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• "Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus" Rev. 14:12

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SELF-CONSECRATION.

My God, help me to give
Myself, my all, to thee;
To Him alone henceforth to live,
Who gave himself for me.
For me the Saviour died,
So wretched and undone;
For me the Lord was crucified,
E'en for so vile a one.

He left the courts of bliss
And glory up on high;
Came to redeem a world like this,
For sin condemned to die.
For me he felt the smart,
For me endured the cross;
Melt, O my adamant heart!
Be purged away, my dross.

Let love so undeserved,
In me find some return;
Let this poor heart by it preserved,
With gratitude now burn.
Return, my willing soul,
To Him who sought for thee;
Yield all thy powers to His control,
Who bled to make thee free.

Ah! each attempt how vain,
How feeble every move,
That fain would bring to him again,
An offering for his love.
Help me to give my all
To Thee, my chief delight;
The gift is so exceeding small,
'Tis nothing in my sight.

Ye angels near the throne,
Help me to speak his praise!
'Tis not in all the earth alone
To celebrate his grace!
Such boundless love, supreme,
Such pure, transcendent grace,
Language can never reach the theme,
Tongue cannot tell the praise!

R. F. O.

Jan. 1, 1876.

General Articles.

IMPORTANT COMMENTS ON THE PROPHECIES—NO. 2.

BY ELD. D. M. CANRIGHT.

THE TWELVE HUNDRED AND SIXTY DAYS.

A DEFINITE time was allotted to the supremacy of the little horn. After it had overthrown the three horns, it was continued for a time, times, and a dividing of time. Dan. 7:25. John, in the book of Revelation, speaks of the same power and the same time. In one place he says this power shall "continue forty and two months." Rev. 13:5. In another place he gives the same time as 1260 days; Rev. 12:6; in another place, as a "time, and times, and half a time." Rev. 12:14. We claim that the time mentioned in each place is the same; and that the 1260 prophetic days represent 1260 years. That this is the correct interpretation we believe can be plainly shown. Now hear what others say upon this point:—

"It is a singular fact that the great mass of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives, or symbols, of years. I have found it difficult to trace the origin of this general, I might say almost universal, custom."—Hints, Prof. Stuart, p. 77.

"It [the papacy] is to continue a definite period from its establishment. Verse 25. This duration is mentioned as 'a time, and times, and the dividing of a time;'—three

years and a half—1260 days—1260 years."—Barnes on Dan. 7.

"Rev. 12:6. A thousand two hundred and threescore days. That is, regarding these as prophetic days, in which a day denotes a year, 1260 years. The same period evidently is referred to in verse 14, in the words 'for a time, times, and half a time.' And the same period is undoubtedly referred to in Daniel 7:25: 'And they shall be given into his hand until a time, and times, and the dividing of time.' . . . I regard it here as I do there, as referring to the proper continuance of the papal power."—Barnes.

"Thus matters would be left in his hands 'till a time, and times, and the dividing of time;' that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month (and that was the general computation), make just 1260 days; and those prophetic days signify 1260 years; a number which we shall repeatedly meet with in the Revelation of St. John."—Scott.

"Rev. 13:5-7. Power also, or authority, even the secular empire, was given him to continue or rather to practice, or to prosper in his undertakings, for 42 months, or 1260 years."—Scott.

"Mr. Wintle has shown, that both the New Testament and classic writers use times (or seasons) for years; so we sometimes say so many summers or winters. These years usually consisted of 360 days, prophetically used for years. Thus three years and a half, or 1260 days, will stand for so many years."—Cottage Bible.

"Until a time (i. e., a year), times (two years), and the dividing of time (i. e., half a year); making, in the whole, three prophetic years and a half,—or reckoning thirty days to a month, 1260 days, equal to the same number of years in prophetic language."—Bagster.

"There are three different expressions of the period during which the church is to be subjected to suffering;—1260 days; forty-two months; a time, times, and half a time; all of which signify the same duration, or 1260 prophetic years."—Crosby on the Apocalypse, p. 163.

That the time is a year is shown by what Josephus says of Nebuchadnezzar. The Bible said that he should be cast out till seven times should pass over him. Dan. 4. Josephus says:—

"When he had lived in this manner in the desert for seven years, he should recover his dominion. . . . And as he foretold; so it came to pass; for after he had continued in the wilderness the aforementioned interval of time, while no one durst attempt to sieze his kingdom during those seven years, he prayed to God that he might recover his kingdom, and he returned to it."—Antiquities, book x, chap. x. sec. 6.

THE 1260 DAYS ENDED IN 1798.

We claim that these days ended in 1798, at the overthrow of the papacy by the French. That this was the period when the papacy was overthrown, according to the prophecy, is very plainly shown by what authors say of it:—

"In 1798, the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power."—Clarke's Com. on Dan. 7:25.

"[In October, 1797 General Bonaparte sent him [Berthier] to Paris to deliver to the directory the treaty of Campo-Formio. In January, 1798, he received the chief command of the army of Italy, and was ordered by the directory to march against the dominions of the pope. In the beginning of February, he made his entrance into Rome, abolished the papal government, and established a consular one."—Encyc. Americana (old edition), Art. Berthier.

"On the 10th of February, 1798, the French army under Berthier entered Rome,

took possession of the city, and made the pope and cardinals prisoners. Within a week Pius VI. was deposed; Rome was declared a republic; the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, but was held in duress, and finally was restored only on the fall of the French empire. The papal independence was abolished by France, and the son of Napoleon was declared king of Rome."—Crosby on the Apocalypse, pp. 146, 147.

"The Roman republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existence, by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty."—Christ. Kelley, in French Revolution, p. 243.

Here the papacy received a deadly wound.

THE DEADLY WOUND HEALED.

But this deadly wound was to be healed for a short time. Rev. 13. Shortly after this fatal overthrow, Napoleon caused the papacy to be partially restored. Thus Mr. Bower says:—

"The papacy, that fatal and monstrous institution, which had been the cause of such numberless calamities, disasters, and persecutions, at the death of Pius VI. was apparently on the verge of complete extinction. But men were not sufficiently satiated with superstitions, and the triumph of permanent liberty was still deferred!

"Bonaparte, consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III. to consecrate him, collected the scattered stones of the pontifical Babel, which the public had almost razed, and anew reconstructed it. Twenty days after his attainment of power, thirty-five cardinals assembled at Venice to fill the vacancy in the pontificate, and to elect the chief of the papedom.

"Each secular power, according to custom, intrigued to have one of its own minions nominated, and to insure the voices of the cardinals for him; but France was successful. Whether the first consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discussion and strife, the majority was announced for the Cardinal Gregory Barnabas Louis Chiramoniti, who was proclaimed pope, on March 14, 1800, by the title of Pius VII."

"The Protestant princes of Germany themselves were vigorously urged, solicited, and even threatened, respecting their permission for the Jesuits to be domiciliated in their territories. In fine, the restoration of popism was everywhere proclaimed."—Hist. of the Popes, pp. 420, 428.

DANIEL 8.

In the eighth chapter of Daniel a very important prophecy is introduced. There are four symbols in this prophecy—the ram, the he goat, the little horn, and the twenty-three hundred days.

THE RAM.

The ram with two horns represents Medo-Persia; for so Daniel directly says. "The ram which thou sawest having two horns are the kings of Media and Persia." Dan. 8:20.

"Dan. 8:3. There can be no error in explaining the design of this symbol; for in verse 20 it is expressly said that it de-

noted the two kings of Media and Persia. The united power of the kingdom was denoted by the ram itself; the fact that there were two powers, or kingdoms, combined, by the two horns of the ram."—Barnes.

"The kingdom of Media and Persia, before represented by a voracious bear, was on this occasion shown to Daniel, under the form of a ram with two horns."—Scott.

"The ram had two horns of unequal height, representing the Medo-Persian empire, and answering to the former emblem of the bear."—Cottage Bible.

THE GOAT.

The goat represents Grecia. Thus the Lord says, "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." This is so plain that we will give but a few words upon it.

"Verse 5. In verse 21, this is called the 'rough goat.' There can be no doubt as to the application of this; for in verse 21 it is expressly said that it was the 'king of Grecia.' The power represented is that of Grecia when it was consolidated under Alexander the Great, and when he went forth to the subjugation of this vast Persian empire."—Barnes.

"A he-goat, however, is seen coming from the west, evidently pointing to the Greek or Macedonian empire."—Cottage Bible.

"Greece was certainly intended by the prophet Daniel under the symbol of the single-horned goat (Dan. 8:5-21)."—Encyc. of Religious Knowledge, Art. Grecia.

THE FOUR HORNS.

The he-goat had four horns after the first horn was broken. This represented four kingdoms into which Grecia should be divided. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Dan. 8:22.

"From four of his [Alexander's] commanders, as mentioned in chapter 7, proceeded the kingdoms of Greece, Thrace, Syria, and Egypt."—Cottage Bible.

"Afterward his (Alexander's) captains had fierce contests about his dominions, till at length, four kingdoms arose which continued for some time, and were 'notable,' conspicuous, and eminent in the world. The kingdom of Egypt was to the south; that of Syria and its dependencies, to the east; that of Thrace with Bithynia, &c., to the north; and that of Macedonia, to the west."—Scott.

THE LITTLE HORN OF DANIEL 8.

Out of one of these horns came forth a little horn, which waxed exceeding great. This little horn represents Rome.

"Out of one of these arose another 'little horn,' which many writers, both ancient and modern, have interpreted of Antiochus Epiphanes who persecuted the Jews with great cruelty; but some important objections have been raised to this hypothesis; and Hartwell Horn says that Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman temporal power, and no other, is intended. . . . It was the Roman power that destroyed the polity and temple of the Jews, and left the nation and holy city in that state in which they are to remain to the end of 2300 prophetic days or years."—Cottage Bible.

"Verse 23. Of fierce countenance. The Roman empire, which reduced Judea to a province, burnt the city and temple, and scattered the Jews to the four winds of heaven."—Bagster.

THE TWENTY-THREE HUNDRED DAYS.

The 2300 days of Dan. 8:14, are prophetic days, representing 2300 years. So we believe and so others teach.

"Two thousand and three hundred days. See margin. That is, 2300 years."—Bagster.

"The sanctuary and host were trampled under foot: 2300 days (verse 14), and in Daniel's prophecies days are put for years."—*Sir Isaac Newton*.

"No doubt the end of the 2300 days, or years, is not very distant."—*Scott on Dan. 8:14*.

"Two thousand three hundred years . . . may properly enough be said to be for many days."—*Bp. Newton*.

THE END NEAR.

That we are now at the end of all these prophetic periods is coming to be felt by a great many.

"It should be added, that whichever of the three first periods referred to be regarded as the time of the rise of the papacy, if we add to them the prophetic period of 1260 years, we are now in the midst of scenes on which the prophetic eye rested; and we cannot, as fair interpreters of prophecy, but regard this mighty domination as hastening to its fall. It would seem probable, then, that according to the most obvious explanation of the subject, we are at present (1853) not far from the termination and fall of that great power, and that events may be expected to occur at about this period of the world which will be connected with its fall."—*Barnes on Dan.*, p. 333.

THE SEVENTY WEEKS, DAN. 9:24.

Seventh-day Adventists claim that these seventy weeks are weeks of years, each day standing for a year—490 days—490 years; and that they commenced B. C. 457, in the seventh year of Artaxerxes, at the going forth of the decree to rebuild Jerusalem. The first seven weeks, or forty-nine years, were consumed in rebuilding the city. The next sixty-two weeks, or 434 years, reached from that time till the public ministry of Christ, which began in A. D. 27. The remaining one week, or seven years, reached from the commencement of Christ's ministry, A. D. 27, to the close of the apostles' ministry to the Jews and the opening of the gospel to the Gentiles, A. D. 34. In the midst of this week, Messiah was cut off. Now listen to what commentators have said upon this all-important subject:—

"It is universally allowed that the seventy weeks here mentioned mean 'seventy weeks' of years; that is, 490 years."—*Scott*.

"The Messiah . . . would 'confirm the covenant with many for one week,' the last of the seventy, whether ending at the death of Christ, as some compute, or extending to two or three years after that event, as others. For by his own personal ministry, and afterwards by that of his apostles, multitudes of the Jews would accede to the new covenant mediated by him, and way would be made for the calling of the Gentiles also. . . . And his sacrifice of himself, offered during this week (perhaps toward the middle of it), would virtually terminate the Mosaic dispensation, and vacate the ceremonial law."

"The date of the going forth of the decree to restore and rebuild Jerusalem cannot, therefore, be reckoned from the time of Cyrus' decree, or that of Darius. It is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign."—*Scott*.

"Thus, also, in Daniel, the prophecy of seventy weeks is almost universally understood to mean weeks of years, chapter 9:25, 27; and again in chapter 12:11, 12, days also are used for years. See also Isa. 20:3. So Mr. Faber assumes that Daniel's prophecy of seventy weeks, having proved by the event to be weeks—not of days but of years, with the other passages above referred to, are sufficient to warrant the like explanation of the days before us."

"The angel announces to the prophet that the holy city shall be rebuilt and peopled within seven weeks of years, and should continue for seventy weeks, or 490 years; after which it should be utterly destroyed for putting the Messiah to death. The commencement of this period is, by Prideaux and others, fixed to the time when the order was issued for rebuilding the temple, in the 7th year of the reign of Artaxerxes."—*Cottage Bible*.

"Verse 24. *Seventy weeks*. That is, seventy weeks of years, or 490 years, which [is to be] reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and polity (Ezra 7:9-26)."—*Bagster*.

Dan. 9:24. "It is clear that it must be explained literally, as denoting 490 days, or that these days must stand for years, and that the period is 490 years. That this lat-

ter is the true interpretation, as it has been held by all commentators, is apparent."

"Verses 26, 27. The careful student of this prophecy, therefore, would anticipate that the Messiah would appear at the close of the sixty-two weeks, and that he would continue during a part, at least, of the remaining one week before he would be cut off. . . . The proper notion or meaning here is undoubtedly that of being cut off by death, and would suggest the idea of a violent death or a death by the agency of others. . . .

"For one week. The fair interpretation of this, according to the principles adopted throughout this exposition, is, that this includes the space of seven years. See notes on verse 24. This is the one week that makes up the seventy—seven of them, or forty-nine years, embracing the period from the command to rebuild the city and temple to its completion under Nehemiah; sixty-two, or 432 years, to the public appearing of the Messiah; and this one week to complete the whole seventy or 490 years."

"In the middle of that period of seven years, another important event would occur, serving to divide that time into two portions, and especially to be known as causing the sacrifice and oblation to cease—in some way affecting the public offering of sacrifice so that from that time there would be in fact a cessation."

"(1) The ministry of the Saviour himself was wholly among the Jews; and his work was what would, in their common language, be spoken of as confirming the covenant."

"(2) This same work was continued by the apostles as they labored among the Jews."

"(3) This was continued for about the period here referred to; at least for a period so long that it could properly be represented in round numbers as 'one week,' or seven years."

"The Saviour's own ministry continued about half that time; and then the apostles prosecuted the same work, laboring with the Jews, for about the other portion before they turned their attention to the Gentiles, and before the purpose to endeavor to bring in the Jewish people was abandoned."

"I suppose, therefore, that this last 'one week' embraced the period from the beginning of the ministry of the Saviour to that when the direct and exclusive efforts to bring the principles of his religion to bear on the Hebrew people . . . ceased, and the great effort was commenced to evangelize the heathen world. Then was the proper close of the seventy weeks. . . .

"Whatever difficulties there may be about the precise time of our Lord's ministry and whether he celebrated three passovers or four after he entered on his public work, it is agreed on all hands that it lasted about three years and a half—the time referred to here. Though a few have supposed that a longer period was occupied, yet the general belief of the church has coincided in that; and there are few points in history better settled."—*Barnes*.

The above quotations from these learned men fully justify the position of Seventh-day Adventists upon this point. If we are right upon this, then of necessity we are right upon the 2300 days, the cleansing of the sanctuary, the Judgment, the messages, &c.

DETERMINED.

The word rendered determined in Dan. 7:24, properly means, to cut off; that is to say, that the seventy weeks are cut off from the 2300 days.

"The word here used—*chathak*—occurs nowhere else in the Scriptures. It properly means, according to Gesenius, to cut off, to divide; and hence to determine, to destine, to appoint."—*Barnes on Dan. 9:24*.

REV. 12:13.—THE DRAGON.

We claim that the dragon of this prophecy represents pagan Rome, the same as the fourth beast of Daniel's prophecy. We will give extracts from a few authors on this point:—

"Nor could it [the papacy] have been expressed by the 'dragon' alone; that emblem representing Roman Paganism."—*Croly on the Apocalypse*.

"If the great red dragon, with seven heads and ten horns, intends, as we conceive it does, the demon of paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten pagan persecutions."—*Cottage Bible*.

"Rev. 12:3. The general interpretation which refers this vision to Rome may receive confirmation from the fact that the dragon was at one time the Roman stand-

ard, as is represented by the cut from Montfaucon. Ammianus Marcellinus (xvi. 10) thus describes this standard: 'The dragon was covered with purple cloth, and fastened to the end of a pike gilt, and adorned with precious stones.' "Verse 5. Any divine interpretation to protect the church in its increase, or to save it from being destroyed by the dragon—the fierce pagan power—would be properly represented by this." "The scene, then, in this chapter is this: John saw a most beautiful woman, suitably adorned, representing the church as about to be enlarged and to become triumphant in the world. Then he saw a great red monster, representing Satan about to destroy the church—the pagan power, infuriated, and putting forth its utmost energy for its destruction."—*Barnes on Rev.*, p. 351.

"Verses 3-6. About the same time another marvelous sight or 'sign' was seen in heaven, even 'a great red dragon.' 'A dragon was a known emblem of Satan, and of his principal agents or vicegerents on earth.' . . . 'Red,' purple or scarlet, was the distinguishing color of the Roman emperors, consuls, and generals, even as it has been since of the popes and cardinals. (Note 17:3-5.) The 'seven heads' of the dragon signify the seven hills on which Rome was built, and the seven forms of government which successively prevailed there. The ten horns marked out the ten kingdoms into which the western empire was at length divided. But 'the seven crowns on the dragon's heads, and not the ten crowns on his horns,' showed, that the whole power was yet vested in the emperors and senate at Rome; and not, as afterward, in the monarchs of the ten kingdoms. This circumstance, which many have not observed, precisely fixes the date of the prophecy, and undeniably proves that it related to the pagan emperors, and not to the antichristian power afterward mentioned. (Note 13:1.)"—*Scott*.

THE BEAST.

The beast of Rev. 13, represents papal Rome. This is so clear that, so far as I know, no Protestant denies it. We will give a few quotations:—

"Rev. 13:5. *The forty-two months*. The meaning in the passage before us, I take to be that the papal power, considered as a civil or secular institution, will have, from the time when that properly commenced, a duration of 1260 years."—*Barnes*.

"Rev. 13:1-10. The papacy is in this chapter shown in its full action. Its symbol is a combined image, 'a wild beast' inspired by the dragon."—*Croly on the Apocalypse*, p. 213.

"Rev. 13:1. The apostle standing on the shore saw a savage 'beast rise out of the sea;' that is, a tyrannical, idolatrous, and persecuting power, springing up out of the commotions which took place in the world. All interpreters agree that the Roman empire, in one form or other, was here intended; and papists continuing such, must contend, though against the most conclusive evidence which can be imagined, that pagan Rome was meant. . . . It is therefore absolutely certain, that the Roman power, as professing Christianity, and not that of pagan Rome, is meant. The dragon before mentioned had seven crowns on his heads, but this beast has ten crowns on his horns. This plainly showed that a revolution would take place before the time predicted should arrive; and that the dominion would be removed from the imperial city, and divided among ten kingdoms."—*Scott*.

"Rev. 13:1. This beast, the same as Daniel's fourth beast, Dan. 7:7, is the Roman or Latin empire, whose capital was seated on seven hills, was divided into ten kingdoms, and received its power from 'the dragon,' or the idolatrous heathen empire. Both imperial and papal Rome have arrogated to themselves the most blasphemous title; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable."—*Bagster*.

Many more quotations to the same effect can be given confirming every important position which we take on the prophecies.

BABYLON BECOMING CHILDISH.

A SHORT time ago, while passing down a street in Fort Wayne, Ind., I was hailed by an interesting girl of perhaps twelve years. "Please, mister," said she, "can you vote for my doll at Third Street Church this evening? Just one vote for the doll—only ten cents."

As I had no means of learning the merits of the several candidates for the prize

at the church, I could but withhold my vote; for I noticed others who were equally solicitous for their dolls. I asked what all this meant, and was informed that Third Street Church was in need of means, perhaps to pay her minister, and the members were obliged to devise some way by which to raise the needed money. The parents of these girls could well afford to invest a few dollars in a nice doll to please their daughters provided they could turn this investment so as to raise the money for the church; so these daughters are sent out on the streets and into corners, stores, and shops, for the purpose of begging money to pay the pastor. They were going to have a great doll-baby show that evening for the benefit of Rev. —, D. D. Well did the prophet Isaiah prophesy concerning those blind watchmen, as recorded in chap. 56:10-13.

These precious children need the vigilant watchcare of their mothers; they need to be instructed in holiness, purity, and virtue; but, alas! they are forced out where Satan has all chances to ruin them. They must learn to be bold and impudent before they can successfully canvass for the amusements that are gotten up in order to force the "roughs" to help support the pleasure-loving churches. May the Lord preserve his people, even in this degenerate age, who will let their works and virtues shine in the midst of the moral darkness.

WM. COVERT.

LOVE VS. JEALOUSY.

Love is the foundation of God's government. It was love that led him to give his only and beloved Son to die for a race of sinners. Whoever has any of the Spirit of God will love his brother.

The spirit of jealousy led Satan to envy the position of Christ as commander of the heavenly host, and finally led him on to rebellion and all the train of evils that has resulted. "Love," says the wise man, "is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame."

In order to understand just what the word jealousy means, I take down Webster's Dictionary, and read: "Jealous—suspicious; apprehensive of rivalry; fear that we do not enjoy the affection or respect of others; emulous; full of competition. In short, jealousy is awakened by whatever may exalt others, and give them advantages or pleasures which we desire ourselves. Jealousy is nearly allied to envy. I have abbreviated considerably, but can any one find in jealousy anything that is desirable? I have felt it, and I do not find that it makes any one very comfortable. It is the most miserable of all feelings."

Since jealousy is one of the works of the flesh, we may be sure that Satan will be prompt in trying to insinuate jealous feelings into the minds of some who are connected with the work of God. But who ever has it may rest assured that he is doing Satan's work. He is harboring a spirit which will lead him to certain death. It has never done any good; but, on the other hand, it has broken up families, set neighbors at variance, and eaten the vitals out of many a church. It has overturned kingdoms; and it was this spirit that led Satan and his angels to rebel, and which has set our world all in an uproar.

It is astonishing that any one who professes to believe the third angel's message should harbor such a spirit for a single moment; and it is even more astonishing that those very individuals, for the time being, think that they themselves are possessed of the Spirit of God, and others devoid of it, or nearly so at least.

It is all right that God should be jealous for his holy name, his just laws, and his righteous government. It is all right that we should be jealous for the cause and name of God, as was one of old, who said "I have been very jealous for the Lord God of hosts." And I am glad that there are a few of the same spirit at the present time as is evinced by their self-denying, godly lives in connection with this cause.

An old saying worthy of remembrance I will here quote: "Whoever had qualities to alarm our jealousy, had excellency to deserve our fondness." It is all right for us to be jealous for one another's interests, as was Paul for his brethren. We may not doubt be justified in provoking one another to jealousy by our good works; that is, by our good works we may provoke others to equal or exceed us in sacrifices for Christ's sake. Let us have more of this. But when brethren harbor a spirit of distrust one of another, or are envious of another's position, they are certainly going in the wrong

direction, and the sooner they retrace their steps the better.

May we be enabled to escape every temptation to harbor this spirit, and get more of that grace which stands opposed, which is love.

H. F. PHELPS.

THE VIPER AND THE LEECH.

"STRANGE!" said a Viper to a Leech,
"How differently by men we're rated;
Tell me, my neighbor, I beseech,
Why you are sought and I am hated."

"You," said the Leech, in prompt reply,
"If fame be not a false detractor,
Men deem their enemy; while I
Am cherished as their benefactor."

"What mighty difference they see,
That you should be the more inviting,"
The Viper answered, "puzzles me;
Since both alike are fond of biting!"

"We both are biters, to be sure,"
The Leech replied, "but let me mention,
You bite to kill, and I to cure;
The difference lies in the intention."

MORAL.

To those who pain us with intent
To do us good, we should be grateful;
While those on spite and mischief bent,
We well may shun as base and hateful.

—Sel.

REVIEW OF STORR.

The Sabbath Changed by the Papacy.

ELD. STORR: "The claim that the pope of Rome changed the Sabbath has no force; for there was no pope for more than three hundred years after Christ."

Ans. The first day of the week was not kept as the Sabbath for more than three hundred years after Christ.

In Paul's time, the corruption that finally culminated in the papacy had begun to work. 2 Thess. 2:7. It was natural enough for those who were converted from paganism to a profession of the Christian faith, but who were not soundly converted to God, to bring with them a love for the cherished institutions of their heathen worship; hence, in time, the exaltation of the heathen Sunday, the invocation of saints, purgatory, and the doctrine of the immortality of the soul, followed.

The angel of God told Daniel that the fourth beast was the fourth kingdom which should exist upon the earth, and that he should think to change times and laws; and, behold, when the man of sin arose he claimed power to do that very thing. If we are not right in our application of the prophecy, will Eld. S. be so kind as to elucidate the point?

Pope Innocent III., in A. D. 1202, professed to have received a letter from Heaven commanding the observance of Sunday under awful penalties. What need was there, we ask, for such a miraculous interposition in its favor if the Sunday had been generally kept as the Sabbath from apostolic times?

Mr. S. mentioned Justin Martyr, Barnabas, Irenaeus, Polycarp, Origen, and others, as bearing testimony to a change of the Sabbath; but he read not a word of their testimony, except a part of the epistle of Barnabas. If the reader would like to know what these fathers did write about the Sabbath, let him send to the REVIEW Office for a pamphlet entitled, "The Complete Testimony of the Fathers."

The following opinions of Martin Luther and Adam Clarke concerning the writings of the "fathers," will be of interest to the reader:—

"When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black: even so, likewise, God's word of itself is sufficiently pure, clean, bright, and clear; but through the doctrines, books, and writings, of the fathers, it is very surely darkened, falsified, and spoiled."—Martin Luther.

"We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner, we should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold."—Autobiography of Adam Clarke, p. 134, book iii.

Eld. S.: "Those who preach the law detract from the glory of Christ. The burden of the third chapter of Galatians is against this very thing."

Ans. If Eld. S. refers to the ceremonial law his statement has no force; for neither

Seventh-day Adventists, nor any other denomination of Christians that we know of, are preaching that law; but if he refers to the binding force of the moral law of ten commandments, we are glad to be honored as the target of his invectives. We deny, however, preaching justification or salvation by the law. Christ alone can free us from the condemnation of the law; but, when set free, we believe that the law is a rule of life to us, and that if we again transgress, we become sinners as before.

Mr. S. further claimed that Christ, by fulfilling the law, abolished it; that Paul wrote against the law in Galatians; and that if we attempt to keep it by observing days we may boast, &c.

Ans. If Christ abolished the law by fulfilling it, he also, in like manner, abolished righteousness, and there is no use, therefore, in preaching repentance; for there can be no sinners in the world. See Matt. 3:15; 1 John 3:4; Rom. 7:7; 4:15. If, as Eld. S. says, referring to the Sabbath, "by keeping days we may boast," how shall we avoid it if we keep Sunday?

Mr. S. spoke of the importance of faith without the deeds of the law, and referred to the faith exercised by Abraham; Gal. 3:9; but if he had placed beside this testimony of Paul's the fact that Abraham kept the law and also the testimony, as an honest expositor should, all would have been plain. See also James 2:8-26. Of faith and the law, Paul thus reasons: "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:30, 31. In the 29th verse of this chapter and Eph. 2:11, he tells us who are included in these two classes. It is evident, therefore, that the same moral law of the same God is equally binding upon both the Jews and the Gentiles.

A. SMITH.

TWO DAYS WITH A JEW.

SINCE spending the greater part of two days in company with an intelligent Jew, I have more of a realizing sense than ever before of the liberty wherewith Christ has made the Christian free, and I also have more sympathy for the Jews after the flesh.

Learning that we observed the Sabbath of the Bible, this Jew wished to remain over the Sabbath with us. He is a native of Russia, understands Hebrew, French, and German, and speaks English imperfectly. He was free to answer all questions, and was all attention to reason and to learn.

He was brought up in all the manners and customs of the Jews. But he says that a ten years' residence in the United States, has told heavily on his early training; and yet the amount of time and money that he spends in Jewish observances would put to blush the professing Christian who pleads want of time and means to serve the Lord according to the gospel. Any one, on reading "the law contained in ordinances," cannot help being impressed with its burdensomeness, but the additional burdens imposed by the Talmud seem to be beyond human endurance.

The Talmud is a Jewish commentary on the Bible, and, like many other commentaries, it makes many smooth places rough and light places dark. Many of its teachings are right in principle, but the practice is carried to such an extreme that they cease to be a virtue. One instance: It forbids eating diseased meat. In order to enforce this injunction, no Jew is permitted to purchase meat of any kind that has been slaughtered by a Gentile, nor are Jews permitted to slaughter their own meat, not even to kill a chicken for their own table. The man who kills anything for a Jew to eat must spend years in the study of anatomy, under a Rabbi, and must have his diploma.

In non-essentials, the Talmud goes to extremes, while it often passes over the weightier matters of the law.

The Jew observes to the letter all the ceremonial feasts and fasts except those that require priest and temple service; these are observed by praying for the return of such service. The culmination of all their hopes is the coming of the Messiah, when the living shall return to Canaan and the righteous dead shall be raised and go with them. They have no clear view about the future of the wicked, but they have no doubt whatever but God will judge righteously in the matter. They believe in the unconscious state of the dead.

With them Moses is the chief of all created beings, and his writings (the five books) constitute their Bible. It is amus-

ing to see how they hide his sin at the waters of Meribah Kadesh. They claim that if Moses had died, and God had assigned no reason for his death, they would all have gone into idolatry, because they all regarded Moses as divine.

My guest gave a different meaning to the word *selah* from any that I ever heard. He said its literal meaning in English is "the song for to-day."

But while I was amused and instructed by much that he said, the great object of my conversation was to bring before him the plan of salvation as brought to light in the gospel, without arousing his prejudices. In this I was successful beyond my expectation.

As the New Testament writings alone had no weight with him, my only hope was in proving a harmony between the Old Testament and the New—between the law and gospel. Having the "Home Bible Analysis," I was able to read to him all the prophecies about Jesus and their fulfillments, in close connection, without losing either time or his attention. As I read Isa. 61:1, 2, and its fulfillment as recorded in Luke 4:16-22, also Isa. 53:2, 3, and its fulfillment as recorded in Mark 6:3, and many other unmistakable fulfillments of the prophecies which he was compelled to admit were written under the dictation of the Spirit of God, it was evident, from the changes of his countenance and voice, that the Holy Spirit was at work upon his heart.

When I saw that he was able to hear it, I read to him Rom. 11. This affected him. Mingled feelings of fear and hope caused tears to flow. He said it would be a glorious thing if the New Testament was true, and all men could believe and practice its teachings.

He expressed a desire to read more at length on different subjects of the Christian faith if he could have works in German or Hebrew. I promised to send him reading matter in German as soon as I could get it. A tract expressly for the Jews, properly written and distributed, with the blessing of God, might be the means of breaking the chains of prejudice with which early teaching and precept upon precept have bound the understanding of many an unwilling slave. Their rulers will probably never listen to the plan of salvation, but now, as formerly, the common people would hear it gladly. A convert from Judaism, with his former zeal for the honor and glory of God, would be a host among time-serving, ease-and-pleasure-loving professors of religion.

JOHN McMILLAN.

THE GOSPEL OPPOSED TO SELFISHNESS.

It is the glory of the gospel that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence. To realize this enterprise of boundless mercy, Jehovah resolved on first presenting to mankind an unparalleled exhibition of grace—an exhibition which, if it failed to rekindle the extinguished love of man, should, at least, have the effect of converting his angels into seraphs, and his seraphs into flames of fire. The ocean of the divine love was stirred to its utmost depths. . . . "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He could not give us more; and the vast propensities of his grace could not be satisfied by bestowing less. He would not leave it possible to be said that he could give us more; he resolved to pour out the whole treasury of Heaven, to give us his all at once. "Herein is love!"—love defying all computation, the very mention of which should surcharge our hearts with gratitude, give us an idea of infinity, and replace our selfishness with a sentiment of generous and diffusive benevolence.

Jesus Christ came into the world as the embodied love of God. He came and stood before the world with the hoarded love of eternity in his heart, offering to make us the heirs of all its wealth. He so unveiled and presented the character of God, that every human being should feel it to be looking on himself, casting an aspect of benignity on himself. "He pleased not himself." He did nothing for himself; whatever he did was for the advantage of man. Selfishness stood abashed in his presence. "He went about doing good." He assumed our nature expressly that he might be able to suffer in our stead; for the distinct and deliberate object of pouring out its blood, and of making its soul an offering for sin. He planted a cross, and presented to the world a prodigy of mercy of which this is the only solution, that he "so loved

us." "While we were yet sinners, Christ died for us." He took our place in the universe, absorbed our interest, opened his bosom, and welcomed to his heart the stroke which we deserved.

And in all he did he thought of the world. He loved man as man; he came to be the light and life of the world. He came and stood as the center of attraction to a race of beings scattered and dissipated by the repulsive power of selfishness. He proposed by the power of the cross to "draw all men unto him." His heart had room for the whole race; and, opening his arms, he invited all to come unto him. The whole of his course was a history of pure and disinterested benevolence; one continued act of condescension; a vast and unbroken descent from the heights of Heaven to the form of a servant, the life of an outcast, the death of a malefactor. His character is a study of goodness—a study for the universe; it is the conception of a being of infinite amiableness; seeking to engage and enamor the heart of a selfish world. The world, having lost the original idea of goodness, and sunk into a state of universal selfishness, his character was calculated and formed on the principle of a laborious endeavor to recall the departed spirit of benevolence—to baptize it afresh in the element of love.—*Mammon.*

A LITTLE GIRL'S LOGIC.

"FATHER, do you remember that mother asked you for two dollars this morning?"

"Yes, my child, what of it?"

"Do you remember that mother didn't get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, father?"

"I remember that we are not rich. But you are in a brown study; what is my daughter thinking about?"

"I was thinking how much one cigar costs."

"Why it costs ten cents—not two dollars, by a great deal."

"But ten cents three times a day is thirty cents."

"That's as true as the multiplication table."

"And there are seven days in a week."

"That's so, by my almanac."

"And seven times thirty cents are two hundred and ten cents."

"Hold on, I'll surrender. Here, take the two dollars to your mother, and tell her that I'll do without cigars for a week."

"Thank you, father; but if you would only say a year, it would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet and lots of nice things."

"Well, to make my little girl happy, I will say a year."

"Oh, that will be so nice! but wouldn't it be about as easy to say always? Then we would have the money every year, and your lips would be much sweeter when you kiss us."—*Sel.*

FRUIT.

OUR great concern should not be for visible results; for God does not always see fit to give them. Noah preached faithfully, but how few believed. Abraham followed the Lord, but how few were his companions. Lot feared the Lord, but little the Sodomites cared for that. Elijah was a mighty prophet; yet he thought himself alone and desired to die. Paul found all Asia turned away from him, and stood alone for God in the presence of Rome's imperial tyrant; and of One greater than all it could be said, "Lord, who hath believed our report?" and he could marvel at the unbelief which hindered his own beneficent work.—*The Christian.*

If you would keep a book, and every day put down the things that pester you, and see what becomes of them, it would be a benefit to you. You allow a thing to pester you, just as you allow a fly to settle on you and plague you; and you lose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter.

HE who receives a good turn should never forget it; he who does one, should never remember it.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, JAN. 27, 1876.

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

THE SANCTUARY.

Fourth paper.—Daniel 8, Continued.

ANNOUNCEMENT was made last week that the little horn of Dan. 8, could be shown to be, not Antiochus Epiphanes, but Rome. The task is easy. If people would only treat interpretations of prophecy as they treat bank bills, that is, compare them with the detector to see if they are genuine, there would be no trouble. Our only wonder is that any one could ever have supposed the application to Antiochus to be genuine.

We say, then, that the little horn of Dan. 8, does not symbolize Antiochus, but does symbolize Rome, because,

1. This horn came out of one of the four horns of the goat. Verse 9. It was therefore another horn separate and distinct from any of the four. One of these four horns, as we have seen, was the kingdom of Syria, founded by Seleucus, from whom sprung the famous line of kings known in history as the Seleucidae. Of these there were twenty-six, in order as follows:—

1. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theus. 4. Seleucus Callinicus. 5. Seleucus Ceraunus. 6. Antiochus the Great. 7. Seleucus Philopator. 8. Antiochus Epiphanes. 9. Antiochus Eupator. 10. Demetrius Soter. 11. Alexander Bala. 12. Demetrius Nicator. 13. Antiochus Theos. 14. Antiochus Sidetes. 15. Zebia. 16. Seleucus, son of Nicator. 17. Antiochus Grypus. 18. Antiochus the Cyprian. 19. Seleucus, the son of Grypus. 20. Antiochus Eusebes. 21. Antiochus, second son of Grypus. 22. Philip, third son of Grypus. 23. Demetrius Eucherus. 24. Antiochus Dionysius. 25. Tigranes. 26. Antiochus Asiatius, who was the last of the Seleucidae, and who after an insignificant reign of four years, was driven from his dominions by Pompey, the Roman, B. C. 65.

It will thus be seen that Antiochus Epiphanes was simply one of the twenty-six kings which constituted the Syrian horn of the goat. He was for the time being that horn; hence he could not be at the same time a separate and independent power, or another remarkable horn, as the little horn was.

Rome was such a separate horn, and from the stand-point of this prophecy, came out of one of the horns of the goat, thus answering exactly to the prophetic description. In the year 161 B. C., Rome became connected with the Jews by the famous Jewish League, 1 Mac. 8; Josephus' Antiq. B. xii., chap. x., sec. 6; Prideaux vol. ii., p. 166. Nations are noticed in prophecy when they become connected with God's people. Right here the conquering legions of the Roman power came into the prophet's view. But just seven years before this, B. C. 168, Rome had conquered Macedonia (one of the four horns of the goat), adding it to its empire. And as if coming from that horn, the prophet beholds it from that point pursuing its triumphant career. It is therefore spoken of as coming forth from that horn.

2. Were we to apply the little horn to any one of these twenty-six Syrian kings, it should be to the most illustrious and powerful one of them all. But this was not Antiochus Epiphanes. For historians inform us that his name, Epiphanes, the illustrious, was changed to Epimanes, the fool, on account of his vile and extravagant folly.

The little horn cannot apply to Antiochus, but must signify the Roman power, because,

3. This little horn, in comparison with the preceding kingdoms, Media and Persia, waxed "exceeding great." There is in the prophecy a regularly increasing gradation of power: great, very great, exceeding great. Applying the little horn to Antiochus the following result is presented: "Great," Persia. True. "Very great," Grecia. True. "Exceeding great," Antiochus. Nonsense.

The Persian empire is simply called "great," though it ruled "from India even unto Ethiopia, over an hundred twenty and seven provinces. Grecia, still more extensive and powerful, is called "very great." Then comes the power in question which is called "exceeding great." Was Antiochus great in comparison with Alexander who conquered the world? or with the Romans who conquered all of Alexander's dominions and

vastly more? The kingdom of Antiochus was only a portion of the empire ruled by the goat. Is a part more than the whole? Of the relation between Antiochus and the Romans the Religious Encyclopedia says: "Finding his resources exhausted he [Antiochus] resolved to go into Persia to levy tributes and collect large sums which he had agreed to pay to the Romans."

Can any king be said to have waxed exceeding great, when he left his kingdom no larger than he found it? But Sir Isaac Newton testifies that Antiochus did not enlarge his dominions. He made some temporary conquests in Egypt, but immediately relinquished them when the Romans took the part of Ptolemy and commanded him to give them up.

It surely cannot take any one long to decide which was the greater power, the one which evacuated Egypt or the one which commanded that evacuation; the one compelled to pay tribute, or the one to whom he was compelled to pay it. One was Antiochus; the other was Rome. With Rome as the third member of the series, we have this result: Great, Persia. True. Very great, Grecia. True. Exceeding great, Rome. More emphatically true than either or both the others.

4. The little horn was to stand up against the Prince of princes, by which title without doubt, our Lord is meant. But Antiochus died 164 years before Christ was born. There was a power, however, which did stand up against the Saviour. Rome was then in the zenith of its glory. And Rome in the person of Herod endeavored to destroy the infant Jesus. Subsequently when Pilate was its mouth-piece in Judea, it nailed him to the cross.

The same work is attributed to the great red dragon of Rev. 12, a symbol referring so evidently to Rome, that none care to dispute the application.

Antiochus answers not one specification of the prophecy; and here we may therefore dismiss him. But, for a more full elucidation of the prophecy, we may further say of Rome:—

4. This horn was "little" at first. So was Rome, but it "waxed" or grew exceeding great in three several directions. What better terms could be used to describe the course of that power which from a small beginning rose to be the mistress of the world.

5. It gathered dominion toward the south. Egypt was made a province of the Roman empire B. C. 30, and continued such for over six centuries.

6. It marched its conquering legions toward the east. Rome subjugated Syria B. C. 63, and made it a province of the empire.

7. It set its face toward the pleasant land. Judea is so called in many scriptures. Ps. 109: 24; Zech. 7: 14; &c. First by a league of assistance and friendship the Romans took under their influence the holy land and people. They subsequently made Judea a Roman province, and finally destroyed the city of Jerusalem, burned their beautiful temple with fire, and scattered the Jews over the face of the whole earth to be gathered no more till time shall end.

8. It waxed great even to the host of heaven. These terms used in a symbolic sense in reference to earthly scenes, must denote persons of illustrious character or exalted position. The great red dragon, Rev. 12: 4, Pagan Rome, is said to have cast down a third part of the stars of heaven to the ground. This is the same power, and we think the same work, referring to its acts of oppressing the Jews, and deposing their rulers.

9. By him the daily (not daily sacrifice, as our translators have supplied, but daily desolation, which is paganism) was taken away, and the transgression of desolation, the papacy, was set up. Chap. 11: 31. Rome, and Rome alone, did this. While Rome was ruler, the religion of the empire was changed from paganism to that corrupted form of Christianity known as the papacy. And the place where paganism had long had its sanctuary, Rome with its Pantheon, or temple of all the gods, was cast down, or degraded to the second rank, by the removal of the seat of government to Constantinople. So in Rev. 13: 2, the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome, and great authority.

10. An host was given him against the daily. The barbarians that subverted the Roman empire became converts to that nominal Christianity before which they were thus brought face to face, and were soon transformed into willing instruments whereby their former religion, paganism, was dethroned. No other power has in any respect fulfilled this prophecy.

11. In the interpretation, verse 23, it is called a king of fierce countenance and under-

standing dark sentences. Such was emphatically Rome, with its warlike paraphernalia, and its strange language which the Jews did not understand. Moses uses similar language, referring, as all agree, to the Romans. Deut. 28: 49, 50.

12. It was to stand up in the latter time of their kingdom, when the dominion of the four horns of the goat was drawing to an end. There Rome appeared.

13. It was to destroy wonderfully. Hear all opposing powers which it so rudely overthrew, testify, Thus did Rome.

14. Rome has destroyed the mighty and holy people, the people of God, more than all other powers combined. A many-tongued voice from the blood of more than fifty millions of martyrs, goes up to testify against it.

15. And it has "practiced,"—practiced its deceptions upon the people, and its schemes of cunning among the nations, to gain its own ends, and aggrandize its power.

16. And it has "prospered." It has made war with the saints, and worn them out and prevailed against them.

17. It has run its allotted career, and is to be "broken without hand." Verse 25. How clear a reference to the stone cut out without hand which smote the image upon its feet and dashed it to pieces. So the papacy is soon to perish in the consuming glories of the second coming of our Lord.

Thus Rome fulfills all the specifications of the prophecy. No other kingdom meets even one. Rome is the power in question. No other can be.

In view of all these facts, if any one still affirms that Antiochus was the little horn, or if he even hesitates to admit its application to Rome, all we can do is to take such person by the hand, and exclaim with the deepest commiseration for his unfortunate condition, "*non compos mentis*. Farewell." U. S.

QUERIES.

ELD. H. DRENNAN of Phelps Co., Mo., sends us the following queries, to which we reply in the order of their numbers.

"1. Where is the command to keep the Sabbath after the resurrection of Christ?"

Ans. Right in Ex. 20: 8-11, where it was before. Christ's death and resurrection did not disturb it a particle. To illustrate our idea of this matter we will ask, Where is the law of the United States against murder since the election of General Grant?

"2. Where do the apostles teach it? and which?"

Ans. All of them, everywhere. By this we mean that they teach nothing against it, and that whenever they have occasion to speak of the moral law, they affirm in the strongest terms its immutability and perpetuity, beginning with Christ's testimony in Matt. 5: 17-20, and ending with John's in Rev. 22: 14. It is a rule of logic that whatever is affirmed of any document as a whole, is affirmed of every particular contained in it. So when they say of the law as a whole, that it shall not be changed in a jot or tittle while the heavens and earth endure, Matt. 5: 18, that it is not made void but established by faith in Christ, Rom. 3: 31, that it shall judge us at the last day, Jas. 2: 10-12, and that it secures a blessing to all who keep it, even a right to the lost tree of life, Rev. 22: 14, they say the same of every individual commandment contained in that law, the Sabbath with the rest.

"3. What do we understand Paul to teach in 2 Cor. 3: 7-12, if not literal?"

Ans. We take it to be literal; but of what is Paul speaking? Not two laws, but two ministrations. That which was changed was not the law, but the ministration of the law. That which was abolished, or done away, was not the law, but the glory of Moses' face when that dispensation was introduced.

"4. Why do you assume the name 'Advent Christian'?" Where will I find that name in the Bible?

Ans. The name "Advent Christian" is assumed by first-day Adventists, not by us. We call ourselves Seventh-day Adventists, not because we find the name in the Bible, but to have a convenient title, which will distinguish us from other bodies, and at the same time, express in a word the leading features of our faith. We understand that names, as we find them in the Bible, are used for that very purpose. U. S.

SINCE the year 1800, England has waged forty-nine wars; France, thirty-eight; Russia, twenty-two; Austria, twelve; Prussia, eight; and, in spite of all the peace societies and international conventions, they all appear anxious for another.

INFALLIBILITY.

THIS is an attribute that belongs to God only. No man ever possessed it, if we except the man Christ Jesus. But we as a people teach our peculiar views with so much confidence, people sometimes imagine that we think ourselves infallible. This is not the case. There is no one among us that makes this profession, or holds such a faith. We are all liable to err. We make mistakes; but we would humbly confess our errors, correct our mistakes, and get right.

But we do hold that God is infallible. He makes no errors. He never needs to make amendment. His word is infallible. He has so published it and preserved it in the world as to communicate his will infallibly to the comprehension of those, who, above all things, desire to know and do it. Is it not so? Who dare say otherwise? I dare not. Then why so many sects, all professing to take their faith from that word. I must think, "An enemy has done this." The Bible is right, but men are wrong. It is evident that sects and errors will be co-extensive. When all errors are corrected, Christians will be one. There will be no differences sufficient to form an apology for division. It is true there are certain things in the Bible that may not be understood. There might be a difference of opinion concerning them, but in matters of faith and duty, there need be no difference.

This is true of the moral law. Its infallible Author has made it infallible. It never needed amendment, and never will. Its principles are eternal; and therefore can no more be abolished, or changed, than the principles and being of God himself. Talk of a "revised constitution!" You may do so in respect to constitutions merely human; but in respect to the constitution framed by the Almighty, wait till he speaks of amendment. How often has God been blasphemed, traduced, insulted, from the "sacred desk!"

"The law of the Lord is perfect"—absolutely infallible. It is given to make known his will, so that man can understand his duty. It is so expressed as to make that understanding possible. If it is not possible for man to understand his duty from it, God has evidently failed to accomplish his design. If God has attempted to express man's duty so as to be understood, what is his duty? Who can tell? And if man cannot know his duty, who is to blame if he does not do it? The truth is, if a man earnestly desires, with undivided heart, to know his duty that he may do it, he can learn his duty from the commandments of God. These commandments, with marvelous brevity, express man's duty, clearly, intelligently, and infallibly.

But I hear it said, "We do not all understand these commandments alike." Then there is a failure somewhere. Where is the fault? Not in the law, I presume. But can we not, if we will, understand those ten plain precepts alike? On how many of them do we disagree? How many of them are in dispute in Protestant Christendom? We do not include those under the control of the Roman hierarchy; for that power is accused in prophecy of thinking to "change times and laws;" and I must anticipate myself a little by saying here that I believe the prophecies to be infallible. How many commandments, then, are in dispute among Protestants? Barely one; and that one is more particularly expressed and defined than any other; and a reason is given for it, dating from the beginning of the world.

The Sabbath is infallible. With those who have kept it according to the commandment, it has never failed to commemorate, from week to week, the great Creator's rest from the six days' work of creation. It has never failed to come on the seventh day. Sabbath means rest. The Sabbath of the Lord means the day on which he rested. The infallible word of the Lord says, "The seventh day is the Sabbath of the Lord thy God," and gives as the reason, that when he created the world, "he rested the seventh day," and that for this reason he "blessed the seventh day and hallowed it." It was not a seventh part of time merely that he sanctified, but the seventh day. And why? Because it was his Sabbath day—the day on which he rested. The Sabbath, therefore, is infallibly fixed to the seventh day; because he rested on no other. The labor and the rest, which are made an example to us, are in the past. They are fixed facts. And till historic facts can be changed—until it becomes a fact that He rested on some other day besides the seventh—no other day can possibly become the Sabbath of the Lord. Any day a man chooses to rest may be his sabbath, but it cannot be the Lord's unless it be the day on which He rested.

The Sabbath precept was placed by infallible wisdom in the central part of the moral law. This precept, demanding especial honor to God, and the one requiring honor to earthly parents, beautifully blend, and are the connecting links between duty to God and duty to men. The Sabbath is a part of that infallible law of which Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Infallibility has preserved the knowledge of the day. It was unmistakably marked by the falling of manna on the other six days and withholding it on that; it was owned and honored by Jesus; kept by his disciples after his death, "according to the commandment," on the day preceding "the first day of the week;" and a portion of mankind have observed it in its weekly return ever since. And this is not all; the sure word of prophecy has spoken of it in the world to come, assuring us that all that shall be accounted worthy of a part in that world shall come from Sabbath to Sabbath to worship God. Isa. 66:22, 23. That state shall endure forever. God has testified of the new earth that it "shall remain" in his presence. Therefore the Sabbath shall remain and be observed in the endless years of eternity. God's "work is honorable and glorious." "All his commandments are sure. They stand fast forever and ever." Ps. 111. And so long as the work of his hand shall endure, so long will the memorial of his rest keep it in remembrance. Thus will he ever be honored. "Holy and reverend is his name."

The prophecies also are infallible. They are the words of God, given for the instruction and guidance of men in this mortal state. They are a sure guide; the Holy Spirit has called the record of these predictions "the sure word of prophecy." Some admit that the law of God is plain, easy to be understood, and therefore reliable. But when we speak of the prophecies and their fulfillment, as constituting the "signs of the times," they begin to speak of the uncertainty and doubt that envelop the subject.

Let me not be understood to claim that there are no parts of prophecy "hard to be understood," or that I understand them all. Far from it! But what I claim is, that there are many of them, which, by part fulfillment, have become very plain to the understanding of the common people, and even of children. This is especially the case with those long, continuous lines of prophecy which describe events in the order of time, and were, without doubt, given to mark the progress of the world's history, so that we may know with certainty in what age of the world we live. If this is not the intent, for what are they given? Not to make the Bible a larger book; not to puzzle men to guess concerning things of which there is no certainty. Of what use are they, but to cause us to understand the signs of the times, and know where we are and what we may expect?

The words of Jesus prove this to be the case. He sharply rebuked the Jews for not discerning the signs of the times. He charged his disciples, before he left them, that when they should "see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place," or, in other words, when they should "see Jerusalem compassed with armies, then," said he, "know that the desolation thereof is nigh." And, after giving the signs of his second coming, he said, "When ye shall see all these things, know that it is near." He certainly intends that the believing student of prophecy should discern the signs of his own times, and know something of what is to come in the near future.

Now, look at the prophecies of the four great empires of the old world, as described and recorded in Dan. 2 and 7, and other scriptures. Is it not certain that Babylon, Medo-Persia, Grecia, and Rome are here described? History has made this certain beyond a doubt. They have arisen in the given order, and each has done the entire work predicted of it. What next? Is it not the fifth kingdom, the kingdom of God? Observe how the character and work of the little horn of chap. 7 has been fulfilled by the papacy. Not an item of the description remains to be fulfilled, but its destruction. His dominion has already been taken away, "to consume and to destroy it unto the end." What next? Is it not certain that he is soon to be destroyed by the brightness of Christ's coming? 2 Thess. 2:8.

And so we might go on, and trace the description of the fourth beast and the papacy in the book of Revelation. And also of the fulfillment of the predicted messages of warning to the world, showing by "infallible proofs," that

PASS ME NOT. 9

Lord, all my desire is before thee — Ps. xxxviii: 1. W. A. O.

Earnestly. Not too fast.

1. Pass me not, O gentle Sav - ior, Sin - ful tho' my heart may be; Nev - er leave me, but the
 2. Pass me not, O lov - ing Sav - ior, Let me live and cling to thee; Fain I'm longing for thy
 3. Pass me not, O mighty Sav - ior, Thou canst make the blind to see; Witnesses of thy great

CHORUS.

rath - er Let thy mer - cy light on me. E - ven me, e - ven me. O bless - ed Sav - ior,
 fa - vor, Whilst thou'rt calling, oh, call me.
 mer - it, Speak some word of power to me.

Rall. Rit.

E - ven, e - ven me, e - ven me, e - ven me, e - ven me, e - ven me, Blessed Savior. e - ven me.

the last warning is now being given. It is the infallible word of God that is being fulfilled. What a sin to doubt that word or the providence of God in fulfilling it! Both his word and providence are infallible. The warning of the "third angel," described in Rev. 14:9-12, is being borne to the ends of the earth. The time is evidently come when it is due; and it is here. The Lord is not disappointed or frustrated in his plan, by this movement. He promised it; and he it is that is fulfilling it. How easy the task required of us. It is only to believe and obey his word, and engage heartily in his work.

R. F. COTTELL.

FROM BRO. BOURDEAU.

ATLANTIC OCEAN, NEAR PLYMOUTH, ENGLAND,
JAN. 4, 1876.

As we were detained in Vermont on account of sickness in my brother's family, and as we found no one in New York city to assist us, we were poorly prepared for our passage on the Atlantic. The sea has been very rough most of the time, and at times our lives have been in jeopardy.

It is due this French company to state that they have done all in their power, from their stand-point, to make us comfortable, granting us two waiters, and two state rooms instead of one, and saving us in our fare for passage about \$100.00 in gold. We would cheerfully recommend this line to our people, especially to those among us speaking only the French language.

One reason why the sea is more rough and navigation more dangerous in crossing the Atlantic in winter than in summer, is that in crossing the Atlantic in winter we have to pass about three days through very deep water, where there are several currents. This place is called by sailors the "Devil's Hole."

Though this journey is far from being what the world would call a "pleasure trip," yet we regard it as very useful in our experience. Our necessity has been God's opportunity to draw near to us, and make bare his arm. God has manifested his mighty power in calming the angry waves and steadying the ship, when no human power could do this. The Spirit of the Most High has rested upon us, melting us to tenderness and gratitude in view of his goodness and tender care, so that we praised God aloud. Praise the Lord for affliction, if it will give us a greater insight into our characters and a fuller sense of the love and care of God, and of the riches of his grace. The God who steadied Noah's ark is our God; and our ship is a floating Bethel. In our mission to France we shall be brought into most trying positions. But may we find the same God in France, and his grace sufficient for every emergency.

We are deeply impressed that what we as a people need most is not new proofs of the truthfulness of our theory, but to push out into the large field of experience by sacrificing to save souls for whom Christ died. We need to venture more in this work, both laymen and preachers. We must walk more closely with God, and come to the Fountain for ourselves, and not be satisfied with a second-hand experience. The perils of the last days are upon us, and we must be firmly united to God by an ex-

perience of our own. It will not do to fall short of this. Men and women among us, who might be mighty in God, are failing for want of this, and are doing next to nothing in the missionary work. As one of the testimonies says, we are waiting for some unseen, mysterious power to move us, while we ought to act, act. We are too much inclined to look at our bad feelings, and to stop when called upon to sacrifice for our friends and neighbors, and to help save a perishing world. But it is right here that we must venture and lift, and, ere we are aware, our bad feelings will go to the winds, and the blessing of God, like a well of life and joy, will spring in our hearts.

The Lord favoring us, we shall reach Plymouth, England, to-morrow, and France, after a short passage of two hundred miles, the next day.

ON THE COAST OF ENGLAND, JAN. 5, 4 A. M., 1876.

We are running down the coast of England, while I pen these lines by the dim light in our state room. We are quite well as a family and feel that God is good. We feel daily that God is fitting us up for the work that is before us, and mean that by his grace his object in leading us to come to Europe shall not be frustrated.

According to a recent arrangement, French ships on this line, coming from America, touch at Plymouth to allow passengers the privilege of stopping in England to visit their friends. This gives us an opportunity to call on Mrs. B.'s relatives near Liverpool and in London. One of these is a grandmother aged ninety-four years; another is an uncle who is rather favorable to the truth, and a third is a wealthy wholesale merchant, who would be glad to see us. Our English brethren in Illinois have also recommended us to their relatives and friends near London, who are reading our tracts and papers. But we turn from these openings, knowing that duty does not call us in two directions at the same time, and that we have more than we can do in laboring for the French-speaking nations of Europe. Meanwhile we earnestly pray that God may speedily send instruments of his own choosing to Great Britain, to gather the many jewels in that important field.

Since my mind has been especially exercised about going to Europe, I have felt that the sooner I left for that field the better. And the openings of Providence in enabling me to arrange all my affairs in less than two weeks have seemed to show that my convictions on this point were right. I have felt that I must join Bro. Andrews soon, to consult with him as to labors in Switzerland and France, which have been and still are properly one field of labor, to help in translating a few more French works which we need very much, and, finally, to do what I can as a help in starting a French paper. I have felt most intensely on this subject, and am willing to do all I can to push forward this important branch of the work.

Our French brethren in America need to have a French paper published in their own country; yet they are willing to waive their own convenience for the present, and subscribe for a French European paper, and help us on it.

D. T. BOURDEAU.

Gold cannot purchase a good conscience.

SPREAD THE TRUTH.

As proper physical exercise develops and strengthens the muscular system, so well-directed missionary labor strengthens and gives courage of purpose to toil on in spreading the sacred and saving truths committed to our trust. I have repeatedly observed the truthfulness of this statement, and especially recently.

What can afford the humble follower of Jesus, who rejoices in keeping the commandments of God, and in the glorious doctrine of the soon coming of the Saviour, happiness equal to that of knowing that others are receiving and rejoicing in the same soul-inspiring truths? A large number now in darkness as to the message we bear, will be brought to a knowledge of the truth by means of our publications. Everywhere the field opens before us to spread the truth. Workers in the vineyard of the Lord are called for. We sing:—

"Tis sweet to work for Jesus,
There's resting by-and-by."

Who will prove the sweetness there is in working for Jesus, by understandingly laboring to send out the light and truth through the circulation of our publications? Men moved with love and tenderness for the salvation of souls have written our works, clearly and forcibly bringing out the truth. Shall we give of our means and use our influence to send out these Heaven-given truths to those who would receive them with as much joy and gladness as any others have? Of Jesus it is recorded that he "went about doing good;" "for God was with him."

If we dwell in God, and God by his Spirit dwells in us, we shall be moved by that Spirit to reach out for souls and labor to gather them to the fold of Christ. And labor in this direction will inspire our hearts with this love.

I have recently heard our brethren and sisters speak with gratitude of unexpected satisfaction in selling our Health Almanacs, and in circulating the REVIEW and REFORMER, and in obtaining names for our publications. In behalf of the cause in our Conference, we invite our brethren and sisters to take hold of this work anew. Be in earnest. A new volume of the REVIEW, REFORMER, and INSTRUCTOR has just commenced. Now is the time to secure subscribers. And remember the SIGNS OF THE TIMES. This excellent paper should have many times the circulation it has in our State.

Last month, I visited a brother who, with his companion, embraced the Sabbath from reading. He was an active member of the Methodist church, and town superintendent of common schools. He is very anxious to have a tent-meeting in his section another summer. I think it would be a good field. And here I might say, that I anxiously watch the appointments of Bro. Canright in Michigan, and do earnestly hope and pray that as soon as his duties are closed there, we may be favored with his labors in this State.

A. S. HUTCHINS.

DUTIES OF S. B. TREASURERS.

1. To keep the Systematic Benevolence account book neatly, correctly, and legibly.
2. To keep, in some part of the same book, or in another book, an account of all receipts, with the name of the person from whom they are received, and date.
3. To keep another account of all money paid out—to whom paid, when, and for what purpose, with date.
4. To labor with gentleness, kindness, energy, and love, to get the names of all the members of the church upon the s. b. book, together with their weekly pledges.
5. To get the names and pledges of others, not members of the church, who profess to love the present truth, and who are anxious to contribute for its advancement.
6. To labor ardently and gently to gather in the children and youth, and to seek earnestly to inspire in them a love for contributing their pennies and dimes to the treasury of the Lord.
7. To take a deep interest in the work assigned you, carefully guarding the Lord's treasury.
8. To send quarterly to the State Conference treasurer, one-fourth of your pledge to the Conference, and report to the State Conference secretary.
9. Preserve the above rules for frequent reference.

H. A. ST. JOHN.

HATE NOT.

Why hate one another? Too short is this life
To be spent in hatred, in discord, and strife;
Life soon flies away "like a bird on the wing,"
Like dew in the sunshine, like showers in spring.

There is no time to hate; there's no time to destroy
Our pleasures by bickerings that bring us no joy.
Hatred eats like a canker; it ruins our peace;
It rankles within, makes our troubles increase.

If hatred reigns in us, no sunshine we see;
No music we hear, though the world's full of glee;
There's naught that can lighten our pathway, or
give
Us happiness pure if we fail to forgive.

Our dear Saviour has told us our neighbor to love,
That we may be heirs to the glory above;
Should a brother do wrong, be not angry and strive,
But seek from your heart to forget and forgive.

Then hate not another; in the grave's slowly bed
We must sooner or later all sleep with the dead.
In the great Judgment day we shall surely regret
If ever we've failed to forgive and forget.

J. E. GREEN.

Progress of the Cause.

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

GENERAL BUSINESS MEETING IN
SWITZERLAND.

THE period of one year having elapsed since our first general business meeting at Locle, a second meeting of this kind convened at Bienne, Dec. 12, 1875. A good representation of our friends was in attendance, and we had a profitable meeting. Remarks were made concerning the work before us, and the proper manner of accomplishing it. Though we have much need of improvement, yet many things encourage our hearts with respect to the advancement of the work.

Our most important work was the formation of a Tract and Missionary Society, as nearly after the model of our societies in America as present circumstances will admit. The plan of action met the approval of all, and was entered upon with alacrity. We hope, by means of this society, to bring all our friends into activity in the cause, and to get our publications into the hands of the candid everywhere in this country. We hope for good results, but not without constant effort to urge forward the work.

The subject of Systematic Benevolence received some attention. An earnest effort has been made to bring up all the brethren to their duty in this thing. It was therefore proper at this meeting to show how the money has been used by the committee, and for what purposes it has been paid out. The examination showed what portion had been used for the work in Germany, and what for that in Switzerland, and how it had been used. It also showed that the proper balance was in the treasury. I think all were satisfied with the investigation.

The money raised one year since for the publication of tracts was entrusted to the Executive Committee until such time as circumstances render it proper to form a legal association. The report of the Committee showed that they had printed 3000 copies of each of the following tracts: Millennium, Second Advent, Two Thrones, Judgment, and Sanctuary, and 10,000 copies of Which Day? Other tracts would have been printed, but they are not yet translated. The first tract was printed at Neuchatel, but though the printer had careful and repeated instructions, and a sample copy which he was to reproduce, and though he promised everything, his work was not satisfactory. So the Committee, after corresponding with printers in other cities, to secure good work and as favorable terms as possible, changed to Basel, which has been an improvement. The report showed that the value of the tracts at wholesale rates, together with the balance yet in the treasury, is considerably greater than the amount intrusted to the Committee one year since.

There are some seventy-five Sabbath-keepers in this country, besides a considerable number of Sabbath-keeping children. Systematic Benevolence pledged for the year to come amounts to about 2800 francs.

We shall commence the publication of a paper just as soon as, in the providence of God, this is possible. The difficulties in the way are considerable, but they can be surmounted with persevering effort, by the help of God. I have never for a moment doubted that we can have pecuniary assistance at the right time, and to a reasonable extent, from America, yet it seems to me that the good of the cause here demands that the friends in Switzerland make a proper effort to commence the work, and that they give evidence of interest therein

by doing what they can. I believe they will be found true in the trial.

Albert Vuilleumier, J. N. Andrews, and J. E. Dietschy, were chosen Executive Committee. J. Ertzenberger and J. N. Andrews received credentials, and licenses were given to five persons. The expected arrival of Bro. Bourdeau gives much encouragement to the brethren. He will meet a cordial reception.

J. N. ANDREWS.

La Coudre, Neuchatel, Dec. 1875.

SOLINGEN, GERMANY.

I HAVE never labored at any place as hard and perseveringly as I have at Solingen. Circumstances have been such as to demand it, and they will constrain me to continue thus to labor for a time.

The battle has been very hard, and my faith and patience have been tried. Satan has been defending every inch of ground. But the truth is steadily taking hold of hearts. Often have I cried to God for help from the very depths of my soul; and, although I have been obliged to wait before seeing any fruit, I could not believe that the efforts which have been made there would be without result.

In my lectures held at Solingen, I have now presented the doctrines of the soon coming of the dear Saviour and the sleep of the dead, and have also spoken on the law question. From time to time, I set before my hearers the practical duties of a Christian. Last Sunday, I spoke for the first time publicly on the Sabbath question.

A good number of very attentive listeners were present on this occasion. Most of them have followed the lectures all through. The Lord assisted me graciously. Hearts were touched by the truth, and God's Spirit convicted souls of the sure word. It was a most solemn season. And as I shall speak several times on this subject, it will be seen how many will obey. May the Lord help.

As it may be of some interest to the readers of this dear paper, I present here the substance of two letters I received since the lecture of last Sunday. The first is from a very intelligent gentleman; the second is from a lady of education.

"DEAR BROTHER: I would gladly walk in the way you spoke of; but you know my circumstances, and I cannot force them. Such things must be brought before the Lord. He can turn the hearts of men as the streams of water are turned. All you have said has not been strange to me. Before this, I greatly desired to speak with you upon these things.

"I feared a great storm with my wife, and it has come. She is looking at this as at great and high mountains. But to-day I felt the peace of God in overflowing power in my heart. And to him I look for help.

"Several years I have been lonely here. Many times I prayed to God, with deep sighings, that he would send us one who would teach us his holy word as it is; and as such a man I considered and received you.

"You have acted prudently and very wisely here. The field must first be prepared before the good seed can be sown; and thus it is with the word of life.

"The Lord permitting it, I hope to meet with you on next Sabbath.

Yours, with much love,

H."

"MR. ERTZENBERGER: That your lecture of yesterday has made a deep, even an awful, impression upon my heart, as will be the case with every one, you will understand.

"I, for one, took no rest last night. I desired to be sure of this. I sought the Lord, and prayed him to assist me, and to send me light from on high. I searched the Scriptures, and closely examined your proof-texts. But at no place did I find any other response than, 'Remember the Sabbath day to keep it holy.' Thus, I have no way of escape. If I will keep God's holy commandments, and this I am obliged to do; then I must also keep holy the seventh day.

"Be sure it will cause a great battle and struggle until the victory shall be won. I must quit my place, and entirely give up the plans I have laid for the future. And I do not know how I shall succeed in it. But I hope, and firmly believe, that the Lord will help and lead me into the way I should walk.

Do remember me in your prayers!

Yours truly,

J. S."

To these persons I sent "Truth Found" in German. I have given to several others. But what are a dozen copies among so many? Last evening I received a letter from a stranger to me, who had read "Truth Found" in the German. He appears to be a humble Christian man. He says:—

"By the grace of God I have been led to see and to understand God's will more perfectly. I am fully convinced that we must keep all of God's holy commandments, and with them the fourth, which commands 'to keep holy the Sabbath day;' and I am fully determined to do it. Then in this consists our love to God, that we keep his commandments.

"The Lord has opened my heart and my eyes to see wondrous things out of his holy law. Our dear Saviour says, 'He that hath my com-

mandments, and keepeth them, he it is that loveth me.' I know the Lord by experience already. But we must grow in grace and in the divine knowledge, 'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.'

"Now I rejoice greatly over this great grace, and hope to be united with you.

My Christian greetings,

A. H."

Feeling the great need of some tracts in the German, I translated some of our small English tracts. I selected from "Scripture References," "What is Truth?" "Which Day Do you Keep and Why?" and "Who Changed the Sabbath?" They have been printed at Solingen, and already many have been distributed, and they were gladly received. May God make them a great blessing.

Joyfully I put in all the money I had to help some in this precious cause in this manner. The Lord said, "Freely ye have received, freely give." And it is the sincere desire of my heart to do what I can for the Lord who has done so much for me. May I have strength and grace sufficient!

I read the article, "The Great Work," in REVIEW, Vol. 46, No. 17, p. 32, from the pen of dear Bro. White, and what shall I say? In what manner can I express my feelings? I am a debtor both to the Lord, and to you, Bro. W. But as it is a privilege to me to work for Jesus, it will be a great pleasure to me to be of some help to you. And if you can make use of me, gladly will I co-operate with you.

I feel to express my deep gratitude to dear Bro. W. for the great interest he takes in the work in Europe; and with gratitude to God I hail the good news that Eld. D. T. Bourdeau will soon come to this country. May God's angel prepare the way before him! Europe is not America; but the holy truth is everywhere the same. And the Holy One of Israel, who conquered the terrible foe, has said: "Lo, I am with you always, even unto the end of the world." And may God bless you, dear Bro. W., and may this good work be prospered with you and in all places. Amen!

Yours with much love,

J. ERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, Dec. 22, 1875.

OAKFIELD, AROOSTOOK CO., ME.

I LABORED in this place some before our camp-meeting last summer, and twenty commenced to keep the Sabbath. On my return, I found them all firm, and that others had joined them in keeping the Sabbath of the Lord.

Some have overcome the habit of using tobacco; others are struggling for victory, and I hope to see others commence the work soon. In this vicinity, many of the people think tea, pork, and tobacco indispensable; therefore, they buy these articles in large quantities. Those who are acquainted with the lumbering business know very well that where twenty or thirty men camp in the woods all winter, tea, pork, and tobacco, seem to be among the chief articles used; but I am glad that some have the courage and disposition to deny self and leave off their use.

I rejoice, as I pen these words, to know that there are some noble-hearted souls in Aroostook Co., who love the third angel's message and are willing to do what they can to help forward the cause; but times are hard, there seems to be but very little money in circulation, and our brethren cannot do as they would be glad to. The third angel's message calls for a great work, and how many will overcome in this place, correct all their wrong habits of life, and develop such characters as God will accept, time can only tell. Pray for us and the work in Maine.

J. B. GOODRICH.

Linneus, Jan. 11, 1876.

MISSOURI.

VISITED the churches in Nevada, Drywood, Rockville, and Lincoln, Johnson Co. I found all of these churches in much need of help to set things in order and to encourage them forward in the work for the present time. I trust all will enter more heartily into the practice of Bible religion.

Came to Index the 5th inst., and engaged in giving a course of lectures in the Disciple meeting-house, with good attendance, and interest increasing every meeting. The Sabbath was never presented here before. The people are inquiring, and appear desirous for the truth.

My address, for awhile, will be Index, Cass Co., Mo.

J. H. ROGERS.

Jan. 14, 1876.

LYONS, MICHIGAN.

MEETINGS in this place began Thursday evening, Jan. 8, according to appointment. The weather and roads were quite favorable. The services were held in the hall. Friday evening, Bro. Canright spoke upon the importance of present truths. The hall was well filled, and the sermon listened to with the best attention. It was a very marked impression upon all present.

Sabbath, at 9:30, A. M., the meeting well attended, there being about sixty present from Orange, Muir, and Lyons, besides others from Matherton, Greenville, Id., and St. Johns. Many of these had embraced the Sabbath within a few months, their testimonies were cheering and helpful. At 10:30 Bro. Canright took up the rise and progress of this cause, and I think we were all able to see that God's hand was guided.

At one o'clock P. M., Bro. C. spoke from 2 Cor. 6:2, making a special appeal to the sinner and backslider. The Lord was present by his Spirit, and worked mightily for his truth. We were made rejoice by seeing twenty or more come forward, three of whom had never taken up the stand upon the Sabbath before. Another who had wandered away, desired to return. This was a good meeting, and one which will be long remembered.

The social meeting, from 6 to 7 P. M., was another refreshing season to all present. From 7 to 8, Bro. Canright spoke to a house upon the Sabbath, using the arguments, or as many of them as time would permit, which are found in his little volume lately published, entitled, "The Morality of the Sabbath." This sermon made an impression. This work should be read by our people. It is excellent to place in the hands of those who are investigating.

Sunday, from 9:30 to 11 A. M., was consumed in the examination of candidates for baptism and other matters common on such occasions. Then followed the preaching, but the weather being damp, the attendance from outside was small. Bro. C. took up the subject of Systematic Benevolence in the afternoon, and after he had set the matter before us in a very clear manner, the Orange church about doubled their number, making it for 1876 nearly \$200. The same the Muir and Lyons churches will be about \$150, for this year. At the conclusion of this meeting, we retired to the banks of Grand River, where seven were baptized, and, although the rain was falling quite heavily, a large number gathered at the bank to witness the scene.

At our concluding meeting Bro. Canright, upon the mark of the beast, setting the subject before us in a very forcible manner. Thus concluded the effort in this town. We were all very much gratified by the timely visit from Bro. Canright, and that there will be some fruits of it in the kingdom of Heaven.

I have remained with this people more than five months, but had I gone away when I had been here three months the whole effort would have been nearly lost. Now there are more than forty who are observing the Sabbath, while there were only three when we erected the tent here. The time that it has taken appears to be long, but I never saw any time when I dared leave them.

A. O. BURRILL.

Saranac, Jan. 13, 1876.

MINNESOTA.

WE have been holding meetings at the Lilly Pond school-house since the evening of Dec. 31. We have good congregation and there is an increasing interest. Some have decided to obey God, and others are examining. Eld. Welcome spoke again last evening, mainly on the vision, though we have said nothing concerning them. His effort was a very poor affair. We answer this evening. Eld. Fassett, pastor of the Advent church at Monticello, preached against us in his quarterly meeting, at the church, a week ago last Sunday, taking the common Advent ground on the two covenants. Yesterday and last evening, we reviewed him at the same place, having advertised the review in the paper published in the village. It was a very cold day, and there were only about thirty present. We shall continue to lecture this week at the school-house, the Lord willing.

D. P. CURTIS,

L. H. ELLS.

Monticello, Minn., Jan. 10, 1876.

YORK CO., NEBRASKA.

HAVE organized a Sabbath-school consisting of about fifty members in the neighborhood reported by Bro. Butler. Have

ist commenced meetings in an adjoining district, with a good attendance. Repeated attempts have been made by different denominations to overthrow the truth; but these efforts are causing it to take deeper root in the hearts of those who have received it.

CHAS. L. BOYD.
Blue Valley, York Co., Neb., Jan. 10, 1876.

TENNESSEE.

SISTER M. J. WETHERBEE, who is a member of the church at Blenden, Mich., but now lives in Bledsoe Co., Tenn., writes under date of Dec. 29:—

"I do not think I ever saw so good an interest to hear the truth as at this place. Many of the ministers and people acknowledge it to be Bible truth; but they fail to come out full in the faith. They say they want a messenger to come here. The way is all prepared in a good many places; houses are offered free for meetings, and the people are anxious to hear."

Her husband appends the following:—

"Thirty-two persons here have taken the VOICE OF TRUTH, and all say they like it very much. I hope you will do all you can to have a preacher come here."

Will some one respond to this call?

A. SMITH.

A GOOD DAY IN BOSTON.

SABBATH, JAN. 1, 1876, was a day never to be forgotten by the Boston church, not simply because it was God's holy Sabbath and a day of fasting and prayer, but because God met us by his Holy Spirit; and the solemnity which characterized our meeting through the entire day was so deep that fleeting time can never erase from our minds that precious season in which we were the recipients of bountiful blessings from the great God.

According to previous arrangement, many of us met at our place of worship before the rising of the sun. Sister Temple, one of the old pioneers, living at a distance of eight or ten miles, was one of the first at our hall. As we entered the house of prayer, it seemed like entering upon holy ground. We simultaneously sought our Bibles, and for a few moments feasted our souls upon the word of God. Punctually, at the time appointed, our meeting was opened by reading the 58th chapter of Isaiah. After a few remarks appropriate to the occasion, we bowed before the Lord in prayer, and the Lord hearkened and heard us. As agonizing cries ascended to our Heavenly Father for forgiveness of our sins, and the continuation of his rich mercy and blessing upon his people, we felt the assurance that he accepted us as members of his family. It was quite evident from the freely flowing tears that the tender Spirit of God was operating upon hearts. All present appeared to hold sweet communion with Jesus, and to join with the angelic host in ascribing "blessing, and honor, and glory, and power," unto "Him that sitteth upon the throne, and unto the Lamb."

It was feared by some that our meeting would become tedious or monotonous, and that the interest and zeal manifested in the morning could not be maintained throughout the entire day; but God's dear people had met for a purpose, and the form of the Fourth was in their midst. Their hearts were warmed with love for God and his cause. With the exception of the time occupied in reading the Appeal, which, by the way, received the utmost attention, and whose teachings many expressed a determination to profit by, the entire day, from sun to sun, was spent in pleading with God in prayer; that success might attend his servants, and the work move forward with greater alacrity.

It was a blessed season, and there was a general turning unto the Lord with brokenness of heart and contrition of spirit. Some who had wandered from the fold confessed their backslidings, and expressed a desire to walk in wisdom's ways; still others bore their testimony and took part in the meeting for the first time. Some present who had participated in the '44 movement felt a rekindling of the fire in their hearts, and almost imagined themselves back in the days of father Miller. Said sister Temple, "This is a '44 meeting, such as we experienced just prior to the tenth day of the seventh month." Sister Brown, who was one of the first to embrace the Sabbath, speaking of the meeting, said, "I felt when I crossed the threshold as though I was stepping upon holy ground, and it reminded me of the meetings we used to hold in 1844 when we expected the coming of the Lord."

May the Lord deeply impress upon our minds the necessity of drawing fresh supplies from the throne of grace, and of not resting satisfied with our present attainments. Let us "press toward the mark for the prize of the high calling of God in Christ Jesus," realizing that the blessings we obtain are only to fit us for greater conflicts and severer trials as we journey along the rugged path.

M. WOOD.

EXTRACTS FROM LETTERS.

A BROTHER writes from Chester, Pa.:—

I have been searching the Scriptures for some years past, and had become convinced of the present truth as taught by you with the exception of the seventh-day Sabbath, but had had my attention directed to that point. A friend placed the SIGNS OF THE TIMES and some tracts from your Office in my hands, which caused me to investigate the matter, and now I am keeping the true Sabbath of the Lord—have been keeping it for twelve weeks. I came out alone, surrounded by strong opposition. Now I have persuaded two, who have also come out on the Lord's side, and several others are almost convinced. I shall never leave them as long as I have one ray of hope. May God help to convince others, that it may not be long before our numbers may be considered worthy of a visit from some brother who can speak to us.

Sister J. Myers, of Lincoln Co., Neb., says:—

It is nearly a year since the VOICE was sent to our house by the Tract Society—a favor for which I am very grateful. It has been a great help to me, as well as a source of comfort, and I do not know how to get along without it. I have been trying to keep the Sabbath about ten months. I am alone here, and yet I am not alone, for the Saviour said, "Lo, I am with you alway." I am thankful that there is a people who dare to come out from the world and stand for God, the Saviour, and the law; and I earnestly desire to keep the holy law of God.

QUARTERLY REPORT OF THE ILL. T. & M. SOCIETY.

This meeting was held in the church at Serena, Dec. 19, 1875. Called to order by the president; prayer by Eld. R. F. Andrews. Report of the last meeting was read and accepted. The report of labor for the past quarter was as follows:—

Families visited, 434; letters written, 178; new subscribers for SIGNS, 13; REVIEW, 17; INSTRUCTOR, 8; REFORMER, 11; subscriptions renewed: SIGNS, 4; REVIEW, 4; periodicals distributed, 585; No. of pages of pamphlets and tracts given away and loaned, 742,101; volumes given to libraries, 6.

Money rec'd for memberships,	\$ 8.15
" by donations,	11.65
" from book sales,	10.63
" for poor,	60.00

Total, \$90.43

Treasurer received during past six months, \$122.40

" paid to Association, 122.40

Remarks were made concerning our indebtedness, as a Society, by Eld. R. F. Andrews; and the president made remarks, inciting the members to greater zeal. As a result the following pledge was made:—

Resolved, That we will try to accomplish more the coming three months than in any previous quarter.

Some interesting verbal reports and extracts from letters were given. The Society was much encouraged.

Adjourned to call of the Chair.

G. W. COLCORD, Pres.
F. M. T. SIMONSON, Sec.

THE MISSIONARY ARMY OF KANSAS.

This army was organized to do battle for the King of Righteousness, to pull down the strongholds of Satan, and to rescue perishing prisoners from one end of the State to the other.

High hopes were entertained of the success of this army—even that it would go forth conquering and to conquer. Has it done so? If not, why not? Perhaps it has gone into winter quarters; may be all is "quiet on the Potomac;" possibly each division commander (director) has his soldiers in camp of instruction, getting everything in the best possible condition, that they may soon come against the enemy with the impetus of an avalanche, destroying, demolishing, covering, burying, and utterly making way with him and his forces in one grand charge. But that we may

know which, if any, of these conjectures is true, we will inquire of the officers, especially the division commanders, as they are men "under authority having under them soldiers," &c., How is it? Winter quarters? well, we were inclined to that opinion. But shall our winter last all the year, and from year to year, without any cessation?

Last year the winter quarter excuse had some force, reminding us of Washington at Valley Forge. But now, under our present circumstances, this inactivity looks more like Belshazzar feasting inside his closed gates while besieged by the Medes and Persians. And can we expect a much better fate than this ease-loving monarch and his kingdom met, if we continue to pursue this ease-taking (almost do-nothing) course?

I think the private soldiers of the Kansas department are as willing and ready as any others to go out against the King's enemies; but they must be led, or, at least, directed. If our directors intend to quietly remain at home, and thus hold the whole army in inglorious inactivity, would it not be better to disband, so that those who felt disposed to make a small raid on the enemy occasionally would be free to do so? [Do this any way.—ED.] But we do not wish to be mustered out. We enlisted, understanding that there was no discharge in this war. I appeal to you, then, officers of the missionary army, will you not rally your forces, take the field in person, and make one grand campaign during this favorable time of the year? This opportunity once lost can never be regained. To move? or not to move? that is the question.

A PRIVATE.

P. S. When you (officers) have another grand review, come and see it yourselves. Remember Lot's wife and Rock Creek.

P.

THE YEAR 1876.

THE year 1876 will be an eventful one to our nation, and to the people of God. To the nation, it will be a year of jubilee. The centennial celebration will mark an important era in the history of our government. It will show us what has been accomplished in the march of civilization. It will reveal the advancement made in the cause of education and in the arts and sciences, and also the great improvements in mechanics and agriculture. Perhaps we may see in this movement a further fulfillment of the prediction that at "the time of the end, many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The constitutional amendment will make rapid advances this year toward its final adoption, which, by anticipation, seems now to be a settled fact. The public mind is becoming agitated over the matter, and it is evident that the image beast, notwithstanding his lamblike professions, will soon speak as a dragon.

Another presidential election will take place before the year closes, which will probably cause great changes to be brought about in public affairs. This question has already begun to be agitated; and its influence will be felt by the people of God everywhere.

Dear brethren and sisters, how shall these things affect us? Shall we suffer their influence to carry us away in the great whirlpool of excitement, and cause us to lose sight of our allegiance to God and his righteous government? How appropriate it was to begin the new year with a new consecration to God. Let us remember that we have a world-wide message to proclaim; and that numerous channels are opening which call for labor in the Master's vineyard. The fields are all white, and ready to harvest; "and he that reapeth receiveth wages." FRANCIS GOULD.
Bordoville, Vt.

PATIENCE AT HOME.

"Be patient therefore, brethren, unto the coming of the Lord." James 5:7.

It is comparatively easy to be patient when we are associating with the people we meet on the highway of life; for we know we may meet those who would give a blow for an insulting word, or we might have a running fight if we should rasp every one with our fretful dispositions; so we smooth down our tempers when we sally forth on the business of life.

But at home, look out. There is the place where we can give vent to passion and fretfulness to a considerable extent without risking so much as we would if we should fret at any one we meet. It would be really humiliating to be looked upon by every passer as a termagant and scold; so most of us reserve our spite and pettishness for the home circle.

The patient, pious wife (or vice versa) is always close by, and we can, when tried in the crucible of every-day life, come home, and pour forth upon her all the ill nature we have been hoarding up for the day. And she has become so accustomed to it that she thinks it a matter of course, and balances the account by some act of kindness, friendly and well-timed.

The one thus soothed by the power of kindness takes the credit of his good temper to himself, and considers himself a noble personage, when, in fact, the temper is yet unsubdued.

Now we may be sure of this: If we are at any time fretful and peevish, the impression will be lasting as the rock; and such tempers do as surely hinder our efforts to do good as sunken trees impede the navigation of our western rivers.

Good temper is necessary, and indispensable, to all who would do good and work in God's cause; and an ill temper and a peevish disposition he will not approve, nor will he always tolerate them.

Age does not of itself sweeten a temper naturally acid, but religion does; and he who does not grow more calm, even, and placid with age, may reckon that he has not yet been wholly renewed in heart, and that he is yet in the gall of bitterness and the bond of iniquity. Many of us must yet be converted, or fail of eternal life.

JOS. CLARKE.

As if anything more were needed to supplement the chapter of horrors which the old year gives us, there comes the news of the terrific tornado which has passed over the Philippine Islands, resulting in the loss of over two hundred and fifty lives, and the destruction of four thousand houses, besides which cattle perished, and crops in all directions were ruined. The elements have worked fearful devastations in these islands. Five earthquakes have laid Manila in heaps since 1645; in the last, that of 1863, one thousand lives were lost; fire destroyed ten thousand of her huts in 1833; repeatedly have Malinao, Albay, and the adjacent towns, suffered from volcanic eruptions.—*Christian at Work.*

REST.

O EARTH, lie heavily upon her eyes,
Seal her sweet eyes, weary, weary of earth,
Lie close around her, leave no room for mirth
With its harsh laughter, nor for sound of sighs.
She hath no questions, she has no replies—
Hushed in and curtains with a blessed death
Of all that irked her from her hour of birth,
With stillness that is almost paradise.
Darkness more clear than noon-day holdeth her,
Silence more musical than any song,
Even her very heart has ceased to stir:
Until the morning of eternity
Her rest shall not begin, nor end, but be;
And when she wakes she will not think it long.
—Christina Rossetti.

Obituary Notices.

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

FELL asleep in Jesus, sister Jane Demorest, wife of Bro. David Demorest, of North Parma, Monroe Co., N. Y., aged seventy-five years. Sister D. embraced the truth of the Sabbath over 16 years ago. The Sabbath meeting of the last quarterly meeting of the church was appointed at her house. The Spirit of the Lord was present in power. Sister D. rejoiced in the fair promise of additions to the church, and gave a glad, hopeful, happy testimony. Her closing words were:—"My work is over; I can do no more. But go on, brethren and sisters, labor for Jesus, strive to bring souls into the truth; and I hope to meet you and hear spoken to you the well and faithfully done." Immediately after, she desired to be taken to her room, was stricken with paralysis, and was unable to speak again. She remained conscious, manifesting it by the pressure of the hand when asked if she knew those speaking to her. She lingered until nearly midnight, Wednesday, Dec. 8, and without a struggle, in full assurance of living faith, passed into the "blessed sleep." Funeral discourse, by request, from Rev. 14:13.

CHAS. B. REYNOLDS.

DIED, in South Norridgewock, Maine, Dec. 3, 1875, Mary Ann Jones, aged forty-nine years. She was one of the first to embrace the truth under the labors of Elds. J. N. Andrews and Cornell, when the tent was first pitched in N. She has been faithful. She died in the triumphs of faith, and is now at rest, soon to awake in the likeness of her Master. Discourse by the writer from Prov. 18:24.

J. B. GOODRICH.

FELL asleep, we trust, in Jesus, at Linwood, Butler Co., Neb., Dec. 15, 1875, Charles N., son of H. N. and S. A. Willsey, aged sixteen years. Funeral discourse by Eld. Farnsworth.

FELL asleep in Jesus, Jan. 6, 1876, at Lovington, Moultrie Co., Ill., Laura May, daughter of Dudley N. and Julia B. Story, aged one year, seven months and five days. She had a gentle disposition and amiable qualities for one so young. Remarks by the writer.

DENNIS MORRISON.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Jan. 27, 1876.

We give this week another charming piece of music from "The Crown of Life," the plate of which, Mr. W. W. Whitney, the publisher, Toledo, O., has kindly granted us to use.

THE HEALTH INSTITUTE.

THE editor of the *Advent Christian Times*, of Chicago, whose companion spent a short season at the Health Institute in this city, gives the following cordial notice of the institution in his paper of Jan. 19, 1876:—

"The Health Institute at Battle Creek is owned by the Seventh-day Adventists, and is an excellent institution of its kind, having for its object the real benefit of all who may become its inmates. The physicians, both lady and gentlemen, have their work at heart, and are exceedingly kind and thoughtful of the welfare of their patients. Our companion has received much benefit from her stay among them, for which we thank the Lord and the instruments which he has deigned to bless."

ANOTHER GERMAN TRACT.

A TRANSLATION of the tract on the second coming of Christ, 32 pages, is now ready. This has been subjected to very careful comparison with the original, and critical proof-reading by professors of German in Chicago and Toledo, and pronounced correct. The German tracts are not appearing very rapidly, on account of the special pains that are taken to have them correct. But, no providence preventing, there will soon be a good variety of our works in the German language. These tracts are furnished at the rate of six pages for one cent. U. S.

NEW QUESTION BOOK.

THE second book of Progressive Bible Lessons for youth is now ready. This takes the Bible student through all the great leading subjects of our faith, to the present time, in a manner similar to that of the first book. This will supply a long-felt want, and we need do no more than announce that it is now ready. Price 50c, post paid.

THE HOUSEHOLD MANUAL.

We have just enjoyed the privilege of examining the Household Manual, a book of 162 pages, published at the Office of the HEALTH REFORMER, Battle Creek, Mich. It is what its name indicates, and has a better claim to that title than any other work which we have seen. In the first 124 pages the editor has presented in a clear manner, easy to be understood and applied, everything which it seems necessary to know for the proper management of the household. It has been said:—

"This is an age of telegraphic speed; Who writes too long shall find no one to read."

The editor has well appreciated this truth, and we are led to wonder as we look that so much valuable matter has been compressed into so small a space.

It has been a standing complaint against the works of some writers on hygiene that they were not practical. In some cases the remarks are extended to such length that the common household loses the direction under an accumulation of words. Such complaints will never be raised against the Household Manual.

Following this compend of all that is useful in the household are 60 pages by Dr. Trall on the Health and Diseases of Women, which every woman should read with care. And following this is an Essay on Tobacco-Using, by Dr. Trall, which everybody should read.

Altogether, we feel safe in recommending this Manual as the very best book in the market, on the subjects of which it treats.

J. H. WAGGONER.

REMOVAL.

It is not very agreeable to move away from a pleasant home; to pack up one's effects, and leave tried friends, dear relatives, and warm-hearted brethren and sisters; but duty sometimes makes this necessary in this world of sin and sorrow. An experience of this character, recently had by the writer, has had a tendency to give an increased longing for the coming of the blessed Redeemer, and the gathering together into one vast host all the good of every age.

I think of that removal only a little in the future, when all the righteous shall remove from this world of sorrow, sin, death, disappointments, and separation, to a home that is free from all

sources of sorrow or tears, where sin and death cannot enter, and which is the perfection of beauty. And what a heavenly train will come to receive us! We shall not ride over rough and dangerous roads, with selfish, designing men at every turn, but we shall be attended by unselfish, lovely angels that excel in strength, an innumerable company, with the adorable Redeemer at their head, on a living chariot of surpassing glory.

And then an exorbitant price will not be charged for a passage to the new home, but we shall have a free ride, and an abundant entrance into the eternal city, the Holy Zion, "the perfection of beauty." Nor will it be necessary to box up our household goods to take with us; for however nice we may have thought them here, they would greatly mar the beauty of our heavenly home. The richest of these would not shine in the courts of glory. Nor will they be at all needed there; for our blessed Jesus has gone to prepare a place for his people. The heavenly mansions will be all furnished and all ready for their reception. Glorious day, soon to dawn! Reader, are you preparing for that removal?

H. A. ST. JOHN.

MAINE T. & M. SOCIETY.

WE wish to call the attention of the members of the Maine Tract Society to the appointment for the next Tract Society meeting, March 11, 12. We give the appointment in season, so that each member can have ample time to send in his report; and we hope no one will ask to be excused. There is no reason why every member should not hand in a report. If you have done nothing during the last quarter, hand in a blank report.

Every one can do something. We must be workers with the Lord if we expect the crown of life. How can we who believe in the third angel's message content ourselves while doing next to nothing to benefit others? We should live to do others good. We should have more of the true missionary spirit. We should go out after others, and labor earnestly for their salvation.

God has placed in our hands a solemn message, and will he say to us, "Well done!" if we do nothing? Our works will tell just how much we love the present truth. We can all do something if we will; and may the Lord help us to have a mind to work.

Do not forget to send in your reports two weeks before the meeting. J. B. GOODRICH.

Linneus, Aroostook Co., Me.

ATTENTION, CHURCH CLERKS.

MINISTER. Did you clip the article on the "Duties of Church Clerks," from the REVIEW, and paste it in the Clerk's book?

Church Clerk. No.

Minister. Why not?

Church Clerk. Because I understand my duties well enough without it.

Minister. Well, your successors may not be so competent as you are. They may need some simple rules for their instruction, and would it not be a true missionary act on your part to thus preserve them for the guidance of others?

Church Clerk. Yes, you are right; I will paste them in. H. A. ST. JOHN.

Our Publications in the German Language.

THE Association now has a full supply of the following excellent publications in the German language:—

DAS WESEN DES SABBATHS, und unsere Verpflichtung auf ihn nach dem Vierten Gebote, mit Bemerkungen über den grossen Abfall und die Gefahren der letzten Tage. 80 pp. 10 cts, post-paid. This in English is, "The Nature and Obligation of the Sabbath of the Fourth Commandment."

DAS TAUSENDJÄHRIGE REICH, ODER MILLENNIUM. A tract of 16 pages. English, "The Millennium."

DAS GERICHTE; oder die Wegweiser Daniels nach der heiligen Stadt. A 16 page tract. English, "The Judgment, or the Waymarks of Daniel to the Holy City."

DAS ZWEITE KOMMEN CHRISTI; die Art und Weise, der Gegenstand und das nahe Bevorstehen des Ereignisses. A 32-page tract. English, "The Second Advent; Manner, Object, and Nearness of the Event."

DAS HEILIGTHUM DER BIBEL. A 16 page tract. English, "The Sanctification of the Bible."

EIN PRÜFUNG DER SIEBEN GRÜNDE DEN SONNTAG ZU HALTEN. 16 pages. English, "An Examination of Seven Reasons for Sunday-keeping."

These tracts are furnished at the rate of six pages for one cent, post-paid.

Several other tracts in German will be issued in a few days. These can now be sent to Germany and Switzerland at the same rates of postage as at any point in the United States. Send in the orders.

Address, REVIEW AND HERALD, Battle Creek, Mich.

Appointments.

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

QUARTERLY meetings in Minnesota will be held as follows:—
Litchfield, Jan. 29, 30, 1876.
Koronas, Feb. 5, 6, "
Grove Lake, " 12, 13, "
West Union, " 19, 20, "
Round Prairie and Barnhamville, where the brethren may appoint, Feb. 26, 27, 1876.
HARRISON GRANT.

THE State quarterly meeting of the Mich. T. & M. Society, will be held in connection with Bro. Canright's meeting at Alameda, Feb. 20, 1876.

Let each of the directors see that his report is forwarded to the secretary, sister S. H. Lane, Battle Creek, Mich., in time for this meeting.
E. H. ROOT.

OCEANA Co., Mich., Feb. 4-7, commencing Friday evening. These meetings will be held in the school-house in Hart, near G. W. Newman's. We earnestly request a general turnout of every friend of the cause in this county as this will be a very important meeting.
E. H. ROOT.

THE T. & M. Society of Dist. No. 5, will hold its quarterly meeting at Hart, Mich., Feb. 6, 1876. Let all the librarians see that they forward their reports to E. Higley, Coopersville, Mich., in time for this meeting.
J. S. WICKS, Director.

No providence preventing, I will meet with the church at Flint, Mich., Sabbath and Sunday, Jan. 29, 30, 1876. Surrounding churches are invited to attend.
E. R. JONES.

QUARTERLY meetings of Vermont T. & M. Society as follows:—
Dist. No. 3, at Wolcott, Feb. 26, 27, 1876.
" " 2, " Irasburgh, March 4, 5, "
in connection with the general quarterly meeting.
A. S. HUTCHINS.

OTSEGO, Wednesday, Jan. 26, 10:30 A. M., to continue all day. This is for the church. Preaching in the evening.

Allegan, Friday evening, Jan. 28-31.

Leighton, Tuesday, Feb. 1, 10:30 A. M., for the church. Public preaching in the evening.

Gaines, Wednesday, Feb. 2, 10:30 A. M., for the church. Public preaching in the evening.

Monterey, Friday evening, Feb. 4-7.

Hastings, Thursday, Feb. 10, 10:30 A. M., for the church. Public preaching in evening.

Pottsville, Friday evening, Feb. 11-14. We invite a general turnout of all the friends of the cause at this meeting from Charlotte, Eaton Rapids, and other places within a day's drive.

Alameda, Friday evening, Feb. 18-21. This is designed to be a very large and important meeting. The State quarterly meeting of the T. & M. Society will be held at this meeting. The churches of Bunker Hill, Locke, Antrim, and Genoa, are requested to attend.
D. M. CANRIGHT.

GENERAL quarterly meeting of the Me. T. & M. Society at South Norridgewock, March 12, 1876, at 10 o'clock A. M.

Dist. No. 1 will hold its next quarterly meeting at Norridgewock, March 12, at 9 A. M.

Dist. No. 2, at Allen's Corner, Deering, Feb. 27, at 9 A. M. J. B. GOODRICH, Pres.

THE next quarterly meeting of the Kansas T. & M. Society will be held at Centerville, March 4, 5, 1876. Directors will hold their district quarterly meetings, Feb. 19 and 20. Send reports to me at Farlinville, Linn Co., Kan.
J. N. AYERS, Pres.

THE next general quarterly meeting of the Vermont T. & M. Society, will be held at Irasburgh Village, March 4, 5, 1876. We invite a general gathering of the brethren and sisters at this meeting, especially would we be glad to see as many of the directors at this time as can meet with us.

It is hoped that before this meeting, each district will have all accounts with its members settled, and also be prepared to present a clear and reliable financial basis, so that our State secretary may know the standing of every district with the Society.
A. S. HUTCHINS, Pres.

QUARTERLY meeting for Victory, Wis., Feb. 12, 13. Brethren and sisters from other churches are invited. Can not Bro. Atkinson be present?
F. C. CLARK.

Business Department.

"Not slothful in Business. Rom. 11:12."

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. T. Chabot 49-2, S. Maxon 49-2, A. Woodward 49-2, Wm Goodwin 49-3, A. C. Lee 49-2, Eliza E. Starks 49-2, E. Stafford 49-2, B. A. Rogers 49-2, H. Dustin 49-1, Z. Post 49-1, A. E. Stutzman 51-1, Mr. Harvey Allen 49-2, Albert Kellogg 49-1, Nathala Letot 49-2, O.

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