

The Advent Review

AND SABBATH HERALD.

"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 47.

BATTLE CREEK, MICH., FIFTH-DAY JANUARY 13, 1876.

NUMBER 2.

The Review and Herald,
ISSUED WEEKLY BY
The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.
F. H. SISLEY, Secretary, M. J. CHAPMAN, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar for a Volume of 25 Numbers. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year. Address, REVIEW & HERALD, Battle Creek, Mich.

NO ROOM FOR JESUS.

O PLODDING life! crowded so full
Of earthly toil and care!
The body's daily need receives
The first and last concern, and leaves
No room for Jesus there.

O busy brain! by night and day
Working, with patience rare,
Problems of worldly loss or gain,
Thinking till thought becomes a pain—
No room for Jesus there.

O throbbing heart! so quick to feel
In others' woes a share,
Yet human loves each power enthrall,
And sordid treasures fill it all—
No room for Jesus there.

O sinful soul! thus to debase
The being God doth spare!
Blood-bought thou art! no more thine own;
Heart, brain, life, all are His alone—
Make room for Jesus there;

Lest soon the bitter day shall come
When vain will be thy prayer
To find in Jesus' heart a place;
Forever closed the door of grace,
Thou'lt gain no entrance there.—*Sol.*

The Sermon.

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

THE BIBLE AND THE PEOPLE.

[Extract from a Recent Sermon by Prof. Swing, of Chicago.]

To the multitude, the Sacred Volume tells a straight-forward story. They see in it a picture of the human heart in all its sinfulness, and in all its divineness too. They see the dark destiny of sin and the bright destiny of virtue. One is called hell, the other Heaven. They do not descend into particulars about the region of sorrow or the region of joy. They feel that the one is to be dreaded, the other loved. There, on the open page, lies the doctrine of repentance, far more impressive in Peter and in Magdalene than in any system of abstract doctrine. There lies the doctrine of faith in Christ, sweeter in the group around Jesus, in the apostles and martyrs, than in any confession of any church. There in the gospels lives and moves, and dies, and rises again, the Redeemer, in a charm and power to which the learning of commentators can add nothing.

In fact, one may perhaps be glad that there is an army of earth's inhabitants, old and young, white and black, hidden away in the obscurity which ignorance and poverty bring, to whom human wisdom in the form of "eternally begotten," and "eternally proceeding," and "limited atonement," and "inability," has never come, but to whose hearts the Bible tells its simple story as a mother talks to her confiding child. Much of modern theology is only great banks of cloud rolling up between the human family and the moral sun. As the damp vales of earth, and the bitter ocean, are always exhaling vapors that keep our sky clouded and that expose the beautiful earth to perpetual storm, so from the intellect, in its extravagant vanity, clouds arise that hide both Creator and Saviour from the upturned faces of mankind.

Upon Goat Island, in Niagara, upon a Sunday, years ago, I found, hidden away at the root of a tree, a servant from the hotel reading in his Testament about the

crucifixion. He was an old, emancipated slave. Upon being questioned as to whether he loved that passage above all, he said he always cried over the idea, that, for even black men, a Christ should have died. I wondered whether any of the formulas of men about that death could ever entice from a slave's heart such tribute of weeping. Here an humble fugitive slave came to fulfill the image of Tennyson:—

All subtle thought all curious fears,
Borne down by gladness so complete,
He bows, he bathes the Saviour's feet
With costly spikenard and with tears.

Thus, doubt it not, the common people glean from the sacred page the very golden sheaves which the Lord let fall for man. They find them in all the wide field reaching from Abraham to St. John. Not the entire multitude will thus be found extracting honey from this great field of flowers. Man will never move in a solid phalanx toward any form of good. Many are called, but few are chosen. The downward path is always broad, the upward path narrow. *Facilis descensus Averni.* Hence, when I speak of the blessings which the common people draw from the Bible I am not dreaming of an unbroken host poring over a divine book, but of many souls, many indeed, that in youth and in old age, in joy and in sorrow, in darkness and in light, are at times taking up the Bible, to trace in it the path of hope for time and eternity. Could you call all these together this day from all the corners of our land, and from the lonely ships on our seas, they would come in such a multitude, and so pressing the book to their hearts, that even were you an infidel you would bless God that so many souls were drawing so much happiness from the two Testaments. The hardest heart might weep for joy that so many had found infinite peace.

THE PEOPLE OF GOD

During the Closing Tribulation.

BY ELD. J. G. MATTESON.

THE prophet Isaiah has presented many remarkable things relating to the people of God in the last days. He paints their tribulation, warfare, and victory, in living colors. In Isa. 33:9-24, we find a very interesting picture of the last trials of the people of God, and some stirring exhortations to be faithful unto the end.

"The earth mourneth, and fadeth away." Isa. 24:4. The curse devours the earth on account of the transgression of its inhabitants. Verses 5, 6. "Sharon is like a wilderness." Then the Lord arises to judgment. The imagined wisdom of man is likened unto conceiving chaff and bringing forth stubble. And the people shall be burned in the fire as thorns cut up. Chap. 33:10-12. But the warning voice of God shall be heard in the earth:—

"Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with everlasting fire? Who among us shall dwell with everlasting burnings?" Verses 13, 14.

Sinners and hypocrites in Zion are those who profess to be disciples of Christ, but at the same time do not walk in uprightness and honesty before God. They have retained their place in the church, but they are under the control of sin. They have deceived their fellow-men, but they cannot deceive God. The devouring fire has come. The everlasting burnings rage around about them. The noisome pestilence walks through the terrible darkness, and death is mowing down men with his scythe, until "a thousand shall fall at thy side, and ten thousand at thy right hand." Ps. 91:6, 7.

Up to this time, sinners have slept calmly in Zion. They were not disturbed by the warning voice of the watchman. He

cried aloud of the great day that was near, but hypocrites smiled and would not be disturbed. They thought, There is no danger. These warnings have sounded a great many years. Yet all things continue as they were from the beginning.

But now the flames of hell have surrounded them. They neglected prayer. They forgot to watch. The inward man was not renewed or nourished. The gold was not purified in the fiery trials. They never made room in their souls for Jesus, the hope of glory. Now they do not know whither they shall flee from the devouring fire. Their painful cries sound terrifying through the air: "Who among us shall dwell with everlasting burnings?"

They did not turn at the reproof of the Lord, when he would have poured out his Spirit upon them, and would have made known his word unto them. Therefore, the word of the Lord is now addressed to them: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord." Prov. 1:24-29. Oh! how these words will pierce like pointed arrows through the hearts of thousands, when dark despair enshrouds them like a pall on the great day of the Lord.

It seems as though none could be preserved in that terrible hour, yet the Lord will preserve and save his children. The pestilence shall not come nigh to them. "Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:7, 8. There is a people who can dwell with the devouring fire, whom the Lord will hide for a little moment, until the indignation be overpast. Isa. 26:20. Who, then, shall be numbered with this people?

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33:15, 16.

The religion that leads in this way is the religion of Christ. The grace that produces such fruits is the saving grace of God. Blessed is the man who thus receives Christ, and follows his footsteps, for this is to walk righteously; who bridles his tongue, and governs his temper; who would rather be poor than get gain by oppressing and deceiving his fellow-men; who would not change his judgment for money; who shuts his ears and eyes from the many evil things that are in this world. The angels of God will encamp round about him in the evil day. He shall find a habitation in the midst of the wilderness—a shelter with the Most High.

Ancient Israel waded through plagues and tribulations before they were delivered from the bondage of Egypt, and entered the promised land. So likewise must the Israel of God through much tribulation enter the heavenly Canaan. This will be the case in a special manner when the seven last plagues are poured out upon the earth. The sun scorches with great heat, until the seed is rotten under the clods; the pastures are desolate; the herds of cattle and flocks of sheep perish; while the food is cut off from the eyes of men. Joel 1:15-20; Rev. 16:8, 9. The sea, rivers, and fountains of waters turn to blood. The thirsty people cannot find one drop of good water to cool their parched tongues, and the air is filled with poisonous substances from the multi-

tude of decaying fish; for life has departed from every soul in the sea.

Then this promise of God will be very precious to his suffering people: "Bread shall be given him; his waters shall be sure." Once more the Lord will open the heavens with manna for his waiting Israel. Once more their thirst shall be slaked with water from the flinty rock, called forth by the word of the Lord.

As the Lord appears unto his people to be tarrying, he comforts them in much mercy: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him." Isa. 30:18.

The Lord points his waiting people to Jerusalem, where they soon shall dwell: "For the people shall dwell in Zion at Jerusalem; thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Verse 19.

Their thirst shall be satisfied in affliction and their hunger supplied in the great distress. "And though the Lord give you the bread of adversity, and the water of affliction [Danish version: And the Lord will give you bread in adversity, and water in affliction], yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left [Danish: When ye would have turned to the right hand or to the left]." Verses 20, 21.

There were but few teachers among the people of God. They had to travel continually from place to place. The parting scene was often painful. But now (during the time of the plagues) there are no more warnings to be given to sinners. The time of grace is past. Preachers and hearers are together waiting for the solemn hour of deliverance.

The office of Jesus as high priest has then ceased. The ministration in the heavenly temple is finished when the seven last plagues begin. Rev. 15:8. Then the people of God must be free from sin, not only in deed, but also in word and thought.

This seems to them impossible; for they are still mortal creatures, and with the best intentions they can easily make mistakes. But the angels of God are round about them. They keep them in all their ways. When they would turn to the right or left, because their judgment is not sufficient for the emergencies, the good angels lead them gently in the straight and narrow way.

Dear reader, consider how gracious the Lord is, and how wisely he has arranged everything for our salvation. When the towers fall in the day of the great slaughter, there will be distress and anguish among the children of men. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Verse 30. Then the fire of Tophet shall burn, as the prophet declares, like a pile of much wood, like a stream of brimstone. Verse 33. But the Lord will save his people with a glorious salvation. "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Verse 26.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. In the midst of their affliction, the Lord bids his people look up. "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." Isa. 33:17.

Jesus was a blessed child to look upon, even in his human weakness and poverty. It was a happy moment for old Simeon when he, after a long and weary time of waiting, could say: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." Luke 2:29, 30. Yet it must be far more glorious to behold Jesus as a king when he comes in all his heavenly glory. What a blessed sight to those eyes which often were wet and tired from tears and sorrow! Then the tears of waiting and longing shall no more roll down the furrowed cheeks, when the Lion of the tribe of Judah shall come from the paradise of God with the sweet morning glory of eternal bliss.

When Christ left this world, he "went into a far country to receive for himself a kingdom, and to return." Luke 19:12. Now he is coming to take you home to this "far country"—the heavenly Canaan, the blessed paradise of God.

Human plans and offices perish. Your heart is terrified by unexpected events. The enemies of God speak scoffing words. Isa. 33:18, 19. But they shall soon perish. Then the King will give unto those who have kept his Father's commandments access to the tree of life, and they shall enter in through the gates of the city. Rev. 22:14. Rejoice, O daughter of Zion. Thy King cometh with the clouds of heaven. He comes with gentle words and heavenly comfort. Lift up your weary eyes from the valley of tears, from the great tribulation of the last days. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation." Isa. 33:20.

O weary soul, let not your courage fail. Look upon the city where God's people shall assemble. Here we often found but little room. Many doors were locked against us and against the truth of God. Often we were but few, and sometimes lonesome. Our fellow-men in the world counted us with fools and heretics. Yet God did show us the path of life; and he will give us fullness of joy in his presence, and happy mansions at his right hand forever (Danish translation). Ps. 16. There are many mansions in the Father's house. John 14. And the Master has prepared them very gloriously. You will be much astonished when Jesus leads you into your heavenly home; for the beautiful things he has prepared for you will excel all the glory you ever could imagine.

Zion is the city of our solemnities. All the children of God bring their honor and glory into the city of the great King. The glory of God shines in it, and the Lamb is the light thereof. Then mistakes and misunderstandings are past forever. Every soul that is washed in the blood of the Lamb shall shine like the sun in the eternal kingdom. All party spirit is gone. Every heart beats in heavenly harmony. Every tongue praises God and the Lamb. O blessed hour, draw nigh! Let mine eyes see Jerusalem. Let my soul rest in thy quiet habitations. There is rest for the weary.

The heavenly habitation is a strong tabernacle. Here the stakes are often pulled out when we pitch our tents, and the ropes are broken. Sometimes the storm tears down our tents; and when that is not the case, we have to pull the stakes ourselves and move; for we have no abiding city here. But there we shall never feel the power of the shifting winds. The howling storm is changed into a heavenly calm; the moving tents into a city that hath foundations, a kingdom that cannot be moved. There the Lord will be glorious unto us. He is our Judge, our Lawgiver, our King. He will save us. "And the inhabitant shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

Dear reader, have you obtained the forgiveness of your iniquities? Have you found healing in the wounds of Jesus? Are you a sinner in Zion, who soon with trembling will endeavor in vain to flee from the devouring fire? Or have you turned from your idols to serve the living and true God, and to wait for his Son from Heaven?

Are you making advancement in the way of life? or does lukewarmness hinder your spiritual growth? Do you learn from our Saviour, who was meek and lowly of heart? or do the world and the flesh still rule in your mind? Search yourself in the sight of God, who is acquainted with all your secret thoughts. Be not discouraged, neither presumptuous. Prepare to meet your God. Then you shall soon see the King in his beauty, and find an eternal home in Zion, the city of our solemnities.

Fr. Atkinson, Wis., Dec. 15, 1875.

IN THE HEART OF THE EARTH.

By J. C. Corliss.
"For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

This passage of Scripture has in the past been made the basis of one of the greatest objections brought by skeptics against the word of God, and even now many are troubled to harmonize it with other declarations of the Bible. It is a fact generally acknowledged, and clearly established, that our Saviour lay in the tomb but two nights; yet many contend for the three nights, and, in trying to harmonize the Scriptures upon the point, take some strange positions.

One class contend for the whole seventy-two hours; but in doing so they have the Saviour rise on the same hour of the day in which he was buried; namely, late in the afternoon, or near sunset. But as he was first seen early in the morning of the first day of the week, it is inferred that he must have risen on the previous day, which was the Sabbath. With this view, Christ must have been put in the tomb as early as Wednesday.

Another class do not contend for the full time—only the three nights. Because, say they, the text just as certainly says three nights as three days, and if the phrase "three days" means some part of each of those days, so "three nights" must mean some part of each of those nights. Therefore, this class will have the Saviour buried Thursday.

It would seem that the advocates of these views must have overlooked some very plain points of scripture; for we find our Saviour while talking with his disciples (and when he was alone with them he spoke plainly) Mark 4:34) saying repeatedly that he should be killed, and be raised the third day. See Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33. And we have also the statement from the two that went to Emmaus on the day of his resurrection that that was the third day since he was crucified. Luke 24:21.

Just what is meant by the expression "third day" can be determined by the use made of it in the Scriptures. Christ said, "Go ye, and tell that fox, Behold, I cast out devils, and do cures to-day, and to-morrow, and the third day I shall be perfected." Luke 13:32. Also in the account of Paul's voyage from Caesarea to Rome, Luke says (Acts 27:17-19) that they undergirded the ship, the next day they lightened it, and the third day they cast out the tackling; thus making the day of undergirding the ship the first day of the series.

In recording the events of the crucifixion day, Luke says, "And that day was the preparation, and the Sabbath drew on." Chap. 23:54. And Mark says, (chap. 15:42) "It was the preparation, that is, the day before the Sabbath." Now, making the preparation day the first in the count, the Sabbath would be the second, and the first day of the week the third, which makes perfect harmony between the declarations of Christ and the subsequent statements of the evangelists.

But, says the objector, you have only two nights in the count, and what will you do with the text at the head of this article? For our Saviour says he shall be in the heart of the earth as long as Jonah was in the whale's belly, and the record testifies that Jonah was there three days and three nights.

In examining the text, there are some things to be taken into consideration: (1.) To whom the words were addressed; (2.) The language used in the address; and (3.) The meaning of the expression, "heart of the earth." In the first place, we learn that the words were addressed to the scribes and Pharisees, and it is said that Christ ever spoke to them in parables. Matt. 13:34. The Pharisees were supposed to understand the symbols of the Hebrew language (see Ps. 78:1-3), hence our Saviour addressed them in that manner.

In speaking of the heart of any object, it is taken for granted that the center is meant. Certain it is that the heart is not at the surface. If earth in the text is to be taken literally, it certainly must mean its center. But we dwell upon the earth's surface, and not at its center. Then was Christ ever in the heart of the earth? Is there any proof that he was put down into the earth at all? We read that he was put in Joseph's "new tomb, which he had hewn out in the rock." Matt. 27:60. The word earth occurs many times in the Bible when it can be taken in no other than a figurative sense. We give a few instances, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken." Isa. 1:2. "Hear, O earth, the words of my mouth." Deut. 32:1.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. Nothing is plainer than that the earth referred to in these texts must mean the people. Again, we read in Mark 1:5, concerning the work of John in the wilderness, "And there went out unto him all the land of Judea." It is evident that the people are referred to, and not the land.

At the time referred to in the text, no people could more appropriately be styled the "heart of the earth" than the Roman nation. They had pushed their conquests until they were recognized as the heart and center of all the powers of earth. All other nations had become tributary to them, and even the parents of our Lord responded to the summons of the Roman emperor to appear and be enrolled for taxation. Luke 2:1-5.

Christ was delivered by Judas into the hands of the soldiers the same night that he ate the passover with his disciples, which was the evening before the preparation day, and continued in their hands until he was crucified. Then a guard was placed before the tomb, which guarded his body until he was raised and released from their power. It is just as true that the Saviour was in their power from the time of his betrayal until his crucifixion as it is that he was in their power while in the tomb.

No power on earth could have taken him until the appointed time arrived for him to be delivered up, and no power could hold him after the summons was given for him to come forth. The case of Jonah was the same. The fish had no power to take him until he was delivered up; and when he was again placed on the land, he was as safe from danger as before starting on his perilous journey.

So if Christ was delivered into the hands of the people the evening before the preparation, which would correspond with our Thursday evening, and remained in their power until his resurrection, then there is some analogy between his case and Jonah's, and we see no difficulty in finding the three nights spoken of in the text, nor will we be out of harmony with other scriptures in making the above application of the text.

J. C. CORLISS.

REVIEW OF STORR.

The Sabbath Law and Sabbath Penalty.

ELD. STORR: "The Sabbath was to be a sign between God and the children of Israel forever; Ex. 31:17; that is, as long as they should exist as a nation, or have the land of Canaan for an everlasting possession; Gen. 17:8; or until Christ should come."

Ans. The Israel of God is perpetuated in the Christian dispensation, as can be clearly proved from Eph. 2:11-22; Rom. 11:17, 24; 2:28, 29; Gal. 3:7-9, 29. The Sabbath, therefore, is still a sign between God and his people. God indeed promised the land of Canaan to Abraham and his seed for an everlasting possession; Gen. 17:8; but Stephen, in his defense before the Sanhedrim, declared that he did not give him so much as to set his foot on; Acts 7:2-5; and Paul says that Isaac and Jacob were heirs with him of the same promise; that they dwelt in tabernacles; that they were strangers and pilgrims in the earth; and that they desired a better country, and sought a city whose builder and maker is God. With these also he includes the prophets and holy men of all former time, and concludes that without us (Christians) they will not be blessed; that is, they will not receive the promised inheritance. Heb. 11:9, 10, 13, 15, 16, 39. The earth is to be renewed, and given to the people of God, and then the promise to Abraham will be fulfilled. Dan. 7:27; Isa. 65:17-25; 2 Pet. 3:7, 13, 14; Luke 13:28, 29.

Eld. S.: "If the Sabbath law is binding now, why not enforce the penalty of its violation, which was death? See Num. 15:32-36; Ex. 31:15; 32:2, 3. If I believed in keeping the Jewish Sabbath, I should feel in duty bound to stone people for violating it if I could get a chance."

Ans. Mr. S. is evidently unacquainted with the fact that the Jewish government was a theocracy, God himself being their king. 1 Sam. 12:2; 8:7. All penalties of his violated law could therefore be enforced. It is just as great a sin to violate the law now as it was then, but the execution of the penalty is deferred till the Judgment, when the second death will be the doom of every transgressor who has not availed himself of the benefits of the atonement. The case referred to in Num. 15:32-36, was doubtless an aggravated one. The people

were traveling in an open, sandy, desert, in a warm country, and no necessity for kindling a fire existed.

Jesus justified David in taking hallowed bread from the tabernacle in the days of Abiathar, Matt. 12:3-7, and his disciples in plucking corn on the Sabbath; for the simple reason that necessity existed.

If it is required as an act of mercy, or if health demands it, it is doubtless right to kindle a fire on the Sabbath, or to do other necessary things; but where no necessity exists, it is just as grievous a sin now as it was in the days of Moses.

As to throwing stones, if Eld. S. really intends to carry out his principles, we advise profane people and undutiful children to beware when he is around; for the same penalty that is attached to a violation of the fourth commandment is also attached to that of the third and fifth, and he might feel in duty bound to execute it. See Lev. 24:15, 16; Ex. 21:17. A. SMITH.

FREE-WILL OFFERINGS.

WHEN Moses was about to build the tabernacle, the Lord thus commanded him: "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." "And let them make me a sanctuary; that I may dwell among them." The material which was to be thus collected must have constituted a very considerable part of the wealth of that people; and to understand how close a test this invitation was, let us consider the circumstances under which it was given.

The children of Israel had been bondmen in Egypt, and the treasure they possessed, their only reward for long years of bitter toil, had been wrung from their oppressors by the judgments of God. Doubtless, they looked to these to purchase supplies from surrounding nations during their long journey, and to aid them in settling in their future home.

Again, the Hebrews had all the oriental love for display, made stronger by its repression during their life of slavery, and they must have looked with proud satisfaction upon their jewels, the trophies of their deliverance.

Now an invitation is extended to all, contrary to the dictates of worldly wisdom, the pleadings of vanity and pride, to bring these treasures, a free-will offering to the Lord.

There was a stir throughout the vast encampment. The gay young maiden unclasped her glittering ornaments, the careful matron gathered her store of precious things, strong men, the gray haired, and the youth, helped swell the treasure, till they were restrained from giving; for they had brought much more than enough.

Then the skillful workmen labored, the wise-hearted women wove the coverings of brilliant hues, embroidering upon them shining cherubim. When all had been completed according to the divine command; when the tabernacle in its splendor had been prepared for a dwelling-place of the Most High; when the sanctuary, the vessels, and the priests, had been consecrated, and the appropriate offerings made, then fire came down from Heaven and consumed the sacrifices, and the glory of God filled the tabernacle.

These things were written for our instruction. Not only are we to be warned by the sad history of their unbelief, their murmuring, their rebellion; but we should emulate their example of liberality and devotion.

There is a call extended now for offerings for the work of God,—whatever we have to bring—gifts of means, of time, the labor of the hands, of intellect, or heart. Only our best gifts will be accept. Not the feeble remnant, after the world and our own pleasure and ambition have been served; but our deepest affections, our freshest hours, the morning of life, our best thoughts, should we render. It must be freely offered. Only the willing-hearted will be permitted to have a part in the work. Only these gifts will find a place in the records above. None are so poor that they have not something to bring; for it is not the amount one doeth, but the love with which he worketh, that will make it acceptable to God.

The sacrifice which we often find the most difficult is that of giving ourselves to God, to be used in his service as shall best please him. We shrink from discharging duty, from bearing responsibility, fearing that we shall fail, and thus bring discredit upon ourselves. Let us come nearer to our Master; let us remember that he gave himself for us, and count not our lives, our reputation, ourselves dear, if we may but

show our gratitude for his matchless love to us.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." If his people do thus unitedly bring in their free-will offerings, consecrating themselves entirely to his service, will not that promise be fulfilled? the windows of heaven be opened? and the glory of God be manifested in the midst of his people? Will not the great ingathering of souls begin? the refreshing be poured out, and the coming of the Deliverer be hastened? Shall we not, each in his own sphere, help on this glorious work, and bring the glad day nearer? MARY A. DAVIS.

AFTER US.

This is the way we are taken in hand.

One J. C. Douglass has issued a large-sized, 20 page pamphlet, on pages 15-20 of which we find the following amiable expressions in reference to S. D. Adventists:—

"Next we will take the Seventh-day Adventists, who is described in scripture as the false teacher or Prophet, that was to come on the earth in these last days, denying the Lord that bought them, and bring upon themselves swift destruction."

"So these Seventh-day Adventists are compared to wandering stars, and wells without water. They are the false Prophets that are to go with the Beast into the lake of fire burning with brimstone, or into a bottomless pit; you see a pit without a bottom: there is nothing to start from to rise again." "The multitudes are now in a valley of decision; all the Roman Catholic and the Seventh-day Adventists are consigned to the flame."

"So it is with these filthy dreamers, the Seventh-day Adventists." "You see now why those Seventh-day Adventists have gone to destruction, because they were under the law, they have to judge by the law." "And will you follow the Seventh-day Adventists and be sentenced to the flame as they are? And why; because they would stick to the letter of the law."

A REFUGE OF LIES.

"THEY have made others to hope that they would confirm the word." Eze. 13:6.

Man, poor deluded creature, has suffered himself to be deceived, and has become the easy prey of Satan. He has been so badly bewildered that he has mistaken light for darkness and darkness for light. The race have gone so far in this direction that even those who profess to love Jesus, fondly cherish any thought that would make them hope that his coming is far in the future. They are very sensitive indeed for the honor of the Son, when the subject of the Sabbath is being considered; but just tell them he is coming back in a little while, and they will shudder at the thought. Oh, no! it cannot be possible that this beautiful world, with its teeming millions, shall never realize its fond hope of a temporal millennium. They really do not want to see Jesus. They would much rather he would not come. They hope that their ministers can satisfy their minds by convincing them that he is not coming soon.

I lately heard a novelty of an explanation, which is satisfying some who never investigate for themselves, and who desire to put off the return of the Lord. A Baptist minister living in Bluffton, Ind., has written a Commentary on Daniel and the Revelation, in which he has originated some things very peculiar, and has succeeded in quelling the fears of many concerning the threatenings contained in Rev. 11:15-18. These verses describe the third and last woe. But in his work he gives the order of the trumpets and seals, and declares that the seventh in each series preceded the first in the same series!

I had often wondered if those who cry, "Peace and safety," ever looked at these chains of prophecy. But I have ceased to wonder. I have learned the solution of the mystery. They will do anything, no matter how absurd or false, in order to fortify their "refuge of lies." Eze. 13:10-16. No matter if an angel (Rev. 8:13) does announce that there are three angels yet to sound after four of the seven have sounded, and that these three trumpets are woe trumpets. It is of no consequence that Christ has told us that when the seventh angel sounds God's unmingled wrath is poured out, and the destruction of the wicked powers of earth takes place. It proves nothing that

the testimony does say that the saints all receive their reward at this time. There is one fact standing boldly to the front, and every other consideration must give place. The chronology of this trumpet is fixed at the first advent, because the kingdom of Christ is set up when it sounds; and as it was set up at the first advent, the seventh angel sounded before the first! Again, it cannot be future; for if it is, there is no place for the temporal millennium!

Thus their whole faith is mounted like a grindstone. It has for its axle the cry, "Peace and safety," one end resting on the assumption that the kingdom of Christ was set up eighteen hundred years ago, the other, on the false idea that the world is to be converted. Thus it can turn either backward or forward, and the face is always up to brighten their hopes and quell their fears.

And so vain man sets at naught all the warnings sent in mercy. But this only confirms our faith in the truth; for we find plainly recorded on the pages of inspiration a prophecy of the course that theologians are taking. WM. COVERT.

LOCAL ELDERS.

PERSONS occupying the responsible position of elder in our churches, it seems to me, need to awake as never before, to the importance of the work assigned them. Every local church is God's heritage, 1 Pet. 5:3, and this heritage is committed to the charge of the elder. He should be able to feed the flock of God with clean provender, thoroughly winnowed. He should be acquainted with all the varied ways by which a good, sound spiritual growth may be attained.

The elder should have an oversight of every thing that pertains to the church. He should see that the church clerk keeps his book properly, recording plainly all that is of interest or importance to the church. He should see to it that the Systematic Benevolence treasurer is doing his work correctly, and that all, both old and young, are paying s. b. If there is no deacon, the responsibilities of this office rest upon the elder, and if there are deacons, he should instruct and encourage them in the performance of their duties.

Look at that beautiful orchard. Every tree seems to be in the finest condition. This is not the work of chance, but a careful, wise, and judicious farmer has the oversight there. Not a tree is neglected. Pruning, training, cultivating, guarding from destructive insects, and everything necessary to a healthy and vigorous growth, is faithfully attended to in season. And this is all right. Now, brother elder, take this as an illustration.

Is the wise husbandman acquainted with every tree in his orchard, whether young or old? so should you be acquainted with every member of the church committed to your charge. You should have in your possession a list of all the members, and every one of these should be considered as an invaluable treasure, a soul for whom Christ died, and of more worth than all the world. And as every one is surrounded by temptations, snares, afflictions, and a great number of evils, and evil influences, expressly calculated to prevent the bringing forth of the fruits of the Spirit, to stop spiritual growth, and to entirely destroy, how highly important it is that you, with a soul full of love for your work, and a close examination of the book of directions, the holy Bible, exercise a wise supervision over God's heritage.

To lead, in the regular meetings of the church, is but a small part of the duty of an elder. If this is all that is done, there will be a rapid declension. May the Lord bless you, reader, if such a responsibility is yours. You need a large supply of the grace of God. But the Lord has promised all needed help. It is for you, within your reach. The needed wisdom and strength is proffered by our compassionate Redeemer. H. A. ST. JOHN.

SELFISHNESS THE ANTAGONIST OF THE PEOPLE.

Sin, as Selfishness, Is Frustration of the Divine Plan.

THE awful invasion of sin frustrated the divine intention, destroyed it even in its type and model. Man aspired to be as God; and, from that fatal moment, his great quarrel with his Maker has been a determination to assert a state of independence altogether alien to his nature and condition. The standard of revolt was then erected, and the history of all his subsequent conduct has been the history of an insane endeavor to construct an empire, governed by laws and replenished with resources, independent of God. The idolatry and sensuality, the unbelief, irreligion, and all the

multiform sins of man, are resolvable into this proud and infernal attempt. Having by his apostasy cut himself off from God, he affects to be a god to himself, to be his own sufficiency, his own first and last.

Such, however, is the intimate dependence of man on man that it is impossible for him to attempt to realize this enormous fiction without being brought, at every step, into violent collision with the interest of his fellows. Love to God is the all-combining principle which was to hold each individual in adhesion to all the rest, and the whole in affinity with God; the loss of that, therefore, like the loss of the great law of attraction in the material world, leaves all the several parts in a state of repulsion to each other, as well as the whole disjoined from God.

Having lost its proper center in God, the world attempts not to find any common point of repose, but spends itself in fruitless efforts to erect an infinity of independent interests. Every kingdom and province, every family, every individual, discovers a propensity to insulate himself from the common brotherhood, and to constitute himself the center of an all-subordinating and ever-enlarging circle. Such is the natural egotism of the heart that each individual, following his unrestrained bent, acts as if he were a whole kingdom in himself, and as if the general well-being depended on subjection to his supremacy. Setting up for himself, to the exclusion of every other being, he would fain be his own end—the reason of all he does.

Under the disorganizing influence of sin, then, the tendency of mankind is toward a state of universal misanthropy; and were it not that some of their selfish ends can be attained only by partial confederations, the world would disband, society in all its forms would break up, every man's hand would be turned into a weapon, and all the earth become a battle-field, in which the issues to be decided would be as numerous as the combatants, so that the conflict could end only with the destruction of every antagonist.

There is, be it observed, a wide difference between selfishness and legitimate self-love. This is a principle necessary to all sentient existence. In man, it is the principle which impels him to preserve his own life, and promote his own happiness. Not only is it consistent with piety, it is the stock on which all piety, in lapsed man, is grafted. Piety is only the principle of self-love, carried out in the right direction, and seeking its supreme happiness in God. It is the act or habit of a man who so loves himself that he gives himself to God. Selfishness is fallen self-love. It is self-love in excess, blind to the existence and excellence of God, and seeking its happiness in inferior objects, by aiming to subdue them to its own purposes.—MAMMON.

The Commentary

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

In Reply.

"AND he [Paul] said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." Acts 9:5.

We are asked for an explanation of the latter clause of the text, "It is hard for thee to kick against the pricks." The word *ken-tro-n*, rendered *pricks* here and in Acts 26:14, signifies *goad*, and was particularly applied to an instrument used to spur or goad on oxen when required to draw heavy loads. The instrument was usually composed of a pointed iron fastened to or inserted in the end of a stick. From the fact that the ox, or other animal that was goaded, especially the younger and less experienced animals, would sometimes, when goaded, kick against the goad, thus receiving greater injury while gaining no advantage, *kicking against the goad*, or *against goads*, came to be a saying to express the fruitlessness and folly of resisting authority. This saying was not confined to the Jews, but was common among the Greeks, by whom it was not considered too homely to be worthy of frequent use by writers. That and similar expressions are not unfrequently met with.

One writer says, "I, who am a frail mortal, should rather sacrifice to him who is God than by giving place to anger, *kick against the goads*." Another says, "These things have come to my recollection; for it is foolishness for thee to *kick against goads*." And one says to a friend, "Thou stretchest out thy foot *against goads*, seeing the fierce monarch governs according to his own will." The idea intended to be conveyed by the saying, or proverb, is not mere fu-

tility of resistance to irresistible authority or power, but a resistance which either directly produces, or results in, additional injury—injury which would not otherwise be sustained.

Thus we find, in that part of the text to which our attention is directed, two facts stated—by implication, it is true, but none the less plainly stated. In the first place, Paul felt certain *pricks*, or *goads*, and, secondly, he resisted them. What were they? Notwithstanding Paul affirmed before Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," we are prepared to affirm, on the authority of the text under consideration, the precise language of which Paul himself quoted in his eloquent address to Agrippa, that underneath all the zeal which he displayed in the persecution of the church, there were misgivings as to the course he was pursuing, a feeling, though he perhaps scarcely dared own it even to himself, that the Christian doctrines might be true, and Christ the promised Messiah; and that this feeling grew, and, under the influence of evidence which he could not deny, became more and more pronounced, pricking and goading him to acknowledge, rather than persecute, Christ, and that he sought to resist the goadings by applying himself the closer to the wretched work of threatenings and slaughter.—*Herald of Life*.

The Mother of Abijah.

THE following from the Cyclopaedia of McClintock and Strong, vol. 1, p. 17, is worthy of notice:—

"There is a difficulty connected with the maternity of Abijah. In 1 Kings 15:2, we read, 'His mother's name was Maachah, the daughter of Abishalom' (comp. 2 Chron. 11:20, 22); but in 2 Chron. 13:2, 'His mother's name was Michajah, the daughter of Uriel of Gibeah. Maachah and Michajah are variations of the same name; and Abishalom is in all likelihood Absalom, the son of David. The word *bath* rendered 'daughter' (q. v.), is applied in the Bible, not only to a man's child, but to his niece, granddaughter, or great-granddaughter. It is therefore possible that Uriel of Gibeah married Tamar, the beautiful daughter of Absalom (2 Sam. 14:27), and by her had Maachah, who was thus the daughter of Uriel and granddaughter of Absalom.

In the same work, volume 5, page 593, we read of Abijah's mother as follows:—

"In 2 Chron. 13:2, she is called 'Michajah, the daughter of Uriel of Gibeah.' But Josephus says that she was the daughter of Tamar, the daughter of Absalom (Antiquities, viii, 10, 1), and consequently his granddaughter. This seems not unlikely, and in that case this Tamar must have been the wife of Uriel." J. N. A.

Dan. 9:27.

A QUESTION arises in the Bible-class concerning Dan. 9:27. The common version says "desolate;" while the margin says "desolator." Which is correct? STUDENT.

Ans. It will be noticed that the margin sometimes says "Heb." and sometimes "or." The former shows the literal reading of the original; the latter indicates that the translators did not consider the original definite; they thought it might be translated either way. This appears to be the case with the text. But we think there are good reasons for considering the marginal reading correct.

The original word is an *active participle*, literally, the *desolating*, or (the one who) desolates. An instance of this form of expression in the Hebrew is found in 1 Sam. 9:19—the answer of Samuel to Saul—"I am the seer;" literally, "I am the [one] seeing." To change this to the passive form would destroy the sense, and leave Saul's question unanswered, as it would make Samuel say, "I am the [one] seen." But the common rendering of Dan. 9:27, "desolate," gives it in the passive form, which is contrary to the pointing in the Hebrew Bible. Being active, the one who desolates, or the desolator, must be the proper rendering. J. H. W.

The Law a Rule of Life.

DR. ADAM CLARKE, speaking of the law as a "rule of life," says:—

"And let it be observed that the law did not answer this end *merely among the Jews*, in the days of the apostles; it is *just as necessary to the Gentiles, to the present hour*. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the gospel to sinners, at best only heal 'the hurt of the daughter of my people slightly.'—*Com. on Rom. 7:13*.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 13, 1876.

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

THE SANCTUARY.

Second Paper—Connection with Prophecy.

It has already been stated that in the fulfillment of one of the most important lines of prophecy given in the Bible, the sanctuary becomes the principal object presented to our view. The prophecy referred to is that found in the 8th chapter of Daniel. As we travel down over the line of that prophecy, made plain and smooth to our feet, like the level well-beaten path of a public thoroughfare, suddenly we find suspended over and across the way a banner with this remarkable inscription:—

"UNTO TWO THOUSAND AND THREE HUNDRED DAYS; THEN SHALL THE SANCTUARY BE CLEANSED." Verse 14.

Raising the inquiry, why and by whom these words were spoken, we find they were called out by a conversation between two of the angels of God. And the question raised by one was answered by the other, not to the speaker, but to the prophet Daniel. The question was, "How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" And in answer, the angel turning to Daniel said, "Unto two thousand three hundred days; then shall the sanctuary be cleansed."

The question is one which is calculated to enlist our whole attention. It is one of deepest interest; for it pertains to the time when the heel of oppression shall be forever lifted from the host, the people of God, and opposing powers shall no longer be able to pervert his worship.

The time was when the words here spoken, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," were household words with every happy believer in the Lord's soon coming. They were emblazoned on the shields of every soldier in the Advent ranks. They were joyfully uttered from many lips as the watchword of their most ardent desires and their brightest hopes. But the times, in this respect, are strangely altered. Over a portion of the Advent body a mysterious silence now reigns concerning this positive and prominent promise. Lips which were once its joyful heralds seem now to be sealed to its utterance. It seems by some to be studiously ignored, avoided, and set aside. But ignored and set aside it cannot be. The glowing prophecy of which it forms so conspicuous a part, and which must enter into every advent theory, forbids that it should be passed by unnoticed. There are some things in the regions of prophetic truth, as well as in the political world, which are the occasion of "irrepressible conflict;" and this is one of them. Men may not think to avoid it by giving their attention to other themes, and passing it by in silence. In every theory, deserving the name of theory, which professes to show the present age of the world, and the nearness of the great consummation, it imperatively demands a place and an explanation. It is the embarrassing specter which, with unvarying constancy, confronts every theory which would endeavor, with ill-concealed dread of its just claims, to turn aside from the strait path to avoid its presence. And it is well that it should be so; for it claims no more than it deserves; it presents no demands which the lover of truth ought not promptly and willingly to grant.

What, therefore, has been the cause of this change? Why are not these words dwelt upon by all, as formerly, with frequency and pleasure? To this question but one answer can be given? The expectations based upon this scripture have once been disappointed; and the method adopted by any individual to account for that disappointment, determines his view of the sanctuary and 2300 days.

The fact has already been alluded to, that previous to the autumn of 1844, the Advent people were a unit. Zealous for the great doctrine of the soon coming of their Redeemer, clothed with the blessing and power of God, devoted, harmonious, united, they presented a spectacle which made the saints rejoice and the world tremble. But since the tenth day of the seventh month, Oct. 22, Jewish time of that year, dissension and division have been to a mournful degree inscribed upon their history, and the

paths they have taken have been various and divergent. The cause of this division must be found in some question involved, in some point at issue, in the events of that memorable day.

The expectation then entertained was, that at that point of time the Lord would come. Arguments had been produced, invulnerable to all the attacks of opposers, and entirely satisfactory to all lovers of the Advent doctrine at that time, that the 2300 days would end in 1844. Making this fact a starting point, an argument was easily constructed as follows:—

The prophecy asserts that the sanctuary shall then be cleansed. The sanctuary is the earth or at least some portion of the earth. Its cleansing is to be by fire. But the renovation of the earth by fire is to take place only at the second coming of the Lord. Therefore the Lord will come at the termination of the 2300 days. The point of time at length came; but it did not bring the Lord. No cleansing of the earth by fire took place; and believers were still left here upon the earth, having then not only their own disappointment to bear, which was grievous and keen, but also the flood of obloquy and reproach which the world poured upon them. What was the matter? Where had the mistake been made? What was the cause of the disappointment?

On this point different views are entertained, and different opinions advanced. Before examining these, let it be remembered that God cannot be the author of the confusion that has existed since that time in the Advent body. All the various theories that have since sprung up, cannot every one be true. And yet every Adventist will admit that the truth of God at the present day must be found in connection with the Advent doctrine. Every Adventist will admit that if God designs, previous to the coming of the Lord, to warn the world of that event, the great Advent movement of 1840-1844, in so far as it tended to arouse a slumbering world to the fact that we are living in the time of the end, and to warn them of the nearness of the close of probation, and the consummation of all things, was in the order and purpose of God. He must therefore still have a people on the earth as a result of that movement; he must still have a truth among men bearing some relation to that great work; and there must be some correct explanation of the great disappointment connected with that movement.

The theory of the time as held in 1844, consisted of two main propositions: 1. That the 2300 days ended in 1844. 2. That the earth was the sanctuary then to be cleansed. So, based upon these two propositions, two answers are given to the question why those who looked for their Lord at that time were disappointed. The first is that the reckoning of the time was wrong. The second is, that the view taken of the sanctuary was wrong. More fully expressed, we were disappointed, because the 2300 days did not then expire, and consequently the time had not come for the earth to be cleansed with fire; or, secondly, we were disappointed because, though the days did then terminate, as we believed they would, neither the earth nor any part of the earth is the sanctuary which was then to be cleansed.

Either of these answers would be sufficient to explain the disappointment; and both have been offered by different ones. But it will be seen that they are at perfect antipodes to each other; and it remains to determine which is the correct one. We inquire, then, is it correct to say that the time was wrongly calculated, and that the 2300 days did not end in 1844? Previous to that year, it had been held that Daniel 9 was a key to chapter 8, and that the seventy weeks of Dan. 9:24-27, afforded a clue to the explanation of the 2300 days of chapter 8. Now those who deny the ending of the days in 1844, endeavor to sustain their new position in two ways. The first is to deny the connection between Daniel 8 and 9, between the seventy weeks and 2300 days. This class claim that the seventy weeks of Daniel 9 are no part of the 2300 days of Dan. 8, and that, consequently, the date of the former does in nowise determine the date of the latter. They acknowledge that the date assigned by all Adventists previous to 1844, for the commencement of the seventy weeks, namely, B. C. 457, cannot be disproved; but as they are no part of the 2300 days, they furnish no clue to the commencement of that period. Where the 2300 days did commence, or what event marked their beginning, they cannot tell. This much only, on this point, they profess to know, that they did not end in 1844, because the earth is the sanctuary, and the earth was not then burned.

The other class acknowledge the validity of the arguments by which the seventy weeks are

shown to be a part of the 2300 days, as held by all Adventists up to 1844, but deny that the date of their commencement was rightly placed in B. C. 457. Commencing at that point, they would end in 1844; but this class, like the one first mentioned, contend that they could not then have ended, and for the very same reason, namely, because the earth is the sanctuary, and the earth was not then burned.

From this general survey of the subject, one would be led to conclude that there was something all-potent in the theory that the earth is the sanctuary. From what it has done, we should suppose it had been able to intrench itself behind infallible evidence. It has led the majority of those who were in the past Advent movement, while divided on many other points, to agree on this, that the 2300 days did not end in 1844. It has led them to make a full surrender of positions which were once acknowledged to be the ground and pillar of the Advent faith; positions which able men were led to take when their hearts were glowing with a newly-found and life-giving truth, and their intellects quickened by the outpouring of the Spirit and power of God; positions which passed unscathed through the most fiery ordeal of scrutiny and opposition, to which, perhaps, it has been the lot of any truth in any age to be subjected; positions which stood the test when the world was aroused to the subject of the Advent as never before nor since, when opposition was called forth in all its strength, and the highest worldly wisdom played its heaviest batteries against the unpopular movement. The reasons which would lead men to abandon positions like these should be infinitely weighty; but these positions have all been surrendered to the solitary view, which has thus been set up paramount to them all, that the earth is the sanctuary. Where is the mighty array of evidence by which this is sustained? All that has been, or can be, produced, it will not be difficult to find, as we proceed. U. S.

CAN IT BE SO?

CAN it be possible that so many professed believers in the truth for our times have so little interest in it as not to take our periodicals, which are bearing the truths of the last message to the world? I confess to no small degree of surprise at the statements of Bro. Canright, under the heading, "A Plea for our Periodicals." It should have been, "A plea for the lives of a backsliding people;" for it is not the periodicals that need help. They will live and bear the truth to those who do not undervalue it. But those who neglect to take and read them undervalue and neglect a means of grace, the only weekly and monthly preaching that many of our people have. How much interest, how much faith in the truth, how much of the spirit of Christ, the missionary spirit, can those have who can willingly forego the privilege of learning from week to week of the progress of the cause, and the spread of the last message among the nations of the world? I fear and tremble for such. I would help them. They need help. But help is within their reach. Will you not, brother, sister, accept of it?

Are you too poor to take the papers? Let your poverty be known, and you shall have the papers free. But can you not retrench some needless expense? Are you not expending more than the price of the papers in the gratification of taste in the use of articles not only useless, but injurious? Don't talk about want of means to take the papers while you are expending for tobacco, tea, coffee, and other like things, more than double their cost.

The cause to which our papers are devoted is God's cause; and if we are his people, it is our cause. Those of our papers that are more than self-sustaining are increasing means for the advancement of our cause and the salvation of our fellow-men, the members of our fallen family. Are our papers dear, because they cost more per square yard than those which, in addition to the trashy literature of the day, are largely made up of profitable advertisements, not excluding those of the worse than worthless nostrums of quacks, and the bogus firms and deceptive pretensions of charlatans? The thing that is most wanting is an interest in the cause of God, and a readiness to do for the sake of mankind.

Awake, arouse! brethren and friends. Weigh your interests in the present world and that which is to come, as they are being weighed in the balances of the sanctuary. No longer neglect your means of grace, and your duty to God and benighted, dying humanity. As you value the great salvation, purchased by the blood of Christ, no longer exhibit such manifest indifference to the cause of God. Is the last gracious

warning being published to the world? Show an interest in the work. Is the Lord soon coming? Act as if you believed it. Have we but little time to work? Improve it; for the night cometh; and outer darkness will be the doom of the unfaithful servant.

We have no time nor means to selfishly squander upon ourselves; but used in the cause of God and truth, they will increase a thousandfold. Will you not, my brother, take hold of this work anew? Will you not prove yourself on the side of God and suffering, dying humanity, before it is too late for your efforts to be accepted? Take hold of the cause of truth. It is not dying for need of your help; but you are dying for want of an interest in it. The truth will survive. Will you live with it?

R. F. COTTRELL.

WHAT CAN I DO? Directions Suited to All Cases.

LABORERS in the cause of God are needed everywhere. Satan has two methods of attack in his warfare against Heaven: First, he enlists the best talent in direct opposition to the work of saving souls. Secondly, he so stupefies or benumbs the moral sensibilities of God's people that their minds become engrossed with the cares of this life, and the talent which might be of service in the cause of Christ is not only rendered useless, but a real clog in the work. Therefore, laborers are wanted in every department of the work of saving lost men. There are not a tenth as many ministers as are needed to meet the calls for men to enter new fields and publicly proclaim the truth. Especial openings for the truth to go to almost every nationality under heaven, are coming to light. The Macedonian cry, "Come over and help us," is borne upon every breeze. Colporteurs are wanted to enter thousands of towns, cities, and villages.

And when individuals have entered the field as colporteurs, actuated by right motives, and possessing a love for souls which would lead them to sacrifice their ease, means, and personal interests, upon the altar of truth, God has most signally blessed their efforts. Through their instrumentality, large, healthy churches have been raised up, meeting-houses have been built, and an interest to hear has been awakened in all the surrounding country.

Hundreds have been brought to receive the light of truth by the silent messengers—by tracts and periodicals alone. To my certain knowledge, there are scores rejoicing to-day in the Sabbath of the Lord, as the direct result of the trial volume of the REFORMER, the REVIEW, and THE VOICE OF TRUTH. But experience has taught us that judicious labor, by correspondence, and visiting families and praying with them, in connection with the distribution of reading matter, is far more effectual in bringing souls to a knowledge of the truth than is the reading matter without this personal labor. We speak upon this point from what we have seen, and from facts that are continually coming to light, and with which we are personally acquainted.

We have become thoroughly convinced that had more of this practical labor been expended in connection with the reading matter which has been distributed, far greater results would have been seen. I would not have the reader get the idea that we should curtail our efforts to scatter tracts and periodicals, not by any means. This work should be increased twentyfold; but there should be, in connection with it, prayers and such labor as will make the reading matter more effectual. We do not mean that we should contend over doctrinal points with those we would reach, but we should recommend the religion of the Bible in such a manner that it will reach the ears of the people.

All who have received the VOICE, and REFORMER on trial should be visited; the REFORMER with the premium, and the SIGNS or REVIEW, should be offered, and their subscriptions be obtained if possible. Where this recanting has been done it has resulted in marked success. Much of the first effort is sometimes lost, where good would have been accomplished had the work been followed up.

There is another branch of this work to which we would especially call the attention of our brethren and sisters. There are many among us whose home duties are such that they cannot leave their families, or, from other causes, cannot go out to visit, or, if they do, it must be to a very limited extent. Many of these are sisters whose address is good, and who might write with a degree of acceptance. They would like to do something in the cause. Now what can they do? Perhaps I have heard the question asked more than one thousand times, after stating their circumstances, "Now what can I

do? I am willing to do any thing." They have some time which they could devote, if they knew just what to do, or how to go about the work.

To all such, and to those who do not seem to possess a faculty for getting people to subscribe for our periodicals and pay for them, and this class is quite numerous, we make the following proposition: Subscribe for five or more copies of the SIGNS at Tract Society prices. Do this through the proper officers of your Tract Society, as then there will be no risk in sending the money, and it saves much trouble. The money can be paid to your director or district secretary, stating the number of copies you wish, and he will forward to your State secretary. Then you will receive these copies weekly, to be disposed of. Do them up and send them to your friends far and near. Always write to them, stating your object in so doing; but do not mention any peculiar doctrine which they do not believe; let the paper advocate that. Invite them to read, and write you in return what they think of the paper, etc. If they like it, send another. Perhaps in time, if not at first, you will obtain a permanent subscriber.

There is no reason why you should limit this kind of labor to your acquaintances and friends. Invite your friends and neighbors who may be interested for you to send you names. Make a business of it. Let no copies of the SIGNS remain on hand; for old papers are not as interesting to people generally as new ones, and you will have a fresh supply every week. The result of such a course is every way beneficial.

First, you will get the truth before a large class of readers whom you may be the means of benefiting.

Secondly, for those who have never investigated the truth, the paper has many advantages over a tract; for the reading matter is varied, and there will be something in every paper that will interest nearly every one.

Thirdly, the experience it will give you, if the labor is prayerfully followed up, will be of more value than ten times its cost in means and labor. It will cultivate those nobler qualities of the soul, which make men and women of use in society. It will lead you to meditate, and to study ways and means by which to dispose of your papers where they will do the most good, and it will lead your thoughts from self to those practical duties which are Christlike in their nature.

Fourthly, it will help sustain the cause on the Pacific Coast.

To the youth, who would do something in the cause of God, but have no definite object before them, we especially recommend this plan. Those young in experience should feel free to consult the more experienced brethren and sisters. Some of the members of the Vigilant Missionary Society at South Lancaster, Mass., enter largely into this branch of the work, and that, too, with marked success. Their correspondence at first was limited to but few, and those were individuals with whom they were personally acquainted. But now they correspond with individuals in almost, if not every, civilized nation on the globe.

There are colporteurs to-day in Europe—men of means, who have reprinted our tracts in editions of five thousand. These persons embraced the truth by this means alone, and of some of them, I have yet to learn that they have ever seen a Seventh-day Adventist. And the late mail brings encouraging news from an active advocate of the Sabbath in Scotland, who has been reading our periodicals. After speaking of the discontinuance of the VOICE, and ordering certain publications, he proposes to obtain subscribers for the REFORMER, thus showing the foothold the truth of God is gaining in the Old World through this kind of labor.

These letters should be written with the greatest care, that prejudice may not be awakened, and the object you have in view defeated. No one should feel competent to write without much prayer. The heart should be full of tenderness and love. "Cursed be he that doeth the work of the Lord negligently," or we might say, carelessly. To those who are saved it is said, "Thou hast been faithful over a few things, I will make thee ruler over many things."

This plan of labor was suggested at our meeting at Adam's Center, N. Y., and within a few moments after an opportunity had been given to subscribe for the SIGNS over sixty copies were subscribed for. Some in New England who

GATES WITHOUT JAR.

D. B. C. We look for new heavens and a new earth.—2 PET. iii: 13. J. H. ANDERSON.

have received five copies, have since ordered five more. Bro. Palmer, of South Boston, to whom five copies had been sent, orders five more, making ten copies for one year. Here are faith, means, and works, all together. We are acquainted with Bro. Palmer. He has had experience in this kind of work a number of years, so this is not a bow drawn at a venture with him, but he knows what he is about in the matter. There are thousands of our people in trade, or working in shops, who are constantly associating with others, and they might find scores of readers in this manner. We want one hundred such men in New England, two hundred in New York, five hundred in Michigan, one hundred and fifty in Ohio, and so on throughout the country. Let our brethren and sisters put their hand to the work, and push forward with zeal in this matter.

What is here proposed is not said to hinder in the least the canvassing for the SIGNS, which is now being done, but to call into exercise the gifts of those who feel that they cannot go out to canvass. From how many shall we have a hearty response in the manner above proposed, upon the receipt of this paper?

The various Tract Societies will do all business pertaining to the SIGNS directly with the SIGNS Office, so there will be no delay. Shall we have a thousand men and women who will thus subscribe for five copies within the next three weeks, at Tract Society rates, viz., \$7.50 for the five copies? Let the example set by the Adams' Center church be followed by every church this side of the Rocky Mountains. We expect a hearty response. We wish to see one thousand new workers thus enlist in the missionary enterprise for 1876 as never before.

S. N. HASKELL.

NOT DISCOURAGED.

To the Members of the T. & M. Society of Ohio.

I WANT to say to you that I am not discouraged. The first quarter is ended, the first campaign past, and the first quarterly meeting is also closed.

Dist. No. 1 was not reported, but I am not discouraged.

Dist. No. 5 had no living representative in our meeting (sickness detaining the director), yet I am not discouraged.

Not one-half the members in our Society in the State were represented in the meeting (not having reported), but I am not discouraged.

We hope to raise eight or ten hundred subscribers for the SIGNS OF THE TIMES. Perhaps not more than fifty of this number have yet been obtained. Nevertheless, I am not discouraged.

Twenty-two hundred almanacs have come into the hands of our Society, and the greater part of them are disposed of. If all would do something, perhaps not less than eight thousand

more could be scattered. But I am not the least discouraged.

If we should go backward for six months, in order to get a good start, I should not be discouraged.

DIRECTORS OF DISTRICTS.

No. 1, J. W. Lucas, Bowersville, Green Co., Ohio; No. 2, A. M. Mann, Darlington, Richland Co.; No. 3, R. A. Underwood, Mesopotamia, Trumbull Co.; No. 4, O. F. Guilford, Castalia, Erie Co.; No. 5, J. J. Boardman, Bowling Green, Wood Co.; No. 6, C. G. Daniels, Defiance, Defiance Co.

Now, dear brethren, rally your forces for a noble strike this present quarter, the first three months of a new year. Have a list of all the members in your district. If any have moved from the State, strike their names from the list. If any have moved to some other district in our Society, send a certificate of their membership to the director of the district to which they belong, and they will be counted there. If any are deceased, of course their names should be dropped from the roll. Make out a list of the actual, living membership of your district immediately, and send a copy of the same to the State secretary, making sure of a list for your own use. Then so instruct and help and encourage each member, that when you call the roll at your next quarterly meeting (March 18, 19, perhaps), every soul will have a response. By this I mean, a report of labor. Let all the directors say, Amen. Let all the members say, Amen.

Let the young look after the interests of the YOUTH'S INSTRUCTOR. Let our brethren and sisters, while giving attention to all kinds of tract and missionary work as they have opportunity, make a specialty of the SIGNS OF THE TIMES. Our next State quarterly meeting will be held in Clyde, April 1, 2. Let every director begin now to get ready for that meeting. We are greatly desirous of having an efficient, working Tract and Missionary Society in Ohio. I believe this is the Lord's will. I close as I began by saying that I am not discouraged.

Now, brethren, here's my heart and here's my hand, To scatter the light all over the land.

H. A. ST. JOHN.

MISSIONARY LABOR.

THIS is a very important branch of our work in spreading the truth, and in the salvation of souls. And in many localities it has proved successful in the accomplishment of much good. Many brethren and sisters of piety and devotion to God, who study to judiciously reach hearts by acceptably laboring in this department of the work, may yet find a greater credit set against their names in the records of Heaven as a reward for their faithfulness than they anticipate. They may not have a call to publicly labor as preachers of the gospel, yet the Master may by his providences, by the avenues

opening to do good, and by the ability with which he has blessed them, be saying: "Go ye also into the vineyard, and whatsoever is right I will give you."

We may not look for equal success in all parts of the field. The labors of Jesus himself were not equally successful in every city, and village, and place, that he entered. Yet faithfulness and devotion to the work, as a minister of the gospel, ever characterized him.

At the well of Samaria he seemed to forget his weariness and hunger, and with but one hearer, for a time he opened the plan of salvation to a person whom many of us under similar circumstances might pass in silence. Let us be profited as we reflect on the pleasing results of this occasion.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

There may be localities where we may not feel inclined to put forth missionary labor. And yet if our hearts were overflowing with love to God, and with an anxiety for the salvation of souls, some of the very families of whom we have the least hope, if visited, talked with in love and affection, and prayed with and for, might possibly be brought to receive the truth. It is quite certain that our own spirituality might in this way be increased greatly. Visiting families with whom we are best acquainted, who have perhaps witnessed the most of our heart wanderings from God, visiting them to point them to the Lamb of God, and as his am-

bassadors to pray with, and for them, might lead to very profitable reflections, and confessions of sins of omission and sins of commission, and might help us to walk more circum-spectly in the future.

As the new year opens upon us, we have tried to humble ourselves, to confess to God and to one another our sins and backslidings, and may He who knows the heart and who weighs our motives, accept of the consecration we make. "Hide thy face from my sins, and blot out all mine iniquities."

And as we desire to see souls gathering around the standard of truth, more than at any previous year, may the language of our souls be: "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

"Eternal Spirit, write thy law
Upon our inward parts;
And let the second Adam draw
His image on our hearts."

A. S. HUTCHINS.

Jan. 3, 1876.

ITEMS.

CONFESSIONS of sin are the only means of final disposal and adjustment of them. Excuses do not help the matter in the least, but rather complicate the case.

A wonderful instance of apostasy, and of the blinding effect of the influence of worldly prosperity, is to be seen in the history of Balaam, who took rewards and perverted his own judgment for gain.

It is not necessary to the establishment of a character for stability to continue in a wrong course because it is begun; but a continuance in right doing does establish one in decision and stability.

Our mistakes and errors should teach us to move cautiously; but we are a long time learning the lesson.

Worldly maxims generally fall below the Bible standard; yet they are generally preferred, because they are more easily carried out.

We can easily withstand temptation when we are in the Lord's work; but when we get out of the path of duty, we are in peril.

Few know, or care to know, the intimate connection existing between mind and matter, or how close the relation of hygiene to practical Christianity.

The Christian warfare is a system; and he only succeeds who studies and practices its rules; and he must do this constantly and heartily.

No good mechanic would use soft wood for hard; yet such men often do worse than this in their daily diet.

JOS. CLARKE.

FOR JESUS' SAKE.

I WALKED in pleasant places
Mid pastures green and fair;
The Lord marked out a hard, rough way,
He bade me enter there.
"Father," I weeping said,
"That way I cannot tread;
My feet are all unused to thorny roads;
Grant me a smoother one to take!"
"Nay, this for Jesus' sake."

I ate at earthly tables,
Life's rich wine gaily quaffed;
Pressed to my lips by God's own hand
A cup of bitter draught.
"O Lord, forbear," I cried,
"Let me not thus be tried!" [thee,
"The cup of death, belov'd, I drank for
Fear not, for me, this cup to take.
Drink, then, for Jesus' sake."

Low at my feet came crouching,
One asking alms of me.
"Stoop down," said Christ, "and raise
him up;
For I have sent him thee."
"Nay, I am pure, he vile,
Shall I my robes defile
Made white in thine own blood? Ne'er
Lord, can he
With thee and me communion take."
"Raise him for Jesus' sake."

I'm now a pilgrim weary,
And long for rest on high,
Toward sunset looking wistfully,
My soul's "sweet by and by."
The rough way leadeth up;
Sweet is the bitter cup;
The one I raised will meet me soon above.
The latest prayer my lips shall make
Be this—"for Jesus' sake."

Progress of the Cause.

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

NORTHERN MICHIGAN.

CARSON CITY.

CARSON CITY is fifteen miles north of the Detroit and Milwaukee railroad, just in the eastern edge of Montcalm Co. It is in the center of four other churches. Under ordinary circumstances, we should have had a large gathering; but the roads were about as bad as they could well be and the weather stormy; hence but few came from other places. Probably about seventy attended the meeting, which was held in a fine, large school-house. Bro. Burrill, Van Deusen, and Sisley were here and took part in the meetings. There appears to be a good outside interest to hear. An intelligent young school-teacher at this place is much interested in the truth. He bought five dollars' worth of our books. Others are reading.

There are about fifty-five Sabbath-keepers in this section; largely the fruit of Bro. Burrill's labor. I like their appearance very much. They seem to be candid, intelligent people. All of them are middle-aged, and every family owns a home. Sabbath afternoon a dozen or fifteen came forward to seek the Lord and become Christians. At the close of the meeting, Bro. Burrill baptized nine, and fourteen united with the church. Bro. Hutchins was elected and ordained elder, and Bro. Evans, deacon. We organized s. b., raising it from \$75.00 to \$170.00.

As a meeting-house is greatly needed here, the brethren determined to build one, and have gone about it. This place being so central, the little churches around will be interested to help them some, as they will need the house for monthly and general meetings. There is no meeting-house in the village.

One brother who heard the present truth twenty years ago has lately come out upon the Sabbath. He has been under conviction ever since.

This shows how the truth will stick to men; and how in many cases we reap fruit of our labors long years after the seed was sown. Quite a number took the SIGNS.

NORTH SHADE.

Monday, Dec. 27, we went seven miles east on the edge of Gratiot Co., and held an all day's meeting with the friends there. They are virtually a part of the Carson City company, so they decided to unite with that church, but hold separate meetings most of the time in their own neighborhood.

ESTELLA.

This place is ten miles north of Carson City. Bro. Van Deusen has labored earnestly and successfully here for three months. I came here Tuesday, and held meetings all day and in the evening. We organized a church of fifteen members. Bro. Langdon was elected and ordained elder. In the afternoon I baptized eight persons. They pledged s. b. to the amount of \$80.00 per year. In the evening their large school-house was filled to its utmost capacity. Some had to sit on top of the desks. It

was thought that every body in that section must have been out. I had good freedom.

Four came out on the Sabbath—two while attending our meetings at Carson City, and two more at this meeting. One of these is a deaf and dumb young lady. She is well educated and intelligent. Such persons will rise up in the Judgment and condemn those who having ears hear not.

There is still a good interest to hear at this place. Those who have come out are a good, respectable, and influential class of people, well to do in life. This is a good proof that Bro. Van Deusen has something to do in this work.

MATHERTON.

Wednesday we came eighteen miles to Matherton, about half of which distance I walked. Commencing at one o'clock, we held meetings till dark. Some have lately embraced the truth in this section; and some who had given it up have returned to their duty. Five were received into the church, and s. b. was raised from \$33.00 to \$52.00. There are some trials here, which ought to be attended to, though they are not of a very serious nature. Not having time, I did nothing about it.

The four churches above named voted to join in a monthly meeting the last Sabbath in each month. The first one will be held at Carson City the last Sabbath and Sunday in January. Eld. Burrill expects to attend it. My health is good.

D. M. CANRIGHT.

Greenville, Jan 3, 1876.

TONAWANDA, N. Y.

CLOSED my labors at this place for the present, last Sunday. Have nothing very encouraging to report, as the brother referred to in my last report, who had decided that he must obey, after keeping one Sabbath, which raised a tremendous excitement both in the church and community, yielded to the pressure brought to bear upon him and gave it up, claiming that the ten commandments are the old covenant. This produced such a reaction that for the time being it looked as though all was lost; but subsequent developments showed that this is not the case, and I have hope that something may be gathered yet. The hall being occupied so nearly the whole time, and the interest at La Salle not being sufficient to warrant continuing there, I was obliged to leave them for the present, but design to return as soon as consistent.

S. B. WHITNEY.

Litchfield, Dec. 24, 1875.

MEETINGS IN OHIO.

FROM Dec. 9 to 13, held meetings with the Wakeman church. These meetings were held in Norwalk, in a vacant private house owned by Bro. Geo. Smith. This church had so far gone down that regular meetings had been abandoned, and Systematic Benevolence also. We tried to do what we could by way of reviving the organization. The church has passed through trials and difficulties in the past, which have had the effect to weaken and scatter, and nearly destroy. I think we had some evidences that the Holy Spirit was with us, and good was accomplished. Two more were added to the church, making their present number sixteen, and s. b. was organized for 1876.

From Dec. 16 to 27, I was in North Bloomfield and Windsor. The few believers in Windsor appear strong, and alive in the cause. May they continue to grow up into Christ in all things. Some of our meetings in North Bloomfield were not very pleasant. One meeting began in the evening at 7 o'clock and continued till 4 o'clock next morning. We are happy, however, to be able to report that a good degree of union and brotherly love was restored. Indeed, from confessions and testimonies given, we were glad to be assured that every root of bitterness was removed, and a union of heart secured such as had not existed for many months. May this brotherly love abound more and more. If it does, there will be added to their number such as shall be saved. The ordinance meeting was a refreshing season. There were three accessions to the church. We tried to bring up the lagging s. b. May all watch, pray, and labor.

Jan. 2, 1876, I closed the meetings with the church in Clyde. Spent the day of fasting and prayer with this church. It was also the time of the State Tract Society quarterly meeting, and a few were in from abroad. In the afternoon of the Sabbath, several came forward for prayers. The ordinance meeting Sunday night was a very solemn meeting. The Holy Spirit was

present indeed to unite the hearts of his children. I think none present will soon forget this solemn meeting. We have faith to believe that a brighter day is before the church in Clyde. There are some precious souls here. Steps are now being taken for the erection of a house of worship the coming season. This they greatly need, and we believe the Lord will prosper them in the good work.

Brethren in Ohio, we are one in faith. Now if we seek the Lord with faith and humility, put away all jealousies and feelings of alienation, and come near to one another, and become one in heart, I am sure we shall see the clouds lift in Ohio, and God's salvation accompany his blessed truth everywhere. O my dear brethren, let us get a burden of soul for the cause of God in our Conference.

H. A. ST. JOHN.

Clyde, Ohio, Jan. 3, 1876.

IOWA.

WE have spent twenty-six days in the vicinity of Fonda, and have given thirty-six discourses. Bro. Barlow spoke several times. The weather has been delightful, and our meetings were without interruption. The interest was good from the beginning, and increased till the close. The Lord especially blessed the word spoken, and conviction settled upon almost the entire congregation. At our last Sabbath meeting, where the good Spirit of the Lord was especially manifested, twenty-six declared themselves loyal to the government of God, and at the close of the meetings, on Sunday evening, nine more united with them, making in all thirty-five who have signed the covenant to keep the commandments of God and the faith of Jesus.

Among the number are seventeen who were not professors of religion. Some of these had been very profane and one an infidel. Three school teachers in this and adjoining districts are also among the number. There are about a dozen here who were keeping the Sabbath as the result of the faithful labors and influence of Bro. N. R. Rigby, under whose charge we now leave these dear souls for the present, trusting that God may help them, as children, to grow up into Christ the living and true vine, and that an entire transformation of life may be seen in every one.

Though the people here are poor, having suffered from the ravages of the grasshopper for the past two years, and live in a new and thinly settled part of the State, I sold about forty dollars' worth of Bibles, books, and tracts, and obtained six subscribers for the REVIEW and one for the Reformer.

I now return to Story Co., to begin in another new field, and to strengthen the things which there remain.

The day of fasting was a profitable one to me; and I feel like doubling my diligence in the Master's cause for the coming year. Brethren, pray the Lord of the harvest that he may bless the labors of his servants.

R. M. KILGORE.

Jan. 4, 1876.

LETTER FROM SWEDEN.

BRO. SAWYER furnishes us with the following translation of a letter he has just received from Sweden:—

DEAR BROTHER: I have received your letter, for which I heartily thank you. It was so much the more welcome because it was so long coming, and because it came, too, after I began to think you cared but little about writing to me. You ask what I am doing. The same as I was when I wrote to you before. I teach school, notwithstanding I am an offense to both the people and the ministers. Because they have not yet obtained any other teacher, they are keeping me; but it will not be long before I will have to leave, and I know not what I shall do. Were my condition such that I could, I would devote my time to giving lectures and conversing with the people concerning the commandments of God and the faith of Jesus. I here send you a translation from the REVIEW into the Swedish to show you my understanding of the English.*

I will now say something concerning what the people express in regard to your writings. Some hold the same prejudice as the warning of Lot caused in his relatives, when "he seemed to them as one that mocked." I will not say so of all. Others say, "What will this babbling say?" And again: "Much learning doth make thee mad."

The doctrine of the soul's mortality they

*The translation was well rendered.

do not tolerate. They teach and believe that man is a being of eternal existence. They cannot conceive that God alone has immortality.

I thank you for the publications you send me.

MANKATO, MINN.

SINCE I came from Todd Co., about the first of September, I have been burdened a portion of the time with preparations for winter. In the meantime I have also done what I could in Mankato, and with encouraging results. There are pressing calls for a course of lectures here, but the field is too extensive for one alone.

For some weeks past I have been looking up scattered families that have received the truth mostly by reading. I have visited and held meetings at several points, and found six families that were pretty fully established in the truth. Have rejoiced to find some good fruit from tracts that were scattered while I was traveling on foot through the mud and snow more than a year ago.

Six have united with the church since came home; four of them by baptism. They are from six to ten more who will very soon unite with us. There are a good number of very faithful workers among the brethren here, and the cause must progress in the vicinity of any church that is awake in missionary work.

F. W. MORSE.

Mankato, Minn.

WASHINGTON CO., KANSAS.

My last report closed with an account of the meeting at Beloit, Mitchel Co., Nov. On the 22d, Bro. J. H. Coffman took me to Bro. Z. Swearingen's, where I remained several days, preaching and visiting and trying to help the scattered ones.

From thence Bro. Alvin Swearingen took me to Washington Co., to the church formerly known as the Parallell, but now as Story church. Here I found eleven names on the church book. These brethren were most from Tallestrand, Iowa, and have been in Kansas about four years. They had been twice visited by a minister during that time. They were very far behind, yet trying to keep up meetings. Their s. b. had been most entirely neglected. Remained with them seven days, and labored as best I could to help them get into harmony with the work of God. I fear that in the day of God many of our people will look back with deep anguish of heart to the precious hours of probation that have passed unimproved. Now is the time to build up a character in harmony with the word of God, and to fit ourselves for an abode in the city of God.

Brethren, our time to work is short. Jesus soon is coming. Are we getting ready? Can we look up and rejoice that our redemption draweth nigh?

J. H. COOK.

LAKEVIEW, MICH.

FRIDAY, December 18, we reached this place which is twenty miles north of Greenville. We held meetings here four days, and five young men and women, children of Bro. and Sr. Collard, decided to fully obey the Lord. Eight were baptized, and a church of sixteen members was formed, with Systematic Benevolence amounting to about \$90.00. Bro. Elijah E. Collard was ordained elder. The members of this church are much scattered, which affords them an excellent opportunity for Tract Society work, and to let the light of present truth shine.

In this meeting the Lord greatly blessed us all, and to him be all the praise.

A. O. BURRILL,
JEROME FARGO.

MONTHLY MEETING AT ASHAWAY, R. I.

THIS meeting was quite well attended. Three social meetings were held. I believe all that attended the one held evening after the Sabbath bore testimony, and spoke of being encouraged to strive for the overcoming reward; and some who had become discouraged started anew for the better land. The melting Spirit of the Lord rested upon us, and our hearts were drawn out anew after him. Some thought the meeting the best they had attended for a year; others called it the best they ever attended.

The preaching was listened to with marked attention. Signs that the end is near were presented.

We regretted that some of our brethren and sisters at Niantic, and others in this vicinity, were not with us. We hope the Lord will bless them, and that they will be at the

meeting to be held at Niantic, which will commence Jan. 14, at 6½ p. m., and continue over the Sabbath and perhaps first day, the 11th, and will be held in the S. D. Baptist house of worship. P. C. RODMAN.

Dec. 30, 1875.

MONROE CO., NEW YORK.

For some years, all efforts to present the truth in the vicinity of the Parma church have proved vain. Trials, errors, and causes of grief, had so scorched over the ground that the seeds of truth, if scattered, could not germinate. It seemed, the majority of the members being very aged and infirm, that the church must die out. During the past year the little company have made very earnest efforts to arise, and get above these difficulties. Each honest heart has prayed for help to come out of self, and has sought by love to God and one another to attain such a position that God could bless them.

The death of a little child, poisoned by an overdose of laudanum, resulted in my being solicited to preach the funeral sermon. God blessed the occasion to the awakening of an interest among the lowly in this neighborhood. At their solicitation, I consented to hold one meeting, not expecting over a dozen would attend; but the house was filled, and we continued night after night, despite severe weather, deep mud, and darkness.

For the first two weeks, Methodists, Free Methodists, and Baptists, all joined with us, and testified to being revived, and that God's Spirit was with us. Much good was done by a removal of prejudice. Many who had utterly refused to hear before, obtained a clear understanding of the reasons of our faith and hope. Each night some came forward for prayers. But I found some declaring their sins pardoned without a knowledge of what sin was, and claiming repentance without understanding what repentance implied. As the Lord helped in making plain the binding force and obligation of the law, the nominal professors used their influence against the truth; yet the Lord continued to bless. Held meetings five weeks. Last Sabbath, despite the intense cold, we cut a hole in the ice, and two happy souls were buried in the likeness of our Lord's death, and arose to walk in newness of life. There are several who have embraced the truth, and we hope they will have made such advancement as to be prepared to join the church by baptism on our return.

Dear brethren and sisters, let us look up. Let not doubts, fears, or discouragement fill our hearts. God is good. He will bless labor done solely for his honor and glory. Let us have faith. God loves us—cares for us. CHAS. B. REYNOLDS.

Knapp's Corners, N. Y.

ILLINOIS.

My last report was dated Sept. 10. Sept. 11-14, I was with Bro. Bliss in the tent at Dalton. Thank the Lord, we have some fruit of our labor there.

Sept. 15, held an evening meeting at Lovington. This has been a field of some hard battles. Our friends commenced well here at L., now will they prove faithful? Will they overcome every fault, that they may stand in the Judgment?

Sept. 17-20, I labored in Wayne County. Preached four times, immersed one, held one ordinance meeting, and one Tract Society meeting. In 1871 there were only two observers of the Lord's Sabbath in this county; now we have some thirty or more. Many were suffering from intermittent fever. I had one hard chill. On the Sabbath I spoke in favor of health reform, and said, "I have no time to devote to the ague. I determine to be free." Some smiled at my confidence; but now I may say, With God's blessing, that was my last chill. Truly, we ought to walk in the clear light of this reform.

Sept. 21, met a small company of Sabbath keepers in Jefferson County and spoke to them. These were all (save two from Ohio) brought into the light of the Sabbath without the instrumentality of the living preacher. Perhaps I shall report this fact more definitely in the future.

Sept. 24-28, I spent in Woodburn and vicinity. Met some of the first-fruits of my public labors. Our friends here appear to desire to "go through;" and yet they do not witness that prosperity which is desirable. And why? My answer is: *Because this work, in which we as a people are engaged, is not regarded as a speciality.* If we would cherish it as the third angel's message, and obey it as precious light from Heaven, the sacred presence of the Author of this sys-

tem of truth would be felt among us here in Illinois, as it has never been experienced by us. Sad thought! Many *very many*, are needlessly depriving themselves of power to overcome. "The love of many shall wax [grow] cold." "Some shall depart from the faith." "I will therefore put you in remembrance, . . . that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not."

Dear friends of the cause everywhere, let me entreat you not to backslide. It is not only dangerous, but it is ungrateful—yes, sinful. How can we consent to ignore this heavenly light?

Lonely Sabbath-keepers, be pillars of the truth in your respective neighborhoods. Remember that though you are not seen by your brethren, even for weeks and months, God's all-seeing eye is upon us all! All must appear in the Judgment to answer for all our influences here. Though standing alone, your only hope is in not backsliding. Gen. 16:13.

Heads of families, neglect not the family altar. This service is sacred. It is a means of grace. Jer. 10:25.

But I commenced to report. Sept. 29, I spoke to a congregation of Disciples at Vermont, Fulton Co. There is one Sabbath-keeper here, and another person who is very friendly, and studying.

Oct. 1-12, and Dec. 10-15, I was at Aledo and vicinity. Through the first series of meetings, I was alone in preaching. Labored hard, and the Lord gave us a decided victory. The evening of Oct. 11 will long be remembered by the brethren and sisters at A. We met at Bro. Douglass'. None but Sabbath-keepers were present. It was appointed as a confession meeting. The good Spirit was present, and we all felt free to do duty. Tears flowed as confessions were made. No one accused another. Alienated brethren were restored, and all were encouraged. The meeting closed at 12:05 A. M.

I went to our last series of meetings in Aledo with Bro. R. F. Andrews, who bore a straight testimony to his children in the faith. Being given in kindness, it was well received. Celebrated the rites of our dying Lord. Two refrained from partaking because of a sense of unworthiness. Let us all so live that we may feel free to partake at the Lord's table here, and be worthy at last, through Christ, to be called to the marriage supper on high. Bro. J. R. Whitham was chosen elder, and Bro. Cary Dryden, deacon, of the church at A. They were ordained to their respective offices. Sister Mary Miller was elected clerk. G. W. COLCORD.

KANSAS T. & M. SOCIETY.

The general quarterly meeting of the Kansas Tract and Missionary Society was to have been held at Rock Creek, Osage Co., Kan., Dec. 4 and 5. There was a notice of this meeting in the REVIEW for two or three weeks, requesting all the directors to be present, as there were important business matters to be considered. Now imagine my surprise on arriving at the place to find that not one of the directors was there, and no members of the Society except those who went with me, that none came during the meeting, and that only two districts reported (Nos. 2 and 3) although the appointment had been published over a month. We have six districts, and had but two reports. The following is a summary of these:—

No. of letters written, 10; No. of new subscribers for REVIEW, 3; *Instructor*, 1. Distribution of reading matter: No. of REVIEWS given away or loaned, 10; SIGNS, 5; *Instructors*, 1; *Reformers*, 9; pages of tracts, 8,595.

Money Rec'd by donation,	\$7.00
“ “ from book sales,	4.70
Total,	\$11.70

Now, brethren and sisters of the Kansas Tract Society, what are we going to do? Are we determined to sleep on till Jesus comes and then be found with our "lamps gone out," and no oil in our vessels, and to hear him say, "I know you not?" Or are we going to arouse, and go forward with the message? It is for us to decide. The message will go and if we will not move on in the light God has given us, we shall be left out, and others will take our places and wear the crowns we might have worn, if we had proved faithful. Why is it that, while some societies are so active and zealous, we appear almost lifeless? Why is it that while others are doing so much for us, we are doing little or nothing for ourselves? How dare we be connected with the people of God, and yet not work

when we have children, friends, and neighbors, who are in danger of losing eternal life? Why are we sleeping? Why not be up and doing while the day lasts? for we know that "the night cometh when no man can work."

Oh, be entreated to arouse, shake off the stupor that holds you down, and go to work. Break away from the spell that has been brought upon you by your inactivity. Listen to the siren voice no longer. "Cursed be he that doeth the work of the Lord negligently [margin]." Jer. 48:10. Do we want to receive the curses of the Lord? or would we rather receive his blessing? If we would have his blessing, let us take hold with a will, and show by our works that we are on the Lord's side; then at our next quarterly meeting let us see that we have something to report, and that we report it. And if the directors will not do their duty, others must take their places; for the Lord's work must be done, and well done.

J. N. AYERS.

Farlinville, Linn Co., Kan., Dec. 9, 1875.

The T. & M. Work in District No. 1, Vt.

The eighth quarterly meeting for Dist. No. 1, was held at Berkshire, Vt., Oct. 30 and 31, 1875. There was a good representation of our brethren and sisters from Bordoville and East Richford on the Sabbath, and while Bro. Hutchins reviewed the evidences of our position the Spirit of the Lord witnessed to the truth, and rested in a good degree upon his servant and the people. A Baptist preacher present, who had an idea that our religion was nothing but a cold, shelly theory, arose in our meeting and with deep emotion said, "I am happily disappointed. The Spirit of the Lord is here." We trust he may yet be led by the same Spirit to keep all the commandments of God and the faith of Jesus.

Before our meeting closed on the Sabbath, the friends were all reminded that this was a Tract and Missionary meeting, and that the business pertaining to this branch of the work would be attended to on the following day. All were earnestly exhorted to remain until the close of the meeting, but strange to say, some who should have remained and assisted in the business to be done, excused themselves and returned to their homes, leaving a few to do the work which should be shared by all. But we are happy to say that, notwithstanding these discouragements, our meeting was one of interest, and as successful as any previously held.

A unanimous vote was given in favor of our district's taking 1000 of the Health Almanacs. We have some here who will not see an enterprise like this fail. We believe that when our General Conference (which we accept as our highest earthly authority) decide upon a course of action, the object of which is to advance the light of truth in the world, it is the voice of God speaking to his people. Hence we believe the almanac enterprise is in the order of the Lord, and our people have acted their faith by taking from our hands these almanacs and paying their money for them. One little boy eleven years of age sold 52 in three and one-half days. He will dispose of 48 more. Others have the same spirit.

Bro. Bean and myself have been out on the road the last week introducing our publications and the almanac. We can sell them at nearly every house. We are not discouraged in our work, but shall continue to labor in this direction. Personal effort is what is needed. The Lord is coming. Are we doing all we can to get the light of truth before the people? Will our skirts be clear from the blood of souls in the great reckoning day? Brethren and sisters of Dist. No. 1, let us gird on the armor anew, and labor on in this great and glorious work.

CHARLES P. WHITFORD.

Organization of Kansas T. & M. Society.

The Tract and Missionary Society of Missouri and Kansas, heretofore existing, having been dissolved, the members from Kansas were called together for the purpose of organizing a Tract and Missionary Society for that State.

Voted, That Eld. D. M. Canright act as chairman and Chas. F. Stevens as Secretary *pro tem*.

Voted, That the chairman appoint a committee of three to nominate permanent officers.

The chairman named the following persons as such committee: Smith Sharp, C. S. Glover and Joseph Lamont.

The Committee on Nominations reported as follows: For President, J. N. Ayers; Secretary, Jennie Robb; Treasurer, John Heligass. Directors: Dist. No. 1, O. O. Bridges; No. 2, T. H. Wakeman; No. 3, S. N. Ayers;

No. 4, O. S. Stevens; No. 5, Geo. Kennedy; No. 6, A. J. Stover.

Voted, That we adopt the Constitution usually adopted by the T. and M. Societies. Adjourned.

CHAS. F. STEVENS, *Sec. pro tem*.

Mound City, Kan., Sept. 12, 1875.

P. S. This was mislaid, or it would have been sent sooner. C. F. S.

BRO GARDNER writes from Wood Co., Ohio:—

I have kept God's Sabbath five years. I embraced the advent faith in 1843. Myself and wife have none of like precious faith with whom to worship God, but we intend to keep the commandments of God and the faith of Jesus. The REVIEW comes to us, laden with choice food for the soul. It is like a plentiful shower to a thirsty land.

Obituary Notices.

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

DIED, near Mt. Pleasant, Iowa, Sept. 26, 1875, of congestive chill fever, sister Almira Pierce, wife of Eld. Stephen Pierce. Sister Pierce was the daughter of Oliver Tarbell, Esq., and was born in Cavendish, Vt., Nov. 22, 1806. She united with the Baptist church in 1831. She began to keep the Sabbath in 1852, and has been a full believer in the present truth ever since. She had been in feeble health for many years, which had a depressing influence upon her spirits, and being naturally inclined to think poorly of herself, she was led at times to doubt her acceptance with God, and take rather a sad view of life. But sister Pierce was an excellent woman, a lover of truth and righteousness, one who would not do a wrong knowingly for anything. She feared God greatly through her whole Christian life, and we cannot doubt but that like Mr. Fearing, in Bunyan's "Pilgrim's Progress," she will triumphantly enter through the gates into the city. "Blessed are the poor in spirit; for theirs is the kingdom of Heaven." GEO. I. BUTLER.

DIED, at Mt. Pleasant, Iowa, August 4, 1875, Bro. Stephen T. Fowler in the forty-eighth year of his age. His disease was jaundice. Bro. F. was born in St. John, New Brunswick, Oct. 26, 1827. He embraced the truth in Cleveland, Minn., in the autumn of 1862, under the labors of Bro. J. N. Andrews. He has lived at Mt. Pleasant, Iowa, nearly seven years. His death is a real loss to our church, already weakened by the decease of other valuable members. He served acceptably as clerk and treasurer, and we miss him from our meetings. He was respected in the community as a man of integrity. We trust it is well with Bro. F., and hope to meet him in the better world. GEO. I. BUTLER.

DIED, of disease of the liver, in Genoa, N. Y., Dec. 15, 1875, sister Mary Eleanor Upson, in the thirty-eighth year of her age. Sister Upson embraced the truth when quite young, and was baptized by Bro. White, at Catlin, Chemung Co., N. Y., about 24 years ago. She has endeavored to live a consistent Christian life ever since that time, although on account of peculiar trials, for several years hope and courage seemed at times almost to give place to despair. But we are glad to say that for some time in the past she was enabled to trust more fully in the merits of a crucified and risen Saviour, whereby hope and courage seemed to spring up anew, and her prospects for eternal life to brighten, and that the evidences of her acceptance with the Lord remained with her till the close of life. E. S. LANE.

DIED, of liver complaint, at Hector, Renville Co., Minn., Dec. 6, 1875, sister Nancy J. Clarke, aged thirty years. Sister Clarke was formerly a member of the M. E. Church, but last winter she commenced to investigate the subject of present truth, and became convinced. She had no opportunity of uniting with a church of S. D. Adventists, but was in full sympathy with them. She was taken sick the first of November. During the first part of her sickness she experienced great darkness, but at last the victory was gained. She leaves four children to the care of her friends. J. J. CLARKE.

DIED, of typhoid fever, at Mount Hope, Wis., Oct. 23, 1875, Martin Thomas, in the sixty-eighth year of his age. He was for fifty years a follower of Christ. Three years he was an observer of the Sabbath of the Lord and a believer in the truths of the third angel's message. He died in the full assurance of a part in the first resurrection. Funeral discourse by Eld. John Atkinson from Rev. 14: 13, to a large and attentive audience. MARY THOMAS.

DIED, at Friendship, Wis., Dec. 8, 1875, after a short illness, Mary L., daughter of J. P. and Phebe Judd, of Douglas Center, aged twenty-three years and eleven months. She embraced the truth last spring, under the labors of Bro. Sanborn, and by a consistent Christian life won the confidence and esteem of all. She has left a large circle of relatives and friends who mourn their untimely loss. But our sorrow is mingled with hope; for she sleeps in Jesus, and is blessed. The funeral services were held in the meeting-house at Briggs-ville, and were conducted by Bro. Baker. G. C. TENNEY.

DIED, of consumption, at Sandyville, Iowa, Dec. 2, 1875, sister Anna Hodge, only daughter of Noah Hodge, aged seventeen years and six months. She often expressed resignation to the will of God, and frequently repeated Ps. 23: 4: "Thy rod and thy staff they comfort me." By request a funeral discourse was given by the writer from the above text, to a large and attentive congregation. J. H. MORRISON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 13, 1876.

The fine piece of music given on our second editorial page is taken from "The Crown of Life," a new Sunday-school hymn and tune book published by W. W. Whitney, Toledo, O. So far as we have examined it, we think this book will give better satisfaction than any of its kind yet published.

The class taking Biblical lectures in Battle Creek College the present winter, now numbers thirty-one, with a prospect of some further additions. The members are wide awake intelligent young men and women, of studious and inquiring minds. The course promises to be an interesting one.

T. De Witt Talmage is now making a tour West in response to a petition signed by thousands, among them many prominent in church circles, that he would lecture before them on the subject of the expulsion of the Bible from the Public Schools.

We are requested to remind those s. b. treasurers of the Mich. Conference who have not yet made their last quarterly reports for the year that those reports are now due.

THE TURKS GETTING READY.—An eastern paper, speaking of the present financial embarrassment of the Providence Tool Company, says: "The Providence Tool Company will issue a statement to-morrow [Dec. 20, 1875] showing that it has a contract with the Turkish government for the manufacture of 600,000 rifles, with the option of accepting an additional order for 200,000."

THE SECOND SABBATH.

The second Sabbath of the year, was, like the first, a good day with the church in Battle Creek. The social meeting in the afternoon was especially encouraging. Seventy-two spoke in quick succession. To hear testimonies borne by those of different nationalities now stopping for a time with us, English, French, Italian, Danish and Norwegian, borne, some of them, with the deepest feeling, those of other tongues expressing the most intense interest for their own people, and expressing the conviction that the message is to be brief, and that the Lord is about to visit his people in power, was most cheering. The conviction seems to be growing strong in many minds that the Lord is soon to revive his people—that is, such among them as put themselves into a position to receive that blessing.

BOARDERS' UNION.

WITH a view to the best interests of the school, those of our brethren and sisters who board, or rent rooms to, those attending the college, have organized themselves into an association under the name of "Boarders' Union." In their articles of organization, its object is stated thus:—

"The purpose for which this organization is formed is, (1) to aid in maintaining proper discipline among the students attending Battle Creek College, (2) to enable us to have one standard by which we, who room or board students, may be governed, and thus be better prepared to co-operate unitedly with the Board of Trustees and the teachers in the school in maintaining discipline." Among the regulations, it is stated that the members of this union shall have oversight and special care for students, and give the same attention to their general good, that they would receive from their parents at home. The object is to see that the time of the students out of school hours shall be properly spent, and correct deportment be maintained. We believe this is a move in the right direction, and that it will result in good.

THE YOUTH'S INSTRUCTOR.

THE YOUTH'S INSTRUCTOR is the only paper for children and youth published in the wide world that is in the hands of those who are giving to the world the last message of mercy before Jesus comes. This fact alone makes it a paper of importance. Besides this, the paper will speak for itself wherever introduced. To obtain subscribers for this neat and interesting paper is a noble work for children and youth. Here you can work for Jesus. Here is a chance to become missionaries for the Lord.

Directors of our Tract Societies should endeavor to enlist the youth as canvassers for the INSTRUCTOR. Where is the youth who loves the INSTRUCTOR that cannot do something in this good work? Take a few copies of this excellent paper, show them to the youth in your neighborhood, and see if you cannot get their names with twenty-five cents for the INSTRUCTOR one year. Read the little letter in the December number of the INSTRUCTOR from Birdie Boise, Mill Grove, Ohio. This little missionary has obtained ten subscribers. Think of this, and see what you can do. I am almost certain that the editor loves such little missionary letters, and Jesus loves the workers.

H. A. ST. JOHN.

LIKE the old mail through the forest, youthful years go slowly by; Like the fast mail of the present, manhood's years how swift they fly; We are sitting in the shadows; soon shall break life's brittle cord— Soon shall come the welcome summons by the fast mail of the Lord.

—Rochester Democrat.

NOTICE.

To whom it may concern: Bro. A. M. Mann, secretary of the Ohio Conference of S. D. Adventists, has resigned his office to me. All persons, therefore, having business with the State secretary, will address me at Clyde, Sandusky Co., Ohio, Box 600.

H. A. ST. JOHN.

Doubts of Our Personal Acceptance.

THE REMEDY.

A CERTAIN writer, speaking of the Christians of apostolic times, says, "The vision of Heaven was in their eye; and until they reached it, their Lord had engaged to provide for all their wants, and had engaged to do this solely that they might give their undivided attention to his service. Of doubts and fears about their personal interest in his love they appear to have known nothing; that is a disease peculiar to the morbid and selfish piety of modern days. The element of activity and benevolence in which they lived secured them against such a malady, and produced a race of Christians, vigorous, holy and happy."

Those who simply seek their own salvation, making no effort for the salvation of others, may well have doubts and fears respecting themselves; for they do not manifest the disposition of Him who for our sakes became poor to make us rich, and suffered death for us that we might live. And if any man have not the spirit of Christ he is none of his. One of the poets has sung:—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his, or am I not?"

Now the best, and the only sovereign remedy to quell these anxious fears, is to follow Christ in his example of self-sacrifice and benevolence. Go to work in his vineyard. If with a genuine love of souls we engage in active benevolence to save our fellow-men, and steadfastly continue our efforts, our doubts will be dispelled, and our time will be better filled than it is while selfishly and anxiously brooding over our fears respecting our own interest in our Saviour's love.

R. F. COTTRELL.

A REQUEST.

Nor a single church in Ohio made a pledge to the State Conference at its last session; or if any have, I cannot find it, although I have carefully examined the secretary's records that have just passed into my hands. I am quite sure that the State Conference has no claim on any church within its limits. This, no doubt, was an oversight in our churches. I am certain you do not intend to forsake the Conference treasury, but as it stands we cannot do the business of the Conference properly, nor can we tell how much means to depend upon to support and advance the cause the present year. Now it is not too late to do something yet.

I make this request to churches that paid any s. b. for 1875. Send all your s. b. that you have on hand, or may yet obtain, that belongs to 1875, as soon and as fast as you get it, to the State treasurer, and report the amount you send, to me. When you send money to the State treasurer, address, George Smith, Norwalk, Huron Co., Ohio, Box 532. Be careful to put on the box, as there are other persons in Norwalk by the same name. Do not touch the s. b. for 1876 until next Conference, unless called for. These remarks are intended especially for the consideration of elders and s. b. treasurers.

H. A. ST. JOHN.

One Hundred Dollars Each.

We here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

Previously Acknowledged \$7900.
R. Godsmark & wife 100 S. Vincent. 100

If any Sabbath-keeping farmer in Mich. would like to employ a boy 18 years of age to work on his farm, Address,

FRANK C. HODGES.

Pompey Hill, Onon. Co., N. Y.

Appointments.

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

QUARTERLY meeting of Wis. T. & M. Society, Dist. No. 1, will be held at Oakland, in connection with the general meeting, Jan. 21, 1876. Librarians are requested to forward their reports in season for the meeting. There will be teams at Fort Atkinson, Thursday, Jan. 20, to accommodate those who may come on the cars.

A. OLSON, Director.

THE next quarterly meeting of the Tract & Missionary Society of Dist. No. 7, will be held at Ithaca, Gratiot Co., Mich., Jan. 29, 30. Will each librarian please send in his report in time to me at Pompey, Gratiot Co., Mich. A general attendance is desired. Let us try to do our duty well.

FRANKLIN SQUIRE, Director.

QUARTERLY meeting for the church of Burnside, Wis., Feb. 4 and 5, 1876. The brethren from Modena and Arkensaw are requested to attend. Let us come to this meeting seeking the blessing of God, and consecrating ourselves anew to his work. Bro. I. Sanborn is urgently requested to meet with us.

J. D. MULHOLLEN.

GENERAL meeting for the Tract and Missionary Society of Wisconsin, at Oakland, Jan. 21-23, 1876. Let every district in the State hold a quarterly meeting one or two weeks before the general meeting; and let every director do his duty, that we may have a full report from every district. Send reports immediately after your meeting to the State secretary, E. R. Gillett, Monroe, Green Co., Wis. Be faithful in the work of God. Let us have a general gathering of our people.

O. A. OLSEN, Pres.

THERE will be quarterly meetings in Minnesota as follows:—

Kingston,	Jan. 22, 23, 1876.
North Kingston, Tuesday,	" 25, "
River Falls,	" 8, 9, "
Maiden Rock,	" 15, 16, "
Lake City, Tuesday,	" 18, "

HARRISON GRANT.

MONTHLY meeting at Carson City, Mich., Jan. 29, 30, 1876. We hope to see a general gathering from Bushnell, Estella, N. Shades, and Matherton.

A. O. BURRILL.

The next quarterly meeting for the church at Waterloo, Grant Co., Wis., will be held Jan. 29 and 30, 1876. Brethren and sisters from other churches are invited. Will Eld. Atkinson attend?

JEHIEL GANIARD.

QUARTERLY meetings of Vermont T. & M. Society as follows:—

Dist. No. 6, at Granville,	Jan. 29, 30, 1876.
" " 4, at Bristol,	Feb. 5, 6, "

Please give reports to the district secretaries in good time. And let all come to the meetings, earnestly seeking the blessing of the Lord. Opportunities will be given for baptism.

A. S. HUTCHINS.

Business Department.

"Not slothful in Business. Rom 11:12.

THE post-office address of G. V. Kilgore is Nebraska City, Otoe Co., Neb.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Wm Herald 49-1, A K Attleberry 49-1, S W Rhodes 49-3, M B Cyphers 49-1, H A Higley 49-11, R J Foster 49-1, Wm S Lane 49-1, D Johnson 49-1, W Farrer 49-1, M J Mears 49-1, E Starbuck 49-1, S A McPherson 49-1, B M Heald 49-1, O Nichols 49-1, Maria Prentice 49-1, Mary Montgomery 50-1, Jas W Allen 49-1, E D Scott 49-1, Jane Sewell 49-1, Margrett David 49-1, Lucy Royce 49-4, Geo W Barker 49-1, John Fishell 49-1, Hans Sorensen 49-3, E F DeBord 49-5, J P Jespersen 49-1, J Stover 49-1, C H Ebbe 49-1, Mary J Kirtland 49-1, S T Beardsley 49-9, Richard Humphries 49-1, Eva Harrison 49-1, C Morrison 49-24, E Farington 49-9, B L Whitney 48-15, Alexander Seymour 49-1, C E Hathaway 49-1, G Miner 49-1, J N Talmage 49-1, N Grant 49-19, Thomas Alverson 49-1, Geo W Samson 49-16, Jesse Rosa 49-1, Horace Gardner 49-1, B F Link 48-25, H Rasmussen 49-10, Fredt Jensen 49-1, S D Salisbury 49-1, E Lander 49-1, Andrew Olson 49-1, Hans Serus 49-1, Elmira M Jackson 49-9, Willis Haskins 49-1, Wm T Hollenbael 48-1, J E Flesher 48-1, Mr Asa M Potter 49-1, Wm Proctor 49-1, Rachel Buck 49-1, Mrs D H Bullock 49-1, N N Lunt 49-1, Mrs L R DeWolfe 49-1, R L Simpson 49-7, Albert Stone 49-1, Martha Hinds 49-1, L L Glover 49-1, G W Page 48-24, Warren Walker 49-1, S A McKenzie 49-1, Wm P Hunt 49-1, J Place 49-1, Fannie H Beard 49-1, L Carpenter 49-1, H H Bramhall 49-1, Martin Shepard 48-22, Thomas Wilson 49-1, Mrs A Farwell 49-1, Clarissa Aldrich 49-1, S W Willey 49-1, Sanford Rogers 49-1, A G Bedee 49-1, Henrietta Hills 49-1, Samuel Person 49-6, F R Rich-

mond 49-1, B Meyer 49-5, M E Mowry 49-1, O D Hawle 49-1, J T June 49-1, H C S Carus 49-14, J S White 49-2, A H Robinson 49-1, A C Raymond 49-1, L M Fish 49-1, D A Stockman 50-1, P Z Kinne 49-1, E Kinne 49-1, W Hoag 49-1, Prudence Stillman 49-1, Lathrop Drew 49-1, Abner Brown 49-1, G W Rathburn 49-3, M J Schwarz 49-1, Alfred Hough 49-1, C W Hartshorn 49-1, E Powers 49-1, Martin Weaver 49-1, Mrs C Tosh 49-1, S Hamlin 49-1, Mathew Hutchins 49-1, C B Tower 49-1, Chas A Morel 49-1, Z Nicola 49-1, J K Bowlsby 49-1, Mrs Jane Dugan 49-1, Nancy H King 49-1.

\$1.00 EACH. W J Lynn 49-1, M B Appleton 48-1, M Lizzie Grasel 49-1, Christina Hooten 49-1, Mrs Mar Webster 49-1, Mrs A Parmly 49-1, Mary Jane Alexander 49-1, Nelson Owens 49-1, Helen W George 48-1, E Miller 48-1, Mrs E A Brown 47-14, David Hewitt 48-1, David M Stillman 49-1, T A Anderson 48-1, Albert Cash 48-4, C H Prout 49-1, David T Robinson 48-1, J Mulhollen 48-1, Sarah Prosper 48-9, Henry Hodgson 49-1, Chas Gardner 49-1, Sarah Eldridge 48-1, Andrew Serus 49-1, Holver Olson 49-1, Mrs Mary Bierce 48-1, Wm Strader 47-17, Mrs M Smead 48-1, F M Palmie 48-1, Joseph Currie 49-1, John Currie 49-1, Wm Currie 49-1, Sally Turner 49-1, H Hunt 49-1, Amos Prescott 48-3, James R Wilson 48-26, D D Howard 48-1, Edw A Ellis 49-1, Mary R Boyd 49-1, John Rowlinson 49-1, A Butler 49-1, C D Lucas 49-1, A A Horton 49-1, M Welsh 49-1, Sadie J Darling 49-1, M E Goodwin 48-5, Joseph Hilton 48-1, T W Potter 48-1, Mrs S Bramha 49-1, S W Flanders 48-1, Mrs Mary Fowler 49-1, John R Hartzell 48-1, A Loveland 48-1, J Collier 48-1, J Watson 48-1, Jacob Crowder 47-25, J I Abbott 48-2, F H Nickerson 49-22, A H Wentworth 48-1, A Christianson 47-10, Edmund Town 49-1, D B Webber 48-1, E Curtis 48-1, Moses King 49-1, John Hall 48-5, S Y Bromley 47-24, A Hopkins 48-1, Sarah P Barton 47-1, D T Evans 48-1, Jens Mortensen 49-1, Jennie S Eldridge 49-1, Philena Topsham 49-9, F Wheeler 48-1, Bliss 48-1, Ruth Nichols 48-1, E J Holman 48-4, Mrs V Marshall 49-1, G W States 48-1, Ann M Dean 47-2, Eliza Lanktree 49-1, Susan E Wilks 49-1, John Brown 48-1, Marinda Litchfield 48-1, Mary A Haigh 49-1, H M Olsen 48-1, M Z Southwick 48-1, Davy Quinn 48-1, A V Parkhurst 49-1, L Charles 49-1, J Guerrier 47-25, J A Thornton 49-1, Ann Primmer 48-1, J H Bates 48-1, C A Bates 48-1, E Wheeler 49-1, Samuel Benge 49-1, Adella A Earl 49-1, Lewis Apley 48-5, L T Heller 49-16, J A Snow 47-24, A A McNamee 48-1, Susan F Wells 48-1, L M Puffenburger 48-1, C A Bur 48-23, P S Thurston 48-1, Milton R Clinger 50-1, A Stover 48-4, L H Priest 48-1, Elvathav V Hubbard 49-1, Andrew P Fulton 49-1, Rev R H Davis 49-1, Wm A Miller 49-1, E E Howard 49-1, Mrs W T Preston 49-1, M J Chapman 48-1.

MISCELLANEOUS. M McColloch 50c 47-13, O B Jones 44c 48-12, Alfred King 40c 47-6, David Triplett \$1.50 48-13, Laura J Cole 50c 47-13, E A Cambell 50c 48-1, A Zoser 50c 47-13, J C Lomis 3.00 49-25, J S Ralston 50c 47-13, E E Hough 50c 47-13, John Clyde 50c 48-1, E Garvin 50c 48-1, M Savage 25c 47-13, E A Sigman 50c 47-13, Orin Bates 2.10 49-3, Wm L Brisbin 1.50 48-1, C Maholm 50c 48-1, Mrs Sadie Waterman 50c 48-1, D A Barlow 50c 48-1, Harmon Camp 50c 47-13, D B Wells 50c 47-13, John Hoxey 70c 48-1, J Hann 70c 48-1, Melissa J Meyers 1.25 48-20.

Books Sent by Mail.

G Davis 35c, G W Colcord 15c, L Sargeant 25c, Lobdell 10c, J C Loomis \$4.00, J B Stellwell 20c, James Chever 20c, Charles L Boyd 68c, Mrs C B Tower 30c, Geo A King 37c, J Lamont 50c, Mrs Rev John Meacham 25c, C Sindall 1.50, Mary Fitzsimmons 50c, Hattie McEnterfer 2.75, Samuel W Gross 35c, Mrs McNitt 25c, David Jones 10c, Mrs C A Burt 10c, Lydell Heller 40c, Richard Moran 10c, E Starbuck 10c, Larson 10c, Almira Smith 1.00, Eletha Ohafee 2.75, A Wheeler 20c, John C Miller 8.65, D P Curtis 15c, Bartlett 1.00, Wm Fenner 2.34, Wm L Geiger 20c, E Hayes 20c, D H Lamson 1.50, Mrs E Sweet 1.00, Hanson 15c, A W Hewgley 10c, C Rosenthal 62c, Mrs Laura A Wheeler 50c, Junior Wheeler 1.00, J W Price 1.50, Haus Rasmussen 50c, Mrs L D Miller 25c, Mr Cath Hoenes 2.00, J N Flack 10c, Samuel Wallis 10c, Mary Montgomery 10c, H H Brunsteter 60c, C A Gree 25c, G W Lamson 25c, E D Hurlburt 45c, A D Love 50c, E M Cady 10c, Emma Black 25c, Samuel K Potenge 25c, John Musser 2.50, M Cummings 25c, Henry Youngs 25c, John Warner 30c, J W McWilliams 30c, Millie Morse 25c, Elizabeth Fastle 50c, C B Dodge 25c, T D Dalexter 25c, Ruthama Sanford 15c.

Books Sent by Express.

Moses Randall, Dodge Center, Dodge Co., Minn. \$5.00, Mrs H C Mitchell, Nevada, Iowa, 6.14, Calvin Peters, Wyoming, Ont., 34.56, Eld John F Hanson, Elk Horn, Iowa, 12.67, A S Hutchins, Barton Landing Vt., 19.38, John G Hedrick, Bunker Hill, Ind., 13.40, Isaac Zirkle, Middleton, Henry Co., Ind., 3.37, James Harvey, South Bend, Ind., 9.38, R J Lawrence, Rochester, Mich., 11.74, W Emerick, Sumner, Lawrence Co., Ill., 3.50, Chas L Boyd, Exter, Filmore Co., Neb., 7.32, M B Miller, Vicksburg, Mich., 10.44, Frank Barton, 9.37.

Books Sent by Freight.

C F Stevens, Elk Falls, Kan., \$67.93, Milton Stansbury, Topeka, Kan., 17.60, Eld James White, Oakland Cal., 12.25, G V Kilgore, Salem, Richardson Co., Neb., 28.85, W H Eggleston, Buffalo, N. Y., 18.75, Samuel Thurston, Randolph, N. Y., 18.75.

S. D. A. Educational Society.

Richard Humphries \$5.00, William Humphries 5.00, Aurilla Curtis 10.00, Noah Carahoo 30.00, Cyath McCoy 25c.

Mich. Conf. Fund.

Otsego (s. b.) \$25.00, Posterville (s. b.) 21.00, Bronson (s. b.) 8.05, Newton (s. b.) 42.00, I A Demill & family (s. b.) 5.45.

Share S. D. A. P. Association.

J L Lewis \$10.00.

Swiss Mission.

Isaac R Best \$10.00, H C S Carus & wife 12.00, Fredric Walter 5.00.

Mich. T. & M. Society.

Dist No 1 per S D Salisbury \$19.50.

Book Fund.

Robert Ladlee \$2.00, Noah Carahoo 25.00, Helen Andrews 1.00.

Mo. & Kan. Ministers.

Wm Ings \$5.00, "Letter No 1" 10.00, C B Tower 10.00, Polly Conklin 1.00, L Patterson 1.00, Sara Glascock 2.00, Jacob Shively & wife 10.00, Cynthia McCoy 50c.

Pacific Mission.

A T Oxley \$11.50, "Friend zealous" 11.50, N Richmond 11.50, J U Cottrell 5.00, Cynthia McCoy 50c.

Educational Aid Fund.

C B Tower \$10.00, Susan Shively 10.00, Jacob Shively 15.00.

Gen. Conf. Fund.

G W Barker 50c.

Danish Mission.

Bygraae \$2.00.

Share in Health Institute.

G F Richmond \$25.00.

Cash Rec'd on Account.

Ohio T & M Society \$40.68, Wm Evans 50c, Cal T M Society per SIGNS OF TIMES 5.50, Maine T & M Society 4.00, Ind T & M Society per G W White 20.00, T Steward 8.00, A J Stover 4.00, M B Miller 10.00, R Kilgore 20.00.