

The Advent Review

AND SABBATH HERALD.

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

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THE LAST DAY.

Thick and dark the heavens seem,
Never a ray of light;
Earth is robed in deepest gloom,
Black as the blackest night.

Mercy has fled; hope is gone;
Christ intercedes no more.
He that's filthy must so remain,
Probation now is o'er.

Awful gloom and deep despair
Fill sinners' hearts with fear.
All eyes to heaven upturned,
Behold the sign appear.

Oh! the cloud of fleecy white,
Seen all o'er the land!
Oh! the glory and the light
Of that angelic band!

Oh! the city of our king,
Bright with jewels rare!
Oh! the crowns and dazzling robes
That the ransomed wear!

Oh! to feel a Saviour's smile,
To hear him whisper come!
Evermore to be at rest
In an Eternal Home!

ELIZA H. MORTON.

Allen's Corner, Me.

The Sermon.

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

SYSTEMATIC BENEVOLENCE, OR THE BIBLE PLAN OF SUPPORTING THE MINISTRY.

Text: "Will a man rob God? Yet ye have robbed him. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that ye shall not be room enough to receive it." Mal. 3:1-11.

Seventh-day Adventists claim to be Bible Christians, both in doctrine and in practice. Whatever the Bible clearly teaches, we profess to believe and practice. We keep the Bible Sabbath; we practice baptism; we worship the God of the Bible. Being thorough reformers, we find it necessary to disregard many of the customs and practices of the sects around us. This is especially true upon the important subject of the proper mode of supporting the gospel.

The modern mode of doing this we reject. When a minister is hired, a subscription is passed around town, soliciting help from all classes. Then every time a person goes to church the contribution box is thrust into his face. We know that many people stay away from meeting on this account. But when this does not raise means enough, donation parties are resorted to, and all classes and characters are invited to contribute in this manner. Then come festivals, oyster suppers, grab-bags, fish-bonds, ring cakes, and a whole list of religious abominations, with which to coax a dime out of every one. We are utterly opposed to the whole system. We believe that it is one of the evidences of the fall of Babylon, one of the sins for which God is forsaking a covetous, fallen church.

But the gospel must be supported. The Lord's devoted ministers must have a living. If we reject this system, we must adopt a better one. This we can readily

do; for the Lord has furnished it, ready arranged to our hands. The only difficulty in the case is covetousness on the part of professed Christians. It is evident that this is the true cause which has led the modern churches to resort to every means to gather in money, in order to save their own pockets. We justly condemn them for this. Let us beware of covetousness on our own part, that it does not blind our eyes to the plain teachings of the Lord upon this subject.

In order to make this matter clear, we will notice a few of the plainest principles of the Bible bearing upon the point.

1. There is one personal, intelligent, living God, who has created all things. Nothing exists but what he has made. This is so many times and so plainly stated in the Bible that we do not stop to quote any one passage upon the point. Having made all things, it is perfectly right and reasonable that he should say how they should be used; and no one has a right to use them for any other purpose.

2. God created all these things for his own pleasure and glory. This is stated many times in the Bible. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. Notice: "For thy pleasure they are and were created." Man, in his selfishness, has come to think that all things were created for his pleasure,—that the sun shines to please him, that the earth produces to gratify him, and that he lives for his own pleasure. But the Bible declares that all these things, including man himself, were made to please and glorify God. Hence God's honor must be first in everything. So Jesus says, The first and great commandment is to love the Lord with all the heart, might, mind and strength. Matt. 22:37. The first commandment in the moral law strikes the same point, "Thou shalt have no other gods before me." Ex. 20:3. The Lord's prayer recognizes the same principle. "Our Father which art in Heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth, as it is in Heaven. Give us this day our daily bread," &c. Matt. 6:9-11.

Jesus ever taught that our duty to God was paramount to everything else; even the dearest and most tender relations of life must give way before this. Thus he says: "If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14:26. A father or a mother, a brother or sister, or even a wife or child, must not stand first in our affections and our duties—God first, everything else second. Paul sums up the matter thus: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Then we must keep the glory of God constantly before us, even in eating and drinking. This is reasonable; for it is God's sun that shines upon us, God's air we breathe, God's earth we walk upon. Everything is God's.

3. We are only stewards for a short time of what we possess. No doctrine of the Bible is more plainly and frequently stated than this. Let us hear the word of the Lord upon this subject: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee, for the world is mine, and the fullness thereof." Ps. 50:10-12. "The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

My brother, those cattle in your field are the Lord's. Those horses in your barn are the Lord's. Those acres of land are the Lord's. The wheat, corn, oats, and potatoes that you claim are the Lord's. The money in your pocket, and that which you have at interest, is the Lord's. You only

have it committed to you for a short time. How plainly Jesus states this doctrine in Matt. 25:14, and onward: "For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. . . . After a long time the lord of those servants cometh, and reckoneth with them." The rest of the statement is familiar to everybody. It was given expressly to teach the very doctrine which we are here setting forth, viz., that in the Judgment the Lord will require every one of us to give a strict account of what we have done with the means committed to our trust.

These talents cover more than simply our money or our property. To some the Lord has given physical strength. In many cases, this is a better capital than money, houses, or lands. We have no right to squander this carelessly, or through laziness put it to little or no use. My brother, God will require a faithful use of the physical strength which you possess. Be careful how you idle away this great capital. Others have a large capital of mental strength, mental ability. They have capacity for teaching and filling important positions and offices. Their influence is large. The Lord will require them to give an account of this by and by. Some of these have good financial ability. They know how to calculate well. In making bargains they have prudence and good judgment. In carrying on business, or prosecuting their trades, they are successful. God has endowed them with much ability in this direction. If they turn their hand to farming, they know just how to make it pay. If they engage in buying or selling, their foresight and business tact give them success.

But all men have not this ability. Indeed, a greater share have not. Some persons have great ability as preachers, lawyers, or doctors, who are short of financial ability. Financial ability is as much a special gift, or talent, as is that of preaching, teaching, or anything else. We often see one brother among several sons who is blessed with this ability, while the rest are not. The others are equally honest, equally industrious, and equally anxious to obtain means, yet they remain poor all their lives. It is not mere luck. They do not know how to calculate; but their brother does.

How often these prosperous ones take all the credit to themselves and disgust their poor brethren and neighbors. They love to contrast their success with the failure of others. They love to look over their fine farms, their fat cattle, full barns, and count over their money, while they say in their hearts and with their lips, "This is mine; I have done this. Brethren Jones and Jay, Smith and Brown, if they only knew how to do it, might be as well off as myself." They not only take the credit to themselves, but, worse than this, they appropriate all the advantages of superior ability to acquire property to their own personal advantage and enjoyment. They use their financial ability to lay up money for themselves, to build fine houses for themselves, to purchase easy carriages for themselves, to buy fine clothing for themselves, to set rich tables for themselves; and if anybody suggests any other use for their wealth, they say, "Verily, are not all these things mine? Have not I earned them? Have not I made them? Whose business is it what I do with them?" But stop, my brother. Who gave you the ability to get these things? Who made you different from your poor brother? Was it not God? Is God a respecter of persons? Did he love you so much better than others that he gave you this ability simply to honor and please yourself? Or did he not endow

you with this ability in order that you might make means to help his cause?

Listen to the word of God on this point. It is very plain. "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:12, 13, 17, 18. Wealthy men generally suppose that their power and their hand have gotten them wealth. But the Lord hath given power to acquire means as he hath plainly declared. No Bible Christian will deny this.

Now, we maintain that while the Lord calls one man to preach the gospel, and gives him talent for that purpose, he as truly calls another man, and gives him talent, to make money with which to support the other man in preaching the gospel. Paul affirms this in Romans 12:4-8. He names the different gifts with which the different members in the church of Christ are endowed; as the gift to prophesy, to preach, to teach, to exhort, &c., and among the rest, to give liberally. See verse 8 (margin).

Nothing is more reasonable. One man is gifted and called to be a minister. He leaves every worldly occupation, and devotes all his energies to the work of the ministry. He takes no time to plant or build, to trade, or make money in any manner, while at the same time his family must be fed, clothed, and cared for, as other people. He must have books, his traveling expenses must be paid, and his family must be supported. He cannot do it. Here is another brother, equally talented, but in a different direction. He has no gift to teach or preach; but he has a gift to make money, and do it honestly. The Lord calls this brother to make money, and divide it in supporting the other who gives his life to the ministry.

Because one man is endowed with ability and talent to preach the gospel, does God call him to give up all worldly hopes and ambition, leave his home and family, labor hard day and night, in season and out, summer and winter, seven days in the week, suffer persecution, and spend his life among strangers, working to his last day, even to old age, and die in the harness? Yes; and many have done this, and are doing it now, and we believe that they are only doing their duty. But here is the other brother, equally talented, though in another direction. He has financial ability and advantages. Does the Lord require no sacrifice of him? Is it his privilege to use this ability simply for his own comfort and convenience, to surround himself with a pleasant home, luxurious living, and heap up wealth to leave for others? So some men seem to think; but they are under a terrible deception. Riches have blinded their eyes. If they give a little now and then they think it very hard. As to sacrificing or practicing self-denial in order to save means to help the cause of God, they never dream of it. After they have supplied themselves with every comfort, and even luxury, then, if they have a few hundred dollars above this, they think they do exceedingly well to give a part of that. Many of these men are dreaming of securing Heaven, with hundreds of plain Scripture texts right against them. Call after call is made to them to help the cause of God, but their hearts and hands are closed.

4. God requires a tithe. Ever since the fall of man it has been necessary that there should be men devoted wholly to the service of God. It appears that from the very beginning the Lord taught his people to devote one-tenth to the support of his ministers. Away back in the patriarchal age this was an established rule. This is evi-

dent from the conduct of Abraham toward Melchisedec. Thus we read: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." Heb. 7:1, 2. God had just blessed Abraham in not only recovering Lot, but in taking a great booty. The very first thing Abraham did was to give the Lord's priest a tithe of everything. See Gen. 14.

Jacob acted in like manner. He solemnly vowed to give the Lord one-tenth of all he should bless him with. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

Many passages might be given confirming the fact that the tithing principle is as old as the fall of man. In the time of Moses, when everything was more definitely required by law, this system was very plainly enforced. Thus the Lord said: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. All the tithe of the land, whether it grew from that which was sown, as wheat, corn, potatoes, etc.; or that which the tree brought forth, as apples, pears, peaches, etc., was to be given to the Lord. So also the tithe of the herd; that is, of the cattle, and all the flock, was to be the Lord's. One-tenth of all that they raised or made in any manner was to be given for the support of the priests. If a farmer raised one hundred bushels of wheat, ten of these were the Lord's. If he raised ten sheep, one was the Lord's; or ten oxen, one was the Lord's. If he made ten dollars, one was the Lord's. One-tenth of all his income from every source was required.

But was not this system abolished in the gospel dispensation? It was not. And why should it be? Does it cost less to support God's servants now than it did then? Why should not men give as much now as they did then? Some professed Christians seem to go on the principle that the greater light and blessings they enjoy, the less they are to give for them. But we do not so read the Scriptures. Listen to the language of the Saviour: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. These Pharisees were very particular to give one-tenth of everything. Now, did not Jesus condemn this, and set it aside? No, indeed. They had neglected judgment, mercy, and faith, while they were very particular about their tithing. To them, Jesus said, "These ought ye to have done, and not to leave the other undone."

Paul also established the same rule among all his churches. Thus he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. Notice that this was something in which every one was to take a part. They were to do it regularly, once every week. How much should they give? Just according as God had prospered them. Giving, then, was to be by rule, and systematically carried out. What part they were to give was already established,—one-tenth.

One-tenth, then, of all our income and increase is the Lord's. Notice, the Lord does not say you shall give me a tenth, but he says one-tenth is the Lord's. Lev. 27:30. That is to say, the Lord graciously gives to us nine-tenths of all that we make. With this we are to provide for all our wants and those of our families,—food, clothing, schooling, taxes, and necessary expenses. But one-tenth the Lord reserves to himself. It is not ours; it belongs to God. Do we raise one hundred bushels of wheat? It is grown on God's land, is watered with the Lord's dew, warmed with the Lord's sun; and for all this the Lord simply claims one-tenth. But men have always been covetous. When they have taken nine-tenths they are not satisfied. They persuade themselves that they need a part or the whole of the remaining tenth. Hence the Lord warns us to deal honestly and to be careful upon this point. "Thou

shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." Deut. 14:22.

And yet, with all that the Lord has said upon this subject, and with the eyes of God upon them, men have deliberately taken the Lord's share, and used it themselves. To such persons God says: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it." Mal. 3:8-10.

5. *First-fruits.* Not only did the Lord require one-tenth of all the increase, but this one-tenth must be the first-fruits of the increase; that is, the first of whatever the Lord gave. Thus the Lord said: "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep." Ex. 22:29, 30. The Lord said, "Thou shalt not delay to offer the first-fruits." They were not to put it off, waiting and using it; but they were to give the first of their ripe fruits; the first of their oxen, sheep, &c. "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." Ex. 23:19. Again the Lord said, "Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest. . . . And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God." Lev. 23:10, 14. Notice that they are forbidden to take their bread or parched corn, or green ears, or anything, till they had first brought an offering to the Lord. So we read again in Proverbs 3:9, 10: "Honor the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Here we are required to honor the Lord with the first-fruits of all our increase. Paul recognizes the same principle in his instruction to the Christian churches. Thus he says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. Our God is a great God, he is a jealous God, jealous of his honor. Freely he bestows his blessings upon his creatures. But he must be honored for them, so he requires that of everything he gives us we shall first recognize his authority and his goodness by bringing an offering to him before we use any of it for ourselves. This is certainly just and reasonable. In doing this we honor God and bring his blessing upon us.

But here is just where our brethren are the most liable to let selfishness and covetousness come in and rob God of that which they should give to him. They pledge and intend to give so much during the year, but instead of making this the first-fruit they put it off and delay the matter till the very last of the year. They first serve themselves, and then the Lord last of all, if at all. Their debts must come first, their food must be first, their clothing first, their wants and wishes first. After all these have been met, then, perhaps, at the very last hour they will manage grudgingly to squeeze out to the Lord just enough to save a guilty conscience. This is all and entirely wrong. If they would have a free spirit, confidence toward God, and his blessing upon what they have during the year, let them honor God first, just as the Bible says. This is God's plan. This is Systematic Benevolence. Nothing less is. It is not Systematic Benevolence at all to let our pledges go unpaid month after month, while we are constantly receiving blessings and means in different ways, more or less, every week and month of the year.

Moreover, this is the only way to pay s. b. easily. All our brethren who have tried this plan thoroughly testify that such is the case. But when our s. b. has run behind, six, nine, or twelve months, it seems like a very hard thing to pay into the treasury at once the whole amount due. By taking this course, it makes it a great deal harder for ourselves, and we enjoy much less pleasure than we would if we gave it a little at a time as often as due.

Brethren, we earnestly exhort you to reform in these matters. Commence now.

Do not put it off. Do this, and God will bless you.

6. *Danger of covetousness.* If there is one sin above another, against which the Bible repeatedly and in every form warns us, it is the sin of covetousness. The very root of this sin is selfishness, a self-caring disposition. It is my house, my farm, my stock, my goods, my children, my debts, my wants. Everything must center around me. All wants outside of ourselves are forgotten. If we receive a few dollars in money our first thoughts are about self. Other people are forgotten, our poor brethren are forgotten, the cause of God is forgotten, God's servants are forgotten, God himself is forgotten. So great is the danger upon this point that one of the ten commandments directly relates to it, strongly condemning it.

Let us carefully read the word of the Lord upon this point; and, my brother or sister, do not pass these passages over lightly. Meditate on them as you go along. See if they do not hit your case. Do not get to sleep or become drowsy while you read them. They may be so familiar as to have lost their force with you. Mark this: Covetousness is classed with terrible sins and crimes.

"And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:8-10, 17-19. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." 1 Cor. 6:10. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens," etc. Ex. 18:21. "But he that hateth covetousness shall prolong his days." Prov. 28:16. "With their mouth they show much love, but their heart goeth after their covetousness." Ezek. 33:31. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness," etc. Mark 7:21, 22. "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth." Luke 12:15. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

This is what the Lord says to us, only it is not a hundredth part of the warnings which the Bible contains upon the subject. Every one of us is in danger upon this point. We may blind our eyes, and silence our consciences, and apply all this to somebody else, as the most of men do, while we are the very men meant. It is not simply the rich men that are in danger of covetousness. The poor are often just as covetous as the rich. They are stingy with what little they might give; and because they have but little they make themselves believe that they need not give anything; but this is not the case. Paul says, "Let every one of you lay by him in store." And in the Old Testament the Lord said that the very poorest should give half a shekel, and that none should come empty-handed before him. See Deut. 16:16, 17.

7. *Liberality to be cultivated.* While the Bible repeatedly and everywhere warns against covetousness and stinginess, on the other hand it everywhere commends liberality. Great and many are the promises made to the liberal soul. We quote a few passages out of the many. Do not pass them over lightly, my brother or sister. They were given for our instruction. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. "He that hath a bountiful eye shall

be blessed; for he giveth of his bread to the poor." Prov. 22:9. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse." Prov. 28:27. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had even all her living." Mark 12:41-44. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God all ways. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Acts 10:1-4. "For even in Thessalonica ye sent once and again unto me my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. 4:16-18. If liberality is so highly commended by the Holy Spirit, it certainly must be a very important grace, one that should be well cultivated.

8. *A proof of our sincerity.* To his brethren whom Paul was exhorting to give liberally he said, You must do this "to prove the sincerity of your love." 2 Cor. 8:8. The Lord has made it our duty to give to prove the sincerity of our love. Talk and profession are very cheap and easy; but when a man will give his money to support a cause, that is the very best proof that he loves it. Hence the Lord has ever required this test of our sincerity. The importance of this idea will be seen by the following facts: (1.) The Lord is not dependent on our means to support his cause. He could easily send down means from Heaven. He could multiply gold and silver in the treasury, and thus save the purses of his people. But he does not choose to do this. (2.) The little which the poor widow can give amounts to but a trifle in supporting the work. It would hardly be missed from the treasury; and yet even such are encouraged to give something. Evidently the design of this is so much to fill the treasury as it is to prove their love. (3.) The Saviour himself said that the poor widow who gave only two mites gave more than the rich who cast in large sums. What she gave was valuable and not according to the amount given, but the amount of sacrifice she made in giving. Hence, those who give stingily and grudgingly are marked by the Lord. So Paul distinctly says: "Every man according to his purpoeth in his heart, so let him give not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

In order, therefore, to attain the great object of giving, we must give cheerfully and liberally, according to our means. If we do not, it shows our lack of love to God and to his cause. It proves our selfishness and brings not the blessing of God, but his frown, upon us. Every one, therefore, should give something, even if it cost him as much as it did the poor widow.

9. *By giving the first-fruits of our substance we place our property and family under the protection of God, and bring his blessing upon what we possess.* This is very important. It is plainly stated, and many times repeated in the Bible, that where men give nothing to the Lord they take their property into their own hands and from under the protection of God. They cannot ask God's blessing upon it; for if the Lord blesses their wealth they keep it all themselves; if he blesses their cattle, they keep them all for themselves; if he blesses them with health, they

bread, use it in serving themselves. God will not be a partner to such selfishness. If we strictly honor the Lord by giving the first-fruits of all that he bestows on us, then we can ask and expect the blessing of God upon the balance. No other blessing is more plainly stated in the Bible than this. Let us read a few passages.

1. *Ye have sown much, and bring in little; ye eat, but ye have not enough; ye get drunk, but ye are not filled with drink; ye have the you, but there is none warm; and ye have earned wages, and ye have put it into a bag with holes.*" "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it, and it was scattered. Because ye have not sown in righteousness, ye shall not reap in righteousness. Scatter seed abroad, and ye shall reap much; and ye shall have a good harvest." Hag. 1:6, 9. The Lord very distinctly states that he will blow upon what they had, and scatter it, and withhold the dew from above, and withhold their grain, and keep their fields from yielding, because they did not devote their time and strength to his cause as he required. See also another passage.

2. *Ye are cursed with a curse; for ye have refused me, even this whole nation. Bring all the tithes into the store-house, that ye may have meat in mine house, and ye shall not be cursed with a curse; for ye have refused me now herewith, saith the Lord of hosts, the God of Israel. If I will not open you the windows of Heaven, and pour you out a blessing, ye shall not be able to reap, nor shall there be vintage for you. And I will rebuke the devourer from his sack, and he shall not destroy the fruit of your ground; neither shall your vine be cut down, saith the Lord of hosts." Mal. 3:9-10. Here the Lord distinctly states that he will bless their crops if they will pay in tithes.*

3. Paul states the same doctrine in the New Testament: "Now he that ministereth seed to the sower both ministereth bread, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10. No doctrine is more reasonable than that the great God will bless those who fear and honor him; and a vessel his prospering hand will be withheld from those who do not.

4. *It is astonishing, how conversion affects some men.* Before they were converted they were liberal in handing out their money. If they joined an excursion party they were ready to meet their share of the expenses. They thought nothing of spending five or ten dollars at a dance, a party, or a party. They could take their money to the circus, and other places of amusement and recreation, and give them a good time. They could buy jewelry and fine clothes for their children. They were not as liberal as other men. As soon as they embrace the cause of Christ, their liberality dries up. They mean to think it a terrible thing to give a dollar for the gospel. They act as though every cent given in this way was lost. They are willing to belong to the church, to enjoy all its privileges, to attend to but not to pay for it. A conversion that changes a man in this way we do not hesitate to pronounce spurious.

5. *Of all people, Seventh-day Adventists ought to be the most liberal.* (1.) If said people profess to believe and obey the Bible more strictly than any other people, and the Bible, as we have shown, is explicit on the point of liberality, (but by) because we enjoy greater light and giving greater blessings in the truth than any other people living. How common it is to hear our people thank God for the light and truth which they have received. Others give around them have never seen this precious light. If we do really appreciate it, we ought to show it by our works. If others can give to support error, how much more should we give to support the truth. (2.) But the greatest reason of all why we should be liberal is because we believe that the end of all things is right at hand. Our homes, our houses, and all our property, are before us to be burned. We are in the closing scene of the last generation, and the last message to the world. Our numbers are small, and our means small, but the work is great, and the time is short.

6. Frequently the cause is left to suffer from the want of means which we have in our possession, but persistently withhold. Bible brethren, if we really believe this message, let us give some good, substantial proof of our faith. Some of you, as the end draws near, are getting more selfish, more covetous, more grasping. Some of you are adding up the field, farm to farm; house to house, and are accumulating money to be burned. God will mark these things. There are thousands of men in the nominal

churches who give more liberally of their means than many of our own people think of doing. Let us be careful that we do not deceive our souls upon this point.

12. *Seventh-day Adventists save many thousands of dollars every year where others spend it.* Let us suppose a case. Here is a family who used to pay from ten to fifteen dollars per year for tobacco. They pay nothing for this now. They used to pay as much more for tea and coffee. All this they save now. They used to go to circuses, dances, shows, donation parties, and many other places of amusement, all of which cost time and money. They attend none of these places now. Here they save a large amount. They used to wear jewelry and other costly articles. They wear none of these now. They lay out nothing for novel books, story papers, and the like. They take but little interest in the general holidays of the country. They dress plainly, and live plainly. They stay at home and work, work, work, six days in the week, twelve months in the year. If they attend one camp-meeting in the year they think they have made a great sacrifice of time. What is the consequence? Just what we might expect. Our people are improving financially faster than any other class of people of the same means. We fear that this is simply making a gain of godliness.

13. *How much ought I to give?* We answer, a tithe. Jacob promised the Lord a tithe of all he had. The Jewish system called for a tithe of all the products of the people. We do not understand that when a man becomes a Bible Christian the Lord requires him to give at the outset just one-tenth of all his property. Neither do we understand that the first apostles of Christ, in setting forth the duty of giving to support the cause, maintained the plan of tithing all their products in the exact form and manner practiced by the Jews.

While human probation continues, and God has a cause in the earth to be maintained by the liberalities of his people, so long the principle of the tithing system will remain. But that exact form which was best in the Jewish age, for a local people, may not be best in the Christian age for the scattered people of God. The operations of the Christian church in all the world are more extensive, and more expensive, than those of the Jewish church in her local land, demanding more means now than then. The duty of giving is more fully and more emphatically and forcibly set forth in the New Testament than in the Old. But when we look for a definite plan to raise means there seems to be no text in all the New Testament so much to the point as 1 Cor. 16:2:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." By close examination it will be seen that this collection, which Paul orders at regular periods, was for the benefit of those converts from the Jewish church, who had claims on the churches converted from the Gentiles, for preaching the gospel to them. And no man can show reasons why this weekly arrangement should not have been perpetuated in the Christian church for the support of those who give themselves to the ministry. Here, then, is an appropriation, or, rather, an apportionment, to occur upon the first day of each week, or fifty-two times in each year, with regular intervals between. Not so in the Jewish tithing system. That demanded of the people a tithe of all their products when those products should mature at different times, with irregular periods between. One plan came by the Spirit of God through Moses, the other by the Spirit of God through Paul. As we cannot adopt both, we choose the weekly apportionment of Paul.

With the foregoing statements before us we are prepared to answer the inquiry, "How much ought I to give?" After carefully viewing the subject from all points, we answer, A tithe of all our income and increase. And to fix a general basis from which to calculate income, it is assumed that our property income is equal to the interest value of money. This averages in our western country equal to ten per cent. per annum. West, money is worth more than ten per cent.; East, some less. Assuming that the income of our property is equal to ten per cent., a tithe of our income is one dollar annually, or very nearly two cents each week, on each and every one hundred dollars, as set forth in the fore part of this article.

This is the plan adopted by our people nearly twenty years since, which God has blessed to the prosperity of our cause and

people. But in this plan we have seen a defect, which we see more clearly as the subject of tithing is more fully discussed. We cannot see how the principle of tithing, as demanded of the Jews, can be carried out by those whose property is annually increasing upon their hands, unless they add to the tithe of their income, which is estimated to be fully equal to one per cent. of their property annually, a tithe of their increase also. To illustrate: A brother is worth \$10,000. The interest value of this sum is \$1,000, which is regarded as his income. A tithe of this sum is \$100. But during a year his property increases \$1,000, so that at the close of the year he is worth \$11,000. A tithe of this increase is \$100, which added to the tithe of his income makes \$200, instead of \$100. The brother who has no increase has no tithe to pay only on his income. And the brother who in the providence of God has an increase after paying a tithe on his income and supporting his family, must have bold robbery in heart to withhold from the Lord a tithe also of his increase.

In the foregoing, we express our solemn convictions respecting paying tithes in the Christian age. On the subject of offerings, we cite the reader to the thank-offerings, sin-offerings, and peace-offerings of the Old Testament, and the unqualified statements of the New, relative to liberal giving, even to selling and giving alms.

14. *How the money is collected and what is done with it.* Each church elects annually one of its members as s. b. treasurer. He is provided with a book for the purpose, in which is written the name of every person wishing to contribute anything for the support of the gospel. As the Bible says we should give weekly, 1 Cor. 16:2, we place beside each name just how much that person wishes to give each week. If he has property, he puts down the value of it. Two cents a week on each one hundred dollars will amount to one dollar and four cents per year. Then if he wishes to give a personal donation, this is added to that. A great many who have no property give a personal donation, running all the way from one to seventy-five cents per week. Two cents a week amounts to one dollar and four cents a year. Hence, if a person wishes to give about \$5 per year, he puts down ten cents per week; if about ten dollars, twenty cents, and so on. Each individual pays the treasurer what he has pledged as often as each month, and should never let it run longer than three months, and it should all be paid within a year.

Then we have a State treasurer. The treasurer in each church sends to the State treasurer at the end of every three months all the money that he receives. Thus all the funds raised in all the States are placed in one general fund. Out of this fund, all the ministers in the State are paid.

When a minister needs means, the president of the Conference orders the treasurer to pay him what he thinks he ought to have. At the end of each year at our State Conference, every minister has to lay before the Conference a written account of all his labors during the year, containing a statement also of every dollar he has received, and of all that he has paid out. This report is laid before an auditing committee of nine brethren, who decide whether he shall have more, whether he has had enough, or too much. Thus a careful and judicious use is made of every cent our brethren contribute. Also, the expenses of the General Conference are met out of the funds of the different State Conferences.

ANTIQUITY OF MAN.

On the subject of the antiquity of man, it is a comfort to know that the minds of the learned are undergoing a rapid change. For the past thirty or forty years, archaeological evidence of the date of man's appearance upon earth has been accumulating. For a while that evidence seemed all to point one way, namely, in favor of a high antiquity. This was partly due, perhaps, to the natural desire of the discoverer to make his "find" the most important. Deceived by imperfect or colored reports, the learned pretty generally committed themselves to the view of a great antiquity. Sir Charles Lyell implied that man's age is 800,000 years. Lubbock avoided figures, but expressed his views in such adjectives as "vast," "immense," etc. Mr. Vivian, with a fondness for round numbers, says man was living 1,000,000 years ago. Other antiquarians contented themselves with estimates of from two to three hundred thousand years. Lyell's conjecture was founded upon the supposition that man came shortly after the glacial age.

But later discoveries have been made and more careful scrutiny of previous "finds" instituted, and though archaeologists, like other people, are unwilling to alter an opinion to which they, on what they supposed was sufficient evidence, had given their adhesion, yet the last four years have witnessed a great change in view on this subject. Lyell's present view is unknown, but in his later editions he has suddenly dropped from 800,000 to 200,000 years.

A collapse from 1,000,000 years, which were insisted upon with confidence in the British Association in 1871, to 20,000 in 1873, ought to put our second-hand scientists upon their guard.

Perhaps in this vain-glorious year we ought to refrain from stating that the exposure of many of the mistakes upon this subject is due to the common sense and industry of Americans. Lyell's estimate of the Mississippi delta at New Orleans was 100,000 years, and both Lyell and Lubbock approved of the estimate of 57,000 years for Dr. Fowler's Red Indian, who was found buried sixteen feet deep in the mud; but Mr. Fontaine found a skeleton in the same neighborhood under fifty feet of earth, which had been buried but four years, and the United States engineers after careful calculation find that the whole New Orleans delta to the depth of forty feet is the product of four thousand four hundred and forty years.

To Professor Andrews of Chicago is due great credit for increased knowledge in this matter. His masterly examination of the probable date of the glacial age at Lake Michigan, which date he gives at from five thousand to seven thousand years, has opened the eyes of scholars to the wild character of European guesses upon the age of ice, and his exposure of the oft-repeated blunders about the cone of Tinieres secures him the gratitude of all seekers after truth. This cone is at the mouth of the River Tinieres, which flows into Lake Omer, Switzerland, and is formed by the debris annually brought down by the torrent. By a mathematical error, which, when explained, is obvious to everybody, Mr. Moslet made the cone ten thousand or more years old, and gave the date of some stone implements found about half way up the cone, as more than six thousand years. Prof. Andrews demonstrates that the implements are not three thousand years old, and that the cone began to form some forty-five hundred years ago.

The ultimate conclusions of science will of course be true, but it seems to be a law of its progress always to advance through error.—*Cor. of the Appeal.*

WHAT TRUE LOVE IS.

MANY women suppose they love their husbands, when, unfortunately, they have not the beginning of an idea what love is. Let me explain it to you. Loving to be admired by a man, loving to be petted by him, and loving to be praised by him, is not loving a man. All these may be when a woman has no power of loving at all,—they may all be simply because she loves herself, caressed, coaxed, as a cat likes to be coaxed and stroked, and fed with cream, and to have a warm corner.

But all this is not love. It may exist, to be sure, where there is love; it generally does. But it may also exist where there is no love. Love is self-sacrifice; it is life out of self and in another. Its very essence is the preferring of the comfort, the ease, the wishes of another to one's own, for the love we bear him. Love is giving, not receiving; love is not a sheet of blotting paper or a sponge, sucking in everything to itself: it is an out-springing fountain, giving from itself. Love's motto has been dropped into this world as a chance gem of great price by the loveliest, the fairest, the purest, the strongest of lovers that ever trod this mortal earth, of whom it is recorded that He said, "It is more blessed to give than to receive." Now in love, there are ten receivers to one giver. There are ten persons in this world who like to be loved, where there is one who knows how to love. That, my dear ladies, is a greater attainment than all your French and music and dancing. You may lose the power of it under a load of early self-indulgence. By living just as you are all wanting to live,—living to be petted, to be flattered, to be admired, to be praised, to have your own way, and to do only that which is easy and agreeable,—you may lose the power of self-denial and self-sacrifice; you may lose the power of loving nobly and worthily, and become a mere sheet of blotting-paper all your life.—*Mrs. H. B. Stowe.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 30, 1876.

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

C. W. STONE, - - - LOCAL EDITOR.

A VISIT TO THE COLLEGE.

WE had the pleasure, a few days since, of spending part of a day at the Battle Creek College in this city. The building itself is of a very pleasing outward appearance, and is situated in the most elevated part of the city, of which a beautiful view is obtained from the tower of the College. For several miles around, the College is the first building, from its prominent situation, to attract the attention of the traveller.

As you pass along the busy part of Main St. towards the west, the College building stands directly in front of you, about a half mile distant. It is surrounded by beautiful grounds, which are being fitted up in a very attractive style. The building is in the form of a Greek cross, which is a cross whose opposite arms are of equal length. It has two main entrances in front, one upon the right wing and the other upon the left. Upon the first floor are two large and convenient school rooms, besides large entries, hat rooms, &c. These school rooms are numbered 1 and 2. On the second floor, the arrangement is much the same, and the rooms are numbered 3 and 4. On the third floor is the lecture hall extending from front to rear, over rooms 3 and 4 below. In the left wing is a recitation room, and in the right wing, the College museum. This museum is young, but it promises to become a very interesting feature of the establishment.

Descending into the basement, we find another commodious recitation room where the chemical and philosophical apparatuses are stored, and where classes in chemistry, philosophy, and physiology recite.

We were just returning from our hygienic *déjeuner* at the Health Institute, when the melodious notes of the "first bell" rang out their timely warning to teacher and pupil to repair to the scene of action for the day, and report ready for duty. Something of the power of habit impelled the writer to yield obedience to this morning summons, which for the last thirteen years has called us to the school room as teacher about fifteen hundred times; and, falling in with pupils who were bending their steps thitherward, we soon reached the College and ascended to the second floor, where we awaited the calling of the roll. This being finished in the different rooms, the pupils marched quietly to the lecture room above, to attend morning services.

We cannot say that the tones which proceeded from the cabinet organ, which evidently is in its dotage, were particularly soothing; but the choruses from that assembly of young men and women, boys and girls, happy and cheerful in the enjoyment of a good school, was really inspiring. During the prayer that followed, the school all knelt down. After prayer, the majority of them went down stairs, leaving a class of about thirty, who finished the hour with a singing exercise under the instruction of Prof. Bell.

This was a very interesting rehearsal. Opportunity is found here for learning the rudiments of the science and of making some progress in the art.

The next hour we spent in No. 4, listening to Prof. Brownsberger's grammar class. Prof. B., who is the principal, is a man whose pleasing manner puts you at once at ease and makes you feel at home; and while we listened to the cheerful recitation, and noted the thoroughness with which every point was discussed, we almost wished for our boyhood days, that we might be a school-boy once again.

At this same hour, another class in grammar was reciting in No. 3 to Prof. Bell. At a previous visit, we heard that recitation. Prof. Bell is a teacher of great experience, and as a thorough disciplinarian and instructor, he is not readily excelled. A perfect recitation was required from every pupil in the class; and the good results of this requirement were made apparent by evidence that the lessons had been well studied.

We passed most of the third hour in listening to the first reading class, in No. 2. This is one of our favorite recitations, therefore we were much interested. A good degree of thoroughness was observed in this room, the teacher Miss. Nellie Rankin, endeavoring to have each stanza read until the reading of it reached a sufficiently pleasing style. The forenoon was finished by us in the lecture room above, where

another reading class was reciting to Mrs. S. M. Spicer. Considerable attention was paid to articulation, and to the definition of words.

In the afternoon we took time to visit room No. 1, to hear Prof. H. J. Spicer's arithmetic class. This class was digging out the principles of fractions. We were pleased to see that the teacher required the pupils to give the principles involved in each step, and work enough at the board to make each process clear. We were pleased also to notice the gentlemanly and lady-like decorum of the students during the recitation, and for that matter, we might say, during the day, and throughout the house.

A very interesting class in physiology recites every forenoon in the basement to Dr. J. H. Kellogg, M. D. We know of no place where clearer instruction in this study would be likely to be found.

Space forbids our dwelling longer upon details, but we must say of the school as a whole, that in point of order, clearness of instruction, and general regulations, it is a school of much merit, and well worthy of the patronage of our people, or of any people who would place their children under the care of God-fearing teachers, teachers who interest themselves, not only in the progress of the pupils, but in their moral behavior out of school, and in providing that proper influences may surround them at their boarding places and rooms.

C. W. STONE.

THE SANCTUARY.

Forty-second Paper.—The End of Sin.

THE division of the subject now under consideration, is one of exceeding interest. The great burden of the penitent, reaching out for a Saviour, is, "Who shall deliver me from the body of this death?" And the great joy of the new convert is, "There is now no condemnation to them who are in Christ Jesus." The question of becoming free from sin, and the process by which this is accomplished, has power to affect the heart of the awakened sinner, as no other question can.

With scarcely less interest we go forward to the final disposition of sin, when it shall be forever put away. We have now traced it, in the work of salvation, from the sinner to the sacrificial victim, from the victim to the sanctuary, from the sanctuary to the scape-goat, which in the antitype is Satan, and are led to the conclusion that sin, of which he is himself the author, comes to its end in his destruction.

But it may be asked if Paul does not show by the expression that Christ "appeared to put away sin by the sacrifice of himself," that he did put it away upon the cross. The answer is that that must be understood only as making provision for the putting away of sin; for sins cannot be put away in advance, and millions of those who will be saved, were yet unborn when Christ suffered.

But a still stronger objection to the view here advocated, that Satan is the antitype of the scape-goat, is urged from the expression used in reference to that goat in Lev. 16:10: "But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness." How, it is asked, can the scape-goat be a type of Satan when an atonement was made with him? does Satan have anything to do in making the atonement? Assuredly not; and we do not think such an idea is presented in the text. It does not read that the goat should be presented alive before the Lord that he might make an atonement for the sins of the people, or to assist in making the atonement. But the goat shall be "preserved alive before the Lord," by whom? By the priest. "To make an atonement with him." Who to make an atonement? The priest. Then the atonement is all made by the priest. No one shares with him in this work. But in making the atonement, or in carrying out, or completing, the work of the atonement, the high priest has something to do with the scape-goat, and that is to heap upon him the foul load of the sins of the people and send him away to be heard of no more forever.

So, as the antitype, Satan has nothing to do of himself in making the atonement. He has no share in the work; but our High Priest has something to do with him in carrying out the result of his work, by making him bear away the sins which have been taken from the sanctuary, that he may perish with them, and thus a final disposition be made both of them and him. So far therefore as concerns the relation which Satan bears to the atonement, no objection exists to the view here advocated.

Another query arises relative to the punish-

ment of sin. If Satan is punished for the sins of the righteous, are not those sins punished twice, once in the person of Christ, who suffered for our sins, and again in the person of Satan upon whom they are finally laid? We answer that the sins of the righteous are no more punished twice than the sins of the wicked. Christ suffered for all alike, just as much for those who will be finally lost, as for those who will be saved. But the lost will all be punished at last for their own sins.

The trouble arises from a misapprehension of the position of Christ as our substitute. The idea seems to be generally entertained that Christ in his own person suffered all the punishment due to the sins of all the saved, which they would themselves have endured had they been lost. This leaves those who believe in eternal misery to grapple with an insurmountable problem; and it leads to the most ultra Calvinism. The truth seems rather to be that Christ appeared before the law as an innocent victim to meet in behalf of others the sentence, "The soul that sinneth, it shall die." The offering was voluntary, and therefore involved no injustice; it was from one of so exalted a position that God could accept it; and it was of such infinite value that the law could honorably relax its claims from all those who would accept of it, even if all the world should do so. But we have seen from the type that the removal of sin from the penitent did not cancel the sin itself but only transferred it to some other object. The forgiveness was relative not absolute; that is, as related to the sinner it was forgiven, but the sin itself was considered still in existence to be disposed of in some other way. Christ has done for us in fact what the ancient offering did for the sinner in figure; that is, he has provided a medium through which sin with its guilt may be removed from us and transferred to some other party. Thus we can be saved, but the sin must meet its just desert in some other quarter.

Let us now consider where this, in the case of the sinner, would naturally fall. Sin did not have its origin with mankind. They were not the original agents of this evil, but were seduced and led away under the power of temptation by another. And this we apprehend to be the difference between the condition of men and that of Satan and his angels. With the one sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would not be safe to re-instate to favor those with whom such a course could originate. But with the other, with men, sin was an evil into which they were led by another party; hence their case could be commiserated, and provision be made for their restoration.

Sin may therefore be represented as a partnership business. Satan is the senior party, the sinner the junior. The latter having been seduced into that position, is allowed under certain conditions, to leave the company and step out from under the obligations of the business. Upon whom then will they fall? Upon the only remaining member of the firm, the instigator of the whole business, the senior partner, Satan. If the sinner chooses to maintain the partnership in that illegitimate business, he can do so, and receive in his own person at last the punishment of his deeds. But it is in his power, if he so desires, to leave his present relation, unite himself to Christ, and leave his former business with him who is primarily responsible for it.

And this is what we are taught by the doctrine of the scape-goat. The sinner goes free, and Satan receives the sins he has incited the sinner to commit back upon his own head, to answer therefor in the settlement which he at last must meet.

Viewing in this light the work of Satan among mankind, it is evident that the matter has been so overruled that he has been playing a losing game, in seducing men to sin. It would have been far better for him if he had done nothing of the kind. But having entered upon this work, we see that he has a personal interest of the most powerful kind to induce him to hold persons in sin to the last; for then they receive the punishment for their own personal sins which he otherwise must suffer. And every one who escapes from his power and secures salvation through Christ, adds an additional weight to his accumulating load of woe.

And it must strike every one as right and consistent that this should be so. The sinner has been seduced into sin, but he repents. Yet standing back of the scene, there is one who is the primary author and instigator of all, the inciting agent in every sinner's deeds; and when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and

seeks to put away his sins, what could be more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from the baleful root. In this, the decision of every right-minded intelligence must be, that God is just, and Satan receives no more than his due desert.

Satan, having thus received the load of sin from which the righteous have become free, and being confined to this desolate earth, is reserved to the day of perdition. The thousand years' length expire, the lake of fire prepared, for the devil and his angels, appears. They are therein, and all the wicked in league with them, share the same fate. Then every sin ever committed is punished, and in the persons of the wicked, evil angels and Satan, it perishes forever.

DEDICATION AT ROCHESTER, MICH.

THIS meeting was held according to appointment, Nov. 18 and 19. The brethren of the Rochester church have, at considerable labor and expense, which they have assumed with commendable spirit of self-sacrifice and devotion, moved their church building from where it was first erected, some years ago, and rebuilt in the pleasant and enterprising village of Rochester. They have secured a fine location, and the church, as now fitted up, affords an exceedingly pleasant and comfortable place of worship nearly equal to any in the place.

Commencing Friday evening, seven meetings were held, closing Sunday evening, besides special meetings and several sessions of the Trinitarian and Missionary Society. The dedication services were held Sunday, at 10:30 A. M. Unfavorable weather, and other special services in the place, reduced the attendance from without, but low what was expected, but there was a good representation of the citizens of the place; and all things considered, the occasion was a very satisfactory one. Elds. Haskell, Lawrence, and Lamson were present to assist in the services.

In dedicating the place of worship which had been prepared, to the service of the Lord, the church also dedicated themselves anew to him, this being after all the matter of real importance, and entered into a covenant with the Lord and each other, which, if they will carry out their own spiritual prosperity will be assured, and a gathering influence will be exerted through all that community in behalf of the truth. Quite a number of brethren and sisters were in from adjoining churches, who seemed to enter heartily into the spirit of the occasion.

The cause in Oakland County has, in many years, labored under some adverse influences which have hindered its advancement. But these are passing away, and with these, prejudice is fast disappearing. The brethren think it a good time now for a course of lectures to be given in their new house of worship, and are anxious for this to be done. We think such lectures might be given with good prospects of the most cheering results. We trust a light has now been established in R. which will shine with ever-increasing luster till the end.

NO WONDER.

THE *Restitution* is still exceedingly annoying to the union existing both in sentiment and practice among S. D. Adventists, and in a recent number makes another attempt to show that facts are not facts, or, in other words, that we are changing our expositions when we are not, and that we are at variance on points where we most fully agree. It asks why Eld. Waggoner's work on the Law is now omitted from our list of publications. For the very good reason, we answer, that the edition was long ago exhausted, and it has since been out of print. Did the *Restitution* never have any of the editions of its works run out of print, by being sold out and thus exhausted? Or is there so little demand for the works which it publishes, that when an edition is once issued, it lasts forever? We are happy to say that Eld. Waggoner has re-written his work on the Law; it has already appeared in the *Review*; and we hope to see it in book form in due time.

But the principal object of the present effort of the *Restitution* is to array Eld. Waggoner against each other. It refers to a late article on the Two Covenants, in which we show that the ten commandments were not of the old covenant, then quotes from the work of Eld. W., to show that the ten commandments were of the old covenant; a position which Eld. W. never held nor advocated since he became an observer of the seventh day. The quotation given is this: "These commandments [the

commandments] are all that were comprehended upon the expressions, 'Obey my voice,' and 'keep my covenant,' as we have seen that these commandments were the covenant which he spake with his people, and wrote on two tables of stone; and it is said in Deut. 5:22, 'He added no more.' Now this is exactly what we said in the article above referred to; namely, that God had a free covenant antedating the covenant made with Israel; that that was called his covenant; that for years this was the ten commandments, the covenant commanded, not the covenant made. The two are just as distinct as any two objects can be, with both Eld. W. and myself have held, and still ever hold. Yet the *Restitution* holds this up as a great contradiction between Smith and Waggoner, and asks which the S. D. A. people will follow; whereas, in all other things we shall always be able to agree as fully as we do in this, there will be no need of any prayer in our behalf that we may be one.

Now our heading applies; and we just wish to say that if people will not or cannot examine subjects more carefully than the *Restitution* has examined this matter, if they will not or cannot go any deeper below the surface than it has done in this instance, it is no wonder that the Sabbath truth and its kindred doctrines, which are as clear as the noon-day sun, are still before their clouded vision but a mass of mist and moonshine. But this state of things denotes a condition of the head or heart sincerely to be commiserated.

WHAT THE METHODIST DISCIPLINE SAYS.

I HAVE read the Methodist discipline through several times, and always with much profit, not for the sound doctrine it teaches, but for the good practical advice it gives. No one can read it now without being forcibly impressed with the fact that this once devoted church has now terribly apostatized from its original standard. Take the following upon dress, once strictly enforced in that church:—

"RULES CONCERNING DRESS."

Ques. Should we insist on the rules concerning dress?
Ans. By all means. This is no time to encourage superfluity in dress. Therefore, let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves with 'gold, or pearls, or costly array.' I Tim. 2:9.

Our own people will do well to read and heed this. Here is also some good advice about singing; but popular choirs have about superseded all this. May we never do the same.

"THE SPIRIT AND TRUTH OF SINGING."

Q. How shall we guard against formality in singing?
A. 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five verses.
2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slow.
3. In every society let due attention be given to the cultivation of sacred music.
4. Let one or more be chosen in each society to lead the singing.
5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the congregation to sing, not one in ten only.

Here follows some most excellent advice to ministers. I hope all our own ministers will read it and lay it to heart and carry it out. Our success would be much greater than it is if we would.

"RULES FOR A PREACHER'S CONDUCT."

Q. 1. What are the directions given to a preacher?
A. 1. Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.
2. Be serious. Let your motto be, *Hotness to the Lord*. Avoid all lightness, jesting, and foolish talking.
3. Converse sparingly, and conduct yourself prudently with women. (I Tim. 5:2.)
4. Take no step toward marriage without first consulting with your brethren.
5. Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one; because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.
7. Tell every one under your care what you think wrong in his conduct and temper, and that lovingly, plainly, and as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.
8. Avoid all affectation. A preacher of the gospel is the servant of all.
9. Be ashamed of nothing but sin.
10. Be punctual. Do everything exactly at the time. And do not mend our rules, but

keep them; not for wrath, but conscience' sake.

"11. You have nothing to do but to save souls; therefore, spend and be spent in this work; and go always, not only to those that want you, but to those that want you most.

"Observe! it is not your business simply to preach so many times, and to take care of this or that society, but to save as many sinners as you can;—to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember a Methodist preacher is to mind every point, great and small, in the Methodist Discipline. Therefore, you will need to exercise all the sense and grace you have.

"12. Act in all things, not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner in which we direct: In preaching and visiting from house to house; and in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for his glory.

"Q. 2. Are there any smaller advices that might be of use to us?

A. Perhaps these: 1. Be sure never to dis-appoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young preachers often exhort without taking a text. 10. Always avail yourselves of the great festivals, by preaching on the occasion.

"THE DUTY OF PREACHERS TO GOD, THEMSELVES, AND ONE ANOTHER."

Q. 1. What is the duty of a preacher?
A. 1. To preach. 2. To meet the societies and classes. 3. To visit the sick.

Q. 2. How shall a preacher be qualified for his charge?

A. By walking closely with God, and having his work greatly at heart; and by understanding and loving discipline, ours in particular.

Q. 3. Do we sufficiently watch over each other?

A. We do not. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons? They are either instituted or prudential.

"I. The instituted are,

"1. Prayer: private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer, every morning and evening in particular?

"2. Searching the Scriptures, by
(1.) Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there.

"(2.) Meditating: At set times. By rule.

"(3.) Hearing: Every opportunity. With prayer before, at, after. Have you a Bible always about you?

"3. The Lord's Supper: Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

"Fasting: Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

"5. Christian conference: Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

"II. Prudential means we may use either as Christians, as Methodists, or as Preachers.

"1. As Christians: What particular rules have you in order to grow in grace? What arts of holy living?

"2. As Methodists: Do you never miss your class?

"3. As preachers: Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every society and their leaders?

"These means may be used without fruit. But there are some means which cannot: namely, watching, denying ourselves, taking up our cross, exercise of the presence of God.

"1. Do you steadily watch against the world? Yourself? Your besetting sin?

"2. Do you deny yourself every useless pleasure of sense? Imagination? Honor? Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? Do you see the necessity of this? (2) Do you eat no more at

each meal than is necessary? Are you not heavy or drowsy after dinner? (3) Do you use only that kind, and that degree of drink, which is best both for your body and soul? (4) Do you choose and use water for your common drink? And only take wine medicinally or sacramentally?

"3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

"4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

"Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace."

This is just what we all ought to do, and must do, if we prosper in the Lord.

D. M. CANRIGHT.

"TURKEY AND RUSSIA."

[The following article from the *Youth's Companion* is a careful digest of the present political relations of Turkey and Russia, and as such is worth preserving by all who would have clear views in reference to the painfully interesting "Eastern Question." G. W. A.]

Let us recall three facts. One is, that Constantinople, the present capital of Turkey, was the seat of the Greek church, of which Russia is now the head, before the Turks invaded Europe.

The second is, that a large portion of the inhabitants of Turkey are not only Christians, but are Slaves, that is, of the same race and blood as the great body of the Russians themselves.

The third fact to be kept in mind is, that for two centuries the Russians have coveted Constantinople, for two reasons; because she has her ambition that that city should once more be the capital of the Greek church, and because she desires to be a great naval power. Now the possession of Constantinople would give her the command, not only of the Black Sea, but also of the Eastern Mediterranean.

Peter the Great left it as an injunction on the Czars who should succeed him, to conquer Constantinople; and this has accordingly been the aim of the Czars ever since. The Crimean war was the result of an attempt to make this conquest on the part of the Czar Nicholas; but England and France came to the Sultan's rescue, and Russian ambition was checked by the fall of Sebastopol.

Russia still covets Constantinople, and is believed to be, at this moment, taking advantage of Turkey's difficulties with that end in view. She has encouraged the rebellions in Bosnia and Bulgaria, and undoubtedly urged Serbia to declare war against Turkey, and the Servian army is full of Russian officers and soldiers.

But what concern has England, so far distant, in this trouble between Russia and Turkey? What cares she whether Russia takes Constantinople, or what becomes of the Sultan's rule? She has two reasons for being deeply interested in the quarrel. In the first place, England is the foremost naval power in the world. She boasts that her navy is the greatest, and that her fleets rule every sea. She dreads to see Russia in possession of the Bosphorus, with a great port at Constantinople, rising to be a rival naval power.

But she has a yet more powerful reason than this. England rules over the great empire of India. She is most anxious to maintain that rule, and will fight to the last to maintain it.

Now Russia has been for years approaching India with her troops by way of Central Asia; and now her armies are almost in sight of the Indian frontier. There is little doubt that Russia is ambitious to possess India, as well as Constantinople.

Well, it happens that the nearest route for England to India is through the Mediterranean, and by the Suez Canal. Suppose, then, that the Russians had Constantinople. Her fleets could sail freely on the Mediterranean, and would prove an immense obstacle in the way of English ships going to India. She might be able to cut off English communication with India by this nearest route altogether.

In case of a war, then, we should see the Russian fleet in the Mediterranean stopping the way of the English, while with her armies in Central Asia she made an attack on India.

It is mainly this fear of losing India, and of Russia's getting it, that impels England to sustain the Sultan, and to resist a Russian conquest of Constantinople; thus she fought for Turkey in the Crimean war, and will probably fight for her again, if the worst comes to the worst.

Austria has a deep interest in the Eastern problem, though which side she would take in the event of war is doubtful. Her empire is

composed of several races which do not live very amicably together under one rule. Within her limits are Germans, Magyars, or Hungarians, Czechs, and Slaves. Each of these races distrusts the others, and fears that one of the others will gain the ascendancy in the empire.

The Austrian Slaves border upon the Servians and Bosnians, who are also Slaves. Austria is afraid of the latter's becoming independent, or part of Russia, for then she might lose her own Slavic population. So Austria has always sided with Turkey, and would be very likely to do so now. Besides, Austria would not like to see Russia become more powerful, and become mistress of the Danube.

Neither Germany nor Italy have a direct interest in the Eastern difficulty; their course, in case of a war, would be dictated by their alliances, and the gain they might expect from the promises of a power—probably Russia—in return for their aid. Both would be inclined to favor Russia; for Germany desires Belgium, Holland, and Denmark, and Italy craves a part of the Austrian Tyrol; and Russia would probably consent to aid in fulfilling these ambitions.

INDIA.

CALCUTTA, Nov. 20.—Three large islands, namely, Hattiah, Sundeeep and Dahkan Shahabazhare, and numerous smaller islands included in Backergunge, Nookholly, and Chittagong, were entirely submerged by the storm-wave of October 31, as was also the mainland for five or six miles. These islands are all in or near the estuary of the river Megna. The largest, Dahkan Shahabazhare, was 500 squares in extent. It had a population of about 240,000. Hattiah and Sundeeep together had about 100,000 population. Up to about 11 o'clock on the night of the 31st, there were no signs of danger, but before midnight a wave swept over the country to the depth, in many places, of twenty feet, surprising the people in their beds. Dense groves of coconut and palm trees around the villages enabled many to save themselves by climbing among the branches. Some took refuge on the tops of their houses, but the water burst the houses asunder and swept them out to sea. Some were carried thus across the channel, ten miles, to the Chittagong district, but the vast majority were never heard of again. The country is perfectly flat, and almost every one perished who failed to reach the trees. There is scarcely a household on the islands, and on the adjacent coast, but lost many members. The cattle are all drowned, the boats are swept away, and the means of communication with the other districts is destroyed. There is much distress among the survivors, which the government is relieving.

The *Government Gazette* says that wherever the storm-wave passed it is believed that not a third of the population survived. The islands have barely one-fourth of their former inhabitants. The stench from the putrifying bodies is insufferable, and a general outbreak of the cholera is expected. A correspondent says that this fear is happily not yet realized, except in Nookholly, where the disease has appeared.

FAMINE.—Reports say that India is threatened with famine. It is stated that seven districts containing 6,000,000 of inhabitants are threatened with severe distress. The Collector of Peonall reports that not a single blade of grass is visible for miles. The tanks and rivers are drying up, and cattle are starving. The Collector of Scholapore gives a still worse report. The Government has opened relief works, and is employing people in excavating tanks and making roads.—*Religious Intelligencer*.

CHARLES CUMMINGS, four miles west of Bellevue, Mich., while digging a ditch a few days ago, unearthed the bones of a mastodon. He found some of the leg, hip bones, ribs, and about twelve feet of the back bone. The ribs are five feet long.—*Home Journal*.

Notice.

A CHANGE in my appointments. At Hamler, Dec. 9, 10, I desire to meet especially Brn. Wm. F. Crous, C. G. Daniels, T. F. Emans, Wm. Brown, and any others that may be induced to engage as canvassers for our periodicals.

At Bowling Green, Dec. 16 and 17, we wish to meet Brn. Clymer, Clinger, Radabaugh, Olds, and others.

At Yellow Springs we wish to meet Brn. Lucas, Glascock, Benton, H. W. Cottrell and others.

Meetings begin Friday evening. Matters of importance to be considered. Come, brethren, with anxious desire to learn your duty more perfectly. H. A. ST. JOHN.

HE KNOWETH OUR FRAME.

My Father knows my frame,
That I am only dust;
Then let me ne'er complain,
Though worn by grief and pain;
For what he doth ordain
Is good and just.

He seeth all my tears,
My sorrow, and my care.
He knoweth all my fears;
And when the foe appears,
The pitying Father hears
My feeblest prayer.

His ways I may not trace;
But in the bitterest hour,
Let me but see his face,
And feel that loved embrace,—
This will impart me grace
And heavenly power.

Ah! yes; my frame he knows,
My secret thoughts can see,
Compassionates my woes,
And deigneth to disclose,
E'en in the opening rose,
His care for me.

He knoweth what is best
For me to do and bear.
I make but one request,—
Lord let me come and rest
My head upon thy breast,
'Tis all my prayer.

Then let me not repine.
Thy holy will be done.
This prayer be ever mine,—
Let me be wholly thine,
And with the ransomed shine—
Shine like the sun.

When he who bled and died
Shall come in kingly power,
I shall be satisfied,
If I may there abide,
Safe near his precious side,
In that dread hour.

LILLA D. AVERY.

Locke, Ing. Co., Mich., Nov. 10, 1876.

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.

ROME, N. Y.

AFTER an absence of ten weeks, I am at Rome again, where I find my family and all well. Our brethren report that they have had many excellent meetings since I left. Nearly all are firm in the truth, and we are glad to say that about a dozen new ones have taken their stand upon the Sabbath during this time. These are excellent persons who will add to the strength of the cause. It is but justice to say that Bro. Hall has labored very faithfully here, and has aided greatly in producing these good results.

I am delighted with our new meeting-house. Rome is a beautiful city any way, and our meeting-house is absolutely in the most beautiful place in the city. It fronts upon a lovely park, and has excellent streets and walks all around it. The brethren have spared no pains to make the meeting-house just right every way. The people here thought we would have to put up a sort of homely shanty which would be no honor to the place; but they now express great astonishment when we have nearly finished one of the nicest and most tasteful churches in the city, though, of course, not the largest and most expensive. It is the best house I have ever seen built by our people.

Bro. Buel Whitney has been untiring in his efforts in erecting this house; and by careful management he has probably saved several hundred dollars in the expense. We are expecting a good time at the dedication. The brethren from Adams Center will charter a car and come en masse. Again we earnestly invite all our people within a reasonable distance to be sure to attend this meeting, Dec. 9 and 10. Meetings will commence Friday evening at six o'clock, and Sabbath morning at nine. Come directly to the meeting-house, where a committee will be prepared to take care of all who come. We expect to make a big effort in this State this winter in the tract work. Let every director who possibly can, come; and let all come prepared to take hold and work for the interest of this meeting.

With the inducements now offered, I am satisfied that our brethren can make good wages in canvassing for the REFORMER and other works. In engaging in this work they will not only be helping themselves, but advancing the precious cause of truth. All these matters will be thoroughly talked up at this meeting. All who think of engaging in the work of canvassing for a business should be here. Those who cannot possibly come, should report.

D. M. CANRIGHT.

OHIO, DIST. NO. 4.

BAD roads and bad weather, but a good turnout, and an excellent meeting, one of the best we ever attended in Clyde. There are some good workers in Dist. 4, and their number is increasing. The Spirit of the Lord was with us, and we had an encouraging season. Bro. Jas. Rowe, the new director, is fast learning how to do his work, and takes a real interest. Nine new members were added. Every report received represented a donation. \$62.70 received during the quarter. 32,169 pages of tracts and pamphlets distributed. Dist. No. 4 has already ordered 2400 almanacs. Four persons are all ready to begin the work of canvassing for SIGNS and REFORMER as soon as the premiums can be obtained.

Bro. John Fulton, who returned with me from Battle Creek, spoke twice to good acceptance. Bro. Joshua Ballard was ordained deacon. We expect to see a good work done in this district during the next quarter. The Lord blesses his people in the degree that they move out by faith in doing good.

Let every member in this district get one subscriber for the SIGNS OF THE TIMES, and one for the HEALTH REFORMER.

H. A. ST. JOHN.

ILLINOIS.

OCT. 20-22, I spoke five times in the Ward school-house, in Wayne Co. One united with the Keenville church, and another promised to unite with the same congregation the succeeding Sabbath.

OCT. 23, 24, I did Tract Society work at Flora and on the train.

OCT. 25, 26, I held two meetings at Greenup, Cumberland Co. The brethren and sisters here voted to perfect church organization.

OCT. 27-30, I attended nine meetings in Clark Co. The Martinsville church has sustained a loss of spirituality on account of a lack of forbearance and love among brethren. Brethren and sisters, reread Col. 3:12-14—words of the Spirit! We must walk by the same, or be finally lost. The church took a decided stand for the right on several points, putting several members under church censure for mistakes. Two had used tobacco so long, and (with the lips, at least) had made so many confessions, that it appeared somewhat disgusting to the brotherhood. The church said, "Overcome—in Jesus' name, overcome—or we shall be compelled to cut off your names." Another was censured for slackness in money-matters. All have an open path before them, and may improve if they will. Brethren and sisters were present from four counties. Bro. Wm. Doyal was elected and ordained elder of the church at Greenup. The meeting closed with good cheer.

Nov. 1, 2, I held two services at Campbell. We received one new friend to the truth—the result of reading. Last year she read the SIGNS; this year she is to read the REVIEW. Praise God! Onward, ever onward!

Nov. 3-9, I held nine meetings in Coles Co. Two, baptized at the camp-meeting at Kankakee, were received into the Oak-land church; another whom I immersed at C. was also received. Here we found two brethren in trouble. Yes, trouble that cast a gloom over all. We may live in trouble, die in trouble, and sink, at last, with troublesome men and devils. How much wiser to live for God!

Nov. 10-12, I held seven meetings at Lovington. Here the tongue and pen had done harm. One brother from an adjoining county would most likely have united with us, had not trouble arisen. "How long, O Lord, how long?" We live in "the last days;" and their perils are upon us. From now to the end may we all realize it.

Hopeful features to be added to this report, are: First, the erring ones generally satisfactorily confessed and earnestly resolved for the future. Secondly, churches have tried to do their part well. Thirdly the word is, Let us have a pure church, be it ever so small. Fourthly, since our Conference, the brethren and sisters are awakening to duty on the subject of tithing. Fifthly, although I have been made sad several times of late, still I am hopeful in God. In the future may I ever work by the double rule of Isa. 58:1; 2 Tim. 2:24, 25.

G. W. COLCORD.

Coleta, Ill., Nov. 17, 1876.

FRANKLIN CO., IOWA.

MEETINGS are still interesting, but the greatest regret is that there is not much in-

terest to read. Thirty-three discourses have been given. It is generally acknowledged that we have the truth, but as yet only a few have begun to obey. Last night the house was crowded. The subjects thus far presented have been, "The Prophecies," "Coming of Christ," "Signs of the times," "Sabbath," and "The time of reward, and sleep of the dead."

We still hope and pray for others to embrace what they know to be truth. If all who are convinced would obey, there would be a company of about twenty-five good, honest souls.

G. V. KILGORE.

INDIANA.

SINCE my last report, our meetings have progressed with great interest. We were compelled to leave the Presbyterian church, where we had been holding our lectures, on account of teaching "that Christ was not prophet, priest, and king, upon the earth," as the elder of the church informed me when he gave me notice to leave. He also stated that he understood that we would preach against the observance of Sunday as the Sabbath, which he would not permit. We then secured the school-house here, which was too small to accommodate the crowds which attended.

The Methodist and Presbyterian ministers opposed strongly. I attended the last meeting they held to take notes for the purpose of replying. When the meeting was about to close, I stepped forward and asked permission of the Presbyterian preacher to give out an appointment that night that I would reply next night. As I apprehended, he refused to speak to me, and turned his head toward the wall. I then waited until the meeting was dismissed and called the large congregation to order. I stated to them what their minister had refused to do, and invited all that loved the truth to come out and hear my reply; also, that as we were not permitted to occupy the church or school-house, we would hold our meeting in a large and commodious barn in the neighborhood, which had been kindly offered us by a farmer named John Friend. He seated the barn, and although the night was rainy the attendance was large and the interest excellent.

Many are intensely interested in the precious truths which we are advocating, and some have commenced the observance of the Sabbath, that had heard before upon this subject. We will continue our meetings in this vicinity, if the Lord will.

Strive with God in prayer, with me, that a company may be raised up here to his glory, that will keep the commandments of God and the faith of Jesus.

ARTHUR W. BARTLETT.

Perrysburg, Ind., Nov. 20, 1876.

NORTH-EASTERN MISSOURI.

I CAME to this place and commenced meetings the 11th inst., and was immediately challenged to discuss the points of difference between us and the Disciple church. The propositions were agreed to, and Eld. Russel, a man famous for his fighting proclivities, after engaging us in two reviews, set in with regular rules and moderators for five sessions on the Sabbath, Sunday, and Kingdom questions. The result was in our favor; truth gained the victory, and we had almost the entire sympathy of the community on our side. So we labor on, trusting in the Lord.

J. H. ROGERS.

Bib's Grove, Mo., Nov. 20, 1876.

RICHLAND, KAN.

Our meeting at this place closed to-day. The outside attendance was not very large, but the most of those who did attend were deeply interested. Five were added to the church by baptism. This church was organized a little more than two years since, with a membership of nine. It now numbers thirty-six, with very good prospects for several additions in the near future. Bro. Kennedy was with me at this meeting.

J. LAMONT.

Nov. 20, 1876.

MEETINGS IN MO.

At Avilla, much to the disappointment of the church and to his sorrow, after preaching three times, Eld. Chaffee was summoned to the side of a dying mother. The church here need the advice of an experienced minister. At Neosho, Newton Co., there are four excellent families holding on manfully to the truth.

Eld. J. G. Wood has been with me at Drywood, Clintonville, and Union Point

churches. At Clintonville, Bro. S. McAleander was ordained elder, and Bro. J. B. Saunders, deacon.

At Union Point one was baptized and two united with the church. There are many calls for labor in Vernon, Cedar, and St. Clair Counties.

WM. EVANS.

Rockville, Nov. 20, 1876.

BELOIR, KANSAS.

OCT. 20, I commenced meetings in the Linn Creek school-house, about six miles north-west of the Richland church and six miles south of Topeka. The rain and election hindered the meeting some. There has been plenty of prejudice, many staying away. The result has been that one or two families will take their stand on the side of truth. The Richland church have been strengthened and helped by these meetings.

Sabbath and Sunday, Nov. 17 and 18, I was with Bro. Lamont at Richland. Five were baptized by him. I am now in Jefferson Co., with Bro. L.

GEO. KENNEDY.

Nov. 22.

KENTUCKY.

I CONTINUED my lectures at this place until last Sunday evening, Nov. 12, with good interest most of the time. Several are keeping the Sabbath, I do not know just how many. I am not quite through yet, but am much worn and must rest, having labored almost constantly since May. Many efforts have been made to get a minister to oppose our positions. They finally succeeded in getting one, Dr. Berry, D. D., Cumberland Presbyterian. He gave two discourses against us,—one on the immortality of the soul. All his arguments for man's immortality were drawn from the law of transmission, thus: God is immortal. 1 Tim. 1:17; 6:16. Christ, being his son, by this law of transmission was also immortal; and he making man, by the same law, man was immortal. Any one can see by this theory that every thing would be immortal. Further he said, "Man was living before the breath of life was breathed into him;" but he offered no proof.

The other discourse was on the Sabbath question. The doctor boasted of his new ideas, and that with his logic he had demolished Sabbath-keepers in the West. Therefore, I will give a sample of his logic, with my replies. First, God created lights in the firmament of the heavens to divide the day from the night, and said, Let them be for signs and for seasons and for days and years. Gen. 1:14. He said this was the rule of time for twenty-five hundred years. In Ex. 12:2, he said there was a new cycle of time commenced, and this new beginning of time embraced days, weeks, months, and years, and was the origin of the first day Sabbath. On this Sabbath, the Israelites left Egypt. He said the number seven was a complete number, and therefore proverbial.

To sustain this position on Exodus 12, he referred to Lev. 23:39, which reads, "Also in the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."

Reply. First, I showed that time in weeks did not have its origin in Gen. 1:14. There were no weeks until after God had worked six days and rested the seventh. Secondly, I showed that time in weeks was not mentioned in Exodus 12, neither the Sabbath. Thirdly, that the week is an independent institution, not dependent upon months or years for its beginning or ending; that the Sabbath was a memorial of God's work and rest at creation, and wholly dependent on that for its origin and perpetuity.

He quoted the first part of the fourth commandment, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work;" then said, The seventh day is not the Sabbath, but the first, eighth, fifteenth, &c. I showed his dishonesty in this garbled quotation of the fourth commandment. Then I showed that the sabbaths in Lev. 23:39 were only monthly sabbaths, and pertained to the seventh month alone, and that they commenced in the evening. Verse 32. Therefore, in keeping Sunday as kept now, they break the doctor's Sabbath and the seventh-day Sabbath also. This is a sample of the wisdom of the great Dr. Berry, D. D.

S. OSBORN.

Knob Lick, Metcalfe Co., Ky., Nov. 17, 1876.

REPORT OF LABOR.

MONROE CO., NEW YORK.

SEPT. 16. Encouraging meetings with North Parma church. Baptized one. Administered ordinances. Members of this church have of late diligently sought to draw nearer to God and each other. As a consequence, meetings are deeply interesting, and they enjoy much of God's blessing.

MADISON CO.

Sept. 23. Chittenango Falls. Baptized six. May the Lord help these dear ones to live out the truth that they shall have continual additions to their number.

Sept. 26. Pompey Hill. Several years ago, Bro. J. N. Andrews held tent-meetings at this place, and quite a number embraced the truth, but rejecting organization, division and estrangement scattered them. There was good interest to hear, and earnest requests for series of meetings.

CHENANGO CO.

Sept. 29, 30. Linckean. Bro. E. A. Poole's neighborhood. Nearly all here are Sabbath-keepers—Baptists or Adventists. They are favored with two preaching meetings each Sabbath—Eld. Poole, S. D. A., and Eld. Clark, S. D. B. Held two evening meetings with them, the last congregation remaining till 11:30 P. M. asking questions, etc. Hope much of misapprehension and prejudice in regard to views of our people on organization, S. B., and spiritual gifts, were removed. May the Lord bless these brethren and sisters, and bring them to the unity of the faith in the bonds of peace.

CHATAUQUA CO.

Oct. 19. Clear Creek. Found friends here holding on in full assurance of faith and hope. Am holding meetings at school-house in village. Good attendance and deep interest.

Oct. 27, 30. Leon. Came to this place by invitation of Sabbath-keepers who had embraced the Sabbath mainly through T. and M. labor. Five have signed covenant under the title of "Leon Church of S. D. A." Baptized one. A little nucleus is thus formed around which honest hearts can gather, who shall obey the truth in the love of it.

In connection with meetings at Clear Creek, am holding meetings at Stowe's, six miles west of Clear Creek. There is good attendance in spite of political excitement and unfavorable weather. Am hopeful of good results.

At no time in my ministerial experience have I more felt the need of the earnest prayers of God's children, that I may have grace and strength to endure, and attain that condition wherein God can continue to bless my feeble instrumentality in bringing souls to obedience to the last warning message of mercy.

CHAS. B. REYNOLDS.

Clear Creek, Nov. 15, 1876.

TENNESSEE.

SINCE my last report, I have visited the company at Bee Creek. Held several meetings with them, of much interest and encouragement to all. Organized a church of eight with the following officers: elder, P. D. Moyers; deacon, Wayman Vanwinkle; clerk and treasurer, sister Vanwinkle. The elder and deacon were then solemnly set apart for their work by the laying on of hands and prayer; after which I presented a letter and became a member of this little body of Sabbath-keepers, the first ever planted on the Cumberland Mountains. Systematic Benevolence was organized to the amount of \$30.12 for the coming year; I also received presents amounting to \$9.00. A vote was taken and participated in by all, discarding the use of tea, coffee, pork, and tobacco, also a vote recommending Bro. P. D. Moyers as a proper person to receive a license. This little company will be known hereafter as the Mt. Gilead church, and the address of all its officers is Mt. Gilead, Cumberland Co., Tenn.

The closing exercise was a celebration of the ordinances, which was truly a refreshing season. One sister who had passed the frosts of nearly seventy winters, while participating in this exercise praised God with a loud voice for the blessed privilege. Tears flowed freely, and it seemed that Heaven smiled upon its children.

This church occupies an important place. There are a number who will doubtless soon join their ranks, while on every hand there is a wide field in which to labor. If

they keep humble and live near to the Lord, the Judgment alone can reveal the amount of good they will accomplish.

OLANDO SOULE.

Pikeville, Tenn., Nov. 12, 1876.

SMITHLAND, IOWA.

OUR meetings closed Sunday evening, Nov. 19. The interest was good to the close. Twenty-three gave their names to keep the commandments of God and faith of Jesus, as a result of these meetings. There are about eighty adult Sabbath-keepers in Smithland and vicinity now. We reorganize the Sabbath-school throughout. There will be about eighty scholars. We see no reason why this may not become a strong church. I trust the older members will realize the increased responsibility resting upon them on account of this addition to their numbers. We believe the Spirit of the Lord has been with us, and feel thankful indeed for this token of his willingness to bless our feeble efforts in his cause.

I now return to Dakota to labor during the winter. I earnestly desire the prayers of God's people to go with me. My address will be, E. W. FARNSWORTH, Elk Point, Union Co., Dak. Ter.

AWAKE! SLEEPER, AWAKE!

"AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light." Brother, sister, the day is at hand. Do you see the dawning light, and feel its electrifying influence? If not, awake, arouse! The light of the last message is spreading over the earth. Soon the great work will be finished. Are you in the work? Do you feel its importance? Are you in the enjoyment of religion; and holding personal communion with God? or are you instead living in the neglect of secret prayer? Parents, heads of families, are you maintaining the worship of God in your families? Can you neglect this and hope for a crown of life at the appearing of Christ? Is it a vain thing to worship God and ask his blessing upon your household? It is a great blessing to children to have praying parents and truly pious. Are your children having this blessing? Are they arising up to call you blessed? Will they have reason forever to praise God that they had praying parents? If you love your children, if you love life, think on these things; and not only think, but act.

And are you who can meet with a few, and only a few, of like faith, neglecting this privilege? Are there two or three that you can meet with, and you neglect to meet, because there are so few? Christ has promised to be in the midst of two or three who are met in his name. Do you desire his presence? His promise will never fail. Then meet in his name.

And are you bringing your tithes and offerings to the Lord? Are you making systematic contributions to the cause. The truth is spreading in all the earth; and means are needed, and will be continually needed, to carry the work forward. Brother, sister, scattered ones and all, are you doing your duty in this respect? Are you proving the Lord, and thus looking for his blessing in his own appointed way? If not, awake! Arise from the dead! The overflowing blessing is yours, if you comply with the conditions. Will you have the Lord's blessing? Awake to duty, and trust his promise. R. F. COTTRELL.

SPECIAL TO THE TRACT SOCIETIES.

In Michigan and other parts of the field agents' circulars for canvassing are being sent out. Extra inducements are offered to those who canvass for our periodicals. The object is to obtain for them a wider circulation. These inducements can be offered only upon the supposition that our brethren will subscribe, and pay the full price for the periodicals. Our brethren are expected to pay 2.00 for the SIGNS without a premium; then they can offer it to others with a premium at prices mentioned in the circular.

It is the same with the REFORMER. There is not a family of Seventh-day Adventists in the country but that needs the REFORMER for themselves. They are always expected to pay \$1.00 for it, then induce others to subscribe at the same price with the premium. Those who will give their time to canvassing can make special arrangements with the various Tract Society officers, the president being consulted.

We do not write thus particularly because our brethren and sisters would take advantage in this matter, but lest it should happen as in olden times that there be false brethren unawares brought in who would not feel any way interested for the cause, but for themselves, and who would show this by taking advantage of the liberal offer made. Our brethren everywhere must guard the full-paying subscription lists of our periodicals. If all, from Maine to Minnesota, make one united effort, we shall see prosperity attending Zion as never before. We are coming upon a right basis; and when our feet are firmly planted there, and those who feel the burden of the work come up to the help of the Lord, the Lord himself will lead forth his hosts to certain victory.

S. N. HASKELL.

ALMANACS.

ACCORDING to the apportionment of almanacs for Michigan, Dist. No. 3 should take eight thousand. Will the librarians of this district send to the Office immediately for their almanacs? I recommend that the Societies take almanacs, to sell and give away, as follows:—

Battle Creek, 2,800; Convis, 500; Partello, 300; Marshall, 400; Newton, 300; Burlington, 800; Colon, 300; Quincy, 400; Bronson, 300; Parkville, 200; Vicksburg, 400; Kalamazoo, 300; Hastings, 400; Mat-tawan, 200; Kendall, 100; Dowagiac, 100; Assyria, 100; Rockwood, 100.

I. A. OLMSTEAD, Director.

TO MY BRETHREN.

NEARLY twenty years ago, I learned and embraced the faith of our people. My youthful heart beat high with hope as I went forward in the path of duty. Faith in God, confidence in the truth, and reciprocal confidence in the brotherhood, made us feel strong. Time has brought its changes, but these years have not marred the beauty of the truth, nor taken away its excellence. My experience, however, has in some respects been sad. Misunderstanding, distrust, and evil-surmising, have made me feel to say,

"Here I grieve the friends I love,
And they in turn grieve me;"

and so I thought it better, as many do, to stand alone. But this position I am satisfied is not the right one. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The unfaithfulness of professed friends of the truth should not set at variance the true friends, but rather cause them to stand more firmly united. I know there are God-fearing men and women,—men and women of great moral worth,—whose hearts and hands are in the cause, and whose lives, fortunes, and sacred honor, are devoted to its support. With them I want to stand. Wherein I have erred, I ask the forgiveness of God and my brethren. I desire to live, henceforth, for God.

I have had experience in the sorrows of this dark world. I know what it is to feel sorrow and remorse for sin. I know what it is to be scoffed at and scorned in youth for holding to unpopular truth. I know what anguish it causes to see brethren betray the trust reposed in them, and shamefully reproach the precious truth by their abominable sins. I know what it is to stand beside a suffering father, and close his sightless eyes in death. I know the anguish of a father as he holds a sweet little daughter in his arms while death with its torturing pangs is wresting her little life away and he unable to relieve her.

It may be well that I have known these things, and more heart-rending scenes may be in store for me; but withal, one thing have I desired of the Lord, that I may know the joy of that glad day when Jesus comes, with everlasting deliverance for his people, and feel what it is to be safe with all the loved ones in the home above.

B. F. MERRITT.

Kappa, Ill., Nov. 15, 1876.

THAT SPARE BED.

"BUT withal prepare me a lodging." Philemon 22. It is evident, that the apostle to the Gentiles knew the danger of occupying what is called the "spare bed," unless timely notice was given, and some preparation made to receive the guest. And it is the more necessary now as he is advanced in age. I imagine I can see the

good housewife, when the time of Paul's arrival is near, busy putting the guest chamber in readiness. She changes the air in the room and provides for ventilation; removes the covering from the bed, and for the cold, clammy dampness, gives genial warmth. And so, the beloved minister of Christ shall enjoy her hospitality, and retain good health. * * *

THE BLIND MAN AND THE YOUTH.

ONE day, as Le Clerc, a great critic, was walking in the streets of Paris, he accidentally trod on the foot of a young man. The young man immediately raised his hand, and smote him in the face. Le Clerc said, "Sir, you will be sorry for what you have done, when you know that I am blind."

Sometimes you hold a harsh opinion of a man, and you are angry with him; but if you would take the trouble to inquire, you would perhaps find some defect that entitles that man to your compassion as much as a blind one who trod on your foot in the streets.—Sel.

THE position of the Christian in the world is that of lighthouse keeper. He is living in the midst of storms. But he is safe himself, and he knows that he is safe. He need have no fear about him. There is everything to make him sure of it. His proper mission therefore is, assured of his own safety on the Rock, to remember why he is placed there; to see that the light he is to give forth shines brightly, steadily, and continuously; thus accomplishing the two-fold end of his mission, being grateful for light and safety himself, and being a friend and benefactor to all, like himself, upon the waters.—Sel.

Obituary Notices.

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

SISTER HEWITT was born in Niagara Co., N. Y., Oct. 11, 1809, and was aged sixty-seven years, one month, and seven days, when she died, Nov. 18, 1876. She was married to Bro. David Hewitt in April, 1831.

Bro. and Sr. Hewitt came to Battle Creek to live in 1840; and they were the first to embrace the Sabbath of the Lord, in this place, about twenty-five years ago, under the preaching of Bro. Bates.

"At that time," says Bro. Hewitt, "the woods were my meeting-house."

Through these long years, from the early days of the third angel's message to the present, in sunshine and in shade, Sr. Hewitt has stood by her husband's side, a firm believer in the commandments of God.

The servants of God have often been welcomed to her home; and at times of conferences she has ever been pleased to entertain her brethren and sisters.

She was very deaf; and, at the house of God, she had to depend upon the kindness of those sisters who would write such parts of the sermons or testimonies as they could write during services, for her to read. With this she was much pleased, and would read them over several times to herself and to her husband.

Her last sickness was short, but of a nature to cause intense suffering. Near its commencement she set about seeking the Lord earnestly; and she gave evidence that the Lord accepted her. The afternoon before she died, a sister sat by her bedside and penned the following words as she uttered them:—

"The Lord is good. I have had fears that the Lord could not look with favor upon one so unfaithful as I have been; then I would think of his merciful kindness. He knew that I was deaf, could not hear the voice of prayer or the songs of praise."

"I am willing to go. Have felt that it would be sweet to rest through the time of trouble. All my anxiety is for David; but I believe the Lord will have a care for him."

While the brethren were praying for her, the evening before she died, that she might be sustained, she lifted her hands and said, "The Lord is good," and asked for strength to go through the dark valley; then said, as she looked upon those who stood around, "Praise the Lord, all ye his people."

She leaves a daughter and an aged companion. Funeral Nov. 19. Prayer by Eld. D. M. Canright. Brief remarks from 1 Thess. 4:14, by the writer. C. W. STONE.

DIED, of cancer in the bowels, in Janesville, Rock Co., Wis., Sept. 24, 1876, my dear sister, Mrs. Martha R. Loudon, aged seventy-four years. She was a great sufferer, but endured all with Christian patience. She was aware that death was near, and often expressed her willingness to go, and expected a resurrection when Jesus comes. Remarks by the Methodist pastor of Janesville. Mrs. R. C. STRAW.

DIED, of croup, Mary E., daughter of B. F. and J. E. Merritt, near El Paso, Ill., Oct. 20, 1876, aged one year, six months, and fourteen days.

With stricken hearts, O God,
We yield her unto thee.
The wound is made so deep
Our souls will ever weep
Till from earth's cares we're free,
B. F. AND J. E. MERRITT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 30, 1876.

Read It. Study It.

What? The article upon s. b., upon the first three pages. This article was written by Eld. D. M. Canright, and printed in REVIEW Nos. 7 and 9, Vol. 47; but as it appears here, it is revised by Eld. James White, and made to express the decision of the General Conference held at Battle Creek, the 12th inst. It was revised by him on his way to Oakland and sent to us just in season for this paper. Study every point with care. c. w. s.

Arrived.

A postal card received to-day from Bro. and Sr. White says that they were within a few hours of Oakland, where they probably arrived Nov. 21. They were feeling in good spirits. c. w. s.

Spirit of Prophecy, Vol. II.

We are prepared to speak of this volume, now just issued, as the most remarkable volume that has ever issued from this Office. It covers that portion of the great controversy between Christ and Satan, which is included in the life and mission, teachings and miracles, of Christ here upon the earth. Many have endeavored to write the life of Christ; but their work, as compared with this, seem to be only like the outer garments to the body. Here we have, so to speak, an interior view of the wonderful work of God during this time. And if the reader has a heart that can be impressed, feelings that can be stirred, an imagination that can respond to the most vivid portraiture of the most thrilling scenes, and a spirit to drink in lessons of purity, faith, and love from Christ's divine example, he will find in this volume that which will call into liveliest play all these faculties. But the best of all is the lasting impression it must make for good upon all who read. It should have an unlimited circulation. Post-paid, by mail, as per previous notices, \$1.00. u. s.

The New Charts.

As already announced, these charts are now ready and orders are being filled. They are considerably larger than the old charts, and better executed. In addition to the increase of size, the headings, or titles, are left off from both, thus giving, in the law chart, room for a larger letter for the commandments, which makes it plainer and more distinct, and in the prophetic chart, room for larger figures. The representations on this latter chart are very bold and distinct.

An improvement has also been made on the prophetic chart in the position of the three angels, the sanctuary, the 2300 days, and the Son of man on the white cloud. By this arrangement, the speaker can show more clearly how all the lines of prophecy center in this latter event, which is made so prominent that it can be distinctly seen, as far as the voice of the speaker can ordinarily be distinctly heard.

We have a pair of these charts mounted, in the meeting-house in Battle Creek, and they make a better appearance than any previous edition. All our preachers, churches who have meeting-houses, and families who can, should supply themselves at once with the new charts. Price by mail, without rollers, postpaid, \$3.00; by express, mounted, same price, purchaser paying express bill. u. s.

Book Notice.

We have received from Miss Marion Bernstein, of Glasgow, Scotland, a volume of lively and racy poems entitled, *Mirren's Musings*, 130 pages, neatly bound in colored muslin, with portrait of the authoress. This volume she explains to be the result of a long period of physical affliction, during which "musing" over what she had read or heard was of necessity her chief occupation. Miss Bernstein is one of those who have recently embraced the Sabbath in Scotland, and several of the poems in this volume are in behalf of that institution. She has twice favored the REVIEW with a poetical contribution, and we may occasionally select a gem for the paper from this volume. Seventy-five cents American money, sent to Miss Marion Bernstein, 5 Dunrobin Place, Paisley Road, Glasgow, Scotland, will procure a volume of the poems with which we think our readers would be generally well pleased. u. s.

Kankakee, Ill.

QUARTERLY meeting will be held in the City Hall, in Kankakee City, Dec. 29, 30, and 31 (Thursday evening, Sabbath, and first-day); and in connection therewith the T. and M. Society will hold a meeting.

We hope the brethren and sisters will make a general rally, especially the "lone ones." My dear brethren, this meeting is for you, and the benefits to be derived from it will depend on what you make it. Come, then, not to visit, to see and be seen, but to serve God. Come with your hearts set upon the love of Jesus, who has done so much for you. Let no ordinary circumstance keep you away. Let us make it a meeting long to be remembered.

From my travels among you, I know you need the genial influence of the Spirit of God shed abroad in your hearts, to stimulate you to more earnest work. If we have been favored with the truth of divine revelation, as we profess we have, a terrible responsibility rests upon us in the use of the time and means God has given us so liberally. "The third angel's message" must be given to the world, and if we prove ourselves recreant to the trust God has given us, he will take from us that which we have, and give to another people whom he will raise up.

I have the promise of Bro. R. F. Andrews, that either G. W. Colcord, or himself, or both, will be with us on the occasion.

WILSON POTTEGER, *Director*.

Our Book List.

ANY of the books named in this list will be sent by mail to any part of the United States on receipt of price.

Address, REVIEW AND HERALD, Battle Creek, Mich.

Day after Tomorrow, \$1.50	King Bank Cottage, .75
Under the Mizzen Mast, .150	Following on to Know Right word in the Right Place, .75
Tom Bentley, .150	Jane Taylor, .75
Harry Maitland, .150	Church Debts, .75
Earthen Vessels, .150	Way of Life, .75
Old Red House, .150	Nelson on Infidelity, .75
Nannie Davenport, .150	Jem Morrison, .70
Pilgrim's Progress, .150	Pilgrim's Progress, .70
Alone in the World, .125	Bertie's Birthday Present, .70
Every-Day Duties, .125	Songs for Little Ones, .70
Gutta Percha Willie, .125	Mirage of Life, .70
Life of Christ, Fleetwood, .400	Ella Rose, .60
Guy's Life Lessons, .150	Better Life, .60
Lyle McDonald, .150	Life of Brainard, .60
Moth and Rust, .150	Wilson's Kindling Pot, .60
House of God, .150	Jonas Clare, .60
Mask Lifted, .150	Fanny Lightman's Choice, .60
Losses and Gains, .150	Huguenots of France, .60
Family Circle, .150	Spring Time of Life, .60
Higher Christian Life, .150	Mary Coverly, .60
Pillar of Fire, .200	Glen Cabin, .60
Jessie Bower, .125	Seal of Heaven, .70
Lenore's Trials, .125	Mark Steadman, .50
Sketch from Life, .125	Liverton Rectory, .50
Voyage around the World, .125	Blue Flag, .50
Harvest Work of the Holy Spirit, .125	Tukesbury's Essays, .50
Opposite the Jail, .125	Phil Kennedy, .50
The Spencers, .125	Down in the Mine, .50
Biography of Whitefield, .125	Frankie's Friend, .50
Nails Driven Home, .125	Work, .50
Ellen Darce, .125	Little Conquerors, .50
Upward Path, .125	Frankie's Meeting, .50
Tim, the Scissors Grinder, .125	Little Meg's Children, .50
Sequel to Tim, .125	Uhlman's Wife, .50
Working and Winning, .125	Good Stories, .50
Hard Problems, .125	Great Controversy, .50
Paul Vanner, .125	Model Church, .50
Among the Alps, .125	Old Old Story, .50
Story of a Pocket Bible, .125	Boy Patriot, .50
Penny Rust, .115	Advice to a Married Couple, .50
Glen Elder, .115	Haldanes and their Friends, .60
Francis Morton, .115	Atonio Bishallany, .40
Climbing the Mountain, .115	Child at Home, .40
Two Books, .115	Seamen's Narratives, .40
Brother's Choice, .110	Healthy Christian, .40
Sketches of Preachers, .110	I Have and Oh Had I! Missionary's Daughter, .40
Lady Huntingdon, .110	Charity Stories, .40
White Foreigners, .110	Charlotte Elizabeth, .45
Gospel of Good and Evil, .100	Save the Erring, .45
Mother's Ship, .100	Blanche Gamond, .45
Coming Earthquake, .100	My Brother Ben, .45
Lucy Raymond, .100	Hannah's Path, .40
Edna Harrington, .100	Father's Letters, .35
My Lyon, .100	Bible Stories, .35
Lindenwood, .100	Buster and Baby Jim, .35
Greek Maid, .100	Color Bearer, .35
Hopes of Hope Castle, .100	Stories for Beginners, .30
Anchored, .100	No Pains No Gains, .30
Purpose, .100	St. Bartholomew's Eve, .30
Life of Milton, .100	Gen. Henry Havelock, .30
Lucy Woodville's Temptation, .100	H. Oookiah, .30
Two Marriages, .100	Young Hop Picker, .30
Conversion of Christ, .100	Star of Bethlehem, .30
Band of Six, .100	Prevailing Prayer, .25
Two New Year's Days, .100	Coming Earthquake, .25
Enlisted for Life, .100	Scripture Translations, .25
Summer in the Forest, .100	Mary of Toulouse, .25
Young Man's Counselor, .100	Kittie King, .25
Young Lady's Counselor, .100	Dance and Martyr, .20
Pastor's Jottings, .100	Zacheus, .20
Jessie's Work, .90	Trial of Jesus, .20
Pictorial Narratives, .90	Small Story Books, .20
Reeds Fresh Start, .90	Star of Bethlehem, .20
Vatican Council, .90	Few Saved, .20
Edith Somers, .90	Deserted Heroine, .15
Nuts for Boys to Crack, .90	Missionary Mother, .20
Evidences of Christianity, .90	Sermons to the Aged, .15
Lady Alice Leslie, .90	Rosie Rosa, .08
Tiptoe, .90	Rosie the Little Cousin, .08
A Week's Holiday, .75	Grandfather's Birthday, .08
Sybil Gray, .80	Little Lamb, .08
Climbers, .80	Short Sermons, .06
Life's Battles, .80	Evangelical Library (2 sets), \$15.00
Dora's Mistake, .80	Charity Stories, .40
Crescent and Cross, .80	Golden Library, .60
Poems of Home Life, .80	Youth's Gems, .40
Daughters of the Cross, .80	Youth's Bible Studies (2 sets), .50

Please Notice.

PLEASE forward all pledges made to the Maine State Conference at camp-meeting in Richmond, Maine, Sept. 6, 1876, before the first of January, to G. W. Barker, South Norridgewock, Maine.

CORRESPONDENTS of secretary of Dist. No. 1, Mo. T. and M. Society will address H. M. Van Slyke, Taitsville, Ray Co., Mo.

ELD. E. R. JONES is requested immediately to join Bro. I. A. Olmstead in the southern division of the Mich. T. and M. Society.

J. FARGO, *Pres.*

Appointments.

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

Change of Appointments.

WATERFORD,	Dec. 2, 3.
Hamler,	" 9, 10.
Bowling Green,	" 16, 17.
Yellow Springs,	" 23, 24.
North Bloomfield,	" 30, 31.
Meetings of more than ordinary interest.	
Turn out, brethren.	H. A. ST. JOHN.

If the Lord will, I shall hold meetings in Ill. as follows:—

Roscoe,	Dec. 1-3.
Belvidere,	" 4-6.
Serena,	" 8-10.
Wedron,	" 11, 12.
Kankakee,	" 15-17.
St. Anne,	" 18.
St. Mary,	" 19.
Sheldon,	" 20-22.
Watseka,	" 23, 24.
Onarga,	" 25, 26.
Gridley,	" 28-31.
Clyde,	Jan. 5-7.
Aledo,	" 12-14.

I expect to make this entire trip of several hundred miles in an open carriage,—to face the cold to save car fare. Will you all rally to aid me in the worship of God?

G. W. COLCORD.

QUARTERLY meeting for Dist. No. 6, Mich., will be held with the church in Saranac, Dec. 9 and 10.

J. FARGO, *Director*.

THE next quarterly meeting of Mich. T. and M. Society, Dist. No. 8, will be held at Jay, Dec. 16 and 17. We would urge that there be a special effort made to attend this meeting, as matters of importance are to be considered. Bro. Haskell will be present, no providence preventing.

J. McGEORGE, *Director*.

GOWEN, Monday, Dec. 11, 6 P. M. Lakeview, Tuesday and Wednesday, Dec. 12 and 13, where Bro. Collard may appoint. Bushnell, Thursday and Friday, Dec. 14 and 15.

At these meetings, we want to see every Sabbath-keeper who can possibly come. See that the s. b. book is brought to each meeting.

J. FARGO,

A. O. BURRILL.

THE church in Rochester, Ind., will hold a two days' meeting, Dec. 9 and 10, in their house of worship recently erected. On the 10th the house will be dedicated. Eld. U. Smith will conduct the meetings. Sister churches are cordially invited to meet with us. "The night is far spent," it is high time we were seeking nearness to God.

W. W. SHARP.

THE next quarterly meeting of the T. and M. Society, Dist. No. 2, Iowa and Nebraska, will be held at Laporte City, Iowa, Dec. 16 and 17. Let all reports be sent in season.

J. T. MITCHELL, *Director*.

THE quarterly meeting for Dist. No. 8, Ill. T. and M. Society, will be held with the church at Keenville, Dec. 30 and 31. All the members are expected to be present if possible, but if any cannot attend, they will please report by letter at least ten days before the meeting. Address me at Mt. Vernon, Jefferson Co., Ill.

L. A. LOGAN, *Director*.

QUARTERLY meeting of Dist. No. 4 of the Iowa and Nebraska T. and M. Society, at Richland, Iowa, Dec. 16 and 17. We expect the help of some minister. A general attendance is much desired.

WM. P. ANDREWS, *Director*.

QUARTERLY meeting for Dist. No. 9, Iowa and Neb. T. and M. Society, at Hook's Point, Iowa, Dec. 16 and 17. Members should report to the librarians in time for this meeting. A general attendance is desired.

W. B. EVERHART, *Director*.

QUARTERLY meeting of the Plainfield church, at the Plainfield (Wis.) school-house, Sabbath, Jan. 6, 1877. The church greatly desire the presence of some minister.

A. FASSETT, *Elder*.

PROVIDENCE permitting, there will be a monthly meeting of the S. D. Adventists of Windham Co., Conn., at the house of Bro. Chester Webster, near Abington Four Corners, Sabbath, Dec. 3. If one of the messengers could attend, we should be grateful.

J. S. MILLER.

QUARTERLY meeting at Liberty Pole, Wis., on the first Sabbath and Sunday in December. PHINEAS HENRY, *Church Clerk*.

QUARTERLY meeting of T. and M. Society, Dist. No. 3, Michigan, at Convis, Calhoun County, Dec. 16 and 17. Eld. E. R. Jones will be present. Will the librarians send their reports to the secretary, M. Sisley, Battle Creek, in time for this meeting. Other churches are invited.

I. A. OLMSTEAD, *Director*.

QUARTERLY meeting for the churches of Johnstown, Little Prairie, and Oakland, will be held at Oakland, Wis., Dec. 2 and 3, 1876.

JOHN G. MATTESON.

THE quarterly meeting of the Ill. T. and M. Society, Dist. No. 6, will be held at the S. A. church in Woodburn, Dec. 31. Scatter ones (if any) in Macoupin, Jersey, Scott, Sangamon, Brown, Menard, Madison, Christian, Montgomery, Green, Calhoun, Morgan, Adams, Cass, Mason, Brown, and Logan Counties, please report to the director.

WM. PENNIMAN, *Woodburn, Ill.*

Business Department.

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

THE present address of F. M. T. Simons is Round Grove, Whiteside Co., Ill.

My address this winter will be Memphis, Scotland Co., Mo., as I am here laboring to advance the cause. J. H. ROGERS.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. P. D. Larrabee 50-22; Almira F. 50-24; Robert Reid 50-21; Julia A. Whitman 50-20; Heber 50-23; Candace Herreck 50-22; E. D. Armstrong 50-21; E. D. Scott 51-1; S. F. Wheeler 50-20; C. P. Ford 51-14; Mary Olmstead 51-1; Mrs. A. Austin 51-1; J. Cornett 51-1; Mrs. R. Evans 50-20; A. M. Price 50-20; Henry Shultz 50-20; Charles Neston 50-20; E. Price 50-24; F. Greenman 51-8; Levi B. Ricker 50-20; Mary A. Graham 50-20; Sarah A. Simmons 49-24; Holcomb 51-7; Joseph Ball 50-20; Mary A. Lucke 50-20; Eliza Semos 50-20; Warner Messenger 50-20; M. P. Griffin 50-22; S. B. Hare 50-24; J. P. Logan 50-20; Wm. P. Healey 50-24; Henry C. Stone 50-22; Eliza Postell 47-1; Enos Perry 50-22.

\$1.00 EACH. S. A. Street 49-20; S. Burrows 49-20; D. Newton 49-7; Wm. V. Field 50-1; A. Camp 49-20; K. Rogers 49-20; Amasa Blunt 49-20; Ann Taylor 49-20; W. L. Wheeler 50-1; Harriet Cline 49-20; Philip T. 49-20; J. N. Smith 49-20; Robert Marvin 49-21; Bogard 50-5; M. E. Rathbun 49-24; Titus Z. Andrews 20; O. A. Richmond 49-20; John Buttolph 49-20; Ringsdorf 49-21; Thomas Brown 49-20; W. H. W. 49-20; A. Gleason 49-20; Mrs. Mary Sutton 49-22; Collins 49-20; W. H. Logan 49-24; J. Messersmith 49-20; S. Rogers 49-20; W. E. Caviness 49-20; A. S. Nelson 22; S. B. Woodruff 49-22; E. L. Fortner 49-22.

MISCELLANEOUS. A. M. Mann \$3.00 51-24; Isaac draws 2.50 50-27; Allen Moore 50c 49-12; Wm. B. 50c 49-12; Abram Ebersole 50c 49-12; Laura L. W. 1.50 51-12; Flora A. Covert 69c 49-22; E. W. Coy 2.00 18; N. Outwater 2.40 51-10; Mrs. M. J. Sala 3.00; Mrs. Allie Coombs 50c 49-10; Cicero Vincent 25c; Roswell Peck 1.50 50-22; M. A. Conrad 1.50 50; Bower 75c 49-22; N. R. Bolles 25c 49-4; Jacob Neil 49-12.

Books Sent by Mail.

E. L. Fortner \$1.00; Geo. N. Van Wager 40c; M. J. 1.25; Wm. Cotton 1.50; L. H. Emery 28c; Rev. A. 1.05; F. T. Wales 2.25; Harriet Morse 3.00; J. H. T. son 9.25; A. Feryall 1.80; M. E. McKee 20c; Geo. O. 25c; K. E. Broyd 1.80; Mrs. W. R. Davis 1.00; A. D. 70c; Mrs. J. Goodlive 1.00; H. B. Raymond 25c; W. P. 25c; Mrs. W. R. Davis 1.00; Eliza J. Connet 1.25; J. Klosternmayer 2.20; J. A. Robinson 70c; Mary Ch. 15c; P. A. Kamell 25c; W. E. Gorham 1.47; Belle M. nee 40c; K. Hale 1.50; John Valentine 1.25; N. S. W. hurst 15c; A. H. Robinson 1.50; A. N. Allen 50c; Newton 20c; W. H. Farrar 35c; P. B. Peterson 50c; Earl 15c; Mrs. R. Evans 10c; A. M. Preston 10c; A. well 2.62; John Ely 5.50; John Francis 3.00; Mrs. McClurg 1.10; J. E. Smith 25c; Geo. A. King 1.50; orick Rousseau 50c; D. C. Burch 4.00; J. F. Hanson; J. B. Ross 10c; H. Capron 10c; M. B. Phillip 20c; Rhoades 10c; M. J. Sala 1.10; Thomas Dobbie 1.00; Elmer 1.00; C. E. Cole 10c; N. Outwater 1.10; J. N. 15c; Wm. T. Livesay 60c; A. D. Olsen 2.00; M. P. 30c; Annie Calder 1.04; E. H. Higgins 20c; Mrs. N. 10c; W. R. Irish 6.90; Samuel Fulton 50c; B. Craig; Mr. Frank J. Guinall 1.00; M. W. Steers 1.10; Brown 1.00; C. Van Horn 50c; Mrs. N. R. Bolles 25c; Austin 10c; E. F. Hambergh 10c; Joseph Knowles; W. W. Jones 10c; H. A. Wheeler 50c; Chas. H. Benton; Jane Clayton 1.00; D. K. Bowker 10c; W. Morse 20c.

Books Sent by Express.

Alex. Carpenter \$7.50; O. F. Olmstead 7.50; J. M. A. 5.00; Hollis Clark 5.00; M. E. Rathbun 21.08; W. E. man 20.00; Daniel Glunt 2.50; Y. S. Symp 2.50; Thom Lowery 8.12; J. H. Bennett 7.50; B. A. King 3.75; Mallernee 3.75; Jacob Newlan 1.50; Calvin Peters; C. S. Veeder 5.00; C. C. Doren 2.50; W. J. Hardy 5.00; ry Stiles 2.50; A. Smith 5.00; John Wight 5.00; Snyder 3.15; J. Hanson 9.87; S. N. Haskell 6.61; Foreman 4.13; Carg Dryden 7.50; J. N. Bate 7.50; Kittie 7.50; Dr. W. Pottinger 7.50; C. A. Bates 7.50; Peret and Co 11.00; Wm. Penniman 7.50; Lewis 7.50; Samuel Fulton 3.00; M. D. Mathews 7.50.

Books Sent by Freight.

H. C. Winslow \$12.50; S. M. Hastings 12.50; B. F. 7.50; F. H. Chapman 25.75; S. M. Holly 36.03; R. A. U. woon 17.82.

Cash Rec'd on Account.

Vt. T. and M. Society per C. L. Bean \$20.00; Cal. M. Society 8.75; J. N. Loughborough 11.25.

Mich. Camp-Meeting Fund.

I. Osborne 1.00.

S. D. A. E. Society.

John Rathfon \$2.50; Mary A. Eaton 2.00.

Review to Poor.

E. J. Connet \$1.75.

Donation to Signs.

H. Evans \$2.00.

Danish-Norwegian Mission.

Peter Jensen \$1.00.