hear, is doing much better than at any previous term. We have a good class of students, and there seems to be an effort on their part to make the most of their time. We may hope, I think, that many of them will make efficient laborers in the cause."

Eld. Smith has the work of two or three men on his hands. In his position, we know from experience that no man can do justice to himself or his work. We shall help him on the REVIEW all we can. And while there are many interests of our great work located in that city which have a strong hold upon our sympathies, it gives encouragement to know that our feelings of regard, and care, and love for our people, and for the work there, are reciprocated by those on whose friendship we can rely.

The condition of our Pacific Association, and to avoid the eastern cold winter, make it necessary for us to remain in Oakland until early spring when we shall return, and make timely arrangements for the round of camp-meetings for 1876. Mrs. W. and the writer think we shall fill up the entire warm part of the season with meetings, one each week, and that we shall be able with the help of Elders Smith and Canright to attend all the Eastern Camp-meetings. These are meetings of the greatest importance to our people, and each should be held at the proper time, and should have a full force of laborers.

J. W.

Oakland.

THE city of Oakland, the pride of California, has become a point of especial interest to our people, as the seat of the Pacific Seventh-day Adventist Publishing Association. In the center of this beautiful city we have a Publishing House in the form of a Greek cross, 66x26, east and west, and 46x26, north and south.

This building has two stories, a fine basement of great value for storing stock, and four finished rooms in the attic. On the lower floor of the building in the rear part we have two fine presses in use, driven by the New York Safety Engine which is located in a brick engine house eleven feet from the main building. The rooms in the two stories are large, and twelve feet from floor to ceiling. The indentations at the four corners of the building give the rooms better shape and more light, which is highly prized by editors, compositors, proof-readers, and pressmen. We are five blocks from the noise of Broadway, in a quiet part of the city. And as we do not covet common printing, our retired position is desirable for our own work and fine book and music printing from the outside, which is already pressing in upon us before we are fully ready for such work.

In this city there is a church of S. D. Adventists of eighty members. The conversion of these resulted mainly from a course of lectures

in the Big Tent sixteen months since. And there are no reasons why a similar effort should not result in doubling our numbers here. Our relation to the temperance cause at the time of the "Local Option" struggle, when the tent was first pitched in this city, brought us before the most valuable part of the public in our true character. And notwithstanding the unpopularity of our religious sentiments, we enjoy the confidence and friendly feeling of the people.

The growth of Oakland is rapid. The School Census Marshal for the year 1875 reports that in June the population by actual count was 20,691, in 1873 the population was 15,387. This shows an increase of 5,304 in two years. Its increasing and ever-changing population will make this city one of the best fields of missionary labor in the world.

The climate of Oakland is delightful. The water is good. The people attend to their own business, and respect those who in a proper manner mind theirs. Probably there is not a city on the globe where the rights of men are regarded more sacred, and where property and human life are safer than in Oakland. The cheap labor of the Chinamen brings the services of common working white men at a low figure. Rents and fuel are too high for such in this city. And those men of small means and large families who cannot get a good living in the East would do worse in Oakland. And California is overrun with mechanics.

But the young cause in this city needs help from those who are able and willing to help. Men in advanced years, or in feeble health, who have made life a success, and have a liberal competency, live on the proceeds of property easier and happier in Oakland than in any other city of which we have knowledge. Having neither rents nor interests to pay we can print as cheaply in Oakland, Cal., as we do at Battle Creek, Mich.

J. W.

How to Work.

A SKETCH of the conversion and early labors of D. L. Moody, by J. B. T. Marsh in *The Christian at Work*, states some facts touching the manner and methods of his labors, from which all who wish to work successfully for Christ may learn some profitable lessons.

Passing over his conversion, we commence with him in the boot and shoe business in Chicago. Here he entered earnestly into Sunday-school work. His first act was to rent four pews in the church with which he was connected, and from Sunday to Sunday fill them with young men whom he picked up in the boarding-houses and in the streets. Each Sunday he would scour the streets and lanes, and by personal contact with individuals and labor for them, drum up recruits for the Sunday-school, not only for his own church but for others also.

While engaged in this regular recruiting business for the established church Sunday-schools, he conceived the idea of starting a school of his own, where those who could not be persuaded to go into the fashionable and well-dressed schools of the church might feel free to come.

Selecting as the field of his operation a locality called the "The Sands," which rivaled in squalor and crime the celebrated "Five Points" of New York, he found an empty room which had been used as a saloon, hired it, and started out to drum up a school. He had to resort to all means to conquer an acquaintance with the urchins, and gain their confidence. During the day he sold boots and shoes, and by night he scouted through the alleys enlisting members for his Sunday-school, gaining access to the more shy and reserved by a free distribution of maple sugar. His school within a year reached an average attendance of six hundred and fifty, and soon swelled to a thousand.

Great was the wrath of the Romanists against him, and many were the threats to take his life. On one occasion three enraged men cornered him in a room, closed the door, and notified him that his time had come. "Look here," said Mr. M., "give a fellow a chance to say his prayers first, won't you?" They could not well refuse that last request, whereupon he dropped upon his knees and prayed for them with such fervency that one by one they stole out of the room, leaving him to take off to his Sunday-school the children for whom he came.

At length his work so grew upon his hands that he decided to leave his secular business and devote his time wholly to it. Investing what little money he had not given away, in a pony to bear him from place to place, he opened a new era in his work. On Sunday morning he would start out, and, on his pony, head back a procession of scholars whom he had secured for his school. Refusing to use any means given

him for his work, to defray his own personal expenses, he slept on the benches of the Y. M. C. Association rooms rather than to pay for lodgings elsewhere.

His Sunday-school at length grew into a church, of which he was the unordained pastor. But it was a busy hive of Bible readers, tract distributors, lay preachers, and missionary visitors. In his theory of the Christian life, the next thing for a man to do after he has turned to the Lord is to go to work for him.

How does this compare with the way some work in the cause of present truth? Does it not shame the efforts of many a one who goes out with the profession that he has the last message of mercy to herald to a perishing world, and that even this is almost ended. It is this intensely earnest *personal effort* that will win every time. The results of his efforts prove this. And if he in his work feels impelled thus to labor, how ought that people to engage in their work who have the last warning to sound abroad, and who are acting under the commission, Go out into the highways and hedges and *compel* them to come in, that my house may be filled?

U. S.

The Sea and the Waves Roaring.

So marked and unusual is the disturbance in the elements at the present time, that the papers just now are full of the records of devastating storms on the land, and shipwrecks, with unequalled loss of life, at sea. England and France are visited with incessant rains causing disastrous floods over large sections of territory. One paper in a short paragraph enumerated about 400 lives lost by shipwrecks, the news of which had just been received. Another paper says:—

"The daily press seems to have almost been wholly given up to the description of disasters at sea, so numerous are they and so fast they follow one another. The latest of these is an account of the wreck of the bark *Toronto*, from Glasgow for the West Indies, all the crew being lost save Antonio Maximo, a native of Manila, who was picked up by a passing vessel and brought to New York after being in an open boat for twenty-five days. He managed to exist on such fish and birds as he could catch, and when found was insensible. Of the remainder of the crew, seven were drowned on first taking to the boat, and six starved to death afterward."

The following will serve as specimens of the daily record:—

"Late news received at Boston is to the effect that two brigs and four schooners were lost with all on board during the terrible hurricane which recently caused so much damage at Jamaica, Navassa, Jamaica, and St. Iago."

"It is now rendered probable that not a soul was saved from the steamer *City of Waco*, burned off Galveston."

"Knoxville, Tenn., one morning last week, experienced the heaviest shock of earthquake ever felt in that section of country. It lasted ten seconds, causing buildings to sway."

At the same time numerous and extensive fires are reported; but fire is not estimated of much account now unless it wipes out a whole city. Can we not read in these things a fulfillment of Luke 21:25?

U. S.

Why Delay?

WHY delay what you intend to do? We are nearing the end of another year. And still perhaps you intend to do the work that is yours to do, and that no one can do for you. You mean well, and make good resolves; but they never will be carried out, until you begin to do. And the time to do is now. Dreams of future doing amount to nothing. The work that is never begun will certainly never be finished. Delay is stealing away your time. You must come to the decision to begin now, and to persevere to the last. This is the only way to be prepared to hear the well done at the last.

There are two important things for you to attend to. One is the preparation, the thorough conversion of your own heart; the other is your duty to labor for the good of others. These can be, and should be, attended to at the same time. We should not put off doing for others till we are satisfied that our hearts are all consecrated and all right—that the work for ourselves is all done. Doing for others will help in the work for ourselves. To engage in spreading the light of truth by distributing tracts or getting subscribers for the papers that contain the truth for the present time, will help in the work of overcoming selfishness in your own hearts and becoming wholly consecrated to God. But your work for others must be attended by earnest and constant prayer for the blessing of God on you and your efforts for them. In this way, you will help others in the way to life, and you will make progress yourself.

Now, why delay? Why let all your time slip away unimproved? Awake to duty and your own interest and that of others. The time is now, and until you come to this decision, your work will never be begun, and consequently never done.

R. F. COTTRELL.

How to Spoil a Meeting.

THIS is very easily done, as many can testify. Still it is done a great many times ignorantly, when persons are very anxious to make the meeting a success. Having observed some upon this point, I may be allowed to make some suggestions.

1. *Commencing meeting.* Very much depends upon commencing the meeting promptly. I have been at churches where it was impossible to commence a meeting within half an hour of the time appointed. Many will be sure to be late, and some will come when the sermon is half or two-thirds through. There is no excuse for such miserable slackness as this, and it is nothing but slackness. I have carefully studied this difficulty till I am satisfied that the elder or leader is the one who is largely responsible for it. If you have a prompt leader, he is always on time himself and will commence the meeting on time, and you will always find the church prompt also. But if the elder or leader is behind, and is slack about commencing on time when he is there, you may be sure that the church will always be behind time.

Some good-natured elders, who would naturally be prompt themselves, fall into a habit of waiting for others rather than to commence without them. But this is just the thing that never ought to be done. Let the elder wait for these tardy members ten minutes' one Sabbath, and they will be sure to be ten minutes late next Sabbath; for they will reason thus: "Meeting did not commence till ten minutes after time last Sabbath; so I need not hurry this time." And those who were on time will reason that they got there too early last Sabbath. They do not wish to do it again, and so they will be late next Sabbath; and so it will go on, the meetings commencing a little later every Sabbath. Finally a meeting appointed at half-past ten will commence about half-past eleven. This will ruin any meeting in a few months. Now there is one sovereign remedy for this, and only one, viz.: Let the leader himself be sure to be in his place, ready to commence meeting promptly upon time. Having selected a proper hour, upon which the church are all agreed, let it be distinctly understood that services will commence at the time appointed, whether there are few or many present. If there are but one or two present, or no one but himself, let the elder open the meeting with singing, prayer, and testimony, as usual; and when all have done, dismiss the meeting. Let the tardy ones have the pleasure of coming after the meeting is out. A few Sabbaths of this experience will cure them. Few persons are willing to be always tardy. But if they find you will wait for them they will be sure to wait as long as you will; whereas if they find the meeting always commences on time, they will finally form a habit of hurrying around in time to be there.

2. Continuing the meetings too long, Sabbath after Sabbath is a fruitful source of evil. We frequently hear persons complain that the Sabbath meetings are so long and tedious that they become a dread to them. No time is left them for rest or home reading. The Sabbath meetings should be a pleasure and not a dread. From an hour to an hour and a quarter is as long as a meeting should last ordinarily. Then if there is a Sabbath-school, another hour for that is all that should be taken. If it is carried beyond this, the interest cannot be long maintained.

3. A good many churches are greatly burdened with one or more persons who are wonderfully endowed with the gift of continuance in speaking or praying. You may exhort them to be short; but it avails nothing. You may remind them that there are others to speak, but it is vain. You may tell them that long speaking is ruinous to a meeting, but they never seem to think that this means them. It is all for somebody else. I have tried most every way to cure such persons, but confess that I have utterly failed so far. Probably such persons have no idea what is meant by a long speech. But let us suppose a case. Here is a church of thirty or forty members. Ordinarily there will be twenty or thirty out at a meeting. The meeting should last one hour—sixty minutes. The meeting should be opened with singing and several prayers. Then there should be occasional

singing between the testimonies. All this will consume at least one-half the time, so that we only have about thirty minutes left for speaking. This will give a minute to a minute and a quarter to each one, provided every moment is improved, but less if it is not. Hence ordinarily a testimony of a minute and a half in length is a long testimony. One two and a half long would be very long; and one three to three and a half minutes is tediously long and unbearable, unless the person has something extraordinary to say. Then he should be enough shorter for three or four weeks to make it up.

Now, brother or sister Talkative, if you want to know whether you are accustomed to talk too long or not, just take your watch and time yourself and you will no doubt be astonished to find that you are accustomed to talk tediously every Sabbath. Other points might be readily named, but we forbear lest by too long a lesson we should discourage those who need to reform upon these points. D. M. CANRIGHT.

Ten Thousand Subscribers Wanted for the Signs! Shall we Have Them?

Two years ago, before the Tract Societies were hardly organized, a call was made for ten thousand subscribers for a trial volume of the REVIEW for six months. It was met with a ready response of fifteen thousand. Last year a call was made for thirty thousand subscribers for the VOICE and Reformer. Each Conference Tract Society marshaled its army, entered the field, and not only procured the subscribers, but also put into circulation fifty thousand Hygienic Almanacs. This was done in addition to their general labor with our health tracts and denominational publications. Whatever mistakes may have been made in accomplishing the above work, the strength of systematic effort has been clearly demonstrated. And had not the grasshoppers given battle to some of our western Conferences just as every nerve was being strained, every Conference would have come out of the conflict stronger than it was before. There are scores to-day rejoicing in the truth as the result of that effort. For this much, we will thank God and take courage.

Now another effort is to be made, and with the experience of the past two years, we can take hold of the work with a greater assurance of success than ever before. God's hand is still in the work, and now when hard times are upon us, with other obstacles before us, it is just the time to manifest the true missionary spirit by putting forth a greater effort than ever before. A battle and a march is the Christian's watchword.

There are many reasons why we should make the SIGNS a specialty this fall and winter, though not to the exclusion of other branches of the work. But as this new paper enters the field, heralding the third angel's message from the shores of the Pacific, it would be cowardly indeed to let it struggle alone. Now is the time for the Tract Societies to lend a helping hand and raise its circulation to ten thousand. The financial condition of the young institution, and the object of the paper, have been clearly stated in the REVIEW, and special reasons have been given why it should find its way into ten thousand homes this present season, in Vol. 2, No. 2 of the SIGNS.

Already the long evenings are upon us, and we should immediately enter upon this work. We expect there will be a general falling into line in all the Conferences from the shores of the Atlantic to those of the Pacific. New England makes a noble strike for one-tenth of the entire number. They will obtain one thousand names, not carelessly gathered up, but those of interested readers. New York will follow with twenty-five hundred. And if other Conferences will also fall into line and do their respective proportions, the work will be equalized from Maine to California.

This work can easily be done without neglecting other branches. We ask for a united effort on the part of the Tract Societies—president, directors, and members—and in a few weeks a victory will be gained that will give joy throughout eternity to every participant in it who perseveres so as to be saved in the kingdom of God. Let the canvassing commence at once. God is in this work or he is not. If he is, then now is the time to show that we are on the Lord's side.

Let all judicious canvassers at once enter the field, those whose deportment is such that they can win their way to the hearts of those with whom they associate. Any practical canvasser can use any of our dollar books to advantage in offering it as a premium to the individual

who pays the subscription price. There are hundreds of men and women among us who would be successful canvassers for our periodicals if they would give their attention to it. And there are scores who have made canvassing a success in the past. Some have canvassed for pictures, picture-frames, and many other articles, even patent rights, and this, too, with marked success. Now we ask for this same talent and energy to be brought into use where it will yield fruit unto eternal life.

Let such an army of canvassers enter the field—not for sordid gain—but let them be persons whose hearts are fired with a zeal for God and his truth, and fifty thousand new subscribers for our denominational paper, and fifty thousand for the *Health Reformer*, would not be an extravagant number to be obtained. There are periodicals of a denominational cast, and journals that within the short space of two or three years have reached a list of subscribers far beyond even a hundred thousand. Now while just in sight of the immortal prize, with that truth upon which the destiny of the world rests, shall we show less zeal and devotion? We have not half comprehended what might be done if we as a people could unitedly be moved to action with as much understanding zeal in spiritual things as the children of this world have in their efforts to gain the mammon of unrighteousness. The cause of God is of far more importance than any worldly scheme. The reward is as much higher as the heavens are higher than the earth.

We want permanent canvassers—disciplined colporteurs—in the cause of Christ. We want men and women who feel the burden of the work upon them. There should be not less than a thousand such men and women visiting from house to house, and having such an influence that the families where they once call will welcome them again—those who will go feeling the responsibility of souls upon them. Go from your closets to visit your neighbors, and wet your efforts with tears from a tender heart, full of the love of God. Like will beget like. Let your own heart be tender and others will be affected. Draw from Christ the needed help, but be in earnest. Don't be lukewarm and half-hearted. No one will believe that you have any faith in your own calling if you are. There are souls everywhere whose hearts are all prepared for impressions to be made upon them favorable to the truth of God. Now is the time to enter the harvest field and labor for God.

Much has been said in reference to the manner of obtaining names. We want interested readers, and they are to be found everywhere. The manner in which we approach people has very much influence in deciding whether they will be interested to read or not. Let our brethren who enter the canvassing field study to know what extracts to read from the SIGNS or *Reformer*, and what words to say that will arrest the attention and interest. With a little effort and careful thought any person of common ability can so adapt himself to the work that he can awaken an interest to read with almost every one.

What we have said in reference to the SIGNS is not designed to give the impression that that paper is to take the place of the REVIEW. That list should be increased thousands. But the SIGNS OF THE TIMES is a pioneer paper, one for the Tract Societies and individuals to send into new fields; and one for which a special effort should be made at the present time.

S. N. HASKELL.

A Short Chapter on Duties.

DUTIES OF LOCAL ELDERS.

1. To be an example to the flock, in dress, in conversation, in hospitality, in deportment, in all things.
2. To feed, as much as in you is, the flock of God, over which the Holy Ghost hath made you overseers, willingly, and of a ready mind, giving them clean food that will be meat in due season.
3. To visit all the members of the fold as often as practicable, to strengthen the feeble knees, and lift up the hands that hang down.
4. To leave the ninety and nine in the wilderness and seek after the wandering, and restore them to the fold if possible.
5. To baptize, and administer the ordinances of the Lord's house, in the absence of an evangelist.
6. To call a business meeting just before your State Conference, to make your annual pledge to the Conference, and to choose a delegate, or delegates.
7. To call a business meeting near the close

of each year to elect s. b. treasurer and church clerk for the coming year.

8. To call business meetings when necessary and preside over the same.

9. To perform the duties of a deacon, if the church has no deacon.

10. To look after the lambs of the fold, and take a deep interest in the Sabbath-school.

11. To be on hand at every meeting if possible, and be very punctual to begin meeting at the time appointed.

12. To have your own soul filled with faith, hope, and love, and scatter the same blessings freely to all.

13. To transfer the above rules to your memorandum for frequent reference.

DUTIES OF CHURCH DEACONS.

1. To look after the wants of the sick and destitute of the household of faith.

2. To look after the temporal affairs of the church, such as fuel, lights, &c., and all other necessities for the comfort and convenience of the congregation.

3. To see that the place of worship is kept neat and comfortable as may be.

4. In connection with the elder, to take charge of funeral services.

5. To make the necessary preparations for baptism.

6. To make the necessary preparation for the celebration of the ordinances of the Lord's house.

7. To "use the office of a deacon well," and thus "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

8. To preserve the above rules for frequent reference.

DUTIES OF CHURCH CLERKS.

1. To keep a neat and respectable blank book for church records.

2. To record, in the first part of this book a clear and full account of the organization of the church.

3. To record the church covenant, with names of all the members appended thereto.

4. Leave space enough opposite each name to write "letter," "disfellowshipped," or "deceased," with date.

5. To record every case of expulsion, with the accusation.

6. To record every case of accession of members, whether by baptism or otherwise.

7. To record the names of all persons who receive baptism, the time when, the place where, and by whom administered.

8. To record plainly every item of actual business transacted by the church.

9. To record all items of special interest in the history of the church.

10. Be very particular in giving dates correctly.

11. Do not fail to make out the annual reports to the State Conference, and see to it that they are sent in season.

12. Use good ink, a good pen, and write plainly.

13. Take such an interest in the task assigned you, that you will transfer the above rules to the clerk's book for frequent consultation; and be ready at any time to cheerfully submit your work for examination.

DUTIES OF CHURCH MEMBERS.

1. To stay up the hands of your elders and deacons, by your prayers, faithfulness, and words of good cheer.

2. To always be in your place in the house of God, unless unavoidably hindered, and make sure to be there at the opening service.

3. To take very great pains to prevent disorder, occasioned frequently by children crying or running about the house.

4. To be always ready, and anxious to contribute something to the interest of the meeting.

5. To always be anxious to have some part in every good work in which the church is engaged.

6. If you are far from the church and its meetings, bear your testimony at least once in three months by letter. Write to the elder, and he will read to the church.

7. Do not go up and down among God's people as a talebearer. Lev. 19:16; Prov. 11:13.

8. Examine yourself frequently in the light of the words of our Saviour in Matt. 18:15-17.

9. Have fervent charity among yourselves, love as brethren, be pitiful, be courteous, be Christlike.

10. Paste these rules in the forepart of your hymn book, not to be sung, but to be studied and practiced, as rules for harmony in the church of the living God.

H. A. ST. JOHN.

Probable Sad Fate of Sister Wilcox.

THE Clam Lake (Mich.) News, in its last issue, publishes the following:—

"Our neighbors in Missaukee County have now a sensation in the shape of the mysterious disappearance of a lady who has been missing for two weeks. The unfortunate woman's name is Wilcox; she is a widow and resides on a homestead in 23-7. The day on which she was supposed to have been lost, Friday, two weeks ago yesterday, she went to visit her nearest neighbor, Mr. Richardson, who resides in 24-7 on the Houghton Lake road. She went for the mail and to obtain some meal, and left there about three o'clock P. M. This is the last that was seen of her. Parties passing her residence Sunday night saw no signs of life except a little dog she had left at home. These persons informed Mr. Richardson, and suspicion was at once aroused that the woman had missed her way home. It was also remembered that she had stated that she left some water on the stove boiling when she went away and must do some washing on her return. Monday a party of the neighbors visited her house and found everything as she had reported. This confirmed the belief that the poor woman was lost in the interminable forests of Northern Michigan. Parties were dispatched to Lake City, and a search was organized, about twenty men being on the expedition. These efforts were, at our latest information, unavailing, and they had about given up.

"The fate of the poor woman is pretty well settled. The weather since she was lost has been inclement, and even if starvation had not claimed her as a victim she could hardly have survived two weeks in the woods without shelter at this season of the year. The lady is reported to have been absent-minded and to have been lost before. She has a brother-in-law who resides in Missaukee County, and two daughters who are at present at some point east.

"For these facts we are indebted to Daniel Reeder, of Lake City."

R. C. D., of Monroe Center, Grand Traverse Co., Mich., writes us as follows concerning this sad occurrence:—

"The lady spoken of as lost was a Seventh-day Adventist. She heard of our little company of Sabbath-keepers here about one year ago, and started on foot and alone to find us; praying God to direct and help her, which he evidently did. She tarried several weeks with us, and then returned to her lonely home. It seems from her own statement that she had been called on by a brother-in-law to come to Missaukee to take care of her mother-in-law. She heeded the call, and took care of this relative nearly a year, until her death. Sister W. then came to this place. She said her brother-in-law persuaded her to take a homestead; and to remunerate her for her services he promised to build a house, and make some improvements on the land, but he could pay her in no other way. She was living on her homestead lonely and alone when she wrote me last.

"Her maiden name was Dorcas Moody. She was well acquainted with Bro. and Sr. White, Bro. Joseph Bates, and many others. She told me that she had been in the truth many years, and that her love for it increased. She seemed to be an earnest Christian. She told me her history, which is sad; and her fate is, oh, how sad!

"I submit these lines for your disposal, hoping thereby to give intelligence to many of this lady's friends, relatives, and acquaintances, which they might not otherwise receive."

Brief Thoughts.

DIFFICULTIES will oppose any good work; the great thing is, to meet them bravely and wisely.

Reckless words generally follow a reckless life. There is a great difference between the extremes of any subject or of any question; therefore we should avoid them.

Humility is a great soother, and a comforter in affliction.

Religion softens the heart of him who possesses it, while it hardens the heart of him who merely wears it as a cloak.

The loveliest face is soon made ugly by selfishness.

Ridicule is a mean weapon in any cause, and truth does not need it; but error and ignorance stand in constant need of it.

A man who cannot wait for the reward of his labor might better never plant a fruit tree; so a Christian must wait to see his reward.

A hearty salutation is a pleasant thing. Give your right hand to your friend or not any, unless your right hand is disabled. To some it is disgusting to give your left, with a flabby shake, and say it is nearest your heart.

Solomon's wisdom was a superior quality of genuine common sense. He constantly exhorts people not to be fools. JOSEPH CLARKE.

RUSSIA deserves her title of Northern Colossus, if soldiers by the wholesale go for anything. She numbers 2,901,000 armed men, including 200,000 Cossacks, in apple-pie order. They are as ready to burn as tallow candles.

THE WORLD'S GREAT HARVEST HOME.

SAINTS of God! the dawn is brightening,
Token of our coming Lord;
O'er the earth the field is whitening;
Louder rings the Master's word—
"Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their echoing cries resound—
"Pray that reapers
In God's harvest may abound."

Now, O Lord, fulfill thy pleasure,
Breathe upon thy chosen band,
And with Pentecostal measure
Send forth reapers o'er our land—
Faithful reapers,
Gathering sheaves for thy right hand.

Ocean calleth unto ocean,
Spirits speed from shore to shore,
Heralding the world's commotion;
Hear the conflict at our door—
Mighty conflict,
Satan's death-cry on our shore!

Broad the shadow of our nation,
Eager millions hither roam;
Lo! they wait for thy salvation;
Come, Lord Jesus, quickly come!
By thy Spirit,
Bring thy ransomed people home.

Soon shall end the time of weeping,
Soon the reaping time will come,—
Heaven and earth together keeping
God's eternal harvest home;
Saints and angels!
Shout the world's great harvest home.

—N. Y. Observer.

Progress of the Cause.

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

Tuscola Co., Michigan.

FROM Tuscola village I came to Vassar, Thursday, Nov. 4, and held meetings all the time till Nov. 8. Spoke nine times.

The brethren here have put up one of the neatest and most tasty meeting-houses I have seen among Seventh-day Adventists. Everything about it is kept in the best manner. They have good warm sheds for their horses, and a large wood-pile ahead for winter. This looks enterprising, and is just as it should be. There are no debts on the house. From the first, the members of this church have been prompt and liberal in all their money matters. Their Systematic Benevolence is paid up squarely, and other things are attended to in an orderly manner. It is very refreshing to find now and then a church where things are thus managed. Bro. Doud, their elder, has had much to do in bringing about this state of things; and the others have had a mind to work with him. As might be expected, God has greatly blessed them. They have had a constant increase of numbers, with very few trials, so that they now have a large church, all in peace and harmony.

I enjoyed my meetings here exceedingly. Brethren and sisters turned out promptly. They were not as lively in some of our social meetings as I could wish them to be. The outside attendance was good. On Sunday evening their house was packed full, below and in the gallery. I had some freedom in preaching the truth. The brethren came in from Tuscola, Watrous-ville, Fairgrove, Mt. Morris, and other places. On the Sabbath we enjoyed the privilege of seeing thirty-one of the sons and daughters of our Sabbath-keepers come forward for prayers. This greatly increases the responsibility of these brethren. A prayer-meeting will be held each week for the special benefit of these youth and children.

On Monday, we celebrated the ordinances, baptized five, re-organized s. b. amounting to \$200, and six were added to the church. Two brethren of this place are thoroughly convinced upon the Sabbath, and will take their stand with us as soon as they can bring about certain business relations. A course of lectures here would be certain to add a good number to the church.

Tuesday, Bro. Doud took Bro. Lawrence and myself eighteen miles through the cold and mud to Fairgrove, where we held a meeting in the evening. Here there are a dozen or fifteen keeping the Sabbath; but they are in a very bad condition. They have had trial after trial, but seem to be left each time where they were before till I fear this state of things has become chronic. I saw no chance to do anything for them. I fear that with many of them the standard of morality is altogether too low, and that unless there is a radical change of life the blessing of God will

not attend them. I think, however, that there are some good people here. We re-organized their s. b. for 1876 to the amount of \$44.72. Last year they made no pledge.

The next day we went twenty miles over terribly bad roads to Ellington, in the north-eastern part of the county. Four families, eight persons in all, have moved to this place lately. Two of them are sons of Eld. R. J. Lawrence. One is Bro. Lockwood, formerly of the Holly church; the other is his son-in-law, a school-teacher. I was very much pleased with our visit to them. They are all united, and seem to be heartily engaged in the work. One of Bro. Lawrence's sons was elected and ordained elder, and Bro. Lockwood was ordained deacon. After setting before them the scriptural plan of s. b., they promptly raised their figures from \$42.00 to \$100.00 per year. We expect that every cent of this will be punctually paid. There is a good opening here for lectures.

From Ellington we came back to Watrous-ville, which is eight miles from Vassar. We commenced meetings Friday night, and filled up all the time till Sunday night. I preached three times each day, and had an extra meeting with them after nearly every sermon.

This was the largest meeting that we have had in the county. Brethren came from nearly all the other churches; and besides there was a large attendance from without, much larger than at any of the other places. Here our brethren have a meeting-house large enough to accommodate all who come. A very large number came out here when Bro. Van Horn and myself had the tent here ten years ago. Some of the most pleasant memories of my past labors are associated with this church. But they have been very unfortunate in past years. They have passed through very severe trials, and some have turned away from the truth. These trials have dampened their zeal, and in a measure destroyed that warm sympathy and strong confidence which they first had. Then some who have labored among them have acted very unwisely in taking a radical and extreme position on the health reform and other subjects. Instead of helping them, they have set some of them very much against these things. Then just at this time, some who were reproved for their faults at the other places brought their trials here ahead of me, so that when I came things were not in a very hopeful condition for a good meeting. I hardly knew what course to take. I concluded, however, that the plain, simple truth would be more powerful than anything else, hence I reviewed the evidences of our faith on the prophecies and on the messages; and then gave them a history of the cause, with an account of its present condition and wants. The Lord seemed to help us, and some light came in.

On Sunday, I felt a very great burden of soul for them, and a deep anxiety that there might be a breaking down before the Lord, and my hopes were realized. The Lord gave me freedom in preaching. As I talked I could not refrain from weeping much of the time, and many of them also wept with me. At the close of the sermon quite a number came forward for prayers, some to confess their backslidings and renew their covenant with God, and others to start for the first time.

After the afternoon service I presented the subject of s. b. This had almost entirely run down here. There have been no pledges made for the last year or two, and perhaps longer, though a little has been paid irregularly. I was therefore exceedingly pleased to find every one ready and willing to enter into the plan again. As far as I could judge, they pledged quite liberally, their s. b. amounting to \$200.00, which is double what it ever has been before. The whole amount was voted to the Conference. We also raised several dollars for the Kansas and Missouri Conferences. Bro. Hartshorn was unanimously elected elder and ordained. A full vote was taken to commence their weekly prayer-meeting again, and other steps were taken showing that the brethren and sisters here mean to engage in the work anew. One good sister took a decided stand with them upon the Sabbath. Could I have remained over another Sabbath I am satisfied that quite a number would have come out with us.

I know of no place where there is a better interest to hear than in this church. I was strongly tempted to promise them a short course of lectures in the future. All my old interest and affection for these brethren was revived by these meetings, and I leave them feeling that I have as tender a place in their hearts as ever. Our parting

meeting in the afternoon and evening was a very affecting one to me.

On the whole, these were the best meetings that I have held in the county. I shall hope good things for this church in the future.

Bro. Lawrence has been with me during all my meetings in the county. Bro. Miller has done all he could to help me, and so have Bro. Doud and other brethren. These three weeks have been weeks of exceedingly hard labor for me, but I hope that much good has been accomplished, and that fruits of it will be seen in this county through coming months.

D. M. CANRIGHT.

Vassar, Mich.

The Cause among the French in Wisconsin.

OUR closing labors in Green Bay and at other points in Wisconsin left a very encouraging impression upon our mind relative to the future prosperity of the cause among the French in that State. The Spirit of the Lord witnessed to the propriety of ordaining a prudent man elder, and indorsed the farewell counsel we gave to our French brethren, especially what we said by way of encouraging systematic missionary labor at different points.

The last two weeks which we spent in Wisconsin we found time to hold a few meetings among the French near a Roman Catholic church. A numerous Roman Catholic family, who had never heard the Bible preached, showed us great kindness. They bought a Bible of us, and spoke for two more. A member of this family is among our converts in Fort Howard. While at this point, we sent a special invitation to the Roman Catholic priest to come and hear us. This gave us influence over the few who attended our meetings. But the priest forbade his people to attend our lectures. This intimidated some; but, through the faithfulness and perseverance of our French brethren, we hope to see further fruits at this point.

One of the most interesting features in our labors among the French in Wisconsin was the favorable change that took place in some that we visited in the townships of Wequico and Red River. An intelligent old man, formerly a merchant in Belgium, who had said he would never come out to hear us, approached us as we parted from him, and said: "May God's blessing attend you as you go to Europe. May his angel go before you, and may you gain many converts." A skeptical man from Red River, for whom we had labored long, was at our last Sabbath meeting at Green Bay, and arose to express his desire to prepare for Christ's second coming. May God aid those who were appointed to follow up the interest at these points.

In conclusion, from the stand-point of the French branch of the work, we would insist on the importance of retaining what has been gained in Green Bay and Fort Howard. These are important points. A brief course of lectures with the tent at Fort Howard, followed by an effort to build a church, would give permanency to the cause, and make a rallying point for the French, as well as for other nationalities. May the Lord direct.

D. T. BOURDEAU.

St. Anne, Ill., Nov. 17, 1875.

P. S. We find a good state of things among the French in Illinois. More next week.

D. T. B.

Indiana.

It has been some time since my last report. This has not been on account of no advancement on the part of the cause of truth.

Most of the time since the close of our good camp-meeting, I have been laboring at Ligonier, Noble Co. While presenting the truth at that place last summer a great interest was awakened, and quite a number embraced our views, some of whom belonged to the Disciple denomination. Wishing to retain their members, they sent off and procured a representative man. He came on. We were waited upon by a committee and challenged to go into an immediate discussion. We stated to them that we would not under any circumstances discontinue our meetings for a discussion, nor would we discuss during the tent season, but would let them have the use of the tent, as we had offered it to any one who would attempt to disprove our position on the Sabbath question.

That evening the elder was present at our meeting and announced that he would speak on the Sabbath question, at the Christian church, two evenings. We offered him the tent, but he declined accepting it. Several of the leading citizens publicly pressed him to accept, as it was much more commodious to hold meetings

in than a church. Seeing that the majority of the leading citizens were in favor of his using the tent, he withdrew his appointments entirely.

Before leaving town he came to the tent and challenged me to discuss with him after the close of the tent season. He presented two propositions which we accepted. The discussion commenced Oct. 20, continuing through nine sessions. Our opponent tried to show that the law has been abolished, and that we have now a new law enacted by the apostles. When pressed to produce the new law he quoted a few of the ten commandments as they are mentioned in Rom. 13:9, and as the new code entire he presented a Greek Testament. He claimed that the first day of the week should be sacredly observed by Christians. This question was to occupy the last four sessions. When this question was reached, he stated to the congregation that he could produce all his proof-texts in two sessions, and then wished to close up. This we objected to, so four sessions were held; during the last two he did not produce a single new proof-text, but simply re-affirmed his positions on the former proposition. He most signally failed in both propositions, and the result has been to make the truth many friends.

At the close of the discussion, it was announced that Eld. H. V. Reed, editor of the *Restitution*, would preach on the subject of the Sabbath question the next Sunday. Eld. R. did not, in the sermon we heard, attempt to show that any day should be sacredly observed. He claimed that the law was abolished, that S. D. Adventists contradict each other in their positions, and that the testimonies do not agree with the Bible, all of which he failed to prove. He handled these subjects in such a manner that all could see that his design was to tear down our positions, and at the same time build nothing up. Notwithstanding all these attacks by the enemies of the truth, those who have embraced it have been strengthened, and some have for the first time taken a stand with us.

During the discussion and since, I have held meetings with the friends. First-day, Oct. 24, I baptized eight. From three to five hundred gathered at the water's edge to witness the scene. The best of order was preserved. It was a precious season. The following first-day, I baptized six more—making fourteen in all during the meetings. The church now numbers thirty-three. Several additions are yet to be made. There are about fifty who observe the Sabbath and meet on that day for worship.

Nov. 8, commenced a series of meetings in the Baptist church at Wolf Lake, Noble Co. Thus far, the people have turned out well, and an interest is springing up. The best of order is preserved, and the attention is complete. I hope, through the blessing of the Lord, a good work may be accomplished.

S. H. LANE.

Minnesota.

I HAVE been in Hartford between one and two weeks, and have given ten discourses. One man of intelligence has already decided to keep the commandments as they read in God's holy word. Opposition is strong. A Disciple minister of experience speaks against our views tonight. Our only hope is in the Lord. "I am with you always, even unto the end of the world," said the Lord of the harvest. May he cause his own truth to shine gloriously forth. Brethren, pray for us.

W. B. HILL.

Among the Swedes.

WE are happy to state that the Lord's work is still going on among the Swedes. Souls are waking from their spiritual slumber. Here in Cambridge, Minn., where we have labored during the past month, there has been an unusual interest among the people. God has blessed us. Five joined the Cambridge church yesterday, and quite a number are preparing to take the same step. We baptized three, and among them was an elderly gentleman—a Methodist preacher. He rejoiced exceedingly as he arose from the watery grave. He declares that the old path, which he found and walked in when he first joined the Methodist church, is now more clearly illuminated by God's truth, and dearer to him than at any previous time.

At Rush Lake, about seven miles from Cambridge settlement, where we have spent part of the time in labor, is another company whose hearts have been opened to

receive the precious truth. There is a good prospect for a new church at this place.

The present truth has never before been so plain and precious to our souls. We love to spread a knowledge of it among our fellow-men. The power of opposition is great. But every soul that passes from darkness into God's glorious light speaks to our hearts, Never give up.

We would state that the dark clouds, which have pressed heavily upon our souls during the past year, are now dispersed. We are glad and free, and mean to keep pace with the message. Will all those whom we have caused a sad feeling, forgive us, and pray that God's blessing may rest upon us.

CHARLES LEE,
JULIA LEE.

Cambridge, Minn., Nov. 1, 1875.

Annual Report of the New England Tract and Missionary Society.

THE fifth annual meeting of the New England Tract and Missionary Society convened at South Lancaster, Mass., Nov. 7, 1875. By request of the president, H. B. Stratton, Eld. S. N. Haskell occupied the chair.

Meeting opened in the usual manner. Report of the last meeting was called for and read. The report of missionary labor for the last year was then read, which was as follows: No. of families visited, 427; letters written, 514; No. of pages of tracts and pamphlets distributed, 339,960; No. of subscribers obtained for periodicals, 1145.

The notice of the general meeting was so brief that none of the districts could hold their district meetings, therefore a limited number of reports was returned; and, as a consequence, but a small amount of the labor performed during the last quarter was reported. The report showed, however, that 29 subscribers had been obtained for periodicals; 128 letters written; 107 families visited; and 71,840 pages of publications distributed.

The financial report showed the receipts during the year to be \$1,305.94

Paid for publications, periodicals, tent, etc., 1,449.67

Books on hand at present time, 875.00

It was voted that the Chair appoint a Committee on Nominations. Eld. P. C. Rodman, C. L. Sweet, and M. C. Israel were appointed said committee.

The annual report of the Vigilant Missionary Society was then read, which showed that 386 letters had been written; 275 received; and 42,128 pages of publications distributed. These have been circulated in different parts of the country, including the Territories and Southern States; also in England, Scotland, Ireland, France, Switzerland, Prussia, Russia, China, Africa, Australia, and New Zealand. A correspondence has been established in most of these places. The REVIEW and Reformer are sent regularly to reading-rooms in England and Scotland at their solicitation. Our Health Almanac and denominational works have been called for repeatedly in the English, French, and German languages. Through the efforts of this Society, individuals have embraced the Sabbath who have re-printed and distributed some of our best tracts by thousands. Measures have also been taken by those outside of our faith to have "Sufferings of Christ," and other publications, translated into the Russian and Chinese tongues.

Meeting adjourned until 4 P. M.

SECOND SESSION.

Meeting opened with prayer by Bro. Stratton.

The camp-ground report showed that during the time the Conference has owned the ground, the income for the use of it, from sales at stand, etc., has been nearly sufficient to meet the expenses of the camp-meetings, thus saving the entire cost of the ground.

The propriety of changing the place of camp-meetings to reach a new class of hearers each successive year, was freely discussed. The disposing of the camp-ground was left in the hands of the Conference Committee.

Voted, That the portion of the ground which has not been used for camp-meetings be donated to the Lancaster church toward paying for their chapel.

Essays, in the form of a paper called *The Missionary Worker*, were then read by the editor, Nellie F. Heald, which evinced a deep interest in the missionary work.

It was voted that a new district be formed, embracing the Sabbath-keepers in

the vicinity of Ludlow, Springfield, Amherst, etc.

The Committee on Nominations reported the following for officers in the Tract Society the coming year: President, Eld. S. N. Haskell, South Lancaster, Mass.; Vice-President, L. W. Hastings, New Ipswich, N. H.; Secretary, Miss M. L. Huntley, South Lancaster, Mass.; Treasurer, M. Wood, cor. K and Emerson Streets, South Boston, Mass. Directors: Dist. No. 1, J. C. Tucker, Kingston, R. I.; No. 2, M. Wood, South Boston, Mass.; No. 3, S. Martin, West Rindge, N. H.; No. 4, F. W. Mace, Amherst, N. H.; No. 5, S. J. Twing, Martville, Mass.; No. 6, F. R. Richmond, Brightwood, Mass.

The religious meetings were solemn and impressive. The Spirit of God seemed to be in our midst. Some walked four miles to attend the 5 o'clock morning meeting. One who came quite a distance to attend an S. D. Adventist meeting for the first time, returned fully decided to be an observer of God's Sabbath. Some who were backslidden, and were fast losing their interest, made a new start to serve the Lord. Our meetings closed Monday, at 5 o'clock A. M., all feeling that we had had one of the most profitable meetings ever held in New England.

H. B. STRATTON, Pres.

MARY MARTIN, Sec.

Report of Mich. T. & M. Society.

THE quarterly meeting of this Society was held at Greenville, Nov. 14, immediately following the district meeting for Dist. No. 6. Five of the twelve directors were present: J. Fargo, R. Sawyer, Alex. Carpenter, Franklin Squire, and John Trotman.

The secretary received no reports from districts 4, 8, 9, 11, and 12, and, consequently, was unable to present a complete report of the work done by the Society during the last quarter. The following is a summary of the reports received:—

No. of families visited, 279; No. of letters written, 119; No. of periodicals distributed, 981; No. of new subscribers obtained for REVIEW, 55; *Instructor*, 33; *Reformer*, 18; *VOICE*, 15; whole number of subscribers obtained for these periodicals, 121; No. of pages of tracts and pamphlets distributed by the different districts, 103,536; value, \$57.22; No. of pages taken by the the different districts, 159,922; Almanacs, 1,600.

The report of last quarter showed an indebtedness of \$702.41; expenses during the quarter, \$171.02; received during the quarter, \$243.98; making present indebtedness, \$629.45.

The president remarked that only about one-sixth of the members of the Society had reported, and not more than one-half of the districts, making reports from about one-twelfth of the entire membership; yet the report showed that the Society was still at work.

Resolutions being called for, the following was offered:—

Resolved, That we recommend to the members of the Tract and Missionary Society of this State, that they engage in the circulation of the Health Almanac for 1876.

Remarks being called for, Dr. J. H. Kellogg called attention to the drug almanacs that are flooding the land, to their pernicious effects upon the mind, and to the fact that the patent medicines recommended in them are poisonous and destroy the body.

On motion, the resolution was adopted. The following resolution was then presented for consideration:—

Resolved, That we recommend to the directors of the several districts of the State that they employ efficient persons to canvass their respective sections for the purpose of obtaining full-paying subscriptions to the *Health Reformer*, by means of the canvasser's book, from those to whom it has been sent during the past year.

The president calling for remarks upon the resolution, Dr. Kellogg made the following:—

The missionaries are not aware of the good they are doing in circulating tracts and papers, but the result is frequently known at the Office by an order for tracts from individuals who had become interested through the workers of the Tract Society. The canvasser's book will contain about 250 pages, bound. It will contain short statements of the fundamental doctrines of health reform; also directions for the treatment of some of the more common diseases; what to do in cases of accidents

and emergencies, such as cases of poisoning, freezing, &c., and a large amount of valuable information which will be useful to every one. The book will be offered to the Tract Societies at such a rate that they can give it as a premium to those to whom the *Reformer* was sent last year by the Tract Societies, who will renew their subscription for the coming year at full price. The retail price will be seventy-five cents. The above resolution was also adopted.

The following resolution was then offered and unanimously adopted:—

Resolved, That we recommend to the directors of the several districts that they divide their respective districts into sections, appointing to each an efficient canvasser, who will be expected to make a thorough canvass of his section for the purpose of distributing the Health Almanac and obtaining full-paying subscriptions for the *Health Reformer*, in accordance with the above resolution.

The objects of this resolution were, 1. To secure an efficient corps of canvassers; 2. To secure a thorough canvass of the territory of each district; 3. To prevent the interference of the canvassers with each other. It is not expected that this arrangement will interfere with the work of individual members.

On motion, the meeting adjourned to the call of the president.

E. H. ROOT, Pres.

MRS. S. H. LANE, Sec.

P. S. We would call attention to the fact that the present time of the year is the most favorable one for canvassing work, and request that the several directors take immediate steps to carry out the above resolutions. Almanacs should be ordered at once, and the canvasser's book as soon as it is ready.

E. H. R.

Among the Nations.

THE mission of the General Vigilant Missionary Society of New England is to a large extent conducted by correspondence outside the limits of our people; thus introducing our publications and periodicals where the light of truth has never before found its way. Some of the following extracts from letters were read at the last quarterly meeting of the New England Tract and Missionary Society.

A French corresponding agent reports to the Society as follows: "I have this evening received an answer from the young man in France to whom you sent tracts. He did not receive the tracts you sent, but is very anxious to get them; and he prays God to bless those who are so interested in him in America. He says that he read and re-read my letter with great surprise and joy. I have great hopes of him. I have also written, and sent tracts, to an old gentleman in France, who is somewhat interested, and he has given them to a minister."

A correspondent sends us a letter from New Zealand, from which we extract the following: "The friend to whom the REVIEW is duly posted wrote to us a few weeks ago that he was deeply interested in the Sabbath question. I feel convinced that there must be very many like myself in the matter of being persuaded that you have the truth on your side. . . . The REVIEW has attracted the attention of many at our post-office. It is as good as an advertisement. I am not afraid of being attacked by our archdeacon about the paper. I know I could meet him with the truth. The time may come when I shall see my way clear to confront him. He knows from others that I am studying the Scriptures. May the One who is all-powerful help us with his strength."

A brother in Georgia who is an active missionary in that State, and who has suffered much from opposition and the prejudices of the people, states the following circumstance in a letter, which indicates a much better state of feeling toward our views in that vicinity: "A few days ago, I met a man in Griffin, who seemed to be interested about our views. He is a Methodist, and invited me to attend meetings at his church to-morrow (Sunday) about twelve miles from here. No providence preventing, I shall go. It may be that some honest heart may be led to investigate—not that I shall presume to speak from the pulpit, but that I may drop a word or a tract as seed by the wayside."

There is a Society in Ireland called the "Scripture Reader's Society," whose efforts are more or less extended throughout that country. Their system is similar in many respects to that of our Tract and Missionary Society. They have agents appointed something like our directors. A few copies of the SIGNS, "Sufferings of Christ," "Scripture References," etc., were sent as a sample of our publications. The following is their reply:

"I have duly received your kind communication of June 23, and in reply beg to say that the Committee of the 'Scripture Reader's Society for Ireland,' will be most happy to accept your generous offer of the donation for one year of the religious publications you name, which, with any other works you may please to send, they will have much pleasure in having distributed throughout the country by their agents."

The readers of the REVIEW will doubtless recollect the article that appeared in its columns some time ago concerning the Chinese Sabbath-keepers. Our correspondent in that country, a Seventh-day Baptist Missionary, sends us the following, from which it seems reasonable to infer that there are observers of the seventh day at the present time in some of the remote portions of China:—

"I heard a curious story a few days ago from a brother missionary. A Chinaman came into his chapel and heard preaching. He informed the preacher that it was the same doctrine he was accustomed to hear at home; and that his home was some hundreds of miles to the north-west of that place in the province of Nganhioni. The district in which he lived was surrounded, he said, with hills which could not be gotten over, and there was but one way of ingress and egress to his home, and that was by a tunnel where there was a draw-bridge; so they have just as little to do with the outside world as they choose to have. The man left the missionary, taking a copy of the New Testament with him. After a while he returned and inquired for the other book; for in reading the New Testament they learned there was another book to which reference was frequently made. This time he took a copy of the Old Testament with him and has not been heard from since."

To the cold, half-hearted professor there may seem to be nothing in the above extracts that is very soul-inspiring; but it will be a source of joy to those who believe that the truth is world-wide in its application, and that the world must be warned by it, to see prejudice so giving way everywhere, and that there is a disposition to read the truth of God. Men cannot be warned while they are perfectly encased in prejudice. It is only a quarter of a century since the pioneers in the work, Eld. James White and wife, Eld. Joseph Bates, and a few others, after having traveled one or two hundred miles, would be rejoiced to meet a half-dozen believers, and perhaps two or three of their neighbors, convened in some private room. There was then so much prejudice that the people could not be reached. Now a hearing can be obtained in almost every community, and there are more calls for lecturers than could be filled by all the ministers of Seventh-day Adventists were there ten times as many as there now are. These letters evince the fact that a great change in the feelings of the masses has taken place. God by his Spirit is preparing the way for the spread of his truth on a scale that has not as yet been witnessed. He has truly gone out before his people; his providence, and his Spirit call, as never before, for active missionaries to enter the field.

MARIA L. HUNTLEY.

TRUE science, which is the knowledge of facts, and true philosophy, which is the knowledge of principles, are always allied to true religion, which is the harmony of the soul with facts and principles.

THERE is a transcendent power in example. We reform others unconsciously when we walk uprightly.

Obituary Notices.

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

DIED, of quick consumption, in Otsego, Mich., Oct. 8, 1875, Alvin Leighton, aged thirty-three years. It is about four years since this dear brother gave his heart to God, and from that time he maintained the truth to the day of his death. His end was peaceful. Remarks were made at the funeral by the writer from 2 Tim. 4: 6, 7, 8.

J. BYINGTON.

DIED, of cancer, in Eden, Vt., Oct. 1, 1875, Triphena N., wife of K. H. Elliott, and daughter of the writer, in the fifty-first year of her age. She became an Adventist in 1844, and has kept the Sabbath about 18 years. Her death was peaceful. She died in hope of eternal life when Jesus comes. A companion and two children mourn their loss.

ALBERT STONE.

FELL asleep in Jesus, in Tiffin, Ohio, on the 11th of November, 1875, our daughter, Belle Myers, in the twenty-fifth year of her age. A most happy and triumphant death was hers. She exclaimed, "This is only the shadow of death!" And thus she passed away, sure of a part in the first resurrection.

JOHN A. MYERS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 25, 1875.

A report from Bro. Ertzenberger respecting the progress of the work in Germany, received too late for this number, will appear next week.

In connection with Bro. St. John's chapter on duties, which appears in another column, we would like to suggest that it is the duty of those who send appointments for publication in the REVIEW, to give places, and dates, and their own names, distinctly.

Bro. Canright, in a private note, gives the following cheering summary of his late meetings in Tuscola Co., Mich.:

"On the whole I have had a pretty good time in this county. I have collected over \$130.00 on various objects. All the churches are revived considerably, and about forty have made a start."

The association now seeking for the Religious Amendment to the Constitution of the United States, in their meeting, Tuesday Nov. 9, decided in regard to a name, "to seek articles of incorporation under the name, The National Reform Association."

The Chicago Board of Education some time since ordered that the reading of the Bible be omitted in the schools of that city. It has recently, by a vote of 11 to 2, refused to rescind that action.

Bro. D. T. Bourdeau, being unexpectedly called to Vermont, takes up his appointment for Battle Creek, Nov. 27.

The Pope no Longer a Temporal Sovereign.

The following item shows that the last prop which the old lady of the Tiber has had to lean upon is now knocked from under, and the last shadow of a claim on the part of the papacy to temporal power has departed:

"The French government has decided that the pope is no longer a temporal sovereign, and has no right to grant titles." U. S.

More Folly.

The timeists are still alive. Another date is fixed for the Lord to come. Having succeeded in disgusting all sensible observers of their movements, how long before they will become disgusted with themselves, and quit? The time now set is the 14th day of the first month, 1876. W. C. Thurman is the leader in this movement, and his paper, the first number of which we have just received is called "The Word of God made Plain and the Literal Reading Defended." Oh! yes. All is plain now. Past mistakes are all cleared up: and there is no mistake now. It seems as easy for them to overthrow all their past views, and set up new ones, as for children to build up and demolish their block houses. Such trifling with the word of God is—we will not attempt to say what. Language fails.

To Correspondents.

C. A. M., New Bloomington, O., The moral law has never been changed. The New Testament introduces no new law to take the place of the old. The law of types which looked forward to Christ, ceased when he, the antitype, came.

The unpardonable sin is attributing the work of the Holy Ghost to the power of Satan, to escape an acknowledgment of the truth. Consider the circumstances. Matt. 12: 22-32.

In answer to your question, Who was Melchisedec? Heb. 7: 1-3, we reply that if we knew, it would not be Melchisedec.

By whom was the Most Holy anointed? Dan. 9: 24. E. O.

ANS. In the type, Moses, by the command of God, anointed the tabernacle and all the sacred vessels. So the antitype of this work, to which Dan. 9: 24 doubtless refers, could be performed by any divine being to whom God might commit the work.

Will the original from which the words "three ribs" are translated, Dan. 7: 5, bear any other translation? A. A. V.

The original word for ribs is pleura, which has the signification 1. of rib, 2. the membrane that lines the chest, the pleura, 3. the sides of a rectangle, 4. the page of a book. It will certainly bear no other definition in Dan. 7: 5, but that of rib.

Will God dwell in the New Jerusalem in the earth made new, or in Heaven above, only visiting the city? E. J. L.

This is one of these questions of which we shall know more when we experience the reality. At present we have only the testimony of Rev. 21: 3, recording the utterance of a voice from Heaven, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

W. C.: Matt. 5: 32 and 19: 9 seem to be sufficiently plain in regard to the only proper grounds for divorce. U. S.

Children's Books.

To supply a long-felt lack among our people, of proper reading for youth and children, we have begun to publish several series of small books, each series adapted to readers of a different age.

We now offer twenty little books, post-paid, for fifty cents. Each will have a pretty colored cover and will contain sixteen pages of the most interesting reading matter, for children from the ages of five to twelve years.

This matter has been carefully selected by Mrs. W. during the past twenty years, and it has been the object that these books should be free from those expressions which are designed to impress young minds with the popular theological fables of the day.

This first series will be particularly appropriate for Christmas and New Years gifts, as well as for prizes and rewards of merit in the Sabbath schools.

We shall have the series complete, neatly put up in packages, in season to reach any part of the United States before the holidays. Order at once. First come; first served.

We repeat the offer: Twenty small books, each different, containing sixteen pages of the best reading matter, for fifty cents.

Address, SIGNS OF THE TIMES, Oakland, California.

JAMES WHITE.

The Holy Sabbath.

How shall we begin it? With thanksgiving and prayer. Who knows a better way? How appropriate! It must be pleasing to the Lord of the Sabbath. Is this the way you welcome the holy Sabbath, reader? If so hold on; if not, be entreated to begin to do so the very next Sabbath.

How shall we close the Sabbath? In the same way, why not? In what better way can you spend the closing moments of precious, holy time? Let the remnant hold the Sabbath of the Lord in high esteem. H. A. ST. JOHN.

Set Things in Order.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus 1: 5.

In the above text is set forth the duty of Titus on the island of a hundred cities. First, to set in order the things wanting, or left undone; and second, to ordain elders. This done in a place, he could pass on his way. But no doubt the devil was just as much opposed to having things done "decently and in order" in the church of Christ in the days of the apostles as at this time, and although things might be set in order, they would not stay, unless some provision was made, and the responsibility laid upon some one to

KEEP THINGS IN ORDER.

Now it is my thought that the above instruction to Titus is full, and that the provision made for keeping things in order is expressed in the words, "And ordain elders in every city, as I had appointed thee." If this is so, then consider the responsibility that rests upon a local elder. How much he needs to closely connect himself with God, that he may save the flock from the prowling wolves of sin, confusion, apostasy and rebellion, and lead them into green pastures, and beside still waters, and at last bring them to the haven of eternal rest. H. A. ST. JOHN.

To the S. B. Treasurers of the Iowa and Nebraska Conference.

I DESIRE the name and address of each S. B. Treasurer in this Conference, that I may send blanks for reports. Please attend to this at once. L. McCoy, Conf. Sec. Sigmourney, Iowa.

Appointments.

And as ye go, preach, saying, The kingdom of Hea ven 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 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. Bro. Andrews and Colcord are expected, and also Bro. Olsen and others from Wisconsin. Come, brethren, prepared to work for the Lord. O. H. PRATT, Elder.

QUARTERLY meetings in Minn. as follows:— Medford, Dec. 4, 5; Concord and Kenyon churches at Kenyon, Dec. 11, 12. HARRISON GRANT.

THE next quarterly meeting of the Liberty Pole church will be held at the new church at Liberty Pole, Dec. 4, 5, 1875. Elds. Isaac Sanborn and John Atkinson are invited to meet with us. MILTON SOUTHWICK.

QUARTERLY meeting of the Serena church, at the new meeting-house, beginning Sabbath eve, Dec. 17, at 6:30 P. M., and holding over first-day. All who can, come. R. F. ANDREWS, G. W. COLCORD.

THE Lord willing, we will meet with the brethren in Wisconsin as follows:— Hurricane Grove, Grant Co., Dec. 7, evening. Waterloo, " " " 8, " " " " " 11, 12, " " " " " 13, " " " " " 15, " " " " " 18, 19, " " " " " 20, " " " " " 22, " " " " " 25, 26.

The Sabbath meetings will commence with the commencement of the Sabbath. These meetings will be of much importance, and we shall expect a general gathering of our friends in their vicinity especially to the Sabbath and first-day meetings. JOHN ATKINSON, O. A. OLSEN.

QUARTERLY meeting of the church at Fremont, Wis., Dec. 4, 5, 1875. We hope to see a general gathering of all the scattered friends. Brethren of Poysippi and Linn are invited. Bro. P. S. Thurston and P. H. Cady are expected. S. D. SMITH.

QUARTERLY meeting for Dist. No. 11, N. Y. & Pa. T. & M. Society, at Randolph, N. Y., Dec. 4 and 5. Bro. R. F. Cottrell is expected to be present. S. THURSTON.

ITHACA, Mich., Thursday to Monday, Dec. 9-13. Meetings will commence Thursday evening and continue till Monday night. Let the brethren make every effort to give us a good hearing. Alma, Thursday to Monday, Dec. 16-20. We request all from Alma, Greenbush, Greenville, and others in the region about, to attend the Ithaca meeting. D. M. CANRIGHT.

THE Lord willing, I will hold meetings in Ohio as follows:— Wakeman or Norwalk, where Bro. Geo. Smith may appoint, Thursday evening, Dec. 9, to continue till Monday night.

North Bloomfield, where the brethren may arrange, Thursday evening, Dec. 16, to continue at least till Monday evening.

Cleveland, where Bro. I. Edgerton may appoint, Thursday evening, Dec. 23, to continue till Monday night. Turn out, brethren, to these meetings. Let the scattered and lonely ones come. Come praying. H. A. ST. JOHN.

THE next quarterly meeting of the Ill. T. & M. Society will be held in the new S. D. A. house of worship, near Sheridan, Ill., first-day, Dec. 19, 1875, at 9 A. M. Let each director hold his district meeting Dec. 12, and see that a report is sent by the first mail following, to me at Sheridan, La Salle Co., Ill.

We expect to report each district by itself, at this meeting. Who will fail? Work, then report.

By order of the President, FRANCES M. T. SIMONSON, Sec.

If the Lord will, I will meet with the church at Springville, Greenup Co., Ky. Nov. 27, 28, 1875. At Locust Grove, Hardin Co., Dec. 4, 5.

We hope to see the brethren and sisters from Hart, Green, and Ohio Counties, at these meetings. At each place, meetings will commence with the Sabbath. The ordinances will be administered, an opportunity given for baptism, and other important matters pertaining to the cause will receive attention. This meeting will be the most important ever held in this State, and we want a general attendance. Come, praying the Lord to meet with us. S. OSBORN.

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.

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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. Geo A Cheever 47-6, Mary Chamberlain 48-1, Murray B Swain 48-20, R F Cottrell 50-1, N Outwater 48-1, A M Card 49-1, Clark L Sweet 48-15, Calvin Jewett 48-20, Birdsey Perkins 47-1, H Gregory 48-20, Jackson Rayle 48-22, A B Ona 48-20, N W Vincent 48-22, J Hanson 48-17, Rena Brown 48-20, Nicholas Sachs 48-20, Reuben Loveland 48-14, Paul H Buzon 48-20, A L Prescott 48-20, A B Rust 48-20, Chas Davis 48-24, Edmund A Whipple 48-20, L G Kidder 48-18, Albert Wike 48-20, H W Barrows 48-16, S O Clark 48-17.

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General Conference Fund.

Erastus Elmer \$1.00, Susan Elmer 50c. Mich. T. & M. Society. Dist No 7 per Franklin Squire \$23.00, Dist No 6 per J Fargo 110.00, Dist No 9 23.85, Dist No 3 5.87.

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Cash Received on Account.

A O Barrill \$30.00, D M Canright 36.27, James Hanson 3.15, John Matteson 13.00.

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Mich. Conf. Fund.

Fairgrove (s. b.) \$1.00, Watrousville (s. b.) 6.50, Vassar (s. b.) 25.00.

S. D. A. Educational Society.

H D Soule \$29.00. Educational Aid Fund. W H Hall & wife, \$50.00.