

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.

VOLUME 46.

BATTLE CREEK, MICH., FIFTH-DAY DECEMBER 16, 1875.

NUMBER 24.

The Review and Herald.
IS ISSUED WEEKLY BY
Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When by Tract Societies or individuals for the poor, or for persons for investigation, \$1.00 per year.
ADDRESS, REVIEW & HERALD, BATTLE CREEK, MICH.

THE DAY.

"Ye see the day approaching."

STEADILY, sternly, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget.
For the long procession is filing past,
And soon will it come, the great, the last.

We see it coming; our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever relentlessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming? It sweeps along.
It will not stay for our many fears;
It will not halt for our many tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day
Christ is in it, he comes this way.
None of all the pompous show,
The gloom, the splendor, our eyes shall know,
For we shall see in the Heaven above
The Friend we long for, the Lord we love.

When let us sing, as we pass along,
In cheerful measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
Let us watch, and wait, and pray,
For the approaching of that day.

—Sel.

General Articles.

ROME'S ATTEMPTS TO DESTROY THE BIBLE.

BY ELDER J. O. CORLISS.

The seventh chapter of Daniel brings to a line of symbols on the application of which all Protestant commentators are agreed. In the twenty-fifth verse of that chapter, it is said of the little horn that he will wear out the saints of the Most High, will change times and laws; and that the saints and laws should be given into his hands for a stated time. It is evident to all the quickest and most effectual way to change here spoken of, and bring the people of God under another regime, is to suppress that word so dear to us as a rule of life, and in its stead give us another by which the minds of the people are led in a different direction, and their affections be made to center on another ob-

ject. We consenting as we do to the universal application of the symbol of the little horn to Rome, we do so because we find its specifications fulfilled in the course which this has taken with the word of God and his

we shall find that the policy of Rome has been to suppress the Scriptures, at once their translation into the English language. Prior to that time she had no intention for destroying them, as they, being in their own tongue, were already beyond the reach of the common people; and their suppression of them, if they had any, must have been through the corrupting medium of the spoken word. Hence the minds of the people were led in the channel marked out by

A brief investigation we will confine ourselves to England, which is one of the remote divisions of that once mighty fabric—the Roman Empire. It may exert an influence on this remote part of the world, it must certainly have a still greater influence on those countries nearer the seat of empire.

those who had selfish interests to serve, and consequently they fell an easy prey to superstition and error, and became the votaries of a haughty, arrogating power.

But gradually the minds of men began to be aroused to the necessity of a version of the Scriptures which could be read by all; and, preparatory to the fulfillment of the word of God by the prophet that this arrogant power should wane, John Wickliffe appeared and produced a translation of the Bible into the vernacular tongue, which was completed A. D. 1380. This work was placed in the hands of, and began to be read by, the laity of England, when ecclesiastical decrees made it a forbidden book, and strenuous efforts were made to wrest it from the hands of the common people.

Prior to this time, however, portions of the Scriptures had been translated, and there is good reason to believe that even the whole Bible was in use among the Waldenses in their native tongue before the appearance of Wickliffe's version. Perrin, their historian, has carefully preserved their Articles and Confession of Faith, in which the books of the sacred writings are enumerated in such a manner as to leave the impression that they had access to God's word in their own language. Reference may be made to a decree enacted with special reference to the Waldensian heretics by the Council of Toulouse in 1229: "We forbid and prohibit the books of the Old Testament to the laity, unless they will have the Psalter or some Breviary for divine service, or the Prayer-book of the blessed Virgin Mary for their devotion; most expressly forbidding them to have the said books translated into the vulgar tongue."

Henry Knighton, a fierce slanderer of Wickliffe, and a cotemporary, lamented that by this general spread of Scripture truth the Bible was no longer regarded as the special talisman of the priesthood; and that which was once precious to both clergy and laity had been rendered the common jest of both. The grand objection of Rome against the laity having the Bible has ever been that its doctrines are too obscure and mystical for their comprehension.

A sincere love for the truths of the sacred writings has always been accompanied by an earnest zeal for the principles of freedom, both civil and religious, which was true in the case of the reformer. In the month of May, 1377, Pope Gregory XI. issued four bulls against Wickliffe, which called out from him an answer not in the mildest language. He says: "Let him [the pope] not be ashamed to perform the ministry of the church, since he is, or at least ought to be, the servant of the servants of God. But a prohibition of reading the sacred Scriptures and a vanity of secular dominion would seem to partake too much of a disposition towards the blasphemous advancement of Antichrist, especially while the truths of a scriptural faith are reputed tares, and said to be opposed to Christian truth by certain leaders, who arrogate that we must abide by their decision respecting every article of faith, notwithstanding they themselves are plainly ignorant of the faith of the Scriptures."

Rome's hatred of the Bible has been shown to be the most intense by her course toward those who loved it. In 1390, an attempt was made to suppress the Scriptures in England by an act of Parliament which proved abortive; but in 1400, Archbishop Arundel commenced to harass and oppress all who were suspected of adhering to the Lollards. Their name was derived from Walter Lollard, a German monk who had been an inquisitor, but, upon conversion, became a zealous preacher of the faith he once sought to destroy.

Wickliffe died a natural death, Dec. 31, 1384. But when the Council of Constance was called, thirty years after, his memory was consigned to infamy and execration, and a decree was issued that his bones should be disinterred and burned; which was put into execution forty-three years after his death, and his ashes scattered upon the surface of the river. "And so," exclaims Fox, "he was resolved into three elements, earth, fire, and water; they thinking thereby utterly to ex-

ting and abolish both the name and doctrine of Wickliffe forever."

The art of printing was invented near the middle of this century, which opened the way for copies of the Bible to be multiplied both in England and on the Continent. And the hours of midnight were used by the faithful, while their persecutors slept, in reading the sacred writings and hearing them expounded. So vigilant were the emissaries of Rome at this time that many were apprehended and cruelly tortured.

A lady named Joan Boughton, who was eighty years of age, was publicly burned at Smithfield in 1494, upon being convicted of heresy. William Tyllsworth suffered in 1506. His only daughter was compelled to set fire to the pile which consumed her father! By pursuing such a course, Rome had nearly succeeded in destroying the sacred writings, when another person appeared who was destined to stir the ire of the pope, and help pave the way for the overthrow of the papacy in England.

But little is known of Tyndale's early history. He was ordained a priest of the Roman Church in 1502. He afterwards became a monk, and joined the convent of the Observant Friars at Greenwich. About the time that Luther was publishing his theses in Germany, Tyndale and others were preaching the same doctrines in Cambridge. Being in dispute with a learned theologian of the Romish Church, the papist exclaimed: "We were better to be without God's law than the pope's!" Tyndale replied, "I defy the pope and all his laws! If God spares my life, ere many years I will cause the boy that driveth the plough to know more of the Scriptures than you do."

Tyndale was himself poor, but he passed over to Hamburg for security, where Sir Humphrey Monmouth furnished him with the means of support, and about two years from that time, 1526, the first edition of his book (the New Testament) was printed and ready for circulation. The second edition, which soon followed, was speedily denounced by Bishop Tonstall as a "pestiferous and most pernicious poison," and he commanded all persons who had received copies of it to deliver them to the Vicar General within thirty days after the publication of his injunction under pain of excommunication.

All the copies of this work which were for sale were bought up by Tonstall and burned. Tyndale, however, without being daunted, labored assiduously to prepare other books and tracts for general distribution; and, in connection with Miles Coverdale, prosecuted his translation of the Old Testament in spite of the proclamation which consigned his other work to the flames. Again the people were admonished to "detest and abhor the New Testament in English," and to deliver all the copies in their possession to the proper authorities. But the very means employed to suppress the Scriptures only tended to increase the desires of the people to possess them.

In 1534 Tyndale published another edition of the New Testament, after which he became the object of the most malignant hatred of the papacy, and they were determined on his destruction. He was arrested at Antwerp the same year and committed to prison. In September 1536, after a long and tedious confinement, he was first strangled, and then burned. His last words were: "Lord, open the king of England's eyes."

In the same year that Tyndale suffered, Henry VIII. decided that the people should have the Scriptures. An order was therefore issued that every parson of a church parish within his realm should provide a copy of the Bible in Latin, and also in English, and place it where all could read it. An act of Parliament, however, in 1543, prohibited the indiscriminate reading of the Scriptures. The penalty for the first offense was a fine of ten pounds, and for the second, forfeiture of all goods and imprisonment for life.

On account of personal difficulties with the pope, Henry VIII. became alienated from the Romish Church. Even after this, neither he nor his immediate successors were entirely

free from papal influence; and, in many cases, the majority of those who composed the English Parliament were papists. We may not, therefore, be astonished to find the minions of the pope exercising an influence to return the king and his subjects to their former allegiance; hence, in 1546, a prohibition was published in a royal proclamation, enjoining that no person of whatever condition or degree, keep or take in their possession Tyndale's or Coverdale's translation of the New Testament, or any other religious books written by the reformers, but give them up to those appointed to receive them that they might be burned.

Henry did not long survive the enactment of the prohibition. He died the next year, and was succeeded by Edward VI., a prince of an amiable disposition, and favorably disposed toward the Reformation. In the early part of his reign, the Duke of Somerset was made Lord Protector; and one of his first acts was to reverse the restrictions upon the reading of the Scriptures, which brought upon him the fury of the bishops and clergy. They succeeded in ruining him, and he was beheaded Jan. 22, 1552.

The next ruler of England was the "Bloody Queen Mary," who ascended the throne upon the death of Edward VI., in 1553. One of her first acts was every way worthy of that intolerant sect of which she was an adherent, and was only one of the many acts of infamy by which her life and reign were characterized. A prohibition was published which forbade all ministers from preaching without license from the queen. It also forbade the reading of the Scriptures in the churches. The publication of this was followed by the arrest of the most eminent friends of the Reformation, among whom were Bishops Crammer, Ridley, and others. These with Latimer were sent to Oxford to hold a debate respecting the real presence, and were convicted and condemned for heresy. In less than four years, during this reign two hundred and seventy-seven persons were burned in England by papal authority!

The death of Mary, in 1558, delivered the people of England from a most cruel yoke; and her departure was hailed by many as a national blessing. She was succeeded by Elizabeth, who immediately restored the Scriptures and the God-given privileges which had been so cruelly torn from the people, privileges which have never since been wholly withdrawn.

When it was seen that the Scriptures could not be suppressed, and England restored to allegiance by such aggressive measures, another policy was adopted to effect the purpose of the papacy. In 1582, a version of the New Testament in English, with copious notes, was issued by the English College of Rheims, which was intended to supersede the popular translation then in use, and to prove that the doctrines of popery are taught in the word of God.

In this version the plainest texts of Scripture were made to contradict one another, or were so shaded by sophistry and falsehood that the ignorant could no longer discern their meaning. The Rhemish version is valuable for one thing. It is a perfect portrait of Rome's policy to cover up her defects, and justify, nay, even extol, her infernal course in wearing out the saints of God.

We give a few extracts from the notes accompanying this version, which were republished in New York in 1834.

To Rev. 17:6, where the woman drunken with the blood of the saints is described, the following note is appended:—

"Verse 6: *Drunken of the blood.* It is plain, that this woman signifieth the whole corps of all the persecutors that have and shall shed so much blood of the just; of the prophets, apostles, and other martyrs from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries. But their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors; for the

shedding of which, by order of justice, no commonwealth shall answer."

Speaking of the unclean spirits that cried out, "Thou art the Son of God," they say:—

"Verse 12: *Thou art the Son.* The confession of the truth is not grateful to God, proceeding from every person. The devil, acknowledging our Saviour to be the Son of God, was bidden hold his peace. Peter's confession of the same was highly allowed, and rewarded.—*Aug. tract. 10. in ep. Joan. ser. 30, 31. de verb. Apostoli.* Therefore, neither heretics' sermons must be heard, no, not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God, out of their mouths; yea, it is no better than the howling of wolves.—*Hiero, in 7. Osee.*"

It is not to be wondered at that the bishops of America repudiate the Rhemish version. They say it was never formally recognized by the church; but how could the church express her sanction? The last Ecumenical and infallible council, before that of 1870 was in 1545, and the Rhemish version did not appear until 1582; so that the authority of the church, as expressed in council, could not be given to this translation, for the simple reason that it *knew nothing* of the forthcoming version.

As we come down, however, a little nearer to the time when the saints should be released from the power of the papacy, and the seal should be taken from the words of God, as spoken by the mouth of the prophet, the minds of the people are being prepared for the great event. In 1604, soon after the accession of James I. to the throne of England, measures were adopted for the preparation of a new version of the Scriptures. The translators were appointed by the Universities of Cambridge and Oxford, and by the king. Fifty-four of the most eminent scholars of the age were appointed to the task, but the number was subsequently reduced to forty-seven. The work was completed in 1613, and is the Bible now in common use. The "Protestant version," as it is called by the Romanists, has always received their denunciations and invectives, and even now is a forbidden book among them.

We give an extract from a *Catholic Herald*, for November, 1843, which plainly shows the hatred of the so called faithful against the word of God:—

"What have the Bible Societies accomplished for the United States? Let the universal complaint, now told in almost every newspaper, testify. Let the vast scale on which dishonesty has been practiced by men in responsible situations—let the forgeries, breaches of trust, assassinations, murders—the conflict of eminent men in political affairs—let the bowie knife and the pistol, and the disposition manifested by the rising generation, in the late riots of this city—let all these speak of the result of scattering Bibles through the land."

Do not be startled, friends, at the above language, for "out of the abundance of the heart the mouth speaketh;" and you may cease to wonder when you know that it is but the voice of Rome, in imitation of her ancestors, exhausting her harmless thunder against the word of God. Could this power speak greater words against the Most High than these? It would seem that to attribute all these crimes, so fearfully prevalent at the present time, to the use of God's word can be nothing else than the height of blasphemy.

The time of the end was to mark an era when many should run to and fro, and knowledge should be increased. The year 1798, the time looked forward to by the prophet, was distinguished by the capture of the pope by Berthier, and the temporary overthrow of the papacy. Since that time, the Bible has been translated into two hundred different languages, and sent to all parts of the world. Its principles are being taught, and many of its glorious truths which had been lost sight of and covered up for ages by the intrigues of this subtle power, are being revived and instilled into the hearts of God's people. The seal of his law, the Sabbath of the Lord, is being restored, in fulfillment of the third angel's message of Rev. 14, which says, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

And when that message shall have done its work, then, with all the faithful of both dispensations, will the martyrs of the Dark Ages rise from their dusty beds, the prison-house of Satan, to shout victory over death, and enjoy eternal felicity and bliss in the kingdom of our Lord. "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

HARD it is to understand the difficult parts of the Bible, and as hard to practice the simple parts.

A Perplexed Sinner.

UNDER this head, we find the following pointed and truthful remarks in the *N. Y. Weekly Sun*, of Nov. 17, 1875:—

TO THE EDITOR OF THE SUN—*Sir:* I am a wayfaring man and a sinner. In common with hundreds of my fellow-sinners, I am seeking salvation; but between reading the *Sun* and hearing Mr. Moody I am greatly perplexed; for it is unfortunate that while Mr. Moody sets forth the humiliating doctrine "that our righteousness is as filthy rags," and that before the divine law, our morality goes for nothing, the *Sun* holds that righteousness is the only test of true religion. Plain people, somehow, have always fallen into that error, for a fatal error it is from the orthodox point of view. Now, if what little righteousness I may have is not my own, whose is it? Human law proceeds upon the principle that men can and ought to obey the statutes of the land. I have read the Bible a good deal, and must confess that I find everywhere, in the Old and New Testaments, that God makes a great distinction between the righteous and the wicked. Christ answers the sinner's question, "What shall I do to inherit eternal life?" throughout the gospels in these words, which I am sorry to say Mr. Moody rarely quotes: "Keep the commandments!" My sympathy was aroused a few days since in behalf of a young man whose friends requested prayers at the Tabernacle morning meeting for him, on the ground that he stood on his morality! This incorrigible young man awoke the profoundest pity of Mr. Moody, and the prayers for this poor benighted youth were so fervent as doubtless to be a great warning to other young men who make a profession of morality!

Now, though I am inclined to the *Sun's* doctrine upon this great subject, yet the overshadowing influences the other way are so potent just now, that it is hard to determine what course to take. I want to be good; I want to do good. I desire to know the truth. My reason tells me to trust in God and do right. Orthodoxy says I am on dangerous ground, and proposes remedies which I cannot comprehend. It is a great thing to convert a soul from the error of his ways. Perhaps you can help me in my perplexity, and I am sure you will help thousands of others in a similar case.

A SINNER.

To the foregoing, the *Sun*, under the heading, "The Perplexities of a Sinner," makes the following pertinent reply. Every believer in the perpetuity of the law will feel well paid by its perusal.

In giving place elsewhere to the earnest and sincere letter of a perplexed "Sinner," who thinks the religious views of the *Sun* are at variance with those of the Brooklyn revivalists, we desire to say that the *Sun* is always ready to propound, apply, and enforce, the fundamental truths of religion and morality, but must decline to enter upon any sectarian controversy. We are prepared to defend the ground we have taken, and which we desire to see Moody and Sankey standing upon. We maintain that true religion and true righteousness are one and inseparable, now and forever; that a truly religious man must live and act righteously; that the truth of a man's religious mindedness must be tested by his righteous conduct; that genuine conversion consists in turning from evil ways to righteous ways; that a revival of religion, to be worth anything, must be a revival of righteousness; that an unrighteous religionist is a fraud; that a divorce of true religion from practical righteousness is impossible; and that any so-called revival of religion, the righteous fruits of which are not palpable, visible, manifest, and unmistakable, is mere shoddy and sham.

By this test we try all public revivals and all personal conversions that may present themselves to us. If any one of them cannot stand this test, we pronounce it bogus. If any of them seek to nullify it, or to shirk it, or to get around it, or to compromise regarding it, we can listen no further to any claims in behalf thereof. Does a religious revival transform the lives of those who feel its power? This is the question. If it does—good for the revival. If it does not—bad for the revival. We know the severity of such a test, but we also know the importance of the thing to be tested; and we furthermore know the damage and danger of deception, or self-deception, in regard to it. The sinners of Christ's time said that his practical requirements were harder than they could bear; and many of them, after hearing his language, went away, unwilling to listen to such doctrine. But he did not try to suit them by changing his teachings or lowering his demands. He required practice as well as profession; duty as well as faith; a life as well as a sentiment. His example in this respect must be copied, at least, by those who call themselves his followers.

It may be all very pleasant for people who

attend revival meetings to get into a state of mental exaltation or ecstacy, to have their spiritual nerves titillated and their souls set thrilling, to rhapsodize about their joys, and to indulge in shouting, singing, and hallelujahing. These experiences belong to a class of phenomena that are interesting to students of the human mind. But they are not true religion. They are not genuine conversion. They do not transform the life. A revivalist may work them up in his audiences without turning a single sinner from the error of his ways; and a man may enjoy them every day in the week, while yet he remains in the bondage of sin and under the dominion of the devil, utterly destitute of genuine religion. This religion is a thing that enters into the dividing of the soul and marrow. It reaches to the roots of life; it controls the body of life; it governs all the relations of life. It becomes the very life itself. By so much as it falls short of this, by just so much does it fall short of being true religion; and anything calling itself religion which does not thus exercise its influence, is a lie, a snare, and a delusion.

This position which we have taken in the *Sun* is not a novel one, though it doubtless seems both novel and startling to many of the enameled religionists of the day. We are sustained in it, and in every part of it, by the uniform teaching of the Scriptures, by the light of reason, by ancient tradition, and by the authority of the great religious expounders of all ages. If we might adopt one of the dramatic features to which Bro. Moody resorted the other day, we would produce convincing testimony on the subject. We would call Moses to the witness stand, bearing aloft the ten commandments; we would call the man of Uz to read the thirty-first chapter of Job; we would call the shepherd king of Israel to read the penitential psalms; we would call Solomon with his proverbs; we would call Isaiah with his prophecies; we would call all the great Hebrew prophets down to Malachi, and find that their voices on this subject were one.

Entering the New Testament, we would call to the witness stand John the Baptist; the authors of the gospels; Paul the apostle to the Gentiles; and so on down to the Apocalyptic John, who, in the very last chapter of Revelation, describes, not the opinions nor his the emotions, but the character of those who, by "doing the commandments," have "right to the tree of life." We would call to the witness stand the Founder of Christianity himself, who came not to destroy the law and the prophets, but to fulfill them, and who declared the keeping of the commandments to be the real test of true faith. We would next show by the light of reason that in the very nature of things true religion cannot be a thing of the mind without being a thing of the life. And thus we would make use of our other authorities, if they seemed necessary to those who reject the Scriptures or do not possess the faculty of reason.

We are aware that an emotion may transform a life. One of the profoundest sermons of the eloquent preacher, Dr. Thomas Chalmers, is entitled, "The Expulsive Power of a New Affection;" and the title itself is a whole volume of suggestion to a thoughtful mind. He shows that when the new affection, by which he means the true religious affection, enters the mind and takes possession, its presence is incompatible with evil, and its "expulsive power" is soon made manifest by turning the man from his evil ways. This is precisely the point we have been urging; and we say that the test of true religion, true conversion, or a true revival, is that which the preacher thus enunciated. True religion and evil ways are incompatible.

We have said in these columns that the Brooklyn revivalists, Moody and Sankey, have not given proper prominence to this great doctrine; and we say it now again. They have ignored it altogether. Their hearers would never learn it from their preaching. We regard this as a fatal defect in their method and their operations, and have urged them to remedy it if they desired to make their revival advantageous to Brooklyn.

We have said that we should judge the revival by its practical, visible, manifest results. There is no other way of justly judging it. If its converts exemplify true religion in their works, ways, and lives, in their families, in society, in business, and in the world, we shall not conceal its value or power. But if it gives no such evidences of its influence, if its converts merely change their professions but not their practices, if they continue to walk in the ways of hell while pretending to be under divine guidance, if they flatter God with their lips and serve the devil with their hands, we can't say that the revival has produced the genuine fruits of true religion.

Our perplexed correspondent, "A Sinner," whose letter of inquiry to the *Sun* has prompted these thoughts, must excuse us for not entering into any sectarian disputation concerning faith and works as the means of salva-

tion. The theological logomachists have written ten thousands of volumes on the subject, and we have nothing to add to them just now. We may tell "A Sinner," however, since it is a man who reads and accepts the Scriptures though he does not always quote them correctly, that he can test the real worth of the Brooklyn revival by the hint contained in the language of James, who said, "Faith without works is dead;" and who again said, "I will show thee my faith by my works." And we may add that these would be good texts for Bro. Moody to take up before he leaves Brooklyn.

The Next Duty.

THIS is an epoch of elevators. We do not climb to our rooms in the hotel; we ride. We do not reach the upper stories of Stewart's by slow and patient steps; we are lifted there. The Simplon is crossed by a railroad, and steel has usurped the place of the alpenstock on the Rhigi. The climb which used to give health on Mount Holyoke, and a beautiful prospect, with the reward of rest, is now chased for twenty-five cents of a stationary engine.

If our efforts to get our bodies into the world by machinery were not complemented by our efforts to get our lives up in the same way, we might not find much fault with them; but truth, the tendency everywhere is to get up the world without climbing. Yearnings after the infinite are in fashion. Aspirations after eminence—even ambitions for usefulness—altogether in advance of the willingness to do the necessary preliminary discipline and work. The great amount of vaporing among young men and young women who desire to do something which somebody else is doing—something far in advance of their present powers—is fearful and most lamentable. They are unwilling to climb the stairway; they must go in the elevator. They are not willing to go up the rocks many weary hours under a broiling sun; they would go up in a car with an umbrella over their heads. They are unwilling to recognize the fact that, in order to do that very beautiful thing which some of us are doing, they must go slowly through discipline, through the maturing process of time, through the patient work, which made him what he is, and fitted him for his sphere of life and labor. In short, they are not willing to do their next duty and to wait what comes of it.

No man now standing on an eminence of influence and power, and doing great work, arrived at his position by going up in an elevator. He took the stairway, step by step. He climbed the rocks, often with bleeding hands. He prepared himself by the work of climbing for the work he is doing. He accomplished an inch of his elevation by sitting at the foot of the stairway with his mouth open, and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not worth anything. It goes as it comes. There is no element of permanence in it. The man who reaches money in an elevator does not know how to enjoy it; so it is not wealth to him. To get a high position without climbing to it; to get wealth without earning it; to do fine work without the discipline necessary to its performance; to be famous, or useful, or ornamental without preliminary cost, seems to be the universal desire of the young. The child would begin where their fathers leave off.

What exactly is the secret of true success in life? It is to do without flinching, and with unflinching faithfulness, the duty that stands next to the last. When a man has mastered the duties assigned him, he is ready for those of a higher grade, and he takes naturally one step upward. When he has mastered the duties of the new grade he goes on climbing. There are no surprises to the man who arrives at eminence legitimately. It is entirely natural that he should be there, and he is as much at home there, a little elated, as when he was working patiently at the foot of the stairs. There are no heights above him, and he remains humble and simple.

Preachments are of little avail, perhaps; when one comes into contact with so many men and women who put aspiration instead of discipline, and yearning for earning, and longing for labor, he is tempted to say to them, "Stop looking up, and look around you! Do the work that first comes to your hands and do it well. Take no upward step until you are ready to do it naturally, and have won the power to do it. The top in this little world is not so high, and patient climbing will bring you where you are aware."—*Scribner's Monthly.*

"My dear children," said an old man to the children of his flock, "never forget to keep on the right side of the public highway, that is, the outside. Many a poor creature would have been saved from a life of misery and many a man from the scaffold, had he never tasted the intoxicating cup."

THE RIVER OF TIME.

Roll on, thou mighty river,
Roll onward to the sea,
The ocean of forever—
Immense eternity.

Thou bearest on thy bosom
All things that live and die:
The hopes that bud and blossom,
And all too soon must fly;

The cares of kings and nations,
The woes that war imparts;
The hidden desolations
Of broken homes and hearts;

The joy, the fear, the trouble,
The envy, love, and strife,
That color this vain bubble
That mortal men call life.

Roll on, thou mighty river,
Resistless in thy course;
For none can stem thy current,
Nor aught oppose thy force.

Roll on, thou mighty river;
At last thy fate will be
To lose thyself forever
In vast eternity.

MARION BERNSTEIN,
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NOTE.—The above will form part of a new volume of songs and poems, entitled "Mirren's Musings," which will be published as soon as a sufficient number of subscribers have sent in their names to the authoress. Price 2s. 6d. Cloth, gilt edges, with portrait.

Advent.

THE following article with the above title, written for the *Tonawanda Herald* by the Episcopal Clergyman, contains, aside from an ecclesiastical superstition of "days and months and times and years," some thoughts so valuable that I send them for publication in the REVIEW.

S. B. WHITNEY

Next Sunday is the first in Advent. This season, which embraces about four weeks, is the beginning of the church year. It commences with the Sunday nearest St. Andrew's day, whether before or after, and lasts until Christmas—with which it is sometimes improperly confounded.

Christmas commemorates simply the birth of our Lord. It is the festival of the incarnation, the fulfillment of the prophecy: "Unto us a child is born, unto us a son is given." Advent has a more general import. It does not refer specifically to the taking on of human nature by the Son of God. Including this as an important preliminary step, and embracing the earlier life of Christ, it culminates in the opening of his public career, the beginning of his three years' ministry. Its characteristic event and central thought, the account which constitutes the gospel for the first Sunday, is his entrance into the capital of the Jewish theocracy, and his appearing in the temple to drive thence those who carried on traffic within its sacred precincts. This was his first official act, his first assumption of Messianic authority. Jesus thereby claimed to be the Saviour foretold by the prophets, the Lord of the sanctuary, who, in the words of Malachi, was "suddenly to appear in his temple." This act was designed to give the heads of the Jewish nation an opportunity of receiving and owning him as their Messiah—an opportunity which was wholly misimproved.

At the close of his ministry, and only a few days before his death, our Lord repeated this act with still greater emphasis and sternness, for the same object as at first, and with the same result. Then, emphatically, were the words fulfilled: "He came to his own and his own received him not." This, and not his birth into the world, is properly Christ's first Advent.

But this season differs from Christmas also in that its import is twofold. It not only looks back, but also forward. While it calls to mind Christ's coming "to visit us in great humility," it also anticipates his "coming again in the last day in his glorious majesty, to judge both the quick and the dead."

These two comings of Christ, which the church has wisely placed side by side as branches of the same subject, lend each other significance and force by contrast. They constitute one of those blendings of apparent opposites which occur so frequently, alike in the character, in the acts, and the events in the life of Him who was at once David's Son and David's Lord, the "Lamb that was slain," and the "Lion of the tribe of Judah," the gentlest and the boldest of men, he who, poor and homeless, could feed the multitude, who endured persecution and revilings though legions of mighty angels stood ready to fly to his defense, and who submitted to death although the Lord of life, whose omnific word had recalled others from the grave.

There is a beauty and an advantage in this joint contemplation of opposite truths. They limit and qualify each other, and we are kept from the extremes to which the exclusive consideration of either would tend. To think of

Christ only as the compassionate Saviour, as the sympathizing Son of man, "the man of sorrows and acquainted with grief," might lead to irreverence and presumption. To view him only as the almighty and omniscient One, to whose searching glance our thoughts and deeds are all open and at whose Judgment seat we are all to be summoned, might drive us to despair. But blending these characters, uniting these offices, as the church calls upon us to do in Advent, we are furnished with incentives to self-examination, with encouragements to prayer, with motives to obedience, with grounds of love and fear, and we are prepared to adopt as our motto the beautiful exhortation in the epistle for the day: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Signs.

I DO not see how God can afford to stay away any longer. It seems to me this world has been mauled of sin about long enough. The church has made such slow headway against the paganism, and the Mohammedanism, and the fraud, and the libertinism, and the drunkenness, and the rapine, and the murder of the world, that there are ten thousand hands now stretched up, beckoning for God to come, and to come now. Enough corn in the United States and Great Britain is annually wasted in brewing and distilling to feed five million men. Every grogshop, every house of infamy, every gambling saloon, every dishonest store and bank insurance company, declare there is no God, or if there is, let him strike if he dare!

Corruption is in most of the city governments—corruption reaching from the weather vane on the top of the city halls down to the lowest stone in the foundation. Thousands of men anxiously waiting for Tweed, the apostle of soundrelism, to get out of jail; churches with men in their membership not clean enough to swab the door-step of the pit; the theaters, huge houses of shame; three-fourths of the newspapers, with their editors, reporters and printing-presses suborned of the devil; American and European society rotten until the filth drips hissing through into the world beneath, and smells up sickening to the world above; France and Prussia feeling for each other's throats, and, although the dead in battle outnumber five times all the present population of the earth, yet nations longing for war, and this hour six million men arming for conflict, while applauding nations look on, and the cry is, "Blood! give us more blood!" the earth staggering under successive shocks like a foundering ship at the moment when the passengers cry, "She's going down!" the imminent necessity for the world's reformation and purification—all these I take as a proof of the fact that "the coming of the Lord draweth nigh."

That God is coming with his judgments among the nations, I cannot doubt. Look at the floods on both sides the sea. France going down under the wave; the wealth of nations swept off in a day; harvests, vineyards, villages unmoored. Look at the insectivorous assault which was at first considered hardly worthy of a small item in a newspaper; but the grasshopper, and the Colorado bug, and the army worm, have gone on until public fasts have been declared, and the Lord Almighty invoked to arrest the national calamity. Look at the marine disasters, and hear the voice of the shipwrecks. Listen to the roar of the unparalleled conflagrations in Chicago, and Boston, and London. See the toppling over of great commercial establishments everywhere. I tell you that God's controversy with the nations has begun. "The coming of the Lord draweth nigh."—*Talmage*.

A Comparison.

As we look back over the long history of this world, we see many things in the past which are types of coming events. Israel of old is a type of the church of God in the gospel dispensation. In the former dispensation, for centuries, God talked with man, as it were, face to face. He dwelt in the flaming Shechinah, and made known the oracles of his will. Prophets appeared at intervals and God manifested himself in a special manner to the children of men.

But a change came. For a period of three hundred years no prophet appeared in Israel, and God ceased to hold intercourse with his chosen people. The glory of Israel departed, and Jehovah made no sign that he heard the prayers or heeded the sacrifices of the worshippers in his temple. What was the cause of these tokens of divine displeasure?

The priests had become corrupt, and the great body of Levites, save in outward form, had little more true religion than the priests of Roman idolatry. The outer court of the temple was thronged with merchants, who, under plea of selling victims for sacrifices, carried on every sort of traffic. But little reverence was manifested for sacred things, and the magnificent ceremonies of the temple, with all their gorgeousness, were simply a gilded show, white-washed without, but unclean and rotten within.

The hope of ancient Israel centered in the Shiloh to come, who was to restore all things. At length the long silence was broken by the "voice of one crying in the wilderness," and then "He came for whom the ages waited," but the people were not prepared to receive him, and rejected and crucified their only hope.

Let us now make a comparison. The former part of this dispensation was marked by the outpouring of God's Spirit, and many miracles were wrought by Christ's disciples. The church at first was a separate and peculiar people and walked with God in humility of heart; but a change came. The world crept in, and the fine gold became dim. The ministers preached smooth things and pleasing fables, and succeeded in making the religion of Jesus appear popular in the eyes of the world. Costly churches have been built and the pomp of religious services has so increased that the mighty men of earth, the wealthy, the fashionable, and the proud, together bow before the altar.

The hope of modern Israel centers in the second appearing of the Messiah and the setting up of his everlasting kingdom. The mass of the people of the present age are as much deceived in regard to the manner of his second appearing as ancient Israel were in regard to his first advent.

I will not carry out the comparison. Every candid mind can see the similarity between the two ages of the world.

I do not say that the church of God has entirely lost its power. I believe there are Christians in all denominations; and I believe that when the Master returns he will find a people waiting for him and ready for translation.

ELIZA H. MORTON.

Allen's Corner, Me.

The Two Covenants.

"WHO also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." 2 Cor. 3: 6.

Paul was a minister of the new covenant; of that which in reality could give life. Under the old covenant no one could receive life; for of the law, concerning which the old covenant was made, Paul says that the carnal mind is not subject to it, neither indeed can be. Rom. 8: 7.

The old covenant required strict obedience to this law, without which, condemnation followed; and the very law "which was ordained to life" condemns the world; for all have transgressed it. Thus it slays us, by giving us a knowledge of our sin; "for the wages of sin is death."

The only way that those who lived in the past dispensation could obtain eternal life, was by a typical atonement service, or ministration, which pointed forward to the new covenant for its accomplishment; so that no one, whether living in the past or present dispensation, can scripturally hope for salvation, except through the new covenant sacrifice.

God is just in demanding strict obedience to his law, and in offering eternal life to the obedient; and he is merciful in extending pardon, on condition of faith and repentance, through the ministration of Christ, the mediator of the new covenant, "who through the eternal Spirit offered himself without spot to God," "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 9: 14, 15.

By "the letter" I understand Paul to mean *this law* by which the natural man is "slain," Rom. 7: 10, 11, which law was ordained to give life, if obeyed; but, being transgressed, brings death; hence, "the letter killeth."

"But the Spirit giveth life." What is it that giveth life to him who is slain by the law? Let Paul answer: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 2-4. Again, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by his

Spirit that dwelleth in you." Verse 11. "Now the Lord is that Spirit." 2 Cor. 3: 17. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

"The letter," then, which "killeth," is the law of God, which slays the sinner; "the Spirit," which "giveth life," is the Lord Jesus Christ; and blessed be his holy name forever.

L. H. ELLS.

The Fruits of Error.

WHEN we contemplate the sad fact that there are at the present time, in the United States alone, over five millions of persons who are believers in the doctrine of modern spiritualism; that these persons are led by seducing spirits and doctrines of devils; and that they "seek unto those that have familiar spirits, and to wizards that peep and that mutter," we feel that it is high time for all lovers of the truth to awake, to feel the responsibility resting upon them, and go to work to counteract this great evil. Especially should this responsibility be felt by those who are helping Satan to build and strengthen the false foundation of this great system of error, to which so many souls are being sacrificed.

I doubt not but every honest Christian will say, Amen. This is our duty. Now it is a well-established fact that the best way to cure a disease is to remove the cause; and the foundation of this abominable structure of deception and crime is the doctrine of natural immortality. Remove the foundation and the whole fabric will sink into oblivion, and on the ruins of this heathen superstition one of the great truths of God's word will be built up.

Then, reader, if you are a believer in the doctrine of the immortality of the soul, renounce that popular error, and adopt in its stead the Bible truths that man is mortal; that God alone is the possessor of inherent immortality; 1 Tim. 6: 16, that it is the gift of God and given to those only who by "patient continuance in well doing seek for glory and honor and immortality, eternal life;" Rom. 2: 7; and that all who do this will obtain the reward at the resurrection of the just. Luke 14: 14.

May the Lord help his people to see the necessity of exchanging error for Bible truth.

WM. COCHRAN.

Livington, Ill.

We Should Give Joyously and by System.

WE have now scattered over the seats of enterprise in the United States a class of churchmen, any individual of which could, without the slightest sacrifice of comfort, and perhaps without exceeding the limit of the Scripture tenth of mere income, carry all the expenses of either our Domestic or Foreign Missionary Committee. It is this fearful grasp of material selfishness, this fierce heathen passion for mere possession, that reveals in most startling certainty the secularizing influence.

The gospel nowhere disparages the gathering of property; but it insists inexorably on the rich man's remembering that God's increase shall keep even pace with his own; it commands that, in token of the eternal truth that "the earth is the Lord's and all that is therein," its first-fruits belong in nowise to the mortal, but to the original Owner, who survives; and the law of definite rates is absolute and unrepeatable. Preach this; preach it in love; preach it for their sakes who hear; preach it as the Lord preached the unworldliness of his kingdom to Pilate, whether men will hear or forbear. Circuitous devices will not fulfill the law. Our churches are full of almsgivers who do not really give, or who, when they do, want to cheat themselves into the lower comfort of supposing they get back the worth of their money; of the sort of Louis XIV., whom Madame Maintenon begged to be a little kind out of his royal opulence to the starving peasantry whom his wars of bigotry and ambition had brought to famine. "Madame" he replied, "I give alms best by spending largely." By his rule what a benevolent people we are! Saying nothing of his political economy, the best "spending" is not "alms," and God says "alms."

I speak of "unwillingness" in giving, because that is the infallible mark of the world-spirit; surer even than the littleness of the gift. Joyous giving; giving as they give whose love makes the gift a relief to longing; giving with the thought lifting the soul up that by it the best Friend is honored and glorified; giving *in order*, too, or by system, because in the sphere of grace, as in that of nature, order is beauty and strength together; this giving from the king's money, and from the poor man and the child, is the triumph over this world of the kingdom of Christ. They that practice it, priests or not now, will reign and shine as kings and priests, and be revered even by those who hate and fight them now, and when the King of kings and his kingdom shall come.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 16, 1876.

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

EDITORS.

The New Year.

A DAY OF HUMILIATION, FASTING, AND PRAYER.

WE, the Committee of the General Conference of Seventh-day Adventists, do appoint the first day of January, 1876, as a day of humiliation, fasting, and prayer, to be observed as such by all our churches and the scattered brethren and sisters throughout the length and breadth of our land.

The first day of the new year falls on the Sabbath of the Lord, and will be a most appropriate season to commence the new year with humiliation before God, searching of heart and life, fasting, prayer, and new consecration to the service of God. Especial effort should be made to secure a full attendance of the members of all our churches on that day, at their respective places of worship. Our scattered brethren and sisters, who may not be able to attend public worship, are urgently invited to enter heartily and promptly into the devotions of that day at their homes.

Lord willing, we will prepare and publish, in pamphlet form, an address for the occasion which will set forth the wants of the cause and the dangers and duties of our time. This address may be read in all our congregations in connection with the other solemn services of the day.

The address will be published on our Oakland, Cal., press, and be sent out to our preachers, local elders, and other persons, according to our best knowledge of these persons.

JAMES WHITE, } Gen.
J. N. ANDREWS, } Conf.
J. N. LOUGHBOROUGH. } Com.

Attention, Sunday!

THE Sunday question is becoming a prominent subject of discussion in many parts of the land. Some of our exchanges are devoting to it no little space and attention. The present December number of *The Christian Press*, has a long article entitled, "The Duty of the Civil Government with Respect to the Sabbath," in which it strongly urges the government to enforce by law the strict observance of Sunday upon all classes of society. It rests the obligation of Sunday observance upon the fourth commandment in these opening words:—

"Evangelical Christians, with few exceptions, are agreed respecting the wisdom and duty of obedience to the fourth commandment."

The *Christian at Work*, of Dec. 2, 1875 also has an article upon this subject, in which it manifests a commendable hesitancy, in regard to "believing the observance of the first day of the week to rest upon the command to keep the seventh." Sound so far. Yet it repeatedly applies the fourth commandment title, Sabbath, to the first-day institution, Sunday.

A great awakening is before this land on this subject, in which people will be astonished to see that there is no Scripture foundation whatever for an institution which has so long held sway in the Christian world. When people appeal to the fourth commandment for authority for Sunday-keeping, they show that their minds have not yet passed the period of early cock-crowing in the examination of this matter. But they would do well to open their eyes fast; for the broad light of day is now shining upon the Sabbath question, which will put the Sunday rest-day to its wits end to find a plea for existence.

January 1, 1876.

I HAVE read the appointment for New Year's day, and think it is very fitting for the time. All who, to any extent, realize the condition and wants of the cause must heartily acquiesce in this appointment, and I trust it will not be observed as a mere formality, but according to the spirit of the words of Joel 2:17: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." We greatly need a revival throughout the land. With confidence in the faithfulness of God let us humble ourselves before him, and we shall not fail of his blessing.

J. H. WAGGONER.

Condition of the Papacy.

PROPHECY has spoken perhaps more pointedly, explicitly, and fully in relation to the papacy than in reference to any other antichristian or wicked power. Hence that power must become one of the most marked indexes of the time in which we live. After its long period of triumph and strength and wealth and exaltation, it was to come down from its lofty pinnacle of glory into the dust with shame and humiliation. Just before the end, and reaching to the end, the prophet said that they should take away his dominion to consume and destroy it. Let Catholics themselves tell how impressively this is now fulfilled. Cardinal Cullen, Aug. 21, 1866, says:—

"There is no friendly power now capable of supporting the head of the church. . . . Nearly everything has been taken from him."

The pope was then master of Rome, but that city and the surrounding territory, the last vestige of the pope's temporal power, has now passed into the hands of his enemies. The cardinal further says:—

The Italians "avow the deadliest hatred to the pope, and to religion."

Garibaldi says: "I believe there is not in all the world a country less Catholic than Italy."

The *Boston Pilot*, a Roman Catholic paper, prints the following from its correspondent in Rome:—

"Good Romans see no other future than a future which will, in all probability, outstrip in horror and bloodshed the work of destruction . . . in Paris."

At a great meeting of Catholics in Dublin, a resolution was presented in which occur the following words:—

"We view with grief the apathy with which the governments of Europe have permitted His Holiness to be assailed in his rights, and stripped of his territories."

In addition to this, take the fact that in Italy, and even in Rome itself, the convents are being emptied of their monks, and converted into public institutions, that some thirty of them have recently been appropriated by the State, some of them bearing very historic names, and that Protestantism has more than forty chapels in Rome open every Sunday, and we can realize something of the change which has taken place in the condition of the papacy, and its nearness to the end of its career, an end to be consummated by the glorious appearing of our Lord and Saviour.

Sunday Laws to Enforce Sabbath Observance!

"Just in proportion as the minds of our rulers are impressed with the truth that the Sabbath has been divinely ordained from the beginning, and meant as a rule of order for all ages, will we be likely to have Sunday laws to guard it. In proportion, too, as this truth is clearly and energetically apprehended by the people, will such laws have the moral support that will be effective."—*Rev. Prof. Valentine, in Christian Statesman.*

What have "Sunday laws" to do in guarding and enforcing the claims of the Sabbath which was "divinely ordained from the beginning, and meant as a rule of order for all ages"? Are our rulers so void of intelligence as not to know that the Sunday and the Sabbath are two days—the first, and the seventh, days of the week? How, then, can laws for the observance of Sunday secure the observance of the seventh day—the day on which God rested in the beginning, and which he blessed and set apart from other days for the observance of mankind? The fourth commandment, the only law in the Bible for the observance of a weekly Sabbath, says expressly, "The seventh day is the Sabbath of the Lord thy God." And we learn from the New Testament that the "Sabbath day according to the commandment," and the first day of the week, are two days, the former being past when the latter dawns. Luke 23:56; 24:1. This testimony proves that the week of the New Testament and that of the Old correspond exactly; so that the Sunday is truly what it is constantly called in the New Testament, namely, "the first day of the week," while the only divine commandment which requires us to keep a Sabbath once in seven days expressly says that the seventh day is that day.

Now the fraud of the Roman church is in their pretended power to set aside the word and the law of God, and to substitute a requirement of their own, obedience to which will be acceptable to God, while it releases them from their obligation to do what God has expressly and plainly commanded; while that of the Protest-

ant church consists in asserting that that substituted duty is not an innovation or substitution, but the very thing required of God in his commandment.

A comparison of the testimony of Romanists and Protestants will illustrate this. First, we quote the words of Romanists as follows: "The church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath and substituted Sunday in its stead."—*F. X. Weninger, D. D.* Again, it is argued in the "Doctrinal Catechism," another Catholic authority, that had not the church power to make new institutions which would be binding upon men, "she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

But while Romanists claim that "the governments of the church" have "changed the Sabbath into Sunday," have "abolished" the one and "substituted" the other, Protestants claim, as in the quotation at the head of this article, that "Sunday laws" are to guard the Sabbath "divinely ordained from the beginning." To illustrate this view, we quote the following from a Catechism published by the Presbyterian board:—

"Q. Gen. 2. God did not make anything on the seventh day, what did he do? A. He rested.

"Q. Was he tired? A. He was not.

"Q. What is meant by saying that he rested? A. That he created nothing more.

"Q. Had this day any other name than the seventh? A. It had.

"Q. What was it? A. The Sabbath.

"Q. Who gave it this name? A. God.

"Q. What has God told us about this day in the first part of the fourth commandment? A. 'Remember the Sabbath day to keep it holy.'

"Q. To whom does this day belong?

"A. This day belongs to God alone,

He chooses *Sunday* for his own;

And we must neither work nor play,

Because it is the Sabbath day."

"How fraudulent!" do I hear you exclaim, "to teach innocent and credulous children that Sunday is the day on which God rested, and which he claims as his own—the day he sanctified to himself!" It looks bad, truly, but they hold it to be perfectly explainable in a manner to vindicate themselves. But we will close this writing by showing how Romanists view it. The *Boston Pilot*, a Roman Catholic paper, gives the following: "The world, said the preacher, knows how, three centuries ago, the 'reformers' went into churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of Sunday and calling it 'the Sabbath,' the name that properly belongs to Saturday," &c.

James Blake, M. D., a Roman Catholic, in a debate with a Protestant, said, "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the Sabbath day. 'REMEMBER to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he any Scripture authority for rejecting it? No, he has not. Why, then, does he not observe it? Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the hand-writing of God the Father. And yet he will look you in the face and declare that the Bible, without church authority, is his rule of faith."

One falsehood or fraudulent transaction makes way for another; but neither of them can be vindicated. A false foundation cannot support the truth. Neither can "Sunday laws" induce the observance of the Sabbath "divinely ordained from the beginning."

R. F. COTTRELL.

To the Tract Societies.

We are satisfied that the time has come when we should take the field upon the health question. We should steal a march on the enemies of health, on drug poisons, and such foes. Men and women must be enlightened upon this important subject. It lies in our power to do very much in this direction. Never was there a time when circumstances were more favorable for us as a people to engage in this work than the present.

1. We have a first class Hygienic Family Almanac which should find its way to 150,000

firesides before January, 1876. It has the advantage over a tract, from the fact that it is an almanac, and for that purpose it is as good any. Every family needs an almanac; and shall not we who have committed to us the life of truth upon the subject of health reform, to the advantage of this want of the people, and, we supply this want, furnish them also the truth which will prove a blessing to them in this life and also in the one hereafter.

Our tract workers are everywhere; and it is their power to furnish the public with almanacs. And shall they not do it? We believe they will. Children, as well as those of more mature years, can take a part in this work. One little girl of six summers who has the spirit of the work goes out after school hours and sells the tracts to the neighbors. She has already sold quite large numbers of them. To do something to advance the cause of truth seems to be the greatest delight. This is a sample of what is being done by many children within the bounds of this Conference, and this is as it should be. There should be a general interest by every lover of present truth to enlighten others.

2. We have a series of six health tracts ready published. For clearness of thought and importance of matter, they cannot be surpassed. The world is full of people who are dying from dyspepsia, suffering from sick headache, and thousand other ills, and are daily unwittingly bringing this suffering upon themselves by the unhygienic habits. The evil effects of many of these habits are clearly pointed out by the tracts. And there are thousands of people everywhere who would read upon these subjects if their attention was called to it. We believe the importance of these tracts for this purpose cannot be overestimated. Every director of the tract and missionary work should have sufficient quantity of them to furnish each working member with them, and thus let afflicted humanity have the light.

3. The circulation of the *Health Reformer* should be increased by at least twenty thousand paying subscribers annually. Its present mechanical execution is not surpassed by any health journal in the country. The position taken in it are free from those extremes which disgust sensible people. Although not denominational, it possesses a high moral tone in its teachings, which will elevate society above the light, trashy reading of the present day. It is in the power of our people through the Tract and Missionary Societies, and individual efforts to do a great and noble work in getting it before the public. It is therefore proposed that the Tract and Missionary Societies offer an

INDUCEMENT,

not to the one who gets the subscriber, but to the one who subscribes for the journal. It is well known that the strength of the tract and missionary system is *sacrificing labor for the good of others*. The inducement is to give the individual who subscribes for the *Health Reformer* the Household Manual which is now being issued. The retail price for this book is seven cents. Therefore, the one who subscribes and pays one dollar, considering the price of the book, gets the *Reformer* for twenty cents. Then the Tract Society pays fifty cents for the *Reformer*. The remaining fifty cents goes to the Tract Society, after paying for the book, unless special arrangements are made with the canvasser by the Tract Society. This is not to interfere with those who are canvassing for the *Reformer* and doing their business directly with the Office of publication.

Let it be distinctly understood that this offer is not made to old subscribers who renew their subscription, but to new subscribers who have never before taken the *Reformer*. Also, those to whom the *Reformer* was sent last year as a donation by the Tract Societies should be visited, and an especial effort be made to renew their subscription. An almanac for 1876, *Health tracts*, or "*Healthful Cookery*," might be offered as an inducement, where it is necessary; or even the Household Manual, in discretion, and judgment should be exercised.

We appeal to the Tract and Missionary Societies in this matter. From the voice of the Spirit of God and the very nature of this work, we learn the fact that the health reform sustains that relation to the third angel's message that the right arm does to the human body. And every one knows that the mind of a nervous dyspeptic cannot be reached by the rays of present truth, and also that he casts doubt and gloom upon all who chance to come under his influence. The time has come for us all to move forward.

We expect that each of our Conference Tract Societies will take hold of this matter. Sister

well as brethren can take part in this. The health tracts and almanacs will prepare the way for the people to subscribe for the *Reformer*. We are in earnest in this matter. The Lord is coming. The world is to be aroused to the momentous truths, and what are we doing? Will we let worldly interests and covetousness detain us from taking an active part in the cause? Shall we quietly sit by our firesides on long evenings, and let our neighbors and friends go unwarned? Shall we be satisfied to sit idly in the service of God? Has not God committed to us this glorious truth for some other purpose than simply to enjoy the blessings of ourselves? The fact that the providence of God has brought to our knowledge this glorious truth is evidence that a responsibility rests upon us to impart it to others, and we will have to stand individually at the bar of God.

This business can all be done through the secretaries of the various Tract Societies. We will do the business with the Office. When the presidents of the Tract Societies order almanacs and health tracts, let them not forget other enterprise; viz., obtaining paying subscribers for the *Health Reformer*, and for the purpose let them order a sufficient quantity of the Household Manual to place in the hands of each director a few copies at once to commence with. There is not a moment to lose. Long evenings are at least one month in advance of us. A sufficient quantity of these should be in every Society so that the canvassing can leave one with the individual who pays his dollar for the *Reformer*. The Household Manual has been prepared exactly to meet the wants of every family. It contains much practical information for every household. It not only gives hygienic instructions as how to make bread for dyspeptics, cause cure of common diseases, &c., but contains household hints, such as how to remove grease from fabrics, recipes for making durable white wash for buildings both outside and inside, cement for glass, wood, metals, stone ware, &c., and for houses from rats and mice, etc. We confidently believe that any good canvasser can obtain scores if not hundreds of subscribers to this book.

What we have here said in reference to the *Reformer*, health tracts, and almanacs, should likewise diminish our interest in the *Signs*. These enterprises together constitute the work of God. God has ordained that men should be instrumental in carrying them forth. Taken together, they should ever be a specialty to the people of God. Then there are other calls upon our liberality such as the one coming from Kansas and Missouri to aid in this of their great strait. Presidents, directors, and all the officers of the Tract Societies, should give to all of these different objects and enterprises, and keep them before the minds of brethren and sisters, so that an interest may be taken in everything connected with the work of God.

We are not living for ourselves but for the glory of Christ. Says the apostle, "For none loveth to himself." Our interests should be linked with everything that pertains to the glory of Christ. The man or woman who has felt the spirit of the advent doctrine, and forgets these different enterprises, and before himself any object of personal ease and pleasure, laying his plans for years in the future, makes a great mistake. If such persons have not made themselves captains to go back to the start, they have really started.

The prize is before us. Our journey is on. The work in which we are engaged is an arduous one. Its nature is that which tends toward equality in interest and labor, and thus to forward this work. Every step we should lead us to a greater spirit of sacrifice, greater devotion, greater renouncing of self. The second coming of Christ and all the promises of God's word should possess greater attraction as we advance toward the period of triumph. Our motives will all be tested by varied circumstances under which we may be called. It is the voice of God by his Spirit and his providence that calls us to act now.

The word of the right kind, put forth now, means to help forward the special work for these times, when it is most needed, will yield to the fruitful soul everlasting fruit in the kingdom of God.
S. N. HASKELL.

The Sultan has gone into bankruptcy, and reduced the half of his enormous debt. Before the recent revolt in his country his deficit was \$10,000, and it has been greatly increased since its occurrence. He was given to great business in living, and borrowed money wherever he could get it, and at any rate of interest. English speculators who indulged him are repenting sorely of their folly.

A Plea for Our Periodicals.

DEAR BRETHREN AND SISTERS: As I have been traveling among our churches, I have been painfully surprised to find how few of our old Sabbath-keeping brethren and sisters take the *Review*, *Reformer*, and *Instructor*. I find large churches where not one family out of six take any of them, and but very few take all three of them. This was not so once. Formerly, every Sabbath-keeper counted as much on having our periodicals as he did on having a Bible. They thought they could not live without them and keep up with the spirit of the message. In this they were right. My observation is, that those who do not take our papers soon get upon the background, become cold in their love for the present truth, and largely lose the spirit of the third angel's message. I hope the time may never come when our people will feel that they can live without these silent messengers of truth.

My brother, or sister, I write this to impress your mind with the importance of taking these periodicals. I am satisfied that you do not realize your duty in the matter or you would take them. I say nothing here about the *Signs* as that is designed more especially for a pioneer paper. All our own people east of the Plains should take the *Review*, and then as many as possible should also take the *Signs*.

1. The *Review*, the *Reformer*, and *Instructor*, virtually occupy the place of a pastor to all our churches and scattered brethren. Our situation is different from that of other churches. Nearly all other religious bodies have regular, located and settled pastors, who preach weekly, or at least once in two or three weeks, to every little body of believers. They depend upon these men for their instruction, admonition and encouragement. Without them they could not live. This we see everywhere. Among all the denominations, a church left without a regular preacher soon runs down, and their meetings are discontinued. This is natural. Men are so inclined to forget, to grow cold, and backslide, that unless, by some means, their consciences are appealed to, and their duties constantly set before them, they will become careless and cease their efforts. We see this so continually on every hand that I need not argue the point. We all know that it is so.

But Seventh-day Adventists are a missionary people. Our message must be carried to the world. We have so few preachers that we cannot spare them to labor with our churches. Once in a year or two is about as often as most of our churches can have the labor of our efficient ministers; hence, unless we have some means of weekly communication with our people, the life of our churches cannot be maintained. To meet this urgent demand, the *Review*, *Reformer*, and *Instructor* have been established and are maintained. This is especially true of the *Review*. It comes to our homes every week just before the Sabbath day. The most earnest, devoted, and live preachers among us speak to us through it. To any one whose heart is at all in the work, nothing is more encouraging and enlivening than to hear of the progress of the work in the great harvest field, to learn of the conversion of souls to the truth, of the many victories which God gives to his truth in different places and departments of the work. Such news can only be obtained through the reports in the *Review*.

Again, we are constantly forgetting the evidences upon the present truth, which were once so clear to our minds. We may believe them still, but unless they are often revived and presented in a new form, they will become dim in our minds, and our faith will die out. The *Review* exactly meets this urgent necessity. Every week it comes laden with strong, convincing arguments upon all points of our message. Then every paper contains some articles upon practical duties—duties in the family, duties in the church, duties in the world, duties to God, and duties to one another. Its warning voice is weekly lifted against the common dangers that constantly threaten every pilgrim everywhere. Earnest appeals are made to husbands and to wives, to parents and to children, to brothers and to sisters, to elders and to deacons, to church members, to sinners, and to backsliders. Now, my brother, or sister, you cannot afford to be without this instruction. You cannot estimate the worth of it in dollars and cents. Without it, you are certainly imperiling your soul's salvation. Without it, you will be certain to backslide. Indeed, my experience is that the person has already gone far in backsliding who feels that he can get along without these periodicals.

2. It is your duty to help support these peri-

odicals. Every believer in the present truth knows that these papers are actually doing more every year for the cause than are our preachers. It would be simply impossible, under present circumstances, to maintain the work of the third angel's message without them. But they cannot be published for nothing. They cost money—thousands of dollars yearly, which must be paid by somebody. If but few copies of our papers are taken, it makes the cost of each paper much greater than it would be if we had a large list of subscribers. The main cost of publishing a paper comes on the first copy. It takes just as much writing of manuscript, just as much editorial work, just as much type-setting, just as much proof-reading, &c., to print one copy of a paper, as it does to print ten thousand. This is the main part of the cost of a paper. After this the cost is small. So if we were to print only one copy of the *Review* each week, that single copy would cost several hundred dollars. But by printing five thousand copies the expense is distributed among so many that it is but little for each one.

Now we all belong to one family, the household of faith. As members of this family, it is our duty to share in the necessary expenses of the family. The publishing of our papers is an important item in this bill of expenses. If a part refuse to take it, the cost comes so much the heavier on the other brethren and sisters. Let us not think that this is simply a personal matter about which we can do as we please without affecting others. Let us bear our part like honest men and women, and then we can hope for the blessing of God.

3. Do not plead poverty as an excuse for not taking these papers. It is true there are a very few among us, some poor widows and a few others in very destitute circumstances, who are not able to take even the *Review*; but these cases are few, and such persons should be supplied with the paper by their abler brethren. If you are not so poor as to make it necessary for your brethren to send you the *Review*, then you are not too poor to take it yourself.

The *Review*, the *Reformer*, and the *Instructor*, altogether, at full price, only cost \$3.50 for one whole year, twelve months, fifty-two weeks. Here is a large amount of the very best reading in the world for this small sum. I am sorry to say that I sometimes find brethren and sisters who claim that they cannot possibly take the *Review*, yet they can, and do, find money with which to buy jewelry for themselves or children. They can find money to buy tea and coffee, and some of them even tobacco; yet they cannot take the *Review*. This is a living shame. I know that the blessing of God does not and cannot abide in the hearts of such people.

My brother, or sister, if this is your case, let me warn you to wake up to your situation before it is too late. If you are taking this course, as, alas, too many are, it will soon lead you entirely away from God and his people. There are many of our people who are laying out fives, and tens, and even hundreds of dollars on their dress, in household furniture, and the like, when articles much cheaper and plainer would do just as well and even better. It would be a small matter for them to save \$3.50 in the course of a year, by buying a little cheaper article, or by doing without entirely. They could much better afford to do this than to do without our papers. If you have children they need the *Instructor*. To them it will be invaluable. They should be taught to read it, and to love it. If this is not taken, the devil will fill their young minds with something else. I blush for our people when I say that I know of persons who can send their children to the dance, to the show or circus, and yet they cannot take the *Instructor* for them. If these children grow up to despise the religion of their parents and become ungodly and wicked, these parents need not wonder at it. Indeed, if it is not so it will be a wonder. O my soul, how is it possible for Christian fathers and mothers, believers in the soon coming of Christ, to become so deluded by the devil. How to wake them up is more than I know.

Then the *Reformer* is needed in every household. Some get the false idea that it treats only upon diet, upon what they shall eat and drink; and, hence, they do not care for it. This is a great mistake. That is but one item out of the many upon which it treats. There is excellent instruction in it upon everything pertaining to the household, articles that are invaluable, and that will be highly appreciated by everybody, whether they are health reformers or not. It is a household journal of the very best kind. It should be carefully read by all.

It shall be one of the main objects for which I will labor in every church where I go this winter, to induce every family to take these pe-

riodicals. If we find families too poor to take them, then we will take up a contribution to obtain them for such individuals. Now, brethren and sisters, prepare for this. Lay aside a few dollars for this purpose to be ready when I come, or, better still, send it on beforehand.
D. M. CANRIGHT.

St. Charles, Dec. 7, 1875.

P. S. But now that I have this article written I do not know what to do with it. If it is simply printed in the *Review*, it will never reach but a few of the very ones for whom it is mainly designed—those who do not take these papers. How shall we get it before those who most need it—those who will never see it in the *Review* because they never read it? I thought to appeal to the elders of each church to go to those who do not take the *Review* and read this article to them; but I well know that but very few of them have interest enough to do it. Legitimately, this is the direct and most important part of the work of our Tract Societies; and yet there are places where large numbers of our papers have been sent by members of this society to outsiders, while our own brethren do not take any of them. Hoping that others may know what to do, I leave it here.
D. M. C.

The National Reform Association.

EDITOR OF *REVIEW*: You speak in *REVIEW* No. 25, present volume of the Association now seeking to amend the Constitution of the United States holding a meeting Tuesday, Nov. 9, and deciding in regard to a name. Where was that meeting held? Was it a convention?
Geo. M. DIMMICK.

It was a general meeting of the Association, called for special business purposes, held in Philadelphia, Nov. 9, 1875. The report of the meeting was published in *The Christian Statesman*, of Nov. 20, 1875. Of the evening session it says:—

"The evening session was well attended, and was altogether the most encouraging meeting in behalf of the cause held in this city for many years."

The subsequent action of the Executive Committee is reported as follows:—

"The Executive Committee has since taken steps to obtain a charter of incorporation for the Society, and to secure an office which shall be a recognized head quarters for its operations, and depository of its publications, especially during the centennial year."

Is It Right?

IN *REVIEW*, No. 22, under the heading, "Is it Right?" Eld. Canright makes some inquiries, or suggestions, which call for an explanation.

1. Such books as Hymn books, Poems, Testimonies, etc., should not be sold at Tract Society prices, unless it be in some special case.

2. In the effort to relieve the Office from personal accounts it was thought best for ministers to purchase their books of the Tract Societies at wholesale prices, particularly in those Conferences which were a long distance from Battle Creek.

3. It is true that this would give the Tract Societies a profit on such books as are used by the Tract Societies.

4. It is supposed that all of our brethren and sisters have an interest in, and are members of, the Tract Society.

5. It is the business of the Tract Societies to raise money for the Book Fund, and all other funds, when necessary. Article III. of the Constitution speaks of the object of the Tract Society as follows: "To bring about, as far as possible, equality among our people in the payment of Systematic Benevolence, in accordance with the plan adopted, in taking stock in the Seventh-day Adventist Publishing Association, and the Health Reform Institute, and in donating to other benevolent enterprises."

6. Any person who joins the Tract Society simply to get more books for himself for less money, not only proves himself an unworthy member, but shows that practically he has none of the missionary spirit.

In the *True Missionary*, which has been bound, and is for sale at the *Review* Office, these are treated upon more at length.

S. N. HASKELL.

CHICAGO is nervous again in regard to a communistic rising. Preliminary meetings have been held, at which mass meetings of working-men have been arranged for, and steps taken to collect money for agitation purposes. The money is being spent for arms, a large quantity of which have already been purchased. The use they are to be put to can only be surmised. There can be no doubt that mischief is intended, and it is believed the trouble will not be confined to Chicago, as "the International" is in direct and intimate communication the country over.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress;
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hand had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully,
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way,
For who could war with dumb, unconscious clay?
So I might rest forgiven of all to-night.

O friends, I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

—Christian Union.

Progress of the Cause.

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

Michigan.

WILLIAMSTOWN.

This church is situated some seven or eight miles north of Jay, Michigan. The members of this church attended most of our meetings at Jay, but I went out to see them and had a meeting with them. There are seventeen Sabbath-keepers here, fourteen of whom belong to the church. They have been unfortunate in having a great many trials at different times. We found them in one at the present time. I saw no prospect of bettering their condition for the present, so did nothing about it. I hope that in time they may have a better understanding and come to work more in unity.

The brethren here have done about the best of any I have found in taking our periodicals, pledging liberally on Systematic Benevolence and paying promptly. They raised their s. b. from \$68.00 to \$92.50, though a part of them pay theirs at Jay.

EDENVILLE.

Nov. 29, I went to Edenville, a place about thirty miles north-west of Jay. I found this company entirely disorganized. They have no meetings and pay no s. b. But few of them take our papers, and they are in a bad condition generally. There are thirty-five Sabbath-keepers here. Having but a day or two to spend with them in the middle of the week, I saw that it was too short a time to undertake to do anything for them. I think that with two weeks' judicious labor things might be set in order here with most of them, so as to have a working church. I regret that I could not stay to do it. Bro. and Sr. Marsh pledged \$28.00 s. b. for the coming year, and will probably pay more.

ST. CHARLES.

We commenced meetings at this place Thursday evening, Dec. 2. The church here have done well in putting up a very good meeting-house. They have kept it neatly. They have a good bell, and everything is in order. A good list of our periodicals is taken here. Nearly every family takes the REVIEW, Reformer, and Instructor. This always speaks well for any church. When these are dropped the church soon runs down. Quite a number renewed their subscriptions, and several subscribed for the SIGNS at \$3.00 per year.

In the T. & M. work they have been ahead of the churches around them. All this is good. Except the first night, the brethren with their families attended all our meetings quite promptly; and we had a good attendance from without, so that our house was well filled at nearly every meeting, though some of the time it was very rainy and muddy. Evidently the labors of the T. & M. Society have created an interest to hear in all our churches.

I am sorry to say that we found our brethren and sisters too dull and backward in their social meetings. For some cause many of them have largely lost the real life, spirit, and power of the message. What they need is to be waked up and become more earnest and lively. They all seemed to realize this and confessed it. Sabbath afternoon there was very deep feeling in our meeting. About fifty came forward to confess their backslidings and their sins,

and to seek God. Among these were twenty young people and children. Nearly all of those who came forward spoke with very deep emotion. It was indeed a very excellent meeting, and we hope that it will result in permanent good to the church. Prayer-meetings for the young people, and district prayer meetings for all, will be held now for some time, in order to make this a permanent work.

On Sunday morning all were out. I laid before them the subject of s. b., stating how very slack our brethren are becoming on this point. In my visits among the churches thus far, I have been surprised to find how s. b. has run down among them. One-half of the churches do not even make any pledge whatever; among the churches that do still make some pledge, not more than a third of the Sabbath-keepers take part in it; and from one-third to one-half of what is pledged is never paid. Unless something is done to correct these things our s. b. fund will soon be a failure. One great cause of this failure is that our brethren have entirely neglected to follow the Bible plan, viz., that of giving the first fruits, or laying by a part weekly as God has prospered them. Instead of doing this they have used their means to meet every other obligation first, while pledges to God's cause have been left to the very last part of the year. Then it seems like a large amount to have paid at once. They come to feel that it is a burden. They refuse to pay any more till they have paid up for the past. In a large number of cases the consequence is that the past debt remains unpaid and nothing is pledged for the future. This is all wrong. This is not Systematic Benevolence at all.

After stating these facts, every one promptly took part in pledging for 1876, raising their pledge from \$206 to \$332. Then, by a rising vote, they solemnly vowed to God to lay apart one-tenth of all the money they received, just as fast as it was received till their pledge was paid. If they will do this, they will not only pay what they have pledged, but will pay it on time and do it easily. About \$25.00 was immediately paid down for the next year. This is an assurance that they mean to keep their promise. I was quite tired, took cold, and so did not have very great freedom in preaching. Six joined the church and three were baptized.

CHESANING.

After the close of our meetings at St. Charles, which most of the brethren and sisters from Chesaning attended, as it was only some seven miles distant, I went up there on Tuesday and held an all-day's meeting with them. Their meetings are held at a private house. There are ten members of the church and as many more Sabbath-keepers outside. I found that they had been in a very low condition for a year or two. Their meetings had entirely run down, and no s. b. had been pledged or paid for the year.

Their elder, Bro. Milk, is one of our licensed preachers, and a man who might accomplish much good in the cause. But he had allowed his financial affairs to embarrass and discourage him till he had become of little service to the cause or to the church. At our meeting at St. Charles, he came out clear, and decided to take hold again and get into the work. When he stated his feelings and resolutions to the brethren at Chesaning, they all promised with him to renew their vows to God and seek him more earnestly, to revive their meetings, and make another effort to walk together in love and harmony.

I have very strong hopes that this will be carried out. They pledged for the coming year s. b. amounting to \$52.00. There has been a church here for fifteen years. During this time the inhabitants have greatly changed and the village has grown up, so that it appears to me to be a good place to present the truth anew. There are many such places in Northern Michigan where I think it would be more profitable to give a course of lectures than in some new place. The preacher would find a good and welcome home among the brethren. They would advertise for him and pay all expenses. Many have heard and read enough so that a long course of lectures need not be given. Two or three weeks would be plenty long enough. This would be quite sure to bring out from half a dozen to twenty. These added to the old members would make a strong church; whereas, if they were raised up alone in a new place, without any experience they would make a very weak church, and perhaps go down. I wish labor like this might be bestowed in several places where I have been. But it must be done by the right man. It requires more wisdom and prudence to do this than it does to go into an entirely new field. Almost always there is some little trial in our churches which the minister can fish up if he wishes; and some of our ministers seem to have a special liking for such things. Unless they have wisdom from God they do more harm than good. The weather is now rainy and bad. D. M. CANRIGHT.

St. Charles, Mich., Dec. 6, 1875.

North Windham, Maine.

MORE than ten weeks have elapsed since we first commenced meetings at this place; yet the way has not seemed clear to leave the work. After laboring eight weeks, and when there was every indication that a great work would be done, a Methodist preacher by the name of Fletcher was sent for to come and drive us out. He came and demanded the house (a union meeting house) all the time for one week. We offered to give him one-half of the time; but he would not accept it. He then threw in his appointments ahead for the next week for a protracted meeting, to continue as long as the interest demanded.

His effort against us consisted in a series of lies which were easily shown to be such. We give one as a sample. He said one of our ministers told him that every one who did not keep the seventh day would go to hell. Upon being asked privately who told him so, he said, "Eld. Seavy." "But," we said, "Eld. Seavy is not one of our people, and does not keep the seventh day." "I know it," said he, "he believes just as Eld. Grant does." "How, then, did he tell you what you stated?" we asked. "Oh!" said he, "that was another point. He said all that did not believe in the advent would go to hell." We then wrote to Eld. Seavy concerning the last statement, to which he replied by saying it was an utter falsehood. We might refer to other statements just as glaring as the above, but forbear.

Notwithstanding he was shown before the people in his true light, he persisted in his effort to crowd us out of the house for two weeks, or until the citizens drew up a petition with many names attached, and presented to us through a prominent lawyer of the place, and which reads as follows:—

"Believing that every one has the right to worship God according to the dictates of his own conscience—believing that the people in a free house of worship have a right to a voice in the matter as to who shall address them from the pulpit in such a house—believing that the course taken by the people who style themselves under certain religious denominations tends only to wrangling and dissensions, and believing that they have not conducted themselves with equity and fair dealing as regards the occupancy of our free house of worship; therefore, we, the undersigned, accustomed to attend religious worship in said house, in order to settle the present difficulty on the point of occupancy, respectfully request and invite the elders, Messrs. Corliss and Webber, whose upright bearing and Christian examples since coming to this place have tended greatly to interest and improve us, to address us from the pulpit in said church every other evening of the time that is not occupied by the regular engagements of our pastors, the Rev. Messrs. Wiswell and Traf-ton."

The line of conduct pursued by a few here has of course tended in a measure to drive away the tender feelings and impressions made in the past, yet we cannot tell what the result will be fully. A few have taken their stand on the truth, and we hope for others. We shall not leave the place until all is done that can be, and we feel clear in our own minds to do so. Brethren, pray for us.

J. O. CORLISS,
R. S. WEBBER.

Meetings in Ohio.

FROM Oct. 27 to Nov. 1, I held meetings with the church in Mendon, Mercer Co. No minister had visited them for about four years. Several who once obeyed the truth had become discouraged, and given up. It appears that a large and strong church might have been formed here if labor had been bestowed two or three years ago. An interest to hear, on the part of the public, was manifested at the commencement of our meetings which continued till the close. I think that a course of lectures would result in greatly strengthening the church in numbers and spirituality. The number of members at the beginning of our meetings was nine—increased to thirteen. The number paying Systematic Benevolence was nine—increased to twenty. The amount of s. b. was \$81.80—increased to \$129.61. Organized a Sabbath-school consisting of sixteen members; baptized one; ordained a deacon; celebrated the ordinances; tried to interest all to take hold in working for Christ in the T. & M. Society; and gave such instruction to clerk and s. b. treasurer as we thought necessary to enable them to do their business right.

From Nov. 4 to 9, I held meetings with the Defiance church. Here we had free use of the new Christian church, which was very acceptable and convenient. This society also needed help very much. Some, with tears of repentance, confessed that

they had been almost on the point of giving up the truth; but our meetings resulted very encouragingly. Our last was long to be remembered because of the pouring of the Holy Spirit. The number of members at the beginning of our meeting was ten—increased to twenty. I had not reported any s. b. for the past years, although some had been paid irregularly; but s. b. was organized, number paying, twenty-eight, amount \$84.76. Organized a Sabbath-school of thirty members; baptized two; celebrated the ordinances; and gave instruction to clerk and s. b. treasurer. Others, I think will join their number soon. I left them much encouraged.

From Nov. 10 to 16, had meetings at the church in Bowling Green. These were laborious meetings, and, although we did not see all accomplished that we desired, yet we feel assured that a good work was done. Bro. O. Mears, the elder, above his discouragements, and ready to take hold in the strength of the Lord, and bear the responsibilities placed upon him. Another deacon was ordained. Organized s. b. for 1876. This is the first church in our Conference, and they have ever done a noble part in bearing burdens. We long to see them striving together for the faith of the gospel.

In all of the above meetings we endeavored to enlist the youth and all in the service of the Lord, and to urge them to pay s. b. We think that old and youth should have a part and an interest in casting into the treasury of the Brethren in Ohio, let us have your prayers and co-operation. H. A. ST. JOHN.

Beloit, Mitchel Co., Kan.

THE general meeting, in connection with the T. & M. Society quarterly meeting, was held according to appointment in view. The reports from the members of the Society did not indicate much progress, yet some progress has been made. There is an apparent disposition to do the coming quarter. Reuben Wain, Jewel Center, Jewel Co., was elected rector in lieu of O. O. Bridges, of Mitchel Co., resigned.

Our meetings for worship were excellent. The brethren came in from six counties. Most of them are deprived of the privilege of attending meetings at home, and appeared to come hungry for a good thing. And while we tried to bear a pointed testimony, speaking on the vital nature of the work for the Holy Spirit seemed to press the home to hearts. A deep, solemnity prevailed, and many prayers ascended to the hill of Zion, Lord, help me to see and come to my sins.

Our last social meeting was a season of great encouragement to all. Eleven were offered in sixteen minutes. Ten seven testimonies were borne in ten and a half minutes. And what was deeper interest to us was the character of the testimonies and prayers. They were to the point, revealing the fact that one began to realize that the great privilege for every individual in this world is a personal encounter with his own sin; that he must get them under his feet before he can be said to be an overcomer. One confessed the sin which so easily sets him to be fretfulness; another of a different character; and testing to the point came up all around. It was truly an indication to me that these tested brethren are loved of the Lord, and he is disposed to bless them, if they live humbly, and are obedient.

These brethren have been almost entirely destitute of ministerial labor, so that them for years. We trust that the blessing of God, in the future, their in that direction can be at least partially supplied. We are thoroughly satisfied that very much is lost by a lack of pastoral care which should be extended to the scattered brethren. To save what we have first, and then reach out after it, seems to be the part of heavenly wisdom. J. H. O.

In the Field Again.

I LEFT home Nov. 26, and came to place to look after the interest which awakened during our tent-meeting last summer. All who came out are on and seem to be settling into the work. I find much is lost by not following the work commenced in a new field. It is the case in Howard County. Our work with the tent was suddenly broken off, the call to the Conference and coming, and we could not return to follow

work thus begun. I regret that this has been the case, but after returning home in Conference, sickness, family wants, hindered, so that I could not go out here.

To our brethren who have written to wondering why our preachers have been out in the field this fall, I will say, Poverty is the cause. All are poor, we must attend to supporting our families and preparing for winter. And with empty treasury the committee could not relieve us and furnish expense money. This is a very discouraging condition to in. Now, brethren, are we all doing what we can for the advancement of the cause? Have we all the spirit of sacrifice in this cause which we should have?

I am satisfied that whenever we all, preachers, and churches, and scattered brethren, do all we can, the cause will not go bankrupt or begging as it has. Now, brethren, let us all feel stirred up in this matter, seeing our brethren from abroad have taken hold again to lend us a helping hand. While we feel very thankful for what they have done and are doing, I know, for my part, it is embarrassing—thus always to be carried by the General Conference when we might do more ourselves to keep the cause running. I hope to see all awake to duty, and that will arouse and take hold with renewed energy, so that God will bless the work in Conference. J. H. ROGERS, Salisbury, Mo., Dec. 1, 1875.

Two More Ties to the Better World.

My brethren, especially of the Kansas Conference, will want to know what I have been doing lately. Perhaps a few lines through the REVIEW will explain.

A few days after our camp-meeting, I bought a part of Bro. Rice's family, who were very sick, to our home. In a short time I brought the remainder of them, and took care of them until they were able to go to their home in Missouri.

About this time our own dear children were taken sick with the fever. They recovered for some time, and we took care of them as best we knew how. But they gradually grew worse until a little more than a month ago our elder son had a very severe attack. In a short time our youngest son was also taken much worse. Last day it was our sad lot to lay the young one away in the silent tomb to await resurrection; and to-day (Monday) the other one breathed his last.

The Lord has indeed called us to wade through deep affliction. Our dear boys, aged respectively five and eight years, were the pride of our life. They were fine, intelligent boys, both members of our Sabbath-school, in which they took a very great interest. They were never better pleased than when we were teaching them. They would repeat, or were reading to them from the Bible or *Instructor*. We cannot say but that our dear boys are safe, only awaiting the resurrection.

It was a pleasure, during the last sickness of the elder one to read to him from the Bible, he selecting the subject upon which he wished to hear. He often called to pray with him, in which exercise I found great freedom. Less than an hour before he died it was my privilege to hear him answer, "Yes," to the question, "Do you think Jesus will save you when he comes?" Non-professors often remarked that they were amazed at the patience with which he bore his sufferings. Our only remaining child, a little daughter, has not been well for many weeks, but we hope for her recovery.

The Lord has severed the dearest ties that had bound us to earth, and we feel to "Two ties less to this poor world, and more to the better one." We feel we must be faithful, and train our remaining child for Heaven. And must make sure work ourselves, that we may be a united family in the kingdom. My design, in a few days, to engage anew the proclamation of this message, with consecration and an energy I have never before. Those brethren of the Genesee church who have shown such distinguished sympathy for us in this our deep affliction, have endeared themselves to us by their love too strong for anything but death to sever. SMITH SHARP, NETTIE SHARP.

Geneville, Kan., Nov. 29, 1875.

Keep Pace with the Light.

WHILE the children of Israel were journeying toward the promised land or the earthly Canaan, they encountered many things that would serve as warnings to the followers of Christ in the "time of the end." For in-

stance, as long as they were obedient to the divine will, during the dark and gloomy hours of night, when perhaps, wild animals were lurking upon every side of them, and their pathway was beset with impediments that would have made it quite impossible for people to travel without the aid of some light, a pillar of fire went before them. Thus God gently led them through all the difficult places and he was their guide and luminary. When they were thirsty, he gave them water from the solid rock; when they hungered, he fed them upon the food of angels.

He gave them also a list of animals sometimes used for food, of which he said, "Of their flesh shall ye not eat, and their carcass shall ye not touch, they are unclean to you." Lev. 11:8. Quite prominent upon this list, we find the flesh of the swine. This Infinite Wisdom foresaw would defile their bodies and generate disease, both in themselves and their offspring. But though God had expressly said of the swine, "He is unclean unto you," the Jews persisted in eating the forbidden flesh. They also refused to hear the pleadings of Moses, and repeatedly transgressed the law of God by profaning his holy Sabbath and bowing down to graven images. Therefore, God withdrew his light from them, denied them the privilege of entering the promised land, and caused them to wander forty years in the wilderness of Sin, until death closed their miserable career.

The fate of those who are at the present time journeying toward the heavenly Canaan will be similar if they neglect to keep pace with the light which is leading them through the last-day perils to the New Jerusalem. If we are disobedient, God will withdraw from us and forbid our entering the holy city, as surely as he forbade the Jews from entering the land of Canaan. The command relating to the Sabbath day is just as obligatory now as it was then; and shall we set the commandments of Jehovah at naught? Shall we continue to trample upon his holy law?

Will Seventh-day Adventists, who have accepted the message of the third angel, refuse to keep pace with the light of truth? God will not always bear with us. The time is fast coming when ignorance will not be an excuse. The truth is being brought so plainly before the people that nothing but immediate action can save us from the "wrath of the Lamb." May God give us strength to perform every known duty. L. G. MEEKER.

Sabbath-keeping Peddlers and Canvassers.

THERE are many legitimate and honorable ways of making a living besides simply laboring with the hands. Keeping store or grocery, buying and selling, canvassing, peddling, &c., &c., may all be conducted in a righteous and honorable manner, so that both the community and the person carrying on the business may be benefited. To all these we have no objection. Still in this age of deception, lying and cheating, there is great danger to those who practice these callings.

If our brethren must go to dickering, peddling, canvassing, and the like, they must be exceedingly careful or they will bring reproach upon themselves and a reproach upon the cause. As to dealing in patent rights, it would seem that there has been enough said upon that point, both directly by the Spirit of God through the testimonies, by our preachers, and through our papers. Yet, notwithstanding all this, we are sorry to know that there are some who profess to believe present truth who will go right against this light and knowledge in these things.

But the particular point to which I wish to call attention in this article is this: A Sabbath-keeper starts out through the country peddling, canvassing, or selling patent rights. Persons of this class are generally very talkative, loud in their professions of faith in the present truth, and are very anxious to find those of like precious faith wherever they may chance to go. If possible, they are sure to arrive at the house of some Sabbath-keeper just at meal time, or just at night, and especially just before the Sabbath. They do not wish to stop among unbelievers. They would go a good ways to find a Sabbath-keeper, particularly one with whom they can stop from Friday night till Monday morning. And this not once nor twice in a place, but generally. As to paying, of course they do not expect to pay a brother or sister for such a privilege. Or, if they do, they expect to pay much less than they would anywhere else, and even this must be taken in their wares. Brethren do not wish to turn such persons away positively, nor do they wish to seem little or unbrotherly in charging them; and so these spongers go around the country living off our brethren and saving their own means. Worse than this, as they claim to be Sabbath-keepers, our brethren will trade with them when they would not with any others. They will trust them as they

would nobody else, and when they get bitten and deceived by them, as they often do, it hurts them and the cause.

I feel like emphasizing the advice which has so often been given to these peddlers, viz., If you must follow this business, keep away from our brethren and pay your bills honorably as honest men. And to our brethren we say, Give such men a wide berth and a cold shoulder. Do not feel that you are doing God service by encouraging them in this course. D. M. CANRIGHT.

Education of Children.

"A MAN in Denmark some years ago had an only son. He thought, as many think, Children must have their own way, and when they grow up they will do right. This father made a great mistake. His son was led away by wicked company. He commenced his career of crime as a liar, but was executed as a thief, robber, and murderer; his body was burned, and his head put on a tall stake as a warning for others."

There are parents among professed Christians who do not understand how to educate their children for life and for eternity; many parents neglect this duty, or do it in a wrong way.

The wise man wrote a precept in the word of God as follows: "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. And again: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Prov. 13:24.

There are children who have embraced Christianity, but they are not educated. The blame generally belongs to their parents. Children must be educated, in their home and in their young life, not with sticks, scolding, and swearing, but in the fear of Jesus, and with the aid of the Spirit of God. Reprove and correct them; pray for them; chasten them, showing yourself a pattern of good works. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:17. AUGUST RASMUSSEN.

Take Care of Your Horses.

A RELIGION which does not lead a man to take good care of his dumb animals, to feed them properly, to shelter them from the storm, not overdrive them, nor use them harshly—a religion which does not teach a man this much is very suspicious. Our dumb beasts have feelings, and are susceptible of pain and suffering as well as ourselves. That the Lord has a regard for them is plainly taught in many cases in the Bible. God gave special commandment even in so small a matter as the robbing of bird's nests. See Dent. 22:6. Jesus said that his Father noticed even the death of a little sparrow. See Matt. 10:29. Again, the Bible says, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Prov. 12:10. To be a righteous man, then, one must regard the life of his beast. This plainly implies that a man who does not do this is not a righteous man; and to this all must consent.

I am sorry to say that I sometimes see our own brethren disregard this righteous principle. They will keep their horses and cattle through the long, cold winter in very uncomfortable quarters, where they have not sufficient protection from the storm and piercing cold, while they themselves are comfortably housed and warmed by a good fire. They keep them on very scant feed, while they themselves always set down to a good table. Their horses invariably look poor and ill-kept. Their bones stick out, plainly saying to every one that they have a cruel master; and such masters are generally hard drivers, too, and use the whip freely.

If a beast is worth keeping at all, it is worth keeping well. Especially should the faithful work-horse be well fed and cared for. Doubtless men are sometimes so situated that they cannot obtain enough food to keep their horses comfortable; but there is absolutely no excuse for this being the case year after year, as I have sometimes known it to be. I believe it is a sin against God. Nor do these men really make anything by such a course. Their teams thus kept are always weak and lagging. They are more liable to disease. They are not salable if it becomes necessary to sell them.

My brother, as you read this article, ask yourself the question whether it applies to you or not. If you are in doubt about it, listen to what your neighbors say about you, and you will probably get the truth. Then how unlike the spirit of Christ it is for a man to fall into a passion and whip, club, yank and unmercifully treat a horse, an ox, or a cow. Such conduct must bring the frown of God upon any one. It is a mean, wicked thing in any man. Such a spirit will hardly find admittance into Heaven. D. M. CANRIGHT. St. Charles, Mich., Dec. 5, 1875.

Labors in Vermont.

THE expectations of our brethren have been raised high that Bro. Canright would soon return to this State and labor with us some time. But at present we do not see much prospect of being thus favored. That the cause in this State demands the help of experienced and efficient laborers cannot be doubted. And I cannot think the Lord disapproves of our earnestly desiring help to spread the tidings of salvation.

But the cause is one. "The field is the world." Bro. Canright is sowing the good seed, and God is manifestly blessing his labors; and though with others I share in the disappointment that he cannot at once return to this State, I can but rejoice for the dear brethren and sisters in Michigan who are being blessed with his labors, for I know they need help in that State; and I am sure many will appreciate his earnest efforts to advance the interests of the cause there. Especially did I rejoice that the churches in Tuscola Co. were to be favored with his help, for I have felt a very deep interest for the people there, and I am truly grateful to read the cheering reports of the meetings. Many of the churches in that State have had so little help from preaching brethren for years, they certainly need it very much. And we do earnestly desire they may be greatly refreshed and many added to their number.

But what shall we do in Vermont?

1. Let us seek God with all our hearts by consecrating ourselves and all we have to him, as never before.
2. May each one of us feel that we have an individual responsibility to do the best and all we can to save souls, and let us get more of the spirit of true missionaries, and go to work.
3. Young men, move out as the way may open before you. Let not the entreaties of unconsecrated friends nor worldly interests hold you. You may backslide and lose your soul if you do.
4. Let the Macedonian cry for help go up to the Lord of hosts, and may we all be prepared to appreciate it when it comes. Our Conference still anxiously presses our petition for Bro. Canright to come and labor here as soon as consistent with other duties. A. S. HUTCHINS.

Nov. 26, 1875.

Keep your Lamps Clean.

I do not mean this in a spiritual sense, but literally. I refer to the lamps in the church. I am frequently pained on entering one of our meeting-houses to see the lamps dirty, the chimneys smoked and uncleaned, and the wicks poorly trimmed. Frequently, there will not be half lamps enough to properly light the house. Brethren, these things ought not to be.

Whoever has the care of the meeting-house should feel an ambition to have things kept neat. The floor should be cleaned, the windows washed, and everything in order. In particular, the lamps should be bright and clear. Oil which has stood in the lamps for weeks will not burn now. It should all be emptied out. Do not put fresh oil with the old. This spoils both. Take out all the old wicks and put in new ones. The lamps themselves should be carefully washed. The chimneys should be as clear as crystal—not a speck upon them. A very few minutes work will accomplish this. When we are to have a public meeting and a general turnout, it is important that these little things should not be neglected. If our brethren do not see to these things where I hold my meetings, I shall be tempted to scold about it, and that you know is very unpleasant.

D. M. CANRIGHT.

A MAN can speak more efficiently when he is full of his subject than when he is full of himself.—Dr. Hall.

Obituary Notices.

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

DIED, in Poysippi, Waushara Co., Wisconsin, Mercy M., youngest daughter of P. H. and N. J. Cady, aged nine and one-half months. She was a lovely babe, and we expect, if faithful, to meet her in the morning of the resurrection. V. J. C.

DIED, at Poysippi, Wis., Oct. 20, 1875, my niece, Hattie May, daughter of Levi and I. G. Putnam, of Berlin, Wis., aged nine months.

Jesus soon in clouds descending,
All these little graves will open;
This shall cheer our hearts while waiting,
This alone—the blessed hope.

MRS. WM. W. CHASE.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 16, 1876.

The article we give from the N. Y. Sun in another column talks exactly to the point in regard to the connection between the commandments of God and true religion. If you would not miss of a rare treat do not fail to read it.

In the N. Y. Independent of Dec. 9, 1875, the Abbe Michaud has a lengthy article in which he predicts a great religious war, as now near at hand. And he urges that this is not "exaggeration," nor a "sensation novel," nor a "partisan trick."

The Day of Fasting and Prayer.

We call the especial attention of the readers of the REVIEW to the appointment, in another column, by the General Conference Committee, of New Year's day as a day of fasting, humiliation, and prayer. We are happy to express our cordial sympathy with this appointment. We need not repeat the reasons given for this movement in the appointment itself, and in Bro. Waggoner's note in reference thereto. But we are glad to see it,

1. Because this is one of the appointed ways in which the Lord will be inquired of by his people.
2. Because such action is specially enjoined upon the church when the great day of the Lord is near, as it now is. Joel 2:1, 12-17.
3. Because in no better way can we heed our Lord's injunction to his people in view of his coming, to watch.
4. Because the year 1876 is undoubtedly destined to be an eventful one in the fulfillments of prophecy, in the history of our cause, of this nation, and of the world. How better can we enter upon it than by a special act of seeking the Lord. And we pray that this people may be enabled to attain to a greater degree of consecration than has ever hitherto been reached, and then not only maintain it, but build upon it and add to it during the coming year.

Let this be a general movement. Will those who receive the paper take especial pains to bring the matter before those who do not take the paper, that all may act unitedly. In this thing let it be said that the whole body of S. D. Adventists moved together. "Speak unto the children of Israel that they go forward."

A New Work.

REFUTATION of Forty-four so-called Objections against the Ancient Sabbath, also Critical and Practical thoughts on the Law and Sabbath, and on the Greek of certain passages. By D. T. Bourdeau.

This book consists of the Refutation of Objections by Bro. B. published some time ago in the REVIEW, re-written and greatly improved. Now ready. 88 pages. Price 15c.

"The Sufferings of Christ."

A NEW edition of this work has been issued, and we can now fill orders from this Office.

German Tracts.

We are happy to announce that the tracts on The Millennium and The Judgment are now printed in German and ready for circulation. The Second Advent and others will be ready soon.

The School.

WINTER term will commence Jan. 3, 1876. Send stamp for Catalogue.

The Household Manual.—The premium book referred to by Eld. Haskell in this number will be ready next week. More than 1,000 copies are already ordered. PUBL. HEALTH REFORMER.

Blank Reports for T. & M. Society.

ALL members of the T. & M. Society are supposed to know what these are. You have seen them, no doubt, many times, but, nevertheless, I think there are many members who might be greatly profited by seeing them more frequently. Every member of the Tract Society would do well to keep one of these "Reports of Labor," ever with him to remind him of the many ways in which he may work for the Lord, under the last call of mercy. It is my thought that it might be read with profit every day.

Reader, are you a member of the T. & M. Society? Come, let us reason together. Do you say you have done but little or nothing? that you have not ability to labor in this cause? that you have nothing to report? Now sit with me, while we consider some of the things embraced in this report.

1. "Number of families visited." Can you not visit one person, or family, in three months to talk with them about Jesus—his soon coming, and the necessary preparation for it? or in some way to do them good? and if this is all you do, then put a figure 1 in here, put your name at the bottom, and hand in your report at the proper time.
2. "Number of letters written." Can you write? Can you not think of some lonely one that you may encourage with a letter? of some dear soul, wandering, that you may enlighten and admonish? Can't you write one letter, just one missionary letter in three months? If so, report.
3. "For memberships." Can you not find at least one good brother, or sister, nor a member of our society, that you can persuade to join by paying \$1.00? If so, report.
4. "By donations." Can you not add a little to the treasury yourself? Can you not induce somebody to donate something to the best of all causes? Children and youth often spend money for candies, peanuts, toys, &c., that is generally worse than lost. Can you not gather some of this means into the treasury of the Lord? If so, report.
5. "From book sales." Can you not sell one of our excellent books, so well written, so neatly printed, so full of precious, all-important truth, and, withal, so reasonable in price? Can you not sell one in three months? If you can, report.
6. "Subscribers for REVIEW. Invaluable paper! You love it. Can you not get one subscriber in three months? If you can, report.
7. "Subscribers for Instructor." Now what shall I say? Such an excellent paper! So well adapted for the youth; and it is only twenty-five cents for the first year. Who cannot get one subscriber in three months? If you can, report.
8. "Subscribers for Reformer." So cheap, so practical, so valuable! Can you not get one subscriber in three months? If you can, report.
9. "No. of REVIEWS, Instructors, and Reformers given away." Now do you say, "I can't?" Can't give away back numbers of these excellent periodicals? No, you will not say this; you will do something here. Then report.
10. "Tracts and pamphlets loaned and given away." Now do you plead inability? Oh, do not! Do you say now, "I see there is something, that even the weakest may do?" Then report.
11. Subscribers for SIGNS OF THE TIMES. Having noticed some of the ways to work for the Lord, mentioned in "Report of Labor," we beg leave to supplement a little. Ten thousand subscribers for SIGNS OF THE TIMES (at \$1.50 per year) are just now called for, east of the Rocky Mountains, perhaps every member of the T. & M. Society should obtain three of this number. Can you obtain one? two? THREE? If so report.
12. Distribute the Health Almanac. Sell for five cents, give it away when you think it may do good. Can you not distribute from one to fifty copies? If so, report.
13. Report. Now I come to the last duty of every member at the close of each quarter. It is to report. With the assistance of the blank, which is the subject of this article, there need be no failure on the part of the weakest and most inefficient. And upon this, simple as it may appear, depends the success of the T. & M. Society. Now, reader, after this interview, shall we not go forth, mutually stimulated to watch, pray, and labor?

H. A. ST. JOHN.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand."

Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

We will meet with the friends of the cause at Adams Center, N. Y., Dec. 25-27. There will be evening meetings during the week in the vicinity of the above-mentioned place, as the interest may demand. These meetings will be of general interest, and we make a special request that no slight consideration detain any from attending. No postponement on account of weather.

S. N. HASKELL.
BUEL WHITNEY.

QUARTERLY meeting of Ohio T. & M. Society in Dist. No. 5, at Bowling Green, Dec. 25, 26, 1875. All the brethren are earnestly invited to attend or send in their reports.

JAMES I. BOARDMAN.

WHERE Bro. W. H. Slown may appoint, Wednesday, Dec. 22, at 7 P. M., meetings to continue till Sunday night, Dec. 26. Will Bro. S. meet me at Gridley, Ill., noon train, the 22d.

Brethren in Southern Illinois, be patient; I will visit you as soon as practicable. Look for appointments, and govern yourselves accordingly. G. W. COLCORD

THE State quarterly meeting for the Ohio T. & M. Society will be held at Clyde, Ohio, Jan. 1, 2, 1876. The quarterly meeting of Dist. No. 4 will be held in connection with the same. Members of the T. & M. Society, you all have a duty with reference to this meeting; it is to fill out your blank report and hand it to your agent, librarian, or director, at your district quarterly meeting, or somehow get it into his hands, so that he may come to the above State meeting prepared to report. We have 261 members of the T. & M. Society in Ohio. Shall we not have 261 reports represented at our State meeting? Why not?

H. A. ST. JOHN.

QUARTERLY meeting of the church at Greenbush at the school-house in school district No. 1, Greenbush, Clinton Co., Mich., Dec. 25, 26. Bro. Canright or some other minister is earnestly requested to be present, as there are some in St. John's that have lately received the truth, and wish to be baptized. There is also an earnest request from St. John's for some one to come and deliver a course of lectures on present truth.

Come, brethren and sisters, one and all, or report. All that are interested are requested to be present during this meeting.

By order of the church,

O. B. SEVY, Clerk.

THE Lord willing, I will hold meetings in Ohio as follows:—

Troy,	Jan. 6-10, 1876.
Bellville,	" 13-17, "
Waterford,	" 20-24, "
Appleton,	" 27-31, "
Bowersville,	Feb. 3-7, "
	H. A. ST. JOHN.

SABBATH and first-day, Dec. 25, 26, 1875, at Bro. William Dawson's in Tyrone, Mich. Will some one meet me at Fentonville, at the arrival of the mail train east, Thursday, Dec. 23.

R. J. LAWRENCE.

MEETING at Watseka, Ill., Dec. 24, 25. The subject of tract and missionary work will be considered at this meeting. Will be glad to see brethren from Beaverville, St. Anne, Kankakee, and Dansforth.

B. F. MERRIT.

A TWO day's meeting may be expected at Armada, Mich., Dec. 25, 26. It is hoped that special effort will be made to attend this meeting by all the friends, as it is designed to try to perfect an organization. Let all come prepared to do what they can on their pledges for the church.

D. H. LAMSON.

THERE will be a quarterly meeting held in Quincy, Branch Co., Mich., on the first Sabbath and Sunday in January, at the S. D. A. church. All are cordially invited.

H. J. MELVIN, Clerk.

WE design holding a two day's meeting Jan. 1, 2, 1876, in Bro. Elliot's neighborhood, four miles north-east of Salem, Richardson Co., Neb., for the spiritual welfare of all who wish to attend. We desire to see the brethren of Arago, Nebraska City, and Table Rock, at this meeting. Come friends, and with us seek the Lord. Meetings will commence Friday evening.

G. V. KILGORE,
M. WING.

QUARTERLY meeting at Prairie Valley, Daviess Co., Mo., Jan. 1, 1876. The quarterly meeting of the T. & M. Society will be held in connection, commencing the evening before the Sabbath and continuing over Sabbath and first-day. The brethren from Hamilton and other places are invited to attend. Brn. Long and Chaffee are expected to be present.

E. EMMETT MALLORY, Clerk.

WE want to see a general gathering of all the Sabbath-keepers from Bushnell, North Shades, Spring-brook, Matherton, and Estella at Bro. Canright's meeting at Carson City. Come with your unconverted children. This will be such an opportunity as you will not soon have again. Let all come prepared, as far as possible, to take care of themselves.

A. O. BURRILL.

THERE will be a meeting of Seventh-day Adventists at L. N. Lanes' one and a half miles west and one-half mile north from Devereaux, Mich. Dec. 25 and 26. Will the friends at Partello and Springport meet with us? Come, brethren, with your hearts full of the love of God. Will Bro Byington meet with us?

B. F. LEWIS,
F. STAR.

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.

RECEIPTS

For Review and Herald.

\$2.00 EACH. L A Marsh 49-1, G B Goff 49-1, M J Bennett 48-23, Chas. Schaupp 48-23, Ad Schaupp 50-1, N S Raymond 49-1, C Hale 48-23, B G Jones 49-1, Ora Monroe 48-24, Olive B Oa 48-23, J H Keller 49-23, A G Douglass 48-22, Vannestrand 48-16, S Rider 49-1, John Peffer 48-23, Nerva Fouse 48-23, Albert G Hedgcock 48-23, John Simmonds 48-23, Johnson Buckley 48-23, L Bliss 48-24, D J Prentice 48-23, Henry Main 23, O B Jones 48-1, James Potter 48-23, John Zirkle 49-1, Margaret Yount 48-7, Mary A Cl ment 48-23, Mrs Catharine Rand 48-23, CS Worth 48-23, Reuben A Courter 47-7, Wm Fox 48-23, Daniel McAlpine 49-1, Elliot Leonard 49-21, N Rigby 48-21, Jennie Messersmith 49-1, Mrs S Bailey 47-6, Allen Walker 48-20, Peter Fox 48-23, Nancy Brown 48-1, H A Parmelee 48-23, U Aff ter 49-1, C W Stanley 48-14, Mrs Stephen Perkin 51-18, Rufus Baker 49-1, J Burroughs 48-1, M Balsor 49-1, Jane Hutchins 48-24, D A Robin 48-23, I M Porter 49-3, S B Adams 48-23, Chas Demass 48-23, Laura Gillman 48-24, John Ma 48-23, Sally Dunton 49-1, Sarah Rowe 48-24, M F Conklin 48-23.

\$1.00 EACH. Edward Schaupp 47-23, Cepha Carpenter 47-23, Nancy Teachman 47-23, Clara Phelps 48-24, Wm Mcintosh 48-23, A B Hough 15, Thomas Pritchard 47-23, Geo W Whitman 48-23, Mrs D B Richards 48-1, W D Sharpe 47-23, R Pickens 47-23, Judith A Davis 48-2, M J Ran 47-20, O M Olds 47-23, John Rennys 48-23, J Harvey 48-23, Almira Hunt 48-23, Eliza Hopkin son 48-23, Philip Harvey 47-23, Mrs A C Balle 48-23, Mrs Abigail Gibbs 48-23, Hattie S Da 48-4, Andrew Reed 48-1, Cyrena Lamberton 48-1, S W Howard 48-23, Emerson A Edson 47-23, Pa Smith 47-20, Wm R Even 47-19, T T Wheeler 47-23, D P Bisbee 48-23, Leander Kellogg 47-24.

MISCELLANEOUS. E Inman 50c 47-8, A Albro 25c 47-9, E B Potts 50c 47-22, J V Meehan 1.50 48-23, A T Nason 75c 47-23, James Moody 75c 47-23, Wm Hunt 2 50 48-23, May L Smith 50c 47-23, Jerome Stickle 50c 47-10, S A Holden 50c 47-9, S Wm ruff 50c 47-23, Jas A Barnds 50c 47-23, N Ball 40c 47-14, Belle Hubly 50c 47-23, T J Andrew 1.75 47-24.

Books Sent by Mail.

Charles Wild \$1.25, John Reid 1.50, O Lant 2.50, Mary Losey 1.00, Andrew Carlson 1 00, M D P Bisbee 10c, Silas Truss 20c, A S Gillet 1.65, Mrs James Minnerly 25c, Mrs Wm Powles 25c, Wm Fenner 1.71, Emeline Vincent 25c, M F B livan 10c, Mrs J M Shaw 25c, James C Martin 1 00, Mrs L S Hopkins 10c, H A St John 1.50, A W Jen sen 1.50, Susan B Williams 1.00, M A Bridgma 25c, Mr & Mrs H C Green 1.50, Mary B Moor 1.50, Esther Deans 25c, E W Bliven 3.00, Mrs T Tindall 50c, Lamart Lanchas 50c, Mary Pa 1.00, J M Gillett 10c, G V Vanderhoof 15c, W Hall 1.10, H C Fridley 45c, J B McNutt 15c, O Merrifield 23c, Wilber A Chute 10c, Nancy Hiddl son 1 00, W C Emerson 5.00, J H Bennett 3.00, B Adams Jr 50c, Cyrena Lamberton 10c, Hwa Witter 40c, F M Reed 15c, Frances Carlin 10c, Rachel Buck 20c, Edward Hansell 31c, D D Hor 25c, W L Willis 1.00, Mrs J B Shurr 50c, Jame White 30c, G V Kilgore 25c, E Grant 25c, Wm Jones 25c, H R Williams 25c, D W Davis 25c, Henry B Whelpley \$1.00, G W Darke 15c, C F Worthen 1.50, J Irwin West 50c, R A La 25c, Nelson Branch 10c, Philip Capmar 6.00, M Schooley 15c, George Ordish 30c, Arthur B Wilk 75c, Martha A Wilson 10c, R E Thompson 45c, Matilda Larkee 25c, Mrs Charles Mount 25c, N Phelps 60c, Orlando Soule 75c, C W Kab 1.00, Mrs A E Bragg 30c, A C Woodbury 1.00, C B Tower 22c, T S Pierce 50c, Mrs Lydia Martin 2.00, J H Durland 35c, Griffith Davis 25c.

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Books Sent by Freight.

R A Underwood, North Bloomfield, Ohio, \$6.88

Mo. & Kan. Ministers.

S N Haskell & wife \$10.00, C W Comings 10 00, Maria L Huntly 3.00, J S Farnsworth 1.00, Hale 25c, Martha Philbrick 25c, M Wood 10.00, Mrs W H Hall \$5.00, W H Hall 5.00, Eliza Bl 2.00, I M Porter 5.00, Ellen Armstrong 2.50, Mat C Mace 1.00.

Shares in Health Institute.

Sallie A Snyder \$10.00, Nellie D Richmond 25 00.

S. D. A. E. Society.

Frank Starr \$10.00, Mary Harlow 3.00, Mich. Conf. Fund.

Bunker Hill (s b) per G P Bailey \$16.00, Leel (branch of Jackson church) \$31.00, Allegan(s) \$50.00.

Pacific Mission.

G P Bailey \$11.50, Maud Sisley 11.50, Rand Bliss 11.50, Ellen E Armstrong 2.50.

Book Fund.

Mary Stillman \$25.00, Calphemia Stillman 25 00, Mary King 10.00, Chas Seward 50.00, Sall A Snyder 50.00.

Hygienic Book Fund.

Wm Patterson \$25.00.

Cash Received on Account.

T M Steward \$5.00, Chas Lee 6.00, Mo Conf Sallie A Snyder 100.00, Kan Conf—Sallie A Snyder 25.00, E VanDeusen 2.98, Ill T & M Societ 2.40, N Eng T & M Society 2.00.